

1970

For Release After 4:30 p.m., Sunday, May 31

“Into the 70’s in Home Missions”

An Address By
BOB TREMAINE

Pastor-Director, Worcester Baptist Chapel, Worcester, Mass.

On June 4, 1968, at Houston, Texas, our Convention adopted a statement on the crisis in our nation. I quote from that statement: “Words will not suffice. The time has come for action. Our hope for healing and renewal is in the redemption of the whole of life. Let us call men to faith in Christ.” And, I read from I John 3—“My children, love must not be a matter of words or talk; it must be genuine, and show itself in action.” (NEB). It is my hope to share with you what one small congregation is doing in trying to meet the crisis in our nation.

If we as Christians are to meet this crisis, I would suggest three thoughts. First, we must be flexible in our attitude. Secondly, we must be versatile in our approach; and thirdly, spiritual in augmentation.

First, we must be flexible in our attitudes. I speak here mainly of our use of facilities, our use of time, and our concept of the program. Too many of us have been obsessed with an edifice complex which has hindered us in the past from using our facilities to the greatest advantage. We have spent millions on cathedral-like auditoriums which can be used only once or twice a week. It well may be that, as we go into the 70’s, some of our churches will consist of no more than a suite of offices in a metropolitan office building and the use of some other meeting place once or twice a week for worship.

We need to be flexible in our attitude towards our use of time. In the past we have restricted our worship services to a set time on a given day. If this works in your community, rejoice! But, to meet the pressing needs in our nation it may mean that we will have to have churches that do not meet on Sunday—not because of a lack of desire to do so, but because of circumstances that will not permit it. We have established a mission which meets only on Wednesday nights, at which we have Wednesday School and Wednesday Worship. This, at the present time, is the only time we can meet.

We must be flexible in our programming. Jesus came to minister and not to be ministered unto; to give himself and ask nothing in return. And, the 70’s call for us as Christians to be ministers to the needs of men and to give ourselves. The church does not exist for those who are within but for those who are without, and our programming must be flexible enough to meet the recognizable needs in a community. We established a coffee house in our Chapel last year. Many people from our denomination have passed through its doors in the past year. One said that he was amazed and surprised. Another said he had witnessed more in that night in the coffee house than he had in six months at his regular job. Another said there was a sense of reverence there. Coffee houses can meet the needs of young people. Recently a young man came to our coffee house with a peculiar-looking object in his hand. It was made of a broomstick and carved with little gadgets on either end. One of our people sat down to witness to this young man, and in the course of the conversation the boy made mention of the object. He said that he had brought it into the coffee house, in hopes that someone would notice it and ask him what it was and, perhaps, ask him how he made it. This, then, would give him an opportunity to talk to someone. Across our land there are literally thousands of people with this same desire—to be wanted, to be recognized, to be helped. “My children, love must not be a matter of words or talk; it must be genuine, and show itself in action.”

Then, we must be versatile in our approach. What meets the needs of people in one area may not meet the needs of people in another area. Therefore, we must seek the leadership of the Holy Spirit in determining what approaches are best in a given area, and give each other the freedom to follow the leadership of God’s Spirit to meet the needs in our community. In the ghetto it may mean using your church as a food distribution point, where literally hundreds of people each month could come in contact with your church and its people. It may mean establishing Bible studies or Home Fellowship Groups all across your community to reach people in their homes that you would never reach in a regular church-type program. It may mean the establishment of a Crisis Center, as we have done in Worcester, to provide help for young people with drug problems. Recently a young man called to say “thank you” for the help he had received. In our initial contact with him, he had been arrested 32 times for drug abuse or for theft related to his use of drugs. In his five years of drug usage, he had seen five of his friends die from overdoses, a large number of others almost die, and he had turned

his fiancee into an addict. Finally, in January after he had stolen \$6,000 worth of merchandise only to be able to receive \$500 worth of dope, in frustration he gave up and called the Crisis Center.

Finally, we must be scriptural in our augmentation. In Acts chapters 8, 9, and 10, there are three classic illustrations of conversion: the Ethiopian eunuch, Saul of Tarsus, and Cornelius—people who came from varied backgrounds, culturally, socially, economically, and racially, but God’s message to each of them was the same. Philip preached unto the eunuch Jesus; Saul cried out, “Lord, who is it?,” and the reply was, “I am Jesus.”; Cornelius cried for Peter to preach God’s message to him and he preached to him Jesus.

There is tremendous urgency in this message, an urgency that I feel most Christians fail to realize. And, until we realize the urgency of this message, no one else will. If we are going to face the crisis in our nation, we must be willing to pay the price to meet that crisis. In each of the conversions mentioned in Acts chapters 8, 9, and 10, it took an individual Christian to lead the person in his experience in the Lord and it cost every one of those Christians something so that the decision might be made. Some time ago we had a speed freak, one who is addicted to amphetamines, come to our coffee house. He was continually confronted by one of our deacons with the fact that God loved him. This boy continually protested this philosophy and even became ugly and rude to the point of cursing our deacon. However, the deacon kept on witnessing, kept on making use of every opportunity he had to share God’s love with this young man. Now, this young man has come off drugs and is serving the Lord. I had the privilege of performing a wedding ceremony for he and the girl he was living with, for he said “We have got to make this right.” In a recent revival meeting in our church his wife made her commitment to Christ. It was this young man’s testimony that he could not identify with the love our deacon talked about. He said the only love he had known was when his mother said “I love you” and then put him in a foster home, or when his mother said “I love you” and put him in the Detention Center, or when his mother said “I love you” and put him in a reform school. He did not want that kind of love. There are literally millions in the United States who will never be able to identify with God’s love unless we carry the message to them. “My children, love must not be a matter of words or talk; it must be genuine, and show itself in action.”

April 1970

For Release After 10:00 a.m., Monday, June 1

“Missions . . . Yesterday and Tomorrow”

An Address By
WINSTON CRAWLEY

Director, Overseas Division
Southern Baptist Foreign Mission Board, Richmond, Va.

“What’s past is prologue,” as Shakespeare has reminded us. We cannot sit at ease, reminiscing about our yesterdays. We must rather walk in the boldness of faith today and press on toward the tomorrows to which our Lord beckons us. Yet yesterday’s memory yields lessons and encouragement for both today and tomorrow. That is certainly true of the struggles and victories by which the Lord has led and blessed Southern Baptist foreign missions.

One hundred twenty-five years have come and gone—five full generations, from the sufferings and sorrows of those first heroic pioneers, on up with growing strength to the bright new hope after the first world war, in all the enthusiasm of the Seventy-five Million Campaign. But that proved to be hope disappointed and deferred because of depression and then world war again.

The great day of Southern Baptist mission advance has been our own day. Dr. M. T. Rankin sounded the trumpet call for us at Memphis in 1948. The accelerated progress that followed has been phenomenal, and we come to 1970 and the crowning of one hundred twenty-five years of history at a new high level of Southern Baptist involvement in the sharing of the gospel with all the world.

To catch something of the thrill of God’s blessing on our mission efforts “yesterday,” let us focus for a few minutes just on the decade of the Sixties. A period of ten years is not very long, short enough and recent enough to be clear in our memories, yet still long enough to reveal remarkable advance.

At the beginning of 1960, Southern Baptists were at work in forty-five mission lands. By the end of the decade, we had moved into twenty-six additional lands for a total of seventy-one fields to which missionaries were assigned. This meant a net gain of fifty-eight percent in mission fields, all within just one decade.

Our overseas missionary staff grew from 1,381 to a total of 2,490, for a net gain of 1,109 missionaries during the decade and an amazing 80% growth in missionary staff.

The missionary associate category, opening opportunities of service for specially qualified persons from age thirty-five up to age fifty-nine, and the missionary journeyman category, calling forth the investment of two years of young life by recent college graduates, were instituted in the Sixties. At the same time our regular missionary forces were augmented by multiple types of missionary ministries, some entirely new and others having been represented only slightly in our earlier mission history. The list is a long one: agriculture, business management, dormitory parents, music missionaries, religious education, teachers of many subjects—I cannot begin to name them all.

New fields and enlarged staff, new categories and multiple ministries have called for administrative changes. We now have six areas, with area secretaries, instead of three. Consultants, such as Dr. Fowler for medicine and Mr. Underwood for evangelism, have been added to our staff. Regional representatives (like our beloved brother, Dr. Hoke Smith, so recently lost to us by death) help the area secretaries in their relation to the fields. A new division structure has been set up for stronger administration.

