



NOVEMBER 1961

SBC Goes National
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Missions Today

Summer Missions Set 1962 Dates

The ten week period between June 11 and August 17 has been set as the Baptist student summer missions dates for 1962. The announcement was made by Miss Beverly Hammack of Atlanta, secretary of special mission ministries for the Home Mission Board. "Applications are being received now for the 600 appointments we will make in 1962," she said. Students will serve in the United States, Panama, and the Canal Zone. They are supported by the mission board and state Baptist Student Unions. Miss Hammack said applications would not be accepted after February 1, and that announcement of appointments would be made April 10. To be appointed students must have 60 semester hours of college or one year of seminary. They are paid \$25 a week and transportation and most expenses are provided.

Protestants May Have Greater Share of New York Population by 1975

Protestants in New York City are emerging from their position as a minority religious group, according to predictions in a report released here by the Protestant Council of the City of New York. The study report, a detailed survey in "broad sweeping strokes" on the city's religious status, predicts a larger proportionate increase by 1975 in the Protestant community than within the Roman Catholic and Jewish bodies. Protestants, in 1975, will still be the smallest of the three, it was estimated, but by that time the denomination will have gained a larger share of the city's total population at the expense of the Catholic and Jewish communities.

Northeastern Group Doubles Membership

The Northeastern Baptist Association reported church membership doubled and Cooperative Program receipts tripped since the last annual meeting of the group. Meeting at the Mohawk Valley Baptist Chapel in Albany, N. Y., the association admitted five churches to its fellowship. There are now 10 churches and 30 missions in the area. Four years ago Southern Baptists reported only one mission here. Reports of work during the past year indicated church membership increased from 1,048 to 2,044; baptisms increased from 99 to 218; Brotherhood enrollment from 83 to 230; Woman's Missionary Union enrollment from 199 to 368; training Union enrollment from 773 to 1,213, and Sunday school from 1,256 to 2,184. Officers elected are Paul S. James of New York City as moderator; Howard Hovde of Madison, N. J. as vice moderator; and Norvell Jones of New York City as treasurer. During the next year the association plans to establish organizational leaders in the following areas: New England, Metropolitan New York, and Delaware Valley (greater Philadelphia).

Soul-Winning Commitment Day to Be Observed

The Division of Evangelism of the Home Mission Board announced that the first Sunday in January will be observed as Soul-Winning Commitment Day by Baptist churches across the Southern Baptist Convention. The emphasis on personal evangelism will be made on Commitment Day with each pastor making an appeal to commit church members for soul-winning. Teaching and training in personal evangelism will follow the commitment service. Reports from last year show that many churches had outstanding Soul-Winning Commitment Day services, but did not carry through with a training and visitation program.

Ackies, HMB Chaplaincy Staff, Dies of Leukemia



Death claimed the second staff member of the Chaplaincy Division of the Home Mission Board in less than six weeks when E. L. Ackies of Atlanta succumbed suddenly to leukemia. Ackies died September 17, the day after his seventy-fourth birthday. He had entered the hospital only ten days before for a check-up. "Chaplain Ackies was indeed a man of God and one of the most effective military chaplains during his 33 years with the navy," said George Cummins of Atlanta, director of the Chaplaincy Division. "This man was a world missionary." Ackies, a native of Osana, Virginia, was a teacher, pastor, and chaplain previous to his work with the chaplaincy Division.

Home MISSIONS

A publication of the Southern Baptist Home Mission Board

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Patricia Dale, Editorial Assistant

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On the Cover
Nurse's aide Christine Sanchez of Santa Fe, New Mexico, is a recent product of missions in her home town. Christine already feels the tug of God calling her to mission work. She was converted under the ministry of Mike Lopez, pastor of the Calvary Baptist Mission in Santa Fe. For a story of Mike and his mission work see page 23.

the missionary speaks:

DO YOU KNOW WHAT YOU WANT?

DAISIE arrived on the playground at Rachel Sims Mission, as many children do, eating a large sour pickle. Busy eating, she did not at first join into a game, but watched and visited.

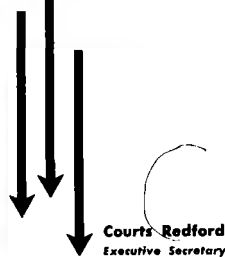
She noticed one child who shifted from a jump-rope to a ball game, and to another rope, in about two minutes; and commented, "She doesn't know what she wants." And Daisie continued, "When I went in the grocery I didn't know what I wanted, either. I asked for apples, and there wasn't any. I looked at candy, and didn't want that. Then I saw pickles and knew that was what I wanted."

Immediately and clearly I knew what I wanted for Daisie—to be sure she knew Christ, and to help her grow in Him. After we left the playground we went to Bible class. There I made opportunity to discuss this relationship with not only one, but seven girls. Daisie said she had already trusted Jesus; this time she seemed to know what she wanted.

It is so easy for us to say we want to win people to saving faith in Christ, and to believe it is really our chief desire. But how often our actions seem to say we don't even know what we want. For we talk even with those whom we would win of clubs, entertainment, home, even church activities, without ever speaking of Christ.

Perhaps we should examine our desires more carefully, discover how truly we want Christ above all else, for ourselves and others. Conversation with Daisie began with play and pickles, and led naturally to Him who is most desirable. Can it not be so with anyone, any time, if he truly knows what he wants, and truly wants Christ?
Carolyn Evans
Rachel Sims Mission
New Orleans, Louisiana

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our mounting church building debts

EVERY cent Southern Baptists give through their churches for the next ten months, 26 days, 19 hours, and 24 minutes could be used to pay the debt on their church buildings! And the amount is growing week-by-week. The growth percentage-wise is more rapid than our personal indebtedness or our national debt.

Churches now pay more than \$2 million a week on debt retirement. This is in addition to large gifts made for buildings for which no indebtedness is made.

Can churches be helped to determine when and to what extent they should incur such debts?

The answer is "yes." Churches need guidance here just as they need help in planning the type of building, or assistance in Sunday school enlargement, or in evangelistic endeavor.

The Home Mission Board is eager to provide counsel and assistance as far as resources permit.

The Executive Committee of the Southern Baptist Convention has authorized the Board to borrow an additional \$1,800,000.00 to the account of its Church Extension Loan Fund.

With these funds, in addition to \$900,000.00 from the capital needs section of the Cooperative Program, about \$300,000.00 for sites from the 1961 Annie Armstrong Offering, and approximately \$1,000,000.00 in the next year from churches repaying present loans, the Board should be able to help more new churches in financing their building programs than ever before.

Before approving any loan, the Board will seek certain facts vital to the church's future well-being.

The church should have a suitable site, easily accessible by main thoroughfare in a growing community not now served by any other Baptist church. The site should provide for future growth, and be free from incumbrances and restrictions that would keep the church from using it to the fullest.

Information is sought concerning membership, potential growth, leadership, and ability to maintain increasing local and mission support while meeting the required payments.

Guidance is often given as to the amount the church should borrow. The first unit usually can be constructed without a heavy financial burden. However, an auditorium, as desirable as it may be, often places a financial load that dampens spirits and hinders growth. Usually an absolute maximum for debt retirement to be paid during the year should not exceed 33 1/3 per cent of the total budget.

The church should confer with the Architectural Department of the Sunday School Board in making plans and should construct a building that conforms to these plans.

The financial record and the giving potential of the church is carefully studied. The membership's stewardship experience is of vital interest and concern in planning future obligations.

The Board is interested in plans for additional buildings and improvement, and in what the church leadership anticipates in enlarged opportunities as the membership grows.

The attitude of the members toward the evangelistic and mission opportunities in the community is important. Leaders and members should work closely with the sponsoring church, with the area or associational missionary, and

with other Baptist pastors. The recommendation of the executive secretary of the state convention must be received before the Board grants a loan.

The sponsorship of the new church is also important. Information is received as to the strength of the sponsoring church and its ability to help, without the financial assistance of the Board. Loans are not made where the church can advantageously borrow from local sources, or obtain it from other Baptist agencies.

After gathering these facts, and helping the church to determine the maximum loan it wisely can carry, the administration brings to the loans committee of the Board pertinent facts and findings. The committee gives prayerful consideration to the church's application.

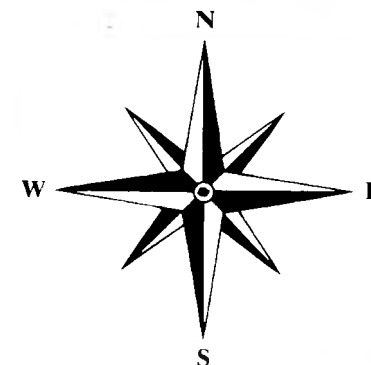
If the loan is approved, members of the church are advised carefully as to the conditions on which the loan is being made. They are informed as to interest rate, required payments, when payments begin, and other pertinent matter. Members sign personal endorsements totaling the full amount of the loan.

From the moment the application is received until the loan is fully paid, the Board seeks to give assistance and guidance as needed. Copies of correspondence to the church relative to the loan are sent to the state executive secretary and in many cases to an area missionary so others who are interested may be fully informed concerning the status of the loan and the progress of the church in meeting its obligation.

This enlarged opportunity for the Home Mission Board to serve the new churches that will be constituted as a result of the 30,000 Movement will surely bring large dividends. These new churches have a wonderful record of service and of giving. They give almost twice as much per capita as do the older churches. They win more than twice as many people to the Lord in proportion to their membership. They are the fountains from which will flow channels of blessings throughout our homeland and to our foreign fields.

Let us all pray the Lord may guide these new churches in planning and constructing their buildings, as well as in other important decisions which the new church must make.

HOME MISSIONS



SBC GOES NATION-WIDE

by Karl Fleming
Southern correspondent,
Newsweek magazine

Southern Baptists' expansion into 50 states is told here by the Southern correspondent of a national magazine. "There's no stopping Southern Baptists . . ." he says.

Some 20 years after Roger Williams founded the first Baptist church in the United States, another Baptist out of England, William Screven, founded a small church on the east bank of the Salmon Falls River at what is now Kittery, Maine. But harassed and hounded by colonial authorities, in fact jailed for preaching without a license, Screven put his small band of followers aboard a sailing vessel and went south along the Atlantic Coast to Charleston, South Carolina. In 1691 or 1692—the exact date is obscure—he founded Charleston's First Baptist Church, and, unwittingly, set the cornerstone of the Southern Baptist Convention.

Particularly significant about this bit of religious history is that this year—two and three-quarters centuries since Screven's retreat from Maine—Southern Baptists developed out of the Charleston move are back in New England, stronger than ever. In addition, they are solidly entrenched in all of the 50 states.

