

## Missions Today

### May SBC Receipts Show Gain Over 1961

### Bible Society Reports Distribution Increase

### Mission Board Names Bennett for City Missions

### Cuban, North Carolina Missionaries Die

### Autrey to Direct Oklahoma Crusade

### Hobbs Comments on Convention

May 1962 Cooperative Program receipts for the Southern Baptist Convention were reported at \$1,546,639.00, up about \$100,000 over receipts during May 1961. For 1962 through May 31, Cooperative Program income stands at \$7,750,069 compared with \$7,177,146 at the five month mark of 1961—a gain of 7.98 percent.

A 20 per cent increase in overseas distribution of the Bible for the second year—much of it in areas of political tension—was reported at the 146th annual meeting of the American Bible Society in New York City, May 10. The demand for the Bible rises dramatically during periods of political unrest, according to the annual report of the Society's Board of Managers which cited increases in Cuba and the Congo.

Harold C. Bennett of Nashville, Tennessee, superintendent of new work for the Sunday School Department of the Southern Baptist Sunday School Board, has been named superintendent of city missions for the Home Mission Board. Bennett, a native of Asheville, North Carolina and a graduate of Wake Forest College, attended Duke University Divinity School and holds the B.D. degree from Southern Baptist Theological Seminary, Louisville. He replaces Fred Moseley of Seattle, Washington who resigned to become executive-secretary of the Baptist General Convention of Oregon-Washington. Bennett's appointment is effective July 1.

Bartolome Burguet, pastor of the church at Sagua la Grande, Las Villas Province, Cuba for 17 years, died May 6 according to a report from Herbert Caudill, missions superintendent for Cuba. Burguet's widow, Mrs. Pura Calleiro de Burguet, is the daughter of Calleiro, retired pastor who served churches in Cuba for more than 40 years.

J. Alton Morris, director of seminary extension for Western North Carolina, died May 28 at his home near Murphy, North Carolina. Morris, a native of Hartwell, Georgia was widely known as a progressive Baptist leader, preacher and teacher. For 16 years he was pastor of First Baptist Church, Murphy, North Carolina.

C. E. Autrey, director of the Home Mission Board's evangelism division, will conduct the West Oklahoma Revival Crusade at Lawton, Oklahoma, July 1-15. The crusade will be held in the Lawton stadium which seats some 9,000 people. Autrey has requested special prayer for the success of this meeting.

Following Southern Baptists' stormy convention in San Francisco, attended by 9,396 messengers (more than 3100 were from California and Texas), re-elected president, Herschel H. Hobbs of Oklahoma City, said, "The Convention positioned itself as to its continuing faith in the Bible. It cited no institutions or individuals. It refused to act as a censor. But it courteously requested its agencies to continue to operate within the context of its expressed faith, leaving each one free to determine its course of action within that framework. It referred some vital matters to the executive committee for study and recommendation to the 1963 session of the convention. It appointed a committee to study the 1925 statement of 'The Baptist Faith and Message' and to report to the 1963 session... Decisions affecting our convention for a generation may well be made during the next eleven months. We must not make our decisions, but His..."

## Home MISSIONS LETTERS

### APRIL ISSUE

In reference to the Leadership Edition, April 1962, don't you think that it is long past the time that we should be seeking "ways in which Southern Baptists may better cooperate with Negro Baptists?"

When we forget about "cooperating"—which can only be between two different types, such as between Democrats and Republicans—and begin to treat all people as the creations of God, then we as Southern Baptists will have begun to assume the stature which I am certain that our Christ would have us assume.

Charlie S. Mills, Chaplain  
New York, New York

### MAY ISSUE

... I took several days to read it, for it was one of those issues in which I did not want to miss a word.

Helen E. Falls  
New Orleans Baptist Theological Seminary

... It is one of the most splendid things I have seen. I wish every Southern Baptist could read carefully the material that is in this issue.

Kenneth Chafin  
Southwestern Baptist Theological Seminary

... It carries in its real substance of historical importance and provides a great deal of solid satisfaction to this missions professor... I plan to take the magazine along and have Mrs. Guy read it to me and the children as we drive to California.

Cal Guy  
Southwestern Baptist Theological Seminary

I have been a subscriber to *Home Missions* for a couple of years and appreciate it more and more. It seems to always hit on subjects and areas I would not find out about otherwise.

One thing in the May issue deserves some comment... The article on "89 Days Gone, I to go..." brought up something very interesting to me... We Southern Baptists usually spend more money in large cities for rescue mission work, etc., than we spend on Baptist Student Union work—which would work with men and women who will be leading citizens in these cities in the future. It seems we are starting at the extreme end of only one side of the problem, instead of starting at both ends. Your June 1962 number bears this out to a certain degree in the article about Cincinnati... if we could expend a little more effort in training our minister and "lay men" in being more acutely aware of their world, then our witness would spread even faster. This training I suggest, will not come by a denomination only spending money on rescue missions, unwed mothers' homes, etc. but by this and seeking properly to train our college graduates in being able to look around.

Willis H. Moore  
The University of Oklahoma  
Norman, Oklahoma

### Cover



HMB Photo by Rogers

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## LARGER CHURCH LOANS NOW AVAILABLE

by Courts Redford  
executive-secretary  
Home Mission Board

THE INCREASED limit of loans available from the Church Loans Division of the Home Mission Board will make it possible for the Board to serve many churches which could not be assisted under former loan limitations.

By a unanimous vote of all Board members voting on this issue, the limit was increased from \$25,000 to \$50,000 for both Church Building Loans and Church Extension Loans. However, the value of the church property, the size and strength of the congregation, and the church's ability to amortize the loan while continuing to increase its current operating and mission budget, will be considered in approving applications.

It is the Board's desire to give the greatest assistance possible consistent with a sound financial policy for the local church. It will attempt to give the church such guidance and assistance as will protect it from over-extending its financial obligations while seeking to meet the challenge of its growing field and opportunities.

The increase in the size of some loans is very desirable because the cost of church building has increased to a point where the former limit of \$25,000 is not adequate to provide for the construction of even a first unit for many of the relatively new churches. Furthermore, the larger limit of \$50,000 will often make it possible for a growing church to increase present indebtedness with the Board in order to build a second unit of its church plant.

In many cases the Home Mission Board owns the site on which the new church is to be built. The possibility of the larger loan will make it possible for the church to obtain title to the site and also build the first unit of the building, thus, getting the site and building indebtedness under one loan.

The approval of the Executive Committee of the Southern Baptist Convention for the Board to borrow an additional \$1,800,000 for the account of its Church Extension Loan Fund makes it possible to assist a larger number of new churches. Churches that qualify will be encouraged to apply at once in order to share in this increased service of the Board.

This action of the Board will undoubtedly encourage many of the young churches and new churches in the pioneer areas that have been stymied in building programs to proceed with building plans.

The Board is eager to follow the instructions of the Convention that it render all possible assistance to such churches in the pioneer fields. The unanimous vote of the Board members on this proposal indicates the wholehearted support given this action by leaders from all areas of the Convention.

During recent months the Board has been helping approximately two churches per day in financing their church buildings. Perhaps there has been no period in the history of the Southern Baptist Convention when so many churches were being constituted and when there was such a dire need for assistance in the purchase of desirable sites and the construction of good buildings. These new churches need guidance and encouragement as well as financial assistance.

The Home Mission Board, through its Church Loans Division, is seeking to give such guidance and to provide loans that are consistent with the churches' ability to pay.

The substantial support being given to the Church Loans Division through the Capital Needs Section of the Cooperative Program has helped greatly in providing the funds necessary for the greatly enlarged ministry to these new churches.

HOME MISSIONS

Baptists had their beginnings in America in 1639 with the organizing of a Baptist church in Rhode Island. For nearly three-quarters of a century Baptists labored as individuals and as local Baptist churches without any formal organization. Even so, a portion of the history of a new nation being born had to be written with the blood of many Baptists who believed in religious freedom.

The first organization of Baptists came in 1707 with the formation of the Philadelphia Association. Baptists had seen and felt the evils of the centralized ecclesiastical systems in Europe. They did not want the same thing in America.

By the middle of the 18th Century the fear of organization began to crumble and there were several Baptist associations organized similar to the one in Philadelphia.

With missions as the motive, the first national convention was formed in 1814 under the leadership of Luther Rice, and others. The national body was named the "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." This led to additional national groups such as the Tract Society and the Home Mission Society.

Death came to the first national organization when the churches of the South withdrew from fellowship and organized their own—The Southern Baptist Convention—in 1845.

It can be said that for the first two hundred years, Baptists had their beginning, grew under extreme persecution, overcame the fear of a central organization and organized into a national body for the purpose of missions, and then divided over sectional, social, moral, economic, and political issues.

*Non-Theological Factors That Brought Separation*

It is necessary at this point to look at some of the non-theological factors that contributed to the division among Baptists, because these factors have continued to have their effects upon our relations to other Baptists and to the whole Christian movement.

