

HOME MISSIONS

CLIFTON J. ALLEN
WOODMONT BLVD
NASHVILLE, TENN.

A Publication of
The Home Mission Board
of the Southern Baptist
Convention

APRIL
1958



Vol. XXIX No. 4

Plan Now to Attend
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at **GLORIETA** July 31 - August 6
and **RIDGECREST** August 14-20

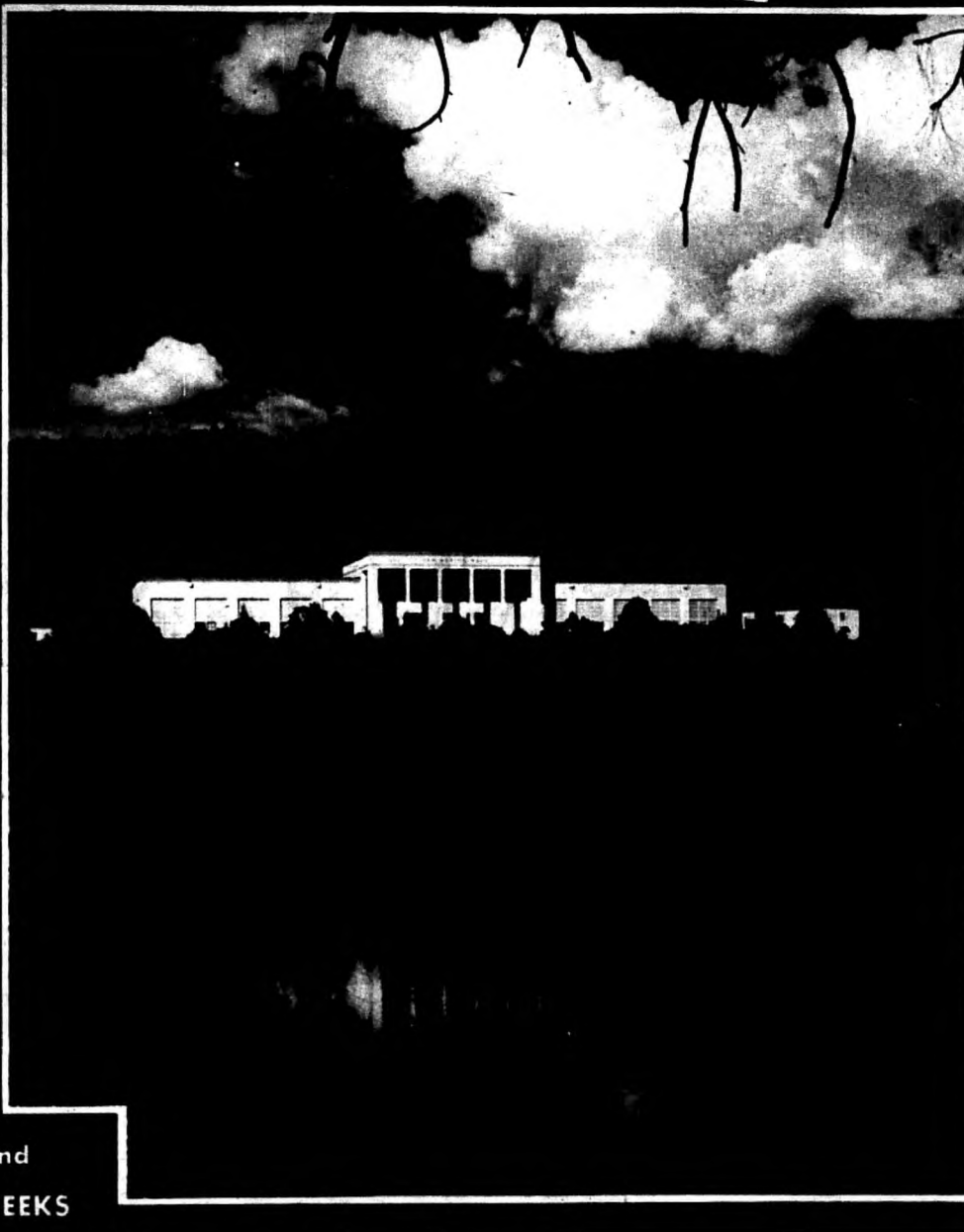
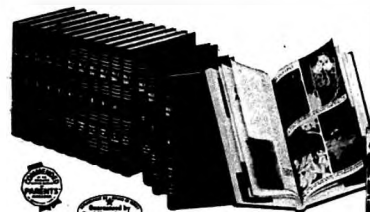


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Three Cheers For Ohio

By Courts Redford

At the close of the City Missions Conference in Louisville, I went with Rev. Chase Jennings and his wife to their home in Covington, Kentucky. Brother Jennings is the very likable and efficient city missionary of the Covington-Newport area.

We reached Covington about one o'clock on the morning of February 13. It was snowing and dreadfully cold, but the warmth and hospitality of the home soon made one forget the inclement weather outside.

After a hearty breakfast Brother Jennings took me to his downtown office where I was to meet Missionary Carlton of the Cincinnati district who was to take me to Mason, where the first of a series of world missions conferences in Ohio was scheduled.

True to Baptist faith and doctrine, Brother Carlton was late. He drove up in one of those pint-size jitter-bug foreign cars and told me that Dr. Noel Taylor, executive secretary of the Illinois Baptist State Association, and Rev. Ray Roberts, executive secretary of the State Convention of Baptists in Ohio, would accompany us.

If you know anything about the size of these two secretaries and the size of one of these small foreign cars, you can guess what was running through my mind as we approached our place of meeting. I felt sure that we would need a sausage grinder to get us all in and a can opener to get us out.

The two secretaries were standing on a street corner waiting for us, each lugging a suitcase. I did not dare get out to see how they packed the baggage (two bags of mine and one of Carlton's were already in the car), because I knew that in competition with those fellows I would never get in again.

By some magic the baggage was loaded and Brethren Taylor and Roberts were stowed away in the back seat. Outside of getting lost once or twice, the journey to Mason was rather uneventful. There was neither time nor room for events. I heard Brother Roberts express the hope that they would have time to take our picture getting out before the meeting opened. Perhaps it was fortunate, however, that we were a few minutes late and no one saw the unfolding process by which we emerged.

The car was the only small thing about that trip. Baptists have a lovely new building at Mason. Despite the snow and cold weather, we had a good crowd. Rev. D. F. Stowe, superintendent of missions in Ohio, was presiding and had the meeting under way.

Ohio Baptists have a four-point program for "Honor Roll Churches" for 1958. The four points are as follows: Promote a full program of organized work (Sunday school, Training Union, WMU, and Brotherhood). Support a full-time ministry (pastor giving full time to his church work).

Sponsor a new mission.

Increase the percentage of giving through the Cooperative Program.

Some of the churches have already attained the honor roll. Others lack only one or two points. Nearly all are trying for it.

The record of achievement of these Ohioans is a challenge to the rest of us. There are now 9,000,000 people in the state, with eight large cities—all large enough for a city missions program. There are entire counties in which there is no Baptist church.

The growth of Southern Baptists in this area has been phenomenal. There were 19 churches five years ago; now there are 135 churches and 61 missions. Last year 35 churches and 71 missions were started. Ohio Baptists expect to start 100 missions in 1958!

These Ohio Baptists are serving in Pennsylvania, New York, and West Virginia, in addition to their work in Ohio. George Fletcher, secretary of the Sunday School and Training Union Department, and Miss Beulah Wingo, secretary of Woman's Missionary Union, told of the splendid growth and of the wonderful prospects of their respective organizations. Ray Roberts is a great leader and his people believe in him and in their program.

We were in West Moraine Church in the Dayton area on Saturday. Rev. Travis Hudson has been pastor of the church since it was constituted in June of 1951 with 31 members.

This church has started five other churches and two missions in the last three and a half years. It will start another mission as soon as the weather permits and expects to begin three missions during 1958.

Thus Ohio Baptists grow and enlarge their work. They are helping to establish 30,000 churches and missions by 1964.

You who have given to the Cooperative Program and the Annie Armstrong Offering have had a part in these achievements. The Home Mission Board is helping in many ways in these pioneer fields. The future holds even greater promise and prospects.

Remember this work as you pray.

NEWS

Winston-Salem Has Pastors' Institute

According to W. R. Grigg, secretary of Interracial Co-operation in North Carolina, more than 200 ministers and laymen met for five days in a pastors' and laymen's institute in Winston-Salem, North Carolina, the latter part of January. The meeting was sponsored by the Forsyth Baptist Missionary Fellowship.

Meetings were held in three Negro churches and two white churches. On the program were executive secretaries of the General Baptist Convention and the North Carolina State Baptist Convention. Also, Dr. Wendell C. Somerville, executive secretary of the Lott Carey Foreign Mission Convention, presented the appeal of his agency.

Dr. Ralph A. Herring, pastor of First Baptist Church, conducted Bible study, and the featured preacher was Dr. Gardner Taylor, pastor of Concord Baptist Church, Brooklyn, New York. Representatives of other agencies in both conventions had part on the program.

Extension Centers Grow

According to Lee Gallman, director of seminary extension, more than 250 extension centers with above 12,000 students are operating under the sponsorship of colleges, universities, and the seminaries of Southern Baptists.

Gallman cites the Home Mission Board as a co-operating agency, as well as Broadman Press, which has shown interest in producing new texts being prepared for extension work.