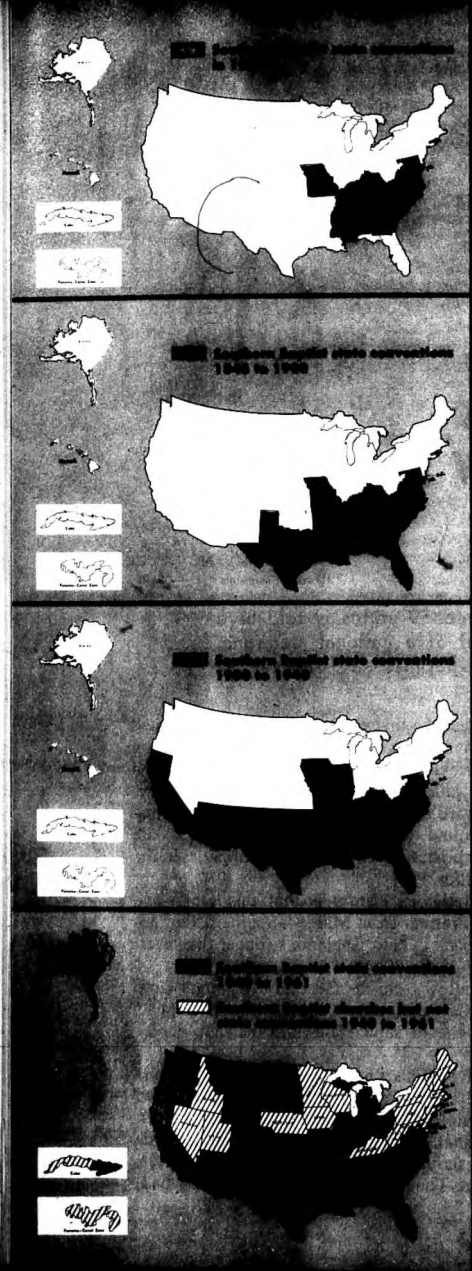
For the first 100 years after the group withdrew from the General Missionary Convention and formed the Southern Baptist Convention in 1845, Southern Baptists pretty much confined their growth efforts to the 11 slave states and the then border states—about 19 in all.

But in 1942, at the Southern Baptist Convention's annual meeting, representatives of 16 churches in California—formed mainly by one-time farmers of the Dust Bowl area—asked for affiliation with the Convention. And the Convention, harking back to Article II of its constitution, which said that the purpose of the Convention was "to provide a general organization for Baptists in the United States and its territories," took unto itself the California churches. That portion of the Constitution had,

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Southern

of course, been there on paper all along. By 1942, the West Coast population boom already had begun. Many former Southern Baptists were involved. And the Convention, which previously had devoted its attention almost entirely to the South and lower Mid-west, decided to extend its horizons in all directions.

At this important stage, Southern Baptists numbered 5,367,129 in 19 states. This year Southern Baptists number nearly 10 million—the count was 9,731,591 for 1960—and have since 1942 reaped their greatest harvest of growth in history. Mission gifts totaled about \$9.5 million in 1942 and almost \$91 million in 1960.

Following its success in California (churches number some 800 in the state today), the Convention strengthened and reaffirmed its national aims. At its 1951 gathering in San Francisco, the Convention declared that its Home Mission Board and Sunday School Board—the two groups which secure new territories—were “free to serve as a source of blessing to any community and to any people anywhere in the United States.”

Baptists move into new areas

Since then, there's been no stopping Southern Baptists. They've moved solidly into the Mid-west, the industrial cities around the Great Lakes, and have topped off their national drive this past summer with solid entrenchment in New England. Southern Baptists now have churches or missions in every U.S. state, including Alaska and Hawaii.

The mushroom growth of Southern Baptists into every corner of the land has not come without bitter opposition and criticism. Curiously enough, most criticism has derived from another Baptist group, the American Baptist Convention, which has from time to time hurled charges of “invasion” and “sheep stealing” as the Southern Baptist spearhead gained speed.

Ironically, the American Convention is nowhere as “American” as the Southern Convention. With the vigorous, bare-knuckled Southern Baptists nipping at their heels, American Baptists have been all but put to flight for more churches, more members, while Southern Baptists have nearly doubled their membership since 1942. American Baptists have grown but little in that span—from 1,329,044 to 1,543,198.

Formed as the Northern Baptist Convention in 1907, changed to the American Baptist Convention in 1950, this group has found rough sledding in its own traditional hunting ground, the north and midwest and has made no headway in the south. They place part of the blame on Southern Baptists.

Hustling A. B. Cash, 60-year-old secretary of the Pioneer Missions Department of the Home Mission Board, says that “fewer than 40 churches of the total 32,000 in the Southern Baptist Convention were ever previously affiliated with any other denomination.”

Silver-haired, arched-browed Cash, who grew up in the North Georgia hills and says, “I was 18 before I ever saw a Republican,” works directly with the 13 state conventions which sponsor churches in the pioneer area.

Alternately biting at the stems of his spectacles, and drumming the top of his paper-strewn desk at 161 Spring Street, Atlanta, Cash said his department—which he has headed for 11 years—has never had any intention of raiding other churches. “We Baptists don't have any corner on spirituality,” he said. But he also conveyed that neither

HOME MISSIONS

Baptists expand into 50 states



does any other denomination and that thus any church is free to go anywhere it feels there is a need.

Other denominations have unwittingly given Southern Baptists a boost in their effort to spread everywhere and in all directions. For example, the National Council of Churches honors a “comity” agreement under which no NCC member can set up in an area already served by a Protestant church without the permission of the NCC.

Southern Baptists never signed the agreement, indeed, do not belong to the National Council. They thus have been free to branch out at will, and have done so with a vigorous, well-financed plan of strategy.

Last year, Cash, a Baptist preacher for 39 years, visited 49 of the 50 states conferring with area missionaries, area superintendents, and small new groups wishing to form churches. He still found time to preach some 300 sermons on the side. “I travel in wash and wear clothes and just take off my hat and shoes and get under the shower,” he says.

Southern Baptists raised a special \$300,000.00 war chest this year, specifically earmarked for purchasing building sites in big metropolitan areas. More, Southern Baptists are gunning for 6,000 new churches and missions in 1962 alone, many of these in the previously hard-to-crack New England area. The Home Mission Board already has \$8 million in its loan fund, is working hard to increase it even more.

In 1956, Southern Baptists instituted a brand new “30,000 Movement,” aimed at creating 10,000 new churches and 20,000 new missions by 1964, the 150th anniversary of the Baptist evangelical movement in the United States. This goal is almost half-way reached.

In the 31 states designated as pioneer areas—those states moved into after the historic 1942 convention—Southern Baptists already have 2,335 churches. In Ohio, Southern Baptists had 19 churches in 1952, today have 191—as well as 84 missions.

Since 1942, Southern Baptist church property evaluation has boomed from \$204,131,184.00 to \$2,204,351,566.00; and today the Convention is one of the most affluent in the land. Its total gifts for 1960 ran to a booming \$480,406,972.00.

Factors in SBC expansion

Cash, whose encyclopedic mind spews out facts about Southern Baptists with all the rapidity and accuracy of a radar-directed rocket barrage, says the Convention has simply followed its members wherever they moved and formed new churches. He points to four important factors:

1. The migration of Dust Bowl Southern Baptists (from Texas, Oklahoma, New Mexico) to California in the '30's.
2. The movement of wage-earning Baptists into the Great Lakes industrial cities (Detroit, Chicago) from the Southern Highlands beginning in the early '40's.
3. The build-up of military personnel during and after World War II, which resulted in many Southern Baptists being stationed in spots without Southern Baptist churches.
4. The trend toward big companies, such as insurance and oil giants, shifting about their young, well-paid executives.

“I got word late in 1958—about November—that 15 or 20 Baptist families were in Portsmouth, New Hampshire,” he said. “They were military families transferred to Pease Air Force Base from Roswell, where they had belonged to the South Hills Baptist Church. They had already ordered

literature, were holding Sunday school classes and lay services when they got in touch with me. They had been authorized to form a mission under the Roswell church, but wanted to affiliate with someone closer. I suggested they affiliate with the Manhattan Baptist Church (in New York City), some 250 miles away. I was acquainted with some of the group. One of them was a captain experienced in this kind of work—he had helped form the North Pole Baptist Church when he was serving a tour of duty in Fairbanks, Alaska. I met with them on New Year's Eve, 1959, and on New Year's day, and they were constituted as the Screven Memorial Baptist Church in February, 1960. Since then, they have set up six new missions, four of which will become constituted churches this year.”

He gave this example by way of explaining how the transfer of military personnel results in new churches being formed in new places.

Sometimes, just one enthusiastic Southern Baptist family is all it takes to drive a wedge into new territory. This spring, for example, a young pastoral missionary converted a couple in Appleton, Wisconsin, arranged for them to hold a Vacation Bible School in their home. This grew into adult fellowship services in the home, later resulted in a mission being formed under the sponsorship of the Green Bay Baptist Church. The group has grown to 65, was to have a pastor and become a constituted church this fall.

Southern Baptists moved into Wisconsin in 1954, now have two churches in Kenosha, four in Milwaukee, two in Beloit, two in Madison, and one in Green Bay.

The most remote Southern Baptist church of them all is at Kotzebue in frigid Alaska, above the Arctic Circle and some 5,000 miles away from the Home Mission Board's headquarters in sultry Atlanta, Georgia. Kotzebue is the second largest Eskimo town in Alaska and 90 per cent of the church's 90-odd members are Eskimos. The pastor is John J. Thomas, a hulking 225-pound Texan who flies his own ski-equipped plane into the bush to do missionary work.

Few of new churches are accidental

Very few if any of the hundreds of new Southern Baptist churches now dotting city and countryside across the land got there by accident. These Southern Baptists start them, with a carefully designed plan that leaves little to chance. If a Southern Baptist family is located in an area where there is no Southern Baptist church, they are encouraged to contact the nearest area missionary. He rushes in and makes a survey to establish if there is sufficient interest for a new church. In such a preliminary survey, newspaper ads, radio and television, and the telephone are used.

“If the interest seems sincere, the area superintendent puts on a full-scale survey, and the group is encouraged to start a mission sponsored by another church,” said Cash. Generally, the mission would form a constituted church when it felt it had sufficient strength to support a pastor.

In many places, such as the big industrial centers, the new churches meet in rented rooms or in business buildings.

In New York, what is now the affluent 550-member Manhattan Baptist Church got its start in 1957 on the heels of Billy Graham's Crusade. The group began meeting at a YMCA, later found a permanent chapel in an apartment building at 311 West 57th Street. It now occupies the first three floors of the building, has many high-salaried executives as members, and has sponsored several new missions in New York and New Jersey.

Continued on page 13

November 1961



Trends in Missions

Baptists develop new ways to avoid duplication and competition and evaluate priority needs.

FOR SEVERAL YEARS the First Baptist Church of Elizabethton, Tennessee, sponsored a mission with Sunday school and preaching service in a blighted and isolated section of the city. Results were disappointing in reaching the people. Last year a Good Will Center replaced the mission. Miss Mingell Graves, experienced in center work in New Orleans and Miami, was employed. Almost immediately the people of the area responded to this new approach, and this center is proving a blessing to this community.

There has been a growing recognition that many of the Baptist-sponsored services have been established without sufficient information. In some instances the services offered have duplicated and have been in direct competition with those of public agencies or other denominational agencies. In other cases the services offered did not represent the highest priority needs of the community.

A significant advance in welfare ministries was made recently in Corpus Christi. The leadership of the Corpus Christi Baptist Association and the Baptist General Convention of Texas collaborated in making a comprehensive study of the changes that had taken place in the social fabric of the inner city. They recommended ways and means by which an associational program might be implemented.

The committee sought to (1) identify the need and specific areas of the highest priority; (2) review and consider the various potential welfare services; (3) determine population trends and to some extent locate future housing development areas; (4) determine the areas where serious study should be made in regard to present church locations and future ministries; and (5) suggest a master plan which the association could use in the future.

A number of valuable results came out of this study. A considerable amount of information was gathered from various sources that pointed up needs in various areas. The interest of local and state leadership in meeting these needs was stimulated, and a plan of action was adopted.

Last year the City Missions Department of the Home Mission Board joined the San Antonio association and the Baptist General Convention of Texas in making a comprehensive study of San Antonio. This year another study was

made in Chattanooga with state, associational, and Home Mission Board personnel collaborating.