In several regions of the world our new outreach has been especially impressive. At the beginning of the decade, we had only a bare foothold in the Caribbean. A special survey in 1961 reflected Caribbean work limited to one field with six missionaries. By the end of the decade, we were in eight fields with eighty-four missionaries. The French-speaking nations of West Africa have been entered mainly since 1960. India, second country of the world in population, now receives our missionary labors. Yemen is a land where for twelve centuries gospel witness had not been allowed, but miraculously in this decade through a medical ministry our missionaries have been able to serve there.

In the Sixties, major expansion of our efforts has been possible along a number of lines. Around the world student centers, to reach one of today's most influential groups, have been multiplied remarkably, from only a relatively small beginning before 1960.

Similar amazing progress has taken place in the use of radio and television, with fifty-five missionaries engaged on a full or part-time basis in these mass communication ministries, broadcasting work in forty-four lands, and regional missionary specialists responsible for the coordinating of radio-TV efforts.

Most of the English-language Baptist churches around the world have developed in the Sixties. The number of publishing centers related to our work has approximately doubled during the decade. Our medical work increased by four additional hospitals and twelve additional clinics, and the number of patients being ministered to, both as in-patients and as out-patients, increased nearly 250%.

By the leading and blessing of the Lord, all this has proved possible even in a decade of recurring crisis and burgeoning human need. The Middle East, Nigeria and Biafra, Vietnam—the very names stir the depths of our concern. As Southern Baptists, through our missionaries, we are there. We are involved. We are ministering. At this time Lewis Myers, who has spent most of the past decade in Vietnam, will share with us something of what it means. . . .

This decade of crisis has been also a time of unprecedented missionary opportunity. For us and our mission work, it has been a time of new opening doors and increasing responsiveness. We have shared in great evangelistic campaigns: the New Life Movement in Japan, the great Brail crusade, from the influence of which we moved on into the Crusade of the Americas. We have seen fields marvelously white unto harvest in the Philippines, and Indonesia, and Korea, and East Africa, and Brail. In such a day of opportunity and in lands which God in his providence has made so responsive, we as Southern Baptists are at work. Missionary Thurmon Bryant, who serves in Brazil, will tell us how it is. . . .

We and our missionaries always stand alongside Baptist co-workers in the lands we serve. We are helpers to the churches and to their leaders. It is in their growth and their strength that we find our deepest joy and our highest missionary achievement. In the Sixties, the number of churches related to our work overseas increased by sixty-two percent. The number of seminaries and seminary students by almost ninety percent. And most significant of all, the number of national pastors grew by about 110%.

But enough of yesterday. The poet Walter De la Mare tells us of "poor Jim Jay" who "got stuck fast in yesterday." Woe be to us if we get stuck there with him. As Southern Baptists, we must turn our faces toward tomorrow and accept willingly from our Lord's hands anew the committal of a world task that is far from finished. No matter how true that it is not our task alone, but one we share with national co-workers and with Christian brethren of other denominations, we still must discharge our own stewardship. In God's sight, we must do the part he expects of us.

Our Lord's and our world's challenge to us for tomorrow (and especially for the immediate tomorrow of the Seventies) is one of tremendous human need. We look about us in our own land and observe disturbing needs of many sorts—but we lift our eyes and look beyond our borders, and we see needs of every sort in most concentrated and most acute expression.

The challenge is one of continuing and perhaps mounting crisis. We need not expect a world of tranquility in these closing decades

of the twentieth century. We cannot wait for some future "golden age" when mission work can be carried forward at little cost or danger. This is the day the Lord has given to us.

Human need and world crisis call us to abiding central concern for the spiritual foundations of life, both individual and corporate.

The need and the crisis contribute markedly to that heart hunger and responsiveness which give every indication of being even more widespread and urgent in the years ahead than in the decade just completed.

In our Foreign Mission Board staff, we have recently been discussing strategy for the Seventies. This is a large subject and by no means a simple one. We expect to be engaged in continuing discussion, for strategy is not so much position as process. There are some central realities of mission strategy that loom up from the discussion. A major objective is the growth and strength and multiplying of indigenous churches. Closely related to this is the generative or enabling role of missionaries.

One of the basic facts of missionary life is that missionaries as individuals or as a group can by their own direct efforts do only a limited amount to bring any land to Christ. But if by their effort they can help bring into existence local Christian forces that multiply and grow strong, those forces can ultimately do much. Thus the controlling purpose of mission strategy is the investing of missionary life in the generating of local forces and local strength. A life so invested in a land where otherwise Christian strength is woefully small does indeed bring forth "much fruit"—yes thirtyfold and sixtyfold and even a hundredfold.

Here are some of the specific challenges we face in the Seventies:

- (1) New lands still call to us with spiritual need and probable open doors. Already this early in the decade, we are thinking of Mozambique and Laos and Upper Volta.
- (2) Our recent beginnings in many lands need now to be consolidated. Perhaps we have been misleading in coloring a country on a missionary map as soon as our first missionary couple entered that land. In many cases, we have still only a beachhead, and in some cases barely a toehold.
- (3) We must continue reaching out with the message to the masses. It is sad fact that still most of the people of the world have never once had the gospel of life through faith in Jesus Christ presented to them.
- (4) Greater effectiveness and impact call for strategic deployment of both current and increasing new forces in the widest possible way.
- (5) There is no substitute for the depth involvement in the life of people of other lands that is possible through long-range commitment to missionary service.
- (6) With all the specialized ministries that are needed, the central need is still for couples for the preaching ministry—those who will fulfill their calling in the communicating of the gospel, the shepherding of persons, touching the wellsprings of motivation for Christian life and ministry, and nurturing the living fellowships of believers that the New Testament calls churches.
- (7) We must continue to keep ourselves open and flexible in missionary methodology.
- (8) This decade perhaps more than either of the past two decades will require of us the greatest possible creativity in the use of our resources, both of missionary personnel and of mission funds.

I cannot speak for you, but for me (and I believe for our missionaries) the world of tomorrow glows with challenge and excitement because of the vision Christ has given us of the love and the purpose of God for all men. The Christ who has given us of the love and the purpose of God for all men. The Christ who has guided and blessed our yesterdays is the same today and through countless tomorrows.

Between yesterday and tomorrow, we stand and act only in today. We must not get "stuck fast in yesterday," but neither can we live in tomorrow. Southern Baptist mission advance tomorrow depends on the decisions we and our churches make today. All of us, here and now, either run the tragic risk of narrowing God down in our thinking to the range of our own concerns or enjoy the rich possibility of letting our own minds and hearts and lives be stretched to the dimensions of God's concern for all mankind.

For Release After 11:00 a.m., Monday, June 1

"The High Cost of Living"

An Address By
JESSE FLETCHER

Director, Missions Support Division,
Southern Baptist Foreign Mission Board, Richmond

While the high cost of living has been a durable cliché for at least twenty-five years, this past year has given it new meaning. For too

many there is too much month left at the end of the pay check. The result, of course, is that the average American family is having to take a long look at expenditures it has taken for granted in the past. We are asking once more, can we afford it?

Let us get overwhelmed with the extremely relevant nature of these questions to our own domestic situation, however, let me transpose them to the subject at hand. Can we afford the kind of world ministry Dr. Crawley has laid before us?

No one would question the fact that Baptists ought to live the Christ life in all the world. It is the very nature of being a Christian. But honestly, can we afford it?

The scriptures suggest that it is wise for a Christian to count the cost of an operation before he undertakes it. In two parables Jesus underlined the wisdom of taking a long look at a project and at one's own resources before committing oneself to the task.

"Would any of you think of building a tower without first sitting down and calculating the cost, to see whether he could afford to finish it? Otherwise, if he has laid its foundation and then is not able to complete it, all the onlookers will laugh at him. 'There is the man,' they will say, 'who started to build and could not finish.' Or what king will march to battle against another king, without first sitting down to consider whether with ten thousand men he can face an enemy coming to meet his with twenty thousand? If he cannot, then, long before the enemy approaches, he sends envoys, and asks for terms. So also none of you can be a disciple of mine without taking leave of all his possessions" (TEV, Luke 14:28-33).

Do we have the resources it takes to pull off and expanded world ministry? This kind of living the Christ life in all the world costs.