Public Relations Meeting Held in Atlanta

February 18, Dr. L. O. Griffith, vice-president, and the Home Mission Board were hosts to the fourth annual meeting of the Southern Baptist Public Relations Association. Sessions were held in Tabernacle Baptist Church. Albert McClellan is the new president and next year's meeting will open in Nashville on February 16.

February Conferences

During February state members of the Home Mission Board participated in Annual City Missions Conference, Louisville, Kentucky.

Rural Church Conference, Memphis, Tennessee.

Associational Moderators, several states.

Migrant Missionaries, Memphis, Tennessee.

Advisory Council of Southern Baptists on Negro Work, Nashville, Tennessee.

About the Cover

Home Mission Weeks Planned

Home Mission Weeks at Glorieta (July 31-August 6) and Ridgecrest (August 14-20) will present, among others, conferences on: City Missions, Rural, Pioneer, Language Groups, Minorities, Mission Study for Adults, Young People, Intermediates, Juniors, and Primaries.

Preachers are: Millard Berquist, for Glorieta, and Billy Graham and C. E. Autrey, for Ridgecrest.

Write to Managers Herron (Glorieta) and Weeks (Ridgecrest) for reservations.

HOME MISSIONS

A publication of the
HOME MISSION BOARD OF THE
SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, Editor

Vol. XXIX APRIL, 1958 No. 4

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Published monthly by the Home Mission Board,
Southern Baptist Convention,
161 Spring Street, N. W.,
Atlanta 3, Georgia

*Rates: \$1.00 per year or \$2.00 for three years.
Club rate (10 or more) 75 cents. Budget rate
to churches, 60 cents.

*Change of Address: Please give both the old and
the new address.

Entered as second class matter, January 15, 1906,
at the post office at Atlanta 3, Georgia, under the
Act of March 3, 1879. Acceptance for mailing at
special rate of postage provided for in Section 562,
Act of Feb. 26, 1925, authorized Aug. 16, 1933.

HOME MISSIONS

From the Pen of

John Caylor



MISSIONS DEFINED

1. The Meaning of Missions

The noun form of the Latin verb *mittere* (to send), means the sent, the senders, and the sending. Christian missions is the giving of the gospel to all men everywhere as commanded by Christ. Missions introduces the kingdom of heaven, while other work deepens and develops it in the extent and power of its influence in the whole life of man.

As distinguished from evangelism, missions is the proclamation of the good news of the kingdom where it is news, while evangelization and ministration make manifest the goodness of the news, emphasizing and applying it in the various relations of life. In one sense every act of the Christian which is aimed at the conversion of sinners or the growth and development of Christians is a missionary effort, but in terms of promotion and avenues of service, missions must be differentiated from evangelism, Christian education, and benevolences.

2. The Authority for Missions

The authority for missions is in the power of Christ and the commission he gave to his disciples. While the field is the world, for the sake of understanding and promotion missions is divided into foreign, home, state, and associational missions.

3. The Agencies of Missions

Foreign missions is the term used for missionary endeavor in lands afar. For Southern Baptists the agency for administration and promotion is the Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia. The activities of the agency must include the securing of financial support, the commitment of missionaries, the survey of fields, the supervision and protection of missionaries, and the promotion at home and abroad of the work related to foreign missions.

Home missions among Baptists was begun by Luther Rice when he returned from the foreign mission field in order to stir up Baptists to be missionary so as to support foreign missions. Rice organized associations and conventions, established schools, and promoted benevolences. Home missions offers a ministry to the underprivileged and overprivileged, the handicapped, language groups, and racial groups, and aids in the co-ordination of services in which all the people in the Southern Baptist Con-

vention can unite in making disciples of those who are not the sole responsibility of any state convention.

State missions offers a full ministry of the whole denominational program within the limits of a state. This ministry includes benevolences, evangelism, and education as well as those functions commonly designated as missions.

Associational missions is both described and limited by the district association, which may include a city, a county, a portion of a county, or one or more counties or portions of counties. The associational unit is made up of co-operating churches uniting their efforts in promoting missions. The ministry serves all functional and organizational expressions of missions, evangelism, organizational activities, and extension of the message and ministry of the gospel.

—By the Editor of *Home Missions* in
Encyclopedia of Southern Baptists

MISSIONS FOR ME

Missions is aimed at me if I am unsaved, unenlisted, or active. If unsaved, it is evangelism in an effort to win me to Christ whether I am American, "foreign-born," or "foreign." Evangelism and missions are synonymous terms. The mission of missions is to win the lost to Christ in the homeland and in regions beyond.

Missions is for me as the expression of my Christian life. As a member of a church I have responsibilities to my fellow members, to the unsaved in my community, and to the community itself. Missions is aimed at the saving of the lost and through the salvation of men it is directed toward the betterment of communities. My participation in my church makes me a missionary in the community. I am a part of my association. The influence of my church is here and there as well as now and then. As I participate in the work of my church I am a missionary to the whole world.

Stewardship is a part of my total ministry. By means of the giving of my means I have part in kingdom building through my church, my association, the state in which I live, all the states of my nation, my neighboring countries, and throughout the whole world. The Christian life expresses itself through missions. As I live I serve, as I give I make that service effective the world around. Missions is for me, and I am for missions.

April, 1958

5



Photos by Gainer Bryan, Jr.
DOWIS IN ACTION—"Do the churches have to adopt the constitution before it is presented to the convention?" somebody asked as the findings committee met in an anteroom. Sol Dowis answered, "Kain't nobody 'dopt nuthin' 'til the convention meets."

Conventioneer SOL DOWIS POINTS WAY

By Gainer Bryan, Jr.
Editor The Maryland Baptist

INDIANA Southern Baptists meeting in Indianapolis September 27-28 to debate the formation of a state convention were tied in knots over parliamentary procedure when a familiar voice boomed out from the rear of the auditorium: "Brethren, you kain't do it thataway—it wouldn't be 'ficial!"

All eyes turned to the man with the burly figure and the gravelly voice who had arisen "to a point of order, although I am not one of your messengers and have no right to speak here."

"Mr. Moderator," he continued, "you kain't stop in the middle of a motion to 'point a committee!"

Just at that moment a large Home Mission Board poster hanging on the wall behind the moderator fell into the baptistry with a resounding crash. Gales of laughter swept the room, and the tension that had built up was broken.

After more words of clarification and guidance from the owner of the rasping voice, the messengers perfected their plans to organize the 28th state or territorial convention to be affiliated with the Southern Baptist Convention.

In such episodes as this, Home Mission Leader Solomon F. Dowis, of Atlanta, has endeared himself to Deep South Baptists who have migrated north and taken the Southern Baptist Convention with them.

City-bred (Atlanta) and with a Th.M. from Southern Baptist Theological Seminary, Sol Dowis is still as southern as grits and red-eye gravy, and he can turn on Georgia jargon to suit his homesick audiences north of the Mason and Dixon. They eat it up.

Without his statesmanship, Southern Baptists might not have the secure organization that has been set up in the pioneer areas of the West and the Great Lakes region. He personally has engineered the following conventions into being since 1940: California, Oregon, Washington, Kansas, Ohio, Colorado, and Alaska.

HOME MISSIONS

"I've seen more than 6,000 churches constituted in that period of time," he said.

Dr. Dowis is secretary of the Department of Co-operative Missions for the Home Mission Board. The city mission program of Southern Baptists is his baby.

At the meeting in Indiana he was the man of the hour. When the steps necessary to win denominational approval for convention status needed explaining, it was Sol Dowis who gave the word.

Example: "Now you are a Baptist group—you are free to do whatever you please. But some other Baptist groups have a right to do what they please, don't they? And here's what the Sunday School Board and the Home Mission Board have decided you must do in order to receive aid from them . . ."

When parliamentary procedure got complicated and an inexperienced moderator needed somebody to lean on, fatherly Sol Dowis rose to the occasion.

In the committee room he helped shape the recommendations for movement toward convention-hood, never losing his colorful manner.

Example: At the committee table somebody asked, "Do the churches have to adopt the constitution before it is presented to the convention?" Sol Dowis replied, "Kain't nobody 'dopt nuthin' 'til the convention meets."

His two talks on Southern Baptist policy before the whole group were gems.

Dr. Dowis is a graduate of Norman College, Mercer University, and Southern Seminary. He was a chaplain in World War I. He has four grown children. Twelve years of experience as a country preacher in Georgia, other years in city pastorates in Louisville and Atlanta, and now 17 years with the Home Mission Board in one capacity or another have fitted him for his current role of empire builder.

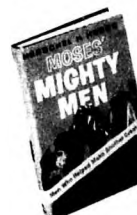
When Michigan Baptists met this month to set up the 27th convention to be affiliated with the Southern Baptist Convention, gravelly voiced Sol Dowis was on hand to rise at the crucial moment and rasp: "Brethren, you kain't do it thataway—it wouldn't be 'ficial." Messengers will likely be glad that they have a Solomon around.

Guidance for Pastors and Laymen

MOSES' MIGHTY MEN

by Herschel H. Hobbs

Each of the men closely associated with Moses influenced his life. Such is the way with laymen closely associated with their pastor. The message of this book will help pastors as they strive to enlist and encourage their men. It will lead laymen to holier their pastors just as Moses' mighty men bolstered him.



