

OCTOBER 1961

THE MISSIONS

LEADERSHIP EDITION



Southern Baptists Up
North in Michigan

Home MISSIONS

A publication of the Southern Baptist Home Mission Board

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On the Cover

Sales executive for the nation's leading truck trailer manufacturer, John J. Baker is a member of St. Clair Shores Baptist Church in Detroit and state Brotherhood president. For story on Southern Baptists in Michigan see pages 5-10.



The Missionary Speaks

Student Learns From Life on Mission Field

Working here in the Good Will Center has been quite an awakening experience for me. I am thankful for the opportunity of living here this summer with Miss Rosa Lee Franks and Miss Mildred Womack.

I have always known that there was a need for telling others of Jesus. I had seen slides and movies and heard talks on the needs of missions. But I would never have recognized the need as it exists if I had not seen it for myself.

Seeing the faces of the Negro children light up as we talked about Jesus was one of my most enjoyable experiences. This is the only time many of them hear about Jesus. If schools were available, I think they would come every day. How sad it is that there are so many ready to listen but so few to tell.

These last four weeks have left quite an impression on my life. I hope that I have helped in some small way to show others the peace and joy of receiving and serving Christ.

Betty Ratchill,
student summer missionary
Baptist Good Will Center
Miami, Florida

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WHY DO CHURCHES GIVE LESS?

More churches are giving to missions but the average church is giving a smaller proportion.

by Courts Redford,
executive secretary

Why do Southern Baptists give relatively so little to missions?

One may be truly grateful that during the past six years Southern Baptists have given \$8½ million per week to the Lord's work. They have given \$193,000.00 per day to missions and \$929,000.00 per day to local work. Their property values have increased about \$448,000.00 per day, but a substantial part of such increase is accounted for by increased evaluation of real estate rather than by new money invested in the property.

We are grateful for these accomplishments, but we wonder why they give only one-fourth of their tithe and why the local church keeps nearly 83 cents of every offering plate dollar.

In 1929 there were 30.79 per cent of our Baptist churches that gave nothing to missions. By 1929 the percentage of non-giving churches had been reduced to 12.05, and in 1956 only 3.14 per cent reported no mission gifts.

You say, "That's good," and you are. But wait a minute.

In 1925, 21.15 per cent of all gifts went for missions, education and benevolence. In 1929 it was reduced to 19.43 per cent; in 1949, to 17.94 per cent; in 1959, to 17.16 per cent; and in 1960, to 17.05 per cent.

If Southern Baptists had given percentage-wise as much to missions in 1960 as they gave 45 years ago they

would have increased their gifts to missions \$19,705,000.00. That is \$2,325,000.00 more than they gave to all Southern Baptist Convention causes through the Cooperative Program in 1960.

Why this decrease in giving to missions?

We asked about 80 people attending Glorieta and Ridgecrest that question. These were people attending a conference on current problems. They included women, laymen, and pastors. They represented a cross-section of our Baptist people who attend such conferences.

Their answers are enlightening. They were asked to rank on a list of suggested reasons the three they considered most important. The reason contributing most to the decrease in mission gifts was marked (1); the next most important, (2); and the third, (3). The rankings were tabulated and the results are given below.

Even a brief glance at the results of this study reveals the primary need in mission promotion is the dissemination of information.

The people are unaware of the meager support being given and are uninformed concerning missions.

Why not place the *Home Missions* magazine in your church budget and thus begin to better inform your people and help the entire Cooperative Program?

Glorietta			Ridgecrest		
Points	Ranking		Ranking	Points	
67	1	Must meet local expenses first	1	23	
48	2	Did not know so little was given	3	21	
46	3	Did not know much about the use of mission funds	2	22	
45	4	Buildings and improvements at home require large portion of budget	4	20	
24	5	Failure to utilize "Forward Program of Church Finance"	7	4	
17	6	Must provide my own family with a church first	8	2	
11	7	Large staff and increasing salaries at home require more money	6	4	
8	8	Others are better able than we to support outside causes	5	6	
8	9	Do not like some objects in the Cooperative Program	9	2	
1	10	Do not like way denominational funds are spent	10	0	

HOME MISSIONS



SELL! This four-letter word with its exclamation point ending appears on the monogrammed handkerchief in the suit coat pocket of John J. Baker. Baker a former Illinoisan, now is sales executive for the nation's largest maker of trailers for trucks.

A dedicated Christian layman, he spreads the good news of the gospel as eagerly as he talks up his firm's three million variations of truck trailers.

And he is a Southern Baptist.

The company moved Baker to Detroit when he outgrew the job they had for him in Caseyville, Ill., near St. Louis. Michigan Baptists, seeking talented, professional people for lay leadership, welcomed him. The state Brotherhood elected him president, as the one in Illinois had done before his move.

The trailer company evidently eyes Baker for a still bigger position. If he gives as good lay

Southern Baptists in Michigan

Photos and text by Theo Sommerkamp, Baptist Press, Nashville, Tennessee

October 1961

the people in the news...



THE IMPRESSIVE DETROIT SKYLINE

photo by The Detroit News



A COTTON PLANT GROWS in the window of Hubert G. Keefer's study. A hobby horticulturist, a member of St. Clair Shores Church where Keefer is pastor, designed the planter for the picture window.

leadership to Baptist work in Michigan, prospects for its growth are bright.

THE CHURCH of Baker's membership, First Baptist Church of St. Clair Shores, a Detroit suburb, overlooks Lake St. Clair in the St. Lawrence Seaway between Huron and Erie.

Ore boats form a continuous wake in the blue waters as they take their cargo from the Lake Superior waterhead to the hungry mills on the Erie lakeshore in Ohio. Pastor Hubert G. Keefer, breaking with the precedent for secluded, remotely-located pastors' studies, has a study on the front of the building with large picture windows. Through them he can watch the boat traffic on the lake and the auto traffic along busy Jefferson Street which runs by the church on its way to downtown Detroit.

Keefer is acknowledged to have a knack for reaching the native Michigander as well as transplanted Rebels. Notice the word "Southern" is absent from the name of the church, in contrast to many pioneer area churches which purposely include it.

"I don't play down the word 'South-

ern,'" Keefer explains, "but neither do I magnify it."

Keefer aptly illustrates a man who uses his personal background to great advantage in dealing with prospects.

He and his attractive wife, noted in Michigan Baptist circles for her headwear, are natives of Washington, D. C. This is Keefer's point of contact with the Northerner or Easterner who is a prospective member.

With Southerners and Southwesterners, he stresses two other assets: "My mother came from Alabama and I graduated from Baylor University."

ROBERT WILSON of Bay City, Michigan, is another person with a long string of assets combining to make him a good area missionary. Having one of the largest territories in the Southern Baptist Convention (from Flint, Mich., north, including the upper peninsula above Mackinac Straits), Wilson is prepared to meet the people, the climate (snow covers upper Michigan all winter long) and the work. He is a graduate of Southern Baptist Theological Seminary.

Growing up in his native Clio, Michigan, Wilson had to go eight miles to attend the nearest Baptist church, an American Convention affiliate. Now there is a Baptist church in Clio, thanks to diligence and sacrifice by Wilson and his wife.

Facing odds that would have perhaps defeated a non-native, they knocked on doors reaching the lost and unchurched in Clio. A survey had shown no Baptist prospects.

When Michigan Baptists later needed a man to handle the mission program in northern Michigan, who could they turn to but Wilson?

Fred D. Hubbs, executive secretary of the Baptist State Convention of Michigan, also came to Michigan from Illinois. A native of Harrisburg, he married a preacher's kid from nearby Galatia, Illinois, who was playing the piano in a revival where her father was preaching. This was in 1941.

It wasn't till 1947, however, that Hubbs was converted. By that time, he was living in Pontiac, Michigan, managing several filling stations. After his conversion, he drove all the way back to Illinois to be baptized and was immersed in the Kankakee River.

Hubbs helped to launch the Southern Baptist church in Pontiac that same year, locating nine Southern Baptists



LAYMEN MEASURE GROUND for the new sign for Merriman Road Baptist Church on Detroit's western fringe. Pastor H. T. Starkey, right, looks on. Starkey agreed to serve as pastor in 1954 "until you can find somebody else"—he's still there. Fred Savage, sitting; J. D. Hines, standing.

moved north. The Pontiac church called Hubbs' father-in-law, H. T. Starkey, from Illinois to be pastor. When Hubbs himself was called to preach in 1948, he sold all but two filling stations. He also sold his home. Attending several colleges, including Baylor University, Hubbs received his

bachelor's degree from Eastern Michigan University, Ypsilanti. He is presently working toward a master of religious education degree at Southern Baptist Theological Seminary.

While taking courses at the seminary, Hubbs commutes the 400 miles (one-way) each long weekend. *Continued*

the methods they use . . .



STATE WMU PRESIDENT, Mrs. Robert Culley, came to Detroit from Owensboro, Ky., 14 years ago.

IT'S FEEDING TIME for Mary Beth. Mother Mavis Kern holds her during worship service of Trenton Baptist Church.



WISE PLANNING. Good Location. Good sponsorship.

This is the formula an infant mission in a pioneer area will thrive on, according to Francis M. DuBose, new city missionary for three associations of churches in greater Detroit.

Appointed after the Home Mission Board selected Detroit as the fifth target of its "Operation Big Cities," DuBose came to the work from Texas. Detroit, though not the capital of Michigan, is the pulse of the state economically and politically.

With 2½ million in the big city and its several satellite cities on three sides (Canada is the fourth side) and another million also considered as living in greater Detroit, it has close to half the state's total population. The latest count gave Michigan about 7½ to 8 million residents.

