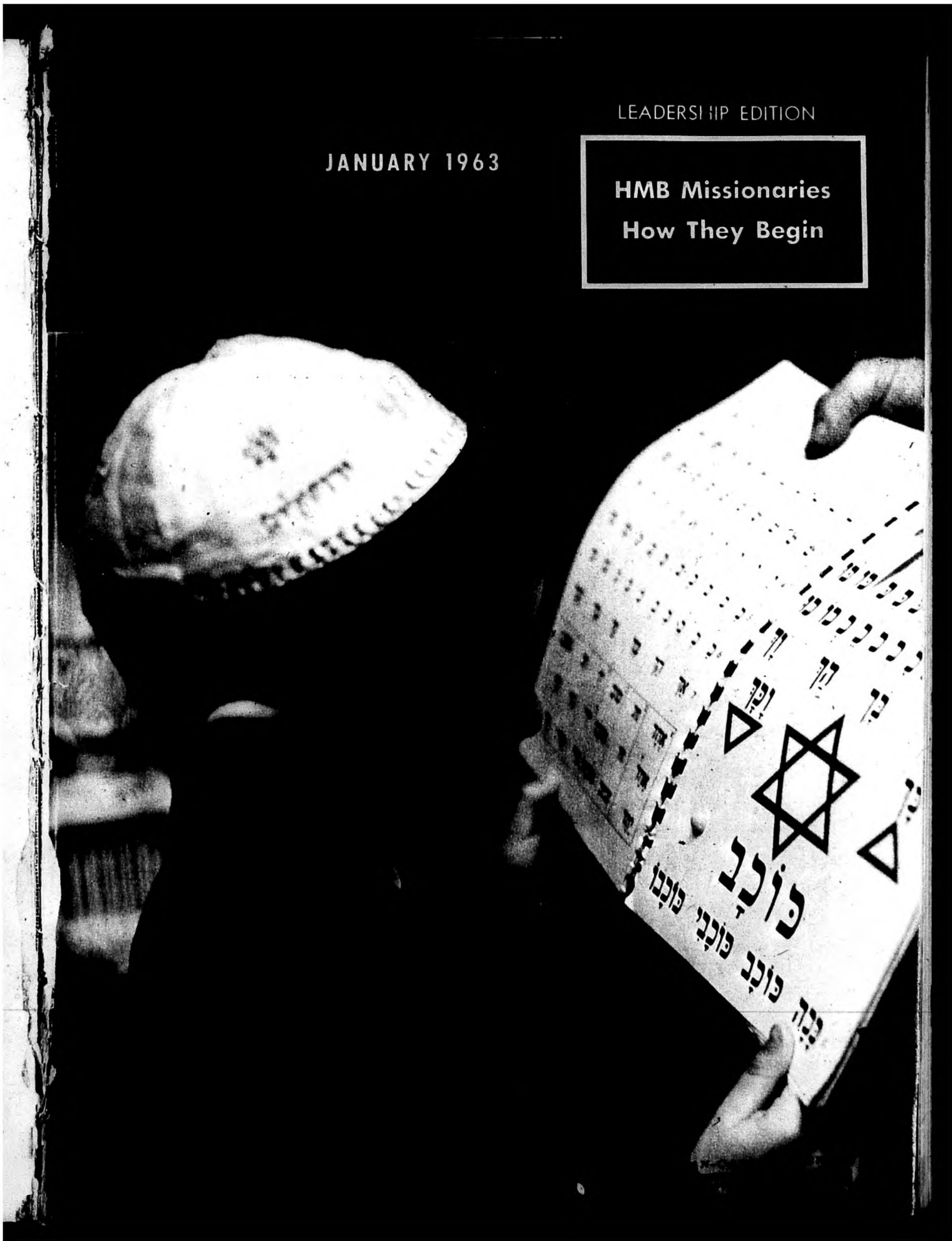


LEADERSHIP EDITION

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HMB Missionaries
How They Begin



Walker L. Knight, Editor
Jo Ann Parker, Editorial Assistant

LETTERS

a woman's love

BY CONNIE HARRIS
EXECUTIVE SECRETARY-TREASURER, WMU

A woman's love has magic powers.

It may captivate and tame the wildest instincts of humanity. It may enrage and release man's most diabolical powers. It sets up thrones and tears them down again. It promotes the most kindly acts and it provokes man's most destructive efforts.

If you are a woman, you are the guardian and the trustee of this magic power. You may become a Jane Addams to establish social justice and to care for the underprivileged. You may be a Florence Nightingale to bring healing and hope and mercy in the midst of war and strife. You may be a Fanny Crosby to see through blinded eyes and set the whole world singing the praises of God. You may pioneer in moral reform with a zeal and conviction of Frances Willard, or be a simple home maker molding the lives of children as did Hannah Wesley.

You may be sacrificial as the widow who gave her mites in the temple or as expressive in your devotion as Mary whom the Master commended for her love, or as devoted to service as Dorcas to whom life was restored in response to the appeal of those whom she had blessed with her ministries.

However, you will more likely be a faithful unsung heroine in some humble home providing love and companionship for a devoted husband and guidance and encouragement for your grateful children.

Wherever she is, a woman will be molding the life of her community and shaping the destiny of the world.

