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1958 Convention Events
Reviewed In Brief

HOUSTON--(BP)--Action taken at the recent 1958 session of the Southern Baptist Convention marks it as one of the most important annual meetings ever held.

Major business included:

1. Adoption, with some amendments, of 23 recommendations for structural changes within the Convention itself. These were presented by the Convention's committee to study its total program of activities. Another 15 committee recommendations were returned to it for a year of further study.

2. Naming a nine-member committee to suggest ways in which Southern Baptists can further efforts toward world peace. Convention President Brooks Hays, in naming the committee, called for "massive reconciliation" to counteract the attitude of "massive retaliation."

3. Receiving the annual report of the Christian Life Commission intact, by defeating a motion which would have deleted a section of the report devoted to race relations. The Convention further defeated a motion which would have required the Commission to return a $15,000 grant it received from the Fund for the Republic.

4. Presentation of an amendment to the Convention's constitution which would permit seating of messengers from Baptist churches in Canada. The constitution restricts the messenger representation to the United States and its territories. The constitution requires considering of an amendment to it at a subsequent session, indicating that the amendment will be presented to the 1959 Convention at Louisville.

5. Re-election of Rep. Brooks Hays (D., Ark.) to presidency of the Convention. R. E. Milam, Portland, executive secretary, Baptist General Convention of Oregon-Washington, and Robert E. Naylor, pastor,Travis Ave. Baptist Church, Fort Worth, were also nominated, but Hays won re-election on the first ballot.

6. Election, for the third year in a row, of a Mississippian to one of the two vice-presidential positions. Chester L. Quarles, Jackson, executive secretary, Mississippi Baptist Convention, succeeded a fellow Jacksonian, W. Douglas Hudgins, pastor of First Baptist Church, as first vice-president. The late Deb Lee Stennis of Meridian, Miss., served as second vice-president two years ago.

The Convention failed to set a record messenger registration. The 12,976 registered at Houston in 1953 remains the record. Many observers believed the record would be broken this year but registration instead reached just under 12,000 according to preliminary totals.

The recommendations for structural changes adopted included first approval to a new Stewardship Commission, but referral back to committee of a proposed new Church Loan Board.

The Convention approved a strengthened and more objective role for its Executive Committee, a more balanced representation of laymen and ministers on Convention agencies and committees, state sponsorship of new Baptist hospitals, and an official status for the Inter-Agency Council with its specific duties outlined by the Convention.

Also referred for further study, however, were proposals relating to the work of the Home Mission Board, financing of theological education, the status of commissions in the Convention's organizational plan, and strengthening of the Southern Baptist Foundation.

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SOUTHERN BAPTIST CONVENTION
Houston, Texas—May, 1958
Office of Press Representative
ALBERT MCCLELLAN

(NEWS COPY)

Making Disciples by Righteous Living

By Robert G. Lee, D.D.

R. G. LEE, pastor of Bellevue Baptist Church, Memphis, Tenn., since 1927, once served three terms as president of the Southern Baptist Convention. He is a native of Fort Mill, S. C., born Nov. 11, 1886. He is a graduate of Furman University and Chicago Law School. Lee is a former pastor of churches in Louisiana and South Carolina. He has honorary degrees from seven colleges.

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King Solomon, with words weighty with wisdom, said: "The fruit of the righteous is a tree of life" (Prov. 11:30); "The mouth of the righteous man is a well of life" (Prov. 10:11); "Righteousness delivereth from death" (Prov. 11:4); "In the way of righteousness there is life" (Prov. 12:28). This has been true since Noah was known as a preacher of righteousness (II Peter 2:5)—since God, instead of raining upon Sodom and Gomorrah "brimstone and fire from the Lord out of heaven" (Gen. 19:24), would have spared both cities had only ten righteous men been found (Gen. 19:32).

Winning men to faith in Christ and helping them to be disciples of Jesus is the greatest work that ever moved an angel's wing in flight, the greatest achievement that ever caused rejoicing in the presence of the angels of God, the greatest work that ever laid claim the talents and activity of Christians, that ever spurred Christians to the highest pitch of their abilities. The matter of saving men and making them his disciples was the only work big enough to bring Jesus from the heights of deity to the depths of humanity, from Heaven's glory places to Calvary's glory place, from heaven's joys to jeers of earth!

And since the righteousness of God is judicially reckoned to all who believe on the Lord Jesus Christ, and since, as Bunyan expressed it, the believer in Christ is now, by grace, shrouded under a complete and blessed righteousness that the law from Mount Sinai can find neither fault nor diminution therein, even the righteousness of God by faith, disciples can so live as to make disciples by righteous living. That we are to think upon today as we, Christ's disciples, must rally to full strength in this meridian time of opportunity and obligation.

And we must look upon this achievement of making disciples by righteous living with the high evaluation Patrick Henry placed upon the Christian religion—in his last will and testament:

"I have now disposed of all my property to my family. There is one more thing I wish I could give them, and that is the Christian religion. If they had this, and I had not given them one shilling, they would be rich. And if they had not that and I had given them all the world, they would be poor."

Knowing that men are largely influenced to belief and action by what other men are, and believing that no act of man is an isolated act, we acknowledge the fact that men are made disciples of Jesus by the righteousness of those who live the righteous life—"always bearing about in the body the dying (i.e., the crucifixion) of the Lord Jesus that the life also of Jesus might be made manifest in our body" (II Cor. 4:10), "for even thereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps" (I Peter 2:21), even as the life of Christ was the prismatic refraction of the white radiance of eternity, and not only its refraction but its reflection of the Father and eternal life.

We know, from experience and from the testimony of others, that life means repetition in other lives, that life is in danger of shipwreck unless Crusoe finds his man, Friday, whom he can influence and elevate. We influence others—win them to our way of thinking and living—by what we are. What a man IS is the sun which radiates the warmth of life for other lives, OR the frozen orb from which rises darkness and death for others.

The fragrance of every flower, the song of every bird, the grace of every cloud, the twinkle of every star enters life in some form or degree. How much more the single odor, the grace and flash of another soul of the righteous life that seeks to love and live as did Jesus who illustrated in his daily life every doctrine of his heavenly mind, who, pleasing not himself (Rom. 15:3), did always those things which pleased God, his Father (John 8:29).