It is important to Southern Baptists, too, that Michigan work grow and prosper.

IT IS the second newest independent state convention within the eight Great Lakes states. Southern Baptists may be able to trace their beginnings in Michigan to 1934, when Southerners had

moved North to work in auto factories and steel mills gathered for worship.

Not until 1951 did the six churches join hands in the Motor Cities Association of Southern Baptist Churches. Their total membership was less than 800, contrasted with today's 17,000 Southern Baptists in 104 churches and 19 missions in the state.

Arkansas Baptists lent sponsorship to the fledgling work until the Baptist State Convention of Michigan became a reality in 1957.

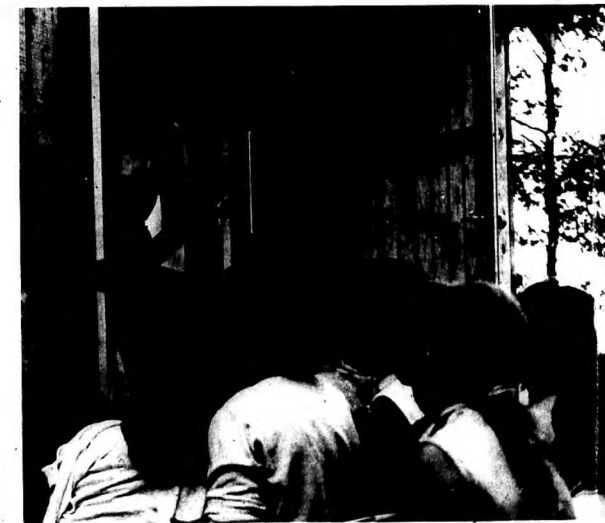
The recent recession which hit Detroit and other big industrial cities of the nation has had some adverse effects on Southern Baptist work. With most of the church members in the hourly-wage classification, they suffer soon when a recession or strike moves in. This, of course, cuts church contributions and, in turn, Cooperative Program income.

It makes all the more imperative the advice of DuBose that new missions be born of wise planning, be sheltered in a good location, and be clothed in good sponsorship.

"You won't have any collapse of missions with good sponsorship," he said.

He defined good location as "being where the people are." Good location,

HUNGRY G.A.'s SURGE toward chow hall at Michigan assembly, Bambi Lake, near Roscommon. State WMU secretary, Frances Brown, gives call.



STUDENT SUMMER MISSIONARY STIRS CHOW for 55 G.A. campers at Bambi Lake. Mary Pannell, of Memphis, had her first visit to Michigan this past summer. A junior elementary education major, Michigan Baptists feel that "tentmaker"

type service is needed and are trying to get her to return to Michigan to teach school after graduation. Mary was one of 676 summer missionaries appointed by the Home Mission Board this year.

he said, means "being centrally-located in relation to the people, having property on a street where people will see you . . . not necessarily the main thoroughfare in the community but on a busy street."

As for good sponsorship, a good sponsor "is a church strong enough to aid financially and to lead some of its good members to get the work going." Lack of either can cause failure. A new mission needs half a dozen dedicated families from the parent church.

DuBose singled out one pastor whose concern is having five churches in his area of the city. "He's not concerned with his church becoming a church with a big membership. He wants to see a church in every location where one is needed. We ought to have more pastors like that."

The Home Mission Board's "Operation Big Cities" allows pastoral support in the three associations beyond what was previously available.

"Operation Big Cities" furnishes a pastor \$400 a month for up to a year when needed against \$150 a month for three months, scaled downward after that for pastors in other pioneer area locations.

Michigan's biggest stumbling-block to growth is the heavy debts most of its churches bear. Some are in debt—having issued church bonds—eight times their annual income. Some financial experts feel it's risky business for a church to be in debt over two or three times its yearly budget. It's common for a Michigan church to have bond issues out of that amount.

Bond issue pay schedules roll around regularly and must be met. A church caught in the financial squeeze during a recession often feels it has no alternative but to cut its disbursements to the Cooperative Program.

"This isn't healthy," a Michigan Baptist leader told me. "As we receive aid from the Southern Baptist Convention, we need to be a part of it. The way to be a part of it is through gifts through the Cooperative Program."

Turnover is a lesser problem. When a recession hits, some transplanted Southerners return to their "homes" in Tennessee and Kentucky and don't move back till there's an economic upswing.

More and more churches are having success in reaching the native or long-time Michiganders. More and more professional people are joining the churches, and are being sought as members of state convention boards. With them come increased stability.



INFORMAL CALLS FROM THE STATE'S PASTORS find Fred D. Hubbs, executive secretary of Michigan Baptists, interrupting a conference with a pastor from upstate Michigan to take a phone call from another pastor.

OPERATION BIG CITIES PROVIDED \$6000 toward the site of Merriman Road's new mission in a growing residential area. City Missionary Francis M. DuBose and Merriman's pastor, H. T. Starkey, look over the three-acre tract which was purchased for \$24,000.



Editorials

by Walker L. Knight

THOSE AMAZING GIANTS DOWNTOWN

The downtown church has never attracted me. It has always taken every ounce of energy our growing family could muster to be ready in time to drive to the neighborhood church.

But I have always been impressed with those who have attended these downtown churches. They must have a little more stamina and loyalty than the rest of us, for it costs them more in time and expense to get to church.

Of course, there is often some additional prestige with the big downtown church. The minister is usually nationally known, and there is a large staff and budget.

Most of our suburban churches could not last long under the pressures that face these giants. I am amazed that many continue to grow amid the frustrations of a dying inner city and the attraction to their members of the thriving, mushrooming suburbs.

A fight for survival

The rapid movement of our world to an urban culture is making the role of the downtown church a difficult one. As the inner city dies and changes, and as the people move to the suburbs, the downtown church must fight for survival.

Not all are surviving; not all are growing, and not all are staying downtown.

We need these churches in the inner city for the spiritual impact they have on the city and for the ministry they can render.

A couple of suggestions

Other churches and the associations can help. First, those of us in the suburbs can stop enticing their members to move.

Pastor A. H. Stainback of Miami told of visiting a home during a survey. He found a member of the downtown church, and commended the family for helping Baptists maintain a downtown witness.

After a surprised laugh the father asked, "What kind of preacher are you? Usually all I hear is why I ought to join a church nearer home."

As Pastor Stainback says, "It is my responsibility to do all in my power to build the church of which I am pastor, but I also have other responsibilities. It may be that I cannot contribute much to the work of the downtown church, but I can refrain from deliberately trying to whittle away its membership."

"A mighty fortress is our church
A bulwark never failing
Against the changing neighborhood
Where sin is all prevailing.
"For round us are the slums
With drunks and pimps and bums
The nice folk had to move
But we return to prove
We won't give up our fortress."

Helen Kromer and Fred Silver
"For Heaven's Sake"

The need to adjust

Scientists say the giant mammals which once wandered over the earth failed to adjust and perished. So do these downtown churches need to adjust their programs.

They must serve those in spiritual and physical need who inhabit the inner city: the transient, the visiting businessman, the apartment dweller, and the low income group which has replaced the individuals who moved to the suburbs.

The mission spirit must become dominate in the thinking of the leadership and membership, and an innate selfishness which develops a "class" membership must be overcome.

Many of these giants will need help from the association if they are to remain alive. Many will need to start weekday programs of recreation, Bible study, and handicraft.

Like some of these churches have done, many can start "churches" within the church.

The prospects have not all moved

Recent surveys of large cities have revealed that downtown churches, some near death, cry for the lack of prospects. But this is far from the truth. They have set a man's qualification on what constitutes a prospect, when by actual count these churches have more people within a mile of their buildings than any of the suburban churches.

They simply have not adjusted their thinking and their program.

New programs are needed. For one, a ministry that can reach the huge apartment buildings must be developed as urban renewal brings the white collar worker and the wealthy businessman back to the heart of the city.

I wish every church which has an effective program of this sort would write us and share their information. The problem is that many of these apartments are closed to visitors, or the people become so very indifferent to the ministry of the church.

The debt all Baptists owe to these giants downtown can never be tabulated. They have mothered many, many churches. They have told the world that Baptists are faithful, witnessing Christians. And like the debt we owe our parents, it can never be paid.

Trends in Missions

THE SPEAKER was a Latin American teacher in the Spanish Language School for missionaries in San Jose, Costa Rica.

"Whenever I saw a *gringo* (North American), I immediately thought of two things. First, I visualized dollar signs. I said to myself, 'There is a person whose primary god is money.' Then, I concluded: 'He must be a very selfish, proud, and haughty individual. He isn't interested in other peoples of the world.'"

He was bringing his testimony before a chapel audience of Southern Baptist home and foreign missionaries

American Christians must realize the necessity of being missionaries wherever they are.

active in a communist infiltrated labor union. Actually, he was not greatly underpaid or mistreated by the company. He was influenced, however, by the Red propaganda which taught him that all American businessmen had ulterior motives and were only interested in their own welfare.

There is no doubt that international communism, with its estimated 300,000 agents throughout the world, is responsible for a large part of the resentment toward America today. For example, it is reliably reported that more than \$7 million was spent in Mexico alone during 1960 to push Red propaganda. This is 10 times the United States Information Agency's budget in Mexico for the same period.

On the other hand, it must be realized that the chief means whereby the peoples of the world come to know about life in the United States are through the picture that America presents of herself. Hollywood films, the American tourist, and U.S. servicemen are the most frequent representations of America in the world today. This is the image of America which most of the world sees.

