

Home missionary

FEBRUARY 1962

LEADERSHIP EDITION

Living on the Edge of Tomorrow:
The Baptists of New Mexico

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Missions Today

Baptists Hold All-Africa Parley

Raleigh Ministers Elect Negro President

Mergers No 'Cure-all' For Home Missions

Ghurches Die With Masses 'Around Them

TEXAS Baptists Thank President For Stand

Report on Latin Refugees Planned

States Budget \$54 Million* for Cooperative Missions

"We can do without imperialism, but we cannot do without God," the premier of Western Nigeria, Chief S. L. Akintola, told the first all-Africa Baptist Conference at Oshogbo, Nigeria. The conference was sponsored by the Foreign Mission Board of the SBC. H. C. Goerner of the Board said the missionaries' basic aim was to plant and develop strong indigenous churches.

Charles W. Ward, pastor of the First Baptist Church (Negro) of Raleigh, was elected president of the Raleigh Ministerial association. This was the first time a Negro Clergyman has been so honored.

Interdenominational cooperation and mergers are no "cure-all" for home mission problems, said Methodist leader H. Conwell Snook of Philadelphia. He was referring to proposals made to Methodists that denominations consolidate mission programs to make them more effective.

Another Methodist, Allen B. Rice, the executive secretary for home missions, said churches in the inner city "have died . . . with more people within their reach than at any time in their history."

President John Kennedy was thanked for his firm stand on religious liberty and separation of church and state by Executive Secretary T. A. Patterson of Texas Baptists. The President indicated he intended to continue his stand. The comments were made in a personal interview which Patterson, W. H. Crook of San Marcos, and visiting Japanese Baptist layman, Shiro Hirano, had with the President.

An extensive photographic report on Latin refugees in Miami (more than 90,000 have entered the city) will be presented in the March issue of Home Missions. Southern Baptists have undertaken a comprehensive relief and resettlement program with the Latin Americans.

State Baptist groups cooperating with the Southern Baptist Convention expect to receive \$54,890,096.00 in collections through the Cooperative Program this year, according to John H. Williams of Nashville, financial secretary for the SBC executive committee. Of this amount, one third (\$18,915,920.00) will go for SBC work.

Home MISSIONS

Publication of the Southern Baptist Home Mission Board

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U.S.B. Photo by Rodgers
February, 1962

On the Cover
Carolyn Welch (l) and Myra Kettle, student summer missionaries to New Mexico, look to the future as a mission challenge in the West. Standing with them in front of the Albuquerque Center in Albuquerque is a neighborhood girl of Spanish descent. For a story of how Southern Baptists are building toward tomorrow in New Mexico, see pages 5-9.

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the missionary speaks:

a lesson
in cooperative
giving

"PASTOR, you said yesterday the Co-operative Program helped us pay our debt to the people in the world in giving them the gospel.

"I am in debt beyond what I can pay at once. Creditors are pushing me. I was advised by my lawyer to take the bankrupt law. I had decided to do it. But after hearing your sermon on the Cooperative Program, if my creditors will let me pay a percentage of what I owe, I can pay them off in four or five years. Otherwise, I have no other choice but to take the bankrupt law."

The pastor was quick to advise him that this principle of giving a per cent to each creditor according to the debt owed was worth presenting to his creditors. The creditors accepted the man's proposition and he started paying. The pastor reminded him that a part of that per cent payment should be a tithe of which a part would go to the Cooperative Program which had given him the idea.

Reluctantly the man included the ten per cent. He felt that his debts justified him in not giving anything to the Lord until his debts were paid. His financial condition greatly improved, and he was debt free in three years and developed into a marvelous steward for the Lord, not only of money but of time.

the ANNIE ARMSTRONG offering

by Courts Redford
executive-secretary
of the Home Mission Board

THE HOME MISSION BOARD depends largely upon the Cooperative Program for its support. However, its work would suffer tremendously if it were not for the Annie Armstrong Offering. More than 40 per cent of its operating funds come from that source.

Furthermore, the March Week of Prayer and the Annie Armstrong Offering are spiritual tonics for the whole denominational program. People are informed and inspired, and are led to pray and to give because of this mission emphasis. Thousands give money through this channel who would otherwise not give at all, and a far greater number give sacrificial offerings over and above that which they would otherwise give. Such giving generates a joy that will later find expression in larger gifts to church budgets and to the Cooperative Program.

There is a special need for liberal Annie Armstrong Offering this year. Inasmuch as 1962 is designated by the convention as Church Extension Year, and the Home Mission Board has been asked to lead in this program of advance, there is the urgent necessity that funds be made available for a larger mission force, including more mission pastors.

The increase in Cooperative Program receipts in 1961 was far short of the goal and as a result there were no Advance Section funds to be divided between the two mission boards. In 1960 about \$273,000.00 came to the Home Mission Board from the Advance Section of the Cooperative Program and this money was available for budget making and home mission advance in

1961. The Board is receiving \$2,000,000.00 from the Operating Section of the Cooperative Program in 1962, the same amount as in 1961, but without the Advance Section receipts the Board had \$273,000.00 less from the Cooperative Program for its budget than in 1961. Had it not been for the very splendid Annie Armstrong Offering of 1961 (15 per cent or about \$330,000.00 more than in 1960), the Board would have to make many retrenchments besides the temporary discontinuance of the "Big Cities Program," which was found necessary.

GOAL	\$2,910,000.00
Operations	2,250,000.00
Mission Buildings	350,000.00
Mission Pastors	100,000.00
Church Site Fund	160,000.00
Refugee Relief	50,000.00

Undesignated receipts above the goal will be divided equally between the Church Site Fund and Refugee Relief.

Look at the advance and achievements proposed because of your increased goal and anticipated receipts this year.

Some advance in language missions, in work with National Baptists, and in mission centers will be possible. Most of the increase is in the pioneer states that must depend very largely on the Home Mission Board for financial support.

The total for all operational expenses, providing help for more than 1,800 missionaries, is \$2,250,000.00 or a \$250,000.00 increase over 1961.

It is necessary that the Home Mission Board help to construct buildings for language groups, Good Will Centers, and mission centers. We anticipate \$255,000.00 for mission buildings from the Cooperative Program in 1962. In 1961 we have \$350,000.00 in the Annie Armstrong goal for this purpose—a total of \$605,000.00 for all such mission buildings in the homeland, Cuba, and Panama for the next 12 months. This is essential if we respond to the most urgent calls or have any work of this nature in, many of our pioneer fields.

The Southern Baptist Convention has a goal of 2,000 new churches and 4,000 new missions in 1962. The new churches need pastors, and in many cases must have financial assistance for a limited period if they are to survive and grow. Ordinarily the Home Mission Board gives help to pastors of such churches for a limited time on a decreasing scale as the church grows and attains self support. The \$100,000.00 allocated from the Annie Armstrong Offering is of primary importance in providing life blood for these young churches. It will provide help to about 100 additional pastors.

Applications were in hand for even more of the \$270,000.00 in the 1961 Annie Armstrong Offering for church sites before the offering was received. Many additional requests have been received and most such requests cannot be granted without the \$160,000.00 anticipated from the Annie Armstrong Offering in 1962. We receive no funds from the Cooperative Program designated for this purpose. This is why it is so very important that as much as possible be provided in the Annie Armstrong Offering and the "over-and-above" gifts.

Thousands of Latin Americans coming from Cuba and other lands are stranded in Miami, Florida. This is the first time we have had a real refugee problem in the South. Let us manifest the spirit of our Lord as we seek to provide monetary needs and help relieve these ever-increasing multitudes. The Home Mission Board in its annual meeting allocated \$50,000.00 from the 1962 Annie Armstrong Offering to help meet the most urgent of these needs and also voted that the undesignated "over-and-above" receipts would be divided equally between the Refugee Relief and Church Site funds.

It is evident that every cent of the goal, and much more, is urgently needed. Emphasize the March Week of Prayer and give as the spirit may guide you.



BAPTISTS OF NEW MEXICO

by Joseph B. Underwood

Associate Secretary for Promotion Foreign Mission Board
former Secretary of Promotion and Steward for New Mexico

YOU PEOPLE are living nearer to tomorrow than anyone in the world," exclaimed a nuclear physicist as he addressed an audience in Santa Fe, New Mexico.

He was referring to the several laboratories for nuclear research and experimentation and the proving grounds for new missiles, rockets, speed-sleds, etc., and to the astounding potential for peace and prosperity as the hitherto nuclear secrets continued to be discovered and harnessed for the welfare of mankind.

The Baptists of New Mexico, recognizing their proximity to tomorrow, are

seeking to faithfully discharge their corresponding responsibilities. An indication of their dedication may be seen in the rather amazing growth during the past decade. While the population of the state was increasing 38.6 per cent, from 1950 to 1960, Baptist churches experienced a gain in membership of 72.5 per cent. During the same decade gifts for missions (state and SBC) were multiplied by three. Gifts for world missions through the Cooperative Program are now more than 12 times what they were in 1940-44.

Another illustration of "the spirit of tomorrow" is evidenced by the pur-

Baptists of New Mexico (Continued)

chase, in 1957, of a four-passenger airplane to more speedily discharge their mission obligations today. The Baptist Convention of New Mexico was the first state convention to own a plane for mission purposes. Harry P. Stagg, executive secretary for 24 years, led in this program and is a licensed pilot, having learned to fly since his fifty-eighth birthday. Joe Carl Johnson, director of the department of missions, is also a pilot and has eliminated hundreds of auto-travel-hours by use of the plane. He has been able to attend more quickly to emergencies arising in widely scattered, and sometimes inaccessible, places, as he assists approximately 90 missionaries to the Indians and Spanish-speaking people, under the joint program of state and home missions.

"According to the hours flown, we can say conservatively that we have saved \$7,000.00 value in salary time plus an amount for each worker flown since the beginning of the plane program. To this we can add the meals and lodging saved on the travel account," Secretary Stagg observes.

One reason the plane is so valuable in New Mexico, is the size of the state. It ranks fifth in area, among the 50 states, being exceeded only by Alaska, Texas, California, and Montana. New Mexico is truly "The Land of Enchantment," whether one considers its history (older than either St. Augustine or Jamestown) or its scenic grandeur: the mountains, the deserts, the painted cliffs whose colors are always changing, the dazzling miracle of the White Sands National Monument, the marvel of the Carlsbad Caverns National Park, the volcano craters, the extensive beds of lava flow, or the excitingly interesting Indian pueblos or Navajo reservation (now rich because of the discovery of enormous deposits of uranium, gas, oil, helium).

It is a land of enchantment because of its people. The Indians, numbering more than 70,000, the date of whose ancestry eludes the probing of the anthropologists, constitute a major missions challenge. (Progress in mission work among them has been exceedingly encouraging during recent years). The Spanish, counting approximately

300,000, trace their ancestry to the Conquistadors of the early sixteenth century. The pioneers from many states of the U. S. heroically confronted and triumphed over hostile circumstances and peoples. Thousands have come seeking and finding health.

In more recent years the population has become increasingly cosmopolitan because of the excellent climate, the growing industry, and the many scientific and military bases. Every conceivable economic, social, and educational strata are amply represented among the one million inhabitants of the state. In one Baptist church there are more people holding Ph.D. degrees than on some college faculties; yet in the same church are members of the Caucasian, Indian, Spanish, and Negro races.

Baptist work began in New Mexico

in 1849 when H. W. Read, of the Baptist Home Missionary Society (of the Triennial Convention), paused in Santa Fe while en route to California. He stopped because of illness. He stayed because of compassion. When he saw the spiritual destitution of the region he requested and secured the consent of the society to remain. He was the first evangelical ever to preach in what is now the state of New Mexico. In face of persecutions he persisted in proclaiming the gospel and winning people to Christ until repeated illnesses forced him to retire. But the seed had been planted!