Lowell glimpsed this truth when he wrote:

"Be noble.
Then the nobleness which lies in others,
Sleeping, but never dead,
Will rise in majesty to meet thine own."

Perhaps we should think now of our

I—TIME.

I am not dissecting a corpse, leading you through a house of horrors, making photographs of mudholes, or driving a garbage wagon, when I say we are living in a wicked, wild, and weird time.

Today, there is a growing comprehension of the great horrors of hydrogen bombs, evidence of the monstrous terrors given life by the nightmares of disordered brains, movements and counter-movements of power politics, spiritual retrogression in some fields of scholarship, intellectual recoils against emotional expression in realms of religion, and the obvious inadequacy of rationalism as a substitute. Today, world revolution and world destruction are the casual and prevalent expectancies of mankind. Terrifying vistas of destruction and death open on world horizons. As in Noah's day, the earth is corrupt before God—and filled with violence.

Dr. Bob Pierce, World Vision, Inc., declares that all over the world, the Russians are out-preaching, out-sacrificing, out-planning, out-working, out-preparing us in order to gain their ends—in the business of winning converts to their devilishly infidelic and anti-Christianity religion. He says that Communism is winning the world with a lie while we are losing it with the truth. "Whatever," he says, "it takes to propagate their Christ-denying, Bible-reviling faith, the Communists are doing. Since 1918, they have succeeded in putting 233 million more people under the hammer and sickle than Christians have put behind the Cross in two thousand years. Today, there are 950 million people under Communism."

World situations point to internal national corruption and external strife of such fearful proportions that the survival of the human race is of immediate concern. The secular dream of history as an evolution into perfection now emerges as the most gigantic delusion in the entire history of human thought.

Today, amid unreasonable devotion to sensual satisfactions, the unmitigated villainies of multitudes of men and the unblushing vulgarities of multitudes of women, there are devilish and defiant evils that would lead our greatest graces to the grave and leave the world no copy.

Today, there is the reduction of Christianity to the status of humanism and social service and individual as well as national therapy, with the resulting tendency to undermine faith and destroy the passion for souls.

Strongly entrenched in our land where, according to FBI Director Edgar Hoover, Americans committed a record number of major crimes last year—one every 11.3 seconds—are forces that would, if they could, make our "land of the free and the home of the brave" to become the land of the spree and the home and refuge of the rave.

Today, there is a critical and skeptical attitude toward the supernatural—as the Bible is summoned to appear at the bar of human reason, as Faith's wings are clipped by Reason's scissors.

Today, while there is the administration of laughing gas for the painless extraction of sin, there are spiritual latitudes as wide as the Sahara Desert, and correspondingly dry.

Today more evils assault the Christian way of life than were existent in the days of Charles the Fifth who built his magnificent empire on the graves of both religious and political liberty—as he established a most gigantic despotism.

Our world has a fretful fever worse than had Peter's wife's mother, a foul leprosy worse than Naamon, the Syrian, a tragic blindness worse than eyeless Bartimaeus, an insanity worse than Gadara's wild man, a palsy more potent than the man borne of four.

Dr. J. B. Lawrence, weighing worthily on God's scales, speaking words weighty with warning, sums it all up: "Working silently within our ranks to undermine the foundations are materialism, the destroyer of spiritaul values; atheism, the destroyer of faith; radicalism, the destroyer of brotherhood; fear, the destroyer of peace; liberalism, the destroyer of sacred traditions; lawlessness, the destroyer of civic order; paganism, the destroyer of Christianity."

In such a world there are

II—THRONGS

Throngs pagan who need to be turned from heathenism—dying in their sins, their souls undelivered. Throngs groping in darkness, demanding of us more than a localized outlook—urging us to believe that our supreme task is the evangelization, by word and deed, by love and lip and life, of all corners of all continents.

These throngs offer us the chance to be "a holy people, a peculiar people"—to "show forth the praise of Him who hath called us out of darkness into God's marvellous light (I Peter 2:9).

In many continents and islands of the seas, there are throngs—two billions of them. Fijians, Polynesians, Bedouins, Mexicans, Syrians, Bulgarians, Pigmies, Esquimau, Canadians, Australians, Egyptians, Turks, Persians, Moors, Arabians, Dyaks, Indians, Singalese, Bantas, Hotentots, Bushman, Malays, Burmans, Bengalese, Telegus, Tartars, Mongolians, Welsh, Irish, English, Scotch, Ger-

mans, Poles, Greeks, Austrians, Swiss, Italians, Portugese, Spaniards, Japs, French, Belgians, Dutch, Danes, Swedes, Norwegians.

And in our United States of America—verily, I believe, a thought in the mind of God from all eternity for this very hour—throngs of unsaved—throngs chasing short-lived butterflies of pleasure, dancing to the music of self indulgence, turning SUNday into FUNday, translating freedom OF worship to mean freedom FROM worship, treating invitations to church as though they were urges to catch small pox or become polluted with leprosy, letting empty buckets down into empty wells and growing weary with drawing nothing up, unresponsive as yet to all Gospel preaching.

Yes, throngs who are bondsmen and bond women to the booze bottle, even as throngs are visitants of brothels and customers of dope peddlers. Throngs—like the six million in New York City—who have no religious affiliation of any kind, like the thirty million unchurched boys and girls whom Dorothea Brand characterizes in these words:

"The moving picture house is the church of the modern adolescent, the novel his Bible, the tabloid newspaper his lesson for the day."

Throngs—captives of Satan who, with his wiles and wrath, devices and angels, wisdom and ministers, promises golden crowns and gives ghostly garlands, promises silk and provides sackcloth, promises liberty and provides slavery.

Throngs—wandering helplessly and hopelessly, as in Jesus' days on earth, as sheep without a shepherd—spurners of Christianity, treating the Rose of Sharon as though He were Satan's poison ivy in Life's garden. Many of these multitudes should be made disciples of Christ.

In thinking of these unsaved and undiscipled throngs, we must think of this serious

III—TRUTH.