Sectionalism has been a strong force in America's economic and political life. Different sections of the country have been very sensitive to their own particular interests. For example, in his book, *The Angry Scar*, Lewis Garrett says, "For nearly fifty years before the war, the South had been virtually a nation within a nation and through four years of secession and conflict the Confederacy had functioned as a nation in being. The Reconstruction period made of the white South an all but single folk whose cultural patterns became so formulated as to endure little change far into the twentieth century.

This Southern culture is many-faceted and sometimes contradictory. It bore and still bears, though decreasingly, the stamp of an agricultural people, gracious, unsophisticated, conservative, and pietistic, bound usually by ties of blood and by the shared ordeal of defeat, unique in the American experience. Its nigh-irreducible hallmarks are a racially based unity, a regional conformity of thought, a sensitive and sentimental loyalty to an idealized past and a lost cause; a group willingness to condone almost any means for the accomplishment of the overriding end, which is the maintenance of the white South's re-established political and economic supremacy; and the continuance of a social order resting upon racial separateness." (*The Angry Scar*, Lewis Garrett.)

"Under the influence of sectional conflicts religious schisms resulted more frequently, arose earlier, and lasted longer than did political divisions." (*The Social Sources of De-*

## SOUTHERN BAPTISTS *and their relation to other CHRISTIANS*

by James O. Duncan  
Washington, D. C.

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**1707**  
*Philadelphia Association*

**1814**  
*General Missionary Convention (Triennial)*

**1845**  
*Southern Baptist Convention*

**1905**  
*Baptist World Alliance*

*nominationalism, H. Richard Niebuhr, p. 140.)*

Not only has there been a strong feeling of sectionism especially on the part of the South, but the South also has had adverse feelings toward a strong centralized government. The feeling of individualism, isolationism, and state governments has affected not only the politics of the South but also the individual Baptist. He has had little desire to join anything that would cause him to lose any of his individual rights and freedoms. The fear of undue encroachment upon the South from without has led to the politically "Solid South" which has had its effect not only upon its political life, but also the religious forces in the South and their relation to other Christians.

The issue of slavery, the South's defeat in the war between the states, the expanding West, the period of reconstruction are all factors that had their effect upon the people of the South, and thus the Baptists of the South.

*Baptist Organizational Patterns*

On May 8, 1945, Baptists from several southern states met to consider the possibility of organizing their own convention. After consideration, the constitution of the new convention rejected the society plan which had been in operation in the "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," and in the mission societies.

The convention was organized so that all benevolences would be under one convention. The convention could at any time add additional boards or agencies to carry out a particular function. The society plan continued in the North and it was not until 1907 that the Northern Baptist Convention came into existence. Even then the convention had little authority over the several societies. This has remained true until recent reorganization.

I believe that the form of its organization has greatly affected Southern Baptists' relations with other Christians. The society plan offers little to build denominational loyalty, as several different groups are making their bids for support. On the other hand, the convention plan that first establishes a central organization and then sets up boards and agencies to carry out its work at least draws primary loyalty to itself. Any church can support the Christian cause on all fronts by belonging to one group; hence, there is not the desire to join anything else.

*The Landmark Movement*

"After the war, the isolation of the South in the national union; the deepened sectional consciousness in the fight against the Northern effort to 'reconstruct' the South; the struggle against carpetbaggers and freedmen to preserve Anglo-Saxon civilization; the struggle of the Southern Baptist Convention to preserve its very existence; all these, and more, furnished ready soil for the growth of Landmarkism and its ecclesiastical exclusiveness.

"During the first half-century of the convention's history, there were four distinct controversies growing out of the fundamental tenet of Landmarkism—the primacy of the local church. Or, perhaps better said, this fundamental tenet manifested itself in four emphases as the life and work of the convention progressed. Landmarkers claimed that the local church had ultimate authority over the proclamation of the gospel (non-pulpit affiliation); over the ordinance of the gospel (anti-alien immersion and church-communion); over the method of propagation of the gospel (anti-convention and anti-board). The fourth phase of the controversy expressed itself in the sphere of history. The taproot of high-churchism is historical continuity. If the local church could not be traced to the first century, then the very life of Land-

markism was endangered. The final phase of the struggle was, therefore, the most widespread and intense." (*The Southern Baptist Convention, 1845-1953*, W. W. Barnes, page 277.)

Landmarkers were attacking not only other Baptists but other Christians. Of course, there was no place for conversion or communion with other Christians. Landmarkism has continued to have its influence.

*Continued Separation*

From the period of 1845 until 1894 relations between Baptists in America continued very much as they had been. The reasons that brought about separation were the reasons that continued the separation.

In 1894 an attempt was made of cooperation between Baptists of the North and Baptists of the South. Joint work was planned to help the Negro Baptists. It worked for a short while, but soon there was friction over the operations of schools so the educational program was turned over to the North and the South proceeded with evangelism work among the Negroes. At the same time an agreement was made in which the Northern Society and the Southern Board would avoid all antagonism when working in adjoining areas.

"A reorganization in 1907 by Northern Baptists and the assumption of a sectional name gave impetus to the idea of sectional boundaries—complete reversal of the earlier policy of the Society." (*Relations Between Northern and Southern Baptists*, Baker, page 180.)

Conflicts between the Northern and Southern Baptist Conventions in several border states brought about a conference in 1909. Representatives between the Home Mission Society and the Southern Baptist Convention were present in the Washington meeting. Little, if anything, was accomplished, so additional meetings were held in 1911 and 1912. The committee in the 1911 meeting "endeavored to formulate some basis for the conference by means of a declaration of the principles which should govern Baptist bodies in the conduct of their mission work." A subcommittee prepared a statement of principles of comity, which was adopted by the entire group. The joint committee met again on January 24-25, 1912, at Hot Springs, Arkansas, and the principles were further revised, incorporating the consensus of opinions from various boards and societies of the two conventions. The completed statement is significant since it has become the authoritative basis of relations between Northern and Southern Baptists. The committee freely admitted the possibility that errors of judgment had been made during the preceding half-century of Baptist denominational life, but appealed to the future to rectify these errors. Three fundamental principles were asserted: (1) the independence of the local Baptist church; (2) the moral inter-dependence and cooperation of Baptist churches; and (3) the advisory nature of all denominational organizations.

"Three general principles concerning comity were also formulated, as follows: (1) the giving of financial aid by a denominational body should not impair the autonomy of any church; (2) denominational organizations should carefully regard the rights of sister organizations and of the churches to the end that unity and harmony and respect for the liberties of others should be promoted; and (3) Baptist bodies should never in any way injure the work of any other Baptist group. In specific application to the existing disturbed conditions, the committee advocated complete cooperation between the Northern and Southern Baptist Conventions.

"There has been no further advance in the development of principles of comity since the approval of the report of these committees by the two conventions in 1912. In 1925,

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HOME MISSIONS

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1907  
Northern  
Baptist  
Convention

1909  
Home  
Missions  
Council

1939  
World  
Council  
of Churches

1955  
Baptist  
Jubilee  
Advance

**In a broad scope of history, Baptists were born, united for missions, and divided in the first 200 years of our history in the United States. Now after about 115 years since the division we have consented to work together in a five-year program of evangelism.**

It should be noted here that Baptists have found a degree of fellowship in the Baptist World Alliance since it was organized in 1905.

**Baptist Joint Committee on Public Affairs**

This committee is the one organization that has a working relationship with seven Baptist conventions in the area of programs for religious freedom. This is a new approach for Baptists—working together not with the thought of union, but to share insights in a particular area of work. The success of the Joint Committee should be a challenge for Baptists to consider the same kind of an approach in other areas.

**Relations with Non-Baptist Bodies**

During the second half of the nineteenth century, when so much was being said on the question of Christian union, Southern Baptists in their 1890 convention stated, "We respectfully propose to the general bodies of our brethren of other denominations to select representative scholars, who shall seek to determine just what is the teaching of the Bible on the leading points of difference of doctrine and polity between the denominations, and that their conclusions be widely published in all denominational papers, so that the Christian public may be thoroughly informed concerning Christian union." (*The Southern Baptist Convention 1845-1953*, W. W. Barnes, page 271.)

What discussions were held only confirmed what many Southern Baptists already felt, union with other denominations was not for Southern Baptists.

In 1909 the Home Mission Board inquired of the Convention as to whether the Board should join the "Home Missions Council." The Convention replied, "... we deem it inadvisable (for the Board) to form any relations with the Home Missions Council which can in any way abridge its freedom, warp its policy, or embarrass its actions." (*The Southern Baptist Convention 1845-1953*, W. W. Barnes) The Board chose not to have any alignment and was never represented at the meetings of the Council.

