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Home missions

DECEMBER 1961

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Missions Today

Glorieta Assembly Grounds Part of 'National Landmark'

Secretary of Interior Stewart L. Udall announced that Glorieta Pass, New Mexico, has been designated a National Historic Landmark because of the battle fought there during the Civil War. Some 1,200 acres of the Pass is owned by the Sunday School Board of the Southern Baptist Convention which maintains Glorieta Baptist Assembly Grounds there. The Battle of Glorieta Pass (March 26-28, 1862) ended a Confederate attempt to seize and hold a large portion of the southwest.

"Sharing Christ in the Homeland" was announced as the 1962 theme for Home Mission Weeks at Ridgecrest and Glorieta Southern Baptist Assemblies by L. O. Griffith of Atlanta, director of the Education and Promotion Division of the mission board. The theme a tie-in with the theme for the Baptist Jubilee Advance "Sharing Christ in the World," is part of an effort to promote world missions in 1963 through all Baptist organizations. Kenneth L. Chafin of the Department of Evangelism, Southwestern Baptist Theological Seminary, Fort Worth, will be principle speaker at the Glorieta conference to be held 2-8 Aug. at Glorieta, New Mexico. Leading the Bible study will be Courts Redford of Atlanta, executive-secretary of the Home Mission Board. Music director for the week will be Donald E. Barks of First Baptist Church, New Orleans, Louisiana. August 16-22 has been designated as Home Mission Week at Ridgecrest, North Carolina. Principle speaker for the week will be Warren C. Hultgren of the First Baptist Church of Tulsa, Oklahoma. W. Morris Ford of Longview, Texas will conduct the Bible study during the conference. Directing the music program will be Dwight F. Phillips of First Baptist Church, Decatur, Georgia.

Dr. W. B. Jung of New Orleans, La., was one of two Baptist missionaries beaten by Congolese troops at Luluabourg in Kasai Province, it was reported here. Dr. Jung and Scottish-born Dr. Grant McIntosh were tied up by the soldiers and beaten with rifle butts, according to reports reaching the capital. The incident occurred on Nov. 1.

The newest of a series of "how-to-do-it" tracts on Southern Baptists' 30,000 Movement has been released by the Woman's Missionary Union, auxiliary to the Baptist convention with officers here. The leaflet, "Woman's Missionary Union in the 30,000 Movement," spells out areas of participation for the organization's effort to start 20,000 missions and 10,000 churches by 1964. The women's groups are asked to participate in surveys to discover missions sites and help in starting the missions. Suggestions ask that the women "begin looking at the neglected sections of the community, the overlooked rural areas nearby, the forgotten minority groups, and institutions housing lonely people of special need." The leaflet is distributed free by the state Women's Missionary Union offices.

The Baptist General Convention of Texas approved a massive five-week evangelistic crusade in Japan in 1963 as one phase of a "spiritual approach to world peace." According to preliminary plans, the crusade is expected to take several hundred Texas professional, business and industrial leaders and persons prominent in the athletic and entertainment world to Japan for evangelistic meetings in Tokyo and five other cities. Dr. T. A. Patterson, the convention's executive secretary, told some 6,000 messengers (delegates) at its annual meeting that the crusade will be a "venture of faith" outside the state body's ordinary missionary work. Theme of the convention was a "Decade of Decision," pointing up the state body's ten-year program to promote higher education at its nine colleges. Attending the meeting for the first time as messengers were members, including Negroes, of the Mexican Baptist Convention which earlier this year merged with the Texas Baptist Convention.

Home Mission Theme Announced for Assemblies

U.S. Baptist Missionary Beaten by Congo Soldiers

WMU Release Tract on 30,000 Movement

Japanese Crusade in 1963 Planned by Texas Baptists

Home MISSIONS

A publication of the Southern Baptist Home Mission Board

Walker L. Knight, Editor
Patricia Dale, Editorial Assistant

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Keep up with current mission conditions



ring out, ring bells, to the wild sky!
Ring, happy bells, across the snow!
Ring in the valiant man and free,
The larger heart, the kindlier hand!
Ring out the darkness of the land,
Ring in the Christ that is to be!

—In Memoriam,
Alfred Lord Tennyson

HMH Photo by Rogers

December, 1961

the missionary speaks:

Quotes from Summer Workers

"It does something to a person to look into the face of a 97 year old woman and hear her say that she has no religious preference."

Mary Elizabeth Bush, Idaho

"One junior boy I taught was considered the 'bad boy' of the group, but he was very responsive. One day, to my dismay, he came in with a butcher knife. I quickly relieved him of it. At recess that day I gave him a New Testament for he had told me that he had never had a Bible. He promised to read it and bring it to Sunday School. At the end of the day, I watched him walk away going home—New Testament in his pocket and butcher knife inside his shirt. He turned back to wave a good-bye, and I could but wonder which instrument would control his life."

Carolyn Welch, New Mexico

"I suggested to the Sunbeams that we bow our heads and thank God for his love. Then, I said, 'Let's take turns going around the table, thanking God as we pray. We'll let Ricky be first.' The group seemed eager to pray and I shut my eyes confidently waiting for Ricky to start. After several seconds while everything remained very quiet, I opened my eyes to investigate Ricky's trouble. To my amazement Ricky was hurriedly, but quietly 'going around the table.'"

Bettye Clift

"Physical needs as well as spiritual needs were pressing in their lives, and our lives were altered by the impressions that were made on our hearts."

Annie F. Pruitt, Michigan

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STRONG drink is raging

by Courts Redford
executive secretary

YEARS AGO I attended a flower show in St. Louis. It was beautiful. There was a series of floral displays representing the stages of life, from babyhood to the grave.

A beautiful nursery display exemplified the beginning of life. In a second scene there was the flower garden that beautified the pathway of youth as he went to school. Later there were flowers about the young couple as they sat together in a garden scene; then the engagement party, the wedding and on to the flowers on the grave that said goodbye to the loved one.

Directly after the wedding scene there was a display depicting a cocktail party. It was done in black and red with silver settings upon the table. Hundreds of red roses and rosebuds were used in this display. It was one of the most beautiful in the entire exhibit.

This scene seemed to be somewhat prophetic. It was the first scene after marriage. Can it be that most couples thus start their home life? That appears to be true in many cases.

There is someone who partakes of alcoholic beverages in 80 per cent of the American homes. Often the young couple, in company with other friends, makes of their new home a place of revelry and insobriety.

It was also significant that the scene was done in red and black. Red is a

danger signal; black is the symbol of death.

How apt it was that the red—the danger signal—should have been so prominent. It is known that liquor contributes very largely to divorce and to the disintegration of home life and to juvenile delinquency.

Liquor also contributes largely to absenteeism in industry and to failure in business and to poverty and pauperism that deny the members of a family the necessities of life.

In a church where I was preaching recently a man entered the church after the service had ended and all had left except two or three of us. The man was ragged and unshaven, and was under the influence of liquor. It was quite chilly outside and the man carried a coat. It developed that someone had given him the coat, but it was too small for him. He wanted to trade it for a larger one.

He had lived in the community in former years. He once had a prosperous business and a lovely home. He drank it all away. He was now bumming his way about the country and at the moment was trying to reach the bedside of a dying mother.

We told him of Christ and his power to save. He fell on his knees and confessed his sins and cried to God for mercy. We helped him to get a ticket to his mother's home. He seemed genu-

inely repentant and desirous of living the new life.

I have no way of knowing what happened to that man in the days ahead. I only know that he was one of hundreds of thousands who lose their way because of strong drink.

The other color used in the cocktail scene was black—the symbol of darkness and death.

How prophetic of the fruition of alcoholism!

There are now more than 5,000,000 chronic alcoholics and nearly half a million of them are hospitalized. Hundreds of people are killed every year by drunken drivers. Millions are ill and incapacitated because of strong drink. Multitudes die prematurely. The cost in life and property is staggering.

Our people should not tolerate an evil which produces so much suffering, pain, anguish, and heartache.

We do not have to tolerate strong drink. Christian people can prohibit and control the sale and distribution of alcoholic beverages any time they desire. The love of money, the fear of criticism, and among some the desire to drink, prevent many of our church people from taking a definite stand against this sin.

It is high time that the American people awaken out of their lethargy and their selfishness and take a bold stand for sobriety and righteousness.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverb 20:1

HOME MISSIONS



HAROLD E. CAMERON, secretary of the department of missions for Illinois Baptists, posts a new pin on his office map which marks every church in Illinois. Noel M. Taylor, executive secretary of Illinois Baptists looks on.

Southern Baptists in Illinois

"An old convention with a new expansion"

by John C. Taylor
Associate Editor, The Illinois Baptist



THE LIFE of Southern Baptists in the North is not entirely a Baptist movement crossing the Mason-Dixon line since World War II.

Southern Baptists in Illinois trace their development back to 1786 when Virginians, Kentuckians, Georgians, Tennesseans, and Carolinians moved into the prairie territory of the Illini Indians.

With claims to being the first Baptists in the state, Southern Baptists also stand as the most numerous group of Baptists in this, the third largest state. There are 838 Southern Baptist churches with 156,000 members in the cornbelt state.

But the "old convention," named Illinois Baptist State Association, began its modern expansion 11 years ago and it has planted 256 new churches in Illinois since 1950.

The whole Chicago metropolis illustrates the response of Illinois Baptists

and the Home Mission Board to the need for new Baptist churches. In 1950 there were six Southern Baptist churches in Greater Chicago. Now there are 118.

Baptists are surrounding the huge city, a hub of American transportation, industry and business life, with Southern Baptist churches. Many already have well-located property and first or second units of building.

The mission board selected Chicago for its first "Big Cities Program" in 1958, adding impetus to the state's campaign for adequate buildings.

City missionary for Chicago, William A. Powell cites the First Baptist Church, Wheeling, as a "fruit of the Big Cities Program."

Summer student missionaries helped Powell make a survey at Wheeling. In less than a year after the Wheeling church organized it sponsored another mission. In January of this year the Wheeling church opened a mission in

December, 1961

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NOEL M. TAYLOR (RIGHT) PRESENTS Charles W. Bragg, oldest pastor in the northern section of the state, to the Illinois Baptist Convention at its first annual meeting in the northern region.

another suburban section of Chicago where 5,000 people live without a church in their community.

A Church with 28 Missions

Fifteen years ago at Harvey, another suburb of the Chicago area, a handful of Baptists from Kentucky met for Sunday school in a Seventh-Day Adventist building. They soon organized the Harvey Missionary Baptist Church, which today has 700 members and owns an entire city block of property. The church also completed a lovely new parsonage this year.