Although some tourists remember to carry their Christian witness with them as they travel abroad, others seem to forget that a Christian is to be an "ambassador for Christ,"—others have never known Christ.

Many Americans feel that their money gives them a ticket to treat nationals as if they were inferior "natives." In contrast, representatives from Communist countries are very particular to favorably impress those of the nation in which they are guests. Most Communists take time to inform themselves about customs, culture, and even some of the language before they arrive. It is all too often said of North Americans: "You can tell a yankee most anywhere; he is either making a fool of himself, or soon will be!"

One could hope that the days of the boorish American tourist, and the loudish American serviceman are largely gone. However, as long as service personnel who represent our nation enjoy

COMMUNISM'S challenge to missions

by Julian C. Bridges

Missionary Appointee to Mexico

studying Spanish in the school before departing to various South and Central American mission fields. As the attractive, tanned-skinned Costa Rican spoke, he bore witness to the work of the Home Mission Board which began Southern Baptist work in Costa Rica in 1947 and of the Foreign Mission Board, which assumed direction of the work the next year.

The teacher continued his testimony, "I used to think that all North Americans were alike. Now I know that is not true. Since I was won to personal faith in Christ, I have met missionaries, businessmen, diplomats, and servicemen who are genuine Christians. They are different from most of the Americans I had observed before."

Where did the teacher's prejudiced ideas of North Americans originate? They were partly molded when he worked for an American-controlled firm in his country, and had become

consuming large quantities of alcoholic beverages and frequenting local houses of ill repute wherever they are stationed, it will be difficult to convince the world that "the American way of life" is the best.

Communist publications, for sale throughout the world, are attractive, educational, and convincing. They are filled with pictures—but not of scantily clad girls, alcohol advertisements, or incidents of crime and violence. In sharp contrast, they present the Peoples' Republic of China and the USSR as the most wonderful place in the world in which to live. On almost every page of their publications there are pictures of people who appear radiantly happy.

A reporter recently reveals that in Montevideo, Uruguay, alone, there are more than 50 such publications on the newstands. There are only two American magazines in the national language that have any wide circulation.

America, as a world leader with international prestige, is watched in every action and attitude. Whatever happens in America is immediately transmitted to the most remote areas of the world.

For example, any news of apparent racial discrimination or injustice rapidly reaches the 1.5 billions in the world who consider themselves members of the colored races.

One morning the Costa Rican students of the Baptist Theological Institute brought the daily newspaper to their Christian Ethics class. The headlines blazed with the story of violence in a southern city of the U.S. On the front page was the picture of white women struggling with policemen over the matter of admitting Negro children into a white school. The Latin students did not intend to embarrass the missionary teacher. They simply wanted to know why such incidents occur in a nation which is considered to be more Christian than their own. What could the missionary say to those who know nothing of such discrimination in their own country. Communists claim that they are the "comrades" of all laboring men everywhere, especially the oppressed peoples of the earth.

Thus, the answer to the threat of communism around the world must first be met at home in the United States. America cannot export what she herself does not possess. Only as people

become genuinely Christian—before they go or are sent to other countries—will they demonstrate the things which have made America great.

The vast unevangelized areas of the west and northwestern United States must be reached for Christ. The rapidly multiplying language and racial groups, the teeming millions of mushrooming cities must be won to the Saviour. These present an unparalleled opportunity for Christian evangelism.

Will American Christians realize their responsibility to be missionary wherever they are? Will they understand that a passive and apathetic attitude toward mounting juvenile delinquency, high divorce rates, and increasing alcoholism cannot continue if this nation is to survive? Do they have the courage and determination to actively combat pornographic literature, indecent motion pictures, and the sordid display of sex in American society?

Can Christians, even in the South, overcome their historical and sociological background sufficiently to deal with racial problems in the spirit of the Saviour who loves all men?

Has materialism grasped so great a hold on American Christians that they will fail to measure up to their maximum stewardship? Do the people of God in America still believe in prayer enough that they will plead for His mercy on this nation? Will enough Christians awaken to the urgent need of informing themselves about political and economic issues? Can they develop as much interest in the editorial page as those of sports, society, or the comics?

The answer to the above questions will determine whether the challenge of communism to Christianity and missions will be adequately met. America faces its greatest challenge in all of its history. Self-discipline and personal dedication to Christ are needed now more than ever before. They are the greatest deterrents to communism and all other threats confronting the cause of Christ.

The formula for solving this nation's problems is still recorded in the Book of Books: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (11 Chronicles 7:14).



The 1961 theme for Southern Baptists' study of foreign missions is Europe. Make your plans now and order these books for Foreign Missions Study Week in your church.

Adults HANDS ACROSS THE SEA

by H. Cornell Goerner
An introduction to the history and development of Baptist work in Europe. (6c) Paper, 85c

Young People YOUR GUIDE TO EUROPE

by Rosalind Allen Barker
European Baptists take you on a guided tour of Europe and point out areas where Southern Baptists have given assistance. (6c) Paper, 85c

Intermediates TEEN TRAVELER ABROAD

by Virginia H. Hendricks
The Hendricks' vacation trip over Europe helps Bill see and understand many mission problems and opportunities. (6c) Paper, 50c

Juniors SYLVIA GOES TO SPAIN

by Lila P. McHard
Eleven-year-old Sylvia moves to Spain and learns the meaning and value of religious liberty. (6c) Paper, 50c

Primaries A PRESENT FOR DINO

by Marilu Moore
A picture storybook telling the experiences of Dino, a new little boy who comes to live in the Taylor Baptist Orphanage in Rome. (6c) Paper, 50c

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JACHIN CHAN, BIBLE IN HAND, stands in front of his church in the Mississippi Delta. Part of Chan's salary is paid by the Home Mission Board through the cooperative agreement with Mississippi Baptists.

堂會信浸

CHINESE in the Mississippi DELTA

by Jacqueline Durham



THE SUNDAY SCHOOL ASSEMBLY of the Chinese church shows a high percentage of young people. Average attendance is 40 to 60 with 100 present on some special occasions. Cleveland's Chinese population is approximately 100.

Photo credits:
J. C. Durham HMB
Ralph Rogers HMB



STUDENT SUMMER MISSIONARY Lawrence Chu, left, assisted Chan with the work this past summer. He is a student at Wayland College, Plainview, Texas.

堂會信浸人華

His high school study and the influence and help of Southern Baptist Missionary Maurice J. Anderson steered the course of Jachin's life.

Just before the Communist invasion of China, Jachin's family moved to Macao. There he finished high school and attended college. He gives 1949 as the date he was converted and called to preach.

He immediately enrolled in the Baptist seminary in Hong Kong, meanwhile serving as pastor of a refugee church and working as a translator for the Baptist Press which publishes Sunday school literature, seminary textbooks and devotional literature in China.

With a degree from the seminary and one from Hong Kong Baptist College in his hand, Jachin was commissioned by the Southern Baptist Foreign Missions in Hong Kong and Macao to study in America. His work on a bachelors and masters degree at New Orleans Baptist Theological Seminary was sponsored by Louisiana Woman's Missionary Union and Haynesville Baptist Church.

Only a few months after Jachin arrived in New Orleans in 1958, he was called as pastor of the Chinese Baptist mission in Cleveland—the still-going result of Evans' work in the thirties.

October 1961

When Jachin, fresh from Hong Kong and missionary-spirited, became pastor, the work in Cleveland got a new boost.

The mission was organized as a church in 1959. In 1960, it joined the Bolivar County Baptist Association and now takes an active part in denominational life.

"We always have Chinese school for eight weeks in the summer," says Jachin. Chinese from miles away are invited to bring their children to study the Chinese language and Chinese culture and history.

Finishing his bachelor of divinity and master of theology degrees at New Orleans seminary, Jachin moved to Cleveland.

He saw God's providence in his being there and began to look for other opportunities. He began to reach out to other centers of Chinese population nearby.

The Chinese of Clarksdale, 36 miles away, were sending their children to the Chinese summer school. Jachin took this opportunity to witness to them. Now he conducts a preaching service there once a week.

He journeys to Memphis, Tennessee, twice a month to visit among the Chinese families and conduct worship services.

Continued



BOYS LISTEN WITH VARIED EXPRESSIONS TO SUNDAY SCHOOL LESSON.

"The work in Memphis is growing fast; in the past year we baptized 30 Chinese," said Jachin. Sunday attendance averages 60 to 80 and goes above 120 on special occasions. The Chinese mission is sponsored by Memphis' First Baptist Church which started the work only a year and a half ago.

More than 70 Chinese families live in Vicksburg, Mississippi. Jachin has plans for a mission there in co-operation with the First Baptist Church. He visited in the community during a four-week Chinese school in August, then held a revival.

Jachin works fast. He spends his working hours and his leisure hours building the work among Chinese in the Mississippi Delta area. But he knows his time is limited.

He has a teaching fellowship for graduate study at Mississippi Southern College. (Guess what he teaches? Freshman English.) After that, he has an assistantship for work on a doctor's degree at Louisiana State University.

When his education is completed, Jachin will return to China as a professor in Hong Kong Baptist College where the missionary who influenced his life years ago, now serves as vice president.

教會傳道人 在 Delta

PAUL AU served 10 years as pastor of the Chinese Church before Jachin Chan came to serve. Au now teaches on Adult Sunday school class. Here he uses literature which is printed in Chinese.



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BAPTISTS IN MIAMI AID CUBAN REFUGEES

By Adon Taft
Miami, Florida

One Cuban refugee has come to Miami every 30 minutes for the past 31 months. The influx has swelled to nearly 100,000 the number of Spanish-speaking residents now to be found in this metropolitan area of one million people.