Thanks to the popularity of the writings of the Christian martyr Dietrich Bonhoeffer, "the cost of discipleship" have been words oft-echoed in the corridors of our minds. Has the meaning gotten through to us?

Bonhoeffer talked about the price God paid and underlined the cost of following the God who revealed himself so dramatically in Jesus Christ. In a way he never dreamed would be necessary, he had to illustrate his point with his own life.

But then, so did Bill Wallace and many of his kind.

The cost of the kind of missionary task that Southern Baptists seem to desire is high. It may be higher than we thought. More, it may be higher than we are willing to pay. What if it is higher than we are able to pay?

For instance, it will cost hundreds of young men and women from our own churches and homes the security of living and ministering in an American culture. They will have to take upon themselves the risk of trying to live in turbulent times in new cultures that are themselves changing rapidly.

But here is a prior cost. Will our churches pay the cost of creating a climate out of which such young men and women will emerge? A part of this cost includes the laying aside of self-serving goals in favor of mission goals unto the "utmost parts of the earth." It means creating in the Christian fellowship itself an environment of prayer, sacrificial giving, consistent discipleship, relevant ministry, and missionary posture.

Will we pay the cost in intercessory prayer prominently fastened to the garment of such a far-reaching missionary under-taking? That tag is priced in terms of hours and intensity and a soul-searching waiting upon God not only to raise up messengers, but to empower them to bless peoples.

Or, just taking the cost concept in the most literal terms—money. Are we willing to pay it? Southern Baptists will have to pour approximately three million dollars of additional monies into the foreign mission enterprise each year for the next ten years to support the kind of decade design Dr. Crawley has outlined. It would mean the per capita gift of Southern Baptists would have to rise beyond its 1969 level of \$73.35. It would mean that percentage of money leaving the local church would have to go beyond the 15.81% it achieved in 1969. It would mean that the percentage of Cooperative Program money moving out from state conventions to conventionwide causes would have to climb higher than the 34.93%* that marked 1969.

In short it would mean an unprecedented response of love through tithes and offerings to the cause of world missions.

This is the high cost of living the Christ life worldwide. Can we afford to pay it? Perhaps the more pertinent question is can we afford not to?

*Cooperative Program funds

For Release After 12:30 p.m., Monday, June 1

"The Way Ahead"

An Address By
BAKER JAMES CAUTHEN

Executive Secretary, Southern Baptist Foreign Mission Board
Richmond, Virginia

We thank God for His providences and leadership during 125 years of history as Southern Baptists. We thank Him for the remarkable

participation of Woman's Missionary Union, particularly in the reinforcement of the task of missions, both at home and throughout the world. We are filled with thanksgiving for the remarkable forward thrust which has been experienced in worldwide missionary labor since the advance began in 1948.

We turn our eyes, however, toward the future. The important matter before us is to lay hold firmly upon the task to which our Lord has called and commit ourselves anew to the labor He has for us.

We recognize that we face an increasingly urgent task. No amplification of this theme needs to be made, for we see it before us each day in news from all parts of the world. Never have we faced an era of greater human concern than that which opens before us in this new decade. Waves of restlessness sweep everywhere. Half of the world's population is made up of young people 21 years and younger. They are, in the main, greatly perplexed and disturbed as they face the future. Many of them feel trapped in situations which they have not made and which they cannot control. Many of their reactions reflect their deep frustration, anxiety and fear.

Mature thinkers are greatly perplexed as they view the escalation of world population and the lagging food resources. The spectre of famine haunts humanity, particularly in parts of the world where vast numbers of our fellowmen crowd the land upon which they live. Fears of what may come about through pollution of the atmosphere and water have become new causes for concern. In the background of everything there hangs the terrible threat of the nuclear bomb now in the hands of some nations that apparently would not hesitate to use it if they felt their chances for success to be favorable.

Amid all these conditions, the average person has to find his way through life bearing his own load and seeking to find meaning in his own experience. His need for God is paramount. His heart cries out for light which only comes from divine truth. The need for sharing the Gospel of Christ is more urgent than ever before in the history of mankind.

We must address ourselves to wider geographical expansion. While we have now moved into 72 countries, the task is far from complete. Areas in Africa and the Middle East where we have no voice for Jesus Christ haunt us and call us forward. We rest assured that in the time to come China will reopen her doors, perhaps after vast changes come about, and a colossal task will lie before us. One-fourth of the world's population in that land stand in need of hearing the Word of Life. The fragmentary beginnings in India must be expanded to a worthy national effort as God opens the way.

It is imperative that the fields into which we have gone in recent years be reinforced and developed. In some of them strong bases have already been built and a vigorous labor goes forward with churches and conventions making energetic strides to evangelize their countries reinforced by missionary colleagues. In other places, only a beachhead has been established, and the task is awaiting. Much must be done to stabilize, reinforce, and advance in those places.

A phenomenal opportunity for evangelism has opened throughout the world. During the last 20 years efforts have been made to test wisely and widely the use of larger evangelistic efforts among peoples in many lands. The conclusions strongly confirm the wisdom, value and fruitfulness of such efforts. In Asia, Latin America, Africa, and even the Middle East, as well as in Europe, large evangelistic efforts have given indication of the open door God has set before us. The existence of the open door is a mandate for sharing the Gospel of Jesus lovingly, earnestly, and in the power of the Holy Spirit.

God has set before us in the midst of a generation of unparalleled need the possibility of wide use of mass media. These facilities did not exist before or were available on a limited scale. We must now look upon the newspapers, radio, and television as instruments that God would have us utilize to their fullest capacity to tell the story of Christ and His love. We recognize that large expenditures are necessary in order to make full use of these media, but the values far exceed the cost. Publication work must take on new meaning in the years that lie ahead, and some of the most capable and dedicated people should consider committing their lives to this ministry.

We recognize the call to deeper involvement in ministries to human need. The missionary task has always been concerned with ministering to human suffering. The work of medical missions has been outstanding in the story of missionary labor. Even those who were not professionally trained in medicine have done what they could to bring relief to people in need.

Amid the clamant cries of a needy world for a better way of life, we must do whatever we can do to reach out lovingly, tenderly, wisely and with effectiveness to minister to our fellowman. Medical missions, agricultural missions, Christian social work, good-will centers, ministries to families, work among illiterates, special concern for people in the vast slums and ghettos of the indescribably needy cities throughout the world call to our concern, compassion and creativity.

Major efforts must be made to strengthen churches. The real measure of our efforts can be taken in terms of emerging churches rooted firmly in the Gospel of Christ, standing with a sense of responsibility and carrying forward their ministry with power, con-

viction and dedication. The call for missionaries will set in the foreground the need for men and women anointed by the Lord with spiritual power and equipped with excellent training and experience, who can give themselves to the work of developing churches.

We face an era calling for vast, creative, effective ministries to youth. The student population is escalating. The sight of students from kindergarten through university on their way to places of study is now seen increasingly in all parts of the world. Great universities with thousands of students provide opportunities for witness to young people at a time when they are alert, interested, and in a period of decision.

Every effort must be made through churches, schools, and special efforts to give to the young people of the world a clear call to follow Christ.

The era before us calls for the development of worldwide Christian fellowship. One of the valuable consequences of the Crusade of the Americas has been a developing of a hemisphere-wide acquaintance. Baptist leaders from many countries have come to know those from other lands, and a concern for the welfare for the work of Christ throughout a vast portion of the world has developed.

It is thrilling that the Baptist World Alliance will be meeting shortly in Tokyo, when Baptists from many lands will gather in Asia to express their convictions of the Lordship of Christ. We should look forward to doing all we can to strengthen this fellowship so that Baptists in the smallest country may feel partnership with those from all the world. There should be no lonely Baptists in the years that lie ahead.

While we speak primarily of developing our Baptist worldwide fellowship, we gladly affirm our deep desire to cultivate wider fellowship with all people who love the Lord Jesus Christ. We hail them as our brothers and sisters in the Lord and rejoice in the ministries that they extend in the name of our saviour. We look forward to the day when we shall all gather around His throne and sing praises to the Lamb of God who takes away the sin of the world.