If the church and associational sponsored services are to bring maximum results, these services must be unified and integrated. The worker at the Good Will Center, the juvenile rehabilitation worker in the associational office, the chaplain at the hospital, the case-worker at the children's homes, the family counselor at the counseling clinic, and the pastor in the local church must find a way to mobilize and coordinate their total efforts.

The concept of developing a master plan for welfare ministries is emerging as a pattern likely to be used in the future by association, state and convention-wide leaders.

Challenging new programs and concepts are emerging in the area of welfare services. Southern Baptist ministries are reaching new frontiers of growth and specialization. Programs are expanding. Comprehensive studies are developing new concepts in types of programs and services for particular areas. Associations and churches are co-ordinating ministries to achieve more unity and involve more churches and individuals. The need is being recognized for many well-qualified, professionally trained leaders, to give direction to these programs.

Walter Delamarter, executive director of Edna Gladney Home, Fort Worth, Texas, pointed out that, "Baptists have historically and traditionally practiced a New Testament concept of Christian love that rises above enlightened self-interest and seeks to create a society free from coercion where men are governed by the voluntary acceptance of God's will and live according to the teachings of Jesus Christ."

Baptists have a consciousness of their responsibility for the welfare of those about them. Ministries in this area have come to be recognized as a vital part of our denominational program.

A review of these services includes institutional programs for dependent, neglected, and delinquent children; child welfare placement agencies; child day care programs; church kindergartens; Good Will Centers; church mission centers; rescue missions for both men and women; literacy teaching

by Fred B. Moseley
Secretary

programs; resident centers for working girls; juvenile rehabilitation programs; camping programs for delinquent boys and girls; case work and institutional services for unwed mothers; spiritual ministries in hospitals, jails, nursing homes and other institutions; spiritual ministries to military personnel and their families; prisoner rehabilitation; institutional and multiple services for aged persons; family counseling programs; and church social work programs.

Many of the existing social work programs of Southern Baptists are so valid, so sound, so professional, and so thoroughly Christian in their approach that they continue to gain acceptance and expand their outreach to needy humanity.

The Good Will Center program, with us for a long time, has refused to become a fixed and static program. Through its use of valid techniques and skills it has continued to minister to the physical, social, cultural and spiritual needs of individuals, families, and entire communities. Each year new Good Will Centers open their doors and established centers expand their programs.

One of the developments of the Good Will Center ministry is in the establishment of mission centers in deteriorating sections of cities. In these areas churches moving out and large scale low-rent housing projects are developing where no churches exist. These mission centers combine the week day activities of the Good Will Center with regular church activities on Sunday. Notable examples may be seen in Savannah, Chattanooga, and Dallas. New programs have been started this year in Dayton, Ohio, and Detroit.

The juvenile rehabilitation ministry sponsored by the Home Mission Board is relatively new and is one of the fastest growing services. There are now 32 programs in operation in various size cities across the convention.

Christian workers with theological and social work

MEDICAL AND SPIRITUAL CARE are given a mother and child at Sellers Baptist Home and Adoption Center in New Orleans. The institution for unwed mothers is operated by the mission board and also provides adoption facilities.



THE RESCUE MISSION WORKS in the dark places of the city—regenerating, reconditioning, and rehabilitating the homeless and degenerate in the inner city.



THE GOOD WILL CENTER PROVIDES opportunities for recreation, for learning, and for spiritual growth. It is a center of mission activity in areas of the city unreached by the regular church ministry.



orientation are employed on the staff of the city or associational mission program. They direct a church-centered juvenile rehabilitation work at the court level. The worker serves as a liaison between the court, the child, and the church. He recruits and trains sponsors in the churches to accept the responsibility of being a Christian friend to boys and girls in need.

In the child care ministry there are significant advances. Many of the homes are supplementing group care programs with foster care, adoptions, mother's aid, and family services. In North Carolina and Texas, Baptist child care agencies are considering specialized programs for mentally retarded, handicapped, and other exceptional children. These special services have been heretofore non-existent under denominational sponsorship.

There has been a growing interest on the part of Southern Baptists in homes for the aged. In the past two years, four such homes were chartered in Florida, Louisiana, and Oklahoma. The total number of homes for the aged spon-

sored by Southern Baptists has been increased to 14.

The expansion of the social work ministries has developed a need for enlisting the best qualified, professionally-trained leadership available.

The Personnel Department of the Home Mission Board and those in many of the state conventions are raising the minimum requirements for training and experience of workers applying for appointment. Recently a salary adjustment was approved by the Board for appointees in this area.

There is the feeling that those enlisted in this work should share the same dedication and sense of mission as other missionaries. The best professional training provides the scientific theory and practical technical skills. A deep religious experience and dedication provides the motivation and religious insight. Baptists have looked upon social work services not as ends in themselves, but rather as means to even higher and more significant goals. They regard the primary role of welfare ministries as opportunities for sharing the gospel of Jesus Christ.

MEN ARE CHANGED through the ministry of the mission. The mission does not pauperize men, instead it helps them themselves.



Editorials

by Walker L. Knight

THE LOST MOTIVE

THE MOST frequently asked and least answered of all questions is "why?" but when it is answered it strikes deeply into the core of any problem.

Modern advertising transformed our society when the agencies began to answer the question, "Why do people buy?"

Reporters have built national reputations because they consistently and correctly reported the "why" element in the news.

Even law seeks to know "why" a crime was committed. And the motive becomes more important with God than the deed which results from it. "For as a man thinketh in his heart, so is he."

Have you considered the motives which result in witnessing by Christians to unbelievers?

There are many right motives: the love of God, the command of Christ, the need of lost men for a Saviour. There are many other motives: the pressure of church workers, the desire for acclaim of other Christians, the building of a reputation, and seeking of personal advancement.

"THE JOY OF WORRYING"

WORRY was listed as the major sin among Christians in three informal polls taken from groups in three sections of the United States.

Those surveyed were asked to rate their own sins and then to rate the sins of all the residents of the United States. Top sin for all the people was listed as "unbelief in Christ."

Incidentally, the poll was taken by Courts Redford, executive secretary of the Home Mission Board. Since seeing the report of the survey, the following article by Pastor Lewis E. Rhodes of Broadway Baptist Church in Knoxville, Tennessee was given to us and we pass it on.

We may not have much to worry about, but we have much to worry with. All of us have a worrier. We think the worry is out yonder beyond us. It is real to us. Anyone should be able to see our side and understand why we worry.

But the contradiction is: people like to worry. Some enjoy it. It feeds their ego. It is a false way of creating a sense of importance. It justifiably puts oneself at the center of thought and concern. Worry can be self-interest in the name of interest in another. It can be selfishness in the name of self-giving.

One naturally feels that he is worried about another

"I'm glad that most of the calamities that have been about to happen to me—didn't!"

Lloyd Corder

Possibly no one's motives are pure, as all of these mix themselves in our thinking. But it seems we hear less and less of the lostness of man emphasized, that men are actually lost, that outside of Christ men are doomed, that "the wrath of God abideth on him" who does not believe.

It seems that an emphasis upon the love of God and Christ's command to go, without stressing the lost condition of man, leaves the soul winner without a sense of urgency.

The de-emphasis on hell has corresponded with the lack of emphasis on man's lostness and condemnation. And is it possible that we are plucking our children for church membership before they reach an awareness of their sins and need for a Saviour? If we never see ourselves as lost souls, we can never see another as being lost.

Modern theology must answer for some dulling of the soul winner's zeal with its emphasis on social betterment or works as means of salvation and that man can be saved through other religions.

Men without Christ are lost, all other religions are inventions of man. Christ is the *only* way, and you reason this by faith from God down, not from man up.

for the other's sake. We are usually worried about another for our sake. Actually, we are thinking about what it would do to me if something happened to them.

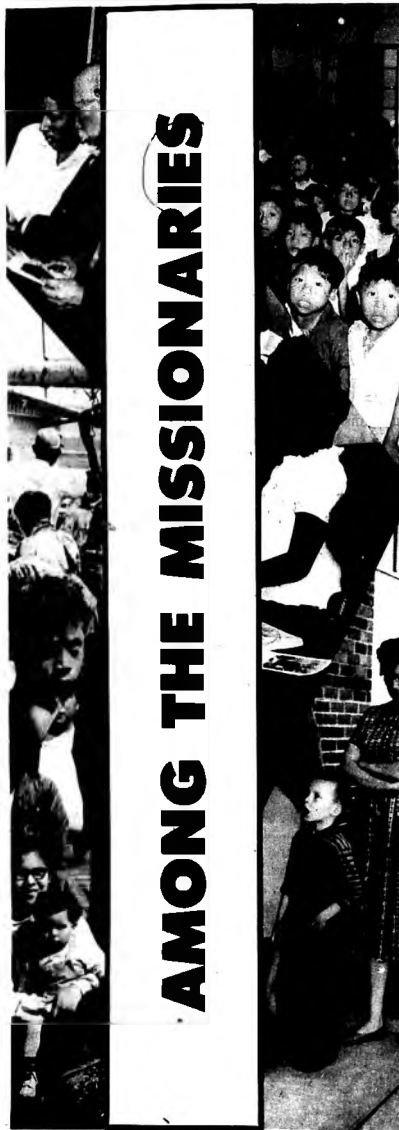
Worry is seldom related to reality beyond us. It is rarely a set of circumstances beyond our control. The thing wrong is not the worry but the worrier. If you like to worry and enjoy it, nothing can be done outside of you to cure it.

Is your worrier working well? Can you not find something to worry about? If you were worried a few weeks ago about a depression, you can change now and worry about war. If you have a husband too old for war, you may have a son; and if you have no son of war age now, it may last until he is old enough; and if you have no son, you may have a daughter's husband to go; and if your daughters are too young to marry, the war may be going on when they grow up.

If you have bad health, you can worry about it. If you have good health, you can worry about losing it. And if you are not afraid of losing yours, you can fear your husband will lose his.

Worrying is limitless. There is a "booger" around every corner and in every closet. The worst thing about worry is worry itself. The fear of death is worse than dying. Worry is worse than what we worry about.

Worry may be a joy, but it is a sinful and useless joy. Jesus said: "Be not anxious . . . Let not your heart be troubled."



AMONG THE MISSIONARIES

CATHOLICS LEARN BAPTIST METHODS IN LOUISIANA

WHEN the Baptist mission began its work in Cottonport, Louisiana, people laughed and said it would not last.

The church mission field includes three other small communities as well as Cottonport, with a total population of about 2,500. Only approximately 75 of these people are not Catholics. We have an average attendance in Sunday school and church services of 35 or 40. When the Catholic church has finished masses, it has about 1400 in attendance.

A few faithful Baptists have lived in this vicinity for years. Their first efforts to start a Baptist work were in the form of prayer services held in various homes each Thursday night. They often met in one home where the husband was a Catholic, and member of the Knights of Columbus. He would place the chairs in the living room for those who would attend, then greet the people as they came in as a friendly neighbor should. When the services started, he would slip out.

Eventually the little group aroused the interest and help of the associational missionary, L. C. Coates. He organized a Sunday school in one of the Baptist homes. Later with the help of the Louisiana State Mission Board, the state WMU organization, and friends over the state, property was bought and a small building erected.

A Catholic priest from a neighboring town was overheard to remark, "How can so few do so much with so little." He had seen the beautiful church and knew about its organization and the building of the pastor's home. He did not understand the devotion, faithfulness and sacrifice of so many of our people. Nor did he know of the help we have received from the Home Mission Board, the Louisiana state board, and state WMU.