Three-fourths of the refugees are escaping church affiliation here, however. Yet twice as many are coming under Christian influence in Miami as ever did in their native Cuba.

If the refugees are a good cross-section of the Cuban population, at least 24 of the average of 48 who have come here each day profess no religious affiliation at all.

Probably 19 of them are spiritualists—half of whom are nominally Roman Catholic. No more than four of them ever took any active part in a Roman service in their homeland. And maybe one of them is a protestant or evangelical Christian.

However, since the refugees are not a real cross-section of the Cuban population—more of the wealthy and upper middle classes

are among the escapes—the percentage of Catholics streaming to this land of opportunity and religious freedom probably is greater.

Bear in mind, too, that the current rate of influx of Cuban Refugees is much higher than the average since Fidel Castro stamped the hammer and sickle on America's island neighbor. The rates is now figured to be 215 a day, or one every 7½ minutes.

Protestant and evangelical churches are not reaching so many as Catholics numerically, but are doing better, percentage wise, than they have done in Cuba itself.

By far the most energetic program emanating from this group is that of Southern Baptists. About 3000 Spanish-speaking Miamians are reached through 15 Baptist congregations of Latin extraction. In that program can be seen an important fact about protestant work among the Spanish-speaking here.

3000 Spanish-Speaking Reached
Of the Baptist congregations, one

16-A

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The nationals who left either did not want their children to be raised under communism, or they wanted to protest the situation, Corder says. However,

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Many are making from \$8,000 to \$12,000—and some much more—yearly. And many more work part time earning \$75 to \$100 a week. They're finding the work very rewarding spiritually—and financially as well. You will, too. Just fill in the coupon NOW and we'll help you get started immediately.

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is made up completely of Puerto Ricans. Another is half Puerto Rican and half Cuban. A third is half Puerto Rican and half Mexican.

Only two of the congregations have been established since the Cuban situation developed and neither of them was started specifically to meet the need of refugees. Two more Spanish-language congregations are in the planning stage by the Baptists and, while the refugee situation has some bearing, the churches are not being considered especially for fleeing Cubans.

Pastors for those contemplated congregations will be Cuban refugees, but only one of the Baptist congregations now is served by a refugee pastor although there are six of the ministers who are Cubans. Another is Spanish, one is Italian and the rest are Americans.

Milton Leach, who directs the Spanish program for Baptists, believes the Spanish-speaking are here to stay and should be integrated into regular American congregations.

Consequently, ten of his Spanish congregations are a department of an existing Baptist church. They meet simultaneously with the English-speaking groups. And as the Cubans and others become more familiar with English, they begin to pass on into the activities of the main church.

It takes an average of three to four years for this progress, Leach said, but more and more Latinos are achieving places of leadership in churches. One Cuban, for example, is a deacon at Flagler Street Baptist Church.

New Social Development Arises

An interesting social development has arisen almost unnoticed directly because of this influx of

Cubans. Racial barriers have been lowered without any problem where Cubans—some of whom are Negroes—have been integrated into American congregations.

While the Baptists do operate an aid program to provide food, clothing and shelter for the refugees, it is not too extensive, perhaps because English-language churches have not shown enough interest, Leach declared. He said at least 125 refugees a day seek aid from Spanish pastors who often cannot provide it.

Most of the Cubans who attend the Baptist churches are not reached through the aid program, though, Leach said. They are contacted through regular visitation programs by the pastors. Many of them were connected with the church in Cuba, of course, but perhaps half of them are being reached with the gospel for the first time.

While Miami churches are generally split on the policy of integrating Spanish-speaking or keeping them as separate congregations, they agree that if Cubans are active in churches here they are likely to stay active if and when they return to their homeland.

They also agree there is a vast missionary opportunity among refugees. Many formerly wealthy Cubans are turning to the church for the first time because for the first time they are realizing their need both for spiritual and physical help.

Those leading Spanish work also concur that American churches are not doing enough to take advantage of the need and the opportunity presented by the Cuban refugee situation. Unfortunately, evangelicals have done the least to meet the challenge.



HOME MISSIONS

Pioneer Sunday School Project Planned for Northeast U. S.

A pioneer Sunday School project will be conducted Oct. 8-13 by the Baptist Sunday School Board and the Baptist Convention of Maryland, in the Northeastern Baptist Association. This area includes New York, Maine, Pennsylvania, Rhode Island, and New Jersey.

Approximately eighteen of the churches and missions in the association will participate and co-operate in a simultaneous Sunday school enlargement campaign and training clinic.

Several state Southern Baptist Conventions will provide their Sunday school department secretaries and associates to serve as leaders.

These workers will be assigned to the churches and missions for the week. They will study, along with the local church leadership and interested members, the present status of the Sunday schools. A census will be taken whenever possible and enlargement plans proposed for the existing Sunday schools.

Long-range results expected from this project will be in the area of enlarged vision relative to the use of the Sunday school in building strong churches in that section of the convention, said A. V. Washburn, secretary of the Sunday School Board's Sunday School Department.

Connecticut Gets First SBC Church

The first Connecticut church affiliated with the Southern Baptist Convention was organized in Hartford with 51 charter members fol-

lowing 23 months existence as a mission.

The announcement was made by Elmer Sizemore of New York City, area missionary of the Maryland Baptist Convention and the denomination's Home Mission Board. He works in the northeastern area of the United States.

Sizemore also reported the organization of the Ridgecrest Baptist Church at Newburgh, N. Y. The Ridgecrest church reported 81 charter members. Robert E. Hildreth is the pastor.

The Hartford Chapel, now meeting in a YMCA, was led for more than a year by laymen, chaplains, and university professors. Charles Pollock, the present pastor, started work with the mission in January.

Since Southern Baptist work started in the northeastern states in 1957, there have been 12 churches and 21 missions organized to form the Northeastern Baptist Association.

THE NORTHEASTERN BAPTIST ASSOCIATION affiliated with the Baptist Convention of Maryland, was organized a year ago and now consists of ten churches and 23 mission chapels. These are 33 of the "30,000" SBC goal, and they cover an area in nine states which includes Philadelphia, New York, and Boston where 34 million people live and in which 600,000 students are enrolled in schools of higher learning.

Southern Baptists' northward advance into New England was publicized in the August 28 issue of NEWSWEEK Magazine.

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Special Mission Ministries 65 YEAR OLD VOLUNTEER SERVES AS SUMMER WORKER

She was 65 and wanted to be a summer worker. So she contacted a staff member of the Home Mission Board.

"My children are grown," she said, "and I've given liberally to the Annie Armstrong Offering for Home Missions, but I want to give more. I want to invest my life in things that really matter."

Not that she hadn't been busy in serving for 42 years in Woman's Missionary Union organizations. "I've been everything but a Sunbeam director, and no one ever asked me to do that," she said.

She told the mission staff member, "If you can find a place for me to serve, I'll take care of my expenses. I can work in camps, Vacation Bible schools, just anywhere."

And so Mrs. G. C. Illingsworth of the Southside Church in Birmingham began a summer adventure that carried her throughout the states of Colorado, Montana, North and South Dakota, and Wyoming.

In that time this tireless spirit of 65 contacted between 55 and 60 local churches in 12 of the 17 associations, including teaching a mission study book at a Girl's Auxiliary camp, in the Colorado Baptist General Convention.

She left behind her a wake of amazed mission and church workers and a call for more such dedicated people to come help and inspire.

"If other women in similar circumstances should be led to serve in our convention, they would be most welcome," said Nicely Murphy

of Denver, executive secretary of the Colorado Woman's Missionary Union.

Mrs. Illingsworth started with the bravery of a pioneer but with "boundless expectations and yet I am scared to death!"

"She has been able to give us not only methods in work and ideas, but the inspiration for carrying them out," Miss Murphy said.

And the people responded to her work.

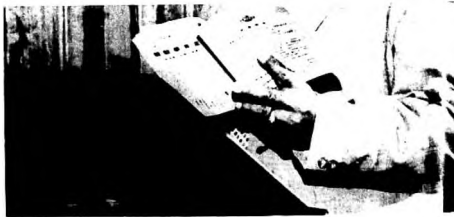
"She told of her soul-winning experiences," wrote a pastoral missionary. "It was certainly a blessing to hear her and get a glimpse of the tremendous burden which she has for the multitudes without Christ."

One woman accepted the position of Girl's Auxiliary leader after hearing Mrs. Illingsworth. "Before her visit I would not have given thought to this matter. Thanks for sending her our way."

Then Mrs. Illingsworth said, after getting home from her two and a half months out west, "I have never known such completely dedicated Christians. In each of the states they all have the same and yet different problems."

"They all ask for and need prayer, knowledge and understanding of their situations, Christian fellowship and love. There are no words to express my feelings about the sacrifices that they make and yet one never feels they count their efforts as anything but a loving service in winning the lost in the west." *

16-D



HOME MISSIONS

676 Students Complete Summer Mission Work

Southern Baptists' largest group of student summer missionaries finished 10 weeks of work and capped 18 years of steady growth of the summer mission program.

The 676 students who served on mission fields in the United States this summer under the direction of the denomination's Home Mission Board were supported by the mission board, state Baptist Student Unions, and one college.

This number is almost 10 times the 71 students appointed in 1944, the year the program began. More than 6,300 students have been appointed for summer mission work in the 18 intervening years.

To gain appointment, students must be 18 years of age and have two years of college or one year of seminary. They are paid \$25 a week, with transportation and most expenses provided.

The young people have an opportunity for inservice mission training and their work augments the work of regular mission forces.