In thus serving mankind the Christian woman will likely choose the church as a channel through which her love may flow. That love enriches her own life, blesses her children, stabilizes her home, helps her community and reaches out through her prayers and gifts to minister to the whole world.

This woman will likely use mission agencies in extending her love and her influence. Her

love is expressed and exemplified in prayers and concern for the unreached multitudes and the faithful missionaries. Her zeal is manifest in loving service where consecrated feet may tread and faithful hands may serve.

She will extend that compassion and ministry to far away areas and to persons behind language and social barriers. Through her love gifts she will multiply her ministries all across the land.

By studying the needs and opportunities for specialized ministries and the best channels through which they may be supported, she will enrich her ministries.

For such ministries in the homeland the faithful steward will likely choose the Home Mission Board as an agency through which she may reach out and realize many of her dreams. As she channels her gifts through the Home Mission Board, either by enlarging her support through the Cooperative Program or through the Annie Armstrong Offering, she knows that her dollars will be put to work in evangelistic and mission endeavors that may reach those of special need.

Many are now thinking and learning of these needs and opportunities. Thousands will study mission books in WMU organizations. Thousands will participate in study and discussion and prayer in mission programs. Many will read articles or hear missionaries, or heed the call of their pastors for mission support.

The goal of the 1963 Annie Armstrong Offering is \$3,310,000, a fifteen per cent increase over the receipts of 1962. Special efforts should be made in this World Missions Year to go beyond that goal. Every cent is urgently needed.

Women's love will light the fires of evangelistic zeal and missionary fervor that will supply adequate support and lead scores to place their lives on the altar for mission service.

Such is the triumph and victory of a woman's love.

HOME MISSIONS

The Beginnings of a Missionary



Glendon McCullough
Secretary, Department of Missionary Personnel, HMB

What makes a person become a missionary?

How does one start?

Who answers his questions?

Featured here are facts on how a missionary begins and, from some missionaries themselves, why they started.

BY JO ANN PARKER
PHOTOS BY RALPH ROGERS

"I know only one mission field and this is the world, but I am afraid that too few people know that the United States is part of this world mission field," said Nathan Porter, associate secretary in the HMB department of missionary personnel.

To help ordinary Baptist church members see the scope and needs for mission work, especially in this country, and to let new missionaries step into their field with greater knowledge of their particular role in world missions, the Home Mission Board has been developing an orientation and appointment ministry for all regular missionaries.

The new ministry, only two and one-half years old, utilizes some three days of talks, tours, and questions and answers at the Home Mission Board in Atlanta to help missionary appointees gain detailed insight into the particular area they will be involved in and the

special role in it that each will play. Climax of this period is an appointment service in which the missionaries are challenged and during which the public gets a look at the views missionaries are taking of themselves and their calls of service.

Unique in the presentation of home missionaries to laymen was an October appointment service at the Georgia Baptist

Student Convention in Griffin, Georgia. For financial and personnel scheduling reasons, most such appointment services are held in Atlanta or at Ridgecrest or Glorieta.

This particular convention was planned "to help students see themselves as the channel through which God's redemptive love is made known to mankind," explained Aubrey L.



AN INTERPRETER "sings" the hymn to newly appointed missionary to the deaf, Clifford Bruffey, whose work is in Florida.

January, 1963



THIS CONFERENCE, one of four held to answer questions following the Home Mission Board's appointment service at Georgia's Baptist Student Union Convention this fall, was conducted by Nathan Porter, associate in the HMB Department of Missionary Personnel.



DELEGATES to the BSU's home missions centered convention included, from left, Aubrey L. Hawkins, state secretary of student work; Beth Hastings, Norman College; John V. Baxley, graduate student at Georgia Institute of Technology, and state BSU president; Martha Jane Barton, Georgia Southern College; and Betty Parham.

Hawkins, secretary of the Department of Student Work for the Georgia Baptist Convention. The appointment service was held during this time to help students see the needs and scope of "Missions USA" and to make it personal to them. Highlighting the service were the missionaries themselves, who presented personal testimonies.

Students took good advantage of counseling conferences following the service. In these impromptu group meetings, questions were asked on everything from what the opportunities are to "where could they use me?"

"Students have heard so much about the needs of foreign missionaries, but most of us had no idea of how many places needed filling in home missions," said John Baxley, state BSU president, speaking of the program.

The program was just one example of ways the HMB staff members are presenting missions in high schools, colleges, and seminaries across the United States. Within the past two years members participated in some way in 19 state BSU convention programs to help carry the message of missions. It is a record for this sort of par-

ticipation, and reflects a trend of growing interest in home missions. The Home Mission Board's Department of Missionary Personnel also offers guidance through correspondence to high school and college students investigating mission service.

As the appointment services introduce the public to the missionaries, a program of orientation has been developed to introduce the missionaries to problems and facts peculiar to their area and role of service.

Orientation is now required of all regular home missionary appointees, including pioneer, city, National Baptist, and associational missionaries. (Associate missionaries, including student summer missionaries, mission pastors, and others, are not considered regular missionaries because they are appointed for a limited period of time or because all requirements for a regular missionary have not been met.)

Purpose of the orientation, which lasts three days, is to introduce the new appointees to the total mission endeavor of the Southern Baptist Convention through the Home Mission Board and to orientate them to the portion of the HMB governing missionary activities.

