

Soul Winning
Commitment
Day
January 6

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MISSIONS

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Cover
Little missions wrapped in new hope are sharing the Christmas story this season as the 30,000 Movement comes to life through more and more churches. Born of personal concern of individuals, it is the gift of God given over and over. For many this joy of sharing is waiting, still unopened, like a Christmas box of untold delights.

HMB Photo by Rogers

LETTERS

New Life in Japan
I have been thrilled and excited with this opportunity and people here have been wonderful to me. I believe this New Life Movement Campaign for Japan can be a tremendous force for our Baptist work. The responsibility keeps bearing down on me.

Standing in front of one of these train stations and seeing people pouring out of them by the thousands in an endless stream like Niagara Falls, you cannot help but have a broken heart for them. Communication of the gospel is difficult because of language, vocabulary, and paganism. If we can find a way to capture the "opinion makers" of Japan and lead them to understand the gospel, we can win Japan to Christ.

With 152 missions and about 14,000 Baptists in Japan, you can see we have a tremendous job to reach 93,000,000 people next April.

Vernon Yearby
Tokyo, Japan

NOTE: Dr. Yearby is on a four-month leave of absence from his work with the Evangelism Division of the Home Mission Board to help with preparation for the New Life Movement Campaign for Japan.

He Pitched a Tune
Seminary student Allen Bates brought his wife and harmonica, walked into his newly-assigned home where he is to teach adults this year, pitched a tune on his harmonica and his wife sang. In a few minutes 13 men and women had gathered in a room not much larger than a normal office. After a short songfest Allen broke the bread of life. He anticipates having to "break down the walls of the room" next week and push them back to make room for his "church." Pray with Allen and 19 other teachers as they go out to give the "Good News" in a community of sin and vice on the river front in Carver Center community.

Johnnie Lee Hobbs
New Orleans, La.

I Missed Your Magazine
I have just not had the money to renew before now. I sure have missed your magazine, for I like to keep up with our Baptist work. My age (81) has made it impossible to attend mission study as often as formerly.

Mrs. Rubie C. Greiser
Springdale, Ark.

Just One Suggestion
Home Missions is a rich source of information about our great Baptist home mission work. May I make one suggestion: please place the address label somewhere else besides on the front cover. Several times this label has marred an otherwise fine picture.

Mrs. A. R. Robinson
Graham, Texas

NOTE: The only other place we could put the label would be the back page, and here the four-color advertising would have to be reduced considerably for label space. These are prepared for full pages, and it would probably mean our loss of the ads. Then this would mean the loss of four colors in the magazine throughout; so you see our problem. We have asked that the label be placed over the name of our magazine, since this has already marred the picture. I assure you we are very conscious of the problem, and we are seeking a better solution.

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Missions Today

Crisis Intensifies Need to Help Cuban Refugees

More than 20 state Baptist leaders, in Miami for a first hand look at the Cuban refugee problem, agreed the present crisis over missiles has intensified the need for resettlement because (1) traffic between the countries has stopped and chances of going back have lessened, and (2) tourist trade is disrupted in Florida curtailing employment opportunities. There are 100,000 needing resettlement. Southern Baptists have placed 85 families, between 250-300 people, in other cities.

Missionaries Well In Cuba—Caudill

"All missionaries well and working," reports Herbert Caudill of Havana, superintendent of missions in Cuba. He had earlier said, "We appreciate the prayers of so many for our work. I believe the Lord is preparing his people for greater tasks in his name."

Tentmaker Service Revised by Board

The Tentmaker Service of the HMB has shifted its emphasis to establishing contacts between permanent workers and mission forces. The change omits the summer tentmaker, encouraging students to apply for student summer missions. "Our service will be simply that of contacting, not of endorsing the workers," said Beverly Hammack of Atlanta, secretary of special missions ministries.

Bearden Named Field Worker

Carter Bearden of Atlanta was named general field worker with the deaf throughout the United States. "He will be available to serve where the calls and needs are most urgent," said Loyd Corder of Atlanta, secretary of the Language Groups Ministries Department.

Rural Church Emphasized

The rural church received special emphasis when H. H. Hobbs of Oklahoma City, now president of the Southern Baptist Convention, preached at the Alabama church where he professed faith in Christ as an 11-year-old boy. Enon Baptist Church near Montevallo has 336 members, and First Baptist Church of Oklahoma City, where Hobbs is pastor, has more than 6,000.

Crews to Head Juvenile Work

A former missionary to the Indians who has a degree in social work and has been teaching at the Oklahoma University Medical School—Luther William Crews—has been employed to head the juvenile rehabilitation ministry of the HMB. He has degrees from OBU, Southwestern Seminary, and Kansas University.

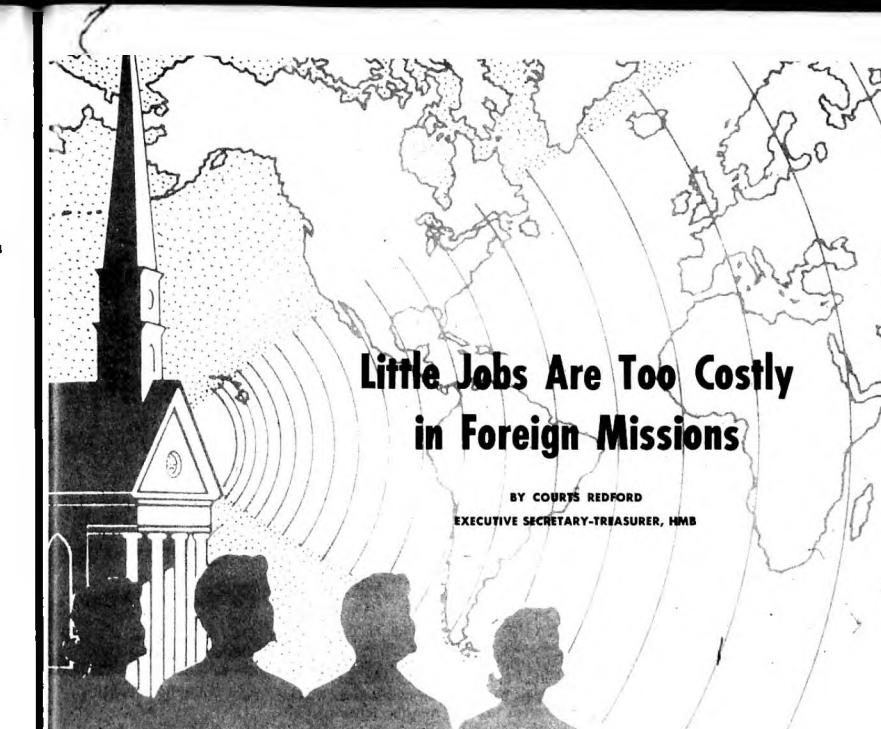


HOME MISSIONS

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Little Jobs Are Too Costly in Foreign Missions

BY COURTS REDFORD
EXECUTIVE SECRETARY-TREASURER, HMB



The United States is now spending more in its defense budget in one year than all of the churches of our land have spent for all of their work at home and abroad during the past 25 years.

I am not inferring that, under the circumstances, we are spending too much for defense—but, I am saying that had we given more for an aggressive foreign mission program in former years we might now have Christian allies and resources that would provide for greater protection than guns and missiles can ever provide.

Of far greater importance, we would enjoy the consciousness of having won multitudes of lost people in many nations to Christ and having established Christian beachheads in many areas from which the gospel of Christ might be carried to other peoples. Furthermore, such an evangelistic and missionary fervor would have challenged the apathetic and indifferent Christians of other lands to renewed interest and prayer; and they, too, would have joined the crusade of Christian

witnesses in their forward march across the continents of the world. Such a spirit might provide the spark needed to start new fires of evangelism all across our own land—fires that would bring to pass an evangelistic movement in America which would help counteract licentious, materialistic, and atheistic tendencies that now threaten our American way of life.

'It's not a day dream—it could be—yes, it can be a reality.

Christianity swept across the world during the first Christian century when means of travel and communication were slow and difficult. Now the good news of salvation can wing its way rapidly "unto the uttermost part" of the world in our generation.

It's late—but not too late. The spirit and message of the risen Lord carried in the hearts and on the tongues of consecrated men and women can conquer fear, placate hate, overcome prejudice, open blinded eyes, and succor the bleeding hearts of a sinful world.

Next year, 1963, has been designated as World Missions Year. The fires of evangelism started at home will be spread through associational missions and state missions and home missions to become flaming missiles of evangelistic influence dropping with mighty power upon our missionary forces around the world. It can be a new day. It may be the beginning of a worldwide revival.

Let each of us do his part through his study of foreign mission books, through the special season of prayer for foreign missions, and through his gifts to the Lottie Moon Christmas Offering.

Thus, we can fan the flames of worldwide revival which will lessen the tensions of fear and hate and make possible the use of more and more of our resources and our energies in the promotion of peaceful pursuits and Christian ministries.