CHAPLAINS URGED TO MEET NEEDS OF ARMY EXPANSION

An urgent plea for volunteer Protestant, Roman Catholic and Jewish chaplains in view of the expansion of the U. S. Army was made here by Chaplain (Maj. Gen.) Frank A. Tobey, chief of army chaplains.

"With the current build-up in the strength of the Army and the subsequent call of thousands of men to active duty," he said, "a proportionate number of chaplains is required. Chaplains are volunteers.

16-E

Religious surveys, personal visitation, starting churches and missions, Good Will Center work, Vacation Bible schools, and other projects of mission and church work fill the 10 weeks the student corps spends on the mission field.

Miss Beverly Hammack of Atlanta, said Carson-Newman college in Jefferson City, Tenn., had the greatest representation of missionaries of any college with 28. Texas, with 105, held the position of top state which it has occupied for ten years.

Miss Hammack, secretary of special mission ministries for the mission board and in charge of the summer mission program, reported that 507 of this year's student missionaries were supported by the Home Mission Board. Baptist Student Unions supported 57 and Southwest Baptist College, Bolivar, Missouri, supported two.

Requests for student mission appointment in 1962 are already coming in, according to Miss Hammack. She anticipates no difficulty in reaching the 600 which the Board plans to send out next summer.

This has always been a major element in the esprit of the chaplaincy. We must keep it that way.

Chaplain Tobey observed that before the build-up there already was a shortage of Catholic, Episcopalian and Jewish chaplains, but that with the military expansion this urgency for additional volunteers now extends to many denominations. Southern Baptists have been one of the very few denominations to keep their chaplaincy quota.

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City Missions

Phone Call Informs Church of Juvenile Work

At 8:30, Sunday evening, July 30, C. E. Scarborough of Atlanta picked up the telephone in his living room according to pre-arranged schedule.

At the other end of the line was the entire congregation of Kennett Baptist Church in Burlington, North Carolina.

Growing interest in juvenile rehabilitation had prompted the Burlington church to invite Scarborough, juvenile rehabilitation worker in Atlanta, to discuss his work with them.

"Just let us ask you questions," they said, and began to shoot questions at Scarborough across almost 400 miles. His answers were amplified so that all could hear.

"Our work is church-centered," said Scarborough. The program which he directs in Atlanta is one of 32 where juvenile rehabilitation workers are employed. In this way a relationship is established with the juvenile courts, and sponsors from Southern Baptist churches are secured for offending youths.

The group asked about the nature of Scarborough's work, his relationship to the courts, to the churches, and to the Southern Baptist Home Mission Board.

But the main thing the Kennett Congregation wanted to know was, "What can the local church do to help deal with the juvenile problem—what can our church do to meet the need in Burlington?"

"Set up a rehabilitation committee in the church; be concerned," Scarborough told the Burlington congregation. "Try to rescue the

youth before he gets involved with the courts, and have a system of voluntary Christian sponsorship by church members."

He indicated that voluntary city programs are in progress in many cities where Southern Baptists do not employ juvenile workers.

The juvenile rehabilitation worker serves as liaison between the court, the child, and the church. Working through the churches, the juvenile worker recruits and trains Christian sponsors to work with delinquents and their families, seeking to enlist in church activities.

At the end of the question and answer session via phone, Charles McMillan, pastor of the Burlington church, said "we hope to do more in this area than has been done before in Burlington."

Sellers Home Dedicates \$257,000 Building

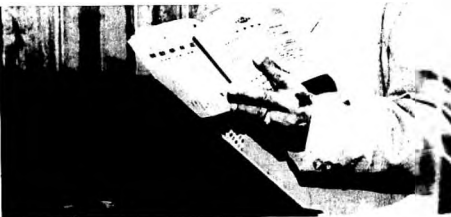
The new \$257,000.00 building of Sellers Baptist Home and Adoption Center, New Orleans, was dedicated September 10.

Arthur Rutledge of Atlanta, director of the Division of Missions, dedicated the building.

The institution is the only home for unwed mothers operated by the mission board. The new facilities includes living quarters for 35 mothers and staff members, office space, a chapel, and an office for Chaplain Harold Rutledge.

A \$150,000.00 building for adoption center was constructed in 1955.

Sellers Home was started in 1933 and was directed by Clovis Brantley for many years. Mrs. Allegra LaPrairie has been director since 1948. Since its beginning the work has cared for more than 2,000 mothers; more than 1000 babies have been placed in homes.



HOME MISSIONS

MISSION OF DOWNTOWN CHURCH PRAISED BY TENNESSEE PASTOR

The downtown church is the "show window of the denomination" and it "bears the burden of Baptist public relations," a prominent Tennessee pastor told a city missions conference at Ridgecrest, North Carolina.

Luther Joe Thompson, of Chattanooga's First Baptist Church, cited the importance of the downtown church.

"If we need mission support, then we need downtown churches. In one year alone, the 4.1 per cent of downtown churches in one area gave 47.3 per cent of all monies to all mission causes," he noted.

"We are just beginning to awaken to the fact that we are killing the goose that lays the golden egg by cutting the throats of our downtown churches," Thompson declared. "That's one basic reason why our Cooperative Program offerings are off."

He cautioned, "We are not in

competition with any other churches but we must be 'laborers together with God.'"

"Thirty-five years ago the downtown church was strangling the suburban church. Now, ironically enough it's the other way around. And too many of our people don't know the importance of the downtown church.

"It is the principal voice of Christianity to those in the hotels, rooming houses, apartments, and the downtown-minded people.

"If we are to keep this voice," he averred, "The denomination must become aware of the importance of the downtown church and define the place for its ministry. Too, we must realize at once that our denomination's downtown churches are already in serious trouble."

In conclusion, "If we lose our cities we have lost our land."

Baptists Join Jews In New Year Celebration

When the Jewish high holy days were celebrated in the United States this September, many Jews received cards from Baptist friends.

In fact, as the Jewish New Year was celebrated on September 11 and the Day of Atonement on September 21, Jews received invitations to visit Baptist churches about to start a new year in their church organizations.

Most churches and associations close out the year in September and start fresh in October, dating their statistical reports at this time and electing new officers.

Billy Mitchell of Atlanta, in charge of Jewish work with the Home Mission Board, urged Christians to greet Jewish friends during this period with the expression "Happy New Year."

He also urged them to secure the holiday cards for these occasions in any department store or card shop and mail them to Jews of their acquaintance.

The Jewish New Year, called Rosh Hashanah, is celebrated on the first day of the month Tishri. According to Mitchell, the name is a combination of Hebrew words meaning "the head of the year."

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'DRINKING' PASSENGER FINED \$1,000 FOR DISTURBANCE ABOARD AIRCRAFT

Plagued by an increasing number of incidents involving drunken and disorderly conduct by air passengers, the Federal Aviation Agency announced that it imposed a maximum penalty of \$1,000.00 on a passenger. He had been abusive, assaulted the crew and passengers of a South Pacific Air Lines plane and threatened to take over control of the craft.

The FAA said that Raymond Moore of Los Angeles, California, has paid the civil penalty as a result of an incident that occurred last March between Tahiti and Honolulu.

He was charged by the agency with violating a civil air regulation forbidding passengers to drink from their own bottles aboard aircraft. He allegedly fought with passengers and crew members who sought to enforce the rule when he began harassing fellow passengers during the overseas flight.

Mr. Moore paid the fine when the case was referred to the U. S. district attorney at Los Angeles. Previously he had refused to pay the civil penalty. It was the first maximum penalty ever imposed.

Meanwhile, the FAA has proposed a new regulation which would make air carriers, rather than aircraft captains, responsible for preventing intoxicated persons from boarding planes.

Carriers also will be required to report immediately to the FAA any disturbances caused by persons "who appear to be intoxi-

cated" while on board or attempting to board aircraft.

The House and Senate committees on Interstate Commerce have refused to consider legislation introduced in both Houses, strongly backed by religious and temperance groups, to ban the serving or consumption of alcoholic beverages aloft.

The Civil Aeronautics Board and the FAA have opposed enactment of the legislation on the ground that present controls are sufficient and that commercial airlines would lose revenue now obtained from the serving of cocktails.

Baptists in Hawaii Say "Come on Over!"

Honolulu Southern Baptists are preparing their welcome banquets for their brethren from the mainland who will be in San Francisco for the 1962 Southern Baptist Convention.

"Messengers to the 1962 Convention June 4-8 will find the shores of Hawaii beckoning," wrote Stanton H. Nash of Honolulu, Executive Secretary of Southern Baptist work in the 50th state.

"Jet travel makes the short 4½ hour hop too great a temptation for those who have journeyed from the Midwest and the East Coast," he said hopefully.

The tab for those with the lure of Hawaii appealing to them: \$133 one-way is the least expensive fare. Service is by jet on any daily flight, economy class. Double the figure if you don't want to stay in the islands permanently.

16-H



HOME MISSIONS

Corder tells of trip to CUBA

THE doors of opportunity in Cuba are wider open and at the same time nearer to being closed than ever before," reported Loyd Corder, secretary of the Home Mission Board's language groups ministries department.

"The reception of the people to the gospel is greater, probably because they are very much aware of the threat of atheism.

"At the same time there are rumors the government plans to establish a national church. With such a church they would pay the preachers' salaries and thereby attempt to control the content of their message."

Corder, who speaks Spanish fluently, heard the Communist vocabulary everywhere during his six-day trip to the island.