Years passed before Baptists reentered this needy field. For a time there was conflict between the two groups of Baptists. Then in 1912 the differences were amicably settled, old conventions dissolved and the present convention or-

PRIMERA
IGLESIA BAPTISTA
HISPANA-AMERICANA
REV. C.M. VILLARREAL, PASTOR
DOMINGOS, ESCUELA DOMINICAL 9:45am
SERMON 11:00am
UNION DE PREPARACION 7:00pm
SERMON 8:00pm
MIERCOLES, CULTO DE ORACION 7:00pm



PASTOR C. M. VILLARREAL stands in front of his church in Albuquerque, the First Spanish-American Baptist Church. The language ministry is an important phase of mission work in New Mexico. Approximately 90 missionaries serve the Spanish speaking and Indians in the state.



ganized. Affiliated churches reported 7,672 members. At the close of 1960 there were 257 Baptist churches, reporting 78,719 members and directing 90 missions.

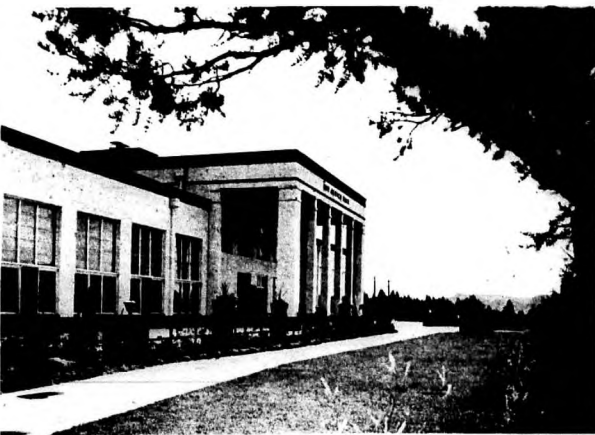
It is impossible to think of the Baptist Convention of New Mexico and its amazing growth without thinking of Harry P. Stagg. Harry Stagg arrived in New Mexico, in March of 1925 to die. His body had been so shattered by shrapnel and so poisoned and burned by gas during World War I that in 1925 Louisiana College where he was a pre-med student requested him to leave because "they did not want a student to die on the campus." Harry Stagg began a trip that is still unfinished. He started for Yellowstone National Park with a friend in a new Ford. By the time they reached Albuquerque, Harry was too ill to travel farther.

After some days of recuperation he was asked to preach one Sunday to a little mission in Gallup. Brother Malone and his family were about the only Baptists in that city of miners, railroaders and Indians. The mission met in his home—with space to spare. Then the county court house was used for two years.

The sick, young preacher went to Gallup for two Sundays. He stayed 13 days!

Sometimes he was in bed all week, but he always preached on Sunday, even if necessary to sit while doing so.

THE FIRST STATE CONVENTION to own a plane for mission purposes, New Mexico Baptists boast the fifth largest state in area of the 50 states. Executive-secretary Harry P. Stagg (r) and Director of Missions Joe Carl Johnson, both licensed pilots, save hours of travel time flying to mission points across the state.



THE CONVENTION-WIDE ASSEMBLY at Glorieta, New Mexico is located 19 miles from Santa Fe on a 1238 acre tract of land owned by the Southern Baptist Sunday School Board. The New Mexico Baptist General Convention and its churches made the first gift to the new assembly in 1950 of 880 acres of land.

Baptists of New Mexico



WMU WOMEN OF THE FIRST SPANISH BAPTIST CHURCH, Albuquerque hear a talk on evangelism by the president, Lena Murray. Studies are being made now to determine

new church and mission points to meet the needs of the fast growing cities and suburbs.

offering poverty, bitterly cold winters, illness, and persecutions he persevered and triumphed. He had come to die. He died. He died to self! In that death was resurrection—both for himself and for the Lord's work in Gallup—and throughout New Mexico!

His dynamic spirit, his incisive intellect, his amazing wisdom, his heroic consecration, and his extraordinary abilities were sharpened, developed, multiplied—and recognized. In one of the most severe crises of the history of New Mexico Baptists the State Mission Board turned to Harry Stagg and, late in 1937, elected him executive secretary. When the convention commemorates its Golden Anniversary in 1962, Harry P. Stagg will have served as its executive secretary for exactly half of its history.

Every church in New Mexico, every institution, and every phase of Baptist life have been set forward toward tomorrow, without any forgetfulness of today, by the leadership, inspiration, and dedication of this man of God.

His counsel is often sought by leaders in banking, business, politics and civic organizations. In 1954 he served as District Governor of Rotary International. Under his leadership Baptists of New Mexico have aided in initiating work in Arizona, Colorado, and Pacific Northwest, Western Canada and Alaska. The Baptists of New Mexico sent B. I. Carpenter to Alaska, and paid his salary, some years before the Home Mission Board entered that field.

In addition to a Baptist Children's Home the state convention maintains a medical clinic in a northern region of the state. It is located in an area of physical distress and spiritual destitution. The nearest hospital or doctor, other than the clinic, is seventy-five miles. Through the ministry of the clinic an entrance has been gained into the hearts and homes of the people, and the sun is rising toward a new tomorrow in this region where thousands have sat in darkness.

Although New Mexico Baptists do not have a college they do maintain five student centers and four chairs of Bible adjacent to the campus of many state colleges and universities. Beautiful and modern buildings attract students for fun, fellowship and Bible study. Out of these student ministries have come eminent pastors and denominational leaders, missionaries, ministers of music and education, outstanding seminary professors (at home and on foreign fields) and wonderfully dedicated, trained laymen.

One of the crowning achievements of the Baptists of New Mexico, was



MISSIONARIES ROSE AND M. E. NARANJO of Taos, New Mexico chat with Mike Lopez of Albuquerque at Glorieta Baptist Assembly. The Naranjos are missionaries to the Indians at Taos. Lopez is language missionary to the Spanish-speaking.

the acquisition of property to be offered to the Southern Baptist Convention for its western assembly. God led in the selection of the beautiful grounds now occupied by Glorieta Baptist Assembly.

Glorieta has already meant much to Southern Baptists. Perhaps its contribution to New Mexico Baptists has been even more significant. As recent as 1940-45 it was difficult to get Baptist news in the daily newspapers of New Mexico. Today, newspaper editor and reporters regularly telephone or visit the offices of the Baptist Convention or Baptist pastors for news. They give front page pictures and write-ups of Baptist conventions and personalities. The monthly magazine, *Baptist New Mexican*, often carries feature articles and color photographs of Glorieta Baptist Assembly. The *Santa Fe Scene* recently carried on its cover page the picture of R. Y. Bradford, pastor of the First Baptist Church of that capital city for the past eight years. Several pages were devoted to a biographical sketch of Brother Bradford and to the progress of the First Baptist Church. This was the first time any minister had been so recognized by this magazine. An entire section of the Sunday newspaper was devoted to pictures and feature stories about this church when the new building was dedicated early in 1960.

• This is a new day for Baptists in New Mexico!

The population of the state increased by 38.6 per cent during the past decade. It is estimated that it will double



HARRY P. STAGG, executive-secretary of the Baptist Convention of New Mexico has served in this capacity for exactly half of convention history. The convention commemorates its 50th anniversary this year; Stagg, his 25th as state secretary.

its population within the next ten to 12 years. The Baptist Convention of New Mexico is preparing for such growth, opportunities and responsibilities. Studies are being made to know where and when missions and churches should be located in new, fast-growing suburbs or cities so that proper locations can be secured now. Most Baptist churches in New Mexico are small and poor. Limited resources must be used wisely so as to make the greatest possible total impact for glory of Christ.

The challenge of tomorrow confronts the Baptists of New Mexico today!

With the quality of
spiritual life deteriorating
amid such attitudes as
"America is done for" can
we follow Carey's advice?

lengthen thy cords

Hugo H. Culpepper
Associate professor of missions
Southern Baptist Theological Seminary

WHEN William Carey preached his "Deathless Sermon" on Isaiah 54:2-3, he gave rise to the modern missionary movement. It was May 30, 1792. He was preaching to a group of 17 ministers in the Northampton Baptist Association, along with a few visitors, in Nottingham, England. The heart of his message was "spare not, lengthen thy cords."

For Carey and his fellow Baptists, these words were a challenge to push out beyond the geographical frontiers of their island country across the seas to the "isles afar." There were yet many new lands to claim for their Lord. Their problem was a lack of vision in their denomination with the resulting lack of missionary personnel and money. But their challenge was clear. It was to "lengthen their cords" in terms of geographic expansion.

In some respects, the meaning of Carey's text for us today is closer to what was in the mind of the prophet when he wrote these words. The people of God had spent most of the sixth century B. C. in exile from Jerusalem as captives in Babylon. Speaking through his prophet, God was leading them toward restoration. But things were different now. They had come to realize their God was the one God of all the universe. Therefore, they had the obligation and the privilege of taking part in worldwide redemptive activity. Their God was the only God to whom men could look. They must bring Him to others to know Him too. Yet, if their witness was to be effective, they must first as Christians are not good enough "spare not." They must lift their horizon; they must enlarge the place of their habitation; they must make room for all the nations in their life.

This speaks to us today. We are living in a period of transition in world missions. When the modern missionary movement began with William Carey, the world was Christian. Today about one-third of the world's population is Christian, and this is as many people as the world has ever had. Had there been no increase in population during this century and a half, and had the increase been the same, all the world would be Christian today. But in our time the peak has been reached, and the trend is in the other direction! Every day the world is be-

coming less Christian, numerically speaking! World population is increasing at the rate of one million a week. There are 700,000,000 more non-Christians in the world today than in 1900.

Until recently our answer as a denomination has been "more"—more of everything we have been doing: more missionaries, more money, more promotion, more program. In the last decade our advance along these lines has been phenomenal. Recently a new mode of mass communication has begun to be sounded: radio, television, "spiritual invasion" of other countries, simultaneous revivals. To whatever extent this results in bringing people to a genuine life of creative fellowship with God through Jesus Christ, it will be good.

However, there is reason to be concerned. In some respects, the quality of our spiritual life at home seems to be deteriorating. Many of the indices of spiritual vitality are pointing downward. At all age levels fewer young people are giving themselves to a life of Christian service. The mood of many who are preparing is not always positive and hopeful. They seem at times that "we are the last of our kind." Only yesterday a seminary student remarked to the writer that he thinks there are clear signs that America is "done for." In any case, it is evident that our best efforts of Christians our personal lives are out of tune with God and we are confused. We do not see values as God sees them. What is the apparent good to us is not the real good. Our resulting impotent lives are not bringing people around us and throughout the world to come to know God.

Because of our own confusion we run the risk of confusing people at home and abroad. In our message they cannot always clearly distinguish between the faith and the program. Words cannot adequately communicate the faith. This can only be done by living it. We shall raise the level of spiritual vitality in our worldwide witness only as and to the extent that we raise it in America. Our missionaries are products of our culture; they are cut off of the same "piece of cloth" to which we all

belong. The American witness is crucial in today's world! How then can we "lengthen the cords" today? The answer is simple, but it has revolutionary implications. We must believe in Jesus Christ and keep his commandment of loving just as he loved us. This kind of belief is not the intellectual acceptance of doctrinal statements on the basis of propositional revelation. It is a profound trust in God who is experientially known through Jesus as the personal spirit of love at the heart of all reality. The creator and sustainer of life comes to be my father because I have come really to know him as revealed in Jesus Christ. The basis of trust in life is the character of God revealed in the nature of Jesus Christ. As 1 John 3:23 makes clear, "This is his commandment, that we should believe in the name of his son Jesus Christ. . . . But it goes on to say . . . and that we should love one another as he gave us commandment." In John 15:12, Jesus said, "This is my commandment, that you should love one another just as I have loved you."