Let us help our Foreign Mission Board to do a good job in making it possible for our churches and our Baptist constituency to witness effectively to all the people of all the world—NOW!

Centered On the Future

THE STORY OF THE JOHENNING
BAPTIST CENTER, WASHINGTON, D. C.

BY EDNA R. WOOFTER, DIRECTOR
JOHENNING BAPTIST CENTER, WASHINGTON, D. C.

Slum clearance got rid of the houses, but the problems of the people moved with them into the new buildings in Washington, D. C.

"No Slums by 1965" and "Urban Renewal Now" were slogans adopted during the Roosevelt-Truman administration in response to the shame in the nation's Capital. But the end of the slums brought problems of where to house the displaced families. Some found refuge in the city's southwest section, bringing new problems to this area. Toward needs like this rose the Johenning Baptist Center.

This was Washington's Section "U", the area that would later stretch Baptist work into unnoticed hearts. A White House conference on children and youth in 1950 led to creation of the Commissioners' Youth Council for Washington. Separate boards were set up for different sections of the city, with the area of the future Baptist center designated Section U.

It was four years after the Youth Council's creation that this group appealed to religious leaders for a Christian influence in the community. Eyes began to open when Baptist pastor Frank L. Squires followed the suggestion that he visit the elementary school and surrounding homes.

The needs he discovered sent him appealingly to M. Chandler Smith, executive secretary of the District of Columbia Baptist Convention; to William J. Crowder, director of missions and evangelism; to the Women's Missionary Organization; and to the Home Mission Board. An extensive survey followed, and close behind—determination for a mission center.

A population explosion engulfed the area. Relocation of slum inhabitants was partly the cause. Urban expansion gave the rest of the boost. Over 4,000 families lived in one eight-square-block area; 600 in low-income housing units; 3,400 in low to average rentals. Time crept by.

Then from the Annie Armstrong offering came appropriations for money in 1957 and '58 for a good will center building. I became director of this nonexistent center. My work began immediately with people who would wait through the next 30 months for a building, but who could not wait for God's word.

District of Columbia zoning regulations prevent the holding of public gatherings in a private dwelling in a residential area. Even if a change in zoning is permitted, a dwelling must be made safe for such gatherings by strengthening partitions, adding fire escapes, and other items requiring a heavy outlay of funds.



TEENAGE BOYS in the crafts department place pieces of pottery they have made into the kiln for baking. The center's teen club meets every Thursday.

HMB PHOTOS BY JAY DURHAM

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CHILDREN LINE UP to march in to Vacation Bible School at the Johenning Baptist Center, Washington, D. C.



MISS EDNA R. WOOFTER, director of the center, takes part in many of the activities in addition to directing the over-all work. Here she is telling a story to children.

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ABOVE: Miss Wooster talks with students as they get ready for Bible school. UPPER RIGHT: Juniors who attend functions at the center load their bags as they prepare to depart for camp.

BETTY RUTH HARRIS, student summer missionary from Mississippi, is working here with GA's who meet on Saturday mornings at the center.

In addition, government property cannot be used for conducting religious services, making the use of a school building or the community hall an impossibility for us. There was no commercial building available for rent or sale, making it impossible to obtain a building for temporary use. Until property could be obtained and a building erected, work could be carried on only as Christian mothers invited me to hold weekly Bible clubs in their homes.

Delays came, and two and a half years passed before the building was completed. During these years some 500 persons were enrolled in children's clubs, a mothers' club, and an adult night Bible study. It was not unusual to have 60 or 70 primary children in one living room on Thursday afternoons. An extensive visitation program was carried on, giving much valuable information on the background, conditions, and needs of the people.

These days of waiting, with all their disadvantages and disappointments, were days of planting seed that have brought forth fruit. More than four years ago I paid my first visit to the home of two brothers who had been faithful members of their Bible club. I found there a young mother, an Australian war bride. She thought she was a Christian because she believed in God; however, she had not attended church since she was 12. She had been taught that so long as there was sin in her life she should not attend. After talking with her I left a tract and a Gospel of John. When I returned a few weeks later, she explained that she had heard much about sin, but nothing of salvation. A Bible had been in her home, but had not been read. Upon discussing the plan of salvation she said

simply, "I feel that always I would have wanted to have been a Christian, but if I didn't know Christ, didn't know how to accept him, I couldn't. I would like to accept him now."

The father had been a member of a church of another denomination but had not experienced a close walk with the Lord, nor was he attending church. He promised to bring his family when we started Sunday services at the center. He did. Within the past two years the mother and father and three sons have made public professions of faith.

Late in our first year of ministry, we began to show the children the plans of the building, to take tours to the property, and to tell of things we would do in our new center. Near the close of the second year, with still no visible evidence of a building, nine year old Dennis asked, "What room will be mine in that new building?" I replied that I was not sure just what room would be his and that he would not be confined to one room. "What I mean is, when you first started telling us about it, I was a Primary," he explained. "Now I am a Junior. I was wondering what I'd be when we get a building!"

By February 1960, the Johenning Baptist Center was ready for occupancy, beautifully and efficiently equipped by the churches of the D.C. Baptist Convention and interested friends in nearby

THOMAS HOBBS, volunteer worker from Metropolitan Baptist Church, is helping Donald Johnson and Jimmy Kerr in the center's wood work shop.

BEGINNERS join in singing and listen to stories with rapt attention as Miss Harris leads the group.

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MARTIN L. PRATT, minister at the center on Sundays, talks with Mr. and Mrs. Emmett Cloud and their children. Father, mother, and their three sons have all become Christians as a result of center programs, and are now active in them.

Virginia and Maryland. The building is named in honor of Mrs. Anna B. Johenning who served for many years as city missionary. Although she is now retired, she gives many hours to teaching Bible classes in the building which bears her name.

J. Franklin Helms was appointed in March, 1960, and made a real contribution to the beginning and developing of our program. He served us until April, 1962. In June, 1960, Minister Martin L. Pratt and his wife, Sue, joined our staff. Their ministry has enriched every phase of our program. They not only direct the Sunday program but serve in the week-day program as well.

"We hope the center will serve as a symbol of friendship, as a place for the proclamation of the Gospel, and as a place where people can come for wholesome social activity and fellowship with each other and with the Lord," said Courts Redford, executive secretary-treasurer, HMB, speaking at the center's dedication.

Set up to accomplish this goal is a Christ-centered program for every age group—beginners through adults—consisting of Sunday school, worship services, and Bible clubs. These clubs are supplemented by missionary organizations, religious drama clubs, choirs, crafts and hobbies, competitive sports and recreation, and other special interest groups.

Approximately 500 individuals are enrolled in the weekday and Sunday services. With the present staff and building facilities this is a maximum enrollment. Within a few months after the new building was opened, the Junior and Primary attendance of approximately 200 made it impossible for those two groups ever to meet in the building at the same time. Every available space including stair wells, kitchen and office is utilized in order to care for our Sunday morning congregation.

Many nationalities and religions are represented in our community. I looked at my fourth grade boys one day and realized that within that group I had the opportunity of witnessing to a Jewish boy, an Italian Catholic, a Hindu from New Delhi, India, Negroes and whites as well.

Several Hindus from India have attended and are attending activities at the center. They are interested in Christianity and are good students. They had never read from a Bible and had never held one in their hands until they came here. One woman who has her doctor's degree from a University in India said, "While I am not teaching this summer, I want to do a comprehensive study of the Bible. I tell people I come here to Bible class and I must be able to tell them all about the book. I have to know all that was said about Christ before he came, everything he did and said while on earth and all the people connected with these events." This woman did not accept a position of teaching in a local university until her classes were worked out in such a way that she was free on Wednesday morning at which time she comes to her Bible club.

Another Indian friend who works

for Voice of America asked for some literature that would give him a history of the center. He said that the center is one of the nicest things that he had found in America and he wanted his people in India to know about it.

Edna Woofter—attractive, fashionably dressed, and charming—would have been at home in an executive office downtown. Which, as a matter of fact, was exactly where she worked before the Lord called her. District of Columbia Baptist leaders had told me about her surrender to vocational Christian service during the Billy Graham meeting in the city in 1952. She resigned her job, entered Baylor University, earned a B.A. degree, then went on to graduate from New Orleans Baptist Theological Seminary in 1957 with a master's degree in religious education. During seminary days in New Orleans she had been a volunteer worker at the Rachel Sims Mission and at Carver Center. When the Home Mission Board invited her to become the director of the weekday program at the new mission center in Washington she gladly accepted. Returning to the city to work at a third of the salary she had formerly made there, she soon won the respect of the people in the area of the mission as well as the cooperation and support of the churches in the District of Columbia."

Excerpt from *The Chains Are Strong* by W. C. Fields.



MANY NATIONALITIES are reached by this work. Here Miss Woofter talks with Lila Renteria, a Hawaiian.