\$2.50

Order this Broadman Book from your BAPTIST BOOK STORE

By Lila Belle Hopkins

A MISSION FRONTIER

THE DOOR to the modern classroom was open. Tommy, a bright-faced youngster of eight, stuck his curly blond head through the door to say hello to the small attractive woman at the desk. A happy grin monopolized his shiny face.

Within a few minutes nine other children bounded into the room. They were full of happy conversation.

Then at their teacher's invitation they stood together to sing "Jesus Loves Me."

No melody flowed into the hall, however, for even as they sang, complete silence dominated the room.

Down the hall in the library 20 teenagers were earnestly discussing the Twenty-third Psalm. Their faces were eager and the conversation lively—but the only sound in the room was the "drip blump" of the pump in the tropical fish aquarium.

Both of these rooms were filled with deaf students from the Berkeley School of the Deaf. Rev. and Mrs. Glen Prock were conducting their usual Thursday afternoon Bible study.

The Glen Procks are serving under the Home Mission Board as missionaries to the deaf in Berkeley, California. The Bible study is only one of their many means of reaching the deaf population of the intellectual deaf center of the world.

One third of the deaf population of the United States is in the state of California. Forty per cent of the deaf population of California is in Berkeley. Therefore the mission efforts in Berkeley are vital.

Mr. Prock is pastor of the deaf mission in the Calvary Baptist Church in Berkeley and directs the missions in San

Jose and Fresno. He has plans to open five new missions for the deaf in northern California during 1958.

Mr. Prock will serve as Billy Graham's interpreter in the San Francisco Crusade. He has a contagious enthusiasm and his class in sign language at Golden Gate Seminary has promoted interest of deaf work among the seminary students.

The Procks have a very special reason for their interest and love for the deaf people. Their only daughter, Glenelle, now 16, was born deaf. She is a student at the Berkeley School of the Deaf.

"Deafness is an invisible handicap and therefore we pay too little attention to it," Mr. Prock teaches. He encourages laymen to recognize the work with the deaf. Often his work is strengthened by the interest of Christian laymen.

To the deaf, fellowship is of tremendous importance. Often people are shy and uncertain as to their ability to communicate with a deaf person.

"If you can write notes," Mr. Prock insists, "you can communicate with the deaf. Don't ignore them."

The Procks took four of their deaf friends to a New Year's watch party. The host and hostess were fearful that

A layman in the Baptist Temple Church, San Jose, introduces his pastor, Rev. Harold Dye, to two members of the deaf mission.



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Photos by Glenn Prock

the unheating guests would not enjoy themselves. They need not have worried, for soon they were the hit of the party.

Deaf people love action and are often superb actors. Given a chance they quickly dispel timidity and uncertainty.

Sign language differs but little in other countries, therefore language is no barrier. The Procks, particularly Glenelle, have many friends from many countries.

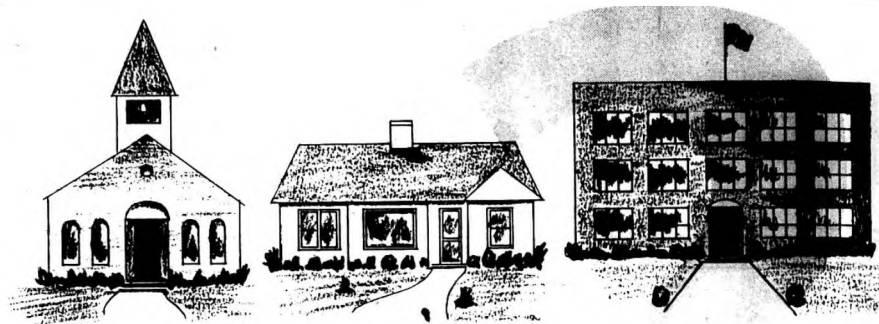
Work with the deaf is a mission frontier too long neglected and too vital to overlook. Southern Baptists can be proud of the work of Rev. and Mrs. Glen Prock and their lovely daughter.



A Japanese missionary to the deaf meets friends in Berkeley. On the left are Rev. and Mrs. Roy Chano, student workers in the San Jose mission.



A new convert leads the singing in the Calvary Baptist Church mission for the deaf in Berkeley, California.



WHENCE COME MISSIONARIES

W.M.U. Circle
Theme Program

By Loyd Corder
Secretary of Direct Missions

IN ANSWERING the question of whence come missionaries who serve under appointment by our state, home, and foreign mission boards, we also answer for the many who, without such formal designation, bear the message of salvation to those who have not heard.

In the main, missionaries come from Christian homes. They are homes where people understand what it is to be lost and to be saved. They are homes in which Christ-like living is taken seriously. They are homes in which the Christian members of the family bear a positive testimony for Christ.

These homes are characterized by regular church attendance and the prac-

tice of Christian stewardship of possessions. They are also homes in which is found the family altar where God's Word is read, where the work of the Lord is discussed, and where prayers are offered for God's servants on the mission fields. They are homes that abound with papers, magazines, and books that tell about missionaries and their work.

Furthermore these are homes where the members of the family understand the significance of knowing and following the will of God for the individual life. Of course there are exceptions, but most missionaries come from homes in which they are prepared to expect, to hear, and to heed the call of the Holy Spirit for a life's work in missions.

Missionaries also come from our churches. They come from the churches in which is preached the gospel of salvation through the atonement of Christ.

They are churches in which the pastor shows a deep concern for the personal salvation of everyone, not only in the church community, but in the whole wide world.

Missionaries come from churches in which giving to missions is emphasized as one effective means by which people can participate in missions, and in which the church itself sets the example by giving a worthy share of its income to world missions. But they are also churches that do something about the mission need and opportunity near them. In these churches young people have a chance to get a taste of missions at work.

An outstanding characteristic of the churches from whence come missionaries is their program of missionary education. They make much of this aspect of all their organizations, and especially the missionary organizations for young

people. They participate in Schools of Missions, and they see that their young people have the opportunities afforded by Baptist youth camps, assemblies, mission rallies, and other missionary aspects of denominational life.

In these churches the opportunity is given for young people publicly to declare their surrender to the Lord's will for their lives, and efforts are made to counsel with them about their life's work and their preparation for it. These are churches which realize that missionaries come from the churches.

There is also a sense in which missionaries come from our Baptist schools, colleges, and seminaries. It is interesting to observe that some schools have a high proportion of missionaries among their graduates, while others have relatively few. There are reasons for this. Missionaries come from the schools where the faculty and the student body believe in and practice the surrendered life. They are the schools where by precept and example the students are taught that God has a plan for each life and each one should try to find and follow that plan for his own life.

Missionaries come from the schools that teach the facts about the needs and opportunities of missions. These are the schools whose faculties make it their business to know all the phases of mission endeavor and to teach their students the joys and sorrow, the problems and compensations of the various kinds of mission service.

Missionaries come from the schools that have a plan for leading their students to take part in mission activities both on the campus and in the surrounding communities. In this, life service bands and mission volunteer bands have contributed much. Also, mission retreats and the promotion of attendance upon summer assemblies have increased the number of missionaries that come from any school.

Furthermore, missionaries are coming more from the schools that periodically challenge young people to declare publicly their decision to make Christian witnessing the main objective of their lives, either in so-called secular vocations or in church-related vocations, among which, of course, would be that of mission service under appointment by one of the mission boards.

Since missionaries come from our homes, our churches, and our schools, then let us do all that we can to improve their effectiveness in calling out the called and also in preparing these for the work to which they are called.

*They Will Respond
When They Hear*

BUILDING

LOAN DEPARTMENT PROVIDES INVESTMENT OPPORTUNITIES

By Leland H. Waters
Executive Assistant

BEGINNING with the nominal sum of \$500.00 in its building fund corpus, the Home Mission Board created a Building Loan Department in 1883. The purpose of the fund has been to assist churches with building loans in the early stages of the churches' lives, or to provide financing when normal sources were unavailable. The loan fund is limited to \$25,000.00 to any one church.

The operation of the department has, of necessity, been closely related to the over-all mission program of home and state mission boards, in co-operation with the local associations. This has eliminated many untimely efforts by individuals and groups from securing denominational support by keeping the loan department geared to the Board's total mission program and in close identity with state and local forces.

G. Frank Garrison, superintendent of the Building Loan Department and assistant executive secretary-treasurer, reported on December 31, 1957, 728 outstanding loans for a total of \$7,225,376.44 in 36 states and Alaska. The department operates two loan funds, Church Extension Loan Fund, for

churches established less than seven years, and Church Building Loan Fund, for churches over seven years old. Mr. Garrison reports a net operating income in 1957 of \$174,011.43 which was added to the corpus of the two funds. The Board now reports \$2,715,283.92 in the Church Extension Loan Fund; \$2,238,029.44 in Church Building Loan Fund; and \$401,410.54 in the Memorial Fund, which is invested in church loans, for a total of \$5,354,723.90.

The Home Mission Board in 1955 was authorized to borrow \$3,000,000.00 from Atlanta banks to be loaned to new churches. Of this amount it has repaid \$675,000.00 which is being further reduced at the rate of \$25,000.00 monthly. The differential between the three and one-half per cent interest paid and the five per cent received from churches provides a margin of profit even on borrowed funds after servicing the loans.

The co-operation of Woman's Missionary Union in permitting the use of \$868,318.59 from the Annie Armstrong Offering from the years 1951 through 1957 has enabled the Board to meet a great number of urgent building fund

requests. The Southern Baptist Convention has authorized appropriations from the Capital Needs budget to the Building Loan Fund of the Board amounting to \$4,000,000.00. This is spread over a period of five years beginning in 1959, with an average annual allocation of \$800,000.00.