And the vaunted literary campaign of the Castro regime seemed to be aimed more at indoctrinating the illiterates than at educating them, he reported. He found Cuba a changed country from his trip a year ago. Flags with the hammer and sickle flew everywhere in Havana. They were put up recently to welcome the Soviet astronaut, Yuri Gagarin, and had not been taken down.

"I noticed a great change in the feeling of the people toward the government since my last visit," he said, indicating that it was not as favorable as before. "Many of our Baptist workers had wondered if this socialism of Castro's was Russian communism, but now there can be little doubt of it."

Herbert Caudill of Havana, superintendent of mission work in Cuba, said, "There is a feeling we must exert ourselves to the utmost. The president of the Brotherhood is seeking to enlist 1,000 men to work at establishing and attending missions for preaching and Sunday schools. The urgency of the situation is felt."

Corder said the Cuban people express amazement that the missionaries remain, but also they express appreciation for their staying. Four missionaries have left, five Cuban pastors have come to the United States.

The nationals who left either did not want their children to be raised under communism, or they wanted to protest the situation, Corder says. However,

many pastors said, "The Lord put us here to serve the people in our congregations. They need us now more than ever. We are disposed to stay and preach no matter what the future holds."

Caudill reports that four schools were "intervened" a few months ago and four school buses were taken. However, the schools were returned and the buildings are now used for other church activities. "We were told the buses would also be returned," Caudill said.

As examples of the growth of the work Caudill reports the largest attendance at assemblies, an expected theological institute enrollment of 40, and the

distribution of a third of a million tracts in a short period.

Fidel Castro's sister, Augustina, was recently married in one of the Baptist churches. Mrs. Caudill was invited and attended. At the services she talked with Raul Castro, brother to Fidel.

Raul asked if they had been hindered in any way in their work. When they replied they had not, Raul said, "You will not be bothered unless you get mixed up in counter-revolution."

Caudill says, "So far times are favorable to the preaching of the gospel in Cuba. How long they will continue, no one knows."

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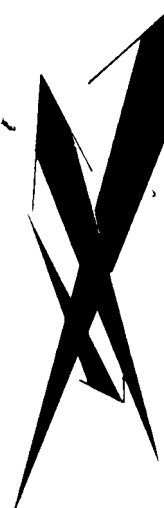
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ROMAN CATHOLICS

ready laity
convert



by William E. Burke
Atlanta, Georgia

THE following article appeared in *The Tablet* the leading Roman Catholic newspaper, July 1, 1961.

"The Church has prospered in America, but it will prosper beyond all dreams, when every parishioner becomes a missionary," Rev. John J. Keating told priests at the opening session of the Third National Conference on convert work.

In setting the keynote for the meeting, he stated, "We have an obligation to those not of our faith and we cannot effectively meet it without enlisting the aid of the laity."

It is surely not overstating the mind of the church to say that the participation of the laity in apostolic work is both a right and an obligation. Nor is it oversimplifying the present situation to say that such participation is both practical and necessary. The complexity of the modern parish demands that the layman play an active role in the expansion of the Church in this country.

This complexity of parish operation, the priest suggested, has frequently caused priests to forget "the other sheep." Yet we all know in moments of sober reflection that our parish is not simply the baptized Catholics of a certain area committed to our care. It is every portion of humanity within that area, believers and unbelievers alike."

Keating suggested that the solution of

HOME MISSIONS

for
work

the problem in winning converts to Catholicism is to be found in the mobilization of the laity on every level . . . they must be the extension of their clergy as the clergy is the extension of the bishop.

Donal O'Mahony speaking in San Francisco said, "Roman Catholics are going to be involved in lay mission work whether they're aware of it now or not. We're on the brink of a new age in which the Church will speak less of its missions, more of its mission. That mission, of course, is to Christianize all peoples. The revolution consists now of the rethinking and regrouping that are already under way with the aim of giving all Catholics a part in the job."

"Total Involvement" is the big phrase in the Church today. Another is "Penetration in Depth." It means that geographic extension alone isn't enough to achieve a universal Church. It will be complete when all Catholics realize that the Church's mission is their mission, that religion must be dominant in day-to-day life, that the Christian penetration of society depends on getting actively involved in saving other souls besides their own.

In San Francisco the question was asked at a Roman Catholic Conference, "Can laymen take over more jobs within the Church, thus freeing priests for pastoral and sacramental duties?" The answer was "that the question under-

lies a bold experiment nearing the end of its countdown here." On its success or failure rest the hopes of many priests and laymen alike, hopes that the Church in the United States is prepared for an exciting new era in religion.

The experimenters are Eugene R. Zimmers, S. J., of the University of San Francisco, 12 pastors in Arizona and California, and six laymen, ages 28 to 35.

The men, three with families, are charter graduates of the University's Institute of Lay Theology, founded by Zimmers. On completion of a three-week retreat, they moved out to spearhead—they hope a breakthrough in United States conversions.

Their object: To prove that parishes can pay as well as pray their way to more converts.

The 12 parishes involved, eight in Arizona, four in California, will pay the men to conduct inquiry courses for people interested in or ignorant of the Catholic Church and its doctrines. Each man will receive \$500 a month, with increments to \$1000 by 1964. Each will work in two contiguous parishes that will share the cost.

A solid return is expected on the investment. Converts become parishioners. More parishioners represent added parish income—and it should be more than enough to defray the salaries of the convert-makers. That is, if the quality of the Catholics produced is as high as the experimenters anticipate it will be.

The six have been through 650 class hours of theology, liturgy, public relations, familiarization with other religions, platform speaking, and salesmanship. Twenty-seven university professors, Protestant ministers, public relations experts, and advertising executives have had a hand in their instruction.

The lay theologians ("inquiry director" will be their parish title) will give fully prepared, professional lectures using audio-visual aids. They will work within the parish, do no street preaching, engage in no debates, take on only such luncheon talks as they feel they've time for.

They will move out equipped with sociological surveys on their respective parishes, compiled by a Jesuit priest for his doctoral dissertation.

In order to meet and counteract this revolutionary movement within the Roman Catholic Church and win souls to Christ, Baptists should have and read the July issue of *Home Missions* magazine and the article in the leadership edition, "Why So Few Are Personal Soul-Winners," by Courts Redford.

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October 1961

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Mr. Vortisch

"I'M SO SORRY but our lights are out and we just don't know what in the world to do. Do you think Mr. Vortisch could come and help us out?" Missionary Johnson of the Carver Baptist Center had called the Vortisch home.

"We were just getting ready to go out for dinner. It's our wedding anniversary you know. But we'll come by there first," was Mrs. Vortisch's reply. There was no irritation or reluctance; for these friends exemplified a true spirit of selfless giving.

Mr. and Mrs. Christian Vortisch of the Napoleon Baptist Church of New Orleans came to the Carver Center in the winter of 1959. Mr. Vortisch had brought two carloads of women from the Loyalty Union to see the Center. And, shortly after that visit, the union began giving five dollars a month to the Center. Since that time Mr. Vortisch has been a true friend "in deed."

His role has been that of advisor, repairman, and friend—one who could be called on a moment's notice.

Mrs. Vortisch died suddenly in 1960, but Mr. Vortisch continues to work with the missionaries. Of his wife's death he said, "I don't have to worry about leaving Elizabeth alone at all. After all, she is in Jesus and Jesus is in me."

"And, we constantly realize the presence of Jesus within this Christian friend," says Miss Johnson. His interest in the workshop and work with the boys, his constant careful supervision and care of the Center—in many ways he shares his wonderful spirit.

"When we try to thank Mr. Vortisch for what he is doing, he always says, 'I am not doing this for you. I am doing it for the Lord. So we say, Thank God for Mr. Vortisch, and we want you to know what he is doing.'"

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An Amazing Gift

MY WIFE WAS GREETED on the phone by a voice asking, "What is the name of your church?" She replied, "The Madison Baptist Church." The man said that our church had been included in the will of John J. Yancey. He explained that Mr. Yancey had been a deacon emeritus of the First Baptist Church of Madison, a Negro church. My wife felt that he must mean this church. But, in fact, he had included both churches as beneficiaries of his estate.

Mr. Yancey, a faithful member of the First Baptist Church in Madison for thirty-eight years, had accumulated an estate of \$175,000.00. Our church is one of 22 beneficiaries of this will which will be settled in October.

Our church gave birth to Southern Baptist work in the New York area out of a fast-growing prayer group. It was felt advisable to contact the Home Mission Board for guidance. The consensus of the Home Mission Board was that the center of work should be in New York City.

Almost three years ago, the group from Madison began to meet here after traveling to New York for services.

In May, 1960, the chapel became a church with 120 charter members. The church set September 17 as the date to begin building. Mr. Yancey's gift will assist us toward the \$100,000.00 needed to build our first building.

Howard Hovde, Pastor
Madison, New Jersey

H. L. Kaneubbe, Missionary Victor Kaneubbe's father, died June 29th in Rapid City, South Dakota. Mr. Kaneubbe was a native of Okmulgee, Oklahoma. Victor Kaneubbe is missionary to the Navajo Indians in New Mexico.

Mrs. Ruth Davis, state WMU field worker in Oklahoma, died July 25th at Okemah Hospital. Mrs. Davis was appointed by the Home Mission Board in 1959. She was a native of Oklahoma.

Mrs. L. O. Cotey, retired missionary, died August 4. A native of Newnan, Georgia, Mrs. Cotey was a worker at Sellers Baptist Home and Adoption Center in New Orleans.

HOME MISSIONS



TEXAS LAYMEN Dr. Dan Hampton and Don Hopkins of Amarillo witness in Santa Ana, California.