**Foreign Missions Conference of North America**

During the years of 1893 to 1919 the Foreign Mission Board of the Southern Baptist Convention attended the meetings of the Foreign Mission Conference of North America; however, it did not join. "With the resurgence of international thinking and the sense of need for Christian forces to come closer together in the face of a totalitarian paganism that was threatening the world, the Foreign Mission Board became a member of the Foreign Missions Conference in 1938.

"When the National Council of Churches was formed and the Foreign Missions Conference of North America desired to merge with that organization, the Foreign Mission Board of the Southern Baptist Convention unanimously voted, March 1950, to withdraw from the Foreign Missions Conference of North America." (*The Southern Baptist Convention 1845-1953*, W. W. Barnes, page 277.)

**World Movements**

From 1911 until 1939 periodic invitations were extended to Southern Baptists to participate in World Conferences either on a study basis or to unite. The study programs never led to union, however. In 1932

th Convention, in response to an invitation to appoint representation to a World Conference on Faith and Order to be held in 1937, said "We decline to appoint delegates to the World Conference on Faith and Order and . . . the Executive Committee be authorized and instructed to say in reply to the invitation that the Southern Baptist Convention has no authority in such matters, being only a Convention organized for missionary, educational, and benevolent purposes with no ecclesiastical functions." (*The Southern Baptist Convention 1845-1953*, W. W. Barnes, page 285.)

In 1939 an invitation was presented to Southern Baptist Convention to join the World Council of Churches. A committee was appointed and studied the matter for one year and reported back in 1940. The reply was lengthy, but contained this sentence, "In the light of these considerations, we feel impelled to decline the invitation to membership in the World Council of Churches."

The *Encyclopedia of Southern Baptists* lists three reasons why Southern Baptists have remained aloof from the National and World Council of Churches: (1) a distinctive doctrinal position, (2) a strong congregational ecclesiology, and (3) practical considerations.

The Conventions of 1949, 1951, and 1953 voiced their objections to joining any interfaith movement and urged a more strict indoctrination of Baptists in the tenets of their own faith.

One thing needs, however, to be pointed out here, and that is that Southern Baptists have participated in independent organizations such as temperance leagues, Protestants and Other Americans United for Separation of Church and State, American Civil Liberties Union, National Conference of Christians and Jews, etc. For the most part, these have been negative approaches to particular problems. They do not stand in the mainstream of the Christian movement. Perhaps the time has come for Southern Baptists to examine their relations to these organizations. By a continued endorsement of some of them, we are placed in the position of registering our negative opinions without making positive contributions to the issues of the day.

**What Next in Southern Baptist Relations With Other Baptists?**

The Baptist Jubilee Advance has brought about an unparalleled opportunity for communication. Although the programming has been done by individual conventions, conversation has taken place among Baptist leaders of several conventions.

All the activity and conversation of the Jubilee Advance has not brought about complete understanding among Baptists, though. Tensions have been built up over Southern Baptists moving into geographical areas hitherto occupied by American Baptists, and American Baptists encouraging churches in the South to affiliate with them. Also when racial differences constitute barriers to fellowship and common worship among Baptists belonging to different organizations, it appears that society's prejudices are more powerful than a common Christian or Baptist witness. The relationships among Baptists are more nominal than vital.

The primary difference between Baptists seems to be more cultural and sociological than theological. We have not been able to forget our history sufficiently to have real conversations which deal with our total Baptist witness and movement. We must discover what we have in common that is important enough to transcend our differences. This will not be done through organizations but only as we examine the faith that has made us a people.

Southern Baptists will have to decide as to whether or not they will allow the sectional, cultural, economic, and sociological patterns and thoughts of the past to still govern our relations with other Baptists in the future. This issue will become increasingly more in focus since Southern Baptists have become a national religious body. The day will soon come when we will be faced with social issues to which we have given very little attention. We will have to have answers that do not reflect our sectionalism of the past. The old answers of the past which we have used to define our relationships with other Baptists will not be sufficient.

Some of the questions that one can ask at this point are: Is there an area where all Baptists can work together through our home mission program? Are we all not concerned about winning as many as possible to Christ? Are there areas of conflict in our work here at home that could be resolved if proper conversations were held among leaders who are involved in this work?

What about the field of Christian education? Is there mutual confidence among our publishing boards and societies to share Christian writers?

Could there be an exchange of teachers in our seminaries and colleges?

Are there areas of cooperation on the foreign mission fields? Some cooperation has taken place in the past when American and Southern Baptists worked together in establishing schools, etc., but are there areas of the world in which we can still work together?

These are but a few of the questions which could be asked, but perhaps these will suffice for the present.

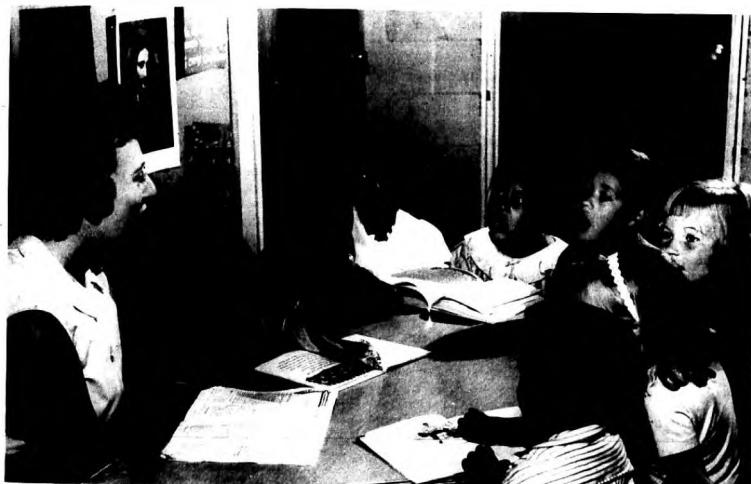


July, 1962

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## *Indian Mission at Gallup*

USING THE FINGER-PHONOGRAPH, Missionary Herbert Redd presents the gospel to Lee Notah, Navajo Indian. This instrument is used with many groups to overcome language and literacy barriers. At the mission center there are several tribes including Kiowa, Comanche, Laguna, Acoma, Creek and Navajo—the most numerous being Navajo.



MRS. CHARLES CASE teaches a Vacation Bible School class of Sunbeams at the Indian Baptist Mission, Gallup, New Mexico. Gallup is located in a semi-desert mountainous area about 130 miles from Albuquerque. Most of the Indians situated here are with the Bureau

of Indian Affairs. The mission is sponsored by the First Baptist Church of Gallup (Anglo). Last year the Vacation Bible School enrolled 98 and had an average of 76 attending.

HOME MISSIONS

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CHIEF JOE DEARFOOT demonstrates how a papoose is carried to Mary Louise Case, daughter of Missionary Charles Case. The main problems in winning the Indian are alcohol, Catholic influence, and commercialization of Indian traditions. Because of treatment given the Indian by the traders, they distrust white people in general.

July, 1962

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*twin  
evils  
given  
Indians*

LEE NOTAH stands inside his Hogan near Gallup. One of the biggest problems facing the Indian today is education. House to house visitation is the main method used to reach the people. There is also a ministry to Indian students who attend the government-operated Fort Wingate Boarding School at Gallup.

**T**HE BIGGEST problem confronting my people today is education, the lack of which prevents them from getting jobs and from understanding the changes that are taking place in our society." So said Paul Jones, chairman of Navajo Tribal Council, in an address to Southern Baptist missionaries to the Navajo who were meeting at the Baptist Indian Mission, in Winslow, Arizona.

As speaker at a Winslow gathering, the Navajo leader talked of progress among his people, and touched on a wide variety of subjects, including education, industry, natural resources, grazing and agriculture, health, welfare, politics, and civil rights.

The need for education was heavily emphasized by Jones, and the advantage it brings was referred to in connection with other subjects.

Navajo tribal scholarship fund is now providing college training for over 300 young people, but the need is great for a wider education base; for adult education and for vocational training for many of the older or less well educated Navajos and for increased understanding all along the way, he said.

Progress is going along at such a pace that many of the older uneducated Navajo leaders have asked the council to slow down and give them time to catch up, and to understand what is going on, Jones declared.

In discussing health problems among the Navajo, Jones said conditions are much improved and that the former major killer, tuberculosis, is no longer a serious threat.

"The biggest killer now is what you white people have brought to us, fire-water. We call it 'black water.'" He pointed out that the liquor problem not only is a health problem but creates employment problems and even affects the area of civil rights and the acceptance of Navajo people in places of public accommodation.

—*The Navajo Times*  
HOME MISSIONS

## Editorials

by Walker L. Knight

### By-Products of Christianity

AN INCREASING number of sermons, speeches, and editorials urge the Christian to work for the salvation of the uncommitted in order to "save the nation" and to "erect an effective force against communism."

As all who have given it a thought know, the nation needs saving from alcoholism, immorality, crime, apathy, greed, and other destructive forces which threaten from within.