On Main Street

HOMESICK FOR A SOUTHERN BAPTIST CHURCH, A HANDFUL OF PEOPLE FOUND SOME UNUSUAL WAYS TO ESTABLISH ONE

BY BONNIE WOOD
WICHITA, KANSAS

It is a miracle—right on Main Street. It is the newly-constituted First Southern Baptist Church of Endicott, N. Y. At this writing, it has a membership of 31 persons, members of ten families.

Recently these ten families purchased a building, ideal for a church, located in the heart of this city, in the fast-growing Tri-Cities area. The price—\$100,000.

Impossible? The members of First Southern are the first to admit that it sounds so. After all, the church started, less than a year before the building purchase, through a small newspaper ad.

"The Lord has done it," says the pastor, Roger Knapton, as he recounts the ways in which the new work has been blessed. He found himself, greatly to his surprise, leaving an 800-member congregation in Kansas to serve this tiny New York State group.

The Tri-Cities epic got underway in July, 1961. Dall and Norma Glover, Oklahomans, had been living in Binghamton for about one year. They found themselves longing for the Southern

Baptist preaching, concern for lost souls, and fellowship.

The Tri-Cities—Binghamton, Endicott and Johnson City—are a thriving industrial area. IBM, for instance, has its home office there, and periodically brings in its young executives from all over the nation for periods of training. There are other industries which attract a fine calibre of young men from other states.

About this time, Knapton and his wife, Mary, were visiting his parents on their farm near Penn Yan, New York. One Sunday Knapton drove to Endicott to preach at the Tri-Cities Chapel.

The mission members were impressed by the energetic young minister. The Knaptons are both native New Yorkers, but at that time had no intention of leaving Kansas. As the mission prayed for a preacher, Knapton's name kept coming to them. They felt hesitant, however, about asking him to leave a large church for a struggling pioneer work.

Finally, they called A. B. Cash of the Home Mission Board.

"I have just the man in mind for you," he said. "He's out in Kansas."

"Not Roger Knapton?" asked the mission representative.

(Continued on Page 28)

Rising to the Son

PHOTOS BY RALPH ROGERS

BY TED TRENT
LANGUAGE MISSIONARY
MANY FARMS, ARIZONA

The Navajos are just people. Some are very energetic, while others are very lazy. Some are clean; others dirty. Most, however, walk in darkness and need the gospel.

In the dryness of Arizona's Chinle, Many Farms, Lukachukai, Round Rock, and Rock Point live Navajo farmers raising their corn, melons, cantaloupes and the like. Here, deep into the reservation, no Anglo farmers live, for the living is sparse and in this desert region irrigation is necessary for every crop.

Many Farms is fortunate, with a reservoir two by four miles in size to board the water of spasmodic rains and artesian wells. It is in this area that hope is rising for the first Baptist building for this section.

Sheep and goat herding is the only livelihood of many Navajos, who have become noted for their fine wool rugs tinted with vegetable dyes.

With no industry in the area, however, there is no work at all for many of the Indians. These are forced to be on government relief. The people seem anxious to work when possible, however, and in the spring and summer many migrate to the wheat fields of Utah and Idaho to work as they can.

Contrary to the idea that Indian men are worthless except to hunt and fish, the average Navajo is a good worker who takes pride in a well done job. Of course there are lazy ones. Some are better artists or carpenters and some are not.

A different type work is growing, with the increasing demand for houses with windows and doors, though a great many hogans still exist.

Baptist work in this area is only a couple of years old, and it was even more recently that we took our Bap-

tist trailer to Many Farms Indian community. Later we moved on to Shiprock, then to Chinle, Arizona, where we found a mission already organized and carried on in the Chinle language in an old government building. Only a few Indian children were in the congregation, which consisted primarily of Negro and white persons. We immediately began making friends among the Indians and tried to witness there as fast as possible.

One of the primary ways of establishing a strong stand in Indian territory is securing land, often a difficult job. This is especially true on a reservation, so we immediately began a petition among the people to get land on which to build. Opposition confronted us and we had to stop sending the petition out. We had to just leave it in our house to wait for Indians to come by and sign. Tribal chapter officers, class us along with the Mormons, added to the resentment of our being here.

Finally we began gaining favor among the Navajos, which grew as we began distributing clothes. We began receiving Indian corn and pottery. The Indians are asking us when we will have a building. Soon, we hope, with our petition now signed and purchase of land in sight.

Though the Navajos are largely non-Christian, it is not from lack of exposure to some form of Christianity. Presbyterians, Catholics, and other de-

nominations have been in the area for years—with little impact. The medicine man carries most of the weight with the tribe. He is consultant, aid, and general he-man in the area.

One of the most harmful religious practices among the Indians is the use of peyote, a type of narcotic which can be eaten or made into a drink. With its use come hallucinations, visions and dreams. Large peyote services are led by the Peyote Priest, who gets the night's payoff before the service is over. The narcotic comes from a cactus pod and is cut into buttons to be sold at about \$1.50 each. It is thought that someone outside the reservation may have money tied up in the business and so is pushing it among the Indians.

Despite the harmful effects of peyote, extensive newspaper articles and other campaigns have tried to promote the non-harmful effects and to legalize its use in the Native American church.

Some hope is seen in the fact that the Navajo Tribal Council and the state of California have outlawed it, however.

A different type of religious force is being exerted by the Mormons on the Indians. Years ago these Latter Day Saints of the Church of Jesus Christ, as they are formally called, began taking children from the reservation to educate them in Mormon homes. When these Indians return to the reservation as adult Mormons their influence is strong in the tribe.

TED TRENT with Edward Tak on the desert farm land of the reservation.

NAVAJOS Anna Marie Tak, baby Rita, Reuben, Gladys, and Virginia are seen here with HMB missionary, Ted Trent, in Chinle, Arizona.

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IN ANSWER to this country's problem in WW II of not having a military communications code that could not be broken, Tak and fellow Navajos were stationed at various military posts to communicate the messages in their native tongue.

When the tribal band was invited to play in a Mormon parade, the Indians considered it such a privilege that they even paid their own expenses. The Mormons have a way that is wrong, but their enthusiasm is putting us all to shame.

The construction of our Baptist building will lend new strength and set the ground for a strong Navajo church in the area despite the various forms of opposition.

Beautiful full-color, french-fold CHRISTMAS CARDS with Scripture texts.

"THE HERMITAGE LINE"

Cost only \$3.50 per 100 including envelopes.
Order now from your BAPTIST BOOK STORE

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HOME MISSIONS

To the Son

BY HORACE FISHER
LANGUAGE MISSIONARY
EAST BRIGHAM CITY, UTAH

Most of the natives of this Indian area are Mormons. Many outsiders have moved in in recent years, decreasing the percentage of Mormons, though they are still the predominate religious group. Community, school system, government, and everything else are influenced to a certain extent by the teachings of the Mormon church and the ideas instilled for years.

Brigham City, Utah, is situated on a tall strip of land between the Wasatch mountains. The land is very rocky, though many fruits and vegetables are grown there. Population of this little city has jumped from around 6,000 to around 14,000 in the past five years. Industry is here in the form of Pico Chemical Corporation, employing several thousand persons.

The Baptist Indian center is located close to the Inter Mountain Indian school for Navajos. Most of our work is with students of this school, which was begun some ten years ago as a special program school for students behind in their regular classes.

With strong emphasis on academic work, the school had 37 per cent of its students following a vocational program last year, with the remainder in accelerated academic studies. Ours is the largest Indian boarding school in the nation, drawing students from all over the 25,000-mile Navajo reservation. Most of the Baptist students are from New Mexico, with a few from Utah.

Our Baptist mission work to these Indians uses the same literature as most Baptist churches, though ours must usually be rewritten for better suitability. The schools here have religious instruction classes once a week. It is during this time, for one hour, that we hold Christian studies, using study course books for some of the more advanced students.

Doubtless Fan served as Baptist missionary here until 1960, and it was during his time that a mission building, a missionary residence, and a church were built.

Almost the entire congregation except for the teachers is made up of teenagers, primarily students of the inter-mountain school. These members range from 12 to an occasional 21 years of age. Both my wife and I teach classes, while I also preach.

Some of our students show an amazing dedication in attendance at church. This past winter was unusually severe, with rain or snow most of the time. During our worst snow storm, with high winds and drifts so deep trucks couldn't get through, some of the students still made the services, though two boys had their ears frozen.

When a student applies to attend school, his parents must sign the application and state a religious preference. For a child to change religions, the parents must sign new documents.

Largest of the religious groups is the general protestant one. A building and staff of workers are sponsored for this group by the National Council of Churches. Mormons and Catholics are next in size, followed by a group of independent churches who band together forming the Navajo Evangelical Fellowship. Some of these are independent groups with various backgrounds, but they work in connection with the Bible Church there in town.

From Indian Fields Among Missionaries

When services were held in the jail at Ft. Duchesne, Utah, on the Uintah-Ouray Indian Reservation early this year, three Ute Indian men were present.

How many had ever read any of the Bible? One of the three had read a little. The missionary asked who they thought Jesus was. No one could answer clearly. Further queries on why they felt Jesus came brought the reply that Jesus came to show us how terrible death is.