The Harvey church illustrates the mission spirit of Illinois Baptists as they joined other Southern Baptists in the 30,000 Movement. This one church has, directly or indirectly, sponsored 28 missions which became Baptist churches.

Consequently, Harvey Baptists have grown in the last seven years from 41

members to 4,183 Baptists in the 28 churches.

But Southern Baptist expansion in Chicago is not the whole story of Illinois expansion.

The same planting of new churches takes place in other Illinois cities such as Rockford, the tool and die capitol of the world; Peoria, a home of earth-moving machinery; Springfield where Abraham Lincoln is buried; Granite City, a steel city; and Champaign-Urbana, the sod once trod by Red "Galloping Ghost" Grange, a Big Ten conference football star.

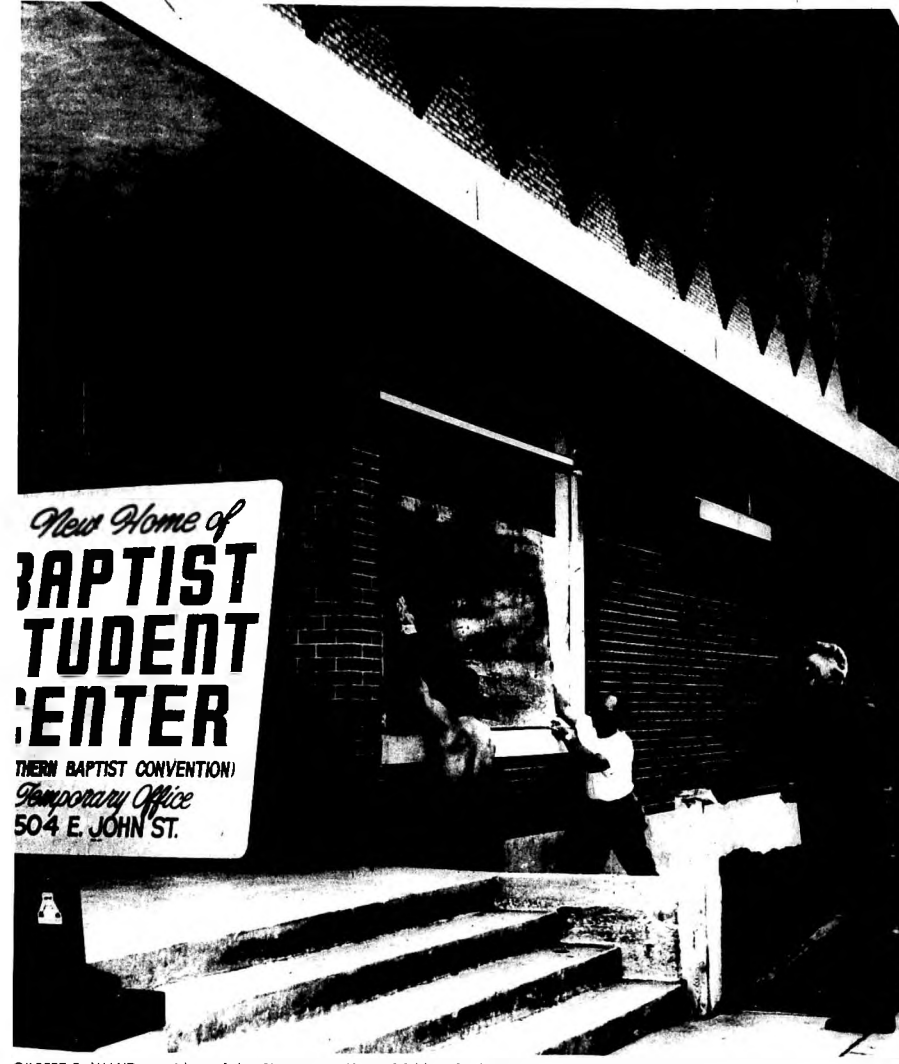
Three area missionaries serve the state association in the middle and northern half of the state. One, Preston Denton who lives at Rockford, relates this experience.

One day last year he drove up to the home of a Baptist family at Rochelle. They were the first of several



A. C. QUEEN, PRESIDENT of the Southern Illinois College of Bible at Carbondale and secretary of the newly created Department of Higher Education for the Illinois Baptist State Association.

HOME MISSIONS



GILBERT B. WAUD, president of the Champaign Chair of Bible at the University of Illinois, watches workmen prepare the installation of front glass in the new half million dollar Baptist

Student Center, completed this year. The building houses BSU offices, student recreation facilities, dormitory rooms, a cafeteria, and the Chair of Bible offices and classrooms.

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new expansion in Illinois

(Continued)



A. F. TUCK (RIGHT), PASTOR of the Garden Hills Chapel at Champaign, talks to native Illinoisan, Wayne Askew.

J. B. BUCHANAN, PASTOR of the First Baptist Church, Clarendon Hills (Chicago), points to new houses being built across the lake from his church. Buchanan is moderator of the Chicago Southern Baptist Association this year (1961-62).



families from the South to locate at Rochelle and work in Rockford. Denton got the news of these Southern Baptists from members of the Fourth Avenue Baptist Church at Rockford. The wife was sitting by the large picture window getting a home-kit permanent wave from a neighbor, another Baptist.

"Oh, my goodness!" she said as she saw Denton walking up the front steps. "Here comes a salesman."

She hurried to the door, assuring her husband and her neighbor that she could "get rid of him in a hurry."

After Denton stated his purpose of discussing a new Southern Baptist mission at Rochelle, both her husband and neighbor rushed to the door to invite him in. He stayed more than three hours, and, "they also invited me for 'pot-luck' supper," he said.

Denton's survey revealed enough Southern Baptists and unchurched people at Rochelle to organize a church.

Soon a letter came to the area missionary from a pastor saying, "For months my church has been talking about doing something tangible in the 30,000 Movement of Southern Baptists." That pastor's church became the sponsor of the Fifth Avenue Baptist mission, Rochelle. This mission became the first to constitute into a church this year, one minute after midnight, January 1, 1961.

Expansion All over the State

Rapid expansion of Illinois Baptists is not confined to the northern part of the state, however.

About half of the 256 new Baptist churches planted in the midwestern

prairie state lie in the southern half of the state—using the state capitol, historic Springfield, as a dividing line.

A native of Southern Illinois, Noel M. Taylor, pastor of the First Baptist Church at Marion, accepted the position of executive-secretary in 1946. Under his leadership Illinois Baptists have found the fullest advantages of Southern-Baptist-type cooperation and have assumed a place of leadership among the Great Lakes states of the Southern Baptist Convention.

Taylor often says records prove the wisdom of starting new churches and population growth beckons Baptist expansion.

"Besides," he adds, "I think that is exactly what Christ would have us do—start new churches."

Illinois, the land of Abraham Lincoln, Adlai Stevenson, Al Capone, Jane Hull, and the freedom-of-the-press martyr, Elijah P. Lovejoy, now boasts a population of more than 10 million. Half of these are still unchurched.

In a state where Southern Baptists are not as numerous as in the South, new churches often find building and property loans difficult or near impossible. The Illinois Baptist State Association tackled this problem with its "Convention-backed Bond Plan."

"This plan has provided a total of \$5 million for 128 churches built since April, 1956," Taylor said.

The state association has a guaranty fund of more than \$350,000.00 whereby it guarantees to replace any defaulted bond with an undefaulted bond of another church.

"That bond plan releases large sums of money for church buildings which otherwise would not be put to service for Baptist causes," Taylor explained. "It has provided more than \$900,000.00 a year for financing new church buildings."

Five other state conventions have adopted the plan.

The state association owns a modern three-story building, called the Baptist Building, at Carbondale, completed in 1953. It houses all state offices and the Baptist Book Store.

Institutions operated by the Illinois Baptist State Association include an accredited Chair of Bible at the University of Illinois, a College of Bible at Southern Illinois University at Carbondale, the Lincoln Place Mission at Granite City, a Good Will Center at East St. Louis, and a Baptist Children's Home at Carmi.

A three-association campaign is seeking to raise funds for a Baptist Student Center near the new Edwardsville campus of Southern Illinois University.

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THE CONVENTION-BACKED bond plan has provided \$5,300,000.00 toward expansion as of November 1, 1961.

WILLIAM A. POWELL, NATIVE of Alabama and superintendent of city missions in Chicago, dictates most of his letters while driving his compact car over the Chicago area.



The ice was cut from a creek in a location called Waterloo, and James Lemen, Sr., became the first person to be baptized by immersion in Illinois.

ILLINOIS Baptists' history sparkles with typical Baptist beginnings which go back to the influences of Luther Rice and the Triennial Convention.

"Southern Baptists have been in Illinois long before there was a Southern Baptist Convention or an Illinois Baptist State Association," L. H. Moore, editor of *The Illinois Baptist* (state newspaper) said in his comprehensive history, *Southern Baptists in Illinois*.

The first American settlers and the first Baptists in the Illinois territory migrated from the South.

In 1786 when a Kentucky Baptist preacher, "Elder" James Smith, visited a community near Fort Kaskaskia and St. Louis—settled by retired soldiers of General George Rogers Clark—Baptist activity began in what is now Illinois.

Among "Elder" Smith's first converts was James Lemen, Sr., whose great-great-grandson is an active deacon today in the Westview Baptist Church (Southern) at Belleville.

Lemen, a personal friend of Thomas Jefferson, had embarked down the Ohio river in a flatboat to move his family from Virginia. The boat capsized, and Lemen lost all his goods but managed a heroic rescue of his family. His four sons later became Baptist preachers.

Lemen had reached Kaskaskia by way of the Ohio and Mississippi rivers in July, 1786, and settled near his father-in-law, Captain Joseph Ogle. He called his new community, New Design.

"Elder" Smith returned three years later, but Indians ambushed the white settlers during their efforts to constitute a Baptist church. A woman was killed, a man critically wounded, and the Kentucky preacher carried away to Indiana for ransom.

The New Design settlers continued their Bible reading and worship in the Lemen home. Four years later services were being conducted by Shadrach

Bond, who had been converted at the same time as Lemen. A visitor walked in the door.

"We invite you, Sir, to offer a closing prayer, if you are a praying man," Shadrach Bond said at the close of the service.

To the settlers' surprise the stranger knelt and "devoutly and impressively" prayed.

Thus they found their visitor to be "Elder" Josiah Dodge, another Baptist preacher from Kentucky, who was visiting his doctor-brother at St. Genevieve, Missouri, across the Mississippi.

Having heard of the little group of Christians in the Illinois territory, Preacher Dodge crossed Ol' Maq River and walked to the New Design settlement.