Another need as great or greater is an effective force to combat communism, and those who urge Christians to win the lost for this purpose at least realize a strong spiritual force is necessary.

However, both groups—the "save the nationers" and the "anti-communists"—are asking the Christian to major on by-products of Christianity. These are secondary motives, which speak more of our own brand of nationalism than of Christianity.

At the risk of being misunderstood, let me say that it is entirely possible God could allow the nation to be destroyed but would still desire the salvation of the lost. Christ did not die for a nation's prestige; he died for lost sinners doomed, not to a few years of political oppression, but to eternity in hell.

When we circumscribe Christianity with national interests we remove its universal relevance. When we are

"The Christian ideal," it is said, "has not been tried and found wanting; it has been found difficult and left untried."

—Harold Begbie

motivated almost solely by a desire to save our nation or to fight communism, we have made Christianity our tool. We ask Christ to serve us, instead of our serving him.

Too, we have taken our eyes from the fields crowded with the grain of lost individuals ready for harvest, and instead we are back at the house working on the barn or fighting with the thief. While we are concerned with these the crop is lost.

"What is that to me?" you ask. "Am I not to desire the saving of my nation; am I not to desire the overthrow of godless communism?"

You most certainly are to desire these things; but you must not allow your Christianity to be perverted into nationalism. First and foremost desire the salvation of the lost because they are eternally lost, and let the other motives trail behind.

Actually, the salvation of the lost, the bringing of the uncommitted to faith in Christ as their Saviour, will result in both the creation of an effective anti-communist force and in the salvation of our nation from internal, moral weaknesses.

"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

### Television Finds a New Role

DESPITE fears television would be engulfed entirely by marauding cowboys, all-wise lawyers, or playboy Detectives, the medium is finding a unique role in the well prepared documentary.

Most of what television has done has been borrowed from another medium: drama from the theater and motion pictures, news casts and soap operas from radio, variety shows from vaudeville, quiz shows and such from radio. With most of these television simply added the picture or placed the event in the home. There was little creativity.

The documentary, however, has been different. No other medium can duplicate TV's documentary. The motion picture industry could not because of the time element in preparation and distribution and the public's reluctance to pay for anything other than entertainment. Radio could overcome the time factor but did not have the picture. The printed page cannot match the vitality of movement and voice.

Because of the documentary the past year of television has been most exciting and rewarding. There were many hours to cherish: the informal talks with Eisenhower,

the space shots, the debates on the Common Market and other issues, Jackie's White House tour, and treatment of current events and themes around the world.

The Radio and Television Commission of Southern Baptists has recognized the value of the documentary, and has been influential in helping to produce at least four documentaries in which Baptists were an exciting part.

Some say, "Turn the thing off and leave it off until the networks can come up with a new plan." The better plan is to practice selective viewing, simply turn the channel. However, quite often the TV does need to be turned off, just as we reject certain books, newspapers, magazines, motion pictures, or speeches.

With the average family spending more than five and half hours with their television on, Christians must exert an influence on the medium. Like the American Baptist Convention, we can point out programs for their excellence. We can support our own Television Commission in its work. We can be selective in our choice of viewing time. We can also write our views to those responsible for good and bad programs.

**THEY CAME** as men of goodwill to explore both areas of agreement and disagreement, but mostly to gain a better understanding of one another's convictions. And if they reached any consensus at all it was that an attempt at such understanding was vital to national unity.

The dialogue, sponsored by the recently-inaugurated Religious Freedom and Public Affairs Project of the National Conference of Christians and Jews, is a project designed to raise the general level of public discussion and understanding among religious groups differing on issues of public concern.

Participants, who were from every section of the country, spoke for themselves and not necessarily for their churches or institutions. But among them were clergy-educators of all faiths, public school superintendents, university deans, sociologists, members of state education departments, church and synagogue social action directors, and ministers, rabbis and priests.

In welcoming the participants and noting their divergent traditions, Lewis Webster Jones, NCCC president, described the gathering as an "exciting" development in inter-religious experience. He set the tone of the two-day sessions by stressing that "the point of dialogue is not to agree, but to understand disagreement." He urged "confrontation from the point of view of trying to find real issues" and he pleaded for dispensing with the "interfaith smile."

"Because religion is so important," Jones stressed, "issues of religious freedom and public affairs sometimes take on a kind of violence." He called for "confronting these difficult situations with tolerance, fair play and civilized discussion." And he warned that "if we lose religious freedom, we will lose all freedoms."

Rabbi Arthur Gilbert, staff consultant of the Religious Freedom and Public Affairs Project, announced that local dialogue groups would be urged to carry on the discussions initiated at the meeting here and to prepare papers on religion and education and birth control and the law, looking toward a national institute on these subjects and their religious freedom implications that will be held some time in 1963.

"Starters" of the discussion on religion and education were Dr. Theodore Powell, public affairs consultant of the Connecticut State Department of Education, and Msgr. John B. McDowell, diocesan superintendent of Catholic schools in Pittsburgh, Pennsylvania.

Dr. Powell offered four "principles" as guidelines:

- 1) Public education must be limited to public purposes;
- 2) the public school's purpose is education, not a religion;
- 3) public funds and public agencies must be under public control; and
- 4) no citizen may be denied equal protection of the laws.

In the abstract, Dr. Powell observed, these principles may win easy acceptance. "As we move from the abstract to reality, however," he said, "the hope of easy acceptance is clouded by the smoky clouds of dissension."

In this connection he asked the following questions:

Do the opening prayer, Bible reading and the pledge of allegiance to the flag in public schools serve a public purpose or a private purpose? Are they education or evangelism? Are they under public control? Is anyone denied equal protection of the law? Is school bus service an aid to the school or a benefit to the child?

Dr. Powell stressed that even the courts have not been able to agree on the answers.

Msgr. McDowell, adopting what he called a "chemistry approach" to the subject of religion and education, posed a series of questions, among them:

"Is America a religious nation or better, does it have a form of government which depends on religious concepts? Is the religious element irrelevant and immaterial? If America is essentially religious, then can education safely exclude it or maintain a neutral position on religion? If it is not essentially religious, then do the values we teach, whether intellectual, civic, emotional, or social substitute for religion? Is it possible to give an education which is in the strictest sense of the word secularistic, in which absolute and complete neutrality toward any and all religious meanings is maintained? And if this is possible, does this neutrality imply, at least faintly, a form of religion?

"What rights do parents have in education? If parents have the right to choose the kind of education they want for their child, must government support these free choices? If not, then what must such parents do? If yes, how shall government help these schools and can they be helped? Do public and non-public schools exist by right or privilege?

"Also, can government support be given only to controlled institutions? What is meant by 'controlled' aid what controls already exist over public and non-public education? Do the laws of this nation, as now understood, outlaw the support of the non-public school? Should the entire problem of education in America be answered by a single public educational system? If so,

how should we handle the religious problem? Should we think in terms of a released time or perhaps a shared time program?"

Here are some of the reactions of the dialogue participants to the papers presented by Dr. Powell and Msgr. McDowell:

**Catholic priest** asked: Should the government itself be the educating agency? Does it have obligations beyond the setting up of minimum standards? Is this the presumption held in America?

**A professor of philosophy** at Garrett Biblical Seminary: In a democratic society the perpetuation of the public order includes concern for the well-being also of other institutions — as contrasted to totalitarian societies where the only concern is maintaining the political order.

**A rabbi**: In political life we cannot state principles as absolutes, as though they always apply. It is as wrong to separate state and religion absolutely as it is to unite them absolutely.

**A POAU member**: The concept of religion and state is different from church and state. Separation means functional separation. It does not mean derogation of religion, but the strengthening of it by divorcing it from the state.

**A rabbi**: Secularism excludes theological dogma, not moral principles. Anything which attaches to theological dogma in public schools is wrong; but moral principles are valid.

**A Jewish lay leader**: What kind of religious teachings and practices are possible in the schools? Teaching about religion seems the least controversial approach. But who trains public school teachers? How does the teacher invest himself of his own faith principles to teach others? What about textbooks?

**A Boston monsignor**: To what extent would parents accept as facts what history says are facts? How truly objective can any teaching be?

**A Delaware priest**: As long as we have human beings we will never have neutralism. If a student asks the cause of the Reformation, what do I say? Do I say — out of love — that we can believe the beliefs of others in the classroom? If we wind up with a religion of Americanism, we will wind up with nothing.

**A superintendent of schools in New York**: The school teacher must teach moral attitudes. Neutralism is undesirable and probably impossible. We want our children exposed to people who have normal and healthy attitudes. The teacher must respect the religious beliefs of others. He must indoctrinate good values. He must distinguish between the wicked and the good.

**A university dean**: How much of the difficulty stems from the fact that too much is expected from school? What about the family's role, the church's role? Religious institutions should get into the act and stop pressuring schools to do what they ought to do.