The Indians were asked whether they through Jesus could do anything about death. The answer? "No."

Though this incident involved only three persons, it reflects the spiritual status of many on the reservation. Though Indians on the reservation have been subjected to priestly religion from the time of Abraham Lincoln, many have yet to go beyond the concept of Christianity shown here.

Harmon R. Popham, Missionary Roosevelt, Utah

Mormons Meeting Our Multitudes

BY JOHN L. SMITH, PASTOR
FIRST BAPTIST CHURCH
ROY, UTAH

"Though actual figures are not available, it is certain the year will see the largest annual increase in Church (Mormon) membership," said an article in *The Deseret News Church Section* (Mormon official newspaper) last year. The article continued with the following information:

Total membership will be approximately 1,825,000. The increase will be 132,000 over last year's total. Of the increase, 90,000 will be baptized converts (often referred to by Mormon church leaders as "proselytes") with the remaining 42,000 "the normal increase through baptism of the children of members." (All children are baptized at age eight.)

The startling thing about this report is shown in the next paragraph: "The total increase will be approximately 40,000 greater than in any previous year." With 90,000 proselytes in 1961 and only 48,586 in 1960, this is an increase of more than 86 per cent over the last year. This is phenomenal.

If Southern Baptists increased as much (actually all of ours are converts—our children claim conversion) it would mean our baptismal rate would suddenly jump from the approximately 400,000 we are baptizing now, to about 744,000.

Or, if we, in order to perhaps get a truer picture, use their entire rate of growth, 132,000 in a year (but we are about 6 times as large), so we must multiply 132,000 by 6 so our growth should be 792,000 a year. We would have to baptize this number in order to have a comparable growth.

But to do this, we will need more missionaries. The Mormons boast 12,000, and to have as many we would have not the 3,500 we do have—but 72,000.

Do not misunderstand me. I am convinced Mormon missionaries are not

744,000.

This is not altogether a Utah problem. It was recently reported that the Mormons baptized 2,200 proselytes in Virginia and North Carolina last year. These were all from Baptist or other churches. Mormonism is a parasite, depending on other churches rather than the unchurched for its existence. There are more than 10,000 Mormons in Florida.

Wake up Baptists! Mormons do not hesitate to say Baptists are their prey!

John L. Smith is also author of the book, Has Mormonism Changed?

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HERE IS A SELECTION of the more than 100 fine Bibles available from the original publisher of the Revised Standard Version. In a wide variety of prices, styles and bindings, there is a Nelson RSV Bible tailored for everyone on your Christmas Gift List.

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Editorials

by Walker L. Knight

"... by love serve one another."
Galatians 5:13

Make No Mistake, It's an Emergency

Why are Southern Baptist churches so slow in responding to the request to settle the more than 150,000 Latin Americans who have fled Communism and now live without employment, cramped in the inadequate facilities available in Miami?

Are our ears deaf to the plea from the first refugee group ever to flee in large numbers to our southern shores? Are we too preoccupied with ourselves to take the time to help these just to an adequate existence?

We have had a year to become organized. Every state convention has a Latin American Relief and Resettlement Committee, and all of the state papers and many of the other denominational publications have presented the need.

Yet during 1962 the more than 32,000 churches have resettled less than 200 refugees. Why? Is the venture too much out of the ordinary? Do churches bear the expense? the language problem? the acceptance of the family?

Actually, every church which has had a part in the resettlement of a family responds with the statement, Why, our church received much more

of a blessing than the family. This was one of the purest mission projects we have undertaken. We are so grateful we had the opportunity.

Churches are slowing down the process by demanding to know too much about the prospective family and setting too many requirements to be met. Some screening will take place in Miami by the government and by the Baptist offices.

A definite weekly amount should be set which the church will furnish, letting the family purchase what they need in addition to what food is given. This will help them become independent and responsible. As the family earns a portion of their living, the church's portion would decrease.

The language problems usually take care of themselves, for they are eager to learn English and have probably already studied some. Love needs no spoken language to communicate.

This is an emergency, make no mistake. All forces which are resettling these friends are doing so only half as fast as they arrive. Ground is lost each week, and will continue to be lost unless hundreds respond quickly. Don't deprive your church of this blessing.

The Most Good for the Least Money

While churches have been slow to respond in a wholesale resettlement ministry for Cuban refugees, they have been quick and generous in providing food, clothing, and funds.

The appeal to help the Cuban refugees was a definite factor in the Annie Armstrong Offering exceeding its goal, as \$50,000.00 was earmarked for this. Each state has been given a month in

which to ask the churches for food and clothing, and the response has been more than generous from those states which have had their turn.

However, sometimes charity costs. Some packages have been received in Miami with more postage due than the merchandise was worth. If your people give money, do not buy merchandise but simply send the funds to your state

Baptist office. This will stretch the gift and allow more flexibility in providing relief. American food is still strange to these from another country.

Churches should check all possible transportation means in shipping the food. However, do not let this discourage anyone from giving. It is needed and it is appreciated. This is simply an attempt to do the most good.

December, 1962

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CHRISTIAN FRIENDS help to mail off copies of Brotherly News to Russian speaking persons.



PAUL ROGOSEN, editor of Visitor, runs off a printing.



THE ADDRESSOGRAPH must also be run by the Russian editor.

HOME MISSIONS

The Word of the Russians

BY PAUL ROGOSEN, LANGUAGE MISSIONARY
SAN FRANCISCO, CALIFORNIA

A native of central Russia and son of a wealthy Greek-Orthodox family, I was forced to flee to Poland at the time of the Russian Revolution and Civil War I. While in Warsaw, at the age of 22, I met some Russian Baptists and was soon converted and baptized.

After the years of study and special preparation in the Bible Institute of Berlin and All Nations College in London, I was happily married and settled in Paris. Then supported as a missionary to Russians by British Baptists, I attended Sorbonne University (Russian Literature—by Russian Professors). At the same time, the evangelistic meetings were organized and in five months the Russian Baptist Church in Paris was formed.

This was also the time when France opened her doors to half a million of Russian refugees, and in many of her cities and towns grew large Russian colonies. But how could we reach those thousands of souls, scattered all over France and other countries of Europe? Literature evangelism was the vision and the answer. Since that time, I have never failed to combine my ministry of an evangelist and pastor with the literature evangelism.

Some English friends of mine used to call me an "apostle of refugees", because all my life I have dealt with the Russia on this side of the Iron Curtain. To work among these refugees, means to work among scattered and moving masses, who must be reached for Christ primarily through the sacred book and the printed page. We cannot send many canvassers into such a field, but we get thousands of Russian names and addresses, which we reach with free tracts, leaflets, booklets and magazines.

In the program of our Baptist witness among Russian people in the USA, the literature evangelism is destined to play a great part, and I am glad to report, that we already have some definite results.

Our Russian Baptist magazine, "The Christian", which has entered now into its 16th year of publication, is considered among Russian circles to be

the best Christian magazine in Russian language.

"The Christian" has a colored cover and 20 pages of good reading materials on vital subjects: arresting gospel messages for sinners, some articles on deepening of spiritual life of believers, stewardship, prayer, personal witness, poetry, etc. In every issue of "The Christian"—one personal story of conversion.

"The Christian" has the same size format as "Home Missions." Circulation is 2,000 copies, published bimonthly. This magazine contains no advertisements, reports, or chronicles, but spiritual matter only. "The Christian" now goes into 32 states in the United States and into 38 countries, where Russians are scattered.

A Russian wrote to us: "Send me such a literature, which would help me to penetrate more deeply into the Word of God, and to grow in the love of God . . . such a literature that would teach me how to serve God better and how wisely lead my children and solve family problems?" — "The Christian" does its best in answering those needs. No wonder that our magazine is praised even by some Greek-Orthodox priests: "No politica, no polemica, no compromise . . ." Here they may read the most profound sermons by Truet, Scarborough, Spurgeon, Moody, Billy Graham, etc.

Beside the magazine "The Christian", we are publishing its supplement, "Brotherly News" and also "Our Sunday Visitor" in which we give a short account of our Sunday services and sermons. Thus preaching on Sunday to 100 listeners, we preach on Monday through "The Visitor" to 500 to 800 souls. Oh, how precious "Visitor" is to those, who live in lonely solitary places!

Spiritually awakened souls write to ask endless questions. How could we ever do it? To supply this need of giving a full and definite answer to various "common" questions, I have written and published seven books.

In addition to these, 87 different tracts, leaflets, booklets, cards, etc., were published and distributed in var-

ious periods of time. They are all out of circulation now, but we are in possession of samples from which we may reprint any one we desire.

Our ultimate ambition is to print and to scatter free gospel literature in every Russian colony in the USA and abroad just like the leaves of Autumn. Only the lack of means prevents us from doing it.

In the work of literature evangelism we have a power, rescue, and defense agency second to none. How many times letters sent to us read like this: "The book you have sent me, I could not keep for myself only. I gave to read to my friend and she did not want to part with it, so I ask you to send me another copy, please . . ."