Lemen and four others requested baptism by Preacher Dodge. They cut the ice in a creek at a location now called Waterloo, and James Lemen, Sr., became the first person to be baptized by immersion in Illinois.

Two more years elapsed and in 1796 the first Baptist preacher to make his home in Illinois, David Badgely, moved to New Design from Virginia. As a result a Baptist church was organized. It became the second evangelical church of Illinois—Lemen's father-in-law had helped organize a Methodist Church in his nearby settlement the year before.

Southerners led the first three of five separate Baptist beginnings in the state of Illinois, each independent of the other.

The first, at New Design, consisted mostly of Virginians, aided by two preachers from Kentucky.

The second, in Williamson County, was settled by a group from Grassy Creek, North Carolina.

The third was formed in Hardin county on the banks of the Ohio river by Southerners from Kentucky and Tennessee.

The fourth group organized in the eastern part of the state on the banks

of the Wabash river. There a church grew out of the missionary zeal from Luther Rice and Adoniram Judson in the East.

The fifth took place in Chicago, the land where a Southern Illinois banker once refused loans for businesses in "that desolate swamp which could have no future."

Were that banker still alive he could have witnessed two Southern Baptist Conventions at Chicago, one in 1950 and the other in 1957. Incidentally, both times the convention met in Illinois new seminaries were endorsed: Southeastern in 1950 and Midwestern in 1957.

The early Chicago settlers came from New York, Pennsylvania and Ohio to northern Illinois.

Thus, two divergent streams of settlers came to Illinois. Southerners from the Appalachian-Piedmont areas of the Mid-South settled in Southern Illinois and European immigrants from the northeastern states settled Northern Illinois.

John Mason Peck, a New Englander of the Triennial Convention, became the father of organized Baptist life in Illinois. He firmly believed in the cause of missions as opposed to the "Hardshell" anti-mission doctrines which had their beginnings in Illinois.

Peck, who was sent as the first home missionary to the "far west" by the Triennial Convention, was soon asked to move to Indiana to preach to the Indians. He refused and moved to Illinois in 1822, settling to the east of St. Louis.

This metropolitan area in Illinois, which now has three Baptist associations with 71 churches is called "East-side" by the St. Louis newspapers. But Illinoisans speak of the area by the city names such as Alton, Granite City, and East St. Louis.

The "Luther Rice of the Midwest," Peck organized the first state conven-



GUY F. LEMEN (left) and Eugene W. Dailey, pastor of Westview Baptist Church (Southern) of Belleville, examine historical marker placed by the state of Illinois on U.S. highway 50 at the site of the home of John Mason Peck, father

of organized Baptist life in Illinois and first home missionary of Baptists. Lemen is the great-great-grandson of James Lemen, Sr., first person baptized in Illinois in 1793.

tion in Illinois, started the first Baptist college in the state (1827), and influenced the formation of the Baptist Home Mission Society which still exists.

The first state convention, under Peck's influence, organized in a barn—the "Hardshells" who were in a majority at the church where the messengers were to meet, refused the "missionary Baptists" the use of the church.

Later controversies over missions, ritualism, open and close communion,

alien immersion and "modernism" at Chicago (Baptist) University finally culminated in the organization of the Illinois Baptist State Association.

On January 15, 1907, messengers from 226 Baptist churches in Southern Illinois met at Pinckneyville, the little town once featured in *Life* magazine for its high school basketball.

The new state organization used the name "association" rather than "convention" to distinguish itself from the

Baptist General Convention which later became the American Baptist Convention (Northern).

Three years later, at the 1910 Baltimore meeting of the Southern Baptist Convention, Baptist statesman, E. Y. Mullins, made the motion which carried "without dissent" that the report of the committee on registrations, including Illinois messengers, be adopted. Thus, Illinois Baptists affiliated with the Southern Baptist Convention.

Corpus Christi Association Accepts Negro Messengers



MESSENGERS from two Negro Baptist churches have been accepted by the Corpus Christi Baptist Association in Texas, which cooperates with the Southern Baptist Convention.

Meeting for its fiftieth anniversary session, more than 1,000 messengers to the association voted unanimously to

HARRY GRANTZ, MODERATOR, AND W. H. COLSON, city missionary, welcome messengers from two Negro churches accepted by Corpus Christi Baptist Association during its Golden Anniversary services.

accept as full-fledged members the messengers from the two colored churches.

Following cooperation with the Corpus Christi Association, the two churches could send messengers to both the Southern Baptist Convention and the Baptist General Convention of Texas.

The churches, St. John's Baptist Church and the Friendship Baptist Church, would be the fourth and fifth all-Negro Baptist churches affiliated with Southern Baptists.

The 800-member St. John's Baptist Church, organized in 1874, is the oldest Baptist church in deep South Texas.

Corpus Christi Baptist Association Missions Superintendent W. H. Colson said that the Negro race had been preaching the gospel in Corpus Christi longer than any other Baptists, and said there could be no better way to observe the fiftieth anniversary of the association than to accept messengers from Negro churches into its fellowship.

"We are thrilled," said Colson, "that the fine Christian people of Corpus Christi are accepting this thing on such a decent and Christian scale, and we rejoice that our future efforts will go hand-in-hand."

Colson said the move was not in any way forced upon the association, but rather had been developing unperceived by any group for a long time.

All seven pastors of Negro Baptist churches are members of the Corpus Christi Baptist Pastors' Conference, and attend regularly.

Both the St. John's Baptist Church and the 300-member Friendship Baptist Church will keep their present membership in the National Baptist Convention, Inc., and maintain a dual relationship with National Baptists and Southern Baptists.

Three other Negro Baptist churches, the 800-member Ebenezer Baptist Church, Austin, Texas, and the St. John Baptist Church in Las Cruces, New Mexico, and the New Hope Baptist Church in Albuquerque, have been admitted to local associations affiliated with Southern Baptists.

The Nineteenth Street Baptist Church in Austin was dropped from the Austin Baptist Association rolls because it failed to send in annual reports.

Porter Routh, executive secretary of the Southern Baptist Convention Executive Committee, said there is no clause in the Southern Baptist constitution restricting membership according to race.

Acceptance of Negro Baptist churches for membership in local associations is entirely a local matter to be decided by each autonomous association.

HOME MISSIONS

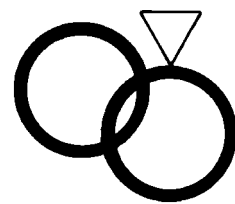
IN THIS country where Baptists and Roman Catholics live and work side by side without restriction, the problem of mixed marriages is a very real and practical question. At the root of the problem is the Roman Catholic attitude of exclusiveness which goes so far as to refuse its members the privilege of even attending a Baptist service without special permission. No happiness or unity of spirit can be had between the partners of a marriage where one is schooled in such an attitude of religious training.

Added to this is the Roman Catholic Church's claim to sole jurisdiction over the marriages of all Christians. In fact, it condemns every mixed marriage between a Baptist and a Roman Catholic as sinful and invalid unless it is performed by a Roman Catholic priest. It requires the signing of contracts that all children born of the union will be baptized and brought up as Roman Catholics. It further demands that the Baptist party take six or eight weeks' instruction in the Roman Catholic religion previous to marriage. After the marriage it requires the Catholic party to exploit the intimacies of marriage so as to induce the Baptist party to join the Roman Catholic Church.

All these claims of the Roman Catholic Church arise from its teaching that marriage is a sacrament instituted by Christ and as such is within the power of the Roman Catholic Church alone to administer. The Baptist view is that marriage, though a very sacred institution, is not a sacrament, since there is no evidence in the New Testament that Christ ever instituted it as such. Baptist teaching holds that marriage is "an honorable estate, ordained of God unto the fulfilling and perfecting of the love of man and woman." Baptists consequently do not attempt to control marriage as the Roman Catholics do, and intervene only in cases involving some violation of the clear teaching of Christ.

In democratic countries the validity of marriage, by the will of the people, rests upon a civil contract basis. Baptists abide by the law in the matter and do not make any attempt to exploit control of it to increase the membership of their church as the Roman Catholic Church does.

In dealing with mixed marriages we encounter the difficulties injected into the form and manner of the marriage itself by the Roman Catholic Church. The Catholic Church will not allow a Baptist minister to be associated in any way with the ceremony, nor will it allow a Roman Catholic priest to assist in a Baptist marriage ceremony.



the problem of mixed marriages

by William E. Burke
A former Catholic priest
Atlanta, Georgia

If the parties are married by a Baptist minister, the Catholic Church condemns the marriage as no marriage at all and deprives the Catholic party of the sacraments. This means that the Roman Catholic party is excommunicated or cut off from his or her church. Although the marriage is regarded as perfectly legal by society and the state, the Catholic Church declares that the parties to it are living in sin, and as long as they live together the Catholic party will be refused absolution of any and all sins by the priest.

We must be mindful that constant difficulties develop in the home that is divided so completely on the matter of

eternal salvation. The children reach the age when religious instruction must begin and the Baptist father married to a Roman Catholic is forcibly reminded of his signed agreement to allow his children to be brought up in the Roman Catholic Church. They go off with his wife to one church while he makes his way to another. They are taught that all non-Catholics, including their father, are deprived of the means of salvation and stand no chance of being saved except in the rare contingency that they are "invincibly ignorant" of the Roman Catholic religion. They are taught a philosophy of life and a code of ethics that outrage his conscience as a good Baptist.

Can love and domestic happiness flourish in such a home? Can the romantic love of two people remain steadfast where there is no union of the spirit? In the presence of the great finalities of life that lay bare its harsh realities, that which seems to be union is shown to be no union at all, since souls desperately in need of each other are left separated and alone.

The problem of mixed marriages is one of particular concern to Baptists. Through mixed marriages the souls of their young people are robbed of their spiritual heritage. In most cases it is the Baptist party that yields to the Catholic, since the Roman Catholic Church is a totalitarian institution that permits no toleration of other religions and intimidates its members by dire threats of excommunication and forbids them to yield to the rights of others. Being confronted with this grave problem we must instill into the hearts and minds of our young people solid religious convictions so that they will not sign away Jesus Christ for the love of some human being. This responsibility must be assumed by all concerned with the spiritual welfare of our youth, especially the church and the home.

Upholders of American law and democratic justice should also see to it that the validity of a marriage should not be made dependent upon the demands of the Roman Catholic Church.