The local priest was so impressed with what we have accomplished and the fact that most of our families tithe, that he asked me to give him some information on tithing. He in turn gave this information to other priests in the parish. Some of them have preached a number of sermons on the Bible way of giving.

Our Catholic friends and neighbors are taught not to discuss religion with non-Catholics. In visitation they resent the subject of our faith being brought up. However, when they learn to have confidence in a Baptist, they will often bring up the subject themselves. Then the opportunity is presented to explain what we believe real New Testament faith is.

The Cottonport public school has an enrollment year after year of about 650 students. Never has there been more than 12 non-Catholic pupils in the school at any one time.

Until two years ago, the school had not had a non-Catholic teacher for many years. Then a Baptist from Arkansas was hired, as assistant coach of the football team. The boys have a custom of saying the rosary just before going into a game. This new teacher would stand on the edge of the circle of boys and pray in his heart as they said their Catholic prayer. After a few games, the football boys began to ask him to lead in prayer. They were amazed that he did not curse, drink, or attend the night clubs. By living a consistent Christian life, he has become a wonderful influence in the school.

We have discovered that by living our faith day by day sincerely, humbly, and with courage, by being friendly and taking part in community affairs that we are making the Baptist witness felt in the French Catholic community. Some

of our members are active in civic clubs and in all that is worthwhile in the community.

Only our Father knows what the future holds for Baptists here. Now, we are building the foundation and sowing the seed. We prayerfully believe that the future years will bring the reaping of the harvest, the growth of our little mission church.

L. D. Clepper, pastor
First Baptist Church, Cottonport, Louisiana

L. D. CLEPPER AND MRS. CLEPPER of Cottonport, Louisiana, work to make the Baptist witness felt in the French Catholic community.



A BRAZILIAN WINS MEXICANS IN TEXAS

A LADY from California, a former member of our church visited us and spontaneously said to me, "We can easily see a positive change in this church!"

The cooperation between the American and Mexican churches has become a turning point in the history of our church, the First Mexican Baptist Church of Rotan, Texas. In times past there was apathy between Mexicans and Ameri-

WOMEN FROM THE ANGLO CHURCHES in Rotan, Texas, work with children in the First Mexican Baptist Church.



November 1961

cans in this area. On one certain occasion American ladies were "invited" to quit working in the Mexican church.

With God's help we have successfully tried a new policy. Now we have four American ladies working with our church. One is working with juniors; another, with intermediates; a third, with young people; and a fourth one, with the GA's. I recently baptized ten children who have been under the leadership of these women.

In turn, the American ladies have said, "We have studied much about missions, now we have an opportunity to be engaged in missionary work!" They realized there was a mission work to be done at their own doorsteps.

It has been a blessing for me, a Brazilian, to work in the United States with the Mexican people. They are a lovable and sincere people. The opportunities to preach the gospel are many and should not be overlooked. In a sense, the work of the Home Mission Board among language groups is a test of our love for foreign missions. On the other hand, our carelessness toward these groups hinders the work of foreign missionaries.

There are some barriers to our winning persons of other nationalities, such as culture, religion, and language. But the greatest obstacle is our lack of concern for the lost.

Let us not forget that our love for foreign missions cannot be deeper than our concern for the language groups in this country. Let us vigorously and consistently support foreign missions not only by our direct means, but also through a genuine, a personal love for the language groups at our doorstep.

Paulo Silva, pastor
First Mexican Baptist Church, Rotan, Texas

THE LITTLE GIRL WHO WOULDN'T GO HOME

JACKIE, one of our nursery school children, has been telling us since last summer that she was coming to live with us.

Then one Sunday, Jackie came tripping in with a suitcase bigger than she was. Her clothes were packed neatly; she had done it all by herself. She said she had come to be our little girl and was going to live with us. She stayed for our Sunday school; and then after Sunday school her older sister, Debbie, came to see if she was at the Good Will Center, knowing how Jackie loved to come here.

Jackie would not go back with her and told Debbie to tell her mother that she had moved. She stayed on with us and was a nice helper after the meal. She put on her best dress and went to Training Union and stayed for the night services. After church we thought surely someone would come after her, but they didn't.

She fell asleep soon after we came home, looking at our big Bible Book. She would kiss the pictures of Jesus and say, "I love Jesus." We put her in bed to stay the night with us.

The next morning she was happy when she woke up about 6:30 a.m. and got dressed all by herself. She said she was going downstairs to look at the big Bible Book. Later Miss Gifford gave Jackie a good bath. She scrubbed and scrubbed and got Jackie to looking better.

Then we heard a knock and there was Tony, Jackie's older brother. He was all smiles and wanted to take Jackie home to get ready for nursery school. Jackie went home with him and came back later for nursery school. Her mother came back with her and said that Jackie's suitcase had been packed for two weeks.



JACKIE CAME TO nursery school with a suitcase bigger than she was. She did not want to go home.

Jackie came back with us after nursery school and had lunch. Then she took a nap for about three hours.

Debbie had come for her again. Jackie said she would go home with her to see her baby sister and then come back to be with us. Later Debbie and Jackie came back. Debbie told us that Jackie had to go back home for the night.

Jackie was very sad and still would not take her suitcase.

The next morning she came to nursery school; and after nursery school her brother came for her, telling her she must take her suitcase. She still did not want to and cried as she left.

Jackie went home to stay. Her mother and father both drink. Her mother works at a bar and comes home at 2:30 a.m. Pray for Jackie and her brothers and sister, especially for her mother and father. Pray that they all may find Christ as Savior.

Mary Lucy Parsons
Pearl Gifford
Kathleen Mallory, Good Will Center
Baltimore, Maryland

UNDERPRIVILEGED BOYS GO TO CAMP IN TEXAS

FOR SEVERAL DAYS we had been busy trying to find shirts, pants, bed linens, and the other things boys need to go to camp. This last day some were getting free haircuts, others free new shoes. Then they were called in for a last minute check up and instructions. An interested person had furnished a New Testament for each of the twenty boys to take to camp. Each one proudly wrote his name inside the cover and then tucked it into a pocket.

I observed Pablo as he walked outside into the hallway, that every now and then his hand reached into his pocket and lovingly patted his Bible.

Timidly he whispered, "When I get to the fire I am going to read my Bible."

At this camp for underprivileged boys sponsored by the El Paso Baptist Brotherhood Association there were 48 professions of faith. Some of these were reaffirmations.

Aileen Williams
Baptist Good Will Center
El Paso, Texas

A MISSION AMONG 1500 INDIANS

SOME EXPECT to see tepees and pintos and are disappointed to see modern houses and automobiles. This is the average rural community, at least to the casual observer. It takes time to find that this "average community" has many traditions and customs that reflect its rich heritage. They still have chiefs—one for each of the three tribes—Wasco, Warm Springs (Walla Walla) and Piute, and a tribal council composed of eight elected members who represent the people in all of its tribal business. The reservation has business too. Of its 500,000 acres of canyons, plains and mountains, about 300,000 acres are covered with the finest timber in the State. This timber is the main income for these 1500 people. Many of the people make their living working in the various lumber camps, raising hereford cattle and farming. During the summer the families migrate to various jobs, such as berry picking and potato picking. The Indians do not have any income from the government, as is believed by many outsiders.

It has not always been easy to wrest a livelihood from the desert and mountains. As many of the primitive peoples of the world, the old Indian worked hard to live off the land. Roots, fish, and berries were harvested during the season and preserved by drying for the hard winter months. This tradition is still practiced and is a part of the life of the people. They have the ancient ceremonies of thanksgiving which ushers in the particular harvest season. A Root Festival is held in the spring, in the "Long House" and the Huckleberry Festival is held in August. The inundation of the Indians' fisheries at Celilo Falls on the Columbia River, by the Dalles Dam, has taken away one of the Indians' main foods—salmon. The Salmon Festival is no longer held. Each festival is full of significance to the Indian. It is a time for thankfulness and joy, expressed in age-old dances and rhythmic chants.

We have 43 members of the mission now. However, few of these are adults; most of them are intermediates and juniors. Our average attendance in Sunday school is near 60.

FRANCISCO AND ROBERTO read their new Bibles at the mission playground.



We are proud of the children and the way so many of them come faithfully to all our programs. The WMS is the backbone of our mission and the most important tie with the tribe. The mothers of these Sunday school children came to the meetings, take parts, study missions and have projects very much like your church does. If anything needs doing, just ask them. If it can be done, they will do it. They help with the banquets and parties that we schedule through the year. We are thankful for their interest and help. They are a part of our mission in a very peculiar way.

Religion is nothing new to the Indian. He has always had religion but not in the knowledge of Christ. Some of the people still worship in the Indian Feather religion and others in the traditional Indian ceremonies practiced in the "Long House." The Presbyterians have been on the reservation from the turn of the century. They have made good progress, but at the present time they are losing out. Just this year, they closed their mission in the north end of the reservation. They have a church here with the pastor preaching part time at the closed mission and carrying on his work here too. The Catholics have been here since 1952 and are making inroads; they are trying to get land to build a new church building. The Full Gospel church has been here just a few years, and they too, are gaining in membership. The old Indian Shaker religion is an established part of the lives of many of the people. It is a mixture of tribal customs and traditions with Catholicism. The name comes from the shaking of bells used in the ceremonies which consist of dancing and chanting. It had Indian beginnings, an element that is appealing to the Indian, it is not a "white man's religion."

The time is ripe to reach these people for Christ. They are in a stage of transition. The white man's language, customs and religion is fast becoming a way of life for them. The youth no longer have an interest in the tribal traditions and customs. The handicraft of their forefathers is dying with the coming of education, money and the opportunity to travel. Home life is no longer the bond that ties them together into bands and tribes. The pressure to live as the neighbors live, has broken down the barriers of centuries past with the white man. Modern conveniences, new homes, television, telephone, the automobile, are fast coming to be the challenge set before a homemaker. If we as Baptists intend to make a mark for the Lord, we must do more than we are doing to help the American Indian. They are hungry for the bread of life. Naturally, many of them do not know what they are searching for, but the very evidence of the turmoil can be seen in their lives. I suppose there has never been a time when drink has been a greater problem. From this inner conflict their lives have bounced off the rocks of sin and spilled into spiritual canyons too deep for them to realize Who they need to help them.

Few of our people have any real material need. Our mission has the same needs as many of our other churches: equipment, educational materials, books, paper, etc. The most important need is your support in prayer. Naturally you will support the Cooperative Program and the Annie Armstrong offering and will not forget foreign missions. But prayer is our need. Pray that our people will see their real need—Christ, not just a religion; regeneration, not just reformation; transformation, not just "relocation." Multiply the need of our people by 523,000 other Indians in the United States and we begin to see the challenge of the "first Americans."

Allen Elston
Warm Springs Indian Reservation, Washington



Southern Baptists expand into 50 states

(Continued from page 7)

Cash asserts that Southern Baptists do not invade areas adequately served by Baptist churches—but there is a good deal of disagreement about what constitutes adequate service.

One young Baptist mission worker wrote from a New England city that he had been met coolly by a Baptist minister who said the community was already "over-churched." "It may have been over-churched, but it was definitely under-preached," said the young worker.

What might be interpreted as adequate churching by some other denomination might be construed as wide-open, ripe-for-settling territory by zealous Southern Baptists.

"We are not in competition with other Baptist groups or other religious bodies," said Cash. "We simply make it possible for those who wish to form a church to do so. We do not encourage settlement of churches in areas already served, but keep in mind that we reserve the right to make a decision on the basis of what we feel the need is, and the ability of the group there to meet that need. We make a survey and if we feel the need is there, as soon as we establish a beachhead, we encourage the local group to establish a mission."