(Continued on page 33.)



EDITING to better send God's word.

Mercy to an Island

BY DR. CLYDE KEELER
MEDICAL GENETICIST, MILLIDGEVILLE STATE HOSPITAL
MILLIDGEVILLE, GEORGIA



DAISY and Hamilton Jackson with their daughters at Okup Seni.



The new cement block Baptist church at Okup Seni (Plyon Chico).

A great white cross stood before me as I lay in my sleeping hammock. It was outlined with red paint on the pulpit wall of the Baptist Church, and across its arms in block letters were the words: "Dios es Amor" (God is Love). Beside the cross a verse of scripture was printed on the wall in Cuna, possibly, John 3:16.

The foot end of my hammock was swung from the top of the pulpit wall and the head end was lashed to a low cross-beam that spanned the auditorium.

The great cross that met my eyes, with its words of love and devotion, set the pattern of Christian life at the new, white, cement block church on the San Blas island of Okup Seni (Plyon Chico in Spanish). It was a church that I had never seen before.

Joy welled up in my heart for I had marked, year after year, the steady growth of Christian mission work at Okup Seni, and before I fell asleep I reviewed in retrospect the progress that I had witnessed over the years.

I first went to this island twelve years ago with Peter Miller, the Cuna Bible translator. I remembered the swarm of naked brown boys and the thatched Council Hall where they allowed us to sleep in hammocks under guard. I could see in my mind's eye the flickering barn lanterns strung up nearby to keep away the vampire bats. Miller talked to the town fathers about Christianity and I gave the old chief a copy of the Cuna Dialect Primer that we had just printed.

Several years later I returned to Okup Seni with Alcibiades Iglesias and the old chief brought out his copy of the Cuna Primer, held it up and grinned to show that he knew that I had given it to him. Alcibiades preached.

Four years ago I made a perilous canoe voyage from Ailigandi to Okup Seni. You read about it in *Home Missions* magazine. It was one of a long series of such arduous trips for my friend, Alcibiades Iglesias, to preach, and thus prepare the way for establishing a Baptist mission and building a cane-and-thatch church.

Again, three years later, I went with Alcibiades and R. G. Van Royen. They preached in the cane-and-thatch and promised the people of Okup Seni a new cement block church. I remember that the women insisted that the new

church must have a bell! You all read that.

Then the men of the town gave the labor of their hands for a year to make thousands of cement blocks, while the Baptist headquarters in Panama provided the other supplies and know-how. Hundreds of Baptists all over America supplied the money in Sunday morning offerings.

So there I lay looking at the Christian cross and thinking of the hundreds of devoted lives that put it there over a period of many years. I thought of the inspired and vigorous native pastor, Hamilton Jackson, who just fitted the new church. Best of all, I had met again his charming wife, Daisy, the Angel of Mercy at Okup Seni.

Daisy, quiet, pleasant and refined, was just what Okup Seni needed. She has a nurse's training, is never flustered, knows just what to do, and goes ahead and does it. When Dr. Ickes removed a skin cancer from the abdomen of Placido Miseli on a billiard table in Ailigandi three years ago, Alcibiades and I shooed flies, but Daisy fulfilled the position of a professional operating room nurse most admirably. Dr. Ickes praised her efficiency.

I went with Daisy and Hamilton to visit the sick on Okup Seni. The first patient was a woman whose head had been hit by the large falling limb of a tree and she had been nearly scalped. Daisy had applied local anaesthetic and antiseptics, and had taken 21 stitches. A few days later one point gave great pain. Daisy recognized that a localized infection must have developed. She snipped two stitches, washed out the wound, removed two tiny splinters, and sewed the scalp up again. When I saw the patient in her hammock the wounds were healing nicely.

Then we visited a girl who had fallen upon a machete and had cut the palm of her hand to the bone. But now Daisy had that horrible wound also under control.

When the Baptist Church was built, Catholic boys came from Tupile to throw stones at it. The Catholics of Okup Seni were very bitter, and hostile. The two patients that Daisy showed me were Catholics, however, and her angelic ministrations to them have largely eliminated the Catholic hatred for Baptists on Okup Seni.

With all these things in my mind I fell asleep before the cross on the pulpit wall of the Baptist Church at Okup Seni, while the Angel of Mercy quietly put her two children to bed in a room behind the pulpit.



THIS CUNA isolation hospital is at Mulatuppu in the San Blas islands. Baptists here face Catholic religious opposition as well as geographical separation from much of the outside world. Native Baptists are building up their strength in the area however.



CDM

... Moved By the People

How the Church Development Ministry is giving new purpose to some churches

By HAL D. BENNETT, DIRECTOR
PUBLIC RELATIONS
BAPTIST BIBLE INSTITUTE
GRACEVILLE, FLORIDA



THE PLEASANT RIDGERS visit mostly over dirt roads. Here they load up to go after the prospects. With six baptized

at this time and five more waiting, they had already passed their first evangelism goal of growth.

22

HOME MISSIONS



HAL D. BENNETT, center, points out the good points of pastor A. V. Aldridge's scrapbook to him and to John C. Stevens, also a pastor.

Most churches have some kind of a defined program, and hope something will develop from it. But, as one of our student pastors said to me, "The Church Development Ministry is the best idea that ever came down the road for an average to small Baptist church."

Lewis W. Newman, associate secretary in the Associational Missions Department for the HMB, has worked with the Baptist Bible Institute for two years. His plan from the first was to set up pilot programs for CDM both in northwest Florida and in Alabama. Our location, being only 32 miles west of where the Alabama-Georgia-Florida state lines join, permits us to serve all three states.

CDM (Church Development Ministry) stresses development toward a better church, a better community, and a better world. It has four applications: (1) a religious survey of the area served by the church; (2) an inventory of what the church is doing, showing also what it is not doing; (3) long-range as well as immediate projects in church, community, and mission objectives; and (4) a record of progress book, the record of progress made by the church from each August 1 to August 1 for judging by HMB standards.

The West Pittman Baptist Church voted to enter CDM in the summer of 1960. James W. McCall had become the pastor there during his first month at Baptist Bible Institute in September, 1959. It was his first pastorate.

"Let me do it," he said. "We're trying to do most of that already."

What his church lacked, though, was

a handle so that the church people could get hold of the program, and CDM, as McCall explained it to his people, was just what they needed.

They began with 43 members, not all active. McCall and his survey committee found 156 prospects in the West Pittman area. Not one of them claimed either salvation or church affiliation.

According to their record of progress submitted for evaluation in August, 1961, their first goal as required in CDM was to win ten per cent of their prospects. They had baptized five, an average of one for each eight and three-fifths members. Completed projects listed were a weekly bulletin, a church budget adopted with first three states.

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building, and greater effort toward winning ten per cent of the prospects.

Honors so far to McCall and the church include special mention at the annual Rural Church Conference at the Institute in February, 1962.

McCall was on the Home Mission Board program at Ridgecrest this summer. Since then he has served on a Rural Church Conference faculty at Clear Creek Baptist School, showing his Record of Progress and explaining how a rural church would profit by using CDM.

As director of our Field Guidance Department, I had predicted that during the next Rural Church Conference we would show not one, but a dozen CDM scrapbooks. I will be surprised now if we have less than 15. Our student pastors and others have invited McCall from far and near, in all the three states where our students serve churches.

The laymen sense that in the Church Development Ministry they may adopt long range as well as short-range goals. Also, they like the idea of a program that will not be fatally interrupted by a change of pastors. At least those churches in our immediate area can ex-

(Continued on page 24)



LEFT to right, Aldridge, Stevens and Bennett consult over CDM progress.

December, 1962



EARLY PROJECTS at Pleasant Ridge included sodding the church lawn. Tractors and hand tools were used as members joined hands with new enthusiasm.

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IN
JOURNEYINGS
OF TEN
Continued from page 26

A man who travels has a special need in far off places and away from home to take his Bible with him. It will be day after strenuous day his guide, his solace, his comfort and his strength.

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The Pleasant Ridge, Holmes Association, Florida, scrapbook, statement of Pastor A. V. Aldridge.

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pect to call another student-pastor who has been instructed in CDM.

Best of all, when CDM is presented as a pastor should, the laymen find that the church selects the projects; at most they are being led and not pushed by the pastor.

Of the other student-pastorates having entered CDM, the Pleasant Ridge Baptist Church in the same association (Holmes) with West Pittman, is the most advanced. A. V. Aldridge, a former radio announcer of Haines City, Florida, became pastor at Pleasant Ridge in 1961, leading them to enroll in CDM after having seen what had been done in the neighboring church. This also was his first pastorate.

Projects completed or well under way include new Sunday school rooms, entered in September, 1961; from half to full-time services, October; painted and remodeled both interior and outside of the church; Training Union began, January, 1962; first category 17 study course completed, with 14 receiving credit; held first spring revival, with two baptized; voted to give \$150 in the Baptist Bible Institute financial campaign; held first youth week, with one profession of faith; checked history of church, which goes back to 1890; sodded church yard; and initiated a regular Sunday school officers' and teachers' meeting.