The additional amount from Capital Needs, together with the refunding of monies from gift lien contracts, sale of annuities, earnings of the loan department, and special designations, should allow the corpus of the fund to reach \$10,000,000.00 by 1964. This aggregate is anticipated seven years hence when the 30,000 effort is scheduled to culminate.

The two immediate sources available to provide additional funds are life annuity contracts issued by the Board for its Church Building Loan Fund and the sale of a limited number of bonds and mortgages acquired from churches that have been assisted. The development of 10,000 new churches in the next seven years, not including the vast number of mission and preaching stations to be organized, will require no less than \$150,

000,000.00 of denominational and private financing, if the average loan is only \$15,000.00.

Bonds and mortgages on churches which have established a good record in local church operation and have been punctual in meeting bond, mortgage, and interest payments are offered to the public for investment purposes. Mortgages and bonds yield five per cent interest and mortgages are available for sale where one third of the principal has already been paid and where the mortgage is fully endorsed by the membership.

Mortgages carry a monthly amortization of principal and interest while bonds mature in periods of from two to eight years and are in amounts from \$50.00 to \$1,000.00 with interest payable semi-annually. Proceeds from the sale of either type security is placed immediately into the loan funds, from which other waiting applications can be processed. Bonds and mortgages are sold without recourse to the Home Mission Board, but regarded by the Board as good investments from the beginning.

The Board has been authorized to write annuities for the Church Building Loan Fund. There are now 145 annuitants who have made Gift-Investments for a total of \$210,372.95. Annuities are written on either single or double life basis and yield a rate of interest comparable to other boards and agencies of the Convention.

An annuitant recently said, "My wife and I are now past 70 years of age. We have no children and want to settle this part of our estate now. We need the interest as long as we live, but are glad to make our savings available to work both for the Lord and us at the same time." Funds and annuities are placed immediately in the Building Loan Fund to be loaned to churches needing buildings.

Why cannot new churches secure local financing? Many of them do, but

scores find it difficult and others face an impossible task as they seek a building loan through normal lending agencies. Hosts of new churches are being started in areas where Baptists are considered a minority "sect." This provides limited status for the group to command the respect of financial institutions. Scores of young congregations, especially in western areas, face difficulty in

These are young couples who have pledged much of their income for house, car, insurance, appliances, and other payments, and have little cash reserve. Other young congregations have found lending agencies to be unsympathetic to the establishment of Baptist work.

It is in these difficult circumstances that the denomination has been serving for years, lending a helping hand by making a modest loan available. When a first unit of a building is erected the congregation has the opportunity of establishing a basis of credit to be employed later through normal channels for building enlargement. A minimum loan can be the difference between the local congregation's having to worship in a store building, a rented house, a tent, or some other improvised meeting place and a modest church building of its own. New churches founded upon the New Testament with Christ at the center and the circumference will continue to be the answer to America's increasing spiritual needs.

Such Christ-centered churches, with a world outlook, will provide significant aid in the ever-expanding outreach of our foreign mission enterprise. If the 30,000 movement is to be more than an ideal, it will result from Christ's capturing the imagination and the dedication of great hosts of Southern Baptists.

Our Southern Baptist youth have been trained for years in the organized life of their home churches. Every emphasis of a local Baptist church, through Sunday school, Training Union, youth organizations of Woman's Missionary Union, and from the pulpit, has sought to implant a missionary and evangelistic compassion. These young people are moving out across America today, and as they go they are translating their impressions into a living experience. Now they ask for our confidence and our support. It may be that the next move is up to you, with a decision that will be Christ-honoring.

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establishing acceptable credit to qualify for a commercial loan.

The majority of new congregations where Southern Baptists face their greatest expansion are composed of vast numbers of young married couples.





Rev. Howard Smith, director of Jewish work for the Miami Baptist Association, shows Rev. Maurice Fain, right, chairman of Jewish committee; and Dr. J. Perry Carter, left, chairman of associational missions committee, the proposed plans for observance of Jewish Fellowship Week in the Miami Baptist Association.

By Howard M. Smith
Miami Baptist Association

FOR SEVERAL YEARS now the Jewish Department of the Home Mission Board has been promoting Jewish Fellowship Week. In 1958, it is on the Convention calendar for the week of April 14-20. Churches that have been observing this week through the years have found an increasing interest on the part of the Jewish people of their communities in the work and activity of the church, and also are seeing Jewish people attend the services in ever-increasing numbers. To aid our churches a suggested program is outlined.

House to House Canvass

In order to reach people effectively one must first know where the people are. Most churches periodically take a census of their communities and it is suggested that prior to Jewish Fellowship Week a census be taken or the results of the previous census be taken from the files and checked. (If the previous census is more than a year old it probably will not be of much help un-

less the area is fairly static in turnover of population.)

This will provide the church with the names and addresses of the Jewish people living in the community. If a census is necessary it should be taken about ten days before Jewish Fellowship Week.

Promotion and Publicity

About ten days before the services posters should be strategically placed, proclaiming to the community that the church is embarking on a series of special services. Posters may read something like the following:

The First Baptist Church
invites its
Jewish Neighbors to attend
Jewish Fellowship Week
Special services are being held to honor
the Jewish people of
April 14-20, 1958
All Are Welcome

If possible, a short article should be inserted in the local newspaper telling of the services, where they are to be held, and giving the time for each serv-

ice. Most religious editors are happy to give news space for such articles.

The Invitation

An effort should be made to invite all the Jewish people of the community. A personal letter from the pastor to each Jewish family, personally inviting them to come and be recognized, should be sent. Members of the church should visit each family and also extend a personal invitation to each family to attend one or more services of the week.

Members of the congregation should be informed as to what Jewish Fellowship Week is and why it is being observed. Many of the Jewish people will want to know why they are being invited. They should be informed that Southern Baptists are eager for Jewish people to be familiar with what we believe and also to know and see for themselves how we worship. This promotes closer fellowship within the community. Also Jewish people need to know that we observe several special weeks during

SUGGESTIONS FOR THE OBSERVANCE OF

JEWISH

FELLOWSHIP WEEK

the year and this is one of them. We feel that the close proximity of Judaism and Christianity brings with it an obligation to acquaint the Jew with what we Baptists believe.

In Miami Jewish Fellowship Week was explained on television, and many Jewish people were interested. Several mentioned that they thought it was a good idea and that if all denominations promoted the same type service there would be much less misunderstanding and conflict between religious groups in this country.

The difference between success and failure in the observance of this week depends upon the energetic and resourceful way the invitation is extended.

The Services

Each church will normally have five services during this week. There will be two services the first Sunday, a Wednesday night prayer meeting, and two services the following Sunday. (Although the Convention calendar calls for a seven-day observance, much success has been achieved by carrying it through the following Sunday and the extra two services.) At each one of the services, mention should be made of this great tradition of Southern Baptists. Jewish Fellowship Week has become a traditional observance with increasing results each year. The Jewish visitors should be made to feel welcome and should be recognized. They should be encouraged to ask questions about what they have seen and heard.

Many churches arrange for refreshments to be served after the services. Jewish people should also be invited to attend the Wednesday night teachers'

and officers' supper meeting to find out something of our Sunday School and its work. In some churches the WMU will sponsor an afternoon tea inviting the Jewish women of the community. If the Brotherhood is having a meeting that week, Jewish men of the community should be invited to attend and have fellowship. (Some Brotherhoods arrange for their April meeting to come during this week.)

Serving refreshments after the services insures that the visitors will linger and have fellowship with the members. It is also an excellent method of ascertaining the effect of the service upon the visitors.

After the recognition of the visitors at the service they should be given a visitor's card to sign and drop in the offering plate. Some churches use a guest book in the lobby and request all visitors to register their names and addresses in the guest book. This registration will give the church a record for the follow-up visitation program.

The sermons should be based on basic Christian beliefs and doctrines. Christians have an inherent love for Jews. This love is based upon the fact that Christ was a Jew, that the writers of the Bible were Jews writing to Jews, and that early church custom and tradition were copied from the Jewish synagogue.

The Follow-Up

If the church has carefully prepared for Jewish Fellowship Week, and has been energetic in publicizing it and inviting Jewish neighbors, then without doubt there will be Jewish people in attendance at the services of the week. The members of the congregation can

now use that visit as a means of cementing more pleasant and fruitful relations with the Jewish people of the community.

During the two weeks following their visit to the church the Jewish family should receive a visit from the church or a personal letter from the pastor telling them their attendance was appreciated, with an invitation to come again. There should be personal visits made by members of the various organizations of the church charged with enlargement; that is, Sunday school, WMU, Brotherhood, Training Union. Each visit should encourage the prospect to again return and attend Sunday school and worship services.

Every effort should be made to make Jewish neighbors feel welcome in the church, to insure that they received a spiritual blessing, and to make them conscious of the fact that the Baptist church in their community has a desire to include them within the realm of its fellowship.

Prayer

The church as a unit and as individuals constantly should and must be praying for the leadership and intercession of the Holy Spirit. Prayer has the power of accomplishing things that oftentimes are thought to be impossible. It is the greatest weapon that we possess. If we use it to the fullest extent we will see Jewish people attending our churches and reaching the pinnacle of joy through salvation in Christ Jesus. Pray for the chosen ones of Israel.