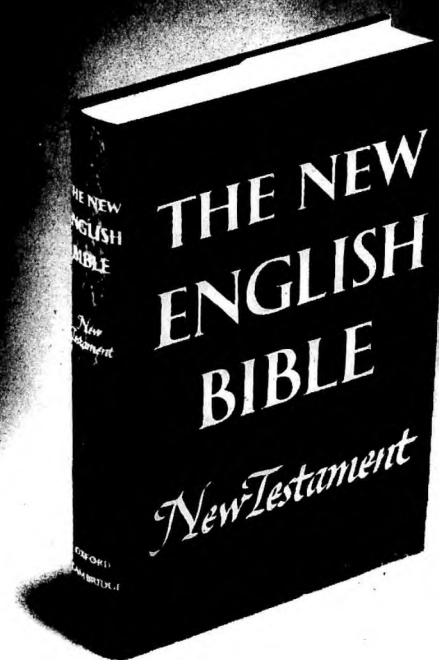
Best of all is for Baptists to preach without ceasing to the people: "Do not marry a Roman Catholic. Do not permit yourself to fall in love with a Catholic, for love is unreasoning and lures its victims into thinking that there are exceptions to all rules and experiences. Fear of the threats of the Catholic Church is greater than the love which a Catholic boy or girl may profess for you. This fear will win out in the end and rob you of your love and happiness as well as the eternal salvation of yourself and your unborn children."

December, 1961

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"We Are
Witnesses"

Evangelism Takes New Approach to Commitment

by Jack Stanton
Associate Director, Division of Evangelism, HMB

SOUTHERN BAPTISTS are known throughout the Christian world as evangelistic, witnessing Christians. The January emphasis placed on commitment to soul-winning helps to strengthen the effectiveness of our witness.

Soul-Winning Commitment Day has been observed the first Sunday in January for a number of years in our churches, but this year something new has been added. There is a new goal, a new clinic, and a new program of training. Here are the steps which are expected to place millions in the field witnessing.

Pastors, working with church councils, will lead in such prayerful preparation as making the plans known to the people, securing the Soul-Winning Commitment Cards (form E-9) from the Baptist Book Store and giving each member one, urging the people to undergird the plans with prayer, and teaching and preaching on personal soul-winning.

On Commitment Day, pastors will speak on personal soul-winning and make strong appeals for every member to sign the commitment card, and write in names of lost people for whom they are concerned. Those who sign the cards will be asked to come forward for a prayer of dedication. After the cards are gathered and checked against the church membership, continued effort will be made through personal contact to enlist others in the important task of personal evangelism.

Teaching and training comes next. Many churches immediately will start a training program for those who pledged themselves to soul-winning. The

names of those enlisted in soul-winning will be listed for soul-winning visitation; and the names of the prospects will be shared with all the organizations of the church, especially the Sunday school.

Following prayer for guidance and power, those committed for soul-winning visitation will be sent out two-by-two to definite prospects. The Visitation Card (form 120) will be used to help in getting an accurate report of the visit, and in securing important information on those not won.

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. Therefore, many are planning the following procedures:

A New Goal

On January 7 a call will be given for the enlistment of at least 5,500,000 personal soul-winners. Jesus said, "... as my Father hath sent me, even so send I you" (John 20:21). Every Christian has been called of God to be a personal soul-winner.

A New Clinic

Immediately following Soul-Winning Commitment Day, the pastor will call all the Sunday school teachers together, give them the name of those who signed Soul-Winning Commitment Cards, and teach the teachers how they can use those who signed the cards to win souls.

A New Program of Training

Special training in soul-winning will be given on Wednesday nights, January 17, 24, 31, using *We Are Witnesses* as a textbook.

We Are Witnesses is a three-chapter booklet especially prepared for this period of training. It can be purchased from the Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia, for five cents a copy. Every member of the church should have a copy.

The first chapter deals with the need for personal witnessing as it relates to God, the church, the saved, and the lost and is written by Jack Stanton, associate in the Division of Evangelism, Home Mission Board. The purpose of this chapter is to help create a spirit of concern for and a feeling of responsibility to the lost.

C. E. Autrey, director of the Division of Evangelism, writes in the second chapter on how to witness covering such important subjects as "how to begin a soul-winning conversation," "make plain the plan of salvation from the Scripture," and, "lead the lost person to a definite commitment of his life to Christ."

The last chapter is on excuses and was prepared by Kenneth Chafin, who is head of the Department of Evangelism of Southwestern Baptist Theological Seminary. It deals with the nature of excuses and suggests a simple approach to discover what is behind the excuse. By illustration, a method is presented to help anyone give Bible answers to excuses.

At the close of each teaching session, prospect cards should be given out for soul-winning visitation.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

use next two pages as a poster

December, 1961

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We
Are
Witnesses

Jack Stanton
C. E. Autrey
Kenneth Chafin

il-winning moments on
Wednesday night

Introduction

MANY visits have been made with very poor results. Most every Sunday school class does visitation evangelism with small effect. Why is this true? The trouble lies, not with the technique, but with its use. The majority of Christians want to witness, and many have pledged to do so. They have even gone out and visited the unchurched. They have in a large measure met with failure. Why is this? It is imperative that we know why.

The witnesses have not received adequate training. Because of this, they have made grievous blunders, or on the other hand, timidity due to lack of confidence has driven them out of the business. In these pages we seek to give the pastors vital material which they may use to train those who have committed themselves to witness.

This little book does not have all the answers. It contains a few elementary methods which will help the beginner start with a little more confidence. The witnesses are not to memorize the contents of this book and then go out to win all the world by a few terse statements and pat answers. There is no cut and dried way to do it. There is no infallible set of answers or rules by which to operate. There are some general principles to hold in mind. This brief study is only the first step in a life of study, research, and application for the conscientious witness.

Every person who commits himself to witness and who studies this book must always remember to trust God for power and follow at all times the guidance of the Holy Spirit. The witness has no power apart from the Holy Spirit. He must seek no fruit apart from the fruits with which God blesses his labors. His purpose will never be to add to the church rolls, but to see men born into the family of God.

—C. E. Autrey, director
Division of Evangelism
Home Mission Board, SBC

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The Need

By Jack Stanton

Associate Director, Division of Evangelism, HMB

OUR world is growing more pagan at the rate of 38 million souls a year. In 1850 it took an average of five Christians a year to lead one person to Christ; today it takes an average of 100 Christians. In this day of tragic need we must do more than invite people to church; we must bring them face to face with Christ.

The resurrected Lord appearing to his disciples said, "... Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:46-48).

A New Testament witness will confront the lost man with the good news that Christ died for his sins, rose again for his justification, and that by repentance and faith he can experience remission of his sins.

The need for personal witnessing is rooted deep in the very nature of a loving God and his plan for redeeming lost mankind. It is vividly brought to focus by the tragic condition of today's world.

This chapter will discuss the need for personal witnessing as it is related to God, the church, the Christian, and the lost.

Witnessing Related to God

God has always taken the initiative. He set the example of personal interest when he came seeking Adam, crying out, "Where art thou?" He is a just and loving Father, seeking a prodigal son.

1. God's word reveals that every Christian is to be a personal witness. Jesus said, "... Come ye after me and I will make you to become fishers of men" (Mark 1:17). And, again, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

The Bible reveals that Jesus is our divine example in personal witnessing. Although followed by great multitudes, he never lost sight of the individual. He took time to discourse with Nicodemus at night, speak to Zacchaeus in the tree, answer the spiritual needs of the woman at the

16-C

nessing. Every Thursday is set aside for soul-winning visitation.

The Mid-City Baptist Church of New Orleans, Louisiana, is another great soul-winning church—baptizing around 350 each year.

The pastor, J. Paul Driscoll, teaches every person who attends his new members' class how to win souls.

On their recent anniversary they had 50 additions with 38 coming for baptism. The following Sunday in the regular services they had 34 for baptism.

This is the fruit that comes from giving personal attention to each member regarding their responsibility to witness for Christ.

Witnessing Related to the Christian

How long has it been since you won a soul to Christ? How long since you tried? Every Christian has been called and commissioned of God to be a personal witness. If you are not trying to win souls to Christ, you are not following him as you should.

1. It is the privilege and responsibility of every believer to be a witness. It is estimated that less than one per cent of our people ever make any serious effort to win souls. This indicates our lack of concern. Every Christian has been called, to be a witness; there is no exception.

Jesus prayed, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). And, again, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). He came "... to seek and to save that which was lost" (Luke 19:10). As a witness we are to have the same purpose, engage in the same program, and, thank God, have access to the

same power.

2. It is the natural, normal thing for a healthy Christian identified with Christ to bear fruit. Jesus said, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit:" (John 15:5). A tree will bear fruit of its own kind, and the fruit of a Christian is another Christian.

Witnessing is but the expression of a primal passion born in the heart of a believer when he became a Christian. It is the outworking of the love of God shed abroad in his heart by the Holy Spirit.

3. It is vital to the developing of a growing, victorious Christian life. Personal witnessing is the most effective exercise a Christian can experience. It will cause him to study his Bible, stay close to God through prayer, and rely greatly upon the guidance and power of the Holy Spirit. Soul-winning will bring joy, cultivate Christian growth, inspire consecrated living, and prepare Christians for active, spiritual leadership. It provides not only one of life's great thrills, but adds meaning and depth to every other experience in the Christian life.

Witnessing Related to the Lost

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

1. The tragic spiritual condition of the lost multitudes calls us to witness. Men are lost without Christ. They may be attractive, educated, and cultured, but without Christ they are lost. Lost in time and in eternity. That son or daughter, that

husband or wife, that mother or dad without Christ, is lost. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Remember, every person you meet will live as long as God lives in heaven or in hell.

2. The worth of a soul demands our interest and concern. The very fact Christ died for the souls of men reveals how important each individual is in the sight of God. Recent questionnaires reveal most people do not attempt to win souls to Christ because they are not concerned about the lost. Somehow, we must have the same concern Jesus has for souls.

Every man has great potentials that cry out for discovery and development. When Jesus said to Nicodemus, "Ye must be born again," he was urging him not only to escape hell, but also to give his life in glorious, dedicated service to God.

3. The lost do not attend our church services in great numbers. Out of 180 million people in the United States, only 112 million are classified as church members. Statisticians tell us that only three per cent of the lost ever attend our churches. Even in the great evangelistic crusades of our day, 90 to 96 per cent of those attending are already members of some Christian body.

Few lost people read the Bible. They may never hear of the good news of Christ unless someone becomes burdened for them and gives them personal attention. Left alone, "... there is none that seeketh after God" (Rom. 3:11).

4. Personal witnessing is the most effective method in reaching the lost. The business world has taught us that the more personal

the contact and service, the more satisfactory the results.