This is a time to help missionaries feel a part of the large work they represent and to establish personal friendships between the missionaries and the home board staff. It is also a time for missionaries to learn of the total area of missions, not just their area of work.

The program has drawn many favorable comments and letters from missionaries, and has been reflected in programs in churches which are now held on total world missions rather than on one phase of the work.

Orientation includes a look at the overall scope of missions, which involves finding out about the administration and organization of the Home Mission Board. Tours of the various HMB departments are made to meet all personnel.

Discussions with the particular department under which he will serve are included for the appointee, who has personal conferences with the secretary of this department to discuss special problems of his field and the people in it. Conferences with others may also be arranged.

Everything from finances to deportment of missionaries and writing for publications are covered in the orientation programs.

"We owe it to the missionary appointee not only to be confident that he is adequately prepared to do the thing the Lord has called him to do, but to provide for him all the necessary

information for an effective working relationship with the state and the Home Mission Board," says Glendon McCullough, secretary of the Department of Missionary Personnel.

General policies of the Board will be covered in a new missionary manual now being written by McCullough for use during orientation and as a reference guide on the field. Chapter eight of the looseleaf edition will be an additions and amendments section filled in by the state to which the missionary will go, since missionaries are given a joint appointment by the Home Mission Board and the state in which they will be serving.

Most of the direction for the missionaries' work will come from the state superintendent of missions of that state. Each state renews each year a joint agreement with the Home Board as to its missionaries.

"The orientation and appointment program is the only contact some of the missionaries will ever have with the Board," pointed out Courts Redford, HMB executive secretary, in emphasizing the value of the program.

"It helps to create and maintain a wonderful family spirit among our forces. I like to think of our forces as a great family, and if we work and learn together we can develop a family spirit as we could not otherwise develop."

BELOW: Courts Redford, HMB executive secretary-treasurer, delivers the charge to missionary candidates: (from left) Lucy Solomon, Lowell Lawson, Mrs. Lawson, Robert Wilson, Mrs. Martin L. Huber, and Clifford Bruffey. (Testimonies given by these missionaries are printed in the box accompanying this article.)

Testimonies

Social work as a profession is one of our most challenging vocations today for men and for women. There are five positions waiting for each person who graduates from an accredited school of social work, but we need more Christians in this vocation, whether they work in secular or religious work.

Before entering the Tulane School of Social Work in New Orleans I worked for six years in the public assistance program in the State of Alabama. This was satisfying, but I kept feeling that there was some special place perhaps for me. So I entered Tulane.

There the philosophy of life is different from that of most of you. They do not emphasize spiritual values at all. While there I became concerned about the young people who were graduating who did not have Christ in their lives. How could they help people with problems? The social worker has a wonderful opportunity to witness to those who are in trouble, those who have needs, and those who are trying to live without Christ in their lives.

I had the opportunity of working at Sellers Home in New Orleans between my first and second years at graduate school. I was there only one week before I realized my great love for the work, and saw the tremendous need there. I knew in my heart

that this was the place where the Lord wanted me to be.

Won't you give prayerful thought concerning the special place of service that is waiting for you?

Mrs. Martin Huber
Social Worker, Sellers Home,
New Orleans, Louisiana

Until I was seventeen years old I did not know of my spiritual need. When I was seventeen I found Christ as my Saviour, and almost immediately felt God's hand upon me to do something special in his service.

After college and the seminary and through summer vacations back in Michigan, I felt the burden to go back to Michigan, to a city that did not have a Baptist church and to establish a mission. I saw, after arriving back in Michigan, really for the first time the real spiritual need, the over five million people who do not have any spiritual affiliation.

I believe that my nine years of preparation after I had left Michigan were preparing me for this time and ministry there. Now God has allowed me this place of service.

I feel that God has led me and I feel sure that I am in the place of service that God has for me now.

Robert Wilson
Superintendent of Missions,
Michigan

(Continued on page 23)



January, 1963

Proclamation of 1963—

When the old year dies and the new is born, that is the time to examine the world we live in and to think again of our mission. We are the Baptist churches with missions and missionaries in the far places of the earth. We are the Baptist churches who share with all Christians the responsibility for declaring the good news of God in Jesus Christ to all men in the world.

Our world is the world of man who is of the same nature in America and Asia and Africa, in Europe, Australia, and the islands of the sea.

This man is enchanted with adventure in space. He reaches farther and farther into the unknown, eager to know more, fearful of what he will find, and even more fearful that another nation will get there first.

This man is obsessed with things. He wants the gadgets that our sincere efforts and technology have produced, he wants the suburban house with the green grassy lawn, he wants every symbol that spells status or success.

Baptist Jubilee Advance Year of World Missions

This man knows at last that he is a person and he wants other persons to respect him. No longer will he stoop down so that others can stand on his back to rise above him; he demands a level place to stand with others. No longer will he live and move and have his being as a slave to a machine; he believes that he was created to learn, to believe, to love, and to be loved; he wants opportunity to be wonderful as well as to be the object of mercy. He wants to change his lot, and often he chooses to make the change in violent ways. He follows blindly the man who promises to give him food and land but who does not tell him that the price of it is his enslavement. This man of the world does not know that there is one Lord who will make him free if he will become a servant of Jesus Christ.