LAYMEN, ON THE MISSION FIELD

WHEN the first notes of "The Eyes of Texas Are Upon You" sounded thirty-six laymen rose as one to their best Texas attention! Yet very logically the words should have been changed to "The Eyes of California Are Upon The Texans!" for much attention was being given to the group of loyal laymen from the First Baptist Church of Amarillo, Texas. These thirty-six men had come westward by car, private plane, and commercial airline to aid in an evangelistic crusade at the Bristol Street Baptist Church of Santa Ana, California, Blake Woolbright pastor.

After Dr. Winfred Moore, pastor of the Amarillo congregation, returned from a revival at the church of Santa Ana, he shared from his pulpit his impression of the vast needs of this area and his desire to return on a "postman's holiday" to start a Baptist church. His laymen responded with characteristic Texas vigor and soon thirty-five men were making plans to go with Dr. Moore.

Meanwhile, the Bristol Street Baptist Church in Santa Ana purchased a four acre mission site for \$67,000 following the counsel of the Missions Committee; A "Get Acquainted With the New Mission" dinner was sponsored by the social committees of the Adult Training Unions; The building was remodeled to accommodate 150, under the direction of the Trustees; and, the Brotherhood led a survey of the area. When the Texas group arrived, interest and concern were at fever pitch!

The visiting laymen went right to work at knocking on doors, surrounding the church site. They issued invitations to the five-day revival, but most important, these laymen pressed the

claims of Christ upon the hearts of those people.

The group of soul winning laymen included a judge from a court of civil appeals, several outstanding attorneys, two doctors, a T. V. news representative, and community leaders from other fields of the business world. Luncheon meetings before service clubs gave the men opportunity to spread the word about their vision of a new church. In some cases they stopped people on the street and talked with them.

The results of a local pastor's vision, an evangelist's answer to a Macedonian call, and the laymen's dedication to the cause of Christ? First, the venture fanned the fires of evangelism in the hearts of the men of Amarillo. Before their trip back home they had organized a "Yokemen" fellowship for the purpose of soul winning. Second, the Bristol Street Church had demonstrated very effectively the results of church committees and organizations coordinating their efforts. Third, much good will and local response were engendered by the dedicated witnessing of the laymen. The men from Amarillo are "following up" their California visit with personal letters to the families and individuals with whom they had soul-winning conferences. Last, and certainly summing all, a mission church is launched! The first Sunday following the Laymen's Revival fifty-two attended the worship service. The Home Mission Board loaned the Bristol Street Baptist Church \$15,000 to pay down on the 4-acre on Esplanade Street where the new mission was started by the help of the Layman's Crusade. Plans are being made for a pastoral call to be extended.

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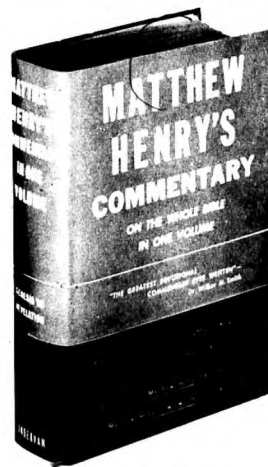
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CRUSADE WRITES RELIGION IN HEADLINES

"It wrote religion back into the headlines," said C. E. Autrey of Dallas, of the Northwest Arkansas crusade he led in Ft. Smith.

A reporter for the *Southwest American*, Ft. Smith daily, said of Autrey's preaching: "His sermons show evidence of much theological study and meditation on things spiritual. But his speech takes on a vigorous power and fervor that will not let one's attention escape."

Rain forced the crowds which overflowed Grizzly Stadium to First Baptist Church for four of the services. Closed circuit television continued the crusade to those who moved into Sunday school rooms, to stairways, and halls.

"This is the nearest thing to a revival I've seen," said Autrey director of the evangelism division of Southern Baptists' Home Mission Board.

Front page news coverage, constant television and radio attention, and overflow crowds in spite of torrential



HOME MISSIONS

rains, made Autrey's expression sound conservative.

More than 200 were added to Ft. Smith's Baptist church rolls as a result of the crusade, and 1,100 made decisions for Christ at the services.

The crusade was a going topic of daily conversation in Ft. Smith businesses. It "deepened the spiritual life of the community more than any other method I've seen," said Autrey.

Electronic advance spurred the crusade when Billy Graham preached for six minutes via telephone hook-up from Minneapolis and W. A. Criswell used the same method to deliver a five-minute message from Dallas' huge First Baptist Church.

"I am convinced this is one of the most critical hours in history," Graham told the crowd.

Using the example of the prodigal son, Autrey admonished the crowds to come to Christ as they were and allow him to effect changes in their lives rather than trying to change their ways on their own before coming to him.

A 500-voice choir, a Junior choir, and local soloists buoyed the crusade with music, under the direction of J. N. McFadden of Lyman, S. C.

Aiming for 10,000 on the last night, when churches of all denominations in and around Ft. Smith participated in the service, the crusade moved to the larger Harper Stadium—10,000 came.

What does Autrey think of this type of crusade for future use among Baptists?

Our larger associations could have one every four years and increase our baptisms by eight to 10 per cent. They would be wonderful for getting us over the summer slump—they would deepen the spiritual life of church members, he said.

He takes a firm stand that a large crusade like this is not as good for reaching numbers of lost as the smaller, more concentrated, simultaneous crusade.

"But it calls back to God the people we already have in our churches," he said.

October 1961

Pastor Newman R. McLarry:
"The entire city became God-conscious. The Crusade became the talk of all denominations, of business men in town, of the man on the street, and of the lost in their homes. The bigness of it made a spiritual impact one local church would find difficult to make. The fellowship of all Baptist pastors and people was strengthened tremendously through the cooperative working, praying and soul-winning together . . . The joint effort of the Baptist churches plus the joining of all evangelicals on closing night gave us a base of unity from which to work in the future in the struggle for moral and civic righteousness in the city."

First Baptist Church
Fort Smith, Arkansas

Pastor James H. Fitzgerald:

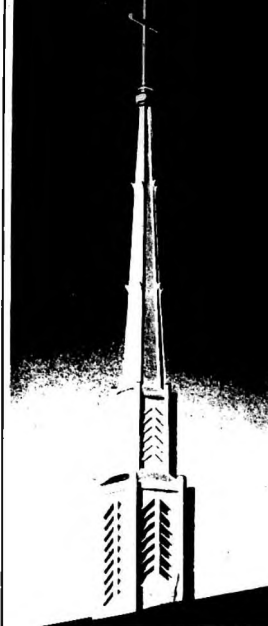
"There was a spirit of victory, triumph and accomplishment seldom seen anywhere . . . The impact was of such a scale as to capture the interest of the press and command the attention of the public . . . It is a climatic supplement to the local church revival and the simultaneous campaign and gives a feeling of togetherness not possible in any other way."

Kelley Heights Baptist Church
Fort Smith, Arkansas

Layman Troy McNeil:

" . . . the impact of this Crusade is being felt throughout the entire Northwest Arkansas. I know that our Baptist churches are more closely united now than ever before . . . I know of nothing that has happened here in Fort Smith during the past 30 years I have lived here, which has more closely united all Christian people."

Fort Smith, Arkansas



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One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it's too late to buy coverage at any price.

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1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment of have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

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I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for The Gold Star Total Abstainers Hospitalization Policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

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The Air Force ... to the land of the sky

ON THE last Wednesday in August those who have attended the last scheduled Baptist conference at Ridgecrest pack up and leave for home. The majority of them say, to themselves or to each other, "Another good season is over." But 'tis not so. As they check out, Willard K. Weeks and his helpers get ready for the United States Air Force, a thousand strong. From more than 80 bases all over the eastern United States and as far west as Louisiana and Texas they come. The men and women who wear the Air Force blue come for the high spot of the year to them, the Air Force Spiritual Life Conference.

The framework of the conference was constructed by Chaplain, Major General, Charles I. Carpenter, the first Chief of Air Force Chaplains, now retired.

The first conference was held at Ridgecrest in 1953, with an attendance of more than 800. Since that year the Chief of Air Force Chaplains has established conferences at three other assembly grounds—in New York, Colorado, and Nevada. More than 2,000 Air Force people attended the conferences in 1960. Ridgecrest, with 1081 of them remains the most popular.

The conference is worship centered. Beginning with small prayer groups in the morning and ending with a campfire and room devotions at night.

Discussion groups, lectures, panel discussions, seminars and study classes, covering aspects of Christian life from Bible study to Christian marriage.

Single people, families, and children attend. Afternoon is recreation time.

Many Baptist chaplains take part in the conferences. Chaplain, Brigadier General, Robert P. Taylor, Deputy Chief of Air Force Chaplains and a Baptist, is traditionally preacher for the Sunday morning service.

Many find the beginning of their true life's work during the Air Force Spiritual Life Conference in the Land of the Sky.

Chaplain William L. S. Keen, USAF



RELAXING IN ROCKING CHAIRS on the front porch of Pritchell Hall are William Dinsmore, Syracuse, New York and James R. Scobey of Tampa, Florida.

ARRIVING AT DONALDSON AIR FORCE BASE in South Carolina, Air Force personnel wait for bus transportation to Ridgecrest.



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Shows the importance of stewardship of the nine-tenths. Is a person free to do as he pleases with the nine-tenths of his income that is left after the tithe? Claude Tanner and his son thought that they were until the stewardship of the nine-tenths is forcefully taught them. 12 min.

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Baptists reached across a continent to help start—



A new church in Newfoundland

by Margaret Yeates Robertson
Stephenville, Newfoundland, Canada

THROUGH its ministry to United States service men and their families, the influence of the Home Mission Board reaches around the globe. But seldom has it done so much to establish a church in another country as the First Baptist Church of Stephenville, Newfoundland.