Personal witnessing can be done by any sincere person who loves Christ and loves souls.

Few people accept Christ without having been dealt with personally. A personal approach helps to answer problems and excuses and best meets the needs of the individual.

Taking time to deal earnestly and intelligently with an individual makes it easier to lead that person to make a complete commitment of his life to Christ, and to enlist him in Christian service thereby guaranteeing more lasting results.

5. Many wait for our visit. Some feel they must have some special feeling and training before they can win lost souls. God demands that we go now.

The chaotic condition of our world is causing many to think of their eternal destiny. There seems to be a new hunger to know God.

While writing this chapter a layman passing through town called me on the phone, and by questioning him, I found that he had won 67 men to the Lord this year.

Some time ago I was visiting with a pastor in the home of an elderly man of foreign birth. As we told him of Christ, he sat with open-mouth amazement and accepted Christ as his Saviour. As we were about to leave he said with heavy accent, "I live here for 23 years. People come and go in my house all the time, but no one told me this before." He did not ask the question why someone had not come before, but I could see it in his eyes.

Up and down your street, perhaps even in your home, there are those who wait for your visit.

How To Begin

By C. E. Autrey

Director, Division of Evangelism, HMB

IT IS essential that the Christian feel the urgency to witness, but the Christian must also have confidence he can witness. He must have a confidence based on the assurance he should do it and that God is with him, as well as a basic knowledge of how to witness.

Every Christian is saved to witness. Jesus was speaking to all of the early Christians when he said, "Ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). If anyone doubts this commission, let him read, "Go ye therefore and disciple all nations . . ." (Matt. 28:19). Witnessing is the natural thing for a child of God. It is not out of line nor an extra activity of the Christian above and beyond his duty. It is in keeping with his new nature. God put the basic urge to witness within him when he was saved. To quench or ignore the urge is to kill it and to sin against the will of God.

Two of John's disciples saw Jesus when John said, "Behold the Lamb of God . . .," and visited the dwelling place of Jesus and talked with him that day. The scripture account says, "One of the two which heard John speak and followed him (Jesus) was Andrew, Simon Peter's brother. He first findeth his brother, Simon . . ." (John 1:40-41). Andrew's first great urge after finding Jesus was to find his brother, Simon, and tell him about Jesus. It was a natural thing to do. Simon saw a change had come over his brother, listened to him, and came with Andrew to see Jesus. Philip of Bethsaida was found by Jesus, and immediately Philip went after his friend, Nathanael, and preached to him Jesus (John 1:45).

When the writer was saved his first predominant urge was to see his brother saved, and he went immediately to do something about it. The Christian must be reminded that both the Bible and his new nature lead him to witness. If the Christian is convinced he should witness, great progress has been made.

It is also essential the child of God be told that God will go with him.

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He does not go alone. He is not alone when he contacts the lost man. "And, lo, I am with you alway, even unto the end . . ." (Matt. 28:20). Just as Jesus promised to be with the first century disciples, so will he accompany us. God not only goes with the witness, but he precedes him. He goes before him to the prospect. God had smitten Paul with blindness by a great light on the road to Damascus. Paul was a spiritual captive before God spoke to the layman, Ananias, and said, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: behold he prayeth . . ." (Acts 9:11). God prepared the way for the testimony of Ananias. God goes before the witness and with the witness and works the miracle of conviction and conversion.

No Christian should be timid or hesitant about witnessing because God will stand by him. He has nothing to fear, for Jesus assured, "All power is given unto me in heaven and in earth" (Matt. 28:18), and he promised, "Ye shall receive power, after that the Holy Ghost has come upon you . . ." (Acts 1:8).

If the Christian knows he should witness, that God will go with him, and if he knows the basic rules in witnessing, he will become an effective witness.

The operation of winning a soul to Christ may be broken down into four steps for clarification. They are: the approach, instructions, appeal, and the follow-up. We shall present these rules of witnessing under four headings: the rules of approach, instructions, appeal, and follow-up. No soul winner, however, will stick to any studied rule. He will remain

alert and open to the direction of the Holy Spirit, but he will be in a much stronger position if he has in mind some fundamental rules which have been proven effective. The Holy Spirit can use more effectively a witness who is prepared than one who is not.

The Rules of Approach

1. *Understand the nature of witnessing.* A witness is one who tells what he has seen and experienced. He does not argue. When he begins arguing, he ceases to be a witness and becomes an attorney. Let him tell the story of Jesus and his power to save. Let him tell others how Jesus saved him and what Jesus has meant to him since his conversion. Let him point out the difference in his present life and in his former way of living and show how God has worked a miracle in his life. If he does this, no matter how artless his speech, it will be used of the Holy Spirit to create a desire on the part of the lost for a similar experience with God. The witness, at this juncture, may go over again in simple words how Jesus came into his own heart.

2. *Secure knowledge of the prospect.* The witness must have adequate knowledge about the person before he is contacted. Get the information from the census card, his family, friends, and contacts made by other visitors. The best approach is no approach at all until the witness has knowledge enough to make a vital contact. If a witness contacts a person of whom he has no knowledge in a public place, or even in the home, let him draw him out in conversation until he does know some

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facts. Listen carefully to the prospect. Let him talk. Take it from there.

A successful soul-winning pastor recently said, "I can count all the men on the fingers of one hand and have fingers left whom I have tried to win and have failed to win in 20 years, because, I planned to win them." That pastor used a large loose-leaf notebook in which he would write the names of men to be won. He would get all the information possible about each man and write it under his name. He would learn about the man's likes and dislikes, his eccentricities, his hobbies, and etc. Then, he would cultivate the man, take him out driving, take him to lunch, and bring him to church to hear the gospel. When the man was ripe, he would confront him personally and alone with the plan of salvation. It worked.

If anything is worth doing, it is worth doing well. The souls of men are so precious we cannot afford to blunder in our approach. It requires more time for the truth to become a part of the person than some witnesses realize. Some may grasp it immediately while others may not. All people are not alike. The background of the person determines often the speed with which he may grasp the saving truth. This knowledge will save the witness from many grievous mistakes.

3. *Have a correct attitude.* The witness must be humble. Humility and sincerity go together. If one is humble and sincere, the hungry-hearted will listen to him. Everyone will resent the crude, holier-than-thou attitude. God admonished witnesses, "Gird yourselves with humility to serve one another" (I Peter 5:5). If one cannot talk about re-

vealed truth in humility, it is evident that the truth is not in him. To be humble, does not interfere with self respect. John, the Baptist, was humble when he said he was not worthy to unlatch the shoes of Jesus, but he was bold enough to call unrepentant churchmen "a generation of vipers." Courage and genuine humility are not incompatible.

4. *Do not condemn.* A witness once asked a lost man, "Are you a Christian?" The man replied, "No, I have never been converted." "How old are you?" asked the witness. The prospect replied, "I am 40 years old." "You mean to tell me you are 40 years old and have never joined the church? Man, where have you been all the time? You are a heathen here in a land of Christianity etc." The spirit of condemnation is foreign to the Spirit of Christ. The spirit of condemnation is sure to fail in personal evangelism.

When they brought the poor derelict taken in adultery to Jesus and threw her down at his feet, he did not accuse her. Accusation is the work of Satan, not the work of Christ. The witness is doing the work of Satan when he accuses. Jesus said to her, "Neither do I condemn thee: Go thy way and sin no more" (John 8:11). The effective witness is motivated by love. The love of Christ constrains him. He is possessed with a shepherd's heart. He does not go out to drive men into the folds of the Lord, but he goes out in a spirit of love to woo and lead them like a shepherd.

5. *Begin at the point of interest.* Almost every person has one great central interest. Find out what it is and begin there. This was the method of Jesus, when he approached the woman at the well, he began with

a point of interest. He began with the thing with which she was momentarily concerned. He began by asking her for a drink of water (John 4:7). When he asked her for a drink of water, it obligated him to her. This is wisdom. She knew about water. It was one of her problems. She had to walk a long distance outside the city to bring it. She was looked down on by the other women and was forced to come to draw water at noon rather than the late afternoon, to shun the critical glances of the women. Jesus used water to point up her greatest soul need. Let every witness study carefully the account of how Jesus won the woman in the fourth chapter of John.

If a prospect's chief relaxation is fishing, it would be well to talk about the fine art of fishing and go with him on fishing trips. The writer sat up many a night on the banks of Louisiana lakes and fought mosquitoes to win a fine merchant. It was a profitable business because the man was saved and joined the church; and, today, his large family of children are fine Christian leaders, and his oldest son is in full-time service for Christ.

Most men are deeply interested in their children. They are so taken up with them until they toil for them and make great sacrifices to give them every possible advantage. Many a lost man has been won to Christ by wise witnesses who began by talking about the son or daughter of the man. Make it a point to know all about the child. If he plays football, know it and begin there. When the man sees that the witness really knows his son and is vitally interested in him, he will appreciate the witness, and he will soften toward him. The witness may go

from there to point up that the child has a good start, but that he deserves the very best. Show how he deserves a Christian father and what a Christian father could do for his future that a non-Christian father could not do. Then present Christ as the Saviour from sin.

6. *Use tact.* Tact means touch. It is illustrated in the excellent bedside manners of a good doctor. It is saying the right thing in the correct spirit. One learns tact by studying the approach of others and by his own experience. Experience is the greatest teacher. The best way to learn to do anything is by doing it.

Rules of Instruction

1. *Present the simple message of salvation.* The message should show the need of the Saviour, present Christ as the only Saviour, and tell how to receive Christ. In presenting these three facts, let the witness use a few basic Scriptures which he has memorized. He will rarely quote these Scriptures, but he memorizes them that he may know them well enough to effectively use them.

The witness may use the following simple approach.

- (1) The need for the Saviour.
 - (a) All have sinned (Rom. 3:23).
 - (b) The penalty of sin (Rom. 6:23).
- (2) Christ is the only Saviour (John 3:16; Rom. 5:8; Acts 4:12).
- (3) How to receive the Saviour:
 - (a) Lead him to faith. The origin of faith is the Bible (Rom. 10:17). Therefore, read the Bible to him. Explain John 1:12 to him. Lead him to trust Christ for sal-

vation from sin and for life in the future. A faulty presentation of Christ will lead to faulty faith. Lead him to trust Christ wholly for salvation.

- (b) Lead him to repentance. (Luke 13:3; Acts 8:22). Repentance is a change of mind and attitude. It is a change of mind toward sin. When one is truly repentant, he will be convicted of sin, sorry for sin, and will come to hate sin. This will lead to a genuine turning from sin. Repentance is a change of mind about God. The repentant will love God instead of fearing him. It is a change of mind about self. The repentant will take an honest look at himself and recognize that he is no good, and he will change the center of his life and interest from self to God. This is true repentance.