For the Christian, the program of activity in life is to spring from loving one another. This sets forth a way of living for good of others by one whose own life is firmly grounded in a vital relationship with God. Under the impetus of this personal fellowship with our Father, we too become involved in redemptive activity. Just as what happens to others makes a difference to Him, it also "matters" to us. As He laid down his life for us, in a sense we too come to lay down our lives for others. "We love because He first loved us"—but we must come to love! We are called above all else in life to be Christians in such a time as this. God's purpose is still world redemption! Christ's invitation is still, "Come, follow me!" Our mission is still, "Go and tell what God has done."

As we "lengthen the cords" with respect to the quality of our Christian discipleship, we can "be of good courage," because he "has overcome the world!"

Trends in Missions



AT FRIENDSHIP HOUSE IN NEW ORLEANS, student summer missionary Julia Shumaker explains some mission geography to a junior club member.

"the most wonderful
10 weeks!"

student summer missionaries write
their mission field experiences

STUDENT SUMMER missionaries serve in practically every mission field where home missionaries are now stationed. Included are pioneer fields, Good Will Centers, city missions, rural missions, evangelism, migrant, Jewish, Spanish, Italian, Mexican, French, Chinese, and Negro. Students serve in the United States, Panama, and the Canal Zone.

Summer missionaries lead in Vacation Bible schools, camps, missions, churches, visitation, teaching, preaching, Royal Ambassadors, W.M.U. organizations, and in many other activities. The term of service is ten weeks during summer vacation. As one summer missionary said of her ten week experience, "It was the most wonderful summer I have ever known!"



DUSTY SHOES, census sheets, a clipboard, and a handful of pamphlets—these are some of the ingredients of a religious survey. To the spanking-new summer missionary a row of strange houses is frightening. And weeks of practice in the art of census-taking does not remove the fear. The initial feeling of responsibility and opportunity stays on; and added to it is an ever-growing burden for the numbers of people who need to know Christ and have not realized their need.

I had thought that after I had had doors slammed in my face and doggedly set loose on me that I could have no more survey experiences more drastic. I found out differently, however, one sticky hot August afternoon. Quite innocently I knocked on the door of a small shabby white house set back from the road, expecting no answer since the shades were pulled.

A young man answered the door and somewhat abruptly closed the door behind him and stepped out on the porch. He was in the midst of explaining that they attended church nowhere when a large tousel-headed woman jerked the door open and demanded to know my business. While I attempted to explain, the young man made a quick exit to the highway and watched the proceedings from there.

After I had spoken about two sentences, the woman launched into a tirade against churches, preachers, religion, and me. She finished by ordering me off the place and threatened to shoot if I didn't move. Over the uproar I attempted to tell her about our Bible

school and revival but gave even that as her cursing became louder and louder. As I passed her son, he looked up and said, "I'm sorry."

I assured him that I understood and sympathized and would like them to come to our church. This, I thought, was the end of it all—just one more unusual experience to go on the record.

But it was not the end, only the beginning. The next morning the fourteen-year-old daughter arrived at Bible school. Her brother must have told her of it. She must have slipped off from her mother, but there she was! I was happy and surprised enough to take my sort of abuse over again. It was joy to us to show her that in Christ Jesus she could find the acceptance that either her family or her community had given her.

One can only wonder what the end result will be.

Nancy Morris



LEFT ATLANTA at jet speed and continued to travel at that rate both in the air and on land for the next week. I was in Fairbanks at the Native Baptist Mission, my first "field of service" at an old man there caused me to grow up, even stop, and listen to words of wisdom, an 84-year-old Eskimo who could hardly read and write.

Through the testimony of "Uncle" Tom Willock, first Eskimo Baptist, I saw a new and different picture of missions. I saw, also, a new purpose for me in the missions here.

That "new" purpose, really an old one presented in a new way to me, is the desperate need for missions back in Atlanta, Georgia, my home town.

As "Uncle" Tom related to me many of the thrilling stories of old Alaska, I was made aware of the big part the white man has played in the lives of the natives of this great land. It is not easy to turn a deaf ear to the testimony of one who knows so well his own people as he tells you that it was the white man who made his people drunkards, who made his people cheat, and who, ten times, caused them to be disappointed.

As I heard him talk I wondered to myself, "Is this the story that I shall carry back to my people at home?" Shall we blame ourselves for things that we cannot control?" Then "Uncle" Tom told me that a white missionary told him that he loved

him and that Jesus loved him. For many years he was under the conviction of the Holy Spirit during which time he tells of miraculous events and stories of faith and trust such as is uncommon to many modern men. It was only 12 years ago that Uncle Tom made a public profession of his faith and was baptized into a Southern Baptist church.

I believe that, without a doubt, since that time he has been a witness and a Christian influence to all whose lives have touched his and that surely his life has been under the full direction of our shared Lord. "Uncle" Tom has died since my visit with him.

This is the story that I will tell the "home folks" as I pray that they will compare their faith and trust with that of "Uncle" Tom, whose worldly possessions were few, but whose wealth in heaven is great.

Janna Cobb



ONE BRIGHT Monday morning, I awoke to the realization that this was my last two weeks as a summer missionary and should be my very best and most enjoyable time.

I was spending my last stretch of time in an adorable rural community.

(Continued on page 14)



STUDENT MISSIONARY BOB ETHRIDGE (1) of Garland, Texas feeds a fried egg to Missionary Walter Crumpler of California. The egg had just been cooked on the step outside the church where the temperature was 120 degrees. Ethridge assisted Crumpler in work with the Spanish-speaking in San Bernadino County, California.

CHOCTAW INDIAN CHILDREN of Philadelphia, Mississippi, listen to Joyce Comby teaching Vacation Bible school at Bethany Baptist Church. Joyce, who is also a Choctaw Indian from Philadelphia, served as summer missionary among her own people.



10 weeks

(Continued from page 13)

I was to be working with Beginner age children, and I thought I should be well prepared because this had been the age I had worked with all summer. My attitude was soon to change.

Upon arriving at the church, my partner and I were greeted by many cute children. I noticed that in the far corner of the church-yard there was a little boy stooping over some strange-looking object and speaking to it in quiet tones. The object appeared to be a big fat grasshopper. I found that this child was to be one of my pupils and made my way toward and spoke a tired "hello."

At the sound of my voice the child did a superb take-off into the nearest cornfield. Awestricken I groped my way back to the refuge of the church in hopes that I wouldn't need to ruin my new sandals by chasing the "little one" through the cornfield. I decided right then and there however, to try and be a real witness to this little boy.

Upon entering the Beginner department, I found the same child doing a little dance routine on the table top. This time he had his three year-old brother with him. Naturally the little brother insisted on staying in our class for the next two weeks.

I encouraged the three-year-old to go to the Nursery department, showing him all the pretty things they would be making and trying to get him interested in the nursery children. Apparently it was all to no avail. The little boy replied in a loud voice, "I'm going to clobber your eyes out if you don't shut up." I promptly shut up.

The next step was to find out the names of these boys. I began by asking the Beginner-age-child his name. He replied that it was either Jimmy Smith or Jimmy Anderson, but he wasn't sure which one.

Everything went along fairly smoothly until recess period came. Throughout the recess periods to follow, I became quite adept at catching grasshoppers and runaway Beginners. It seemed that Jimmy's only love was the outdoors and all it has to offer—grasshoppers, cornfields, and outdoor toilet hide-aways. When I was a little girl I had



NORMA BICKERSTAFF (l) of Tyler, Texas, and Antoinette Thacker of Newport News, Virginia, stand outside the Templo Bautista in La Cruces, New Mexico where they worked as student missionaries among the Spanish-speaking.

been a bug collector, but I had never gone out for track.

At last the time would arrive for recess to end and the children to go inside. Jimmy seemed always to insist on sitting on the toilet roof when all the rest of the children would be politely marching inside. Jimmy would sometimes slip off to the store and use his mission offering to buy a candy bar. At times like this, the only way to coax him in was to catch the fattest grasshopper and promise it to him if he would come inside.

Outside with the grasshoppers, Jimmy was quite at home. Inside with me, the missionary, Jimmy was quite upset. If you tried to help him, he would crawl under the table. If you helped him with his workhook, he would tear the page out. About mid-period of the Bible study every day, he would conduct a nice boxing match with his brother.

The last day of the Bible school, Jimmy brought a baby racoon to decorate our room. This was the very thing that had been needed to keep Jimmy inside.

Jimmy did many things that I could remember him for. He broke the only jar of finger paint, tore his workhook apart, said "God hated everyone," sat on the toilet roof and watched the other kids play, cut the end of his big toe off, requested a "little black Bible with no name in it" for his very own, and finally agreed that he didn't hate all grown-ups.

Jimmy never told me that he loved God or that he loved me. But he came

to Bible school every day with his "little black Bible with no name in it" that I had given him. And he told some of his friends that "that girl was shore a good player and knew a lot about grasshoppers."

I hope that someday, maybe through reading his "little black Bible with no name in it," that Jimmy will learn much about the Creator of grasshoppers and little boys.

Julia Strange

THE SERVICE had just begun when black clouds signifying a storm began to gather in the sky. We sang our first hymn, "Saved, Saved." I was thoroughly enjoying the enthusiastic singing of this great hymn by the congregation as I played the piano. I was unaware of the approaching danger. As soon as the hymn was over, I turned from the piano to see everyone moving from the church pews toward the door leading to the basement.

The basement of the mission house was only a small, musty room about 12' x 12'. We all went down the steps and crowded into the room. Those who were more acquainted with the signs of the weather said it looked like a tornado could easily be heading toward us. The wind began to blow furiously and the rain was pouring.



A LIVELY GROUP OF WEST INDIAN children hear a lesson from Cathelene Thomas at Chorilla Mission in Panama City, Panama. Cathelene served ten weeks as a student missionary in Panama.

Several children and young people were in tears. We sang hymns. Every once in a while the lights went out, adding to the children's fright. A few persons had remained upstairs to watch the clouds. After about 15 minutes word came that the clouds had moved and we could come up.

So we all went up; and, in order to get everyone settled down, we began singing. All the time the wind and rain continued as well as much thunder and lightning. No sooner had we begun singing when the lights began flickering. Finally they went out completely. Still we sang as I played the piano in the darkness. We sang everything I could play without the lights.

The pastor made a short talk, and we had a prayer session. In the darkness the Lord sent his spirit upon us in a marvelous way. The children soon be-

came calm; one young lady made a rededication of her life. We all seemed to really sense the great presence of God. In the darkness we truly realized that Christ is the light of the world—that the light of his presence can shine through the hearts of united Christians even in earthly darkness.

Patti Phillips

AS I STOOD on the banks of the mighty Colorado, I looked across to the rocky beginnings of Nevada. I looked down river where its waters touched California and Western Arizona. I looked at dry thirsty earth be-

neath my feet and pictured the vast areas of cultivated land made possible by the proper channeling of the water from this river into miles and miles of irrigation canals. To transform from desert to citrus groves, from barren waste to fields of maize and alfalfa, to bring this life-giving water—it took thousands of plans and millions of working hours building the canals and more yet maintaining and using them.

Thousands of souls exist in barren ignorance of the water of life and the channels spreading out in the West are few and far between. Where are the workmen to dig and pave? Where are leaders to teach and explain?

In Yucca, Arizona a few uneducated people gathered in the schoolhouse trying to organize a mission, but there was not one to lead them—no one to encourage their efforts. In Buckhead City there was a church building but no one to keep the few interested families together so that services could be held. In the Yuma Association six out of the nine churches were pastorless. At Wikieup Arizona a Junior girl accepted Christ as her Saviour in Vacation Bible school; but she lived 60 miles from the nearest church of any kind and her parents were not Christians.

Those summer weeks, the Lord showed me the need of souls without Christ—the yearning of Christians for the teaching of God's word, the struggling churches without any trained leadership. The West beckons capable young people, mature Christians who will understand the buffeting of a pioneer mission area.

My heart was branded with the cry for concern, compassion, and consecration that comes from Christians without a church, churches without a pastor, and souls without Christ.