What truth? The truth that Christians must live the Christianly righteous life, no pretense whatever, no alibis, no loitering in unworthy rest camps. There must be a connection between our speaking and our doing. Christians can not afford to be long on talk and short on conduct. Jesus *did* before he spoke; and the doing gave validity to the speaking. Luke wrote of "all that Jesus began both to do and teach." Deeds give body to words. The Apostle John saw symptoms of substituting words for deeds when he wrote: "Let us not love in word, neither in tongue, but in deed and in truth" (I John 3:18). And James said something about the vice of words without deeds when He wrote: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled—notwithstanding ye give them not those things which are needful to the body, what doth it profit" (James 2:16).

A little boy, whose father was away from home, looked at his dad's picture on the wall and said to his mother: "Mother, I wish father would come out of that frame."

We need to make Jesus come out of the frame.

The Christian life is Christ's life—communicated, shared, and mastering our own lives. The real Christian is cleansed from that with which God can make no terms and energized for that which God in holiness demands.

The discipleship that manifests itself in stirring with spiritual passion to make others disciples of Christ is Christianity in action, Christianity with a purpose, even as a sixteen-ounces-to-the-pound Christian is one who has, with definite determination, committed himself to the Lord Jesus Christ as Saviour and Lord and Master for time and eternity, whatever that may involve.

Today, many need to be won to Christian discipleship with all such means for the good of mankind and the glory of God, as surely as people of old needed protection—as when in that early era, persecution was rife and cruelty relentless, when Caligula mourned that the Roman people had not just one neck so that he could cut it off at a single stroke, as when Nero lit his evening garden parties with the forms of burning and blazing Christians, as when Vespasian sewed good men in skins of wild beasts to be worried to death by dogs. In those days when faith and death walked together, Christians needed protection—even as now many need translation from the kingdom of darkness into the kingdom of God's dear Son and into Christian discipleship.

Multitudes will not be so won to Christian discipleship without genuine Christianly righteous living—void of the vice of words without deeds.

Far more cogent than verbal argument or the logic of syllogisms is the logic of the potently and genuinely Christian life that does not scorn true riches for tinsel. More convincing than arrays of argument and flights of oratory are the facts of the life in which the spirit of Christ occupies the throne of life—the life which reaches the summit of life which the Apostle Paul reached, when he wrote: "For me to live is Christ." For one to reach that summit is to live the life which exhales sweet odors—like a broken alabaster box; that pores forth joy—like a sweet harp, that flashes beauty—like a casket of gems; that cheers—like a hearthstone fire when winter's blizzard rages; that carries sweet stimulus—like returning sunshine; that furnishes protection—like a staunch roof impervious to the storm assault; that is like some beauteous bower offering shade in the heat of the day and filling all the air with sweet fragrances; that is as successful in its spiritual persuasions as was Angelo who "raised children unto God from the sterile womb of stone"; that is as victorious in its battles as was Beethoven who "made surging seas of tone subservient to his rod"; that is as prolific in bearing the fruit of the Spirit as was Shakespeare from whose pen poetic dramas dropped "like golden pollen from the stems of shaken lilies"; that is as reconciling as was Henry Grady who, at the New England banquet, adorning the doctrine of oratory, managed in twenty minutes to "bathe two antagonistic sections in fraternal light." In like manner can Christians, with a spiritual persuasiveness in righteous living, in all things and in all places urge folks to trust Christ and follow him as devoted disciples.

Not much is said about fruit from the lips of Barnabas, but this greatly significent thing is said of his life: "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:24).

God sent Jesus that his own character might be revealed, his own law vindicated, his own love reach fullest scope. And for us, righteous living is to live in Christ—just as, in regeneration, we escape the dominion of evil and enter the kingdom of God—the soul being changed fundamentally in moral and spiritual quality, the quality it receives being "a reproduction in man of the qualities of God" as we are made partakers of the divine nature.

Therefore, we assent that what Jesus was in his infinite measure the Christian is to be in humbler degree—an interpreter of God, an ambassador for God. The Christian is intended to illustrate Christ's holiness and glory. If Christ came to bear a cross, the Christian must carry a cross. If Christ came to give his life a ransom for many, the Christian must be ready to die for others. Christ gives the strength to attain such a life, even as He holds the crown for the reward for such a righteous life.

But we have to acknowledge that in this matter of Christianly righteous living there is tragic

IV—TRUANCY.

In a cheap and tawdry way some Christians have "played hooky" from the ideal and practice of the potent righteous living that would enable them to make disciples of Christ of others. Too many show this truancy by having only that "shallow stream of piety that runs on Sabbath days a fresher course"—by refusing to "adorn the doctrine of God our Saviour in all things" (Titus 2:10).

Some Christians living lives that are like painted fire to the cold, like photographic bread to the hungry, seem never to have learned that God uses any vessel but a dirty one—seem never to have believed that many are truant as to the truth that the character as well as the fortunes of the Gospel are committed to us. By their lives more than by their words Christians make or mar the message from God to man. The consecrated Christian is the golden pipe through which the divine oil flows. The pipe must not only be golden but open and flawless, that the oil may have unhindered and unwasted flow.

This truancy of which we speak has been spoken of by a number of men.

Mr. Ghandi said: "I do not consider idol worship a sin. Cow protection and worship is the gift of Hinduism to the world. There was a time when I wavered between Hinduism and Christianity. When I recovered my balance of mind, I felt that to me salvation was possible only through the Hindu religion—and my faith in Hinduism grew deeper and more enlightening. Hinduism entirely satisfies my soul, fills my whole being, and I find a solace in Bhagoad City and Upanishads that I miss even in the sermon on the Mount."

Sad to us such a statement. But sadder his other statement, showing the tragic truancy of Christians to the life that is Christ—a life that is not Christ and something, but Christ only, a life utterly devoted to Christ and occupied with Christ—when he said: "I think I would have become a Christian had it not been for Christians". Could he have thought such a thought or could he have spoken such words had the Christians he knew been Christ-centered, Christ-possessed, Christ-controlled—being set at liberty from all selfish motives, constantly driven on in earnest enterprise for Christ?

David Brainerd warned against truancy in these words: "Do not think it enough to live at the rate of common Christians."

So did Adoniram Judson in these words: "Let me beg you not to be content with the commonplace religion now prevalent."

Dr. Robert Speer said: "After thirty years of leadership in missionary work, it is my conviction and conclusion that the greatest missionary problem is the failure of Christian people to live up to their profession."