- (4) Lead him to publicly confess Christ. It will strengthen his own faith. It will honor God. It will identify him with God. It seals the resolve and the transaction which has taken place inside his heart.

2. *Read the Bible to him.* To quote the Scripture is not nearly as effective as reading it. Have the prospect to read the particular passage which the witness is using. The word seen with the eyes will more deeply impress the prospect than words which are heard.

3. *Use only a few passages.* To read many passages will tend to confuse your prospect. Explain the passages.

4. *Do not answer related questions.* If he tries to raise an argument, do not be drawn into it. If he raises a related issue, recognize the importance of the issue, but do not try to answer related questions. Stay with one thing—his need of a saving relation to Christ and how the relation is brought about. Do not discuss creeds, moral or political issues. Let the vital question of his relation to Christ be settled first. However, do not confuse related questions and excuses. There is a difference. Excuses should be met head-on.

5. *Give brief and clear instructions.* Never talk too long. If you cannot win him in one visit, excuse yourself, and make an appointment to return.

6. *Pray in the presence of the person with whom you are dealing.* Before calling for a decision or before leaving, pray. It is amazing how God works in the sinner while the witness prays for him in his presence. It is not the psychological effect that comes so much, but the power of God in prayer. Many a witness has seen sinners melt during the prayer and change their attitude.

Rules of Appeal

1. *Allow freedom of choice.* Do not coerce the prospect. Do not overwhelm him with an improperly motivated appeal. Present the gospel facts and do it in all earnestness, but leave the choice with the man, himself. To go further than this is to take the appeal out of God's hands

and make of it a human instrument.

2. *Get a series of decisions leading up to the final big decision.* It is unwise to build up many convincing points of instruction, and then at the close, appeal for a decision. Get the prospect to agree to the various points made in the instruction as you move toward the conclusion. If this is done, the final decision will be easy.

3. *Appeal on the basis of the love of Christ.* After the witness has used Scriptures which pointed up his loss and his eternal destiny apart from God, appeal on the basis of God's concern and love. God loves him, though he is a vile sinner and gave his Son to die for him on the cross. Show how the cross is a picture of the love of God. Men will respond to the love of God who would respond in no other way. Someone said recently, "Fear set me to thinking, but love led me to decide." Almost every lost person one meets is plagued by one of four hindrances, and in some cases more than one. People are often possessed with a sense of futility. They are also frustrated, and many are burdened by a feeling of guilt. Often, people are hostile. They need the love of God. They can learn about the love of God only through someone who has received it. This is one of the most effective appeals in the Twentieth Century.

4. *Appeal on the basis of the Messiahship of Jesus.* One must believe that Jesus is the Son of God to be saved. Soul salvation is contingent upon one's confidence in Christ as the Son of God. Jesus came to save sinners (Luke 19:10). "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from

the dead, thou shalt be saved" (Rom. 10:9).

5. *Keep appeals spiritual.* Never let the appeal become either emotional nor intellectual. It is a mistake to think that the appeal should be strictly intellectual because one is dealing with an educated person. Every appeal of the heart has an element of emotions and must be intellectually executed, but remain thoroughly spiritual. The spiritual appeal is born of the spirit and is God directed. The spiritual appeal is based on the nature of God, moves on the wings of the Spirit, and is sharpened by the word. The appeal is dulled when the flesh is injected.

6. *Vary forms of appeal.* The appeal may take the form of a great promise. "Come unto me, all you that labour and are heavy laden, and I will give you rest . . ." (Matt. 11:28). Here the Master promised rest from the tossing waves of the troubled life. To be a Christian brings peace of heart and mind. It sets one at peace with God and great tranquility supplants stormy fear. Peaceful progress replaces fruitless frustrations. Sinners need to know this. They do not know that salvation affords such blessings for the life on earth. Sometimes the appeal takes the form of an offer to a fuller life here. " . . . I am come that you might have life, and have it more abundantly" (John 10:10).

Sometimes the appeal comes in the form of a warning. " . . . For what is a man profited, if he shall gain the whole world, and lose his own soul? . . ." (Matt. 16:26). A warning is not to frighten people, but to alert them to impending danger. It often marshals one's best thinking and noblest actions. A warning

is not a scarecrow to frighten people away from forbidden fruit, but to mobilize them for destiny. Let the witness keep this appeal on the intended high level.

The Follow-up

1. *Lead the convert to unite with the church.* Unless the convert is led to unite with the church, he may easily backslide.

2. *Train him to read the Bible daily and pray.* The Word will keep his faith alive and feed his soul. Prayer will keep him in close com-

munion with God and give the Holy Spirit constant access to his life.

3. *Train him to attend worship twice on Sunday and week day prayer meetings of the church.*

4. *Teach him to tithe and to witness.* No one is in better position to do this than the witness who led him to decide for Christ. It is imperative that the church promote this. Unless the church continues to remind the witnesses that it is also their duty to follow through, many of them may get the mistaken idea their task is finished when they have led a man to decide for Jesus.

16-N

Excuses!

Excuses!

By Kenneth L. Chafin

Associate Professor of Evangelism, Southwestern Seminary

ON Thursday night Mrs. John Jones had made a public profession of her faith in Christ and had asked for believers baptism. On Friday morning I went by her husband's shop to invite him to the baptismal service. As we talked about his wife's decision I discovered he was not a Christian. Before I could say anything else he said, "Preacher, I'd like to be a Christian more than anything I know, but I can't. My business takes all of my time."

Mr. Jones' excuse is just one of many given for not following Christ and not identifying one's self with the church. The Christian who consistently witnesses to people will consistently be given excuses. Some of the excuses most often heard are: "I'm good enough already." "I couldn't hold out." "There are too many hypocrites in the church." "I don't accept all of the Bible." "Eventually, but not now." A Christian might wisely keep a list of the reasons which he is given for not becoming a Christian.

During the days of our Lord's earthly ministry he was often given excuses as he called upon men to follow him. Even when confronted by Christ many made excuses. Some used their business. "I have bought a piece of ground, and I must needs go and see it . . ." (Luke 15:18). "I have bought five yoke of oxen, and I go to prove them . . ." (Luke 15:19). Some used their families. "I have married a wife, and therefore I cannot come . . ." (Luke 15:20). "Lord, suffer me first to go bury my father . . ." (Luke 9:59). That our Lord did not have security to offer his followers discouraged one (Luke 9:59).

Why do men make excuses? Some excuse their unbelief by claiming the gospel has not been presented to them properly. Their evaluation is based upon the feeling that men think rationally and when they are presented with all the facts they will do what is right. Men, even when they know what is good and best, do not always do it. Jesus was pointing this out when he told Nicodemus that there is something so fundamentally wrong with man that unless he is changed from above "he

16-O

cannot see the kingdom of God" (John 3:3). Men make excuses because they are sinners. Excuses are born out of a desire to cover up for self. There are several general principles to keep in mind as one speaks to a friend about Christ and is given an excuse.

1. *Remember an excuse often hides the real problem.* As Jesus spoke to the woman of Samaria, her replies kept pointing him away from herself. As Jesus came very close to the whole failure of her life, as reflected in her many husbands, she tried to turn the discussion away to the traditional argument between the Jew and the Samaritan as to where to worship (John 4:20). Many feel the severity of Jesus in dealing with the excuse-makers in Luke 9:57-62 was born of the understanding which he had that they were using these to cover up their real reasons.

2. *Soul-winning is much more than answering excuses.* There is a temptation to become fascinated with matching wits with those whom we seek to win. After all the excuses are answered, there is still the main job of giving witness concerning what God has done in Christ and calling for the response of faith. It would be quite possible for a person to get the better of an individual in reply to an excuse and as a result lose him. Remember, excuse answering is always secondary.

3. *The same excuse cannot always be answered in the same way.* There is a tendency to memorize a set of standard answers to standard questions. This approach fails to consider that in all probability no two people ever use the same excuse from the same perspective. For instance, a person may say, "I don't believe all of the Bible." It would

be a mistake to launch into an elaborate defense of the scriptures without finding what might be behind such a statement. It may be intended to get rid of you. It could be simply a confession of ignorance as to how the Bible came to be. Then, it may be a person who has been confused by someone writing about the "lost books of the Bible." This person may have been confused by some sect. It may be a boy who has had a course or two in science and cannot work out what seems to him to be a conflict between science and the Bible. The best way to find out what is behind such a statement is to ask, "What do you mean?"

When you are speaking to a person about Christ and he gives an excuse, the best approach under most circumstances would be to ask a question to clarify his meaning. For instance, suppose a person says, "There are hypocrites in the church." Our worst self might have a tendency to retaliate with, "You aren't perfect yourself." While this is true it will only cloud the interview with unwholesome emotions. It would be easier, wiser, and most likely, more helpful just to return with, "What do you mean by that?" The person may just be making a standard generalization. Or he may have had a hard time with a church member. Then, he may be a person who has believed everything he has heard about church members. Whatever is behind his statement, his answer to your question is apt to give you a clue to the background of his excuse.

Do your best to understand what may be behind an excuse. This will make your answer more effective.

After you feel sure you understand what the person means, give an answer which points him back to

the real issue. Suppose a person says, "I'm good enough already." Your question reveals that this person has a very negative view of goodness. Goodness, to him, consists in certain things which he does not do—such as drinking, gambling, etc. How might you deal with such an excuse?

There are several possibilities. You might read the story of the rich young ruler whom Jesus called to follow him (Mark 10:17-31). In this story Jesus tells the rich young ruler that God is the source of goodness and not man. Though he had obeyed the external law since his youth, the young ruler failed to measure up to the claims of Christ.

Instead of the above approach, a person might turn away from the superficial understanding of the nature of goodness to the real nature of man's badness. When a person sees sin as wanting his own way instead of God's way it is not difficult to get agreement that "all have sinned, and come short of the glory of God" (Rom. 3:23).

It might be that a more direct approach could be made under some circumstances. You might say, "Do you mean you really feel that in all your relationships with yourself and with others you have lived up to all God intended for you?" It would be very difficult for a serious and honest person to answer, "I have." This question is a paraphrasing of what it would mean not to fall short of the glory of God.

4. *Deal with each excuse openly and honestly.* It may be given in a bad spirit, but it must be answered in a spirit of love. Never be defensive or indignant when an unfair accusation is made. If a lost person points out a real wrong, admit it. Do not be found defending wrong.