Mary Ann Teal

I HAD THE opportunity to preach in a small mission at Mayer, Arizona. This is a small town where most of the people mine iron for a living. Few are of high income. But as I noticed the spirit of the people in the mission there, I realized that it is well worth all our efforts to "reach out for the unreached." We had 17 present that morning. If the little mission had not been there, perhaps 17 people would not have been in any worship service that Sunday. People need and desire a place to worship regardless of who they are and where they are.

Bruce Mitchell

some answers on JUVENILE



Lewis F. Russell, judge of the Juvenile Court of Dallas County, Texas, was born in Dallas, educated in the Dallas and Highland Park public schools. He received his B.A. and L.L.B. Degrees from Southern Methodist University and took graduate work in the law school of Columbia University in New York City. He was an attorney for the United States Board of Tax Appeals; served five years as special agent in the Federal Bureau of Investigation, and was engaged in the private practice of law in Dallas from 1947 until 1959. He is married and has four children, a member of the American, Texas, and Dallas Bar Associations, active in Boy Scout work, the Lakewood and Woodrow Wilson Dads Clubs, and is a member of the Gaston Avenue Baptist Church.

Q. How prevalent is juvenile delinquency in your city?
In 1960, 3,475 juveniles were referred to the Juvenile Court of Dallas County, Texas. This represents 2.84 per cent of those living in the county who were of the Juvenile Court age. The number referred to the Court has steadily increased during the past ten years as population has increased, but the rate of referral has remained fairly constant. The referral rate has varied from 2.39 to 3.67 per cent. The rate of delinquency in Dallas County is probably lower than in most cities of comparable size in the United States.

Q. What offense is most often committed?
Stealing, which includes the offense of theft and burglary, makes up 50 per cent of the referrals. During the year 1960, there were 2,184 cases of theft and burglary. This figure represents 48.1 per cent of the total offenses referred to the court.

Q. What do you believe are some of the causative factors of delinquency?

Most of the causative factors of delinquency originate in the home. Parents, who have the primary responsibility for training and educating their children, fail to take the time necessary to train their children properly. Many are too busy with their own problems to lend adequate supervision and control. Many fail in setting the proper example to teach pride and respect for law and authority, which in my opinion is an essential element in the training of a child.

Q. Do most delinquents come from broken homes?
During 1960, 45.1 per cent of these children were living in homes where their parents were living together; 39.4 per cent were homes where the parents were separated or divorced; 11.2 per cent were from homes where one parent was deceased, and slightly less than one per cent were from homes where both parents were deceased. Approximately 50 per cent of the children came from homes where the parents were separated, divorced, or one parent was deceased.

Q. What can parents do to help in the prevention of delinquency?

Parents should furnish a Christian home that gives the children a sense of being loved and wanted. Parents can also take the time to furnish adequate supervision and control their children. Many parents spend time working to provide material things for children and neglect the importance of a proper relationship in the home with children. Parents also need to furnish the leadership and to set a proper example for their children in being good citizens. Children must learn to obey the rules in the home and the school so they may learn respect for law and authority. Parents could take a lesson from the verse in Proverbs: "Train up a child in the way he should go, and when he is old he will not depart from it."

HOME MISSIONS LEADERSHIP EDITION

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SECRETARIES DISCUSS COOPERATIVE PROGRAM

"We must start with the individual and build a concern for the imperative need of supporting the Cooperative Program."

"The individual Southern Baptist must be involved more in the promotion of the Cooperative Program."

"The Cooperative Program should be more personal. We are using a family picture and the theme, 'Through the Cooperative Program we are World missionaries.'"

"In our state we call it Cooperative World Missions."

So ran the comments of executive secretaries of state Baptist conventions during a meeting with the Home Mission Board in Atlanta.

The topic being discussed was the Cooperative Program, the denomination's unified mission budget. The budget is raised by churches giving a percentage of their gifts to the state conventions, which in turn give a percentage of all gifts to the Southern Baptist Convention.

Funds kept by the state conventions are divided on a percentage basis for their mission work. Funds received by the executive committee of the SBC are divided to its agencies on a percentage basis.

Thus all causes share equally as funds are received, each getting its percentage of the gifts from the churches. The Cooperative Program budget for the SBC in 1961 was \$18,513,500.00.

16-A

of time and then returned to the same home where they were originally, knowing the home is inadequate. For this and other reasons many juveniles continue to commit crimes after they become adults. On the other hand, the probation staff of the Juvenile Court is able to teach many children the need to respect and obey the law so that they do become good, useful, law abiding citizens.

Q. Are the children who come before you and their parents usually regular in their church attendance?

During 1960, the children and their families referred to the Court were questioned concerning church and Sunday school attendance. The answers indicate that approximately

N by Lewis F. Russell
Dallas, Texas

and Sunday school regularly. By is meant that the child and his as once a month.

the churches are doing a good job at boys and girls."

n Dallas County have good youth girls. Unfortunately, many of the id be attending these youth pro- and the parents are not setting their rding church and teaching their relationship with God. Frequently rs appear in court with delinquent s. Most are anxious and willing to air families with their problems. outh director is able to have some one family in the church take an t child so that the child receives problem. Ewing Cooley, who is Baptist Association, has been doing contact with churches so that the n the church can assist the child oning their problems.

ch and Sunday school attendance out of trouble?

nday school attendance definitely people because in Sunday school the training that prepares them to when they attend church and Sun- are usually associating with people ad a proper respect for law and many children receive in Sunday ments the home training in order ecome better citizens.

you suggest that the churches do t delinquency?

to well to strengthen their youth p the children interested in attend- church, and to properly supervise

their recreational activities.

Q. Would you care to comment on the work of juvenile rehabilitation as outlined by the Home Mission Board?

The juvenile rehabilitation ministry is a very fine program. I have had occasion to work very closely with Mr. Cooley in connection with this ministry. Through the efforts made by Mr. Cooley, many children who have been referred to the court have been placed in contact with a church of their preference, and some member of the church has taken the time to act as a counselor and advisor to the delinquent child. This has been particularly effective in

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"Program." They felt this better explained the unified budget to the people.

Others thought this unnecessary if the proper information was given the people in explaining what the Cooperative Program means.

John McGuire of Jacksonville, Florida suggested a uniform date for the closing of state books each month. This, with the cut-off date in Nashville for the counting of receipts, would present a truer picture of year-by-year comparison of receipts.

Sentiment was unanimously in favor of the Cooperative Program as the best method Baptists could use for financing their work.

"We must avoid the danger of discarding the Cooperative Program for something which has not proven to be as useful," Grindstaff said.

Mission Weeks To Stress Cooperative Program

The Cooperative Program, the unified mission budget of the Southern Baptist Convention, will be stressed in special sessions during home missions weeks at the denomination's summer assemblies.

According to L. O. Griffith of Atlanta, director of the division of education and promotion, age-graded groups will study the Cooperative Program and special speakers will emphasize it.

Two of the denomination's leaders in Cooperative Program promotion will lead adult study at the assemblies. These are Merrill D. Moore of Nashville, director of the Stewardship Commission of the Convention, at the Ridgecrest Baptist Assembly in North Carolina; and W. E. Grindstaff of Nashville, director of Cooperative Program promotion for the Stewardship Commission, at the Glorieta Baptist Assembly in New Mexico.

WMU Sponsors Church Extension Study

Southern Baptists will conduct an intensive study of church extension methods during February and March as a part of their emphasis on home missions.

The study is sponsored by the Woman's Missionary Union, auxiliary to the Convention, and will be accompanied by prayer sessions and efforts to raise \$2,900,000.00 for home mission work in the United States, Cuba, Panama, and the Canal Zone.

At the heart of the study will be age-graded mission books prepared by the Home Mission Board. Theme for the study is "New Churches for Our Time."

The church extension emphasis coincides with the denomination's goal to start 30,000 churches and missions by 1964, and with the year's emphasis of seven North American Baptist groups on church extension.

The books to be studied are *Glimpses of Glory* by C. C. Warren for Adults, *Victors in the Land* by Lila Hopkins for Intermediates, *Steeple Against the Sky* by Edith Limer Ledbetter for Young People, *Bayou Boy* by Ashley V. Pickern for Juniors, and *A Kite for Billy Ching* by Jester Summers for Primaries.

Teacher's guides for each book have also been prepared by the mission board.

Phoenix Church Demonstrates Evangelism Program

The North Phoenix Baptist Church of Phoenix, Arizona, has proven how the Southern Baptist program of evangelism works. They have proven that when the full program is used, without shortcut, it will work in the West or in any other area of the Convention. They have proven that the program will work in a one-week fall revival after full participation in

a two-week Jubilee revival in the spring.

The recent revival, conducted by W. D. Lawes, secretary of evangelism for the Arizona Southern Baptist Convention, came at the close of 14 months of unprecedented growth in the church. Additions totaled 417 in those 14 months with 146 being baptized. Seventy of the additions had come in the six weeks before the revival.

With such a growth, it might be expected that a fall revival would not result in a large number of additions. However, by the use of the Revival Plan Book and Division of Evangelism plans, a one-week revival resulted in 116 additions, with 86 for baptism. The Sunday school set a new record for Arizona with 906 in attendance. The "get acquainted" dinner was attended by more than 75 people. The unified service resulted in 57 additions, with 42 for baptism. Other plans from the program of evangelism included the religious census, emphasis on special nights, daily visitation, home prayer meetings, and around-the-clock prayer meetings.

One of the most attractive features of Southern Baptists' evangelistic plans is the absence of unwholesome after-effects. This was demonstrated at North Phoenix when the church received 30 more members during the three weeks following the revival.

The leaders of North Phoenix Baptist Church heartily recommend the Southern Baptist program of evangelism to churches in every area of the Southern Baptist Convention.

HMB, North Carolina Employ Military Visitor

James N. Beatty of Gainesville, Georgia was employed as a military personnel visitor by the Home Mission Board of the Southern Baptist Convention and the Baptists of North Carolina.

Beatty, who is 39, retired this year after 22 years with the United States

Marine corps. He had served as a supply officer and held the rank of captain on retirement.

According to George Cummins of Atlanta, director of the Division of Chaplaincy of the mission board, Beatty will work with the more than 40,000 families and military personnel of Fort Bragg, North Carolina.

"The duties of the military visitor are to relate the military family to the Baptist churches in the area. He will coordinate his activities with the chaplaincy of the post," Cummins said.

Beatty will visit in the homes, enlist churches to provide a ministry to the military, and hold Vacation Bible schools in the trailer camps and other areas where needed.

He is a native of Talmo, Georgia, and completed his high school education after joining the Marines in 1939. He served in Cuba, Hawaii, Ewa, Gilbert and Marshall Islands, and posts in the United States.

Million and Quarter Attend Mission Schools

Mission study in schools of missions attracted more than 1,236,000 Southern Baptists in 3,325 of the denomination's churches during 1961.

"Many other churches would have provided schools, but the number of missionaries available limits them," said L. W. Martin of Atlanta, secretary of the missionary education department of the Home Mission Board of the Convention.

The schools are intensive, week-long considerations of missions through study of age graded mission books, missionary speakers, visual aids, and rallies. They are sponsored jointly by the Convention's state, home, and foreign mission boards.

The announcement of the figures was made to directors of schools of (Continued on page 16-H)

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16-C

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Can Baptists Unite?

by W. Alfred Diman

(Reprinted from Baptist Educational Center Newsletter, New York)

Other denominations are engaged in merging or uniting, but Baptists do not seem to be aware of what is going on around them. Not only is there little discernible interest in effecting a merger with some congenial denomination, but there seems to be little effort exerted to consolidate Baptist groups. Currently, there are 27 known Baptist denominations. Surely some of these could be consolidated in the interest of a more effective Christian witness.

I would be pleased to see some serious conversations take place between American Baptists and National Baptists, exploring the possibility of merging the two groups.