"My heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

AMONG the MISSIONARIES

Despite Discouragement, Kindergarten Makes Progress

Three years ago I started our kindergarten. At first there were only eight children enrolled. By the end of the month I had about 12. It was at first discouraging because I did not have the support of the mothers and at times I thought I ought to resign.

The mothers did not want their children in a Protestant school; some did not want to pay and others were not interested at all even if they did not have to pay. I invited the mothers to church. They always had an excuse, but to be polite they would say "yes" although they would attend only the programs given by their children.

The first year ended, and even though I had had no results I decided to keep on, but by the second or third month I decided I would have to resign because I could not get along financially. I had been offered a job with a good salary but I kept on praying and was not happy about leaving the kindergarten.



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Others must have been praying, too, for the WMU's of our local Anglo churches heard I was quitting, and they asked me to try again. They said they would help me more. The Lord heard our prayers, for the Home Mission Board employed me that year. I am very grateful to those who prayed for me and helped me in deciding to stay on.

Why am I saying all this? Because if I had stopped when I was discouraged, Michael and Harry Daniel might not have accepted Christ.

Michael and Harry Daniel started school when it was opened three years ago. Michael did not want to attend church or Sunday school. "I am a Catholic and I go to my own church," was his reply to my many invitations. Harry Daniel attended even though his parents are Catholics. Harry Daniel started attending public school and so did Michael. Wherever Harry went, Michael went, and the day came when he followed him to church.

Not long ago a missionary visited us and when he gave the invitation, I closed my eyes in prayer asking that someone might accept Christ that morning. I lifted my head toward the front and saw Harry Daniel and Michael standing side by side accepting the Lord as their personal Saviour. They are eight years old now. As I went to talk to them I said, "Boys, I am so happy to see and know that you have accepted Jesus."

Harry Daniel said, "One day you will hear me preach for I want to be a missionary."

Michael's mother has now accepted Christ. The pastor asked her why she attended church and she said, "My children love this church; I must go where they go."

Was it worth waiting three years? Yes, I think so. The kindergarten gives us many opportunities, but the main one is that it opens doors for us to talk about Jesus. May the Lord bless all the kindergarten workers as they testify for him.

—Esperanza Ramirez
Missionary to
Spanish-speaking
Waco, Texas

Services for Deaf Begun in Fresno

Last Sunday Glen Prock, missionary to the deaf in northern California, started services for the deaf in the First Southern Baptist Church in Fresno.

Five deaf persons were present in the service and at the close, when the invitation was given, all five of them came forward confessing their faith in Christ as Saviour, asking baptism at the hands of the church.

It was most gratifying to be present for that service. Missionary Prock is doing some mighty fine work.

—E. J. Combs
Director Foreign Language
Missions
Fresno, California

Missionary Thankful for Navajo New Testament

Last Sunday evening we had an interesting Training Union program at the Alamo Navajo Baptist Church. It was interesting because it was so close to our work with Navajo people. The program was concerned with the piercing of the language barrier with God's Word. We are grateful that this has been accomplished.

Kindergarten children of the Cascaden Park Baptist Church, Tampa, Florida. Rev. A. Paciarelli is pastor of the mission church. Teachers are Mrs. Josephine Nargno, Mrs. Frances Romano, and Rosa Lee Evans.

HOME MISSIONS

plished with the Navajo language so that our people can have the New Testament in the language that they are accustomed to using.

We were interested in the illustration of problems confronting the missionary-translator in which a word for "anchor" could not be found in the language of a desert people in Africa. Hebrews 6:19 speaks of "an anchor for the soul." "Picketing peg" was used as a substitute for the word "anchor" because that was something that carried the same idea and was close to the experience of the people.

We were made to wonder whether there was a word for "anchor" in Navajo and if not what idea was used by the translators. After the program was finished I told the group of the question that was in my mind. I then told them to listen to the verse as I read it from the Navajo New Testament and tell me when I came to the word meaning "anchor."

Soon I was interrupted as they said, "That's it! That's the word meaning anchor!"

I repeated the words and they then gave me the correct pronunciation. When I asked what the words literally mean, they explained that the words meaning "anchor" are "wood-floating-brake." In other words, "a brake for a ship."

We were thrilled anew to think that here in print was God's Word in a language that until comparatively recent years was only a spoken language. There was gratefulness in our hearts for the efforts of the scholars who produced an alphabet which could convey adequately the Navajo language, the missionary-translators who have made possible this translation known to us as *God Bizaad* (God's Word), and the American Bible Society which makes the printed Navajo New Testament available to the people.

Audley G. Hamrick
Missionary to Indians
Magdalena, New Mexico

73-Year-Old Woman Makes Profession of Faith

Mrs. Manuela Gonzalez is 73 years old and her husband is about 93 years old. Mrs. Gonzalez had expressed a great interest in Christianity, and on January 5 of this year she made a profession of her faith in Christ. After she made a profession and expressed her desire to follow Christ in baptism, she was visited by the "padrecito" (the priest—"little father") who told her she should come to church.

"But I am going to church," she informed him.

"And where are you going to church, Manuela?" the priest asked.

"I am attending the Baptist Spanish Mission," answered the little old lady. With some indignation, the priest said to Manuela,

"Don't you know that if you do not come to the Catholic Church you will not go to heaven?"

Looking up to the priest, Manuela dared to defy him, asking,

"And who are you to tell me whether I am going to heaven? Are you a God?"

These words were sufficient to send the "padrecito" away in great anger. It will be a great joy to baptize this lady this week.

—Alexander Passetti
Missionary to
Spanish-speaking
Immokalee, Florida



Mr. and Mrs. Gonzalez

Creek Mission Organized in Arizona

Usually we think of the Creek Indians and their churches as being located in Oklahoma. It is true that for many years that state has been the home of the Creek, but one of our newest missions in Arizona is the Creek Indian Mission in Mesa.

From time to time Creek families from different towns of Oklahoma moved to this area to work. Because some of them were Baptists and felt a need for worship, they began meeting in the home of Robert Hill for services.

We were delighted a few weeks ago when we were contacted by the group and asked to help them in their work. Together with Irvin Dawson, our coordinator, we met with the people and began what we feel will be a very rewarding work. Mrs. Louinie Fixico from Oklahoma was visiting this area and was very helpful in getting the mission organized.

The First Southern Baptist Church of Mesa, where John Scott is pastor, is sponsoring the mission and is providing some teachers. Bob Estes, a student of Grand Canyon College, is the mission pastor. He is working with the Indian leaders to help to win and train the people.

Our heart is thrilled each time we visit or preach to these people. The Lord has been good to us to let us work with these people in addition to the Pima and Maricopa Indians with whom we were already serving.

—Horace E. Fisher
Missionary to the Indians
Chandler, Arizona



April, 1958

17

ROMAN CATHOLIC RULE OF FAITH

By Wm. E. Burke
Former Roman Catholic Priest, now
field worker for the Home Mission Board

Q. Does the Church of Rome differ from all other churches in regard to the rule of faith?

A. Yes. On this most fundamental matter she differs from all the churches of Christendom.

Q. What is the rule of faith accepted by Baptists?

A. The Scriptures of the Old and New Testaments, which are acknowledged by them to be the Word of God, and the only infallible rule of faith and practice.

Q. Does the Church of Rome accept the Scriptures as the Word of God?

A. She professes to do so, but in her creed she declares that they form only a part, and a very small part, of that Word; they are therefore only a small part of her rule of faith.

Q. What is the attitude of the Church of Rome to the Scriptures, even her own versions?

A. (1) While she professes to accept them as the infallible Word of God, she denies their sufficiency, and "affirms that they must be supplemented by other writings which she claims to be equally inspired, and by tradition" (*Creed of Pius IV.*, Art. 1 and 2). (2) She maintains that they must be understood only as interpreted by the Church.

Q. What are her arguments against the sufficiency of Scripture?

A. She alleges that the Scriptures contain difficult and obscure passages which might be misunderstood; in proof of which she quotes the words of Peter, "... in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Peter 3:16).

Q. What is the answer to this argument?

A. The answer is that the Scriptures are not obscure, else the same apostle would not have said that they are "... a

light that shineth in a dark place..." (2 Peter 1:19). "Some things" only, are "hard to be understood," the many things being so plain that "he that runneth may read." When the mind is enlightened by the Spirit of God, the "some things" can be understood, but without that enlightenment, "unlearned and unstable" souls will wrest even "the other Scriptures"—the simple as well as the "hard to be understood"—to their destruction. So Peter says. The most precious truths, whether in spiritual or material things, become destructive if "wrested" or "perverted" (*Romanism*, McDonald, p. 32).

Q. What instruction did the apostle give to the Christians, which he would not have given, had the Scriptures been either insufficient or hurtful?

A. He instructed them to "... desire the sincere milk of the word..." (1 Peter 2:2). Roman Catholic theologians forget the distinction between the sufficiency and the efficiency of the Word; it is sufficient in every case, it is efficient only as it is accompanied by the Holy Spirit (John 16:13).

Q. What was the testimony of the Fathers in regard to the sufficiency of Scripture?

A. They exhibited a unanimous consent in regard to the clearness and sufficiency of Scripture. Thus we find Irenaeus said "We must necessarily appeal to the testimony of the Scriptures, without which our discourses are entitled to no credit" (*Homily I.*, on Jeremiah).