**A Protestant theology school professor**: Let's not assume impotency on the part of the home and church. When schools enter the realm of religion we assume the parents are impotent and the churches are impotent. We have no right to make this assumption.

Turning to consideration of the "shared time" proposal, the participants found there was greater agreement among them, but saw some difficulties.

The "shared time" proposal was outlined by Msgr. McDowell. He saw it as a development evolving from a concern over the growing religious illiteracy in the community. Shared time has been described as a compromise solution to the debate over federal aid to parochial schools. The plan specifies that students would take "neutral" subjects such as science and mathematics in the public schools and would attend church or synagogue schools for whatever subjects the religious groups preferred to teach.

A Catholic editor commented: Shared time assumes that the problem is a financial one. What about values? Public schools cannot be reduced to teaching individual computers. The problem of persuasion remains.

Dr. Claud Nelson, consultant on religious liberty for the NCCC and one of the earliest proponents of the shared time proposal, replied: "If the community says religion is a proper part of education, then shared time is going beyond financial implications. If financial appropriations — direct or indirect — are made to parochial schools, we would soon find that duplications would be hopeless and we would then adopt shared time. I advise we do this before we arrive at that situation."

A rabbi asked: "What would be the relationship of some such system when the religious groups do not operate day schools? What is their relationship to shared time? Does shared time solve problems of released and dismissed time?"

Several participants pointed out that some who have opposed released time as unconstitutional see shared time as constitutional. But some of them are troubled as to the effects that would confront public school systems should a vast amount of shared time emerge.

An Evanston, Indiana, priest observed that shared time was not a Catholic program, that it has brought about questions in the Catholic mind. He saw it as some

**DIALOGUE**

in a historic New York meeting some 50 clergymen, theologians, educators, and civil liberties experts discussed their divergent positions on religion and education and birth control and the law

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HOME MISSIONS

## ● DIALOGUE

thing less than what Catholics want. But a Catholic law school dean saw the proposal as a way in which the Catholic claim is given more recognition.

Despite the problems, the general feeling of the participants was that the shared time proposal merited further exploration. And it was suggested that the NCCJ was uniquely equipped to study the proposal. A few participants voiced the view that shared time might break the deadlock in the federal aid to public schools controversy.

The dialogue on birth control and the law got under way after the participants heard presentations on the subject by the Rev. Dean M. Kelley, executive director of the National Council of Churches' Department of Religious Liberty; John de J. Pemberton, Jr., executive director of the American Civil Liberties Union and Mrs. Harriet Pilpel, an attorney of the Planned Parenthood Federation of America.

Presiding at this dialogue was Father Robert F. Drinan, S. J., dean of the Boston College Law School. "Catholics," he said, "don't know how to be civil and yet uncompromising." He also reminded the participants that birth control laws now under dispute were inherited by Catholics, not made by them.

Mr. Kelley's statement was designed to show the differing positions of Protestants and Roman Catholics on the issue of birth control and to spur discussion on the proper role of the Churches in determining public policy on "moral" problems.

Questions propounded by Mr. Kelley included: "What is the appropriate use of legislation and law enforcement in promoting or regulating 'moral' behavior? When and how and on what grounds may individuals and groups legitimately foster and promote, demand recognition of, or insist upon universal conformance to their standards of morality?"

"Are there legitimate distinctions to be made between public and private morality, between institutional and individual behavior? What claims can be made upon society as a whole in the name of 'conscience,' 'morality,' 'the moral law,' 'the law of nature,' 'the will of God,' etc., and what weight should society give these claims in determining public policy?"

He said that the "only method" of investigating the problems of birth control "consonant with a 'dialogue' that ensures a fair, frank and faithful confrontation . . . is to seek the best as well as the worst in the views of the 'other side.'

"Not until we can understand and appreciate what beliefs which we reject mean to those who hold them can we join with them in common allegiance to the moral concerns which, beneath differing formulations, we share."

"Where we differ," he said, "we will know why we differ, and will be able to direct our efforts to real rather than imagined disagreements, yet without (we hope)

losing our mutual respect."

Mr. Pemberton stressed that the American Civil Liberties Union was concerned about civil liberties for Catholics and all others. Noting that laws on birth control include federal laws, he stressed that the judicial interpretation of these laws has emasculated their effect. He saw state laws as more significant. He reported that 20 states and the District of Columbia have no laws on dissemination of birth control information; 17 have laws prohibiting sale or distribution of contraceptives except to doctors, pharmacists, and so forth; five prohibit sale or distribution to anyone, "although there is considerable limitation on the application of the law," and only one undertakes to prohibit their use (Connecticut) and only two (Massachusetts and Connecticut) preclude formation of birth control clinics.

Mrs. Pilpel referred to "wide areas of agreement on birth control." She said there was agreement generally on the world population problem and that some birth limitations were necessary for mankind. She stressed that the disagreement "comes down essentially to one of method."

Among the views voiced by the dialogue participants were the following:

A rabbi: We need a parliament of moral conscience. Anything which applies to morality should be the consensus of religious groups.

A priest-jurist raised the question: What should a Catholic legislator do? What are the implications for the Natural Law jurist? Must a Catholic legislator divest himself of his metaphysics?

A member of the Planned Parenthood Association: The image of Planned Parenthood fighting Catholics must be changed. It is detrimental to the country.

A priest: Episcopal Bishop James Pike's proposal for a crash program to perfect the rhythm method might solve the problem.

Another priest: A legislator is in a dangerous position if he puts his convictions in cold-storage because he is a legislator. He is valuable according to his convictions. He must be guided by these convictions.

On one point there was complete agreement by the participants: The question of legislation of morality is a complex one and cuts across faith lines. What happens, they asked, when our moral principles bring us in conflict with one another? How do we locate and find the common good? What is the value of a law and how does it affect our concept of religious liberty?

In a closing comment to the participants, Dr. Jones said:

"In the course of time we may be able to read the consensus, but the process will be long and hard. We need to reflect, not rush. Perhaps the house is burning down, but if there is any hope for civilized society, it is to get down to basic human relations."

—Religious News Service

HOME MISSIONS



PASTOR-CARPENTER HOWARD JAMES builds a porch in Durbin, Missouri. His combination of vocations gave him an unusual opportunity to minister in Alaska.

## a hammer, a Bible, and hands that talk

by Roy Cissna

Jefferson City, Missouri

A HAMMER, Bible and sign language describe the four month July through November ministry of Howard and Ethel James in Kotzebue, Alaska.

They went to Alaska to build a par-

sonage for Missionary John Thomas and his family and sleeping quarters for guests from out-lying villages and from state-side who came to services at the church.

The short summer with its de-

ceaseless long summer days meant the

beam would have to be dug, cement

poured and the shell put up in record

time. At first, Howard and Ethel worked as many as 12 to 20 hours daily.

One morning an Eskimo approached Howard and said, "Mister, I want to work for you." Howard told him to come back in a couple of days to talk about it.

On the second morning, William Mendenhall reported for work. Surprised at this bold act, Howard asked him, "I didn't tell you I would hire you. Why did you come prepared to work?"

"This morning," William said, "I get up and I tell my wife that today I go to work. Other times people tell me to

come back but never hire me because I can't hear good. But I know in my heart this time I go to work."

He did.

Forty-two year old William did not have a trade. He made his living hunting and fishing. The year before he went to work for Howard, he had worked only eight days unloading barges. People wouldn't hire a deaf man.

Howard met the challenge of his new employee's deafness by shouting, and by using sign language. He had learned finger spelling and some sign language when A. J. Roddy who then was superintendent of work for the deaf for the Home Mission Board challenged him with this ministry.

When new signs were needed, Howard made them up. He needed new signs for stapler, leveler, hammer and other tools and operations. To get William's attention, he would stomp on the floor as he did with the deaf back home.

William's favorite sign was coffee-break. Nearly every day, at this time, Howard, shouting, and using sign language, witnessed to William. He would turn his hearing aid up so loud its squeal hurt Howard's ear. One morning, after three weeks of hearing the Gospel story, William didn't turn up his hearing aid. He turned it off and enforcing his words with pantomime he said, "Long time before I be deaf, I be blind. I think maybe I happy, but I not. Then I wake up one morning I find I be blind and deaf both. I go round and 'round. I be so lost and alone. Then I reach up and find hand of Jesus. Now I blind no more."

So did William Mendenhall testify of his salvation.

During Howard's last month in Kotzebue, he assumed the missionary responsibilities of Missionary Thomas who was hospitalized in Fairbanks. This doubled his work load as he hurried to complete as much of the building as possible before the freeze set in. Ethel painted most of the outside of the building in 8° and 10° temperatures.

Howard, like William, knew what it meant to be "deaf and blind" to God's commands. For years he said "No" to God as he played his guitar and sang western music on the radio. When he did reach up and take Jesus' hand, L. A. Watson, executive secretary of the Alaskan Baptist Convention, was the revival preacher in Yuma, Arizona.