The way ahead calls for larger participation on the part of people in the churches throughout our Convention in the task to which we are called. Many of them are discovering the thrilling opportunities of personal sharing in many of the ministries now being opened. Some doctors, pharmacists, and other specialized people have made repeated trips at their own expense to mission fields to help for brief periods of time. Many others have participated in special efforts in evangelism and church development, as these efforts have emerged by the initiative of Baptist forces on mission fields and are correlated through the work of the Foreign Mission Board. There is much value in this direct participation provided it can be done without fragmentation. It is necessary that we shall work through the Baptist organization in every land in order that our efforts may be fully constructive, rather than in any way creative of problems. As long as we respond to their call and seek to do what we can do to strengthen their hands, we will find ourselves moving in constructive directions.

The way ahead calls for some definite essentials. There must be more missionaries. We thank our God for the objective of placing 5,000 missionaries under appointment at the earliest possible moment. We stand half-way toward that objective. We leave the timing of it to the Lord, because the important thing is to grow solidly, steadily, and with real undergirding for every advance that is made. We should come to the close of this decade much closer to this objective than now we stand. We need to remember our Master's instructions to pray that the Lord of the harvest will thrust out laborers into His harvest. Many attending this Convention should search their hearts as to whether God wants them personally to be involved in the mission task. Categories for missionary appointment have now been so enlarged that there is room for people who earlier thought they could never have any part in this enterprise.

Obviously, this calls for greater financial reinforcement. This means support of the cause through the Cooperative Program. It means supplementing what we do through the Cooperative Program by the outpouring of a love gift through the Lottie Moon Christmas Offering.

We are grateful to our Lord for the recent Lottie Moon Christmas Offering which has reached a total of \$15,297,558.63.

We express to Woman's Missionary Union and to all others who have had a share in this offering our deep gratitude for the labor of love that it represents.

Without this magnificent gift through the Lottie Moon Christmas Offering, sustained advance would be impossible.

The Lottie Moon Offering is designed to supplement the Cooperative Program. It never is competitive with it, and it never does displace it.

Friends who may wonder if it would not be better to pour all of this money into the Cooperative Program so that every agency might receive some reinforcement will keep in mind that with our present percentage of distribution, if this sum of money were put into the Cooperative Program, the Foreign Mission Board would have received \$2,500,000.00 rather than the sum of \$15,000,000.00.

Others who wonder why this sum of \$15,000,000.00 could not be brought to the Foreign Mission Board through the Cooperative Program will remember that it would require \$90,000,000.00 of additional money beyond all that now is presently given to bring to the Foreign Mission Board through the Cooperative Program this sum of \$15,000,000.00.

This is but to say that the Cooperative Program is vital. We must have it. It must be strengthened. It must be enlarged. It also means that the Lottie Moon Christmas Offering is vital. Without it, it would be impossible to maintain the missionary enterprise which Southern Baptists now have come to know and which we believe is in keeping with the will of our Lord.

We must keep in mind that the needs far exceed our total resources. The Foreign Mission Board must receive two million dollars in new money each year in order to sustain advance. We now have needs on our desks officially recommended by the mission organizations totaling \$7,716,000.00 which we cannot provide.

The way ahead calls for greater spiritual strength. The Lord of the harvest is able to do exceeding abundantly above all that we ask or think. If the mighty prayer potential of Southern Baptists can be brought to bear upon the worldwide labors of our Master, we may see our Lord pour out waves of spiritual power that would change the course of this world's affairs. God is able. He works through our prayers. He awaits our praying in order to manifest His mighty power. We must address ourselves to the important task of undergirding this ministry with spiritual resources.

All of this calls for a spirit of brotherhood and unity among Baptists. Let us dedicate ourselves to stand together regardless of the problems which may arise or the issues that may threaten to divide us. Let us keep ourselves united around the Great Commission of the Lord Jesus Christ, and with love for Him filling our hearts, and concern for a lost world ever before us, move on as one great united body to proclaim the Gospel of Jesus and minister lovingly in His blessed Name in all parts of the world as our Saviour will give us strength and opportunity.

For Release After 3:00 p.m., Monday, June 1

"The West - A World Witness for the Church"

An Address By
M. WENDELL BELEW

Secretary, Department of Pioneer Missions
Southern Baptist Home Mission Board, Atlanta, Ga.

That compelling force to missions which has typified Southern Baptists through their 125 years has expressed itself on all of America's frontiers. It has not often been possible that the first wave of missionaries and evangelists were persons appointed by the Home Mission Board to plant churches. Usually the first wave of advance has been accomplished by Southern Baptist men and women who "while they were going to all the world" found time to start churches. They were people who had studied about missions in their churches and who treasured the stories of sacrifice and success as told by the appointed missionaries as they wrote about exciting conquests for the Kingdom.

These "ordinary" church members vicariously participated in the work of others without giving much thought to the fact that one day they might be on the front lines of missions in America.

Then the course of American upheaval in areas of cultural, industrial, professional, and military movements caught them up and they found themselves in places like, Billings, Montana; Salt Lake City, Utah; Las Vegas, Nevada; and Omaha, Nebraska; and there was no Southern Baptist church. Those things about "church" which they had often taken for granted, like W.M.U., G.A.'s, R.A.'s, Training Union, and visitation for evangelism, now became treasures which must be repossessed. After a few weeks of frustrated concern that "someone" ought to do something the battle cry became "let's build a church."

They did! Although untrained professionally, they accomplished a work that few professionals could have done. They found themselves scurrying about for vacant houses, lots, baby cribs, hymnals, statements on the Baptist faith, and church constitutions.

The Wayne Amstutz of Omaha were typical of such "instant missionaries." Their first meeting place was a home, then the YMCA. They, and the small band who had joined together for the spiritual "onslaught" of their community, did not despair at the tremendous problem of logistics involved in just having Sunday School and worship services in rented space. Even though all of the equipment for these church functions had to be brought in via car trunk or station wagon every Sunday; since the nearest Southern Baptist pastor was 80 miles away, he couldn't get there often so laymen preached, led the singing, set up church organizations, planned a camp for children, conducted Vacation Bible Schools, and carried on an enviable visita-

tion program. Wayne Amstutz called every newcomer to the city and any likely prospects were visited by the congregation. New members were added continuously.

Laughingly the congregation said that the only claim to fame they had as a church was that they probably had the largest baptistry in the Southern Baptist Convention, the swimming pool of the YMCA. They had other claims to fame as a church, however, although they would not have voiced it, they were truly church.

Sue Amstutz found time for endless church activities and the feeding of numerous "second wave" of missionaries, that is, visiting preachers, prospective pastors, and Home Mission Board personnel who were not ready to join the mission force in Omaha. Soon the church called a pastor and he was scarcely on the field before the church began its mission at Bellevue (about 13 miles south of Omaha). In doing this the church gave up over one-half of its congregation and budget, then moved to a rented building formerly occupied by another congregation.

The new mission at Bellevue started the procedure all over again with such lay mission heroes as the Sam Hatfields and the Otis Dickensons in lead roles. After meeting in homes for a while the Bellevue group rented a war veteran's facility (which smelled strongly of alcohol). They called Tommy Grozier as pastor and organized as a church. Both congregations started new missions, and then did it again. Each operation called for a new set of missionary heroes, but there were plenty and the west was big.

New churches which had close affinity in their beginnings and in their faith had no desire to lose that larger fellowship which is so precious to people with a common cause. They formed an association, not only for the pursuit of fellowship, but in order that they might accomplish those things together which they could not do singly.

Here again, they may have taken their associational relationship more casually in more established Southern Baptist areas, but now they found themselves as participants in the larger fellowship created by their churches. There were things they could better do together. For one thing, they were concerned about their "native" neighbors.

A church which has been established with a majority of persons from a southern culture finds it difficult to convince others than their own that a prerequisite for membership is *not* a fondness for grits, collards, and hamhock. The association could help here by directing resources of churches to bear upon native communities with a minimum of "southern influence." The Home Mission Board could join with them in the appointment of a missionary especially capable in working with indigenous people. One such work in the Omaha area saw the winning of 54 nonevangelicals in one year's time. An inner city ministry produced over 100 professions of faith and the local paper noting that Southern Baptists seemed to be the only church group interested in human and spiritual needs in the inner city.

The Omaha story of church and associational growth is typical of what has happened throughout the west. These "pioneer" Christians have applied their missionary prowess to meet the needs where they are. No outside resource can do this as well as they. Therefore, the strategy of the Home Mission Board and state convention is to help churches and associations do their job.