We might go into a community of 15,000 or 20,000 and find only one Protestant church. In such cases, we sometimes find sufficient interest to support two or three churches.

"Out in the Mid-West, you can drive for miles and never see a church in open country, and only a rare one in the villages. Many of these places certainly need churches," he said.

Such being the case, the infatigable Cash, despite two heart attacks in recent years, packs his bags and hits the road on four scheduled swings around the country a year. In between he visits any small group that shows the slightest inclination toward forming a church.

Owing to past successes, it is doubtful that Southern Baptists ever will affiliate with the National Council of Churches because they don't want to be hamstrung by the comity agreement, and it's interesting to note that neither of the nation's three fastest growing denominations . . . Southern Baptist, Catholic, Lutheran Missouri Synod . . . are thus affiliated.

Most Southern Baptists feel that despite their already enormous gains in the last two decades, there is still plenty of room for growth. As one prominent Southern Baptist told me there may be plenty of churches, but there will not be enough churches until every community able to support one church has a Southern Baptist church.

Chinese in the Mississippi Delta

In the October issue, "Chinese in the Mississippi Delta," R. A. Evans was incorrectly credited as starting the Chinese work in Cleveland. This should have been Ira D. Eavenson.



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THE RURAL MINISTRY diagnosis and prescription

A country doctor points out some problems and
suggests some solutions for the rural church.

by Bill Hagood, M.D.
Baptist layman of Clover, Virginia

THERE are two things over which geography should have no influence—good medicine and good religion. The application and adaptation may vary in different localities, but everyone should enjoy quality medicine and quality religion.

In the 1949 edition of the *Virginia Baptist Annual*, the Commission on the Rural Church opens its report with this statement: "The greatest problem of the rural church is the conversion of the rural mind."

The prevalence of adversity in a rural community is exceeded only by the persistence of a God-driven man who recognizes the opportunities.

You have to be outstanding to be a rural minister. Your congregation is essentially the same 52 Sundays a year; therefore, you have to be more careful in your planning. You are preaching to that portion of the Southern Baptist Convention that has produced 75 per cent of the pastors. You live, love, play, work, suffer, thrive, and rejoice at close range with your congregation. In order to do that successfully, you have to be good.

In the rural churches there are fewer leaders. The same people are used over and over again. The rural areas are losing their youth to the city. The rural areas have a higher unevangelized rate. The rural minister moves more often. Young ministers frequently use the rural church as a training place, a sort of internship before moving to the city.

The rural ministry is a depth ministry. The membership doesn't turn over as fast nor does it grow as rapidly as the urban church. Frequently the minister's salary is low, and finances are a problem. The problem of distance for both pastor and people is frequently formidable. Sometimes rural people are reluctant to accept new ideas and launch out into new things.

Over a period of nine years one rural

church evolved from a field of five to a full time program. The budget grew from less than \$5,000.00 to \$18,000.00. A Training Union was installed and developed. A choir was organized; and the rotating system of deacons was adopted. The unified budget was accepted. The pastor's salary is now more than the budget formerly was. The church now has a \$78,000.00 educational building.

These things were accomplished only after there was an understanding in the congregation of what was to be done, why it was necessary, who was involved, how it would be done, when it would be done. When these questions were answered and the majority of the church understood, they went along. The job was ultimately done.

Teaching and understanding will develop leadership in the rural church. Twenty pastors on the Virginia Baptist General Board were asked to list in order of importance the two most perplexing problems in their churches. By far the most prevalent problem was lack of lay leadership. This problem was followed by other problems that are directly related to it, lack of stewardship and lack of evangelism.

Joseph Addison, in *The Guardian: Letter of Alexander to Aristotle*, said: "Knowledge is, indeed, that which, next to virtue, truly and essentially raises one man above another."

The child in Sunday school is a potential church leader. Teach him the Bible stories. Make them so vivid that he can, years later when he has reached the point of making character-forming decisions in his life, recall the details of the story of David and Bathsheba or the "Sermon on the Mount" with equal accuracy as he can recall the details of the "Three Bears" or "Little Red Riding Hood."

Teaching church leadership is pointing out responsibility. Heading this list

HOME MISSIONS

HOME MISSIONS LEADERSHIP EDITION

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NOVEMBER, 1961

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Ackiss, HMB Chaplaincy Staff, Dies of Leukemia

Death claimed the second staff member of the Chaplaincy Division of the Home Mission Board in less than six weeks when E. L. Ackiss of Atlanta succumbed suddenly to leukemia.

Ackiss died September 17, the day after his seventy-fourth birthday. He had entered the hospital only ten days before for a check-up. The Friday before his birthday, Ackiss had sent candy and cookies to the staff of the mission board as his gift to them.

James C. Peck, a co-worker of Ackiss', was killed in an automobile accident August 12; and the former director of the division, Alfred Carpenter, had been seriously ill following a gall bladder operation.

Chaplain Ackiss was indeed a man of God and one of the most effective military chaplains during his 33 years with the Navy," said George Cummins of Atlanta, director of the Chaplaincy Division.

"His service with us as secretary of ministries to military personnel for the past eight years has been one of outstanding achievement. His concern was that the local church minister to the military personnel and their families through definite contact with these church members wherever they may be found around the world. This man was a world missionary," he added.

16-A

As the Chinese philosopher was asked what was the greatest joy he had found in life. "A child," he said, "going down the road singing, after asking me the way."

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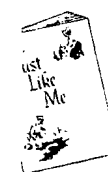
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He is expected to come December 1, succeeding Darryl F. Stowe, whose resignation took effect in October. Walker has been area missionary for the Ohio convention serving western New York state.

The call came from the convention's executive board. The board also adopted a proposed 1962 convention budget, subject to approval by the convention of \$455,015.00.

Anticipated Cooperative Program receipts from the cooperating churches are \$292,752.00. The Ohio convention will forward 25 per cent to the SBC for national and worldwide work. Last year, the SBC share was only 23 per cent; another increase is expected next year.

The executive board plans to make the state paper, *Ohio Baptist Messenger*, a weekly newspaper sometime in 1962 if income makes the increased frequency possible. The paper now comes out twice a month.

A board survey committee has recommended that state Woman's Missionary Union become a department of the convention. It presently is an auxiliary. (BP)

\$1.8 Million More Available for Loans

The Home Mission Board got permission to borrow \$1.8 million more for its church extension loan fund.

The action of the Executive Committee of the Convention, required under Convention fiscal policy, was considered an important boost to the Convention's goal of establishing 30,000 new churches and missions.

The assistant executive secretary of the mission board, G. Frank Garrison of Atlanta, indicated 127 churches have requests in for about \$1.8 million.

The Home Mission Board will reloan the money to these churches, most of them in pioneer areas of

Southern Baptist growth. Most of these churches do not have credit ratings on which they can secure money through normal commercial channels.

That present requests total \$1.8 million and the amount of authorized borrowing is the same is simply coincidence, according to Garrison. The Board decided several weeks ago the amount it would ask to borrow.

The Board's funds will be borrowed from Atlanta banks, under certain conditions agreed upon in the Executive Committee's action.

The sum will be repaid in yearly amounts of \$200,000.00 through December 31, 1971.

The Loans Divisions aids churches in several ways—buying sites for new buildings, buying church-issued bonds to give them needed cash for construction, and furnishing direct loans. (BP)

Ramsey Named Texas Evangelism Associate

A Georgia pastor has been named associate director of the division of evangelism for the Baptist General Convention of Texas.

Brooks Ramsey, pastor of the 3,000-member First Baptist Church of Albany, Georgia, will become associate director of the Texas evangelism division November 1.

Ramsey succeeds C. B. Jackson who is retiring from the convention's evangelism staff after more than 15 years service. Jackson will be honored during the Baptist General Convention of Texas meeting in Austin November 7-9.

Ramsey, 39, served as director of the Billy Graham Crusade in Houston in 1952.

A graduate of Southwestern Seminary in Fort Worth, Ramsey taught in the seminary's preaching department while doing graduate work. He

church as a training place, a sort of internship before moving to the city.

The rural ministry is a depth ministry. The membership doesn't turn over as fast nor does it grow as rapidly as the urban church. Frequently the minister's salary is low, and finances are a problem. The problem of distance for both pastor and people is frequently formidable. Sometimes rural people are reluctant to accept new ideas and launch out into new things.

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had received a bachelor degree from Union University, Jackson, Tennessee, and a master's degree from Baylor University, Waco, Texas.

He is the former pastor of Curtis Baptist Church in Augusta, Georgia, and was previously pastor of the First Baptist Church, Galena Park, Texas, and Ridglea Baptist Church, Fort Worth. (BP)

Three Churches Started Near Harrisburg, Pa.

Southern Baptists have organized three churches in the Harrisburg area, bringing to four their number of churches near the Pennsylvania capital.

The three new churches are Emmanuel, at Elizabethtown; Carlisle, at Carlisle, and Count y and Town, at Camp Hill.

Valley Baptist Church, Middletown, Maryland, sponsored the Elizabethtown.

Wife of Evangelism Associate Dies

Mrs. Vernon Yearby, 48, wife of an associate in the Evangelism Division of the Home Mission Board, died in Baylor Hospital in Dallas October 5. She was the former Iris Branyon.

Mrs. Yearby, who had been ill four and one-half years, is survived by her husband and two daughters, Mrs. Larry Shaver of Long Beach, California, and Mrs. Richard Ballard of Beaumont, Texas.

Her husband pastored churches in Penwell, Van Horn, Fort Hancock, Clint, Eagle Lake, and Midland, Texas. Before becoming associate in the Dallas-based Evangelism Division in 1958, he was state secretary of evangelism for the Alabama Baptist Convention.

town and Camp Hill missions before they became churches. Oak View Baptist Church, Spring Grove, Pennsylvania, sponsored Carlisle as a mission.

Country and Town Baptist Church had the largest charter membership. Emmanuel had 35 charter members and Carlisle, 34.

Work in this area of Pennsylvania is affiliated with the Baptist Convention of Maryland.

'62 Armstrong Offering Goal Boosted \$50,000

The goal for the 1962 Annie Armstrong Offering for Home Missions has been increased \$50,000.00. The revised goal is \$2,910,000.00 up about 14 per cent over 1961 anticipated offering receipts.

"When we figured the goal earlier, we based it on the receipts of the 1961 offering through September 5," Miss Alma Hunt of Birmingham, executive secretary of Woman's Missionary Union, said.

"Later, we realized we hadn't taken into account the money that would come in until December 31 when the books are closed. So we added the amount received September through December last year."

The Annie Armstrong Offering, promoted by Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, is used by the Home Mission Board for work in the United States, Cuba, Panama and Canal Zone.

Negro Churches in South Join American Baptists

Letters welcoming three Negro Baptist churches into membership in the American Baptist Convention were sent recently to the pastor of each church by Edwin H. Tuller, general secretary of the convention.

The churches which applied for and received membership in the con-

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vention are: New Hope Baptist Church, Dallas, Texas, with 472 members, H. Rhett James, pastor; Ebenezer Baptist Church, Richmond, Virginia, with 1,200 members, David T. Shannon, pastor; and New Shiloh Baptist Church, Baltimore, Maryland, with 1,400 members, J. Timothy Boddie, pastor. Doctor Boddie is a brother of Charles E. Boddie, an associate secretary in public relations of the American Baptist Foreign Mission Societies.