If the person exhibits partial understanding, help clarify in a kind way. If the person asks a question you do not know the answer to, admit it. An "I do not know, but I will find out" never hurt anyone. Though you may have heard the excuse given many times, treat it with courtesy. It could be a serious matter to him.

5. *Use the scripture naturally and in the light of its best interpretation.* Even though only a verse is used, one should be careful the use being made of it is in keeping with what it means in its context. A lost person who has no idea of the content and arrangement of the Bible may be confused by the person who quotes little snatches of scripture from everywhere from Songs of Solomon to Revelation. The Bible is not like a first aid manual, to be referred to as certain accidents or ailments are confronted. The Bible is an inspired book that has one plot—redemption. The witness must first learn to explain from the scriptures this theme: that God was in Christ "reconciling the world unto himself" (II Cor 5:19).

When answering the excuses try to come back to state what is man's need and God's requirements. These are the real issues on which he must act. The answer you give can become an effective transition from his problem to God's solution.

As long as Christians witness to the lost they will be confronted with excuses. Whether they become snares which turn you aside from your main task or lines of communication by which you come to a greater understanding of the excuse-maker depends upon you. If you know what the gospel is and how a man is supposed to respond, then no excuse can thwart your witness.

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see where the Christians were?

by Wendell Belew
Secretary, Department of
Associational Missions, HMB

The ruins of a church in
ancient Carthage held a
message for churches of today.

A BRILLIANT desert sun made sharp shadows of the aqueduct and threw them upon the ground. In some ancient day the aqueduct had borne its burden of water from the mountains to the city—the magnificent city of Carthage on the north Mediterranean slope of Africa. My car blew dust from the road which circled beneath an arch of the aqueduct then came to an abrupt ending on top of the hill overlooking the acres of Carthage's remaining fragments.

A little Arab boy appeared suddenly and offered (for a price) to point out the places of interest in the city. I sought to dismiss him and to see the

HOME MISSIONS

city for myself—to plod along its streets; to remember it as depicted from the pages of Homer; to imagine the ships of Phoenicia coming into the harbor; to recall the enthusiastic days of Hannibal. I had walked but a step or two when the little Arab boy caught my attention with, "Wanna see where the Christians were?"

I gave the boy a coin and followed him to what had been the center of a city. There was where the forum and the praetorium had stood. There was where "the Christians were." The outlines of the majestic meeting house still were easy to discern. Fragments of marble columns projected in the air; the floor had been designed in intricate mosaic. Near the front of the building was the indentation of a baptistry pool. Steps led down into the baptistry, and steps out again on the other side. "So this is where the Christians were," I thought.

It had not always been so with the Christians here at Carthage. For many years the Christians had hidden in the secret places of the city, from the basement of the buildings, from the quiet upper rooms they had preached their gospel.

Tertullian had been one of its early pastors. His voice had carried across the seas to Christian groups everywhere. Days of persecution then fell upon the church, and the famous Cyprian had become pastor of the church. Ultimately Cyprian had been imprisoned because he preached the gospel. He was carried outside the walls of this very city and executed before the people. In some symbolic gesture he had given 30 pieces of silver to his executioner before the fatal stroke severed his head from his body. Cyprian regretted that he had but one life to give for his Master. Faithful followers rushed to the executioner's platform to dip their handkerchiefs in the blood spilled by their pastor; they would remember his sacrifice, his willingness "to deny himself and to take up his cross." Then the beleaguered disciples returned to their secret meeting places of their city, and the church lived on although their pastor was dead. The word he had preached would live.

Through successive years the church grew somehow in favor. We can imagine prominent businessmen and other influential people of the city were converted and they had a great desire that their church would become "respectable." It may have finally been permitted for them to build a house of worship or maybe rent a quarter in a building. The years went on and the church became more and more re-

(Continued on page 25)

December, 1961

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"In the present stage of Communist construction, it is essential to wage an even harder struggle against such survivals of capitalism as laziness, drunkenness, hooliganism, greed, religious beliefs, incorrect attitudes toward women."

"There must be no place for these weeds in our field. Communist training presupposes a liberation from religious beliefs, prejudices and superstitions, which still hinder Soviet men and women in making full use of their creative capacities."

The Soviet Premier was scheduled also to make another long speech when the new party program was presented for adoption by the congress. The program contains a lengthy paragraph which calls for a continued fight against both "religion and clericalism."

Clericalism, it said, is "assuming a growing importance in the political and ideological arsenal of imperialism" and has become influential in all countries where religion and the Church occupy a "dominant role in state, public and cultural spheres."

The party program stressed, however, that it was not necessary to go to "passionate extremes" in exposing the "baselessness of religious beliefs."

This was the theme also of the article in *Pravda* which appeared under the signature of F. Oleshchuk, deputy chief of the magazine, *Science and Religion*.

He decried the position of some anti-religious propagandists who, he said, "seek the quick elimination of religious superstitions and even suggest closing the churches and throwing out the icons."

"These methods are wrong and not good for party propaganda," the writer declared. "New, mild methods are necessary."

Admitting the fact that the Russian people have had a tradition of deep religious feeling, and that many still cling to religion, he said a long period must elapse before religion is finally eliminated in the Soviet Union.

Arguing that the persistence of religious beliefs could be explained, in part, by "the capitalist influence," he said that a "too aggressive" propagandistic approach "has the opposite result of strengthening religious views among churchgoers and helps to keep them separated from other people."

"Special attention," he added, "must be paid to choosing the right people for atheistic propaganda, taking into account the ability of the clergy today also to advance new theories and views."

—Religious News Service

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by William B. Mitchell
Atlanta, Georgia

Hanukkah—the feast of lights

the story of the Jewish holiday celebrated during the Christmas season

EVERY YEAR Hanukkah or Ch�nu-kah is confused with the Christian holiday, Christmas.

The holiday of Hanukkah had its beginning more than 2000 years ago (168 B.C.) when the wicked Syrian emperor, Antiochus, captured the Temple at Jerusalem. In the Temple of the one God he put pagan idols.

The Jewish people, who treasured their religious freedom, revolted against the emperor. For three years a small but brave army of Jewish patriots hero-

ically battled against the mighty Syrian soldiers. These patriots were led in their battle for freedom by Judah the Maccabee and his four brothers, the sons of the priest, Mattathias.

The First Book of Maccabees records that Judah addressed his army thus before the final battle: "Gird yourselves and acquit yourselves like brave men. Be ready early in the morning to fight these heathen who have gathered against us to destroy us and our sanctuary, because it is better for us to die in battle than to look upon the tragedies of our nation and our sanctuary. But whatever he the will in Heaven, thus shall he do." In 165 B.C. they at last won the victory and drove the Syrian pagans out of the Temple and Jerusalem. Afterward, Judah removed the idols, cleansed the Temple, and made it once again a place for the worship of God. This dedication was celebrated for eight days by prayer and song. That is why the Jews today celebrate the festival of Hanukkah (which means "dedication") for eight days. The holiday is observed in the month of December because it was at that time of year that the victory and the first Hanukkah took place.

The holiday, mentioned in John 10:22 as the "Feast of Dedication," is also known as the "Feast of Lights" because of the custom of lighting candles on each of the eight holiday nights. These are lit because of the miracle which is said to have happened when the Temple was taken back from the Syrians. When the pagans were driven from the Temple only a small jar of holy oil—just enough for one day—was left behind. But this tiny jar of oil burned for eight days and nights until new oil could be made with which to fill the sacred lamps. Besides reminding Jewish children of this story, the holiday candles stand for the light of freedom and liberty won by Judah the Maccabee and his brave army.

Hanukkah is a happy festival. It is (Continued on page 24)

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Hanukkah— (Continued from page 22)

the custom to give gifts to the children and to hold merry family and community gatherings during the week of Hanukkah. A favorite game of the children on Hanukkah is called dreidle which is played with a wooden, metal or clay spinning top. The traditional dish eaten at Hanukkah parties is called *latkes*, a kind of potato pancake.

The big event on Hanukkah is the candle-lighting ceremony. The father lights the candles each evening just after nightfall in the presence of the entire family. A prayer of thanks to God for His miracles and loving-kindness is recited as the candles are lit. Then the Hanukkah story is retold to the children.

On the first evening, a single candle is lit; the number is increased by one on each evening, until the last night when the full eight are kindled.

The hymn *Ma'oz Tsur* (Rock of Ages) is often sung in both home and synagogue after the lighting of the candles.

Special prayers of thanksgiving, as well as the Hallel (Psalms 113-118), are recited in the synagogue each day of the festival.

This year Hanukkah falls on December 3-10. Every Baptist should send his or her Jewish friend a Hanukkah card or a gift at that season. Then when their Jewish friend thanks them for the remembrance, they should have their Jewish friends tell them about the holiday. When the Jewish friend explains the *dreidle*, a small top used at this season, we can say with them truly a great miracle has happened. The Hebrew letters on the top are, "Nes, Gadel hayah, Sham," meaning a great miracle happened there. Truly our Jesus is the greatest miracle of all time.

Another suggestion is to invite your Jewish friend to every activity of the church and home at the Christmas season explaining we believe Jesus to be the Messiah. A special invitation could be extended to study the book of Jeremiah in our January Bible Study.

Helpful information on the holiday can be obtained from the Anti-Defamation League, 515 Madison Avenue, New York 22, New York or from your local Anti-Defamation League.

Kit of Hanukkah materials
N-516 December Festivals Kit, \$1.00
G-327 *Your Neighbor Celebrates* 128 page book \$2.50

N-523 *Your Neighbor Celebrates* 44 page booklet \$2.50

"The Story of Hanukkah" 31 frame black and white filmstrip.

HOME MISSIONS

see where the Christians were?

(Continued from page 19)

spectable. The building committee was appointed and the site was sought. The glorious good news was announced that there had become available a most desirable location—hard by the forum and praetorium. The building committee suggested that they would build a magnificent edifice so that the people who came from the corners of the earth might see "where the Christians are." So from this flat lot there grew the church house and even as it grew some of the Christians may have become confused about which was church and which was the church house. Finally it was finished, and it was a beautiful thing.

In that day as in this, the world was in turmoil. Conquering forces from barbaric lands came and beat against the walls of Carthage; the palaces of the princes fell; the praetorium, the forum, the church house fell in one gigantic roar.

What happened to the Christians, the members of this church? Had they become so "respectable" that their message was frustrated and destroyed by the destruction of that building? Did they flee to hide in other cities and dare to preach the gospel from the tombs or from the quiet upper rooms? I do not know. I only know that a little Arab boy, the product of a religious invasion of Mohammedanism which had swept this place nearly 1,500 years before, and I stood in the midst of the ruins of the once great church.