Q. What additions has the Church of Rome made to Scripture?

A. She has added the Apocrypha, which is a collection of books claiming a sacred character.

Q. What value is to be attached to the Apocrypha?

A. "No value whatever. It had no place in the canon of the Old Testament; it was not originally written in

Hebrew; it was never quoted by Christ or his apostles; it not only makes no claim to inspiration, but some of its writers actually disclaim it as we read in 2 Machabees 15:38-39. "So these things being done with relation to Nicodemus, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration, which I have done well, and as it becometh the history, it is what I desired; but if not so perfectly, it must be pardoned me" (*Standard Catholic Version—Douay-Rheims Edition*). It also contains doctrines that are unscriptural. It was not considered canonical even by the Church of Rome until the Council of Trent pronounced it to be so, about two thousand years after the Old Testament canon was closed" (*Romanism*, McDonald, p. 33).

Q. Give a specimen of its false teachings.

A. It commends suicide, and justifies prayers for the dead.

"Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword: Choosing to die nobly rather than to fall into the hands of the wicked and to suffer abuses unbecoming his noble birth" (2 Machabees 14:41-42). "It is therefore a holy and wholesome thought to pray for the dead, that they might be loosed from sins" (2 Machabees 12:46).

Q. What is the proof that the Bible is the sole rule of faith?

A. The Word of God where it is written "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

CHANGES IN MISSIONARY PERSONNEL

New Missionaries

Blum, Paul (Supt. Missions and Stewardship), P. O. Box 729, Wichita, Kan.

James, Joe (Sp. speaking), 8432 Magnolia Ave., Riverside, Calif.

Brewer, James P. and Mrs. (Japanese), 909 S. Manhattan Pl., Los Angeles, Calif.

Duquerre, Muriel R. and Mrs. (Deaf), 3008 Van Buren Dr., Tampa, Fla.

Edell, Ethel (GWC), 608 16th St., Ensley Station, Birmingham, Ala.

Flem, Carolyn (GWC), 729 Second St., New Orleans, La.

Holderman, Harold and Mrs. (Sp. speaking), Box 305, Clayton, N. M.

Hiranda, Rafael and Mrs. (Sp. speaking), 566 Western Ave., San Bernardino, Calif.

Newton, Joseph Porter (Deaf), Box 141, Toccoa Falls, Ga.

Tamm, Elmo (Director of Negro Center), Montgomery, Ala.

Trimes, Homer and Mrs. (Sp. speaking), 4909 Durfee Ave., Pico Rivera, Calif.

Wiley, C. E. (Area Missionary in Indiana), Hagerstown, Ind.

Changes of Address

Duffy, D. A. and Mrs. (Indian), from 1021 Dawson Ave., Long Beach, to 11820 Garfield Ave., Hollywood, Calif.

Honeycutt, B. E. (Area Missionary in Arizona), from P. O. Box 464 to P. O. Box 2027, Alameda Branch, Pocatello, Idaho.

Rice, Jess and Mrs. (Sp. speaking), from Box 464 to 447 S. Cleis Ave., Los Angeles, Calif.

Sells, Louis and Mrs. (Sp. speaking), from 880 W. Grand to 11208 Wesley Ave., Pomona, Calif.

Wicks, Abraham and Mrs. (Italian), 308 N. Seventh St., Bristol, Ill.

Transfers

McEneaney and Mrs. (Sp. speaking), from Carrizozo to Mts. Desert, Las Cruces, N. M.

Resignations

Langford, Ralph and Mrs. (Sp. speaking), 2909 Balcon, Fort Worth, Tex.

April, 1958

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Living through GIVING

By Marvin Lytle
Teacher-missionary, Butler College
Tyler, Texas

"I AM SO HAPPY," the young ministerial student said. "After our class discussion last week on tithing, I decided to try God's way. When I told my church at the mid-week prayer service of my decision, four of my members joined me by saying, 'Pastor, we, too, want to tithe!' Then, to our joyful surprise, a lost man came forward and accepted Jesus as his Saviour."

Turning to me, his face aglow with pleasure, the student said, "Brother Lytle, you were right. It pays to tithe!"

I had gone to my Christian doctrines class that morning expecting it to be just another day. I came away from that



session with my heart humbled, my spirits lifted, my soul praising God for his manifold blessings. I had seen again the beauty and reward of a man's simple faith in the teachings of an all-wise God.

The experience in my classroom meant much to me. I found myself re-evaluating my task as teacher-missionary at Butler College. I thanked God for those whose gifts make this ministry possible. My conviction was reaffirmed that one of the greatest ways Southern Baptists can help our Negro brethren is to assist them in providing trained leadership. We are doing this through

teacher-missionaries serving with your Home Mission Board. We have 33 teacher-missionaries serving in institutions of higher learning.

When one considers the facts of a recent survey stating that 75 per cent of the Negro pastors of their nearly 40,000 Baptist churches in America do not have even a high school education, it is easy to see the challenge reaching out for Southern Baptists to lend a helping hand in the field of Christian education among these people. We are proud to have a part in this great effort.

The incident growing out of a simple classroom discussion of a Bible truth gave me a clearer insight into the hearts and desires of my Negro brethren. I saw their hunger for the truth and their willingness to accept it when given in a Christ-like spirit. I saw how worthy they are proving themselves of our most prayerful consideration, regarding a more Christ-like understanding of their people and their problems. I saw, anew, that a teacher-missionary in a Negro Baptist College has a vital duty to perform for Christ and those he serves.

Butler College has many physical needs. We need visual aids, such as maps and blackboards, to assist in teaching. We need more and better library books. We have raised about 60 per cent of our library fund for a library building we hope to break ground for in the spring. We are in dire need of more and better buildings and teaching

facilities. This takes finances. Pray for us.

Our particular task concerns itself, primarily, with the spiritual and moral development of the school. We have opportunities to give Christian guidance, not only through teaching Bible and religious educational subjects, but through regular chapels, Sunday afternoon vespers services, and personal contact with the students. The spiritual needs are great. There are lost students on the campus. Pray we might win them to Christ.

The success of our task depends largely upon the prayers, encouragement, and financial support of Southern Baptists. You have given generously, and we are grateful. But there is much yet to be done. We cannot soon forget the reward received when our fellow student decided to "try God's way." Let us not question God's way—but obey. Then we may claim his blessings.

If you do not tithe, start now, for "the tithe is holy unto the Lord."

Be one to encourage your church to give generously to the Cooperative Program. It is God's tool for spreading the gospel through Southern Baptists to all the world in our day.

You cannot go? But of course you can! You can go on the wings of your tithe, additional love gifts, and prayers.

Get real joy from Christian living—through giving!

BOOK REVIEWS

THE DEAD SEA SCROLLS by Pfeiffer, Baker Book House. \$2.50.

This timely subject is given an adequate treatment. The story of the discovery of the scrolls is interesting. The reports of subsequent discoveries and excavations, the theories of the dates of the scrolls, the historical background, and the discussion of texts of the Old Testament are appealing. Not so interesting are the theories of identification of those referred to in general terms in the scrolls. The author, a professor at Moody Bible Institute, states that those who believe in an inspired Bible find

much encouragement in the Dead Sea scrolls.

REMEMBER JESUS CHRIST by Charles R. Erdman. Erdmans, \$2.00.

Whenever a new volume comes from the facile pen of Dr. Erdman readers anticipate scholarship and inspiration seldom equalled. This delightful little volume is no exception. Though all will not be in complete agreement with the writer's interpretation of certain passages, few will fail to find mental stimulation and spiritual lift in this worthwhile contribution to Easter season literature.

1/2

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OFFICE STAFF OF THE BILLY GRAHAM SAN FRANCISCO BAY CITIES CRUSADE

before **BILLY GRAHAM** comes to town

By Lila Belle Hopkins
(First of three articles on the
San Francisco Bay Cities Crusade)

MONTHS BEFORE Dr. Billy Graham comes to town the activity of his downtown headquarters offices seems to overflow into the busy city streets below. And, in reality, that is exactly what does happen! For by the time Dr. Graham arrives, every man in the street will have been invited to the crusade by means of word of mouth, hundreds of billboard invitations, or bumper strips.

The San Francisco Bay Cities Crusade is the result of years of pointed prayer and careful planning. Seven months before the opening date—April 27—Rev. Walter Smyth, the director of the crusade, arrived in the city. Smyth was on the New York Crusade staff and is on familiar ground in the intricate details of preparing for this crusade.

By the middle of November, still six months before the opening date, Smyth

was joined by Miss Sarah Jepson who serves as office manager. Two weeks later Mrs. Betty Lowry, director of press and public relations, and her secretary, Miss Audrey Edmondson, arrived from the New York Crusade headquarters. By January 1, 1958, the staff included nine full-time workers. It was doubled before March 1.

"Expect great things from God, at tempt great things for God," seems to be the motto of the staff. As soon as they arrive in the city they quietly set out to fill the largest available auditorium in the city. Working with dozens of local committee members and with the support of millions of praying Christians they set in motion the wheels, which, they hope, will eventually bring a revival to the city.

By January 15, 904 churches had

signed participating cards. Co-operating churches furnish the names for prayer partners and usher and choir committees. Names for 3,000 counselors (500 to serve each night) also come from these churches.

If she has a chance to pause from her work, Mrs. Lowry can look down onto the multitude of busy people who pass by on Powell Street. But the clang of the cable cars and the shuffle of moving feet are drowned by the steady rhythm of active typewriters, the choir of ringing telephones, and the hum of quiet voices. Unlike the activity on the street, the rapid movement inside is orderly and without confusion.