Johnson, another missionary, said: "The chief obstacle to the spread of Christianity is not Hinduism nor Buddhism but the rotten behaviour of people who call themselves Christian."

The truancy of many is shown in that, as Dr. Conrad wrote, many are as the eagle of the height tamed into a little bird that eats out of man's hand, glad of getting a crumb; in that they have

exchanged Niagara with its tremendous sw[illegible]or the sluggish canal with its slow movement, in that they have more or less exchanged the tide for the ripple of the pond, in that they have forgotten the splendor of the sun in the satisfaction they feel in the candlelight.

They have not as yet learned to be profited by what Dr. A. J. Gordan said: "Even the archangel Gabriel could not play a decent tune on a cheap tin whistle,"—and what Dr. Meyer said: "The act of consecration is cancelled by one reserve."

Thinking of this tragic, if not traitorous truancy, we note what a Jewish rabbi said publicly: "We Jews have denied Christ. You Christians, by your poor living of what He taught, have disgraced Christ."

Kipling in "The Convert" tells of Lispeth, a native Indian girl. She was bitterly disappointed in love. The chaplain's wife who should have comforted her, was cold and unsympathetic. Lispeth turned her back on Arbutrarty, saying—with a heavy heart:

"To my own gods I go;
It may be they shall give me greater ease
Than your cold Christ
And tangled trinities."

Oh! Our performance must not give the lie to our promises. We must not show the vice of words without deeds.

We must not be guilty of the truancy that in living is calico rather than silk, feeble candlelight rather than chandelier brilliance, mincing with hesitant feet rather than marching with soldier feet, pewter rather than pearls. If we would be guiltless as to truancy we dare not live a life of broken vows, of indolence and indifference, of self-pity and complaint, of satisfaction with the enervating atmosphere of procrastination, of infatuation with the world with its stagnant waters, broken harps, and will-o-wisp light. A young man said: "My life shall be a chalice to carry God's wine to parched lips." But, we ask, is the chalice clean? A corroded cup can spoil even the wine of God.

A young soldier said to his chaplain: "My life shall be a surgeon's knife to cut away the hideous and cancerous growth of militarism from the world's body." And that chaplain, with terrific insight, asked: "But is the knife sterilized?"

Oswald Chambers said: "If I have a personal relationship with the Lord Jesus Christ on the basis of His redemption, it will show in the way I live toward and among others."

Now as to the glorious achievement of making disciples of and for Christ by righteous living, we think of some

V—TESTIMONIES.

Many testify that they were won to faith and discipleship by righteous living. We pluck only a few flowers from this gorgeous garden of testimony—fill only a few cups from this refreshing fountain.

James H. Brooker tells of a young man who, being saved, sought church membership. He was asked if he could trace his spiritual awakening to some sermon he had heard. "No", he promptly replied. Was it the result then of a conversation with a Christian friend? Or did it follow the reading of a book? Or did a startling providence arouse him to consider the interest of his soul? "None of these things," he answered, "had any connection whatever with my concern and conversion. But in the same boarding house with me there lives a salesman at a certain store. He had something I did not have. He was always so gentle, so peaceful. The light of a heavenly joy was upon his face. The atmosphere of his presence was so full of love and holiness, I was actually won to Christ and through that man's life turned to the Word of God." That man was not "as many who corrupt the Word of God" (Cor. 2:17), but was "unto God a sweet savour of Christ" (II Cor. 2:14).

So there should be a sweetness, a spiritual fragrance, an aroma from our hearts, permeating our lives and glorifying Jesus.

A missionary, working among the Indians of Arizona, while suffering from an incurable disease, had this truth brought home to her heart. An Indian girl walked by her side one summer day. The girl said she wished it were raining. The missionary, perplexed, asked the reason. The little girl replied: "So that I could walk under the same umbrella with you." That missionary had made a disciple by living the regeneratively righteous life—by being a "partaker of the afflictions of the Gospel according to the power of God" (II Timothy 1:8).

Gloriously righteous the life of the prophet Samuel—as testified to by Israel at Gilgal. "And Samuel said unto all Israel: I am old and grayheaded. I have walked before you from my childhood until this day. Witness against me. Whose ox have I taken? Whose ass have I taken? Whom have I defrauded? Whom have I oppressed? Of whose hand have I received any bribe?"

And they said: "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand" (I Samuel 12:4).

Of Savonorola this was said: "He denounced evil, urged reform, taught true liberty, fought tyranny—with eloquence as musical thunder Christ! Whose echo he was."

Dr. G. A. Leichliter speaks of one of the world's truly great men holding several e[illegible] and honorary degrees from great universities of the world, a[illegible] Nobel Prize Winner (1952), author of many works—an advanced student in medicine, obstetrics, dentistry, tropical medicine and hygiene, organist of note—Dr. Albert Schweitzer. He was met by a distinguished company of Chicago citizens who met this giant man—six feet, four inches tall. Amid the newsmen and popping flash bulbs, the giant visitor suddenly strode off into the crowd. The reception committee watched amazed while this scholar of scholars, genius of geniuses hurried to help an aged woman who was struggling with heavy suitcases and too many boxes and bundles. He literally "ran interference" through the jostle of that station throng and led the half-exhausted old lady to her coach. He wished her a pleasant journey and returned to the astounded committee, saying: "Sorry to have kept you waiting, gentlemen." One of the newspaper men was heard to say: "That's the first time I ever saw a *big sermon walking!*"

Mrs. A. E. Janzon speaks of a young truck driver: "Charles' biggest sermon is his life. You know the most effective preaching the world has known has not always come from the pulpit. The power of the Christian life has won multitudes to Him."

Florence Anderson writes:

"There isn't a word that a preacher can say,
No matter how lovely and true,
Nor is there a prayer that his eager lips pray
That can preach such a sermon as you."

After the death of Dr. Broadus, Dr. Adolph Moses, a distinguished and learned Rabbi of Louisville, said: "Before I became familiar with Dr. Broadus, I knew Christianity only as a creed which was absolutely incomprehensible to me. But when I found in Broadus a Christian who was truly a man of God, in whom was the spirit of justice and mercy, the spirit of brotherly love toward all men without distinction of nationality, race, or creed, my conception of Christianity and my attitude toward it underwent a complete change. For the first time in my life Christianity presented itself to me, not as a bundle of unfathomable dogmas, but as a living power for good actualized in a man. Broadus was the precious fruit by which I learned to judge of the tree of Christianity."