In his letter, Dr. Tuller indicated that the American Baptist Home Mission Societies would continue to be the channel through which the incoming churches would be served by American Baptists, since each is located outside the geographical areas where the denomination has state-convention offices. The Home Societies will assist them in any matter of convention relationship that might exist in the same way that state conventions act as channels for the churches within their geographical areas.

(Reprinted from *Missions*)

Christian Social Work Makes Life 'Abundant'

You can't separate human needs and the ministry of religion. "Social work must be a concern of Christian churches."

These comments were voiced in Nashville by Miss Margaret Leverett, assistant professor of social work at New Orleans seminary.

But she also said, "I am a social worker but I am Christian first. In social work you can not leave out the spiritual aspect. You must give them (those you counsel) a foundation on which to build."

She defended Christian social work against Baptist and other critics who say, "Oh yes, you're talking about the social gospel. All you want to do is to clothe and to feed people, period."

"Social work agencies do not fight

against the church, but supplement it," Miss Leverett added.

She agreed with this statement: "Social work needs religion's insight into the worth of the individual and the high goals of life. Religion needs the skills and the tested techniques of social work."

She defined the difference between social work and Christian social work in these words: "Social work is life. Christian social work is life more abundantly."

Miss Leverett, a former Baptist Good Will Center worker in Fort Worth and Oklahoma City, spoke to a seminar group during the annual Southern Baptist Counseling and Guidance Conference in Nashville.

Literacy Specialist Returns to Nashville

Miss Anne Grove, literacy worker for the Home Mission Board, has returned to her home in Nashville, Tennessee following termination of a pilot project in literacy missions.

Working in the Associational Missions Department, Miss Grove had established pilot projects throughout the southern Appalachian mountains of Kentucky, Virginia, South Carolina, North Carolina, Tennessee, and Georgia. Other projects were developed in Florida, Louisiana, and Mississippi.

The projects, according to Miss Grove, were undertaken as an experimental effort to determine whether Baptists in local churches could and would use literacy methods as a tool of Christian witnessing.

Wendell Belew of Atlanta, secretary of the Associational Missions Department, said the findings of these studies will be used for the projection of literacy missions in the future.

"We are continuing to work in the field of literacy missions," he said, "and we will continue to lend such assistance as we can to all interested groups."

16-D

interior ministry is a depth ministry. The rural ministry is a depth ministry.

The membership doesn't turn over as fast nor does it grow as rapidly as the urban church. Frequently the minister's salary is low, and finances are a problem. The problem of distance for both pastor and people is frequently formidable. Sometimes rural people are reluctant to accept new ideas and launch out into new things.

Over a period of nine years one rural

interior ministry is a depth ministry. The rural ministry is a depth ministry. The membership doesn't turn over as fast nor does it grow as rapidly as the urban church. Frequently the minister's salary is low, and finances are a problem. The problem of distance for both pastor and people is frequently formidable. Sometimes rural people are reluctant to accept new ideas and launch out into new things.

Teaching church leadership is pointing out responsibility. Heading this list

HOME MISSIONS

Membership Decline Predicted for Lutherans

A decline since 1945 in urban membership of the United Lutheran Church in America, one of the most urbanized of American denominations, has led to a prediction that the church's total membership will soon begin to decrease. In a report on urban church problems, Carroll L. Charles, denominational secretary of urban church planning, cited membership losses since 1945 of 16.6 per cent in New York city, 27.8 per cent in Chicago and St. Louis, 26.7 per cent in Louisville and 37.2 per cent in San Francisco. The denomination's 98 congregations in New York city have a membership of 65,993, 11,800 less than in 1945. According to a National Lutheran Council survey, 80 per cent of the denomination's membership strength is in urban areas. A denominational study reported that 45 per cent of the church's membership and 50 per cent of its benevolent giving are concentrated in cities of over 25,000 population.

Mr. Carroll reported that the rate of decline has increased in the last five years—even in cities where the church has traditionally grown—and

may be expected to be proportionally greater in the next five years. He attributes much of the decline to a lack of mission on the church's part and overemphasis on the social sciences in church life, both of which, he said, make the church as a social institution "dramatically threatened by the dynamics of the city." Mr. Carroll predicted that if the urban church does not make itself a community of believers first and a social institution second, national membership will decline.

—*Christian Century*

Ohio Baptists Form New Association

Northeast Ohio Southern Baptists have formally divided the old Cuyahoga Baptist Association into two new groups.

The action was taken at the annual session of the Cuyahoga Baptist Association, meeting in the Lorain Baptist Church, Lorain, Ohio.

The former eastern division of the Cuyahoga group will retain the Cuyahoga Baptist Association name and represent 20 churches and missions in Cleveland, Bay Village, Brook Park, Parma, Geneva, Ashtabula, Boardman, Willoughby, Bedford

BOOK REVIEW—*What We Must Know About Communism*, Harry and Bonaro Overstreet, W. W. Norton & Co., 1958 310 Pp., \$3.95 (Pocket Book edition, #7000 at \$1.50). "The most mature, perceptive, clearheaded, radiantly illuminating work on this subject I can imagine," Drummond, *N. Y. Herald Tribune*. To this comment I agree. It deals with more than what we must know about communism. It deals with what we must do about communism in our minds, in our nation and in our world.

A strange new force has entered our world, the strangest and most enigmatic in all history. How has this amazing development happened? What is its character? Its intentions? How does it harass our country? And, what are the stakes? Where is it headed?

In language that is easy to comprehend the authors explain how communism works in Russia, the U. S. and other parts of the world. They tell what the true aims of the Soviet are and how the communists are trying to accomplish these objectives. A book worthy of your reading and sharing with others.—*Chaplain's Bulletin*.

16-E

As the Chinese philosopher was asked what was the greatest joy he had found in life. "A child," he said, "going down the road singing, after asking me the way."

The rural church is frequently a hub around which the functions of a community revolve. By developing the church and leadership, the rural ministry will become even more important in the community. And, you will find that the rural church will sing, having been given the pitch.

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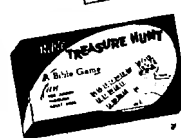
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16-H

church as a training place, a suit in
internship before moving to the city.

The rural ministry is a depth ministry. The membership doesn't turn over as fast nor does it grow as rapidly as the urban church. Frequently the minister's salary is low, and finances are a problem. The problem of distance for both pastor and people is frequently formidable. Sometimes rural people are reluctant to accept new ideas and launch out into new things.

Over a period of nine years one rural

the church in primary school is a potential church leader. Teach him the Bible stories. Make them so vivid that he can, years later when he has reached the point of making character-forming decisions in his life, recall the details of the story of David and Bathsheba or the "Sermon on the Mount" with equal accuracy as he can recall the details of the "Three Bears" or "Little Red Riding Hood."

Teaching church leadership is pointing out responsibility. Heading this list

of responsibilities is stewardship. When you tithe on your gross income and put in a love gift, you know what's going on in your church. Your interest is up; things begin to happen; but the best things happen to the tither.

In Virginia last year, the total gifts for all purposes were six times what they were at the close of World War II. Yet during this time the percentage of this total given through the Cooperative Program has steadily declined until today it is barely half of what it was 25 years ago.

It is true that there is less money in the rural areas than there is in urban areas; however, the pride of man is certainly no less in the country. Therefore, it may be wise to recall something that Ben Franklin said in his autobiography: "A man is sometimes more generous when he has but little money than when he has plenty, perhaps through fear of being thought to have little."

The final and ultimate goal of all Baptist churches is evangelism. It is true that you baptize one for the rural area and one for the city. But, it is most important that we send to the urban areas people that have been well-grounded in religious principles. It is obvious that the rural areas have been giving many things to the urban areas since the first city was incorporated—food, building materials, minerals, fuel as well as talent. Let us consider sending them the best trained church leaders.

The Church Development Guide, a ministry of the Associational Missions Department of the Home Mission Board, is a good plan for developing the rural church. Get it to the people. Develop an associational team that will train other teams in the association. Break it down so that one team will go before no more than three churches with the Guide. Then every church will be given the story firsthand, so to speak. Then there will not be any guess-work about voting when the time comes to decide upon entering the program. The people will know what they are voting on.

As old Chinese philosopher was asked what was the greatest joy he had found in life. "A child," he said, "going down the road singing, after asking me the way."

The rural church is frequently a hub around which the functions of a community revolve. By developing the church and leadership, the rural ministry will become even more important in the community. And, you will find that the rural church will sing, having been given the pitch.



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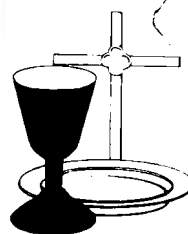
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Q. What is a sacrament, according to the teaching of Rome?

A. "A sacrament is an outward sign instituted by Christ to give grace."

Q. How many sacraments does the church of Rome have?

A. "Seven: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony." (A Catechism of Christian Doctrine, p. 27).

Q. How many ordinances were appointed by Christ?

A. Two: baptism and the Lord's Supper.

Q. What is meant by an ordinance?

A. "By an ordinance is meant here a practice instituted by Christ and to be held in perpetuity by the churches that bear his name." (Polity and Practice in Baptist Churches, p. 116).

Q. What does the Church of Rome affirm in regard to the number and efficacy of the sacraments?

A. The Creed of Pope Pius IV, declares "That there are truly and properly seven sacraments of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, and that they confer grace."

Q. What changes has Rome made in regard to baptism and the Lord's Supper?

A. She has altered both their form and character, declaring baptism to be essential to salvation, and making the Lord's Supper a sacrifice as well as a sacrament.

Q. What are Rome's great requisites to the perfecting of a sacrament?

A. The Council of Florence specified three:—"The matter" of the sacrament, "the form" of it, and "the person and intention" of the administrator. These requisites being present, Rome affirms that the sacrament confers grace.

the sacraments

A former priest presents questions and answers on the nature of sacraments in the Roman Catholic Church and how they compare with scriptural teachings.

Q. What is Rome's teaching in regard to the inherent efficacy or virtue of her sacraments?

A. The Council of Trent decreed that "Whosoever shall affirm that grace is not conferred by the sacraments of the new law by virtue of the act performed (ex opere operato), but that faith in the divine promise is all that is necessary to obtain grace, let him be anathema." By the phrase ex opere operato is meant "by the operation of the sacrament alone," as contrasted from ex opere operantis, which is intended to signify an act of faith on the part of the receiver.

Q. Is Rome's theory supported by scripture?

A. No. It ignores altogether the need of the Holy Spirit, and it overlooks the fact that the word of God, the sword of the spirit, is the primary instrument of grace. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Peter, 1:23).

Q. When were the seven sacraments first decreed in the church of Rome?

A. Not until 1442, when the number was promulgated by a synodal letter from Pope Eugenius IV to the Armenians. Prior to that time all the seven were observed in the Roman church, but there was much dispute as to their number and order; only in 1439 was the matter authoritatively settled by the Council of Florence. (Elliott's Delineation, p. 91).

Q. What distinction did this papal letter make between three of the sacraments and the other four?

A. It affirmed that "baptism, confirmation, and holy orders impress indelibly a character on the soul, i.e., a certain spiritual sign distinguishing the receiver from others; hence they are not repeated on the same person."

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the sacraments Continued

Q. What peculiar views does the church of Rome hold as to the comparative excellence or virtues of the several sacraments?

A. The Council of Trent declared "that the sacraments are not equal"—in condemnation of the opinion of Luther that "one sacrament is not more excellent than another, since they all consist in the word of God." (Council of Trent; Sess. VII., Canon 3, De Sac.) "It also declared the superexcellence and necessity of certain of them, declaring that baptism is necessary to salvation for all. Penance or (confession) for those who have sinned after baptism." (Liguori on Council of Trent, pp. 127, 128).