The fellowship in churches and associations has been, and is striking. It is exciting to observe how small groups banded together can perform seemingly impossible tasks.

I recall that in the early days of development of the work in Las Vegas, Nevada, pastoral salaries permitted only marginal subsistence. Dr. Charles Ashcraft, then pastor of the First Southern Baptist Church, grew much concerned about the fact that sudden illness, accidents, or the collapse of a much needed car could bring about critical problems for his fellow pastors. So, he, with the help of laymen and pastors, established a "crisis" fund to help with these emergencies.

Church growths (i.e. the establishment and enlargement of churches through ministry) continues to claim major consideration by churches of the pioneer west. Here the evangelistic record far outdistances that of Southern Baptists as a whole, but then, here the distances are great and they are not a handicap. Rather, they are a challenge to the ingenuity of those who follow the lead of ordinary people who have discovered themselves to be "sent" by God. Such a discovery awaits any person who is not afraid of joining the forces on any of life's frontiers.

For Release After 3:15 p.m., Monday, June 1

"The West - A World Witness for the Church"

An Address By
DEWEY HICKEY

Pastor, First Baptist Church, Valentine, Nebraska

I live in the sandhills of Nebraska. Until three years ago I had not heard of the sandhills. I thought that Nebraska was just one

great corn field owned by many farmers. I didn't know that the temperature dipped to 30 below zero in the winter or raised to 110 in the summer. I didn't know that just south of Valentine there are ten million acres of the finest cattle country to be found. I didn't know that a place existed in the United States where the Catholics, Lutherans, and Methodists were so numerous, and Baptist, almost unheard of.

My first year in Valentine I learned many things about Nebraska. The saidhills that had appeared at first to be such a vast waste land, I could now see for their real value: A beautiful green paradise for raising cattle. After almost two years of visiting I could understand why these people would not drive into town for church. I found that many of them had attended church very few times. I found the roads unpaved and often impassable except in a four-wheel drive vehicle. I found Christians who had found Christ through private bible study, or radio or T.V. broadcasts; They were starving for Christian fellowship. I began to look forward to my visits in the sandhills. I could see the problem, but I could find no solution.

Then last June a new couple visited our services in Valentine, and when the invitation was given they came forward on the promise of a letter. After the service as I visited with them, I found that they had driven 105 miles to get to church, and that they lived 16 miles from the nearest highway.

June, July, and the first two weeks of August past and these new church-members had not been back in the services. I set out to find them. Five hours later I could see their house about two miles up the meadow. I had been lost for the last two hours, the temperature was 101 degrees, my car radiator had boiled dry, both my shoes were full of sand, but I had found my church members. I still had one real problem; as I covered the last two miles I kept asking myself, "What am I going to say, we have missed you at church, or you sure need to be in church on Sunday?" It would be a near impossibility for anyone to attend church regular from this place.

While visiting with my church members I found that six other families lived on this ranch. I wasn't sure I could find my way home, much less finding my way back to this ranch, but there seemed only one thing to do, so I ask, "will you open your home for a bible class if I will come back and lead it?" We had four in the first class. The class kept growing until it became two classes and then three. The attendance was up to 19. Some were Catholics, some were Methodists, some were Christians, and some were nothing. Two were Baptist.

We had five months of bible study without one conversion, and then in one evening four junior age children made their profession of faith in Jesus. This to me was payday.

This was not the only payday. A rancher's wife who heard about our bible class on this ranch called me and said, "I live 55 miles south of Valentine, there are several families in this area and we can meet in the school house. If you would like to conduct worship services, my husband and I will come." We are now meeting on Sunday afternoon and average 27 in each service.

Another rancher's wife who heard about the Sunday afternoon service called and said, "it has been six years since we have had a V.B.S. in our area. Can you help us?" It is scheduled for June.

Ranchers are reached in the same way we have been reaching people in the cities since the Apostle Paul left Antioch; go where they are and preach the gospel. There are fewer people, but they come regardless of church preference because there are not other services.

For Release After 3:15 p.m., Monday, June 1

"The West - A World Witness for the Church"

An Address By
LA VERN A. INZER

Southern Baptist Home Missionary, Winnemucca, Nevada

In 1959 when approached to go to Northern Nevada, I was shown a map with the general area of 40,000 square miles marked off indicating my church field. As my vision began to expand beyond comprehension, I was told that there was less than one square person per square mile. The one church, located in Winnemucca, Nevada, consisted of 17 resident members. We were being challenged to extend ourselves into every city, village, hamlet, valley, mining camp, and isolated ranch spread in the area.

At the outset the home church shared pastor, people, and pennies. Reaching out into the communities, Sunday Schools were begun on week-day evenings. The home church being small, the pastor worked as a bookkeeper to provide for his family until 1962.

Our first organized mission was Jungo. We met in an abandoned bar; the cleanest, driest bar in the state. Out of the 44 residents, 15 were won and baptized. The mining camp closed and town, Sunday School, et al, moved out of the state. Upon arrival in their new

town they found a Southern Baptist Mission. They called and wanted to know "Who Joined Who". They merged and later organized into a church.

As you view Nevada from a car window or map, you become obsessed with the distances between places and people. The many valleys have residents ten, fifteen, or twenty miles apart; but, people who merit an effort to be witnessed to. So, we began a door-to-door visitation program. The people are very open to a visitor but very closed to Christianity. One of our first converts was an isolated rancher. His conversion was sensational and his baptism was more sensational; me, a 135 pound preacher baptizing a 6'7" 279 pound cowboy!

A letter was received asking that we conduct services in her valley. After much inquiry I located the valley and visited every family in one afternoon; all three of them. All 14 of the residents attended church that evening. The valley, 10 miles wide and 40 miles long now has a Mission.

A lady from another denomination wrote a letter asking for a minister. The letter finally reached me in Winnemucca. When she approached me after proper introductions she said, "My own church will not begin a Mission unless there are enough like members to begin with; but, I was told that Southern Baptist would begin a mission when they have only unsaved people for prospects. That mission now has a very active Sunday School and regular worship services. I was approached by a superintendent of a vast cattle spread to go out with his men for a cattle drive. This has become an annual request and annual mission effort.

Last year our church conducted ten Mission Bible Schools in an effort to reach the children of Northern Nevada.

But 1970 finds us with four organized churches and seven missions and other type mission programs in this 40,000 square mile church field. In time there will be an Association to formulate the program of these churches and missions.

For Release After 3:00 p.m., Monday, June 1

"Church Members in Many Nations"

An Address By
TOMMY GROZIER

Pastor, First Baptist Church, Bellevue, Nebraska

Several months ago our Adult New Church Member's Orientation leader asked his class members to introduce themselves. Interpersed with the usual displaced Southerners were peoples recently come from Illinois, Pennsylvania, Alaska, Hawaii, Panama, Costa Rica and natives of England and Japan. This is typical of almost any group one would assemble at the First Baptist Church of Bellevue, Nebraska. For we are a *world* church.

Only a purposeful God could bring out of the tensions of both cold and hot wars an evangelistic thrust for Southern Baptists all across the northern United States. But our God is a God of purpose, and the church at Bellevue is a part of that thrust.

We are significantly located adjacent to Offutt Air Force Base, home of Strategic Air Command Headquarters. You have heard of a "come and go party". We have a "come and go church". The average tour of duty at Offutt is forty-two months.

People come to us from every part of the world, many having been active in mission work. They share with us their vision for missions, their appreciation for people of all races and cultures; and for a brief time they share with us their talent for local church work. Then they go.

Today we have at least one former member on every continent of the globe. They have become charter members of Baptist churches in Turkey, Ethiopia, Libya, Germany, France, Belgium, and Japan. There they serve as mission superintendents, deacons, teachers, music directors, and in countless other capacities as needs arise.

We sometimes feel like a "missionary clearing house". In twelve years twenty-nine hundred members have been added to the church and twenty-two hundred taken away. Five thousand persons have been enrolled in our Sunday School, yet we find we must enroll at least five hundred new members yearly to show a numerical increase. It is at this point of continually rebuilding organizations, retraining, replanning, readjusting to such a mobil congregation that the "nitty" gets "gritty".

Still, imagine the joy of receiving almost weekly a letter bearing a foreign stamp or a long distance telephone call from someone who was previously a member of our church in which they share a prayer request or news of spiritual victory, or just say that something they had learned here has meant much in a tough situation. These people, serving around the world, we cherish as an extension of the missionary spirit of First Baptist Church and a part of our larger fellowship.