We are to reproduce Christ's spirit in our lives. This is the greatest work for Christ and humanity. Nothing which we can do will accomplish so much good in the world as to live lives which reveal one fellowship of heart and soul with Jesus Christ. We may have enlightened judgment, academic lustre, cultural coronation —and yet if it is contradicted by the living epistle we will be almost powerless. For most people take the gospel as it is set out in the lives of Christians.

God says: "The heathen shall know that I am the Lord. . . . when I shall be sanctified *in you* before their eyes" (Ezekiel 36:23).

In seeking to live so that people will be influenced to become Christ's disciples, we must be vigilant against

VI—TRIFLES.

Life itself, as to duration, is a little thing. One breath less; then the funeral. A word is a little thing, but it may plant a sting in the memory which years can not remove. A kiss is a little thing, but it betrayed God's Son into the enemy's hands. An egg is a little thing, but the huge and hideous crocodile creeps to life out of it. A spark is a little thing, but it can set the world a-burning. A germ is a little thing, but it can wreck a whole city with the destructive havoc of a plague. A fly is a little thing, but Solomon says: "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour" (Eccles. 10:1).

Life is blighted by little errors—just as a little bug steals the golden berry from the wheat, as a little rough spot upon the potato fills Ireland with famine fear. The great catastrophe that overwhelmed Holland over one hundred years ago was caused by small crawfishes, not tidal waves. The smallest deed or faintest whisper of a word or the slightest motion of the body is a part of the movement of the whole universe of God. How much life is composed of apparent trifles—slight tokens of love or the single flowers of appreciation. The world is not all mountains. Streams of water are not all rivers. The violet in the fence corner shares in the beauty and perfection of the earth.

If we so live that we can truthfully say "For me to live is Christ", we must acknowledge the value of small things. Big things are made of little things. Insignificant things constitute the major part of life. General Thomas said to his soldiers: "Boys, keep everything in order; a battle may depend upon a buckle or lynchpin." Victor Hugo said: "A chip under the foot of a soldier may cause the tides of battle to turn." The military strategy of Napoleon was never more conspicuous than in planning the location of the Battle of Waterloo. But a little strip of sunken road, a log overlooked by the engineers, disarranged his calculations—and the mastery of the future passed to England instead of France.

Dr. MacLaren said: "Ninety-nine and one half per cent of every man's life consists of trifles. Were the sun to reserve itself for pyrotechnics it would be of little value."

Trifles cause tragedies. An inaccurary of one minute in the

navigator's chronometer can cause a tra[illegible] error of fifteen nautical miles for ships.

"The little foxes spoil the vines" (Song of Solomon 2:15). "A little leaven leaventh the whole lump" (Gal. 5:9). "The tongue is a little member. Behold how great a matter a little fire kindleth" (James 3:5). All small in their beginning, but becoming large in the aggregate. The winds that wail and the lightning flashing in zig-zag fury across the sky and the thunder that rocks the earth are not necessary to spoil a flower. The hailstones that blight and beat and bruise are not required to spoil the white vestments of a lily. The floods that sweep red mud over the green carpets of the meadows are not required to spoil the red capes of the scarlet geranium. No! One little worm gnawing its way ruins it. One touch of frost will blight it. One trace of vermin with the vermin's canker will spoil and kill it.

Eternity is in little evil things. The little wink at sin leads to large wantonness in sin, the little spark to the greater conflagration, the little imagination to the larger suspicion and to the ruined reputation of a guiltless one, the little touch to the tight grasp, the little drink to long drunkenness, the little bitterness to murderous hatred. The little liberty with the opposite sex leads often to license and adultery, even as little error in doctrine leads to larger apostasy.

Note some newspaper headlines—showing the hurt of little things awry.

"Birds sucked into Jet. Damage $120,000."

"Empty Beer Can Stalls Train." Dr. Roy Smith states that there was a tie-up of one and one-half hours which affected fifty-five trains and seventy-five thousand passengers.

A newspaper reporter told of how the Hiroshima bomb was triggered to three ten-millionths of a second. A scientist at the University of Chicago has perfected an instrument capable of measuring a millionth gram of plutonium. A beer can and a millionth gram of plutonium—teaching that nothing can be too small to be important—not even a white lie.

"Bugs Take Billion Dollar Bite on Crops."

"Green Bugs Make Necessary Spraying of One Billion Acres to Keep Them from Eating 4,000,000 Bushels of Wheat."

"Grasshoppers Eat 100 Million Dollars Worth of Corn."

"Rice Weevil Causes 750 Million Dollars Damage."

"Kite Plays Havoc with 13000-volt Power Line."

"Little Pin one-half inch Long Causes Airplane Trouble."

Frank S. Hogan, once District Attorney of New York City, said: "Fully half the cases in our criminal courts originate in little things—an insulting remark, a disparaging word, a rude action—that lead to assault and murder."

A flash of ugly temper, a deceitful attitude, a white lie, a cross word, a bit of carelessness about debt payment, a mean criticism, a bit of lack of courtesy, a broken promise can hinder tragically any effort to make disciples for Christ—just as no performance is more pleasing to Jesus than that lowly done when there is no pen to write its history, no voice to proclaim its praise.

This brings us to think of the Christianly righteous life as a great

VII—TRIUMPH.

Triumph is certain for those who live the life that wins others to trust in Christ and enlist others in the service of Christ. The Psalmist said: "Shout unto God with the voice of triumph" (Psalms 47:1). Christians can live the life in which First Corinthians 13 is exemplified—the life of supernatural victory over worry, discouragement, lack of love, irritation, jealousy, impatience, doubt, special temptations. Christians can live so victoriously that they can cry with joy—as did Paul: "Now thanks be unto God who always causeth us to triumph in Christ" (II Cor. 2:14). The history of those who lived righteous lives in the yesterdays is our encouragement for any tomorrow God grants. Joan of Arc was an unknown girl, with neither wealth nor office nor honor at her command. But she heard the voice of God calling and insisting that He wanted her to crown Charles King of France. She deliberately set herself to the task. There were thousands of obstacles—and they loked unsurmountable, every one. And yet within three months, she had lifted the seige of Orleans. Within six months she had seen the second part of the promise fulfilled and had sat with her banner in her hand at the high altar of Rheims while Charles was anointed, and she had crowned him King. It is only a little type of the greater truths that human hands and hearts can crown Christ King.