And he said, "See where the Christians were?"

The wind blew the leaves of desert brush across the broken mosaic floor and a whirlwind played about the place, where the baptistry was.

I wonder if that old church in Carthage would not wish to cry out from its ruins to proclaim a message to us as Christians today. I wonder if it would not like to warn us that if we become embroiled as churches in the materialistic fever—that when material things no longer have significance we will sink with these materialistic things. The location by the praetorium and the forum may add respectability but when the forum and praetorium falls so may the church.

A lost world hungers for a message. It can build its house.

December, 1961

WHILE THE WORLD FELL APART OUTSIDE THE 'GOOD NEWS' WAS SPOKEN ANEW...



The Year Was 1941

London was undergoing some of the worst bombing of the Blitz, and the night was torn by shrieking explosions as whole neighborhoods of homes and blocks of office buildings fell to destruction. In the darkened basement of a bombed out church a tiny group of men, women and children huddled together waiting.

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Suddenly one of the group, a minister, rose with Bible clutched tightly in hand and began to speak in a voice that was strong with faith. He was telling the ancient story of another time when people had huddled in fear at the foot of the cross—and of how they had heard the Savior saying, "Father, forgive them; they do not know what they are doing."

An Old Story Told With New Power

Somehow, the minister was giving the words new power and meaning for the little basement group. Somehow, as he spoke, the ancient model of divine love and forgiveness was clear to them in a way it had never been before. Jesus had always spoken directly to his listeners in the language they used daily and understood most easily. And now, at last, in spite of the terrifying conditions outside, the words were being spoken again in the language of the people. A great calmness and faith in God—a new courage and inner strength—swept through the once fearful group, and they listened in rapt attention as they heard in a fresh and more immediate language "The Good News" spoken anew.

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A town without a church

by A. B. Hendry
Harlingen, Texas

ONE CLOUDY, rainy day of the Christmas holidays of 1957, Roger Clay, a salesman whose territory takes in the Lower Rio Grande Valley, asked the proprietor of a filling station in Olmito, Texas, to direct him to the home of the Baptist minister.

"We don't have a Baptist preacher here," the filling station operator said.

"In fact, we haven't even got a church."

Clay, who makes it a habit to become acquainted with Baptist pastors in towns in his territory, was astonished. The filling station operator told Clay that now and then residents of Olmito had organized nondenominational groups which met on Sundays, but they didn't last long.

When Clay returned to his home in San Benito that night, he telephoned John B. Wilder, a noted minister and writer of Harlingen and told Wilder of the plight of the town. Clay pointed out that the population of Olmito and the nearby area probably totals around one thousand and he felt that a Baptist church could do a great work there.

Wilder, pastor of the Calvary Baptist Church, which aids numerous missions and small churches in the Valley, encouraged Clay to go ahead. Clay canvassed Olmito homes at night and on Sunday afternoons, discovering that about 50 Baptist families resided in the churchless town.

Some of them made a round trip of 20 miles to attend the nearest Baptist churches in Brownsville, but not many of them were in church every Sunday. Most of them said they gladly would support a church in Olmito and Clay made arrangements for the budding congregation to worship in the Olmito public school auditorium.

The first all-Baptist service in Olmito was held February, 1958 with a small but enthusiastic congregation present. Clay now realized that if the work was to go forward, he must move to Olmito, although it meant a daily round-trip drive of 50 miles to and from his firm's office in Harlingen.

Working together with the nucleus of worshipers who regularly attended services in the school auditorium, Clay felt they were nearing the goal of giving Olmito its first church. He told Wilder of his hopes and Wilder said:

"Well, Clay, whenever you are ready to build, my congregation will pay for the lot for your church."

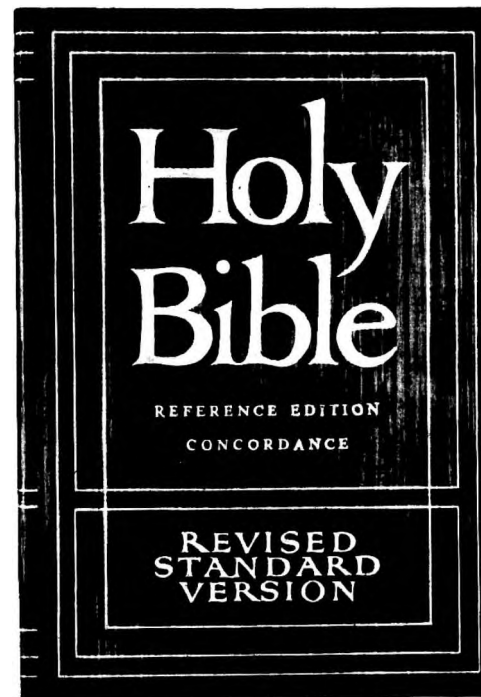
Then in September, 1959, Clay, who had been devoting every spare moment to studying the Bible, became a lay minister. The ceremony took place in the Calvary Baptist Church of San Benito, with Buddy M. Owens ordaining Clay and Wilder preaching the ordination sermon. Immediately the Olmito church called Clay as its part-time minister.

Less than a year after Clay's ordination, work started on the erection of the church. Members of the congregation worked six nights a week on the new building and soon the steeple of the Olmito Baptist Church pierced the sky.

At the 11 o'clock service October 2, Clay delivered the dedication sermon, based on a text from John 4:35— "Lift up your eyes, and look on the fields, for they are white already unto harvest."

"John is not speaking here of a cotton harvest, even though it may sound that way to us," Clay said. "John is speaking, of course, of a spiritual harvest and that is vastly more important. Are we ready to go to work here in Olmito for a great spiritual harvest? Are we ready to put everything else aside and go out and win souls? I think I can assure you of one thing that is very certain: God is ready and he is waiting—very expectantly."

HOME MISSIONS



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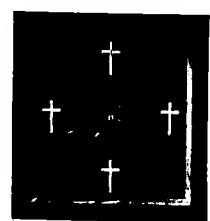
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AMONG THE MISSIONARIES

from handicap to victory

WE WERE handicapped—not a handicap which necessitated a crutch or a wheel chair but a crippling far greater.

A mother of eleven children walked three miles from a clinic with her sick baby in her arms rather than let a nurse know that she could not dial a phone for transportation. She made her way back to the Reese Center neighborhood over which the state penitentiary casts its dark shadows. Life went on much the same—hardship, poverty, disease, and delinquency. The latter having caught in its sweep two of her teen age boys and a junior girl.

A grandmother who sells papers on Main Street for bread could not read one word of the news. Between news editions, the grandmother "newsboy" spends her spare hours near the Capitol Park Center, a stone's throw from the University of South Carolina center of learning. There she lives in a 10 by 12 foot "paper house"—actually covered with news print—without heat much less any modern conveniences.

The cries of a man, a saved alcoholic, moved us with further compassion.

"Teach me to read the Bible; I believe God's word will keep me from going back into that awful sin."

The saved alcoholic lives in the Fornace Center area, better known as "Black Bottom" because of its integration, vice and sin. It was this area which made headlines when an expectant mother was killed by her husband with a baseball bat.

Life held little for these and other handicapped ones until literacy became a part of our Home Mission Board effort for Christ. Miss Anne Grove, literacy specialist, came to Columbia at our request to train volunteer workers from our local association.

We now have 27 teachers holding Home Mission Board certificates indicating their readiness for this literacy battle. This readiness includes the combined effort of the Laubach method and the Home Mission approach.

Now we know this works! Adults are really learning to read and to write. The 27 teachers have 27 pupils. "One teach one" is a marvelous way to teach the way.

With our state's law of compulsory education revoked to outsmart the segregation issue, our teen-agers are fast becoming a part of this handicapped multitude. In the midst of this darkness, we accept the tremendous challenge of literacy as a means to lead souls to Christ. "The entrance of the word giveth light"—light sufficient to illumine and illiterate mind and to save the soul. Thanks be to God for this way from handicap to victory.

Gladys Farmer, director
Baptist Good Will Centers
Columbia, South Carolina

missionaries use plane in Panama

MISSIONARIES James Nelson and Elton F. Vickers recently reconnoitered a jungle area by plane saving countless hours of overland travel in the jungles.

Brother Nelson, Pastor of the Charges River Baptist Church located in the town of Gamboa on the Gatun Lake, has purchased a boat and motor to use in reaching the villages on the river and the lake with the gospel of Christ.

(Continued on page 30)

HOME MISSIONS

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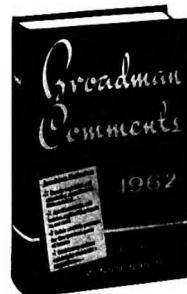
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(Continued from page 28)
Nelson has already begun work in a river town named Santa Rosa. The people in perhaps their first contact with evangelicals have been very receptive.

The many arms of the Gatun lake reach far back into the jungle areas. On many of these arms villages have been founded. The only way to reach them is by boat. Brother Nelson heard from Panamanian Christians that there was still a village back in that had not been reached with the gospel. Not knowing where it was, Nelson asked Elton F. Vickers who has a private pilot's license if he would fly

him back into this area on a reconnaissance trip. In a little more than one hour's flying time the village was located and a water route to it established and marked on the map. Thus many hours and possibly days were saved in the locating of this village.

Time is an essential element of the work for communism and the cults are making rapid progress into the city as well as the country areas. We must work now with the light and means Christ has given unto us.

Elton F. Vickers
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We have the opportunity many times of continuing to witness to the students who have had contact with our missionaries who serve on the reservation.

Rosebell is an example of this. I had the privilege of receiving her as she came forward in a morning worship service at the Indian Center professing Christ as her Savior. Later I was privileged to baptize her. My heart was made happy because of this.

Yet, I realize that others had a vital part in her decision. George Hook, the missionary at Winslow, Arizona, had held many services in her home before she came to school. He found time to drive the 90 miles to witness to her and her family at the hogan where they live.

The two Navajo students, one a junior and the other a senior, who taught her in our Sunday school class. Mrs. Fisher's talking to her had its effect. Perhaps the Sunday sermons, the week day religious instruction classes, and the conferences that I had with her may have helped her in some way.

We may never know who influenced her the most, but it really doesn't matter. Missions has always been a cooperative effort. One plants, another waters, but it is God that gives the increase.

Horace E. Fisher
Baptist Indian Center
Brigham City, Utah

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—Proverbs 22:6

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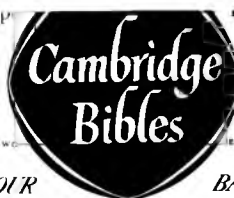
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