Therefore we proclaim 1963 to be a year of special outreach by our church in world missions. In this year we shall deepen our understanding of the word of God for the world. We shall study to learn the character of our world and the needs of the world's peoples. We shall obey our Lord in our daily living, so that our lives will illustrate God's word even before we speak. We shall then speak the urgent word that our Lord commands us to speak, and we shall send missionaries and give our tithes and offerings to support them, so that people everywhere may know of Jesus Christ and come to him.



REPORT FROM CUBA

By Herbert Caudill
Superintendent of Missions, Havana, Cuba

Southern Baptists' superintendent of missions in Cuba, who has spent years working and leading in the work, here evaluates the situation of today and reports on the year's work.

"Don't give up Cuba."

These words, placed on the tomb of a Methodist preacher who died in Key West, Florida, in 1880, ring true today. In 1884 the pastor of the Baptist church in Key West, W. F. Wood, inspired by the words given above and inspired by the testimony of a young Cuban, Adela Fales, presented the matter of starting work in Cuba to the Florida Baptist Convention. Work was begun and in January, 1885, several people were baptized in Havana. In 1886 Southern Baptists assigned the work to the Home Mission Board. We must continue this work with all diligence, for it has reached its present position through great toil and sacrifice.

The present year, 1962, has been interesting in our work in Cuba. In many ways it has been one of the greatest of years. Many rich blessings have come which perhaps would not had conditions been different. Certainly we have a fuller appreciation of the truth that

"in everything God works for good with those who love him, who are called according to his purpose."

Lessons We Have Learned

Four special lessons have been impressed upon us:

(1) The Lord leads us one step at a time and gives us sufficient light to take the next step. When we reach the point where it seems we cannot go farther, he opens the way before us. When we reach our limit in the trials upon us, our Lord reveals his presence with us and gives us strength and courage to continue.

(2) We pray now with greater sincerity. "Give us this day our daily bread." Why should we be excessively concerned about tomorrow if our Lord has provided sufficient bread for today and has met adequately our many real needs?

(3) We realize the truth of the statement, "A man's life does not consist in the abundance of his possessions."

If we analyse our situation I think that our happiest days are not those in which we have had most, but those in which we find ourselves completely dedicated to Christ's service without undue thought for material conveniences.

(4) Meet the situation without fear, trusting that God will give us wisdom and strength in the hour of need. Ernesto was digging a shallow ditch in the rock. Raul encouraged him with the words, "Don't be afraid to strike hard with the pick into the rock." After working successfully for a few minutes, Ernesto paused to say, "It's true. We need not be afraid to hit the rock hard." The timid soul turns back, but the one who persists in going forward overcomes the danger and difficulty.

Losses Sustained

We have suffered losses. A number of our pastors have gone to the States, two to other countries. One worker died. Two have left the ministry.

HERBERT CAUDILL, and the Baptist Theological Institute are shown at the left.

Practically all of our churches have lost members. More than 1,000 members have immigrated. Many were very active in their churches, yet others have been won to fill in the breach. The work has continued.

For years our convention has been building up a fund for work in another country. We had decided that we could take care of a missionary. Yet how could we spare one when workers were so scarce? David Pena also had been preparing himself for work in Spain, and when it seemed we most needed workers in Cuba, he felt he should go to Spain. Early in the year he and his family went to Spain, and we have had interesting reports of the good work they are doing.

The organizations of the churches have decreased some in enrollment. Three factors have contributed to this loss:

(1) Many of our most active members have left the country.

(2) Our young people have been very busy in their studies and other activities.

(3) The laboring classes have had to put in extra hours of work and study.

The losses were less where we have centered our efforts on the main task.

However our Sunday schools have been affected less than the other organizations. Commenting on this the president of the Cuban convention, L. M. Gonzalez, said, "This is exactly what we might have expected. In Sunday school we teach the Bible, and that is where we are best carrying out the work we are supposed to do."

We appreciate the help of the Bible Society which distributed 906,660 Bibles, New Testaments, gospels, and portions in 1961. The present year has been good, but the Bible Society has been handicapped in not being able to bring in as many copies.

In general attendance is up in our churches, and the quality of our sermons appears to have improved. The sense of urgency has caused us to find our messages in the word of God.

Strength Through Difficulties

We live in times when we see great spiritual needs in Cuba. The scriptures teach that "where sin abounds, grace much more abounds." History teaches that evangelical Christianity tends to establish itself more firmly under difficulties if the opposition is not too severe.

Up to the present no physical harm has come to any of our workers. There have been minor problems, but through the years there have never been times

when things were absolutely peaceful and prosperous. We have been more troubled by what might happen and by threats of possible dangers than by what has actually occurred.

Living costs are up. Our diet has changed considerably since many products are no longer available. Clothing is hard to get, particularly shoes. Yet in the midst of it all, the multitudes look up for the bread of life. They find strength in the fact that our pastors and churches are going on with their work. We cannot fail them in their hour of need.

Students and Young People

Juan F. Naranjo, secretary of our Baptist Student Union, conceived the idea of a great week of study for the young people in January, just before school was to start. Camp facilities care for about 150 people. When January 8 came 500 young people asked for minimum accommodations only. All the beds served double, for some used the mattresses placed on the floor and others used the springs. Some brought hammocks and swung them between trees. Others slept in cars. Nearly a year later people still talk enthusiastically about the "camp of the 500." September 17-21 more than 300 Intermediates and Young People attended another special week.