Q. Has the Roman Catholic church the right designate ordinances or sacraments without express authority from God?

A. No: this right is reserved to Christ, the church's head and Lord. "Whatsoever thing I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12:32). "Teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:20). "But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

BAPTIST CHAPLAIN Homer E. Keen, Jr., administers the ordinance of baptism to a recruit at Parris Island, South Carolina. Baptists believe that baptism is a practice instituted by Christ to be administered only to believers, in no way suggesting any saving powers.

(U. S. Marine Corp. Photo)



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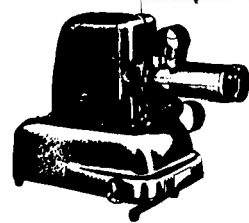
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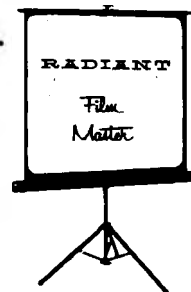
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BROADCASTING SERMONS in Spanish has been an effective part of Mike Lopez's ministry.

MISSIONARY MIKE

by Jacqueline Durham
Atlanta, Georgia

UNKNOWNLY, Miguel A. (Mike) Lopez helped begin work among the Spanish speaking people in Santa Fe, New Mexico—the very work he would go back to lead almost 10 years later.

Mike's ministry was not to know the success of numbers, but his preaching would span three states by radio, and he would multiply his effectiveness by enlisting and ordaining 15 young men to the ministry, including a son.

Born in Terreon, Coahuila, Mexico, Mike spent most of his first 23 years in Topeka, Kansas. He had been in the grocery business, worked as a salesman, and was serving as clerk with the railroad in Topeka when he suddenly collapsed.

"He went to Albuquerque to die," said Mrs. Lopez. Death didn't come, but Mike spent 18 months in the hospital. Once out, he finished high school and began study at the University of New Mexico. To support his family, he got a job as janitor for the First Baptist Church in Albuquerque.

In his janitor's uniform, at 30 years of age, Mike joined that church. He soon decided that God wanted him to preach.

It was the summer of 1939 that Pauline Cammack asked newly-converted Mike to preach for a revival and hold a vacation Bible school in Santa Fe. Having heard of Mike's conversion and call to preach in Albuquerque,

Miss Cammack, missionary to the Indians, took this as the answer to the need for a witness among the Spanish people in Santa Fe.

Mike agreed, and a garage was rented on Lopez Street. The response was good and became the nucleus for future work. Others were to continue the mission while Mike went back to school.

In Albuquerque he received his degree from the University of New Mexico. He served as interim pastor for the Spanish church in the city, did mission work at Alameda, New Mexico, and served three summers in mission Bible school work.

Then he went to Southwestern Baptist Theological Seminary in Fort Worth, Texas. While working for bachelor of divinity and master of religious education degrees, he was pastor of Calvary Baptist Church that served Mexicans in the city.

This was Mike's first service under the Home Mission Board, and though the man has changed locations, the appointment by the Board has lasted 17 years.

Meanwhile, the seed Mike planted at Santa Fe in 1939 was watered and grew.

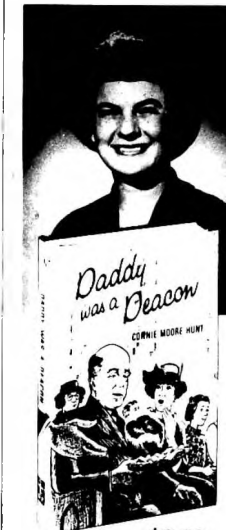
Pauline Cammack and Doris Christensen continued the work among the Spanish speaking with the help and conversion and call to preach in Albuquerque.

(Continued on page 30)

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how to wake up a congregation

by Harold L. Winking
Lyndon, Kentucky

THE PASTOR of Bethel Baptist Chapel, a downtown mission center in Louisville, Kentucky, became sick late one Saturday afternoon. As the word was spread around the church community many people assumed that there

A Louisville pastor, alarmed at his congregation's dependence on him, found several ways to promote lay-leadership and responsibility.

would be no worship services the next day.

Alarmed over this extreme dependence upon him, the pastor set out to help his people become more responsible for the Chapel ministry. He faced a difficult task for he knew that his people were conditioned by their environment to become dependent upon persons with authority.

A check of the Chapel roll revealed the names of over 100 persons of a total membership of only 250, who were unknown to present members. Regular worshipers had little idea who was a member and who was not. A membership roll was mimeographed and given to each member. Unknown members were then removed from the roll. Definite steps were taken to reach known members who had become inactive.

It was repeatedly made clear that members of the Chapel were expected to be active. One lady from the community was overheard to say, "You better think twice about moving your membership to the Chapel. If you don't work you'll get churched!"

Having the church roll in order, every effort is made to keep it that way. A Church Members Handbook, approved by the congregation and mimeographed in pamphlet form is distributed to all members and other interested persons. It contains the Constitution, By-Laws, Confession of Faith, and a careful statement of what is expected of each Chapel member.

The Chapel Constitution provides that each candidate for baptism be required before baptism to counsel with the pastor, study the Church Members Handbook, and pray carefully about the decision to become a Christian and church-member. During the baptism service the sermon stresses both the meaning of baptism and the responsibilities of being a Christian. After the sermon and before the baptism, the candidates are asked if they still wish to become members. If they do, the congregation votes on them at that time. Then they are baptized.

One 19 year old girl was deeply impressed with her responsibilities as a church-member through this approach to baptism. She exclaimed radiantly as

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HOME MISSIONS

she left the service, "This is the most important day of my life!"

Baptists believe in congregational control of the local church. In a downtown mission center there must necessarily be some other controls but if the people are to become responsible for the work, most of the authority must rest with them.

To practice this principle the people vote carefully about the call of new staff members, the budget, the receiving of new members, and all other decisions affecting the congregation. Careful explanations of all procedures are always made so that the people can vote intelligently. Since the congregation is small it is easy to have open discussion on every issue. There are no committee reports or pastor's recommendations approved in a "rubber stamp" manner.

The congregation was put to the test on one occasion when an elderly crippled man who was loved by all requested to become a member of the Chapel by letter from a church of another denomination. The pastor explained to him privately that Baptist churches did not usually receive members that way. The man's wife was a member of the Chapel, and she moved that her husband be received by letter. The issue was opened for discussion. The people wanted this man as a member with them. Slowly they began to see the issues involved. The motion was tabled for a week, and during this interval there was much study of the meaning of baptism.

The next week the Chapel expressed its desire to receive its Christian friend as a member but also voted that he must come by baptism. The people learned a great deal about the meaning of baptism during this experience, and they were also confirmed in their sense of responsibility for the affairs of the Chapel.

Gradually the people have learned that Chapel membership is a commitment to the cause of Christ—to discipleship. Chapel activities have been re-designed to help the people express their discipleship in specific ways.

The missionary activities, WMU, GA, Brotherhood, and RA, were all moved to Wednesday night and with the Prayer Meeting these activities became known as Discipleship Night.

A teacher training class was developed to train community people for leadership. All teachers were required to be members of the Chapel. A church-wide visitation program was initiated and an Evangelistic Visitation Revival was held. Gradually the members have begun to take pride in their responsibility for this work.

At times this congregation has solved very difficult problems in a responsible way. On one occasion an elderly gentleman was in conflict with another family in the Chapel. The pastor spent many hours trying to reconcile them without success. Finally the elderly man requested permission to bring the matter before the church. He was granted his privilege.

During a prayer meeting he pointedly claimed that he was not appreciated by the church and that this one family had

upset him considerably. When he finished, one by one the other members stood up to speak to him and to the family with which he was in conflict. They gently but firmly declared that he should re-examine his own actions and attitudes. They promised to be more expressive of their affection for him. They sought to assist in the reconciliation and a breach was healed.

The congregation, now trained and responsible, was able to do a Christian task which the pastor had been unable to do.

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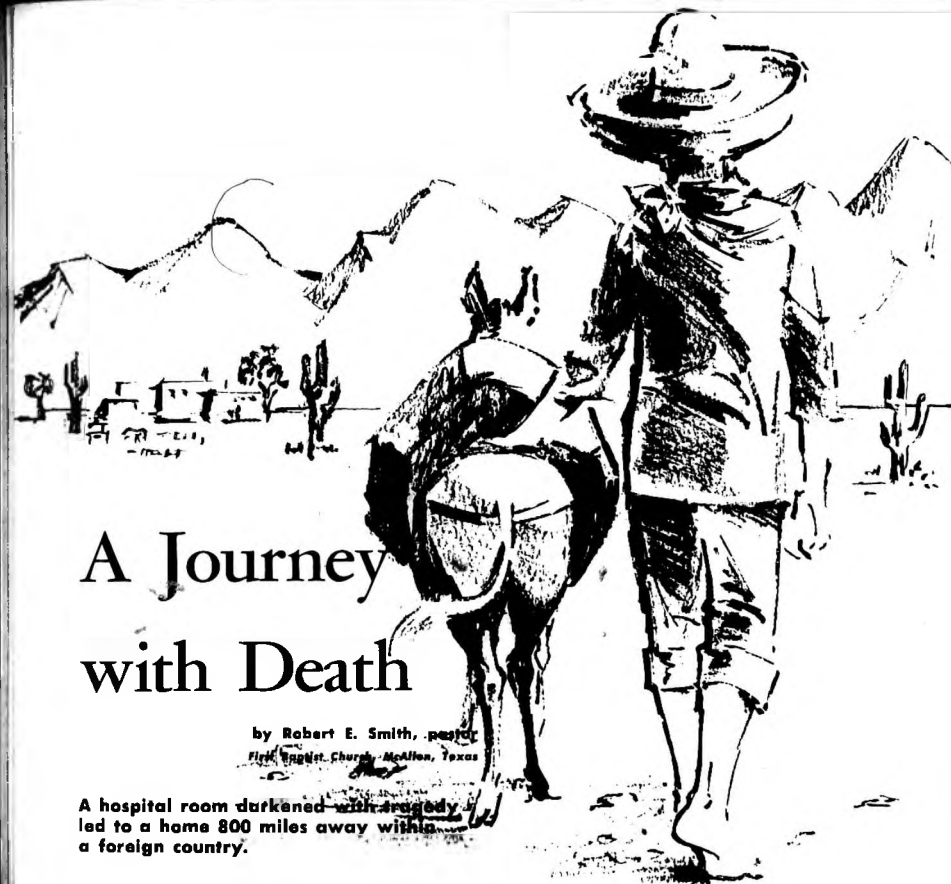
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A Journey with Death

by Robert E. Smith, pastor
First Baptist Church, McAllen, Texas

A hospital room darkened with tragedy led to a home 800 miles away within a foreign country.

I BEGAN to make my plans to go by car to the city of Toluca, Mexico. George Lewis of the Valley Baptist Academy had agreed to accompany me. As we left the port of entry at Reynosa and started south, George and I began to realize more and more the difficulty of our mission. We arrived in Toluca, a city of 65,000 people, located at an altitude of 8176 feet beneath the peak of a snow-capped mountain. We had an address we could not find because the streets had been renamed.

Our journey had begun on the previous Sunday afternoon when a car rolled down a floodway levee. Killed in the accident was 23-year-old Jose Flores, student of the Valley Baptist Academy in Harlingen, Texas, and pastor of the Balboa Mission of the First Baptist Church in McAllen, Texas.