A Christianly righteous man triumphs over the brevity of life. Appalling, if not oppressive, is the thought of how short even the longest life is—just "a vapour that appeareth for a little time and then vanisheth away" (James 4:14), just the glimpse of a passing ship, just one thin footprint on a sea-lashed shore, just the stay of a postman, just a burst of music, just a quick sob in the night, a falling tear, just one lightning-swing of a pendulum.

All paths of glory so far have led to the grave. Your life, if Jesus appears not soon, will end at the grave. But to the Christianly righteous man or woman, Death is not the end of life. It is an episode in life's story, a pause in its chant, the curtain between two main acts. Vic[illegible] Hugo wrote: "When I go down to the grave I can say, like many others, 'I have finished my work', but I can not say 'I have finished my life.' The grave is not a blind alley; it is a thoroughfare. It does not open to the night but to the dawn." Meaning what? That countless are the dead who are living—some in music, some in literature, some in sculpture, some in inventions, and some in the institutions of mankind, as they are born again in each generation of men and women who carry forward the influence that some brought to bear on human hearts. How true it is that "Abel being dead keeps on talking" (Heb. 11).

Sir Arthur Conan Doyle wrote: "The body may lie in smouldering chancel or in crumbling vault, but the rumor of noble lives, the record of valor and truth, can never die, but lives on in the soul of the people."

Beecher said: "We should so live in our time that what came to us as seed may go to the next generation as blossom, and that which came to us as blossom may go to them as fruit." Thus, serving our day and generation by the will of God, we shall not be found guilty of aiming at the fame of heroism rather than at heroism itself, being found capable of only theatric manhood.

Each of us needs, as we think of having triumph over the brevity of our fast-flying years, so to live that earth would authenticate the statement and Heaven could testify to the truth of the statement if each of us said: "For me to live is Christ."

Therefore may ours be the heroism of Savonorola to accept flame, the strength of Socrates to receive the poison cup of ridicule, the gladness of Bunyan to enter the dungeon, the daring of Livingstone to face lions and serpents, the gratitude of Paul to endure the whips of outragecus treatment and multitudinous perils—yea, ours to be crucified to the world, to be partakers of the afflictions of the Gospel (II Timothy 1:8) to take from their thrones evils soiled there like adders, to unyoke the tyrannies of the flesh, to be hinges on which great gates shall be swung by God Himself.

The Christian who has had victories in winning others to the Christian life by Christianly righteous living will triumph in the hour of death. Death, whose only music is the sob of broken hearts, will have no wail. Death, whose only pleasure fountains are falling tears, will not be a cup of bitterness. Death, whose only gold is the bones scattered at the grave's mouth, will not be impoverishment, but enrichment. The Christian, triumphant in death, will learn from experience what Paul meant when he said: "To die is gain." *In* death and *over* death the Christian will learn the truth of what the poet wrote:

"From morn to eve they struggled
Life and Death.
At first it seemed to me as though in mirth
They contended—as foes of equal worth.
But when the sharp red sun
Cut through its sheath of Western clouds,
I saw Death's grip tighten
And bear the radiant form of life to earth.
And suddenly both antagonists downward fell.
And then—O, wonder of wonders,
Marvel of marvels,
When I went to the spot
Where both antagonists had fallen,
I could not find the body that I sought.
But one form was there—
The dark, lone form of Death!
And it was dead!"

Today, I have spoken more as a suppliant than a counselor. I feel that you could give me more than I have given you. But I would have you recall what Ian Maclaren says, in one of his books, of the death of old Jamie Santas, the parish cynic. When he was dying the preacher came for a visit. To him wrinkled old Jamie said: "When you leave will you take a bit of crepe off my hat? I have worn it forty-four years. Put it in the fire. I shall need it no longer, for I am going where they do not wear crepe. Take my Bible—and, when I am dead, put it in my coffin. It is the only thing I want to take over Jordan with me. Forty-four years ago, I loved a girl, and this girl loved me—illy shaped though I am. We used to meet where the primroses bloomed by the stile in the field. One evening I went, and she did not come; and a great anguish filled my heart. Again I went; and I saw her brother approaching, and I knew something had gone wrong. He told me that she was dead. And I have worn crepe on my hat ever since. It is her Bible which she sent to me that I want put in my coffin when my spirit has gone to heaven."

Then the story tells how a wonderful light came over the rugged features of the old man. Looking up, he seemed to see the lovely lover he had lost forty-four years before. Stretching out his hands, he said: "Mamie, I have kept the tryst." Then he went to meet the girl he had loved and lost forty-four years before.

Someday we, you and I, will go forth to meet Him whom we love, having not seen. May we be able to say, looking into His face, stretching out our hands to clasp His pierced hands: "Master, I have kept the faith."

Record $11-1/2 Million
Texas Budget Proposed

DALLAS--(BP)--A record $11-1/2 million missions budget for 1958-59 has been approved here by the finance committee of the Baptist General Convention of Texas.

The proposed budget is a $1 million increase over the current one and will now go to the denomination's executive board for approval June 3 in Dallas.

A budget breakdown shows that the committee believes Texas Baptist churches will contribute $8-1/2 million through undesignated Cooperative Program funds. Three million dollars is expected to come from designated gifts, including special missionary offerings.

Convention Treasurer R. A. Springer said approximately 50 per cent of the total budget will go for mission work outside Texas.

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Green To Get Post
At William Jewell

WINSTON-SALEM, N. C.--(BP)--C. Sylvester Green, vice president in charge of alumni activities and public relations at Wake Forest College here, is resigning to become vice president in charge of public relations at William Jewell College, Liberty, Mo.

Green expects to assume his new position about July 1. Both colleges are Baptist-related.