The Institute Reaching Out

Thirty-three students are enrolled in our theological institute, 25 men and eight women. Eight are first year students. In addition to their studies and other institute activities all work in more than 40 churches and missions from Friday through Sunday.

There are more than 40 young people in our churches who have indicated they hope to come to the theological institute. Some are young and will have to grow some and others lack preparation. Many men in our churches faithfully attend the work of missions.

Celso J. Mendoza began his studies in the institute several years ago. During his third year he was stricken with a very severe illness. His health has improved considerably but due to his need for a rigid diet he has been unable to return to the seminary. However he is serving as pastor of the church at Madruga and studying by special arrangement with the faculty to get off the year he lacks for graduation.

Dr. Fausto Cuervo has been in charge of the mission at Bauta for about a year. He took his vacation the first two weeks of this course so he could attend classes. He feels the Lord

has called him to preach, but his duties as physician do not permit him to continue attending classes.

Special Missions

Our workers constantly study the situation in order to continue the work in the very best way. A little over a year ago our radio program was discontinued for a month. At that time one man had charge of the radio preaching, and three churches provided the music. At present Antonio Hernandez Loyola directs the program, but more than a dozen preachers have served with him and several churches have helped with the music. Perhaps the plan has strengthened our position just now.

The churches have continued with services in the homes. One night the Calvario Church in Havana held services in 104 homes with members doing the preaching. In the patio of one house where many families live, they have regular services with 60 or more in attendance each week. They had to discontinue their program of park meetings, but in other places we still have open air services.

The work of establishing missions continues. The pastor at Taguayabon, Adalberto Cuellar, presented to his village church of about 30 members, a plan for opening work in ten communities within eight miles of the church. One of the deacons reminded him of places where they might establish work. Three men offered their services as lay preachers.

Two years ago few Americans remained in Cuba. When the last American couple in the First Baptist Church left Havana early in 1961, the services were changed from English to Spanish, and the name of the church from First Baptist to Bethel. Some time previously we had begun night services in Spanish and had provided classes in Spanish in the Sunday school. We have grown from an average attendance in Sunday school of about 25 two years ago to 70 at the present time. We had a very good vacation Bible school with attendance above 60. Recently five members have been added by baptism. Our November revival meeting with Dr. R. A. Ocana preaching produced more than 20 professions of faith.

Our building program has been limited. The McCall Church is about ready to dedicate a two-story building valued at more than \$50,000.00. Due to constant effort and sacrifice on the part of the pastor and contractor the cost will be about \$40,000.00. This building,

(Continued on page 23)

Prayers in an Unknown Tongue

A FORMER CATHOLIC PRIEST DISCUSSES CATHOLIC AND BIBLICAL BELIEFS ON THE USE OF UNKNOWN LANGUAGES

BY WILLIAM E. BURKE, ASSISTANT SECRETARY
CATHOLIC INFORMATION, NMB

"There is an excellent chance that use of the vernacular in the Mass—at least in part—will become universal," said a layman prominent in the United States liturgical movement.

The "guess" was made by John B. Mannion, executive secretary of the National Liturgical Conference, Washington, D. C. He said, "I favor the vernacular in the Mass for two reasons. First, it will help people to understand what the Church is teaching and doing in the Mass. Second, it enables us to pray in the language in which we think."

However, in an article appearing in "The Catholic Light" an official Roman Catholic newspaper we read: "Vatican City, March, 1962. His Holiness Pope John XXIII has issued a document reconfirming Latin as the official language of the Church and forbidding any efforts to supplant it."

Pope John said that Latin is "a source of doctrinal clarity and certainty" and can contribute to unity and understanding among nations."

After signing the document, Pope John handed a copy of it to the Prefect of the Sacred Congregation of Seminaries and Universities. Printed copies were distributed among the cardinals and top Vatican officials.

One of the provisions of this document states, "That the same authorities see to it with paternal concern that none of their subjects, moved, by an inordinate desire for novelty, writes against the use of Latin either in the teaching of the sacred disciplines or in the sacred rites of the liturgy, nor, prompted by prejudice, lessens the directive force of the will of the Apostolic See in this matter or alters its meaning."

Latin has always been the official language of the Roman Catholic Church. This church contends that living languages change, but that Latin being a dead language is the best medium for the dogmas and formulas of an unchangeable church. However,

dogmas can be preserved in a living as well as in a dead language. The Catholic Church herself being a witness, the use of a dead language is no guarantee against change, for no church has undergone so many changes as she has through out the years. Her leading dogmas were all adopted at different stages in her history, and so much has she changed, that the doctrines of the ancient church in Rome, to which Paul sent his epistle, are not recognizable in the doctrines of the Church of Rome today.

A special reason for the celebration of the Mass in Latin is according to Rome that "Mass is said in Latin and not in the vernacular, in order that the same language may be used over the whole church, that the pastors of every country may understand one another, and that the people passing from one country to another may have no difficulty in joining in the public services, it being everywhere the same." (Contraversial Cathecism, p. 127)

This is an argument that might have been expected from a Protestant satirist rather than a Catholic theologian. How can Catholics passing from one country to another intelligibly join in the Mass because it is said in Latin, when they do not know one syllable of the language?