The staff is busy with correspondence informing counselors of soul-winning classes. They are helping to organize the thousands of local citizens who will join together in one large prayer circle. Staffers are busy with hundreds of details that would swamp less experienced volunteers.

The "midnight oil" burns often. Long-distance calls are routine. Western Union installed a Desk Fax that receives and sends telegrams directly from the headquarters offices.

There seems to be a never-ending parade of visitors and members of the press to the office. Each problem is met with skill by the dedicated, efficient staff.

Yet in the middle of the hustle and bustle, an observer cannot help but notice the personal, vital interest of each of the staff members in the crusade.

Miss Sarah Jepson, with a desk piled high with work, and juggling telephones like a veteran, paused to smile at the next letter she opened. The request was not unusual, but she could have considered it beyond her duty.

"I have attended 12 crusades," a little old lady had written. "Will you please find me a small clean room near the Cow Palace?"

"You are surely not going to take the trouble to do it," a reporter remarked.

"Why, of course, I am," Sarah answered quietly as she turned back to heavy responsibilities.

With the coming of April, the spotlight of the world begins to focus on San Francisco and it literally becomes the "most prayed for spot" in the world.

After interviewing the staff members and watching them in action, this reporter finds it no wonder that God can afford to bless the Billy Graham Crusade as he does!

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RA ROUNDUP

By Mildred Dunn
Associate Editor
Ambassador Life



Texas Royal Ambassador and Brotherhood leaders are getting ready the bunk houses and filling up the chuck wagons for the expected arrival of at least 8,858 boys for the Second Convention-wide Royal Ambassador Congress, in Cow Town (Fort Worth, Texas), August 12-14, 1958.

Royal Ambassadors of our foreign-language groups, both in the homeland and in foreign countries, are especially invited. The Order of Royal Ambassadors is a worldwide organization, and one of the thrills for the boys attending the congress will be the opportunity to meet and make friends with boys of other nations and races.

Home Board missionaries who have Royal Ambassador groups or boys who

should belong to this organization are urged to make arrangements for the boys to attend.

The congress will be opened on Tuesday afternoon, August 12, with a sure enough Texas rodeo at the "Hap" Honenkamp Ranch near the edge of the city. After a church wagon supper prepared by Walter Jetton, "King of Barbecue," the boys will gather back at the rodeo arena for an impressive opening service under the Texas stars.

Through pageantry, dramatic presentations, and inspirational messages, Royal Ambassadors and their leaders will be brought face to face with the challenge of world missions.

The congress theme, "Christ in Me . . . The Hope of the World," indicates

something of the lofty heights to which the program committee hopes to lead the boys in their consideration of the idea that every Christian is a missionary.

Starting with the Wednesday morning session all services through the closing on August 14, will be in the Will Rogers Coliseum in the heart of Fort Worth.

Missionaries of both the Home and Foreign Mission Boards are especially urged to be present for the "Missionary Autograph Party" to be held Wednesday afternoon in the exhibit room at the coliseum. It is hoped that as many missionaries as possible will be present to visit personally with the boys. This is only one of the opportunities for Christian fellowship, which is one of the prime objectives of the congress.

Registrations for the congress are already coming into the headquarters offices of the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee. Registration blanks and additional information about the congress may be secured through the state Brotherhood office in each state. Hotel and motel reservations should be made directly with the place of your choice in Fort Worth. Most states, some associations, and many individual churches are chartering buses or making other plans for transporting boys to the congress.

It is being suggested that the boys visit mission and denominational points of interest to and from the congress. Some are planning a side trip to Old Mexico.

Dr. Forrest C. Feezor, executive secretary of the Baptist General Convention of Texas, says, "A Royal Ambassador Congress can become one of a boy's most meaningful spiritual experiences."

C. C. Kelly, Brotherhood president of Texas, says, "The Texas corral gate is wide open to Royal Ambassadors and their Counselors."

The slogan is "Every Chapter Represented." It is hoped that there will be no empty saddles in Fort Worth during the RA Congress, August 12-14.

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FORGIVENESS AS RELATED TO JUSTIFICATION

JEAN PAUL RICHTER says: "Humanity is never so beautiful as when praying to be forgiven; and never so divine as when forgiving."

Dr. E. Y. Mullins says: "In the synoptic gospels there is a remarkable unity in the portrayal of Jesus as that portrayal stands related to man, nature, and history. He forgives sin in others and thus exercises a divine prerogative (Mark 2:6, 10-11). His blood was shed for the remission of sins (Matt. 26:28); and he declared after his resurrection that repentance and remission of sins should be preached in his name among all nations" (Luke 24:46-49).

Forgiveness and justification are two cardinal doctrines of the New Testament. The Scriptures teach that man, in his natural state, is a rebellious subject in God's estate. He has, by his disobedience, broken the moral law of God, and is under condemnation and subject to punishment (Ps. 14:1-3; Rom. 3:10; Gal. 3:22). The moral and spiritual harmony of the world has been disturbed and cannot be restored until man is forgiven, justified, and reinstated in the divine favor.

This is the outstanding problem of redemption. But it was solved. The law of God was vindicated. God's righteousness was maintained. The filial affection and obedience of rebellious sinners were secured. Justice and mercy were made to work together, and faith and works to kiss each other.

The life and death of Christ for sinful men solved the problem. Christ took the place of the sinful and rebellious human race under the moral law of God. He met and fulfilled all the law's demands by obeying its precepts in his life and by meeting and satisfying its penalty in his death. He lived for sinful men and died in their stead that every demand of the moral law of God might be fulfilled so that they could be justified and forgiven.

Forgiveness and justification are very closely related, but not identical. In justification the fundamental racial sin and rebellion against God, together with all the effects and ramifications of evil in the life of the penitent sinner, are dealt with in one act which does not have to be repeated. When justified the standing of the sinner before God is changed. (Eph. 2:4-7; 1 John 3:1-2). he is pardoned, born again, and adopted into the family of the redeemed (John 1:12-13; 2 Cor. 6:18; James 1:18).

Forgiveness is different. The one forgiven is not a rebellious sinner standing before a judge, but an erring child in the family of the redeemed coming to the Heavenly Father, confessing his sins and asking forgiveness.

Justification and forgiveness are different acts. They both have to do with the individual believer, but at different times and for a different purpose. Justification

is related to the law of God; forgiveness is related to the spiritual order. Justification is a legal act, forgiveness is a filial act. Justification frees the sinner from the judgment and penalty of the law; forgiveness restores the disobedient child in the fellowship of God.

Justification is not enough, the sinner must also be forgiven. If the law should be vindicated but reconciliation between God and the sinner be not secured, the government of God would stand but the harmony of the spiritual universe would remain broken. Man must be reconciled to God and God is reconciled to him.

The Christian is therefore both justified and forgiven. By Jesus Christ all who believe are justified from all things from which they could not be justified by the law of Moses (Acts 13:39). This justification comes freely by grace through the redemption that is in Christ Jesus (Rom. 8:24). God himself justifies the believer and "declares at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus" (Rom. 3:26). God also forgives his children as an act of grace when they come penitently to him (1 John 1:9), and the child justified and forgiven is reconciled to God and God is reconciled to him.

Jesus taught his disciples to pray, "Our Father who art in heaven . . ." The prayer is addressed to God, not as a judge or governor, but as a father; not in the relation of a subject to the administrator of law, but in the filial relation of reverence and obedience as a son. It is also enforced as well as based on the plea of the suppliant that he forgives those who have sinned against him. We are taught, therefore, to ask of God forgiveness of the same sort as we ourselves give to those who have wronged us. As we forgive others so does God forgive us.

When God forgives our sins they are wiped off the record and remembered against us no more (Jer. 31:34). They are buried in the depths of the sea (Micah 7:19). They are removed as far from us as the east is from the west (Ps. 103:12).

Even with the evidence of his acceptance with God clear in his experience, the forgiven child of God will remember the past unfaithfulness, and, as has been well said: "The truly penitent sinner is least disposed to forgive himself even when satisfied that God hath forgiven him."

Forgiveness is not only a blessed thing, but it brings with it a host of blessings. The Christian is justified, forgiven, guiltless before the law, and reconciled to his Heavenly Father. For him Christ stands as a sponsor, surety, and substitute at the bar of justice. Thus blessed he lives. Thus blessed he dies. Thus blessed he enters heaven.

By J. B. Lawrence
Executive Secretary Emeritus, Home Mission Board

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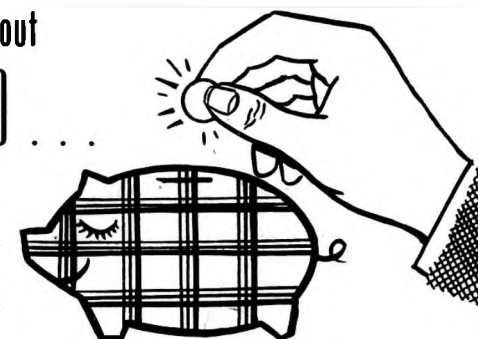
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Beam, John William, Sr.