It would seem that this might be an opportune time for American Baptists to invite responsible leaders of the National group to discuss merger. Historically, there has always been an affinity between these two groups, and many leaders of the National Conventions feel that their future is with American rather than with Southern Baptists.

A few American Baptists are reluctant to make overtures to the National Baptists on the ground that a merger with them would close the door on

any possibility of a merger with Southern Baptists. We think this is foolish. There is not the remotest possibility of merger between American and Southern Baptists, at least in the foreseeable future. Southern Baptists will not merge with us as long as we continue affiliation with the National and World Council of Churches. On the other hand, American Baptists demonstrated at Rochester that they have no intention of withdrawing from the ecumenical bodies. This practical eliminates serious consideration of uniting these two groups.

As far back as 1911, American Baptists went on record expressing their conviction that while the various denominations probably were necessary at one time in history in order to achieve liberty and the separation of the church from the state, the need does not exist in the same degree it did then. A new day and a more profound concept of the basic unity of the church are demanding that the fragmented church began to come together.

Editor's Note: Dr. Diman is the Executive Secretary of the Chicago Baptist Association of the American Baptist Convention.

Filmstrip Emphasizes Church Extension

A filmstrip which emphasizes church extension, "My Church Reaching Out," has been released by the education and promotion division of the Home Mission Board.

The filmstrip presents the New Testament plan of churches reaching out into unchurched areas in order to establish missions and other churches.

This emphasis coincides with the denomination's study of church extension through home missions as spon-

sored by the Woman's Missionary Union. The filmstrip will be used to supplement age-graded study of books on church extension.

In fact, the title of the filmstrip was the theme of the 1961 meeting of the Southern Baptist Convention in St. Louis, which presented the emphasis of the denomination for 1962, the year of church extension.

The filmstrip will be sold through the Baptist book stores.

16-D

Dallas Prepares for '63

Evangelistic Conference

Five thousand air-conditioned hotel rooms have been reserved for the first convention-wide Evangelistic Conference of Southern Baptists set for July 2-4, 1963 in Dallas.

The conference, which will hear two messages by Evangelist Billy Graham, is expected to attract as many as 10,000 laymen and pastors from outside Texas and as many from the state.

"We are already receiving inquiries concerning accommodations," announced C. Y. Dossey of Dallas, associate director of the division of evangelism of the Home Mission Board. "Reservations will be handled through the convention and visitors bureau of the Chamber of Commerce."

Dossey also said a list of hotels with an application blank for reservations will be distributed early in 1963. No registration fee is to be charged for the conference, which is sponsored by the evangelism division of the mission board.

Detroit's Minorities—Missionary Challenge

Southern Baptists have only a token ministry among the minority groups of one of America's largest cities—Detroit.

The largest minority group are Negroes. They are a half million strong in Detroit. Although there are numerous Negro Baptist churches in the city, word comes that one housing unit alone where some 10,000 Negroes reside is receiving no gospel ministry at all.

Two other large minority groups are Poles and Italians. Although there are nearly 400,000 Polish people in the Detroit area, news came recently that a Polish Baptist Church is so small that it must sell its building and disband. Although there are some

200,000 Italians in greater Detroit, a weak Italian Baptist congregation recently disbanded and sold its building.

There are enough Arabs in one section of Detroit to require two mosques between the home and church of a Southern Baptist pastor.

A community of 50,000 Jews awaits the witness of Detroit Southern Baptists.

The total direct ministry of Southern Baptists to minorities in Detroit is to the city's some 50,000 Spanish-speaking people. This ministry is through the new First Spanish Southern Baptist Church. This vigorous but small group, which meets in a condemned store-front building, faces the discouragement of the almost prohibitive cost of property in downtown Detroit. One of the dire needs of Southern Baptist missions in Detroit is to strengthen this work and to make it a stepping stone to an adequate ministry among one of the largest concentrations of minority groups in the United States.

First Detroit "Big Cities" Pastor Elected Moderator

The first Detroit "Big Cities" pastor has been elected moderator of his association. Roy Adams, pastor of the Dearborn Heights Baptist Church of greater Detroit, was elected moderator of Huron River Valley Baptist Association at its annual meeting last month. The Dearborn Heights Church was the first work in the Detroit area to receive help in the "Big Cities" program of 1961.

Roy Adams came to the church in January of 1961 and has led in the present building program. A graduate of Ouachita College and Southwestern Seminary, Adams was pastor of the Central Church in Mt. Pleasant, Michigan before coming to Dearborn Heights. He also serves as treasurer of the City Missions Committee.

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Did You Know?

by Carl A. Clark

Professor, Southwestern Seminary, Fort Worth

Did you know that the Southern Baptist convention is the largest Protestant denomination in 15 states? These include, Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, New Mexico, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, and Virginia.

Did you know that the Methodist church is the largest Protestant denomination in 17 states? These include, California, Colorado, Delaware, District of Columbia, Illinois, Indiana, Iowa, Kansas, Maryland, Michigan, Nebraska, New Jersey, New York, Ohio, Oregon, Washington, and West Virginia. Did you know that the Latter Day Saints constitute the largest denomination in five states—Arizona, Idaho, Nevada, Utah, and Wyoming.

Did you know that the Congregational Christian Church is the largest denomination in four New England states — Connecticut, Massachusetts,

New Hampshire, Vermont?

Did you know that the American Baptist Convention is the largest single denomination in one state—Maine?

Did you know that the Evangelical Lutheran is the largest church in four states—Minnesota, Montana, North Dakota, and South Dakota?

The United Lutheran Church is the largest in Pennsylvania. The Lutheran, Missouri Synod, is the largest in Wisconsin and the Protestant Episcopal is the largest in Rhode Island.

Southern Baptists appear in second place in only one state namely—Arizona, whereas the Methodists appear second in 21 states. Including first and second places, then, Southern Baptists rank in 16 states, whereas Methodists rank in 38 states.

(These statistics are taken from the recent survey "Churches and Church Membership in the United States," released by the National Council of Churches of Christ in the U.S.A.)

IMC Approved as New Division of WCC

Two world Christian organizations—one dedicated to church unity and service and the other to missions—became one in New Delhi, India.

The International Missionary Council was integrated into the World Council of Churches at the opening business session of the WCC Third Assembly.

In a prayer of thanksgiving led by Henry P. Van Dusen, president of Union Theological Seminary, New York, delegates offered gratitude to God "for the deepening awareness that mission and unity belong together and for the steps which now culminate in this common dedication to a single task."

The IMC, organized in 1921 and comprising some 35 national missionary organizations and councils throughout the world, will function as the Division of World Mission and Evangelism of the World Council. The World Council of Churches includes 175 Protestant and Eastern Orthodox bodies from 50 countries. (RNS)

The Church Must Live in the Metropolis

The churches must learn to live "with the metropolitan areas which are missionary areas," asserted Gibson Winter of the University of Chicago Divinity school at a city church conference in St. Louis.

"We must begin to ask ourselves what form does this ministry take? It

is an enormous problem," Winter said.

"The concern of the church should be the total renewal of the church on behalf of the total renewal of the metropolis. New approaches are needed and new types of ministries."

There are "four styles of church membership," according to Yoshio Fukuyama of New York, director of research for the Board of Home Missions of the Congregational Christian Churches. The result of his study of city churches were presented to the conference in a paper read in his absence.

By "styles," he said, he meant the "different ways in which church members give expression to their religion."

"The four styles of church membership are cognitive, cultic, creedal and devotional. They have to do with religious knowledge, participation, beliefs, and experience."

"There is also in reality," Fukuyama pointed out, "another style which not only cuts across the four dominant styles, but also constitutes itself as a distinctive style of church membership—the nominal church member."

"The wide disparity between church membership and church attendance, between identification with a religious body and actual membership with it, is a chronic malady familiar to all pastors and church leaders."

"One for One" Can Be Done

On Soul-Winning Commitment Day, January 1, 1961, A. D. Mayfield, pastor of the Southside Baptist Church in Billings, Montana challenged the church to win and baptize an average of one per week throughout the year. If this does not seem to be a challenging goal, please bear in mind that on this date Southside Church was just two years old and its total membership was 51.

At the end of the year Mayfield took a look at the records and found that during the year he had baptized 48

and there had been eight additions by letter. More than one-half of the total baptized were adults. At the beginning of the year the membership was 51; at the end of the year it was 107. This church in a pioneer area proved that it can be done.

Mayfield is the only pastor Southside has had. He came to the field in November, 1958 when it was still a mission.

Many Cooperate to Begin One of 30,000

Westlake is one of 30,000 new churches. On the eve of its third anniversary one fact is significant. Every part of the denomination has had a part in it.

Charles S. Jennings, 1954 graduate of New Orleans Seminary, was a Navy chaplain. When he was released from active duty in January, 1958 he was led to remain in California, rather than return to his native Georgia. A church in Sharp Park (now Pacifica Baptist Church) sponsored the work and called Jennings as mission pastor.

The association agreed to pay \$50.00 of the \$120-a-month rent for the Westlake Auditorium in Daly City. The Home Mission Board helped with pastoral aid from the chaplain's relocation fund. The state convention granted mission pastoral aid. And the Oakhurst Baptist Church, Decatur, Georgia, the home church of both Mr. and Mrs. Jennings, has supported the work with \$100.00 a month from its beginning.

They began with a full church program including Sunday school, Training Union, Woman's Missionary Society, prayer service, and Vacation Bible school. Sunday mornings they met in the rented auditorium, Sunday nights in a recreation building and other times in the homes of members. After functioning for one year, the mission was constituted with 41 mem-

16-P

16-G

delinquency?

are removed from their homes for a relatively short period of time and then returned to the same home where they

ing Sunday school and their recreational activities.

bers into Westlake Southern Baptist Church on January 25, 1959.

Westlake, a subdivision just outside San Francisco, is one of the housing areas for people who work in the city.

Fifteen lots (100' by 500') were bought in Westlake at a total price of \$30,000.00 in April, 1959, with the support of \$20,000.00 of the \$100,000.00 "Beachhead Fund" allocated by the Home Mission Board for new work in the association and by gifts of the members. A former real estate sales building was bought, moved to the property, and renovated for church purposes.

The church, begun by missions, has had a missionary heart from the beginning. Records show that church income for 1961 was \$8,957.00 and gifts to missions through the Cooperative Program were \$905.00 and \$414.00 to associational missions. The budget for 1962 calls for \$793.83 per month, or \$9,525.96 for the year, with ten per cent of undesignated receipts going to the Cooperative Program and 5 per cent to associational missions.

In December, 1961 the church voted to adopt plans for the first of several units in an overall plan of educational and worship space, and plan to begin building soon after the first of the year.

The church, in celebrating the fourth anniversary of its inception, praises God and thanks the many who have had a part in this witness on the coast of the Pacific Ocean. "We are proud to be one of 30,000," says the pastor.

MILLION AND QUARTER

(Continued from page 16-C)
missions from the state Baptist conventions at their annual meeting.

The group elected William B. Denson of Richmond, Virginia as president; Foy Rogers of Jackson, Mississippi vice-president, and Kenneth Day of Detroit, Michigan, secretary.

Next year's meeting in Atlanta will be December 12-13.

A 20th Century Call Is Answered

We passed through the normal reactions relative to the introduction of the "30,000 Movement." We heard about it and it was vague. We heard more and were somewhat impressed. We heard C. C. Warren and got excited.

Our district area of nine associations is in a declining population and economy area as is much of central and west Texas. We saw at once that we would have to look beyond our geographical borders if we made a lasting contribution.

To set this in motion God led us to observe Pioneer Missions Sunday in September of 1960. Ninety of our churches heard guest speakers on this Sunday. Filmstrips were shown. Special Sunday school and Training Union lessons were taught. Our people saw the need and they responded.