In endeavoring to refute the argument that Catholic people do not understand the Latin language Cardinal Bellarmine says: "In the sacrifice of the Mass it is not necessary for the recipients of the sacrament to understand the words that accompany it, for the words are addressed to the elements (bread and wine) which understand no language, or to God who understands all languages." Further, he adds: "The sacraments should always be attended by a certain majesty and inspiring solemnity, and if in public worship we use special buildings, special costumes, special forms, so we should use a different language from the vernacular, and the Latin language is more

fitted to produce a feeling of reverence than the vulgar tongue." (Opera, iii, 19).

From the theory of Cardinal Bellarmine we are forced to say that ignorance is the mother of devotion, and that the more unintelligible the service be the more it will impress (spiritually) those who are witnesses of it.

We know from reading the Bible that the great mission of the church is to instruct and enlighten a world lying in ignorance and sin, and that therefore her Bible inspired teachings and the administration of her ordinances should be done in such a way that the people may understand and be edified.

In the worship of God, scripture condemns the use of an unknown tongue. We read: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church . . ." (1 Cor. 14: 27-28). Paul, himself an accomplished linguist, says, "Yet in the church I had rather speak five words with my understanding, than by ten thousand words in an unknown tongue." (1 Cor. 14: 19).

Furthermore it was the practice of God's people under both dispensations to worship in understanding and in truth. The prayers of the Jews were always offered up in the Hebrew vernacular. The members of the churches in the early years of Christianity, when they met for worship, "lifted up their voice to God with one accord." (Acts 4: 24).

Paul says: "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. . . . When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified." (1 Cor. 14: 14, 16, 17).

HOME MISSIONS

Editorials

by Walker L. Knight

The Grand Design

What has been the grand design forming the tapestry of Southern Baptist growth in the United States? What pattern is revealed when the complex, interweavings of more than a century are removed?

The first Baptist churches in the United States somehow functioned with only the Bible and a few remembered hymns. A largely unpaid ministry supported itself. As a family moved, they became the nucleus for another church. They withstood weather, privation, government threats, ridicule, and anything else thrown in their way for the simple privilege of having a church where the Bible was the rule of faith and order and no one interfered.

From the start there was always the man with the Bible, preaching to groups or reading to his family. This produced the churches, and as they became slightly numerous they associated together—first for fellowship and then for missions. In the beginning missions was for the "heathen" overseas, but a new concept gradually took over. This was to confront every man with the gospel and his need for salvation, and to place a Baptist church near enough for him to attend with ease.

If there was strategy it was simply to find those who had not heard, or had heard the least of Christianity, or had heard the most distorted of Christianity. It was also natural to work the hardest where you reaped the greatest results, and when wisdom prevailed they sought the most strategic points.

On the frontier the Baptist had many factors in his favor. There was no social life and everyone wanted to get together (the camp meetings were social as well as religious phenomenon). A minister could draw a crowd anywhere, though he often could not control it.

Always there was the church, and with the coming of denominational organizations (associations, state conventions, and a national convention) the church remained the center. Baptists have maintained an exceptional rever-

ence for the church, for its autonomy and independence.

As denominational agencies multiplied, the philosophy which dominated each was how they could serve the churches, not the reverse. And though every effort has been made to start churches no effort has been made to limit them or subjugate them to an agency, an association, or a state convention.

Baptists have been serious about this desire to preach to every man and to give him a church. It was almost as though they felt the entire weight of the Great Commission resting upon them alone. And so it should be; so it was in the beginning, and so may it ever be.

Evangelism and missions have been strengthened by education, by the printed word, by multiplied services and institutions—but still dominant in mission strategy is preaching to the unconverted and extending to the newly converted a mission of the church.

A Break-Through in Mission Study

The improvements and advances which have been made in materials and techniques of mission study for home missions have been so numerous and far reaching in the last five years (and especially the last year) that they constitute what scientists in their fields call a "break-through."

In retrospect, what actually seems to have happened is all involved have correlated efforts toward identical goals, and a creativeness has evolved which has produced some excellent new materials.

For example, this year's study on "The Church's Ministry to Persons of Special Need" will use two startling new techniques from the Home Mission Board. One is the *Mission Study Supplement*, and the other is the "Filmette."

For years the Board has prepared a packet of related materials, mostly

tracts, which it distributed free to teachers of the mission study. The *Mission Study Supplement*, prepared in the size and number of pages as *Home Missions*, incorporates the best from all of these related materials and adds many other items, including many full page pictures. All of which presents a better, more suitable teaching aid at a fraction of the cost of the packet to the Home Mission Board, and no cost to the teacher.

The "Filmette" is another story of a better product for less money. There had been a gap between slide sets (which are expensive to market) and the filmstrip (which normally have about 50 frames.)

The "Filmette" simply puts the slide set into a foot long filmstrip, packages it neatly with script, and makes it available for a minimum cost from the Baptist book store. The first two—offered

this year—are on good will centers and Jewish religious articles.

The break-through has come in other areas as well during these years—excellent teacher's guides, four-color reading books for children, and concerted promotion, such as the center-spread and cover of this month's *Home Missions* magazine.

As most know, Woman's Missionary Union sponsors the study and has made advances in study methods and promotion also, as well as encouraging the Home Mission Board in these changes mentioned.