B. June 14, 1920, Gaston County, North Carolina. Ed. Lincolnton High School, N. C.; Gardner-Webb College, '45-'47, A.A. degree; Carson-Newman College, '47-'49; A.B. degree; Southwestern Baptist Seminary, '49-'52, B.D. degree. Furniture work, '39-'40; C.C.C., Oregon, '40-'41; Army, '41-'45; Mining, '48; pastor, Jack County, Texas, '49-'52; Ass'n. missionary, Jack Assn., Texas, '49-'52; Ass'n. missionary Burke Co., N. C., '52 to present. M. Dorothy Ramsey, Aug. 31, 1946. Children: 2 sons, 1 daughter. App't. to Good Will Center, East St. Louis, Ill., effective Aug. 1, '57.



Beam, Dorothy (Mrs. John Beam)

B. March 22, 1918, Morganton, N. C. Ed. Boiling Springs Prep. School, Gardner-Webb Jr. College, '44-'46; Southwestern Seminary, '50-'52. Served as student summer worker '44, '45, '47; dietitian, '46; check girl, '46, '47. M. John Beam Aug. 31, 1946. Children: 2 sons, 1 daughter. App't. to Good Will Center, East St. Louis, Ill., effective Aug. 1, '57.



Bradley, George

B. Jan. 26, 1924, Gainesville, Texas. Ed. Corpus Christi, Texas, High School; S. W. University, '45-'47; Southern Methodist University, '47-'48, A.B. degree; North Texas State Teachers College, '50; Southwestern Seminary, '52-'54. Personnel administrator, '48-'49; vocational teacher, '49-'51; life insurance work, '51-'52; music director, '52-'53; ed. director, '53; pastor, Texas churches, '53 to present. M. Norma Jean Lail, Oct. 6, 1950. Children: 3 sons, 2 daughters. App't. missionary to International group, Fresno, Calif., Dec. 19, 1957.



Bradley, Norma Jean (Mrs. George Bradley)

B. Aug. 31, 1933, Gladewater, Texas. Ed. High School, Jacksboro, Texas; North Texas State College, '49-'50. Worked as secretary, Corpus Christi, '50-'51. M. George Bradley Oct. 6, 1950. Children: 3 sons, 2 daughters. App't. missionary to International group, Fresno, Calif., Dec. 19, 1957.



Brewer, James P.

B. May 25, 1919, Brookhaven, Miss. Ed. High School, Brookhaven, Miss. Miss. College, '47-'50, B.A. degree; New Orleans Baptist Theo. Seminary, '52-'56, B.D. degree. Served as store manager, '40-'45; student pastor, '47-'50; pastor, '50 to present. M. Emma Zell Sullivan, Dec. 31, 1937. Children: 1 son, 1 daughter. App't. missionary to Japanese, Los Angeles, Calif., Dec. 18, 1957.



Brewer, Emma Zell (Mrs. James P. Brewer)

B. Oct. 24, 1919, Louisville, Miss. Ed. New Site High School, Brookhaven, Miss. Worked as sales clerk, '40-'43; machine operator, Stahl-Urban Manufacturing Plant, '45-'47; pastor's wife, '47 to present. M. James P. Brewer, Dec. 31, 1937. Children: 1 son, 1 daughter. App't. missionary to Japanese, Los Angeles, Calif., Dec. 18, 1957.



Gallegos, Leonard L.

B. Sept. 20, 1935, Tularosa, N. M. Ed. Valley Baptist Academy. Has served as mission pastor, Lyford, Texas. App't. missionary to Spanish-speaking, Portales, N. M., Dec. 19, 1957.



Holderman, Joseph Harold

B. Jan. 17, 1932, Texas, Kentucky. Ed. Mackville High School, Mackville, Ky.; Campbellville College, '50-'51; Eastern Ky. State College, '51-'53, B.A. degree; Georgetown College, '55; Southern Baptist Seminary, '54-'58, B.D. degree. Served as student worker, '52, '53, '54. Has worked as salesman and stock clerk. M. Betty Jane Shackelford, Feb. 5, 1951. Children: 1 daughter. App't. missionary to Spanish-speaking, Clayton, N. M., Jan. 9, 1958.



Holderman, Betty Jane

(Mrs. Joseph Holderman)
B. Jan. 10, 1930, Harrodsburg, Ky. Ed. McAlister High School. Worked in factory, '49-'52, as sales clerk, '55-'57. M. Joseph Harold Holderman, Feb. 5, 1951. Children: 1 daughter. App't. missionary to Spanish-speaking, Clayton, N. M., Jan. 9, 1958.



Jackson, Hamilton

B. Oct. 12, 1932, Panama. Ed. Latin American Bible Seminary, '54-'57, diploma. Has served as preacher, evangelist, and Sunday school superintendent, '54-'57. App't. missionary to Indians, San Blas, Panama, Dec. 19, 1957.



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ARKANSAS VALLEY MISSIONS

By Charles H. Rankin
Missionary to Spanish-Americans

WHERE the Arkansas River winds southeastward to mix its mountain water with the mighty Mississippi lies a fertile valley. From the air, this resembles a dark green patch on a giant quilt. Much of the water from the river is diverted to irrigation ditches before it reaches the father of waters.

Taking a great deal of water is the sugar beet, a thirsty plant and a major crop in the Arkansas valley. During the seven-month growing season one single beet may require as much as 15 gallons of water. Colorado, usually running second to California in this product, supplies one-fifth of the nation's sugar beets. This industry is dependent upon a vast labor force of migrant workers from Mexico, and Spanish-Americans living in the valley.

At this point on the map in southeastern Colorado are ten Southern Baptist churches comprising Arkansas Valley Association. One of these actually juts out over the Colorado line. This is Calvary Baptist Church of Syracuse, Kansas, the youngest in the association in point of time, becoming a member church in January, 1958. All these churches have come into existence as Southern Baptist churches since 1952. One was organized that year, five in 1953, one in 1954, two in 1955, and the Syracuse church in 1957.

The only mission in the association is the Spanish mission at Trinidad, organized early in 1957 through the efforts of Mr. and Mrs. Gilbert Oakeley, missionaries under the Home Mission Board. In this city of 14,000, Mr. Oakeley estimates there are at least 10,000 Roman Catholics. More than half the city's population is Spanish-American. With the first unit constructed by the Home Mission Board, the mission is exerting a positive Christian witness in this city of exceeding spiritual need.

Two new Spanish Sunday schools have been started in the association recently. Part of this embryonic work is traceable to the follow-up and continuation of vacation Bible schools conducted last summer. One Sunday school of 18 members meets every Sunday afternoon in the Southern Baptist church at Kim, led by Mr. and Mrs. Charles H. Rankin, missionaries to the Spanish-speaking Americans. The other meets each Sunday morning at La Junta in the home of the missionaries where 25 have been enrolled. The missionaries are conducting religious services in Spanish homes in Rocky Ford, where it is hoped another Sunday school can soon be organized.

These two missionary couples, serving approximately 20,000 Spanish-Americans, have been appointed to Arkansas Valley Association by the Home Mission Board and are supported for the most part by the Board. Yet the success of their labors and the fruition of the Board's investment through them will depend in larger measure upon the readiness and response of the churches in the association.

As these Anglo-American churches gain in strength and stature year by year, they must determine the missionary potential within their respective communities; they must accept the missionary responsibility belonging to every church. Then they must lead out in establishing mission Sunday schools and preaching points where these are needed.

The local-church method is the New Testament pattern of evangelizing friends and neighbors. Unless the churches evangelize, their continuing existence cannot be justified on Scriptural basis.

"Where there is no vision, the people perish . . ." (Proverbs 29:18a).

HOME MISSIONS

FAMILIES REACHED THROUGH KINDERGARTENS

By Mrs. L. D. Wood
Director of Kindergartens
Home Mission Board

MANY IN OUR Latin-American neighborhoods have closed doors to visitors from Baptist churches. Their hearts are empty, desolate, and hungry. They try to fill the emptiness with alcohol, narcotics, and the evils which accompany these.

Missionaries who teach kindergarten have heartaches mingled with joys. Little children come from homes which know the hunger and sorrow caused by an alcoholic father. One father has been convicted of possessing narcotics. He is now in prison. These little ones need food, clothes, and the Saviour. The sorrow the missionary reads in the eyes of these little ones tears daily at her heart.

One teacher writes of 29 children attending Sunday school and worship on the day they gave the pageant of the Christmas story. Most of the parents attended and heard the gospel. This was the first time they had been in a Baptist church.

These parents send their children to the Baptist kindergarten to learn English before they start to school. Along with English, they learn Bible verses, Bible stories, and songs. Gospel seeds are planted. The goal is: a Christian home for each child.

Another teacher says that 61 were at the parents' meeting. The children demonstrated a worship program for the home. She says that of her 32 homes, she has reached all but four. She earnestly requests our prayers for these.

In the Southwest millions grope, seek, and often fail to find the Christ of the open tomb. Thirty teachers teach 1,500 children daily about the love of Jesus, and other Bible truths. These teachers win the confidence of parents and are able often to bring them face to face with the Saviour. Pray for these desolate hearts that they may be filled with the joy that only Christ can give.

April, 1958

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Wall Erecting Equipment—\$17.50

BS-400
35 x 60 inches overall with 33 x 42-inch inner copy board. All metal except for wooden frame for inner copy board and wooden liner in the door frame. Same finish as BS-300. **\$330.00** (Erecting equipment below included).

Lawn Erecting Equipment—Consists of two angles fastened to the sides of the board with two bolts on either side through clip angles welded to the supporting posts.

Wall Erecting Equipment—Included with BS-400. (State your choice of lawn or wall erecting equipment when ordering.)

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