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Southeastern Seminary
Names Binkley Dean

WAKE FOREST, N. C.--(BP)--Olin Trivette Binkley, professor of Christian sociology and ethics at Southeastern Baptist Theological Seminary here has been named Dean of the institution, according to President S. L. Stealey.

Decision to establish the office of academic dean came after several months of study by faculty, administration, and trustees.

Binkley came to the faculty of Southeastern in 1952. Before that, he held a similar teaching position at Southern Baptist Theological Seminary, Louisville.

Binkley takes over the administration of academic affairs of Southeastern as quickly as arrangements can be made.

A native of Harmony, N. C., Binkley received his B.A. degree, from Wake Forest College in 1928; the Th.B. degree from Southern Baptist Theological Seminary in 1930; the B.D. degree from Yale University Divinity School in 1931, and his Ph.D. degree from Yale University in 1933.

A widely recognized scholar in Christian sociology and ethics, Binkley is the author of two books, "Frontiers For Christian Youth" and "The Church and the Social Conscience."

From 1933 to 1938, he was pastor of the Chapel Hill Baptist Church, Chapel Hill, N. C. From 1938 to 1944, he was head of the department of religion of Wake Forest College.

A member of Phi Beta Kappa, Binkley also belongs to the American Sociological Society and the commission on research and counsel of the American Association of Theological Schools.

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Alabama Convention
Okays Howard Request

BIRMINGHAM--(BP)--Alabama Baptist State Convention in special session here, has voted to permit Howard College to borrow $400,000 to erect the first unit of the gymnasium on the new campus and to complete the football and baseball fields and tennis courts.

The convention also approved Howard's request to borrow an additional $150,000 from the federal Housing and Home Finance Agency to construct two apartment buildings for married ministerial students and two homes for faculty.

The convention also approved allocation of $40,000 of reserve funds of the board of ministerial education to aid in the construction of the apartment buildings. This action was taken to bring rentals to the lowest possible minimum.

The loan secured to erect the gymnasium will be repaid from the sale of the old Howard College Campus in the East Lake area of Birmingham, when a purchaser is found. The old campus is for sale now.

Funds borrowed to build the apartment buildings will be repaid with rental income from the apartments.

Howard College is now located on a beautiful new campus on Lake Shore Drive in southern Birmingham. More than $7 million has been spent for new buildings, contributed in the main by Alabama Baptists through the capital funds section of the Convention's budget each year.

Howard has 1800 students at present in its regular sessions. In addition, Howard College has 57 extension centers for Christian training over the state with an enrolment of 2,200.

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BP Folks and Facts.....

.....Robert E. Fore, administrative assistant at Baptist Memorial Hospital, Memphis, since 1956, has become assistant administrator at Georgia Baptist Hospital, Atlanta. He succeeds Ben Brewer, formerly of Memphis, who has been named administrator of Western Baptist Hospital, Paducah, Ky.

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Add Honorary Degrees.....(at Baptist colleges)

Ouachita College, Arkadelphia, Ark.---J. E. Berry, oil executive at El Dorado, Ark., long-time chairman of Ouachita board of trustees, doctor of laws.

University of Corpus Christi, Corpus Christi, Tex.---John L. Bates, president of Central Power & Light Co., Victoria, Tex., and Hon. Zollie C. Steakley, secretary of state for Texas, Austin, doctors of laws; David E. Mason, pastor, First Baptist Church, Jonesboro, La., doctor of divinity.

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Mary-Hardin Baylor
In Religous Survey

BELTON, Tex.--(BP)--A survey and study of the religious beliefs of students on the Mary Hardin-Baylor College campus here is being conducted by Sarah Frances Anders, head of the sociology department, and her class in methods of social research.

According to the professor, the major problem of concern is whether or not general religious beliefs and Baptist beliefs change during the college years.

After interviewing a random sample of 120 students, with a proportionate distribution of all classes, results will be coded and tabulated.

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May 29, 1958

Free People Produced By
Plural Education System

WASHINGTON--(BP)--Continuation of the American plural education system has been strongly urged by C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here.

The appeal was made in response to a request from the Committee on Discussion and Debate Materials of the National University Extension Association to submit a letter expressing a viewpoint on the problem for the national high school forensic series for the academic year 1958-59. The problem to be discussed is: "What system of education would best serve the interests of the people of the United States?"

Carlson's letter will be published in a symposium to appear in the forthcoming "American Education: The Thirty-Second Discussion and Debate Manual," which will be used by high school debate teams throughout the nation.

Pointing out that education is not a job for one institution Carlson said that "the family, the state, and the church all share in it during childhood and youth." He declares that the traditional American education system "prevents any one institution, family, church or state, from monopolizing the minds of the students."

Pleading for the preservation of freedom Carlson declared that this "lies largely in retaining our understanding that institutions are formed by people to serve people. The highest worth lies in the person and not in the institution. When any one institution enslaves the person to its interests, freedom is gone."

Comparing the American educational system with the "check and balance" system of the government, legislative, administrative, and judicial, Carlson says that every person needs a family education, a religious education and a public education.

"None of the three has been perfectly handled anywhere," Carlson continues, "but comparatively speaking the American results have been good. Our people have been equipped to carry on stable democratic government; we have been open to industrial, economic and scientific change; we have gained the world's highest percentage of actual religious participation; our moral patterns have been less regimented but have stood favorably in any comparison; and, best of all, we have developed a society made up very largely of free men who have dignity and worth."

Three questions for discussion and three debate propositions have been agreed upon by the Committee on high school debate. The discussion questions are:

1. What features of British education would best serve the interests of the people of the United States?

2. What features of French education would best serve the interests of the people of the United States?

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3. What features of Russian education would best serve the interests of the people of the United States?

The three debate propositions are:

1. Resolved: that the United States should adopt the essential features of the British system of education.

2. Resolved: that the United States should adopt the essential features of the French system of education.

3. Resolved: that the United States should adopt the essential features of the Russian system of education.

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Hospital Loan Plan Is Approved By Committee

WASHINGTON--(BP)--Government loans to sectarian hospitals will be available on a long-term, low-interest basis, if current proposed legislation in Congress is enacted into law.

H.R. 12694, introduced by Rep. John Bell Williams (D., Miss.) has been reported out of the sub-committee on health and science to be considered by the full House Committee on Interstate and Foreign Commerce. Rep. Oren Harris (D., Ark.) is chairman of the full committee.