All of it means better books, improved teaching aids, and more people studying. For the sake of those with special needs, we hope your church will discover this year the areas in which it can minister through this study.

all persons who are not members of the church. They will also help in planning the church's evangelism in a free booklet which has already been received by mail.

The plan for using the resource units is to invite non-training Union members who sign commitment cards to join Training Union members in special training sessions during January and part of February, 1963. Most of these sessions will be in Intermediate, Young People's and Adult Union on Sunday evenings under the direction of the regular Training Union leadership. In some cases, union members may desire to conduct one or more of the training sessions at some time other than on Sunday evening.

Each union or group using this of the resource units will select from a list of seven or eight problems the problems most pertinent to their own needs. The study leader (or group captain) will find in the resource unit two or more suggested procedures for leading the group in a study of each problem. He will select and use approaches which seem best suited for use with persons in his own union or study group.

Training based on these resource units

By Raymond M. Rigdon

Tools for

Together in

By A. V. Washburn

Witnessing

One of the most encouraging developments in Southern Baptist work today is the co-operative planning being done for the cause of evangelism in our churches and denomination.

State secretaries of evangelism, co-operating with C. E. Autrey, secretary of the Division of Evangelism of the Home Mission Board, and his associates, have opened the way for bringing into focus the total resources of our churches for effective witness to the lost. Autrey has recognized the contribution that the various organizations can and must make to evangelism and has encouraged their full support.

During the past two or three years, regular meetings of the staffs of the Education Division of the Sunday School Board and the Division of Evangelism of the Home Mission Board have been held to correlate plans. Out of these meetings have come developments that, with God's blessings, will accelerate the winning of multitudes of lost people.

Two developments deserve particular attention, the special resource units on personal witnessing prepared by the Training Union Department, and the plans for using the Sunday school as

an effective channel for witnessing in a church.

The Training Union is the logical support group in a church to provide the needed training for personal witnesses. To aid in this, the Training Union Department has prepared three resource units that are available for special use during January, 1963.

Christians not only need special training for personal witnessing, but opportunities must be provided for the regular practice of personal witnessing. The nature of the Sunday school, which is organized to reach all prospects for a church, has made it one of the strongest forces for soul-winning known today.

A special leaflet, "Christians Must Witness—in All Places, to All Persons, at All Times, in All Ways," has been prepared and mailed to every pastor. In the leaflet, "Christians Must Witness," a possible assignment of responsibility is suggested.

General Officers: (1) help workers understand what witnessing includes, (2) co-operate with church plans to use the Training Union resource units on personal witnessing to train church members for witnessing, (3) make defi-

nite plans for leading church members to witness in February and March, (4) plan for continuing use of the Sunday school for getting witnessing done regularly, (5) set up and maintain a file of prospects for witnessing, (6) lead the Sunday school workers to understand and use the soul-winning witnessing suggestions in "Christians Must Witness," (7) seek to develop a spirit of compassion among the Sunday school forces, and (8) set the example in witnessing.

Department Officers: (1) plan and conduct assembly programs that demonstrate the use of the Gospel of John in soul-winning visitation, (2) assign prospects for witnessing efforts and secure reports, (3) make witnessing a major concern of the weekly officers and teachers meeting, and (4) set the example for the department.

Teachers: (1) co-operate fully in witnessing programs projected through the

Sunday school and lead the way, (2) teach to motivate witnessing, (3) help members develop an awareness of witnessing opportunities as presented in the "Daily Witness Guide," (4) guide the members in marking verses in the Gospel of John to use in witnessing. (Copies of the gospel may be secured from the Baptist Book Stores for three cents each, and a part of a monthly class meeting may be used to mark in red the verses suggested in "How to Witness to Lost People?"), (5) use class meetings for testimonies about witnessing, (6) lead the class in prayer for guidance, and (7) help the class evaluate its efforts in witnessing.

Class Members: (1) carry at all times several marked copies of the Gospel of John, (2) set a personal goal of witnessing to at least one person each day, (3) plan and practice effective ways to approach witnessing opportunities, (4) follow markings in the Gospel of John to give confidence and avoid sidetracking in your efforts to win the lost, (5) give copies of the Gospel of John to chance contacts; leave copies in suitable public places, and (6) use the "Daily Witness Guide" in the leaflet "Christians Must Witness" to record your activities.

(A. V. Washburn is secretary of the Sunday School Department of the Baptist Sunday School Board.)

Use Pages 16 and 17 As Poster

HOME MISSIONS

LEADERSHIP EDITION

161 Spring Street, N. W., Atlanta 3, Georgia

JANUARY, 1963

VOL. XXXIV, NO. 1

Baptists to Boost Efforts Toward Meeting Nation's Needs

Accelerated efforts are being initiated by Southern Baptists to meet the "alarming trends, changes, and conditions" now affecting this nation.

The announcement came at the annual meeting of the Convention's Home Mission Board recently, but adoption of a record \$5,735,000 operating budget indicated the work would be shared by the 28 state Baptist conventions.

The mission board projects its work through the offices of the state conventions, as 26 of the state groups share in financing on a percentage basis, and the state forces direct the work of most of the 2,074 missionaries.