News of the accident reached my office shortly after 4:30 p.m., and when I arrived at the emergency room at Municipal Hospital I found two of our best doctors giving their medical skill in an effort to hold back the constant flow of

blood from his body. Fourteen pints of blood plus major surgery and the constant vigil of the surgeon were part of the efforts directed at restoring a broken body.

At 9:30 p.m., following evening services, I waited in the hall at the hospital and was soon to have the surgeon tell me, "He is dead. We did all we knew to do."

I have watched death work before. I had sought to help others whose loved ones had just died, but this was to be very different. This young man had no relatives near, nor even in the United States. His parents lived nearly 800 miles south of the Mexican border.

As I stood in the room, the five years that I had known Joe Flores swept before my eyes. Just a brief time before, I had found Joe through the efforts of Daniel Sanchez, then pastor of one of our other missions. Together we made it possible for him to come to the United States on a student visa so that he could attend the Valley Baptist Academy in

Harlingen. His quick mind gave him an almost immediate grasp of the English language. Through these years we had sought to train him, along with his professors at school, to use his mind to the fullest for God. Now at the age of 23 his ministry had ended on earth.

His achievements came before me. Such a brief period of time and yet so much accomplished. A foreign language had been grasped, an identification with Baptist people and their work had been accomplished, and the complete realization of the goal in life to which God had called him had been achieved—to be the pastor of a group of God's people.

The school was notified of his death. We found in his records the name of his father, Aurelio Flores Mendoza, Acamboro, Cuernavaca, Mexico. After literally hours of effort, we were unable to make telephone contact with this city. Finally after midnight, we decided to wait until the next morning to try again through the kindness of our local deputy sheriff. His efforts and telephone contacts met with success. He explained to the father concerning the death of his son and the time he could expect his body to arrive in Toluca, Mexico.

As we now waited at the railway station in Toluca, we approached two men whom we believed to be those who had come to claim Joe's body.

After introducing ourselves, we were taken to the home where Joe's father was waiting with two of the deacons from the Baptist church of Acamboro. In the quietness of the humble home, deep in Mexico, God gave to George and me one of the greatest moments of our lives. We sought to explain to them what had happened and why we had come.

Then as I looked across from me, sitting in a straight chair, I saw a man of apparent means. This man was the employer of Joe's father who had come to be with his employee during this time of sorrow. I watched his eyes fill with tears as George told of our mission.

When it was finished this man made this statement, "This thing I am seeing here today is a source of great wonder to me. That a church from so far away should be so considerate it would go to the trouble and expense of sending Joe's body back home—is a fine thing, but for the church to send its pastor to accompany the body until it is turned over to the father is worthy of admiration. Most of you know that I am not a member of the Baptist faith, but this act convinces me the Baptist people will do what my church would

never do. I am going to speak in favor of Baptists for the rest of my life."

The Holy Spirit was already beginning to work a work that would bear fruit for years to come in the death of Joe Flores.

Our Thursday night visit went on into hours. The faith of Joe's father was most outstanding. He said, "In the name of the whole family I want to express our most heart-felt gratitude that you have done this fine deed for us in bringing my son's body back to his family. God surely must have some

purpose in bringing you here and under these circumstances. I am sure he will work this out for his glory."

The local pastor of Templo Bautista in Toluca was present with us. He added, "We too are moved by the Christian sympathy and understanding demonstrated by your bringing Joe's body back to us. It has strengthened our realization that there are those who know and serve our Lord in the places we do not know."

In this circle laymen listened. One (Continued on page 29)

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A Journey with Death Continued

made this declaration, "This gesture of brotherly love is a mark of our common Christian faith. We wish we could find some way to show our appreciation for what you have done. Please convey our Christian greetings to our sister church from which you came. Pray for us as we shall now know to pray for you."

The next day was to find us busy in legal matters because we had not been given the proper papers. It necessitated many visits with the funeral director to different offices in the state capitol building in Toluca. It first looked like an impossibility. Then at each desk we were able to share our personal testimony and mission with brilliant men, who perhaps knew of no personal faith in Christ. George, with his perfect Spanish, convinced each man with whom we talked that our mission was one of mercy and of help.

Every concession possible was made for us, and every act of kindness was shown. The pastor of the local church, laboring under tremendous difficulty,

was gracious in making plans for the funeral service. He received permission from the authorities of the city for the funeral to be held early so George and I could be present. He had no way to contact his members, so we shared the afternoon in church visitation throughout the large city of Toluca.

On Friday afternoon about 50 people gathered together. Never have I felt the power of God more strongly than in this moment. Never have I seen people face death with a more triumphant and evident faith. Following a presentation of the promises of God, the pastor did a most unusual thing. He asked the father to come and to stand by the casket of his son and bring his testimony.

I saw a man, a man strong in faith, as he struggled not for words to speak, but for control to speak them. He declared once again his faith in God and his firm belief that God would work this out for his glory. The congregation sang. The congregation quoted scriptures together. The closing mo-

ments were spent in "sentence" prayers. I heard them pray—not understanding all they said but feeling within my soul the prayers. Finally the last one was to pray. I could tell that in her prayer there was one particular petition, and turning to George, I quietly asked what it was. George said, "She is asking God to raise up another to take Joe's place."

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Board Appoints Missionaries To Czechoslovakians

TEN missionaries, including two to Czechoslovakians, were appointed by the Home Mission Board of the Southern Baptist Convention in special services in Atlanta.

The mission board, located in Atlanta, has 1989 missionaries under appointment who serve in the United States, Panama, Cuba, and the Canal Zone. Thus far this year 265 missionaries have been appointed.

The missionaries to the Czechoslovak-speaking are the first to be appointed in at least 10 years, according to Loyd Corder of Atlanta, secretary of the Board's Department of Language Missions. Richard Frank and Cora Mazanec of Chicago, Illinois and Schenectady, New York were appointed to serve with Czechoslovakians in Masaryktown, Florida.

Corder added that mission work with this group has been carried on by local churches for sometime prior to the appointment of special workers. Lan-

guage workers were also appointed for the Russian-speaking in California.

In addition to these, a missionary nurse and workers for associational and rural areas were appointed.

Truett D. Allen of Hereford, Texas was appointed as associational missionary for Springer, New Mexico, Hal F. Branson of Robards, Kentucky as mountain missionary for Nogales, Arizona, John R. Kelly of Elk City, Oklahoma as associational missionary for Sayre, Oklahoma, and Eugene Marley of Mart, Texas as pastoral associational missionary for Hays, Kansas.

Edmund and Ruby Burgher of Ekron, Kentucky were appointed as language missionaries for Russian-speaking in Los Angeles, California.

A nurse from Tylertown, Mississippi, Attis Mae Popwell, was appointed for the Sellers Baptist Home and Adoption Center in New Orleans. H. O. Hester of Birmingham, Alabama was appointed for work with National Baptists in Montgomery, Alabama.

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MISSIONARY MIKE

(Continued from page 23)

couragement of the WMU of Santa Fe's First Baptist Church.

The church paid the expenses of Enoch Ortega, a seminary student in El Paso, to come each weekend for visiting and preaching. Enoch spent his summers in Santa Fe for the next three years.

Virginia WMU bought a house on Lopez Street in 1940. Enoch lived in

the house and held church services there. When he changed schools in 1943 and could come no longer, the work was discontinued except for the little his sister, Gregorita, could do.

Gregorita Ortega was a graduate of Allison James Academy in Santa Fe and had been a Presbyterian for many years. She became a Baptist because of the influence of her brother and was baptized in 1945.

Misses Cammack and Christensen used the building for an Indian kindergarten. However, their first pupil was a little Spanish girl.

In 1947 Mike graduated from Southwestern. He was called back to Santa Fe to revive the work.

Only one person was attending the mission then. Gregorita Ortega helped Mike visit the Spanish people. She taught Beginners and Primaries in Sunday school while Mike taught all ages from Juniors up.

Along with the work, a romance flowered. Mike and "Gregi" were soon married.

For four years, their furniture was pushed aside for the daily kindergarten which Mrs. Lopez taught. On Saturday nights the whole house was reshuffled for church the next day. On Sunday nights the scene was transformed to make ready for family living and Monday's kindergarten class. In 1951 the present building—a beige stucco—was built.

The mission, with an average attendance of 65, is still under the sponsorship of Santa Fe's First Baptist Church. Vacation Bible school attendance is usually about 80. Mike and Gregorita, with the help of their three children, Gregi, 13, Ruth, 11, and Jose, four, are kept busy by the work of the mission. Mike, Jr., Mike's son, is studying for the ministry.

In the past 14 years Mike has licensed or ordained 14 Spanish speaking young men to the ministry. In the "radio room" of their home on Lopez Street, Mike prepares sermons in Spanish. These are broadcast at nine o'clock Sunday mornings in Santa Fe, on Saturday nights in Washington state; Idaho also has plans to broadcast them.

Being a Baptist preacher among the Spanish in this Catholic stronghold is not an easy job. His personality, preparation, and indomitable faith fit Mike Lopez for the job.

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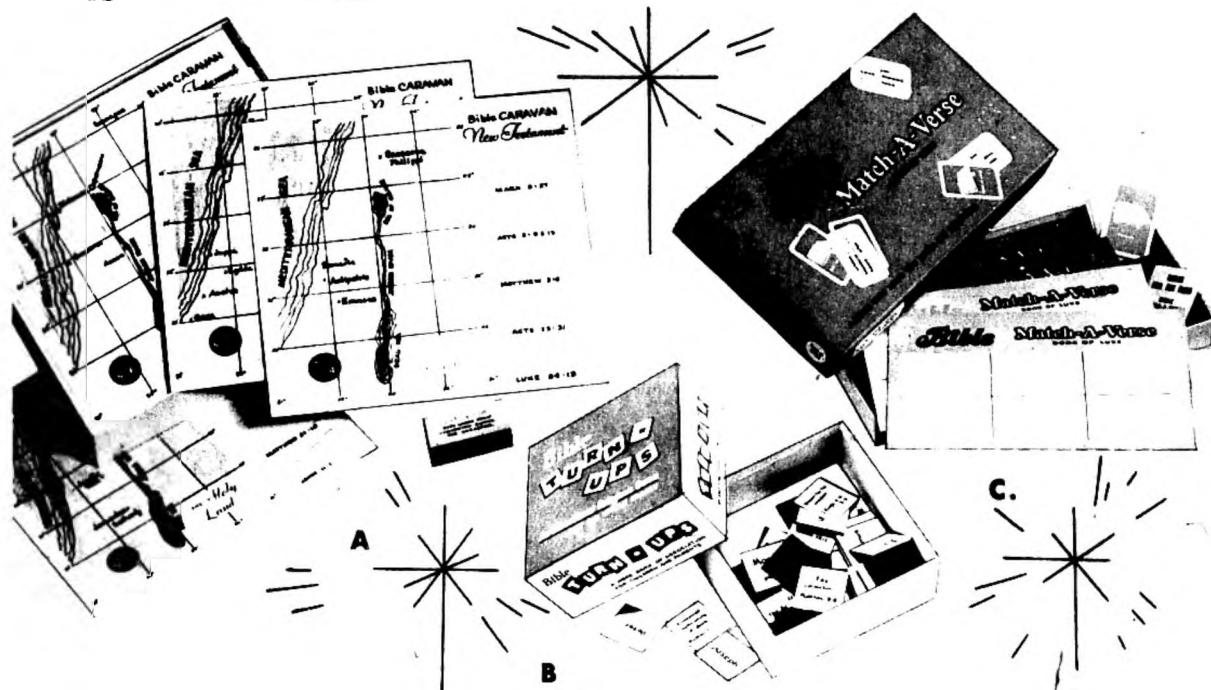
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