When Howard resigned as pastor of the First Baptist Church, Clifton Hills, Missouri, to go to Alaska he left his three daughters, Sheryl, Donna and Sandy with their grandparents. They all say now, "Next time—we go too."

(Continued on page 29)

## AMONG THE MISSIONARIES

### What Nevada Baptists are doing

**SOUTHERN** Baptists have about 28 congregations in Nevada, a few self-supporting churches and several small branch Sunday schools. We who live in this little known state find many different conditions.

There are some forms of legalized vice. Gambling, which has been legalized is being investigated continually for the possibility of its tie-in with organized syndicates. We know that many Nevada and out-of-state people participate in gambling. It is true that the taxes from gambling amounts to millions of dollars. Whether taxes pay for the direct cost of its control and for the indirect cost in welfare, crime and law enforcement, I cannot say; many have their doubts. We do know that the moving in of legitimate industry on a big scale would make state officials and others favor out-lawing gambling.

Prostitution and narcotic trade account for gambling. Contrary to what people have believed about prostitution our attorney general, Roger Foley, has encouraged the district attorneys of all counties that have not already done so to close down all bawdy houses. Some who live in towns where open houses are operating were under the impression that county and towns could choose controlled prostitution by local option. However this is not true. Our pastor, Al Verne Inzer, of the First Baptist Church of Winnemucca was the first citizen to file complaint that the houses of prostitution (of which there were five) were a nuisance. There was quite a furor in the amazed and disillusioned community. The church was too small to support his family and he worked in the office of a lumber yard. Due to the pressure upon his employer Mr. Inzer was discharged. This pastor never gave up. His church stayed by him. Other churches sent assistance and the vice was stamped out. This led the way for the same thing in other communities. To date there are about seven counties

that are enforcing the state law in this particular crime. Please remember our pastors and Baptist members in this pioneer state.

Leonard B. Sige  
Superintendent of Associational  
Missions, Sparks, Nevada

### One New Year's Night

**N**EW YEAR'S night the Indians decided the one week revival at the Boiling Springs Choctaw Indian Baptist Church should close on Monday instead of Sunday night.

Judged by the standards of homiletics, as well as the ability to speak interestingly, the evangelist was a very poor speaker. On New Year's night he preached for 50 minutes or longer. A number of the congregation were sleeping peacefully when he arrived at the close of his discourse. Two men walked out during the sermon, a fairly common practice.

When the invitation began, the men returned. After a few minutes one of them about 40 years of age walked over and took the evangelist by the hand. When he was seated I asked, "Dyke, why did you come?"

"To accept Christ," he answered as he wiped the tears from his eyes.

Knowing how he had repeatedly expressed his Presbyterian membership when I questioned him before, I asked, "Were you ever saved before tonight?"

"No," he replied, "I was never saved before tonight." He added, "I want to be baptized tonight." Before the assembled Indians, most who were not Christians, he told how he had resisted God for months but now things were going to be different.

While the congregation of about 30 or 35 stayed to sing, Dyke, the evangelist, and Dyke's older brother drove about 15 miles to Dyke's home to get a change of clothes. The congregation stayed to sing.

After they had left, another man about 35 years old, said to me, "I'm

going to write for my letter. I want to join this church."

"You can join tonight without your letter in hand," I replied.

With eyes sparkling, he agreed to do so.

When the trio returned, the evangelist whispered to me that Dyke's brother wanted to publicly rededicate his life. So in the space of only one short hour, God increased the male membership of the church from one (myself) to four.

With car lights trained on a water hole in Cunneo Tubby Creek, two miles north of Wilburton, a "borrowed deacon" (as is the custom of Choctaw Baptists) picked his way across the water-hidden, rock-strewn creek bed to the baptizing place. When he located a suitable spot, though the water was only pants-pocket deep, the deacon planted the staff and motioned for the preacher and the candidate to come. On the stony bank the small congregation of Indians raised their voices toward the glimmering cold stars and sang:

I am satisfied with Jesus  
Oh what glory fills my soul,  
I shall live with him forever,  
While eternal ages roll.

What a friend I have in Jesus,  
True to him I'll ever be,  
He's the rock of my salvation,  
He's the one who died for me

Then in the name of the Father, Son and Holy Spirit, Dykes was baptized. When he came up out of the icy cold water into the sub-freezing air, he could not control one gasp. But I detected not a snicker or laugh from even the children. To them it was a joyous but solemn hour. The men walked slowly from the water, climbed the bank, crossed the bridge to an open-air dressing room—an unheated car.

Leaving our cars, and again going up to the church house, I felt a hand and an arm grasp mine. Turning I saw the huge bulk of Dyke's body and heard him say to me, "I've wanted to work with you in this church for a long time. Now I will."

For ten months we had worked with these people. The work has demand more and more of our time until now fully half of our waking hours are devoted to it. And then the thing for which we had worked and prayed many months became a reality—men laborers in the church. For us it was much more than the conventional happy New Year.

Herbert Pierce  
Wilburton, Oklahoma

HOME MISSIONS

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by Lewis W. Newman  
Associate Secretary,  
Church Development  
Home Mission Board



PASTOR BILLY PARMER discusses with a farmer one of the test plots sponsored by the San Gabriel Baptist Church, San Gabriel, Texas.

A rural Texas Baptist church's emphasis on soil stewardship has led young men to dedicate their lives as Christian farmers and build an awareness among members that theirs is truly a worthwhile contribution to society.

San Gabriel Baptist Church, with the only resident pastor in a 500-square-mile area between Rockdale and Thorndale, Texas, has developed a ministry reaching rural people of every denomination.

Interest in soil stewardship is further pointed up by giving certificates to people in the county who have contributed to the improvement of rural life. Last year awards were given to the farm manager of the Blackland Experiment Station at nearby Temple and to the superintendent of schools at Thorndale.

Typical of the many people who have been affected by the San Gabriel Church's ministry is Harry Wayne Clark. A member of another denomination, Clark visited in the church and was so impressed by the enthusiasm of its members that he decided to join. Now he is Training Union director.

In addition to its direct farm ministry, the church conducts crop demonstration projects to determine the varieties of plants and the grades of fertilizer that are best adapted to soil of the area. Test plots are set up under sponsorship of the church and the results distributed to farmers through the church newsletter. Pastor Billy Parmer recently wrote,

"Our tests show that you can save \$1.00 a ton on fertilizer. Plots where 16-4-0 fertilizer was used yielded results as good as those where 16-20-0 (long considered necessary) was used."

Not only has the San Gabriel Church taken the lead in elevating farm life to its rightful place in the American scene, but it has also extended its ministry of water resources, establishing the

first up-river flood warning system on the San Gabriel River. Given to sudden rises, the usually placid little river can, with little warning, become a swirling, overflowing monster, endangering property, livestock and even human life.

Parmer once had a close escape while swimming a stretch of flood water to aid a farmer's registered Hereford stranded on a small island. On the way back his strength was nearly spent when someone threw out a rope and rescued him.

The flood-warning system goes into operation at the first hint of a rise on the river. Parmer calls three predesignated people. They in turn call others farther down the river until everyone has been warned.

In addition to its direct farm ministry, the church has organized a community civil defense program, begun a Red Cross Blood Bank program, surveyed the community for literacy needs, and sponsored TB tests.

The Long-Range Rural Church Committee has from its formation emphasized the importance of conservation. For the past two years I have served on the Soil Stewardship Advisory Committee of the National Association of Soil Conservation Districts, a non-government organization of over 2,900 soil conservation districts in the United States.



## AT COCO SOLO

by Mrs. J. N. Watson  
Spartanburg, South Carolina

**NAVY COMMUNICATIONS TECHNICIAN** George Hodges serves as evangelist, visitor, and Christian worker wherever needed at Coco Solo Hospital in Panama.



**In October 1960 the Margarita Baptist Church in the Panama Canal Zone, Panama, established a mission in the Coco Solo Hospital. This hospital is maintained for military personnel and other people living in the Canal Zone. It also serves the world for often times people aboard ships in the area are taken here for treatment.**

When he finishes his service in the Navy he will complete his seminary training which will enable him to serve the Lord, better.

In the meantime he conducts a preaching service every Sunday morning in the chapel in the hospital. Every day during lunch, at times when off duty, or in the evenings, he visits the patients sharing his love for Christ with them.

"Some days when I'm tired and everything has been going wrong," he says, "the visits in the hospital prove a real boon to my own spirit. As I find people sick, discouraged and confused and I begin to tell them what God has done for me and can do for them, I relax. To encourage others I reach into the scriptures for messages of hope and I get a blessing. I go back to work renewed in spirit and strength. It is a joy to serve the Lord."