While going into all the world, we have not neglected "Judea and Samaria". Our church is deeply involved in an inner city ministry

in Omaha and sponsors a mission in Columbus, Nebraska. Over the years we have sponsored three missions which have become strong churches and have extended financial aid to other churches in our state. At the same time, an average of twenty-five per cent of our income has gone to outside mission causes.

In the days when Indians inhabited our Nebraska plains, children of the Omahas were introduced to the world on the eighth day following their birth with this song:

"Ho! Ye Sun, Moon, Stars, all ye that move in the heavens,
I bid you hear me! Into your midst has come a new life.
Consent ye, I implore
Make its path smooth that it may reach the
brow of the hill."

First Baptist Church of Bellevue has brought new life into Nebraska and to places around the world. We do not pray for a "smooth path" but for faith to take whatever path that leads to claiming our land and our world for Christ.

For Release After 3:30 p.m., Monday, June 1

"Churches Teamed for Missions"

An Address By
ROY OWEN

Assistant-Secretary, Department of Rural-Urban Missions
Southern Baptist Home Mission Board, Atlanta

Apart from the local church the association is the most important unit of Southern Baptist life. Its organization preceded state conventions and the Southern Baptist Convention. Generally speaking, organization of the association has followed closely behind the constitution of churches. Later, as the churches multiplied, state conventions came into being.

The association provided opportunities for an expanded *koinonia*—Christian fellowship—so desperately needed by pastors and churches in these newer areas. The quarterly or monthly associational meeting helped provide that needed fellowship. Youth and family camps, prayer retreats, and other special meetings of the association welded the people together for their common cause.

An enlarged vision and challenge came out of this enlarged fellowship. As Baptists shared with one another their visions, dreams and problems, and as denominational workers came and shared with them from a state and national perspective, they were challenged afresh to see and respond to the needs of all people near and afar.

Out of that vision and challenge came concerted prayer power. Many times an association knelt in prayer for a struggling mission, a needy church, a brother pastor or, in many cases, a lost community. Ofttimes before they were through praying God had heard and answered their petition. At other times they arose to put feet to their prayers and work at the job until they saw the result they had prayed for. God blessed their prayers and their efforts and the work grew.

As association developed, the Baptists learned that through their cooperative strength things could be done that were not otherwise possible. Meetings of various kinds could be more meaningful and productive. Youth and family camps, leadership clinics for Vacation Bible School, Woman's Missionary Union, Brotherhood, and so forth, could enlist state convention and Southern Baptist Convention agency help and thereby provide highly trained leadership for the people of the churches. In earlier years most of the people were new Christians and new Southern Baptists and knew little about the Lord or his work.

I served for five years as area missionary for North and South Dakota. During that time the church at Pierre, South Dakota, sponsored mission work among the Indians at Eagle Butte. Their pastor drove 180 miles each Sunday afternoon—at times over icy roads—to preach to these people. Later we enlisted help from the association, state convention and Home Mission Board. Financial support was obtained; a mission pastor was appointed; and now there is a permanent work at Eagle Butte. Baptists in the West have learned that through cooperative efforts much more can be accomplished for Christ and his cause.

The association helped the churches to develop in scriptural and denominational integrity. They heard a variety of preachers, teachers and Baptist leaders. The people were grounded in the Christian faith and sometimes overwhelmed by Baptist polity, practices and promotional paraphernalia. But they rejoiced as they learned to struggle, suffer and grow together.

One of the leading lights in Southern Baptist growth in the West has been the superintendent of associational missions or area missionary. The evangelizing and churching of lost communities has been his vision. The care and concern of all the churches has been his burden. The prayerful and financial undergirding of Southern Baptists has been his strength. The leadership of the Holy Spirit has been his beacon. New converts, new churches, new associations and new conventions have been his reward.

The area missionary has long been a recognized and respected leader in Southern Baptist life. He has been a prober into pockets of spiritual darkness and a persistent prodder of Southern Baptists to get them to move into these areas with the gospel. He has been a ready source of information, consultation and encouragement to the churches in his area. He has been a channel of communication from the Southern Baptist Convention to the churches and from the churches to the Convention. He has been the pastor's friend and many times his only human confidant.

And what shall I more say of area missionaries I have known personally and respected greatly? for the time would fail me to tell of O. R. "Bennie" Delmar, area missionary in Wyoming. He once served as area missionary for Wyoming, Montana, and North Dakota and drove about sixty thousand miles a year starting new churches and strengthening others. Bob Smith, now missionary pastor in Pennsylvania, served as area missionary in Wyoming and South Dakota. Dick Cagle, missionary from Colorado Springs served the whole state of Colorado. Paul Jolly, now retired, served the northern half of Colorado and the western half of Nebraska. Leroy Smith, who served as secretary of evangelism for the Arizona convention which at the time included nine and one-half states, now serves as the only area missionary in the fourth largest state in the nation—Montana.

These men have sacrificed time with family, financial gain and personal aggrandizement in order to help build Christ's kingdom. They have crossed plains and mountains and deserts to reach people for Christ. They have driven for endless hours across countless miles on icy highways, over mountain passes, and through blinding snow and sandstorms in order that people might know Jesus. When the first astronaut was launched someone said, "There goes our area missionary to start a new church."

They through faith built the kingdom, wrought righteousness, obtained promises from Southern Baptist churches and agencies, stopped the mouths of those who feared their invasion, quenched the violence of fiery opposition, escaped the edge of sharp condemnation, out of weakness were made strong, waxed valiant in verbal conflict with evil, turned to flight the armies of Satan.

Missionaries' wives received their half-dead husbands back home once in a while, saw them raised to life again and drive away. We lived at Bismarck, North Dakota. From there to one of our missions in southwestern South Dakota was four hundred miles. To one of our missions in northeastern North Dakota was another four hundred miles in the opposite direction. It provoked the saying that "old missionaries never die—they just drive away."

Some missionaries left, but others stayed, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings, yet, moreover, some had trial of bonds—faulty church bonds. They were stoned but not drunk, sawn asunder by controversy but bound together again by love.

They wandered about with their sheepskins in deserts and in mountains and in plains.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect" (Hebrews 11:39-40).

For Release After 4:00 p.m., Monday, June 1

"The World of the West: Global Witness of the Churches"

An Address By
BEN DUQUE

Pastor, Central Baptist Church, Pueblo, Colorado

Bienvenidos al hermoso y bello estado de Colorado. Welcome to the great Southwest. A land rich in culture and scenery.

In behalf of our Spanish churches and missions. A very warm welcome to Denver and this convention, and a great thank you for what you mean to us and to our Spanish work.

I am privileged to serve AMONG OUR Spanish, Mexican American and Chicano people. Our work is varied and encompasses many areas, from Spanish speaking to totally English speaking Spanish congregations.

Our work ranges from helping people to learn the English language and some the Spanish language. Helping some to acquire their U.S. citizenship. Social Security benefits, serve as interpreters, translators, to counseling with youth and serving as a friend in the time of need.

Our Spanish people are a people full of life and vitality. They have a love for beauty, music, and a gift for handcrafts. They express themselves through their feelings and emotions. While many may not be able to thank you correctly or with the finesse that we are accustomed to, their warm embrace and their gifts of thoughtfulness far express what words could say in any language.

Your missionaries are a great group of dedicated men and women, serving many times under adverse conditions and against many hardships, not only economically but with hostility from without. They are constantly seeking new ways to present the challenge and message of the Gospel of Jesus Christ to a people steeped in Roman Catholicism and superstition. (As is the case throughout America, people are not responding to the plain invitation to come to church.)

We must first find something to draw their attention and break down the barriers of resentment and prejudice. Barriers that were installed when they were young in life.

Our church in particular is one of many that has started a weekday program. We meet on Tuesday evening. We have ceramic classes which many say is as addictive as alcohol or drugs. They become hooked so to speak on something they enjoy. They are required to stay for the Bible study after the work time. To our amazement the people are interested in the Bible study. Some have expressed their appreciation and have begun to read the Bible at home. It is a testimony to this type of program when you see devoted Italians and Spanish Catholics bringing their Bibles to a Baptist church for a ceramic class and bible study. I feel it is people like these that God will touch and bring into his glorious salvation. People who would never dream of going to a Baptist church to study the bible as such. Yet God has used the program.