Baptists in Canada and the United States long had known of the need for a church at Stephenville where many Baptists from several provinces live in the town; and several thousand Baptists are among the United States servicemen and their families stationed at Ernest Harmon Air Force Base, just beyond the town limits.

These men, among the thousands who are on guard at this Strategic Air Command base (a vital link between North America, the Far North, and Europe), stand alert, with crews ready to be in the air within a matter of minutes in case of any emergency. They refuel planes from tankers, air to air; they provide fuel and facilities for passenger and transport planes crossing the Atlantic; and they maintain their portion of the defense net which circles the continental limits of the United States.

The island's strategic position made it one of the first areas in the New World to be settled. Yet until four years ago, there was not a single Baptist church on Newfoundland soil. Although United States Baptists at bases such as Harmon, Pepperell, Argentia, and Gander could participate with other Christians in the general Protestant chapel programs, they did not have churches in which to worship with those of their own faith.

Canadian Baptists needed the help of many of these American leaders as they struggled to open this new field.

Under the leadership of the Canadian Baptist Home Mission Board, work was started in four areas—St. John's, where two churches were founded; Corner Brook, center of Newfoundland's paper industry; Placentia Bay, location of the Argentia Naval Base; and Stephenville.

More than 90 per cent of the Baptists in Stephenville were citizens of the United States. In recognition of the many Southern Baptists who would be served by the First Baptist Church, the Home Mission Board offered a gift lien of \$10,000 to help meet the cost of construction. Without it, the church may well not have been completed.

Four years ago Freeman Fenerty, pastor of the new First Baptist Church of St. John's, made a few calls on Baptist families in Stephenville on his way home from Corner Brook where he was helping to form a fellowship.

Soon afterwards, two outstanding Baptist leaders moved into the area. Chaplain Calvin Cooper of Tennessee was transferred to Harmon Air Force Base, and Constable Robert Knickle was sent to the Royal Canadian Mounted Police detachment in Stephenville. Both were interested in seeing a church established.

Canadian Baptists had sent Gordon Gower to lead the work at Corner Brook. Mr. and Mrs. Gower, Constable Knickle, Chaplain and Mrs. Cooper, and Lieut. and Mrs. James Goldin met to form a fellowship. R. E. Whitney, superintendent of home missions for the Maritime United Baptist Convention met with them.

Chaplain Cooper volunteered to guide the group in addition to his duties at the base.

From the beginning, the obstacles seemed almost insurmountable. Work could not be established until there was a place to worship, and without a place to meet, how could funds be raised to secure a place? Even if funds were raised, no suitable property or meeting place could be found.

Baptists in other parts of Canada heard of the plight of the work at Stephenville and offered financial support. Just as this fund reached about \$3,500, a desirable lot was offered for sale. It was purchased in October, 1959.

On January 4, 1960, 10 Baptists met to form the fellowship. Scarcely a month later, a Stephenville theater manager offered the use of his movie house on Sunday afternoons; later the United Church offered its facilities until the Baptist church should be built.

The fellowship grew rapidly. Since more than ninety per cent of its members were United States citizens, it set as its goal a 50 per cent Canadian membership. And it lost no time in contributing to missions.

Two months later, 10 per cent of the offerings were designated for missions, and soon the Woman's Missionary Society was organized. The members emphasized prayer and study, made offerings to missions, gathered clothing and food for the underprivileged in the neighborhood, sewed and made tray cards for a nearby Canadian hospital, and fashioned layettes for Baptist hospitals on foreign mission fields.

How the group would finance a

church for themselves, however, still seemed unanswerable.

The men of the church had done what work they could to prepare for construction. Now others helped. Base contractors donated the materials of an old building and made a topographic map of the lot. City officials rented the group a bulldozer to use in grading.

When Chaplain Cooper was ordered back to the States, Gower accepted a call to be pastor of the Stephenville group in addition to his charge at Corner Brook. He held morning and evening services in Corner Brook, and made a 140-mile round trip over dusty or snow-covered roads to preach at Stephenville in the afternoon.

In July, D. B. Stevens, a past president of the Maritime Baptist Convention and builder of many Canadian churches, offered to build the Stephenville church at cost if it could be done while his men were working on the one at Corner Brook.

An estimated \$30,000 was needed to finance the construction. Although less than \$5,000 was available, the offer was accepted. Miss Alfreda Hall of Toronto accepted a \$10,000 mortgage on the property and work began in October.

In a few weeks the funds were almost gone. Again it seemed that the church could not be completed. Then came the offer of the gift lien from the Southern Baptist Home Mission Board: in January, 1961, the church was finished. Although its cost to the congregation was little in excess of \$30,000, it is valued at more than \$45,000.

Sunday evening services and weekly prayer meetings were started. Larry Atkinson, field evangelist for the Maritime Baptist Convention, was invited to hold a revival in April. Shortly before the dedication of the building, Eric Davidson accepted the church's call to become full time pastor.

Within a month, more than 150 were attending Sunday school. The congregation regularly numbers more than the church's seating capacity of 200. A weekly afternoon and evening visitation program was instituted.

The church still needs much. Almost \$7,000 in debts on the building are still outstanding. Already, it needs expansion. A musical instrument, communion table, nursery facilities, literature, and other supplies are needed.

But looking back on what has been accomplished during the past year, the members face the future with renewed faith.

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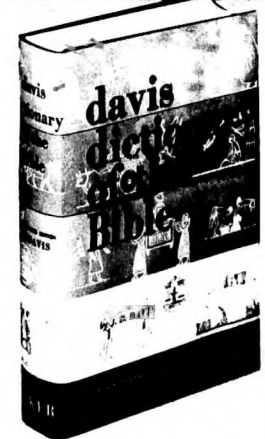
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New Appointees

To The Work



MISSIONARIES APPOINTED AT GLORIETA during Home Mission Week included Jan Lurtz (right), associational pastoral missionary, Garden City, Kansas; Quentin Lockwood, associational missionary, Omaha, Nebraska, with Mrs. Lockwood; and Mr. and Mrs. Douglas Pringle, for language work in New Mexico. Facing the appointees is Courts Redford of the Home Mission Board.

MISSIONARIES APPOINTED AT RIDGECREST during Home Mission Week were Mr. and Mrs. Robert Fricks (left), for language work in Miami; Hugh Chambliss, superintendent of city missions in Gadsden, Alabama; Harry Borah, rescue mission work in East St. Louis; and Francis Dubose, city missions superintendent, Detroit. Speaking with the appointees are Glendon McCullough and Courts Redford of the Home Mission Board.



HOME MISSIONS

Attis Mae Popwell, appointed to work as missionary nurse at Sellers Home in New Orleans, Louisiana. Single, born in Tylertown, Miss. Graduate of Baptist Memorial Hospital nursing school in New Orleans, and New Orleans Baptist Theological Seminary. Served as summer mission worker at Sellers Home and youth director of Plainview Baptist Church, Bogalusa, Louisiana.

MISSION PASTORS

Robert E. Hildreth, Poughkeepsie, N. Y. (General)

Hal Branson, Nogales, Arizona (Assn.) Gary Christopherson, Newman, Calif. (Assn.)

Joe Baker, Freeport, Illinois (Assn.)

W. D. Sherman, Topeka, Kansas (Assn.)

Glen L. Johnson, Chicago, Ill. (City)

Larry Toler, Chicago, Ill. (City)

Richard Brackin, Levittown, Pa. (Pioneer)

Larry D. Stewart, Harrisburg, Pa. (Pioneer)

Carl Hedrick, Chicago, Illinois (City)

James P. Samples, Alaska (Pioneer)

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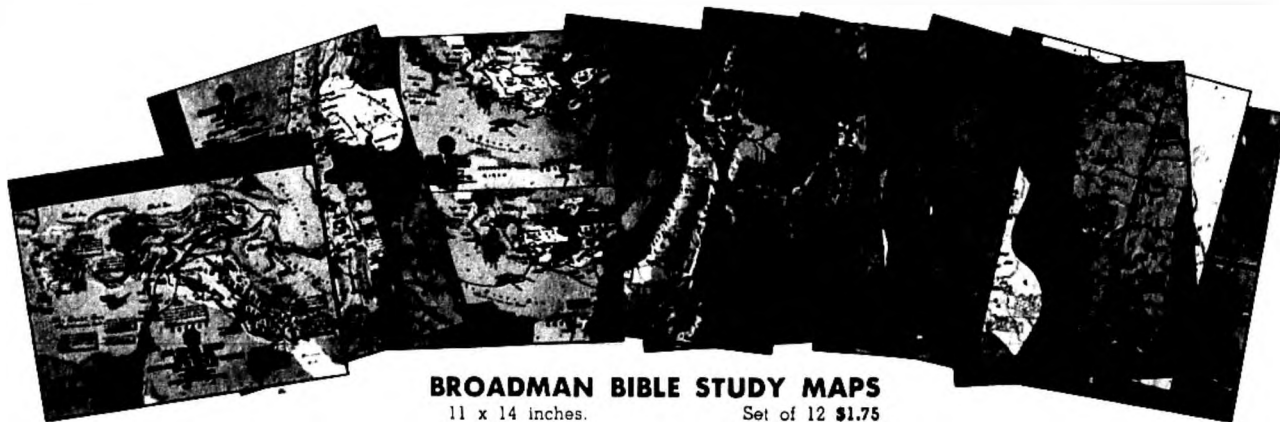
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