It is anticipated that H.R. 12694 will be considered by the House Committee on June 3 or 4. If it is approved there it will go to the House Rules Committee, which will determine if and when it will appear on the Calendar for the House of Representatives.

H.R. 12694 is an amendment to the Hill-Burton Act, which provides government grants to non-profit hospitals. The new proposal will make the same money available to sectarian hospitals as a loan as well as a grant.

One of the reasons for this special legislation is that many Baptist hospitals could not conscientiously accept government grants, but they would be willing to accept government assistance in the form of a loan.

The new legislation provides that any hospital that could qualify for a government grant would also be eligible for a loan "in accordance with the same procedures and subject to the same limitations and conditions."

Before loans or grants to non-profit hospitals can be approved, the government must be provided with a description of the hospital site, plans and specifications for the proposed buildings, reasonable assurance of adequate financial responsibility, reasonable assurance that laborers in the construction will receive fair wages, and assurance that the hospital shall provide facilities without discrimination on account of race, creed, or color.

If the new proposed legislation is enacted, it will provide for hospital loans for not more than 40 years and at an interest rate based on the following formula: "Each loan shall bear interest at the rate arrived at by adding one-quarter of 1 per centum per annum to the rate which the Secretary of the Treasury determines to be equal to the current average yield on all outstanding marketable obligations of the United States as of the last day of the month preceding the date the application for the loan is approved and by adjusting the result so obtained to the nearest one-eighth of 1 per centum." At the present time this amounts to about two and one-fourth per cent.

At earlier hearings on the hospital loan bills two prominent Southern Baptists offered testimony. They were Rep. Brooks Hays (D., Ark.), president of the Southern Baptist Convention, and John Buchanan, retired pastor of the South Side Baptist Church, Birmingham, Ala., and now public relations director for the Baptist Hospital at Montgomery, Ala.

In his testimony Congressman Hays expressed approval of the nation's health program and urged its continuance in some form with improvements to be

approved by the House and the Senate. Hays stated that the problem of the Baptists is that many feel that to accept a government grant for a sectarian hospital would be to violate the principle of separation of church and state. He urged amendment of the Hill-Burton Act so as to make funds available "to our group" without a violation of conscience.

Buchanan told the committee that "in my judgment, there has been no enactment of Congress that has rendered a greater service to the welfare of the nation than the Hill-Burton Act in the last twelve years."

However, Buchanan explained that the Baptist people had not felt free to accept such grants because of their tradition of separation of church and state. He pointed out that in spite of this refusal the Baptists had continued to construct hospitals and to finance them with great difficulty from private sources and from benevolent funds. He plead for legislation that would make it possible for Baptists to receive government loans for the construction and improvement of their hospitals.

Most Baptists believe, explained Buchanan, that all Federal funds that go into hospitals sponsored by the Baptist denomination should be in the form of loans rather than grants.

In response to a question from a committee member Buchanan revealed that two Baptist hospitals in Alabama are in the process of applying for Hill-Burton grants provided they can be received on the basis of loans. He said that the Secretary of the Treasury had assured them that such arrangements could be made under the present Hill-Burton Act.

In case such should be approved, it was pointed out that on the government books the money would be looked upon as a grant, but on the books of the Baptist hospitals it would be looked upon as a loan to be repaid into the general fund of the United States.

"Any moneys received by any of the institutions in Alabama from the government," declared Buchanan, "will be received only as a loan, never as a grant."

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May 29, 1958

Debate Will Focus
On Religious Liberty

By C. Emanuel Carlson*

Church leaders in America seem to be headed for a time of testing which will be more demanding than the examination for ordination.

If recent events are harbingers of the future we can look forward to an age of serious religious debate, and expect that church-state relations will be a most likely focus of discussion.

Calls for serious communication between religious groups have been expressed from several segments of religious life in America. Perhaps the initiative should be conceded to the Knights of Columbus who launched their well-known advertising campaign. Spokesmen for various Protestant communities have likewise sought channels for conversation.

Now agencies of American secular life have made themselves available as channels. The Fund for the Republic recently sponsored a week of discussion among assorted leaders of Protestant thought and leaders of Roman Catholic and Jewish thought. The intensive exchanges have been widely reported in the religious press of all camps. They bore very largely on church-state matters.

In this atmosphere Lawrence Spivak, of "Meet the Press" television fame, decided to grapple with the significance of religion as a factor in choosing a president of the United States. A panel of four well known spokesmen faced a group of newspaper men on the program, June 1, under the title, "The Big Issue."

The question at this point is, will the debate be "operation understanding" or will it be "operation misunderstanding"? Debate sorts out the men from the boys, and differentiates Christian convictions from bigotry. Maturity shows itself most clearly when differences are being aired.

This debate is long overdue. For decades religious groups have talked more about other groups than to them. The evangel of love in Christ, however, calls for Christian outreach in honest concern. The rising evangelistic tide of our day must involve sincere debate.

Also, if the new popularity of religion in our day is something more than "scare psychology" it can be expected to seek fresh and up-to-date meaning for the good old vocabulary of our faith. After all, Christianity was never designed to be a movement of handed down verbalisms. If it is alive it is always relevant. Experience with God calls for thoughtful application to all of life.

If our discussions on church-state relations begin to penetrate we will soon find that we are really talking about the nature of true Christian experience with God. The emerging debate is not, and cannot be viewed as being, something separate from our efforts at evangelism and our programs for home and foreign missions. As spokesmen for Christ we carry full responsibility to speak with such knowledge and love that we command respect.

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Protestants may well point to the historical, theological, and organizational reasons for apprehensions regarding the political traditions of Roman Catholicism. Yet, since these considerations are not understood by either clergy or people, mature friendly conversation is both Christian and wise.

A decade of this kind of discussion could bring enormous enrichment to our Baptist fellowships. In it we may find freshness and clarity regarding the real meaning of the Biblical insights which we proclaim. Our professors will have the tremendous task of teaching all of us. In this experience we may also find the confidence which sets aside our defensive apologetics in favor of positive commitment to the Christian truth and the Christian life.

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* Dr. Carlson is executive director of the Baptist Joint Committee on Public Affairs in Washington, D. C.

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