Our challenge now is to reach out and draw in the nets. Our bait may change but the message is the same.

Our young people are on the move. Many are becoming involved in Chicanos For Action and in movements to improve the status of the Mexican Americans or Chicanos as they call themselves in many parts of the Southwest.

The economic, educational and social position of the Spanish is below that of the negro which has drawn national attention. They are a waking giant no longer sleeping but on the move. We must be able to present the Gospel to them and develop a program that is theirs and not necessarily anglo orientated.

Pray for us as we seek to win more than 8 million of our population who are Spanish speaking or whose background is such. God bless you.

For Release After 4:00 p.m., Monday, June 1

"The West Is Bigger — Chinese in San Francisco"

An Address By
PETER CHEN

*Pastor, Grace Baptist Church, San Francisco
and Missionary, Southern Baptist Home Mission Board*

San Francisco is the gateway to the United States of America to the Orient—to the Chinese. The largest Chinese settlement outside of the Orient is the famous Grant Avenue, San Francisco, California—Chinatown, U. S. A. The Chinese people who came to this country in the early days were mostly of the laboring class—miners, railroad builders, and construction workers. Most of them came from villages and remote places in South China. Evidently, they were uneducated. When they were allowed to settle in this country, a very large number of the Chinese moved to San Francisco, but while the Chinese has been taming this frontier with his sweat, blood and often his very life, he was the most discriminated against minority group in the State of California. The early history of Chinese in America is one of the ugliest things that happened in America the beautiful.

Early state and local ordinances were specifically designed to handicap and limit the economic opportunities of the Chinese. Only in the past 25 years were the Chinese allowed to own property and purchase and rent homes outside of the Ghetto. Prior to World War II, employment of the Chinese was limited to Chinese restaurants, laundries, import and export, and household servants because the State Constitution prohibited any California corporation from employing Chinese and further prohibited any Chinese on public works except as punishment for crime

Thank God for the God-loving missionaries who had moved in to the Chinese communities and fought for the right—the right to live decently as human beings. Then, Christianity was brought to the "heathen Chinese."

The Baptist work had begun a mission in Sacramento in 1854, under the leadership of John Lewis Chuck, and established one in San Francisco in 1870, under the leadership of the Rev. John Francis. Later J. B. Hartwell was appointed officially by the Domestic Board of the Southern Baptist Convention in 1878, and under his leadership the first Chinese Baptist Church in America was constituted in 1880. Soon, because lack of funds, the work was taken over by the Northern Baptist Convention, (now the America Baptist Convention.) The October, 1869 issue of *The Presbyterian Monthly*

sounded the call: "We have access to more Chinese in California than we can reach in China." "China . . . has been transferred to California."

This is a peculiar United States Immigration classification of Chinese refugees who have been permitted legal entry to the United States but are without definite immigration status. To alleviate the overcrowded conditions in the British Colony of Hong Kong, after the mass exodus in early May, 1962, of thousands of Chinese refugees from the mainland of China to Hong Kong, President Kennedy issued a directive on May 23, 1962, which permitted these Chinese refugees in Hong Kong for parole into the United States under Section 212 (d) (5) of the Immigration and Naturalization Act. Parole has been limited to Chinese who are relatives of United States citizens and resident aliens, and those who had applied for entry into the United States under prior refugee laws but who had not been accepted only because of numerical limitations. Between June, 1962 and 1964, a total of 10,617 such persons had been paroled into the United States. (Although we do not know the number of parolees that settled in San Francisco, the Annual Report of the Immigration and Naturalization Service shows that more Chinese immigrants settle in California than in any other state.)

Ever since, there are thousands that are coming to the United States each year, and most of them live in San Francisco Bay Area. It indicates a greater challenge to us as Christians. In 1955, after about seventy years, the Southern Baptist Work with Chinese in San Francisco recovered. The Chinese Southern Baptist Church was constituted. We started it from scratch. Until the 10th anniversary of the church, it was a full-grown, well-established and self-supporting church, we left the church and started another one at the location where many of the Chinese are moving into as a "second Chinatown" in San Francisco. These Chinese bought homes there. This means that they are there permanently. The church was constituted one and a half years ago, and is called Chinese Grace Baptist Church. Then, another Chinese mission was started just across the world famous Golden Gate Park. This mission is a Mandarin speaking.

We use both the Chinese language and the English in our services—Chinese language for those who came over from China, and English for those who were born here in this country. All church literatures used in English except the adult classes. We use the material printed at the Hong Kong Baptist Press. The Bibles we order are the "Baptism" edition. (Not the "wash" edition printed by other publisher.) Our Woman's Missionary Society and our Brotherhood material is also from Hong Kong. The W. M. U. *Royal Service* is called *The Woman's Light* in Chinese. Most of it is translated from the English *Royal Service*. Of course, our G.A. uses the English *Tell* magazine, the language they understand.

The Chinese coming from China keeps his native tongue, and retains some Chinese customs more rigidly than have people in China. In other ways—the position of woman, authority of the family, attitude toward ancestors—Chinatown stands between Oriental and Occidental cultures. Modes of behavior is still other areas, especially among younger Chinese, thoroughly American, but they are still taught to respect their parents and elders. Family tie is still strong among the Chinese. The Chinese people in America have always felt that their forebears represent a great and distinctive civilization and culture and have consciously and unconsciously worked for its preservation. Because of these factors which would seem to indicate the exclusively Chinese church will continue to exist. As far as the steady stream of immigration of Chinese into America, and the existence of distinctive Chinese communities there will be a need of the exclusively Chinese church.

One of the phases of work is the student work. Other than working with the native born youth, we have worked with the students that come from the Orient for 17 years. During these years we have ministered to some 4 to 5 hundred Chinese students came from Hong Kong, Taiwan and other parts of the Orient. We went to meet them upon their arrivals. Gave them orientation about what to expect in American way of life—social customs, educational system, American homes in general, church life, etc. . . . Then, we will write to the B. S. U. director or the religious director of the school they attend, asking them to do the follow-up work with these students. Many of them have become professors in the universities and colleges, and others have become doctors and nurses and engineers, etc. . . A good number have returned to their respective land carrying the name of Jesus with them.

You can help in one way if you would—invite these students in a university near you to your home, that they may observe what an American home really is. Because many of them have returned to their home land with a very bitter attitude toward America and Americans. They have never been invited to any Christian home. Instead, they saw the riots, the strikes, the hippies, juvenile delinquencies, the crimes, the prejudices and others. Remember, if they take Jesus home, they might win many others to Christ.

Another phase of important work among the Chinese is the radio program. By the help of the Radio and Television Commission, Fort Worth, Texas and of the help of the State Convention of California,

we are able to have a radio program. Through this ministry I can preach to many who never attend church and to those who are too far to come to a Chinese church. Many are won to Christ during the past two years.

A man has heard our program, and was moved by the message and the music, he returned to church after 18 years of absence from church. He testified and said: "I was like the woman mentioned in Luke 13:11, after 18 years I am coming home and was healed by the love of God." Today he attends church every Sunday.

It was about 30 miles away from San Francisco, another man lives on the farm and works with other farmers as their consultant in business. (He is the only man that speaks good English in that community.) One evening, he heard our program, and he likes it very much. Because he knows me personally, he goes around and about to tell everyone of his friends to listen to it. He himself is not a Christian. What happened was about three years ago, I was invited to talk to him about Christ and to study Christianity with him. I talked with him about three and a half hours, though he did not accept Christ as his personal Saviour, but he is now an instrument of the Lord. You see how the Lord uses someone even a non-Christian. I pray some day he will become a Christian, and I believe that he will.

At the time being we are facing a very vital, important challenge. Because of the influx of the Chinese refugees from Hong Kong, the opportunity is great. The church has a vital role to play. We need many more workers to visit these people, to visit the radio audience, to welcome those who are students, to fight the problems of poverty, health, housing, employment and recreation. Pray that the Lord will send forth workers to the fields which are already white unto harvest.