It is a difficult place of service because many of the people Hodges visits are hardened sinners, skeptics, and warped in their opinion of God and

religion. They don't usually stay very long in the hospital and not often is he able to see the results of his labors. But he has some glorious experiences.

"One man's experience I'll not forget," Hodges says. "He was rough and tough. He had a family in the States and was also living with a girl in Colon. She had a baby and he became very involved; so much so that he became ill." "The man had a prolonged illness," he continued. "The doctors could not locate any physical trouble. But one day as I witnessed to him he let Jesus come into his heart. He turned his life over to God and with God's help was able to face up to his condition. He was able to do something about the mess he had made of his life. He was dismissed from the hospital in two weeks a well man. He is a changed man, a living testimony of what Christ can do for broken, sinful humanity."

The beautiful part of this story is that this man tried to make restitution, as much as he could, to those he had caused to suffer. He goes everywhere telling about Christ who can save from terrible sin but best of all he can keep one from falling into sin.

Hodges has excellent help on Sunday mornings from several members of the Margarita Baptist Church. Mrs. O. W. Johnson of North Carolina and president of the WMU is on hand to help get patients ready for the service at 8:30 A.M. She says it was while stationed here with her husband that they have found real joy in serving the Lord. Mrs. Peavy, a service man's wife, has had wonderful results as a soul winner in the hospital while a patient there.

CAs, RA's, and Sunbeams go along for the good they can do. The women and girls help the women patients get ready to attend the service. The children delight in pushing the wheel chairs and bring the patients who are unable to walk. Vicki Vickers, the twelve year old daughter of the pastor of the Margarita Baptist Church, plays the piano. It is all a service of love.

Through this ministry the Margarita Church is reaching out and I want to think that through the Home Mission Board it is my church reaching out, and out, and out.

HOME MISSIONS

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**PATIENTS ATTEND** one of the services conducted for them at the hospital.



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21





**HE WAS BORN WITH HIS CHURCH**

by F. C. McConnell III  
Anderson, South Carolina

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**IN JOURNEYINGS OFTEN**  
2 Corinthians 11:26

**LERoy MAHAFFEY**, former professional baseball star who struck out Babe Ruth many times, tells how a mission church changed his life.

**I**T MIGHT be said that Leroy Mahaffey, 58-year-old brick layer and ex-professional baseball player who struck out the great Babe Ruth many times, was "born" about the same time as the Martha Drive Baptist Church.

At least that's when he got the idea that something was missing in his life, in 1955, when men of the First Baptist Church Brotherhood helped organize the Martha Drive Mission of Anderson, South Carolina in a white house on a hill.

Mahaffey, heavy drinker for over 25 years of trouble and fast plummet from the heights of an outstanding baseball career, actually had begun a change for the better in 1951, when he took his last drink. At best this was a negative improvement.

But the Martha Drive Mission gave him his change to the positive side of the ledger, and he has been working hard for his faith, church and others ever since.

Mahaffey was born into a church-going farm family at Cheddar, but drifted away from the church and started heavy drinking at the age of 19.

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**when he had moved into Kelton to work at Cotton Mill and play semi-professional state baseball.**

**I**s spite his heavy drinking, Mahaffey joined the Columbia ball club in the old State League in 1926, went up to Pittsburgh in 1927, was traded to Portland in '29 and hit the Philadelphia Athletics in 1930-35, when he pitched five views against Babe Ruth and was never tapped for one of his famous home runs.

Mahaffey was traded to the St. Louis Browns in 1936, but lasted only one year there because his heavy drinking had begun to tell on his proficiency. He was through with baseball at the young age of 33.

From that point he drifted aimlessly through the nightmare of the alcoholic, almost losing his family and everything else dear to him, until he suddenly quit drinking in 1951.

"I got down on my knees and asked God to take liquor away from me," Mahaffey says. "I haven't even wanted or craved it since."

Mahaffey even started going to Sunday school at Nell Townsend Presbyterian Church in his neighborhood, but could not get interested in church.

The Mahaffeys about that time moved to the Martha Drive section. They attended the first service in the new Martha Drive Mission. They attended regularly, but something was missing.

"I got so I couldn't pass that white house when I would drive to work every morning," Mahaffey says. "I would have to stop and pray . . . My oldest boy, Donnie, stayed in the car the first morning, but even he went into the house the second morning.

"I laid brick on the new church building in 1956, and it drew me more and more. Then Christ came into my heart. I knew I had been born again."

Mahaffey—at 54 years of age—was baptized by the Rev. U. C. Neil, Martha Drive pastor, in the fall of 1957, for the second time in his life because he had been baptized as a boy at Cedar Grove Baptist Church with the rest of his family.

"I can't explain what this has meant to me," Mahaffey says. "All of my four children and my wife have joined Martha Drive with me. We have prayed, visited, done personal soul-winning and Christian testimony.

"This mission showed me that I must put Christ first in everything in my life. I have seen many people saved in this church. It is a great thrill to see a return to Christ and to be his witness."

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?

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**SINCE 1805** Saint Philomena has  
been venerated and honored by the  
Roman Catholic people throughout the  
world. According to Rome many favors  
have been granted and many miracles  
have been attributed to her. Now the  
Sacred Congregation of Rites has de-  
creed that no further devotion is to be  
paid to her.

According to this same source the  
greatest impact of the ruling on Philo-  
mena falls on the church which pre-  
serves the remains of the person called  
St. Philomena. The church is at Mug-  
nano del Cardinale, in the diocese of  
Nola, near Naples, and has long been  
a place of pilgrimage.

The local church authorities there  
gradually and with great care must  
seek to remove the statues and paintings  
of St. Philomena. They must be careful  
to explain the reasons which have led  
church officials to the conclusion that  
she is not worthy of veneration. To  
avoid giving unnecessary scandal or of-  
fending those who have had long de-  
votion to Philomena, church authorities  
will move slowly in removing references  
to her. This is particularly so in the  
case of the shrine, which has had great  
popularity and because local feeling is  
bound to run high.

The decision to remove her feast  
from all calendars throughout the world  
was made in strict adherence to histori-  
cal accuracy and the desire to keep the  
veneration of the saints as free from  
error as possible. (The Tablet, April  
29, 1961).

The following question and answer  
appeared in The Tablet, the leading Roman Catholic paper May 6, 1961.

Q. "I thought that the church does  
not make mistakes . . . How do you ex-  
plain the news on 'Saint' Philomena?"

A. "The explanation of the very sur-  
prising action taken by the Sacred Con-  
gregation of Rites rests with an under-  
standing of how the veneration of St  
Philomena came about.

St. Philomena was not formally can-  
onized. Her veneration rapidly grew on  
an assumption that remains found in  
the Catacomb of St. Priscilla, in an in-  
scribed tomb, were those of a martyr.  
Three years after the discovery, in 1805,  
the relics were transferred to the  
Church of Mugnano, near Naples, and  
enshrined under one of its altars.  
Though there was no mention of her in  
early sources and no listing of her in the  
Roman Martyrology, fictitious and  
romantic accounts of her supposed marty-  
rdom were soon published and claims of  
many favors obtained in answer to  
prayers before these relics were accep-  
ted without question. About 35 years  
after the discovery, Pope Gregory XVI  
appointed a special feast to be cele-  
brated on September 9 "in honor of St  
Philomena, Virgin and Martyr."

The present action of the Sacred Con-  
gregation of Rites which orders venera-  
tion of this person discontinued and all  
her images and statues removed gives  
rise to many questions. What about the  
prayers which were said in her honor?  
What about the miracles claimed in her  
honor? Well, prayer is directed to God  
and if the intercessor through whom we  
pray is mistakenly thought to be a  
saint, the Lord will certainly receive  
our prayers anyway. Miracles are a  
manifestation of God's power and good-  
ness and these attributed to her can mani-  
fest whether through a saint or not.  
What does a person do who is named  
Philomena? To avoid confusion and  
maintain legal identity, all the Philo-  
mena's had better keep the name but it  
would be well to place themselves under  
the patronage of a saint of their own  
choosing. As for churches, shrines, altars,  
and dedicated groups, the church  
directs that new titles be chosen."

The Roman Catholic church claims  
that prayer is directed to God but there  
is a special advantage gained in invoking  
saints. She affirms that they can  
intercede with Christ, and that, by reason  
of their own merits, can obtain  
blessings for us.

However, according to scripture  
there is positive proof that saints can-  
not hear prayers offered by sinners on  
earth.

Solomon speaking of the dead says:  
" . . . Neither have they any more a  
portion for ever in any thing that is  
done under the sun." (Eccles. 9:6).  
Elijah said to Elisha before he was  
taken up to heaven, "Ask what I shall  
do for thee, before I be taken away  
from thee . . ." (2 Kings, 2:9); implying  
that when he would be in heaven  
and Elisha on earth all communication  
between them would cease. Isaiah de-  
clared that Abraham in heaven was  
ignorant of the children that came after  
him on earth. (Isaiah, 63:16). These  
passages all indicate that saints in heaven  
are not cognizant of what takes  
place on earth.