"... Our people are coming to church because they enjoy it. They are giving, not because it is a duty, but because they want to see the Lord's work going forward at Pleasant Ridge. These people are a sincere, humble folk, with a great sense of loyalty to this church. All they needed was a tool with which to work. This tool they found in the challenge presented to them by church development..."

Student-Pastor Albert Locke, who was reared near the Svea Baptist Church in Okaloosa County, Florida, had been serving that church for several months for barely more than gas money. The first Sunday after they entered CDM and had begun their survey, eight of the newly-found prospects attended church, one adult making a public profession of faith and joining the church. Svea will show a full scrapbook this fall.

When I asked Bill Bush of Montgomery, Alabama, to go before the Community Church at Fountain, Florida, he had misgivings about serving an interdenominational group. Any

Sunday he would have people from 12 to 18 denominations, from Roman Catholics to Holiness, in his congregation.

But he saw they needed the gospel, and after they called him as pastor he did his best. Before long his success almost embarrassed him. Using fellow BBI students he put on a series of weekend youth meetings, bringing in most of the area young people.

"But I am a Baptist," Bush said, "and I'd hate to see this prevent a Baptist church from ever going in there."

Finally he was advised to check with a devout Baptist lady in Green Hills, about beginning a Baptist work there. She broke down and cried.

"Is it possible? I have prayed for years that we might have our own church," she said.

That was on a Saturday. The next day she came with 21 other Baptists, all promising to do their best, and asking him to be their pastor. It was a hard choice to make. Several days later, after many conferences with Baptist leaders, and soul-searching prayer, he accepted. It meant an immediate cut in salary to less than half of what the Community Church paid him.

They have a building site promised them, but to date they meet in what formerly was the Community Building. They have full-time services, with a Sunday school, Training Union, weekly prayer meeting, and CDM from the beginning. The Alford Baptist WMU, from a neighboring association, has promised to sponsor Bush and his family. Search for a sponsoring church found the Immanuel Baptist Church in Panama City ready to help; so now the First Baptist Church of Green Hills-Fountain appears to be ready to grow.

They already have problems. The Sunday before, May 6, when not two months old, all 65 chairs were in use, with a visiting man sitting in the pulpit and another sitting on the floor.

I have my own system of urging new pastors to take up the Church Development Ministry, having the advantage of dealing with men without too many preconceived notions. Every time one comes into the combined Public Relations and Field Guidance office for me to write up a story about his new call, I give him a sales talk.

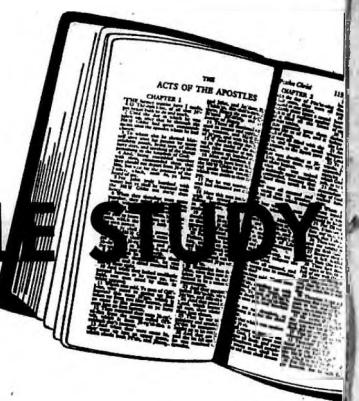
Never having been a pastor before, they don't know all the reasons why a Baptist church won't try a good thing. They usually come back some weeks later with a surprised grin; the people really appreciated a program the laymen controlled, and that summed up what they really believed they should do.

When I asked Bill Bush of Montgomery, Alabama, to go before the Community Church at Fountain, Florida, he had misgivings about serving an interdenominational group. Any

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HOME MISSIONS

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December, 1962

25

Southern Baptist Moon Quest

BY LEONARD HILL
PRODUCTION EDITOR,
THE BAPTIST PROGRAM

This age of space travel has its complications. When rockets begin zooming off Earth and the cavities of the "man in the moon" grin are populated with people the following incident may not be too imaginary.

It was a high level conference. Denominational leaders from all across the Southern Baptist Convention were present. Faces were set in stern concentration. The problem had to be solved and the august body was dedicated to finding a solution.

"Gentlemen," the chairman announced, "you all know why we are here. Serious complications have arisen since our country began landing rockets on the moon. Those moon settlements mean a new mission field has opened up. Who is going to establish churches in the lunar area? What are your suggestions?"

Immediately a respected man of wisdom arose. "Mr. Chairman," he said, "the answer is obvious. The moon, barring future action by our United States Senate, is outside our United States. Therefore it is the responsibility of the Foreign Mission Board."

The group murmured, and there was strong agreement that it was a point well made.

But at the other side of the room another speaker claimed the floor. "We are overlooking an important point," he said with measured speed. "Who make up the majority of those settling the moon—why Americans, of course. And from where are these rockets launched but within the confines of our own blessed country. It seems quite clear to me that this mission project falls within the domain of our Home Mission Board."

A number of heads nodded in agreement. Some just nodded in confusion.

As the chairman rapped for order a young man jumped to his feet. "Gentlemen," he cried, waving his arms, "these rockets are being launched from specific points without our country. I believe each state that has a launching pad is responsible for establishing mission work on the moon. This is a state mission responsibility!"

Before he could sit down the deep voice of a denominational executive was heard from the back of the room. "Brethren, I believe our problems have already been solved by laymen who take seriously their individual responsibilities for witnessing for Christ. While we have been deliberating, Southern Baptist space pioneers have started a church on the moon. If this is true, there is no need for us to assign further responsibility. Let the local churches up there handle it. We'll assist them anyway we can. That's the reason for having our boards and conventions in the first place."

"Meeting adjourned," said the chairman.

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HOME MISSIONS

December, 1962

27

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Miracle On Main Street
Continued from page 11

"How did you happen to know Roger Knapton?" asked the surprised Cash. He, too, had felt that God wanted Knapton in this small Southern Baptist outpost.

At first, the idea seemed far-fetched to the Knaptons. But after much prayer, they knew there was only one answer. Late in March, they loaded their household goods in a couple of rented trail-

ers, and headed down the highway toward New York.

They supposed they would have to make their home in a small apartment or in a trailer, for housing costs are high in Tri-Cities. Instead, the Lord led them to a seven-room, completely furnished house for \$100 a month. Just one of many blessings to come!

On the mission's first Easter Sunday, after Knapton preached, a man, formerly Roman Catholic, accepted Christ as his saviour.

Hurdie Burk, Jr., a former Alabaman, watched with tears in his eyes. After the service, he told Knapton: "I've been here for five years, in church all the time, and that is the first time I have seen an adult saved."

The Burk's experience is typical of Southern Baptists who came into the Tri-Cities area before the mission was established.

"With a background of evangelistic warmth and friendliness, they would begin the endless search for a place for them and their families to worship," says Knapton. "In Baptist life they were faced with two extremes—the cold, ritualistic indifference of the liberal left side; and the contentious, hair-splitting theology of the 'fundamental' right side. Neither group recognized their presence, visited in their homes, or ministered to their needs. The results have been damaging and sad."

Having founded a Southern Baptist church, these people now work for it with a zeal straight out of the New Testament.

They even chase car tags. When they spot a tag from a Southern state, they follow it like bird dogs until they can talk with the driver, and find if he is interested in Southern Baptist work. They have reached many families in this way.

"They are wonderful people," says Knapton. "They all love the Lord. They are all burdened for missions. They never miss a service. They tithe. We have no drinkers; no smokers. They really impress us, for we can see in them the results of fine Southern Baptist training in their home churches."

This congregation, when the Knaptons arrived, was still meeting in a rented hall. Only \$1 an hour, but they had to arrive early on Sunday mornings to clean up after the regular Saturday night dance. They could find no building, nor land on which to build, that was in a good location and reasonably-priced.

Then they spotted a sign on the big brick newspaper building in downtown

Endicott. It had been vacated by a recent merger. The sign said, "For Sale or Lease." The lease was \$750 a month. Out of reach. How much would it cost to buy it?

"You couldn't afford it," was the prompt reply. Perhaps "sensible" people would agree, for at that moment, the mission had \$186.00 in its building fund. But Knapton and his men, filled with the vision of finding a church building, asked permission to look it over. It proved ideal for conversion into a church plant. On the spot, they held a prayer meeting, asking God how much they should offer.

The building was appraised at \$125,000. They offered \$72,000, with \$12,000 down and the balance at six per cent interest.

After a few days of silence from the owners, Knapton began to blush at making such a ridiculous offer. Then he was called to the seller's office.

The owners rejected the offer, only to make a more unbelievable one. The congregation could buy the building for \$100,000. There would be the same \$12,000 down, and the balance at only an unheard-of two and one-half per cent interest! For three years the church would make payments equal only to the original interest-cost offer.

After committing themselves for \$100,000, the congregation faced an immediate need that loomed much larger, the \$12,000 down payment. Bankers offered to loan the sum on the security of one member's stocks, saved for his children's education. He was willing, but the rest of the members refused. They wanted all to participate. So each family put up its share of stocks, insurance, and other securities, and the loan was made.