This calendar year of 1961 our churches have given \$10,000.00 cash and \$50,000.00 of credit underwriting. This aid has gone to establish new work in Wisconsin-Minnesota, Colorado, Idaho, Michigan.

We can help. The smallest church and the smallest association can establish a unit of work in our America. All we need is to present our people two things, the need, and a workable plan by which they can cooperatively get the job done.

Clifford Nelson
Brownwood, Texas

Correction:

Travel Aid for Assemblies

In the January leadership edition, the travel assistance rate was incorrectly stated for state and associational evangelism and missions chairmen attending Home Mission conferences at Glorieta and Ridgecrest. The Home Mission Board will assist on travel expenses for these leaders at the rate of 3¢ per mile per person, round trip, regardless of means of travel.

REHABILITATION

by Lewis F. Russell
Dallas, Texas

old he will not depart therefrom."

Q. Do many of these delinquent children come from homes of drinking parents?

In far too many cases it is obvious that the primary problem in the home is one of drinking. Many parents spend money on alcoholic beverages that should be spent for food, clothing, and other necessities. Other parents use alcohol to excess and are unable to maintain regular employment and provide the necessities for the family. In other cases children are physically abused by parents under the influence of alcohol. Far too often parents go out to drink while children are left at home unsupervised.

Q. What do you believe is the relation of heredity and environment to the problem of juvenile delinquency?

A child who enters life with a strong healthy body and mind as a result of heredity stands to make a better citizen than one who does not have these things. On the other hand, the environment in which a child lives and is reared has more to do with the problem of juvenile delinquency than does heredity. A child who is weak in some respects may be placed in a proper environment and turn out to be a good citizen, and a child who has many strong points in his favor may be placed in a poor environment and turn out to be a rather poor citizen. In the rearing and training of children, there is no substitute for a sound home where love and harmony exist.

Q. Do most juvenile delinquents grow up to become adult criminals?

Of course the primary purpose of the Juvenile Court system is to provide children with the care, guidance, and control essential to assisting them in becoming good citizens. The law itself states that this should be done in the child's own home whenever possible. Unfortunately, many homes do not have the strength, even with supervision, to provide adequate training for children. It is also unfortunate that many states do not have enough institutional facilities to provide adequately for children. In many instances children are removed from their homes for a relatively short period of time and then returned to the same home where they were originally, knowing the home is inadequate. For this and other reasons many juveniles continue to commit crimes after they become adults. On the other hand, the probation staff of the Juvenile Court is able to teach many children the need to respect and obey the law so that they do become good, useful, law abiding citizens.

Q. Are the children who come before you and their parents usually regular in their church attendance?

During 1960, the children and their families referred to the Court were questioned concerning church and Sunday school attendance. The answers indicate that approximately

50 per cent attend church and Sunday school regularly. By regular attendance it was meant that the child and his parents attended as much as once a month.

Q. Do you feel that the churches are doing a good job in helping these delinquent boys and girls?

Most of the churches in Dallas County have good youth programs for boys and girls. Unfortunately, many of the boys and girls that should be attending these youth programs are not doing so, and the parents are not setting the proper example by attending church and teaching their children to have a proper relationship with God. Frequently pastors and youth directors appear in court with delinquent children and their families. Most are anxious and willing to help the children and their families with their problems. Frequently the pastor or youth director is able to have some man in the church or some family in the church take an interest in the delinquent child so that the child receives help with his particular problem. Ewing Cooley, who is employed by the Dallas Baptist Association, has been doing a splendid job in making contact with churches so that the pastor or someone else in the church can assist the child and the parents in overcoming their problems.

Q. Does regular church and Sunday school attendance help keep young people out of trouble?

Regular church and Sunday school attendance definitely is a great help to young people because in Sunday school and church they receive the training that prepares them to meet life's temptations. When they attend church and Sunday school regularly they are usually associating with people who have high ideals and a proper respect for law and authority. The training many children receive in Sunday school and church supplements the home training in order to make these children become better citizens.

Q. What more would you suggest that the churches do to assist in the problem of delinquency?

The churches would do well to strengthen their youth programs in order to keep the children interested in attending Sunday school and church, and to properly supervise their recreational activities.

Q. Would you care to comment on the work of juvenile rehabilitation as outlined by the Home Mission Board?

The juvenile rehabilitation ministry is a very fine program. I have had occasion to work very closely with Mr. Cooley in connection with this ministry. Through the efforts made by Mr. Cooley, many children who have been referred to the court have been placed in contact with a church of their preference, and some member of the church has taken the time to act as a counselor and advisor to the delinquent child. This has been particularly effective in

(Continued on page 30)

WHO forgives SIN?

by William E. Burke
Atlanta, Georgia
a former Roman Catholic priest



THE MOST far-reaching claim of the Roman Catholic Church is that its priests have the actual power of forgiving sins. This claim is based on John 20:22-23: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The Roman Catholic version says, "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

This is one of what Roman Catholic apologists call "great Catholic texts," which, they say, prove the power of their priests to forgive sins and the power of the pope to rule all Christian people.

The correct interpretation is simple enough if the text and its context are clearly explained.

In the first place, it is well to note that Jesus Christ preceded this pronouncement by saying "as my Father hath sent me, even so I send you." There is a similarity, therefore, between the "mission" (sending) of Christ by his Father and the "mission" (sending) of the apostles by Christ. Yet we know that the office and work of these two missions were distinct. Christ was sent to save from sin by his death; the apostles were sent by him in turn, not to save, but to preach his gospel of salvation and the remission of sins.

It is evident, therefore, that the apostles were not commissioned judicially to forgive sins. Even if they were, we know from the gospel record of their acts that they never exercised any such power.

Secondly, the Roman Catholic Church does not act upon this text literally, for if so, priests would have arbitrary power to say to a penitent "I pardon you" or "I condemn you." The Catholic Church teaches that a penitent in confession must have at least "attrition" which is a detestation of the vileness of sin itself or the fear of hell and its punishments in order to benefit by the priest's absolution.

The real answer, however, is contained in the fact that Jesus Christ at the time was commissioning his apostles to go forth and preach his gospel of salvation to the whole world, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). The apostles went forth and sins were remitted, as Baptist ministers do today, not, however, by saying as all Roman Catholic priests do in confession "Absolve te" (I absolve you), but by preaching the gospel of the forgiveness of sins by the sacrifice of Christ.

The apostles and their successors were not sent, as Christ alone was sent by the Father, to die upon a cross to forgive sins but to preach the remission of sins to those who would accept his gospel, and their retention to those who

would reject it. Christ, therefore, clearly instructed his apostles that, "whosoever sins ye are the means of remitting by your preaching of the Gospel, they will be remitted, and whosoever sins ye retain when this gospel is rejected, they will be retained." For the gospel of Jesus Christ, while it is the "savour of life unto life" to some, is "the savour of death unto death" to others (2 Cor. 2:16).

Roman Catholic apologists also point to the verse in Matthew 18:18: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven," which is again repeated in Matthew 16:19 to Peter. They say this proves Christ gave all power on earth and in heaven exclusively to the pope of Rome and the priests of the Catholic Church.

But here again it must be noted, first, that this was said to all Christ's disciples. Again, this does not refer to binding and loosing from sins against God, but to releasing Christians from burdensome, non-Christian works, such as fasting, abstaining from meats, forbidding to marry (which St. Paul calls "doctrines of devils" in 1 Tim. 4:1-3), and the binding them to what is salutary in faith in practice. Since all Christians belong to the "priesthood of believers," rules for the communal order are necessary among them and are sanctioned by God as agreed upon by them.

As Baptists we believe that the first duty of a sinner when moved by true contrition is to confess his sins to God, and to God alone, and seek forgiveness through the blood of Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) David, Daniel, Peter, the publican, the penitent thief, all confessed to God.

"I acknowledged my sin unto thee" (Ps. 32:6).

The Bible says, "WHO CAN FORGIVE SINS BUT GOD ONLY" (Mark 2:7).

Editorials

by Walker L. Knight

"They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."

Benjamin Franklin

Controversy and the Press

SOMEONE somewhere is probably still saying it, but it has been some time since I have heard anyone accuse Southern Baptist publications with failing to deal with controversy or editors for failing to take positive positions on controversial issues.

Anyone making such statements today reveals his ignorance of state papers in particular and other publications in general. This past year editors have taken stands (not all on the same side) on segregation, doctrinal controversy, church unity moves, and church and state.

And each time an editor takes a controversial stand he does so against some form of pressure, either direct or indirect, from subscribers, friends, or fellow workers (these classifications are not mutually exclusive). This pressure comes because there are always two or more sides.

As is most often the case in handling controversy, some editors overemphasize it while others ignore it. Each situation must be considered in the light of its effects on the ministry of the denomination, its place in history, and the publication's responsibility to its readers. Therefore, nothing so tests an editor's judgment and ability as does controversy.

Because the publications, especially the state papers, have dealt with controversy the Home Mission Board has found a better climate for con-

ducting its work with National Baptists, etc.

Actually, as the denomination allows its publications to handle controversy (and with Baptists its people who by their support allow or disallow) a more responsible press develops. There are some definite trends now apparent which mark this move to a more responsible press:

First, editors find they can treat controversy and not lose many subscribers. In fact, they find they gain a greater respect from those they retain, and in many cases circulation increases. Southern Baptists want to know all the important news while it is news.

Second, the opening of pages to letters from readers, uncensored, has provided the opportunity for the presentation of both sides—thus giving a balance to controversy. This fact, of giving both sides, makes the state paper the best medium for controversy because of its frequency of publication. Many of our monthly publications have from three to nine month deadlines, and thus cannot present the other side of a controversy immediately following the first presentation.

Third, the enlargement of the Baptist Press news service and its responsible handling of controversy has better informed the editors and readers. Quite often companion pieces are distributed simultaneously—one

carrying accusations and the other denials.

Fourth, the teletype network now operated by Southern Baptists helps keep misinformation to a minimum. Corrections can be made by someone other than the originating source before publications print the incorrect form.

Fifth, the boldness and strength of a few of the more responsible state paper editors have encouraged others to handle controversy. There is more freedom apparent in our publications. Of course, there is no such creature as a completely free person; and some have more freedom than others, often by the nature of the structure of a group's organization. But as was stated earlier, we are moving toward a more responsible press. And none can become responsible without being giving the power of making decisions.

In every such move by a denominational group, some will proceed too rapidly and others too slowly. And never fear there are always those who will apply the brakes. In fact, the most frequently heard criticism, both in private and in the papers themselves, is that publications have dealt too often with criticism and controversy.

This is but the swing of the pendulum coming back. Brethren, let it swing, but keep it swinging and never allow it to stand still.

AMONG THE MISSIONARIES



RUTH DENISON AND LOUISE DENISON, Choctaw Indians of Philadelphia, Mississippi examine a model of a Navajo Indian woman weaving a rug. Mr. and Mrs. R. L. Mefford are missionaries to the Choctaws in Mississippi.

a bootlegger in Blackbottom

IN THIS vast area once called "black bottom" just outside the zigzagged city limit line, we again visited Mr. A., his lost wife and little daughter—deaf from a serious illness. Their house was not quite as dilapidated as the other two and three room dwellings dotting the integrated community. A car which would actually run was parked in the yard, and a television antenna towered from the repaired roof.

This must have been our twentieth visit; however, excuses to justify the total absences from Bible classes far outnumbered the visits. We could only go away, leaving the word of God in a seemingly hopeless situation. The smell of hot liquors trailed after us, reminding us that total abstinence dwelled not there.