For Release After 4:00 p.m., Monday, June 1

"The Mission of a Wise Mother"

And Address By
WILFRED CHUNG

Associate Missionary, Southern Baptist Home Mission Board
Working with the Chinese in Sacramento, California

The Chinese Southern Baptist Mission in Sacramento has been able to reach into the closed-in yet ambitious Chinese community at the capitol of California. We rejoice in the harvest of souls and then the growth in the course of Christ. We cannot claim any fantastic or sensational movement, but we are confident in one fact. That is, by the grace of God, there have been constant and significant improvement since our birth and we will be doing greater things in time to come. If there is any human credit needed to be given, what the Chinese Mission is today, is a result of the birth and nurture given by a wise mother church who has vision and the spirit of prayers. Indeed, they have been to the Mission as some good mothers in the Scriptures to their children who grew up to carry out God's Mission.

You probably recall the account of the announcement of the birth of Jesus, our Saviour, by the angel Gabriel in Luke 1. Mary had a tremendous but strange vision which is most difficult to accept. However, she obeyed it happily and willing to be used by the Almighty. That's what the First Chinese Baptist Church of Los Angeles did. About three years ago, they had a vision. They realized that they had to go out again to reach their own Chinese people for Christ. They felt that there were quite a few Chinese churches that were doing this job in Los Angeles. But overseas seems a little bit too far away. They wanted to see the skin of the missionary and be personally involved in the work besides just sending money. Meanwhile they heard of the desperate need in Sacramento, one of the large Chinese population centers in the United States where Chinese were lacking evangelical message and spiritual leadership then. It's a challenge that was three hundred and seventy-five miles away. It would require a lot of sacrifice in time, money and energy. Besides, how should they start the work there? But the pastor had the vision, pretty soon, the deacons caught the vision, and pretty soon, in obedience to the vision, the congregation elected a special Mission Committee for this task.

The prayers of the mother church that has poured into our mission reminds us of Hannah, the mother of a son who was destined for the building up of the nation of Israel. Before Samuel's birth, she prayed so much in the temple of God that a religious leader thought she was under the influence of alcohol. She prayed for a son. She made a vow for her son. She dedicated her son to God. Well, that was how the Los Angeles Chinese Baptist Church prayed for the birth of her mission in Sacramento, day and night, morning and evening service, Wednesday night meetings, organizational meetings, and even at meal time. Very soon, a sister donated three thousand dollars for this project. Help from the California convention, Home Mission Board, and Sacramento pastors were assured. Miraculously, God provided assisting workers on the field in addition

to the appointed missionary of the mother church. On November 12, 1967, at our first service using the facilities of the gracious First Southern Baptist Church of Sacramento, the entire Sunday School in Los Angeles laid aside their lesson and devoted the whole period to pray for this event. Sixty-five in attendance were recorded that morning. Seven adults came forward to make decisions for Christ. The fervent prayer of a wise "mother" availed much.

The reason why it is said here that they are a wise mother church not only because of their faith, vision, and knowing how to lay hold of God for full guidance and preparation of the hearts of the people, but also because of their willingness to spend time with the mission. You know how Moses' mother risked her life to hide the baby in her house for three months during the cruel edit of the Egyptian king. She was not so willing to get rid of the child as many mothers, or one may add, many mother churches do today because this was her child. Ingeniously, she fixed an ark for Moses and put it on the river bank among the weeds and sent someone in the household to watch the outcome. Yes, she got her reward. She could get to nurse Moses and prepare him for the task of deliverance of God's people from bondage. We can be sure that, she had spent much time in nurturing and teaching Moses in the faith.

The pastor of the mother church Dr. Timothy Lin has spent much time with the mission in preaching, teaching and leading evangelistic services. The deacons came up to Sacramento to instruct the baptismal candidates, treat them to dinner every time, and do other assigned tasks. Their brothers and sisters, old and young, came up to visit the mission constantly and assisted the summer ministry. They have supported the mission all the way whenever there is financial need and even provided the means to bring the young people of the mission to Los Angeles to join their training activities. They have lovingly considered the time and effort to be with the people of the mission is well worthwhile. That is the secret of a wise "mother".

Due to the rapid expansion, the mission had to look for its own property. The mother church was already saying "We are going to match your building fund." It was not an easy task for them, when they were facing so overcrowded a Sunday School that some classes had to meet outdoors on the lawn. They needed an additional educational unit badly. It is even harder when one realizes that the mission has already rased \$14,737 for the project. And the size of the property located for the mission by the Metropolitan Missionary, Hermon Wooton, was twice as big as the mother church's. Well, on last New Year's Eve, the mother church has pledged over \$18,500 for the Mission. Praise the Lord! The wise mother who was willing to spend time with her mission, certainly has sacrificed her money for the mission also to the point of deliberately forfeiting her own need. I believe her labor will not be in vain.

Through the efficient assistance of the Home Mission Board, we have already moved into our new building now. We are planning to paint the outside color gold with white trim. We want you to come to our dedication ceremony. Of course, we don't know yet how to accommodate all the visitors in our auditorium. Last Resurrection Day, we already packed over two hundred and twenty-five people in our morning service. But we assure you that we are going to welcome you with the hospitality of a Chinese mother.

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"The Bigger Home Missions Frontier"

An Address By
ARTHUR B. RUTLEDGE

Executive Secretary, Southern Baptist Home Mission Board, Atlanta

The beginning of Southern Baptist work in the western states in the 1940's was the forerunner of work in the Great Lakes states a decade later and in the northeastern states in the 1950's and 1960's.

The big challenge of the West—which becomes bigger every day—has been multiplied by the challenge of the entire nation.

When Southern Baptists met in Augusta in 1845 representatives from eleven states were present. Nevertheless they wrote into their constitution that the new convention was "a general organization for Baptists" of the entire nation and its territories. It has been within the lifetime of us who are in this meeting that this nationwide vision has become a reality.

We have reached the point that there is a Southern Baptist related church in each of the fifty states and Puerto Rico. There are more than 2,700 churches in these newer fields, an average of almost two new churches per week for thirty years. These churches have over 600,000 members. Last year they baptized more than 30,000 people; and contributed almost \$50 million for the work of the Lord, including over \$5 million for mission work. From these churches over one hundred people have been commissioned as foreign missionaries. These churches constitute a significant portion of the Southern Baptist Convention's contemporary vitality.

Growth continues in the newer fields throughout the nation. New churches are being constituted, though at not quite so rapid a pace as a few years ago. Ministries among disadvantaged people, principally in inter-city situations, are growing rapidly in number and effectiveness. Some of the most creative work in the Convention is being done in social ministries in the North and Northeast. Work among minority peoples is prominent and fruitful throughout the newer areas. In the Great Lakes and northeastern states we have entered into a vast new field of work with minority peoples, with large populations of European stock.

We are grateful for the remarkable blessings of God upon the work of His servants, but we must realize that we have scarcely begun. California Southern Baptists have almost a quarter of a million members, but this is only one of every eighty persons in that state. In Ohio, with almost 90,000 members, this is but one of every 125 Ohioans. Nationwide, Southern Baptists average one member of every nineteen persons. To be sure, other denominations are serving well in these states, and we thank God for them and their Christian influence. But there is great need for a warmhearted, biblically based ministry such as Southern Baptist churches can provide.

When we think of the home missions frontier we must not omit the southern and southwestern states where most of our membership and strength lies. The South is changing. The rural South is disappearing fast, and we are finding that the urban and industrial centers are more difficult to penetrate. Blossoming suburban developments call for new churches and decaying inner cities call for loving ministries, as we recognize the challenge of communicating Christian love to rich and poor, black and white, sophisticated and illiterate.

I am concerned that we shall continue to send missionaries into the so-called "pioneer" fields. Fields are white, and God is blessing. I am concerned also that we shall witness and minister with vigor in the areas where our roots are deepest and strongest. As we grow in new sections of the nation we must not decline in the established areas.

Wherever you may live, north or south, east or west, you are in the midst of a challenging mission field. There are persons, of various ethnic and racial backgrounds, who need your encouragement. There are young people who need your help. There are indifferent church members who need renewal. There are lost people who need Christ.

People in the United States are well fed and well housed and well educated, in the main, but millions are living and dying almost as if there were no God and as if He does not care. Over seventy-five million people in our country are not members of any church. How many others are not Christians only God knows. Crime, pornography, racial strife, and violence mar our land. Yes, we are in the midst of a major mission field.

We thank God for His favor upon our nation. We thank God for His blessings upon the work of Southern Baptists for a century and a quarter.

The home missions frontier now is larger far than in 1845, larger, more complex, and more challenging than ever before. May God help us to live and to serve and give and pray to the end that as a people we may have a worthy part in helping to claim "our land for Christ."