The tempo now began to move. The owners wanted the property off the tax rolls before June 1. Under New York law, a church must be legally incorporated, a two-week process, before it could own property. It was then only three weeks until June 1.

They did it. In the next hectic weeks, they were constituted into a church, began incorporation proceedings, completed the business transaction, took a census, scrubbed the new building, and held a revival. The papers were signed May 31.

The owners generously let the congregation move into the new building Saturday, May 26, before the sale was officially complete. It was a blessing, for the church was in the midst of its revival, and the Saturday night dance precluded any Saturday night service in the rented hall. With everyone work-

ing hard, the move was made, and the service held.

The next morning there was a new face in the congregation.

"I'm a Southern Baptist from Mississippi," said a stranger. "I just moved up here, and had no idea there was a Southern Baptist church here until I saw your sign."

Knapton and the congregation are sure that the Lord gave them this strategic location for just that purpose—to let other Southern Baptists in the area know they are there, working for the Lord with a warm, evangelical zeal. It is at the intersection of the two main highways through the valley, on the corner of Lincoln and Main in Endicott.

It stands as a miracle on Main Street.

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A Witness of Giving

BY MRS. J. C. LEDBETTER
WESTMINSTER, MARYLAND

A district missionary in Maryland, whose salary is paid by the Home Mission Board, said, "When I serve in Schools of Missions in the states farther south, frequently the people say to me, 'I didn't know Maryland was a Southern Baptist state!'"

Since the organization of the Southern Baptist Convention, Maryland has been included in its territory. But large areas of the state, even whole counties, had been totally unreached by Baptist witness until recent years. With the assistance of the Home Mission Board and a new awareness of need on the part of pastors, churches and the State Mission Board, the picture is gradually changing.

Yet in 1960 a mission pastor approached the officials of a local bank for a loan with which to erect a building. He was told to come back the next week. When he returned the loan advisor of the bank said, "I happen to be a Catholic, but I have been doing some checking on your denomination since you were here last week. So far as I can find out there are only two small Baptist churches in this whole county, and two or three little missions like yours. You are meeting now in a shabby old lodge hall and that doesn't give you much prestige. Other Protestant denominations have dozens of strong churches. Where will you find the Baptists to pay for such a building as you want us to finance?"

"I don't expect to find enough Baptists to fill it," the pastor answered. "But my members and I will find enough people who are not enlisted in anybody's church to fill our building. Our community has hundreds of prospects. We have 176 enrolled in our Sunday

school now, from babies in cribs to old people. That lodge hall has given us a place to grow in. Many of our members give a tithe of their income to support the work."

The bank official looked puzzled. "A tithe? What is that?"

"It is one-tenth; that is what the Bible teaches us to give."

The mouth of banker gaped in amazement. "Do you mean to tell me," he sputtered, "that working people like your members give one-tenth of what they make to the church? But with living expenses so high, how do they expect to live?"

The Baptist visitor answered confidently, "That is the Lord's arithmetic. It wouldn't work out by man's arithmetic. But God has promised to bless us if we give him the tenth—the tithe. I have been testing it for forty years. I've raised and educated a family of four children. God never failed to provide. He makes the other nine-tenths go farther. Let me show you the financial statement of our mission." He laid it on the desk before the loan adviser.

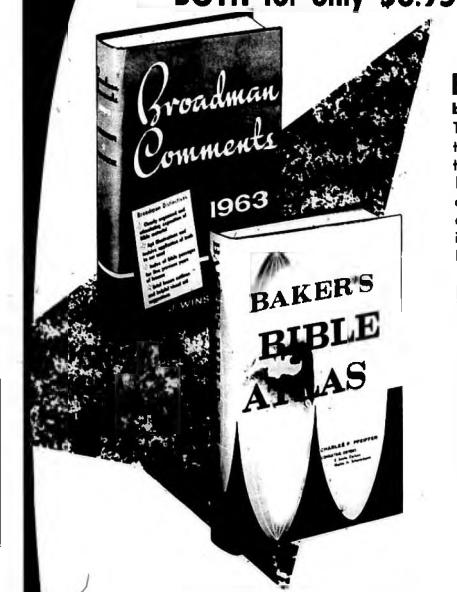
The outcome of that visit was that the Baptists purchased a lovely little stone church building which had been built and abandoned by another denomination. In this the Baptists hold their worship services. Beside it they have erected a well-planned educational building on a three-acre tract of land.

That bank furnished the construction loan and the Home Mission Board took over the loan at the completion of the building program. Many of those projects are finding their way, Sunday after Sunday, over the portals of a Baptist church. They are receiving salvation through Christ and joy in service.

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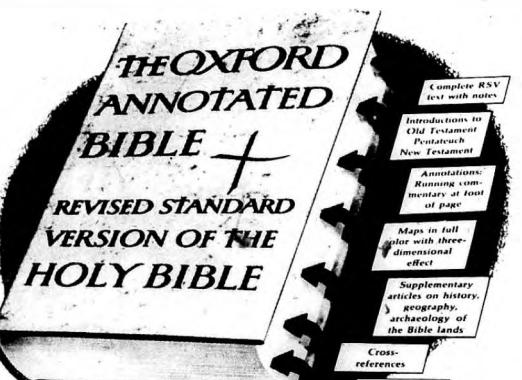
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Russians

Continued from page 19

Communists have realized that the printed page—is their secret weapon. They have an army of literary propagandists, and spare no skill, time or money for producing their deadly poison. Around the clock never a second passes without many thousands of pieces of communistic literature being read in hundreds of languages, large and small, printed and scattered around the globe. By placing the finest gospel literature in hundreds of Russian homes, we are withstanding the current of evil literature. Our objective is not to fight communism, as many politicians do, but to preach the truth in the same way they preach falsehood. We Baptists must be as excited about Jesus Christ as they are about communism.

Literature evangelism seems to be the thing most feared by the communistic government. In USSR we are absolutely forbidden to publish any such literature. They are afraid of one single religious leaflet, one single verse of religious poetry, or one single verse of the Scripture printed in that land or abroad.

Let us use our imagination. Suppose all our American printing houses were obliterated, all our religious book-stores closed, all our libraries refused to hold any religious volumes, and all previously published religious literature was purposely destroyed. What a dark spiritual eclipse would fall upon the church and hoy its witness would be severely handicapped. That is exactly what we have in Russia now. The same darkness reigns over satellite nations. Into the same eternal darkness they want to envelop the whole human race. But we, Christians, must recognize that this is also the best method and means of defeating this diabolical plan. As long as we don't see this, our enemy is pleased.

Since the evil literature predominates, we have an appalling need of Baptist literature in the Russian language. Missionaries, pastors, and active church members, from everywhere, are pleading with us to send them some tracts, because they go visiting empty handed.

We have a very good connection with all Russian evangelicals all over the world and they are looking towards Russian Baptists in USA to supply them with free grants of literature, but we are in need ourselves. We must give the best possible support to every one who is on the firing line in the great battle between truth and error, and specially so at this very hour, when the forces of evil seem to be gathering for the final assault. There is no time to lose. At least this should spur us to action. The literature evangelism must become the spearhead of our Russian work.

*We must not think of resting yet
While there remains a gleam of light.
But how can we fulfill the task
Without your help, my friend, we ask?*

*The urgent need is—willing hands
To take the Printed Page to all,
The time in which we live demands
That you should answer now God's call;*

*Stay not, my friend, to count the cost
For he who hesitates is lost.
Perhaps He's called to you before!
Oh, will you still His voice ignore?*

In many other nations literature evangelism has done a great work. As a matter of fact, the printed page is the foundation of our Christian civilization. In the city of Strasbourg there is a statue of the great printer Gutenberg, with a tablet bearing the inscription: "Let There Be Light." On the four sides of the memorial are pictures in bronze relief showing: (1) a class of school children, each with a book in his lap; (2) a company of slaves holding up their fettered hands, and a group of teachers are breaking their fetters—with the books; (3) a multitude of heathens, with their backs turned to their former idols, stretching out their hands to receive books from the missionary; and (4) representatives from many nations, all reaching out their hands for books.

There is but one gospel to save men and this good news of salvation we may spread through the printed page, which may go far and wide, with very little expense. How dare we, Russian believers, neglect such an important need and obligation, and pass by so great an opportunity? It is just astonishing to know that some people do not see any need of it, while Satan considers it as the most effective weapon to conquer and to possess the world for himself. In many lands Satan already monopolizes the use of the printed page, just because the literature evangelism was not used by Christians, at the time when there was still freedom of the press.

Here in the USA we still enjoy freedom to propagate our belief. How long this will last God only knows. As we consider the importance of this work and the urgency of the times, we resolve to write, to publish, to distribute. . . . The seeds must be sown in great abundance. Soon they will bear a rich eternal harvest.

Looking back over the past ten years of my service with the Home Mission Board, I feel a sense of gratitude to my American brethren for their indisputable confidence in me and constant readiness to help in reaching Russian people in America for Christ. Yes, these past years have been full of blessings and of the most helpful experiences, which have helped me in my spiritual growth and closer walk with my Lord.