Some 18 months later a firm knock sounded at the door of the Reese Good Will Center. My father had just died and I thought friends had come in expression of their sympathy. I was astounded to see Mr. A. We had not known of his whereabouts since he suddenly moved some time ago. This testimony came from trembling lips as tears of repentance and joy streamed down his face:

"I want you missionaries to know," he said, "that your witness to us old bootleggers, of whom I am chief, is not wasted. All you ever said to me came back again and again. My wife died last year in the state hospital (mental institution); but thanks be to God, she became a Christian just in time. My little girl is away in a school for the deaf. I want her home this summer, but they said I have no home fit for her. I cried in the midnight hours on my knees for God to have mercy on me and forgive me—to save me. In that struggle I trusted Christ to save me and peace came to me—a peace I had never known before. That was about four months ago. I have less—

hardly bread, my car gone, clothing worn, and sick in body. Still I have no desire to turn back. I want to join a Baptist church and go all the way in the Christian life."

The hearts of believers in local churches were touched to action. Food was provided and furniture supplied for a room for his daughter to spend her summer holidays. I saw my father's suit walk a church aisle the next Sunday—this time not on a faithful deacon but a converted bootlegger.

This new believer is witnessing to multitudes of his friends for they are legion throughout our land.

"Jesus the son of the living God will give you new life too," he proclaims, "I know. I was once a chief of bootleggers. Now I am a child of the King."

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

revival in San Blas

A FEW YEARS ago we would have said, "This can never happen in Nargana," but it did . . . last week-end. Atilio Rivera, one of our missionary-teachers, had been called to Tikantiki a week ago to baptize some candidates; but when he got there a week later due to lack of transportation he found that many were away working on a town project. He continued on to Nargana where the Christians begged him to remain to preach to them over the week-end. There he found ten ready for baptism. On Friday and Saturday nights he preached and after the service on Sunday morning the believers accompanied him to the beach for baptism. Following a good song service and testimonies on the sea shore, he began lining up the candidates for baptism when he was interrupted by a young woman rushing forward saying, "Why can't I be baptized? In my heart I know that the Lord has saved me and I want to follow Him in baptism." The missionary replied, "Nothing hinders you if you know in your heart that you are a Christian." Others testified that she had been a Christian for some time but had been afraid to be baptized. Every heart was touched by this demonstration. Eleven were baptized, and they not only sang hymns all the way back to the island, but also all around the island in their boats to give a pub-

lic testimony. That evening the presence of the Lord was felt in a very special way as Atilio preached. At the close of the service several rose to their feet to tell of wasted lives and to consecrate the remaining years for active Christian service.

Mrs. Lonnie Iglesias
San Blas Islands, Panama

Maria

WHAT HOPE did the future hold for a little girl like Maria?

Maria's grandparents, with whom she has lived most of her life, brought her from Mexico to Texas when she was only seven years old. They were "braceros," Mexican migrant laborers, who were permitted to remain in this country during the harvest season in the cotton fields of the Southwest. However, when the permit to stay in this country ran out, the grandfather would simply "forget" to return to his native Mexico. On many occasions, he was caught and deported. On one occasion Maria and her grandmother were deported. But they returned across the border and in 1957 moved to Arizona. Maria loved school and attended when she could. She continued to pick cotton to help support the three of them.

What hope was there for Maria? According to an article in *The Arizona Republic*, Maria graduated as an honor student from high school. She was chosen valedictorian of her class. While in high school, she had served as president of the Girls League, student council representative, secretary of the National Honor Society and member of the yearbook staff. She won a scholarship to Arizona State University, where she is now a student. Just a few weeks ago, she stood before a federal judge and took the oath of United States citizenship.

It is impossible for us to know what contributions will be made in the future by those who now are identified as "foreigners."

It was the great grandson of a German immigrant who became commander of U. S. forces in Europe during the Second World War and later president of the United States. His name is Dwight Eisenhower. The great grandson of another immigrant—this one from Ireland—is now the president of our nation. Everyone knows his name.

It is the ministry of language missions to take the gospel of Christ to those of foreign ancestry who compose our "language groups." Only God knows what the future results will be.

Our responsibility as Southern Baptists is to carry the gospel of Christ to every person and in a language he can clearly understand.

Irvin Dawson
Director of Language Missions
Baptist General Convention
of Arizona

Zuni Indians in New Mexico

THE POPULATION of Zuni, New Mexico consists of some 4,500 to 4,800 Indians. Traders, teachers, missionaries and government employees account for some 250 to 300 Anglos; and there are about a dozen Negroes.

There is a Christian Reformed mission, a Catholic mission, and our Baptist mission. A Mormon group meets in a residence and there is an independent Baptist group meeting in one of the homes. Our group rents the tribal community hall for its services, a building large enough to seat over a hundred people comfortably. During our first two and a half months we averaged 24 in Sunday School, 26 in morning services, and 17 in prayer meetings.

Southern Baptist work began in Zuni as a mission of the First Baptist Church of Gallup. It was organized October 25, 1959. Audley Hamrick served as the first missionary, living in Gallup 40 miles away and driving out to this and to two other areas, also long distances from his home. Full time work among the Indians here began in June 1961.

The Zuni tribe is a matriarchal community; as couples marry they make their homes with the mother of the bride. Frequently the mother and three or four married daughters will live together, with each couple adding a room to the rambling dwelling. Each home has one or more outside ovens. The wealth of the people is measured chiefly in terms of sheep, rather than land holdings. The sheep graze in far-flung areas away from the village.

The Zuni people produce the finest silver-and-turquoise jewelry in the country. The people are principally farmers, sheep-raisers, ranchers; and, for several years the able-bodied men have won a national reputation for their excellence and fortitude in fire-fighting in forests all over the West.

Living standards vary in this Indian community, from dirt-floored huts of

abode to picture-window ranch style houses. Transportation includes every type of vehicle from horse-drawn wagons to the latest model cars and trucks.

The Zunis have a tremendous sense of humor and are wonderfully good-natured. There has been an extremely polite acceptance of us as missionaries and a ready acceptance for the New Testaments, Bibles, and Gospels of John we have handed out. The officials have been most helpful in getting us settled in the work here, being quick to offer tribal facilities.

Many tourists visit Zuni, the mission and the parsonage. A sign on the main road identifies the pastor's home for visitors. Come and see us.

William Young
Missionary to the Indians
Zuni, New Mexico

television star converted

I AM A Southern Baptist preacher and will be glad to help you if I can," were the words that Nick Adams, who played the part of Johnny Yuma, "The Rebel," in the television production of the same name, heard on location one day.

Some time later Nick realized that these words had the answer to his heart felt need. For 12 years ago he had come to the full realization that the Roman Catholic church did not have the answer to his needs. He had talked with religious leaders and with pastors without any real satisfaction.



STAR OF TELEVISION'S "The Rebel," Nick Adams found Christianity through the witness of a preacher-prop builder at Paramount Studios.

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But now somehow this voice seemed to have the answer that he sought, and the search for the owner of the voice began.

Friends on the set at Paramount Studios told him about one of the prop builders who was a preacher and Nick went to this man, but the voice and the message were not the same. The search continued, and finally, God caused the path of this television star to cross again with that of Joe DeFranco, interim pastor of the First (Southern) Baptist Church of Topanga Canyon, and a prop builder at Paramount Studios.

Nick asked Joe if he might talk with him and the two walked down the road together. There the preacher used John 3:16 as the basis for introducing this TV star to a saving knowledge of Christ. "For God so loved Nick Adams . . ."

After he became a Christian, Nick quit smoking and his social drinking. Because of his conviction that a Christian should have nothing to do with tobacco, he severed his very profitable relations with the tobacco firm who had sponsored his show with the remark, "God will send me another sponsor."

God can still use the earnest witness of a child of his, and he proves this whenever there is an opportunity. Already a number of people have called upon Nick for help. He wants to give his testimony, and several times since his conversion he has had opportunities to speak. His desire is to learn how to witness effectively.

One thing is certain, however. The faithfulness of Joe DeFranco will be reflected through the life and witness of this new convert, and his voice will be magnified many times.

Floyd B. Caldwell
Superintendent of City Missions
Hawthorne, California

girl finds new life and new home

WHILE SPENDING the week at our Girl's Rehabilitation Camp, Carol Ann accepted Christ as her Saviour. After finding this new life in Christ, her greatest need was a home. For she had joined the host of children who,

through no sin of their own, have no home and are wards of the court.

Carol had found a friend in her case worker at the Juvenile Court. This fine probation officer had referred her to our Juvenile Rehabilitation Program, hoping that we would be successful in finding a good Christian home for Carol. We normally work with boys and girls in their own homes, but sometimes help find homes for some cases.

God led us to a wonderful Christian man and wife who were not only willing to help, but wanted Carol very much. The court placed her in this family's custody and I saw tears come to her eyes, not of pain, but of joy.

As I watched this child walk away from that court, still facing many of life's problems, but with Christ in her heart and a new found parent on each arm, I thanked God for all of you who make this ministry possible.

H. F. Hughes, Director
Juvenile Rehabilitation and
Institutional Work
Chattanooga, Tennessee

a question of color

EDITH MAE and Mary Catherine both attend Rachel Sims Mission on the riverfront in New Orleans, Louisiana. They are the same age, in the same grade in school, live in the same community. Each was first to memorize the Scripture passage in her class at Mission. They both know and love the same Lord, largely as a result of their experiences at the Mission.

Because one of them is white and the other black, they cannot come on the same day nor sit in the same class. Therefore, to minister to them takes two days instead of one, two teachers instead of one, four hours instead of two, with a proportionate amount of time spent in preparation for two sessions instead of one. If they could share the same day, the same class, the same teacher, they would benefit by a greater variety of experiences and a more diversified program. There would be increased time for reaching out to other girls like them whom we have not been able yet to touch.

Isn't it too bad that the love of God which draws people together, must be so carefully presented in separate experiences designed to keep people apart?

HOME MISSIONS



Near Tahlequah, Oklahoma, the strawberry capital of the world, the Cherokee Indians hold their annual and historic assembly. The Cherokees leave their cattle, truck farms, and strawberry picking to come some 800 strong for a week of preaching, studying, and being with friends among the forests and rolling hills of the assembly.

At the last meeting Courts Redford, executive-secretary of the home Mission Board (who is not an Indian), was camp pastor. On this page and the following two, Photographer Ralph Rogers has recorded a portion of the week.

MISSIONARY MARVIN SORRELS, (r) who works with some 42 Cherokee churches, and Charlie Thompson, Cherokee pastor, ring the bell summoning campers for services. "The Cherokees are very hearty and responsive people," Sorrels says. "They are grateful for what we are trying to do in our Baptist work."

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February, 1962



TAHLEQUAH

(Continued)

HOME OF THE BEARS, the Watt Bears, was a tent. This family boasts a celebrity in Gloria Bear. She was the first Cherokee in this association to be crowned a Girls' Auxiliary queen. Her coronation was in 1960.



REDFORD reads to one of the Primary Cherokee children during an afternoon rest period. Attention by churches and mission to children is helping to bring a new day in the work. Missionary Sarrels says, "More young people and young preachers have dedicated their lives to serve the Lord than at any time in history."

JUNIORS WHO MADE DECISIONS have a talk with Redford following worship services. There were more than 50 decisions during this week.

HOME MISSIONS



THE SUCCESS AND PROBLEMS OF THE WORK are discussed by Redford, Jim Pickup, a Cherokee pastor; and Roe Beard, missionary. The missionary says, "One problem is some of the older people still want to do everything in a Cherokee way. They are not quick to want to give over to a different type of program and leadership."

THE TABERNACLE BUILDING was dedicated in 1943. Before this many churches held a big Vacation Bible school at the camp. "For that reason," Sarrels says, "many Cherokees still refer to the assembly as the Bible school."



February, 1962

EAR NOISES relieved!