The plain teaching of scripture in  
regard to all prayer and worship is—  
that Jesus is the only way to the Father,  
for no man can come unto the Father  
but by him; (John 14:6); and he alone  
is to be worshipped, " . . . Thou shalt  
worship the Lord thy God, and him  
only shalt thou serve." (Matt. 4:10).

HOME MISSIONS

July, 1962

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27

## ADVICE FROM A FORMER COMMU- NIST

★ ★ ★ ★ ★

by W. J. Wimpee  
Baylor University  
as told to  
Kandie Risenhoover

High atop the colonial facade of St. John The Baptist Church in Stiles, Penna., this Overly spire beckons to all passers-by to come and worship. Crafted by Overly in heavy aluminum sheet, the spire was an integral and important part of the church design. Due to Overly's cost-cutting prefabrication techniques, there is an Overly spire for every church budget—and a style for every church design. For more information on how your church can have a lifetime Overly spire, write for our history of spires and our spire fund-raising booklet.

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28

MR. MAU was a high ranking member of the Chinese Communist party for 15 years, but he defected to Hong Kong due to the party attitude toward family.

The great strength of China has always been in the family. Though the party encouraged Mr. Mau to have companionship they did not want him to marry.

Mr. Mau also objected to the utilitarian nature of the party.

His case is similar to that of thousands of Chinese who have fled Red China to establish a new residence in Hong Kong. The city is over-populated but still they continue to pour into this refuge from Communist aggression.

I asked Mr. Mau, who is a trained and disciplined thinker in political science, what could be done to meet the challenge of Communism.

"First, America must take a more pronounced stand on the side of the people of the earth as opposed to colonialism," he said.

"Your country gave birth to the dream of freedom," he continued, "and now you must once again seize the initiative to help the oppressed."

"Secondly, spend more money on education for the peoples of the earth and less on welfare," Mau said. "You ought to realize that you can't buy friendship."

"Welfare," he said, "destroys human dignity. When people lean on you they grow weaker. Education gives self respect and dignity. Help them to learn to help themselves and you will help your country more than by merely getting rid of surplus foodstuffs."

"Thirdly, you must believe in your cause," said Mau. "Americans are so self critical that a good deal of the world wonders if you are really sold on your system."

"Americans," he said, "can retain some power of self criticism without creating an image of despair. Enthusiastic, confident, wholehearted commitment to what you really believe is needed in order to successfully compete for the minds of the non-committed nations."

I was impressed by Mr. Mau's sincere appraisal of Americans. He is not a Christian, but I believe he is a seeker. His wife and children are Baptists.

It would be well to use some of his suggestions as a criterion for the appraisal of our own denomination. We need an enthusiastic, confident and whole-hearted commitment to what we really believe as Baptists to compete for the minds and hearts of the non-Christian world.

HOME MISSIONS

AT BERCHTESGADEN, GERMANY, 650 Baptists assembled for the annual retreat May 7-10 for Baptist chaplains, military personnel and their families. George Cummins, director of the Home Mission Board's Division of Chaplaincy, spoke and held conferences at the meeting. Pictured at Berchtesgaden are (l to r) Chaplain Lieutenant Colonel Chester Lindsey, American Baptist Convention; Retreat Master Ralph Walker, American Baptist Convention; Cummins; and Chaplain Lieutenant Colonel William Goldner, President of Baptist Assembly, Europe.

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### hands that talk

(Continued from page 17)

Today, Howard is pastor of the First Baptist Church, Durham, Missouri. On Sunday he preaches God's word. On Monday he changes his suit for coveralls and supervises the building of another parsonage. This time for his own church.

Howard, I'm sure God will let you teach the people who are lost like me before, I always know Jesus speak through you that why I always hear every word when you preach. Seem like my ear always open up."

"I'm learning little by little the way of life through Jesus Christ, even though I don't understand sometime."

"I'm tempted to do many ways but prayer always help me through. Thank God."

William Mendenhall and his family will always remember Howard and Ethel James because they brought to Alaska, a hammer, a Bible and hands that talked of God's love.

July, 1962

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*new APPOINTEES  
to the work*



**John Henry Allen** appointed area missionary for Pierre, South Dakota. Native of Fort Worth, Texas. Holds B.A. degree from Wayland College and B.D. degree from Golden Gate Baptist Theological Seminary. Married and has one child. B. 5-22



**James David Back** appointed missionary to Indians, Whiteriver, Arizona. Native of Ozark, Missouri. Holds A.B. degree from Southwest Missouri State College and B.D. degree from Golden Gate Baptist Theological Seminary. Married and has three children. B. 9-31



**Virginia Pumphrey Back** (Mrs. James David) appointed missionary to Indians, Whiteriver, Arizona. Native of Springfield, Missouri. Holds B.S. degree from Southwest Missouri State College and attended Golden Gate Baptist Theological Seminary. B. 1-7



**Mark Huston Daniel** appointed associational-missionary for Phoenix, Arizona. Native of Waco, Texas. Holds B.A. degree from Baylor University and B.D. degree from Southwestern Baptist Theological Seminary. Married and has three children. B. 5-15



**James Eldon Jones** appointed area missionary for Henryville, Indiana. Native of Loyall, Kentucky. Holds B.A. degree from Georgetown College and B.D. degree from Southern Baptist Theological Seminary, Louisville. Married and has three children. B. 5-15



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Prior to next September some 4,000 more Peace Corps Volunteers will be assigned to various projects in 30 different countries overseas. These will serve as (1) teachers—on the elementary secondary and collegiate levels—in most of the liberal arts and vocational subjects; (2) health officers—doctors, registered and practical nurses, sanitarians, well drillers, plumbers, malaria and pest control, etc.; and (3) community development workers—agriculturalists and practical farmers, road builders, house and school construction, auto and diesel mechanics, electricians, social workers, 4-H, coops, etc. It is hoped that many of the above overseas positions may be filled from our "senior citizen" groups. Married couples are acceptable only if both husband and wife possess a usable skill and have no minor dependents. For further information or a Volunteer Questionnaire write to Peace Corps, Senior Manpower Recruitment, Washington 25, D. C.

July, 1962



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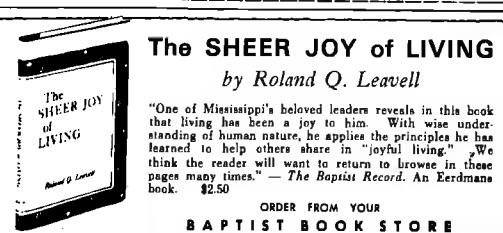
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I saw the Statue of Liberty for the first time one clear, cool morning in June. The memory is as clear as thought it were yesterday. The top deck of the ferry provided an awesome panorama for a teenage boy from Louisiana. From old geography books New York harbor had suddenly sprung alive . . .

. . . There was the smell of salt air. The sounds of the seaport drifted across the water in a surprisingly muffled way—deep-throated whistles from ships, an occasional clank of heavy machinery, and overhead the little grace notes of sea-gulls gliding by. Beyond the spreading wake of the ferry rose the mountains of Manhattan. On the left and right the tiers of this ultimate city rose from the water's edge to stretch into the distances of New Jersey and Long Island.

And there she was: "Liberty Enlightening the World," unbelievably large, lifting her torch toward the open sea. Watching the statue materialize out of the blue haze as the ferry approached, I knew the reality had not betrayed my childhood vision. My patriotism deepened that day as the conviction crystallized within me that this nation has a heart.

Issac Bedloe, the first owner of the little twelve-acre island on which the statue now stands, was a refugee from religious persecution in France and Holland. His island was destined to become an international shrine. But not immediately; the glory and grandeur came slowly.

In 1759 the city of New York used the site for "a pest house." In 1811 the federal government chose it as the site of Fort Wood, a garrison mounting twenty-four heavy guns and housing as many as 600 troops. The presence of the great symbolic statue today is due to friendship with France and the personal enthusiasm of an Alsatian sculptor, Frederic Auguste Bartholdi. It was formally presented to the people of the United States in 1884. A joint resolution of Congress, signed by President Eisenhower, August 3, 1956, changed the name from Bedloe's Island to Liberty Island . . .

. . . And there it stands today, a memorial to our nation's basically Christian compassion for those in need.

Like other visitors to the place, I have a prized store of mental pictures—and a few photos—of my first trip there: the green copper mass reaching over 300 feet into the air, the long climb up—389 steps, I think—the exhilarating view from the top. But the emotional center of the edifice is in the words on an engraved tablet in the star-shaped base of the monument—

Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!

The Statue of Liberty continues to be a symbol of hope to the world's downtrodden—a reminder of our American heritage of help for the oppressed.

W. C. FIELDS  
*The Chains Are Strong*  
Adult 1963, Home Mission Study Series