Now, when the literature evangelism appears to me as the big MUST for the rest of my life, I humbly dedicate myself anew to the full service of God. Please, pray for me.

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Mr. Robbie L. Cain, Albany, Georgia—"I want to thank you for your check for ten days in the hospital. I am not alone in this. Many others have been helped. When I took out the policy about three months ago, I never thought I would need it so soon, but you never know. I will be glad to recommend your Company to anyone in need of good insurance. Thank you."

Mrs. G. M. Hodges, Myrtle Beach, South Carolina—"Recently I received payment on my hospital claim and wish to thank you. A great many illnesses are caused by anxiety, especially worrying about how one will pay for medical expenses and hospital care. Therefore, I should like to recommend, wholeheartedly, your fine Gold Star Hospitalization Plan, an assurance against illness."

Rev. Cecil V. Marley, Knoxville, Tennessee—"We were quite satisfied with the results of our claim. In settlement of my wife's recent hospitalization, it has made the bill much easier to bear. We are glad to advertise your company as 'satisfied customers'!"

Mrs. Mandeville Cherry, Dothan, Alabama—"I received the check for which I thank you. Am pleased with your service—your policy for the senior citizen is very reasonable."

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My occupation is _____ Age _____

My beneficiary is _____ Relationship _____

(I also hereby apply for coverage for the members of my family listed below)

NAME (Please Print)	AGE	HGT	WT	BENEFICIARY
1				
2				
3				
4				

To the best of your knowledge and belief, have you or any person listed above ever had high blood pressure, heart trouble, tuberculosis, cancer, arthritis, appendicitis, or had a polio, or within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes No

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered:

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: _____ Form No. 71-3

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Christmas

Among the Missionaries

Perhaps the most wonderful thing that can happen to anyone is to accept Christ as his own personal Saviour. I am one of those people who is proud and happy to be called a follower of Christ.

Before I accepted the Lord as my Saviour, I lived the life of sin. I was tempted into many sinful things of the world.

I was about ten years old when I first heard about Christ. It was just before Christmas, because the people of

friends and have had many new experiences with them.

Stanley Honahni
Phoenix Indian School

Reprinted from *The North Phoenix Baptist*, Phoenix, Arizona.

★ ★ ★

Thirteen-year-old George, in a reform school seven times for seven different offenses, accepted Christ last Christmas. He took his new Bible, his new puzzles, his new Lord, and new hope as he returned to Scotland to finish out "his last term" as he puts it. It was one of the special Christmas blessings.

Two boys who were formerly burns on the streets also accepted Christ at our Carver Center during Christmas week. They have not missed the activities since. Before their conversions, the only time they came here was when we went out and pulled them in.

Thank God with us and pray with us that many others may accept Christ as his word is taught here.

Johnnie Hobbs
Carver Center
New Orleans, Louisiana

★ ★ ★

At Christmas time, the story of the birth of the Christ Child was told repeatedly in the kindergarten and the children enjoyed it more with each telling. To most of them, it was a new, unheard story.

When David learned that a new baby was coming to his family, he begged his mother to name the child "Jesus". The surprised mother was at a loss to explain why the name could not be used, and David was insistent. Finally, as a compromise, she agreed that, on the day the new baby comes home from the hospital, the baby will be called Jesus. Mother and Daddy will be Mary and Joseph, Grandmother and sisters will be the shepherds, and little David will be the lamb!

I happened to walk into the church one night during the rehearsal and the missionary came up to me. He asked if I wanted to be in the play and be one of the shepherds. I told him I would do it. This Christmas play I will always remember.

From this time on I have come to know more of Christ and about two years ago I accepted him as my Saviour at the Baptist Indian Center in Phoenix. Now I am happy because the Lord has helped me in many ways. I wish that everyone would be happy like I am. I have made many new

Sara Wilson
Rachel Sims Memorial Mission
New Orleans, Louisiana

HOME MISSIONS

From Other Fields

The autobus stopped and a young man of 18 sat down by me. My eyes fell to the magazine he was reading; a painting of an Egyptian woman of great beauty surrounded by incense on an altar was on the cover. It said, "The Perfume of the Soul," and was a subtle meditation about the magnetized spirit in the pagan mysticism.

Mr. Avila stopped and a young man of 18 sat down by me. My eyes fell to the magazine he was reading; a painting of an Egyptian woman of great beauty surrounded by incense on an altar was on the cover. It said, "The Perfume of the Soul," and was a subtle meditation about the magnetized spirit in the pagan mysticism.

Queen in GA's, and her sister is ready to be Princess.

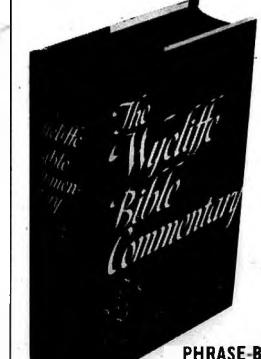
Mr. Avila thanks God for the pastor who visited him even though they could not understand each other, and for the plan of salvation being presented in his own language.

No ministry outdoes the ministry of personal work.

Jose S. Flores
San Marcos, Texas

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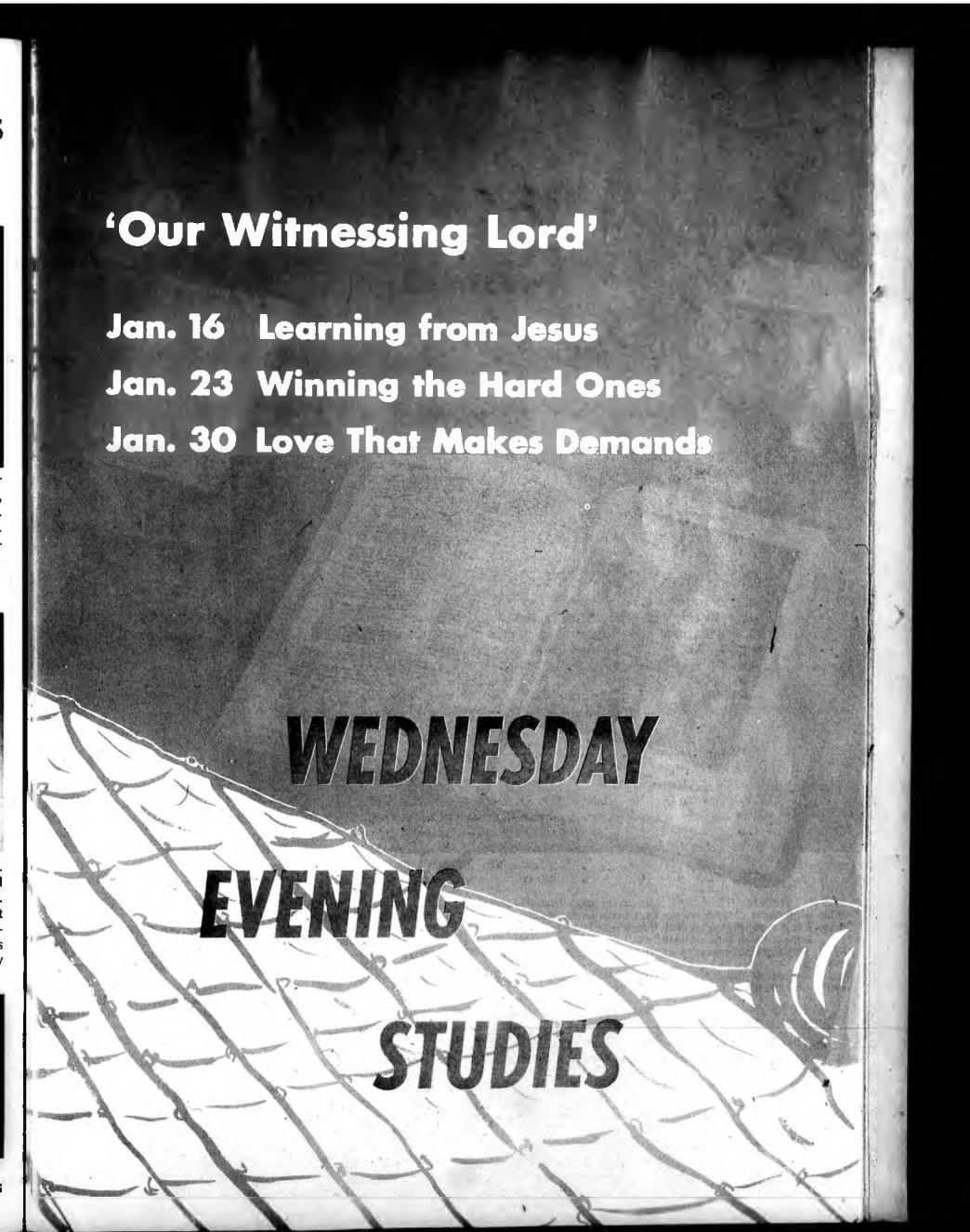
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Jan. 23 Winning the Hard Ones
Jan. 30 Love That Makes Demands

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