Thousands reported. Wonderful relief from years of suffering from miserable ear noises and poor hearing caused by catarrhal (excess fluid mucus) conditions of the head! That's what these folks (many past 70) reported after using our simple Elmo Palliative HOME TREATMENT during the past 23 years. This may be the answer to your prayer. NOTHING TO WEAR. Here are SOME of the symptoms that may likely go with your catarrhal deafness and ear noises: Mucus dropping in throat. Head feels stopped up by mucus. Mucus in nose or throat every day. Hear—but don't understand words. Hear better on clear days—worse on bad days, or with a cold. Ear noises like crickets, bells, whistles, clicking or escaping steam or others. You, too, may enjoy wonderful relief if your poor hearing or ear noises are caused by catarrhal conditions of the head and when the treatment is used as needed. Write TODAY for PROOF OF RELIEF and 30 DAY TRIAL OFFER.

THE ELMO CO., Dept. 2RH2, Davenport, Iowa

OVER 50?

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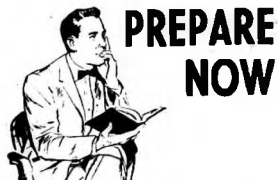
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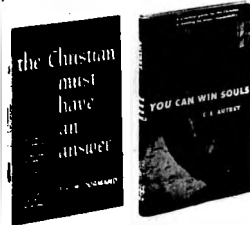
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Home Missions, February, 1962

ARE SOUTHERN BAPTISTS

schedule-chasing activists



SOUTHERN Baptists are fast becoming a group of schedule-chasing activists who have no time to think and dream," the Home Mission Board's evangelism leader charged.

C. E. Autrey of Dallas, director of the Board's Evangelism Division said, "We are doing a lot of practical things, but are we in danger of running out of spiritual power?"

"Are Southern Baptists satisfied to burn brightly for just a short period of time, or do we want to light a path across the centuries?"

He was speaking to leaders of state Baptist conventions, executive secretaries, secretaries of evangelism, and superintendents of missions gathered in Atlanta.

Autrey cited problems the denomination faced in winning America to faith in Christ. He prefaced his remarks by saying, "I am not a pessimist, but I am a realist. Unless we face our problems we are not in position to deal with them."

He then listed the following needs which Southern Baptists must meet:

- 1) Match the material capacity of America with spiritual power.
- 2) Overcome Christian indifference to spiritual matters.

"There are evidences we are tiring as a denomination, that we are getting old," he said. "No great religious organization ever reached the proportions

Southern Baptists have and survived it."

At this point he said, "No man ever killed his denomination on purpose. Men who would lead us astray doctrinally are good, dedicated men. We cannot deal with them through criticism or by writing articles, only man to man."

"And if we cannot get them to see they are wrong, then we must put them in a place where they cannot hurt us."

He cited a "deserting of New Testament evangelism" as another evidence of tiring. He called evangelism "confrontation—the confronting of the sinner with the gospel of Jesus Christ and the urging of the sinner to accept Christ as his Saviour."

"This thing is signed death that is settling in upon us," he warned.

3) Excell in the realm of creative thinking.

"Religious leaders must earn the right to be heard by the power of their minds and the clarity of their thought," he said.

He concluded by listing these ways of winning America: 1) by preaching the open Bible, 2) by presenting the Saviour, and 3) by demonstrating the spirit of the Saviour.

"If your salary were cut, if you were severely criticized, if you were slapped in the face, would it make any change in the service you are rendering?" he asked.

1 MAN 3 CHURCHES

by Leland Waters,
executive assistant, Home Mission Board

TO DEFINE the spirit of missions may be difficult and would provide many versions from many pens. But to behold the spirit of missions in a visible demonstration is to eliminate any doubt as to what happens when a church is possessed with a missionary compassion.

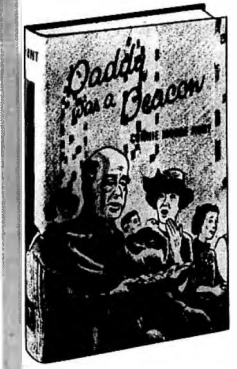
The Terry Parker Baptist Church in Jacksonville, Florida, is one of the 30,000 Movement churches, organized July 13, 1958. The story of the Terry Parker Church is bound up in their evangelistic and missionary compassion, led by Pastor Joe Courson. The church has enrolled 1385 in Sunday school, with 975 in membership, and a \$98,000.00 budget for 1962. But this is only a part of the fascinating story of this young church. The further fact that the church has current property values of \$500,000.00 does not tell the entire story.

From Jacksonville on the Atlantic Coast to Seattle, Washington, in the Northwest, Terry Parker Church has, within its two and one-half years of existence, reached across the continent and provided underwriting for the Nine Lakes Baptist Church in Seattle.

Among the many persons who have been a source of blessing to the Terry Parker Church, stands the man for whom the church is named. Terry Parker is a modest, unassuming Baptist, but a dedicated Baptist who loves his Lord. Terry Parker gave the first \$150,000.00 to see the work of the church initiated. Now the church he so generously helped in the beginning is expanding the witness across America.

But Terry Parker, true to his deep conviction that America must be won to Christ, has recently made possible the purchase of strategic property in California for a future Baptist church. Here is one man who has planted life in the Southeast, Northwest, and Southwest, and this has been done for one purpose only—to honor his Lord, whom he loves and serves with selfless devotion.

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CLAUDE RHEA DEMONSTRATES some native musical instruments of Panama and the San Blas Islands from his recent mission tour.

a musician's mission to PANAMA

by Charles Arrandell
New Orleans, Louisiana

AS THE SEMINARY dean sang "Turn Your Eyes Upon Jesus" in the Cuna language, the village chieftains ceased talking; the naked children stopped playing; and the villagers began to listen attentively.

There was a feeling of empathy as the vocalist stood to deliver his message in song. After the service, the number one chief was so pleased that he adopted the singer and gave him the name "Little White Nephew."

Gifts of musical instruments and native cloth were made to the dean and

the people honored him by performing their ceremonial dances.

Last summer Claude H. Rhea, Jr., Dean of the School of Church Music at New Orleans Baptist Theological Seminary, spent more than two weeks carrying music to mission points in Panama and the San Blas Islands.

He went there on the invitation of James Nelson, New Orleans Seminary graduate who is under appointment by the Home Mission Board as pastor of the Chagres River Baptist Church in the Canal Zone.

While in Panama, Rhea led in the music program for a revival at the church. Jack Roddy, former New Orleans seminary professor who is with the Home Mission Board, served as revival evangelist.

From this point on the Chagres River, the Seminary musician accompanied Nelson and Roddy on trips into the steaming Panamanian jungle where mission points have been established by Southern Baptist home missionaries.

One such point is Almirante, located among the banana plantations of United Fruit Company. The only means of transportation to Almirante is an automobile, minus the doors and steering wheel, which is mounted on railroad tracks. "The driver presses on the accelerator and the car zooms down the tracks," Rhea explains.

At Almirante, Roddy works with the primitive Guaymi people. The missionary already can preach in the native tongue, although he has only been working with this group a short time.

Using a riverboat, Nelson took Rhea to other mission stations, but there is one which particularly sticks in his memory. Accompanied by three doctors from among the American military personnel located in Panama, Rhea and Nelson sailed into the jungle carrying medical supplies. After the trip down the river, it was necessary to pack the supplies over six miles of jungle paths. On reaching the mission station, the mission group was confronted by persons who had every imaginable disease.

After a short worship service, the doctors, who give at least one Saturday each month to this mission work, began to see the patients. For those who had to wait in line, a Bible school was conducted.

"From this experience, I have learned the impact of medical missions," Rhea commented. "Those people walked for miles to see the missionary doctors and at the same time were in a receptive spirit to receive the message of Christ."

Rhea was also able to join in the first contact for establishing a mission station while in Panama. In this village the mayor, who was a believer, had just suffered the loss of a grandson. The missionaries were allowed to hold a service for the boy in the village general store. "The gospel was proclaimed amidst the groceries and hardware so characteristic of general stores. All during the service a monkey played among the rafters," Rhea recalls.

Perhaps the most unique experiences of the Seminary dean came in the San Blas Islands where he was made the nephew of the number one chief.

"Witch doctors still are found in the Islands," Rhea said. "I saw evidence of two of their cures. In one instance a man was placed in a canoe and water was poured around him until only his head was visible. The witch doctor burned herbs around the man. In another case the witch doctors had cut gashes in the trees so that the evil spirits could escape. Actually the village had suffered a flu epidemic."

"The needs are great in Panama and the San Blas Islands," Rhea stated. "But visible results have been attained by judicious use of Cooperative Program and Annie Armstrong monies."

"Especially there is a need for more preachers and for a Baptist Student Union worker at the University of Panama. In a country of extremes—extreme wealth and poverty, extreme cleanliness and filth—Baptists must also reach the persons of wealth and prestige if they are to complete the task of winning the entire country to Christ," Rhea concluded.

To meet these opportunities and responsibilities, the people are provided inspiration through revival meetings, teaching in the Bible schools and professional theological training in the Panamanian seminary. Through these instruments of Christian missions, the American in the Canal Zone, the worker on the banana plantation and the Indian of the San Blas Islands will all be given the opportunity, as Rhea sang to the Cuna Indians, to "look full in his wonderful face."

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answers
on**

(Continued from page 17)

broken homes, or where the child has no father in the home.

Q. Finally, Judge, what is the aim of your Juvenile Court with regard to these delinquent boys and girls?

The aim of the Juvenile Court is to provide for each child coming within its jurisdiction such guidance and control that will enable the child to make a useful law abiding citizen. It is further the aim of the court to give the child the incentive to use his talents and abilities, whatever they may be, to his best advantage. The Court also makes every effort to make parents appearing in court with their children aware of the responsibilities and problems they have in connection with rearing and training their children, so that they will be good citizens.

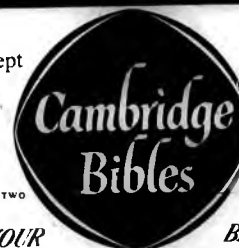
HOME MISSIONS

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HE SHOULD GO*

— Proverbs 22:6



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*"Though I speak
in the dialect of
the people..."*



by Blaise Levai
New York City, New York

Blaise Levai was an educational missionary for almost 15 years in Vellore, South India. At present he is editorial assistant at the American Bible Society in New York.

THOUGH I SPEAK in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist; though as a surgeon I can operate with skill; though as an agriculturalist I can raise acres of high grade rice; though I as a teacher can deliver learned lectures, but do not have love, my message is hollow. 2. And though I have the talent of a diplomatic organizer and administrator in councils and meetings; though I have all confidence that I need to raise large funds, but do not have love, I am good for nothing. 3. And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing.

4. Love, if it is genuine in the life and work of a missionary, is patient and constructive; nor does it seek for position and prestige. Love is glad to see a competent national in charge, and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress. Love tries to identify itself with the people and is never puffed up.

5. Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in brotherly ways. Love is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best. 6. Love is genuine is a partnership. It is better to fail with a national in charge than to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding; it rejoices in sharing the truth.

7. Love keeps an open mind; is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision. Love gives courage to change old ways when necessary. Unless we are prepared to adapt and change, we shall have defenders of an old system but no new voice; we shall have preachers but no prophets. We shall keep the bush primly pruned by hired gardeners, using expensive equipment, but within the bush there will be no burning fire.

8. Love that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Saviour, it would be better to entrust such education to the government; for our knowledge is always incomplete without him who is "The way, the truth and the life." Love that has no other desire but to trust, never fails.

9. We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission fields? 10. But now, here on earth, we can comprehend only in part. 11. When missions were yet at the stage of childhood, the methods of proclaiming Christ's gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong, independent church for the Master that is self-supporting, self-administrating and self-propagating.

12. But whatever happens, whatever direction the winds of change may take, there is this certainty: Our Lord will not leave himself without a witness. He is perfecting his plan in and through history, though everything now looks confused and baffling. 13. Be sure of this: institutions will pass away, but labor wrought by hands which have shared with those in need, and the message of the saving love of Christ, who died and rose again and lives as Lord of life, will never, never pass away. In this life there are only three enduring qualities: faith, hope and love; these three. But the greatest of these is love.