In presenting the budget, Courts Redford of Atlanta, executive secretary-treasurer of the Board, called attention to "a few of the great problems" faced by the nation and what programs and ministries mission forces either had or needed to meet them.

He listed 15 problems which included the nation's emphasis on material values, sensuality and immorality; an increase in crime; the growth of non-Christian religions; apathy in personal soul-winning; urban growth; population movement; increase in language groups; growing number of non-resident church members; and large areas unreached by Southern Baptists.

The budget provided \$90,000 for the Board's Division of Chaplaincy

which works with chaplains in the military, institution, industrial, hospitals, and with military personnel.

The major share of the budget went to the Division of Missions, \$3,770,000, which covers work with National Baptists (Negro), survey and special studies, work in states where Southern Baptists are not numerous and are just beginning, student missions, literacy, town and country missions, church development efforts, city mission projects, and language groups ministries.

Another \$185,000 was distributed to the Division of Evangelism, which promotes methods of mass and personal witnessing by the denomination's churches. Leadership by the division has resulted in Southern Baptists' baptizing an average of more than 400,000 annually for a number of years.

An additional \$185,000 will finance the work of the Board in education and promotion in conferences, printed material, visuals, and special meetings.

The remaining funds will be used for loans, administration, and special projects. Additional funds will be provided for capital needs.

Puerto Rican Missions Delayed for Study

Beginning of mission work in Puerto Rico by the Home Mission Board has been postponed for further study.

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The request for assistance on the island commonwealth of this country came from three Baptist churches in Puerto Rico which are affiliated with Southern Baptists through the Florida Baptist Convention. Puerto Rico itself is only two jet hours away from Miami. Most of the island's 2,500,000 people are Roman Catholics.

The Home Mission Board is involved since the Convention has instructed it to develop a mission program for the United States and its territories. There is also the possibility that Puerto Rico may soon vote to choose between commonwealth status, statehood, or independence.

"We are giving serious consideration to providing some assistance," commented Arthur B. Rutledge of Atlanta, director of the Board's division of missions.

"No final decision is contemplated until more complete survey information is in hand and conferences have been held with representatives of other Baptist groups serving in the area," he said.

Rutledge indicated the work, if done, would be through the language groups ministries department, since Spanish is the dominant language, although English is widely used.

Puerto Rico, controlled by Spain until the Spanish American War in 1898, has recently had its economy to boom, raising living standards and stopping much of the out-migration which earlier sent many of its residents to New York and other mainland areas.

The economy rests upon a growing industry, farming, tourism, and fishing. Its major cities are San Juan with 432,377 people and Ponce with 114,286.

Baptist Youths Plan 1963 World Conference

Beirut, Lebanon, host to next July's 6th Baptist Youth World Conference, is being prepared for a goal of many more than the original goal of 3000 set by the Baptist World Alliance sponsors.

Travel companies already have reserved 4100 beds in Beirut hotels for the accommodation of conference delegates, reported Robert S. Denny, youth secretary of the Alliance.

He warned however, that reservations made by travel companies can be made "firm" only by early registration of young people planning to attend. He urged that registrations, either directly through the Alliance or through cooperating travel companies, should be made soon. "Preferably by January," he said.

More than 100 tours are being arranged from the United States. Many travel companies are arranging tours which combine Holy Land travel with attendance at the July 15-21 meeting. Attendance of young people between 17 and 30 years of age is being especially encouraged.

Special plane is being chartered by Baptist youth in southern Africa, while automobile caravans are being planned from various parts of Europe.

Trust Fund Extended To Cover Church Loans

Provisions of the HMB \$250,000 funded reserve have been extended to include church loans as well as church bonds.

The trust, established last year with the First National Bank of Atlanta as trustee, was created to provide an extra margin of security to investors purchasing church bonds from the mission board.

The Board has authority to use the \$250,000 funded reserve to secure as much as \$2,500,000 in bonds and loans, or a ratio of one to ten. What happens is, the Board buys bonds, then sells them to other investors.

The funded reserve has backed the sale of \$1,276,950 in church bonds within 14 months, all returning six per cent interest to investors. Now the trust may be used to secure church loans which the Board has made and will sell to other investors.

"Before an investor could suffer a loss on a defaulted church bond or church loan sold by the Home Mission Board, the guaranty fund must have first been exhausted," said G. Frank Garrison of Atlanta, director of the Division of Church Loans for the Board, "and the investor must have refused to accept a substitute bond or loan in current condition."

Garrison reports his division made loans or handled bonds for 385 churches during the past 12 months for a total of \$4,080,667.

This was the largest amount in the history of the mission board, which has been in the church loan business since the end of the 19th

century. The corpus of loan funds handled by Garrison's division total more than \$10 million.

The promotion of the bond sales and the contact with the investors has been handled by Leland H. Waters, HMB executive assistant.

Both he and Garrison expected an even greater volume of bond sales and church loans next year. The demand for church loans has been intensified by the expansion of the Southern Baptist Convention into all of the states within the past twenty years, plus a program of church extension which has resulted in the starting of more than 15,000 new churches and missions since 1956.

HMB Honors Lawrence, Garrison With Naming of Home Office

J. B. Lawrence and G. Frank Garrison, the two men for whom the HMB home office building was recently named, were both instrumental in the purchase of the million dollar building in 1946.

Each however, is best known for a long record of missions service.

J. B. (John Benjamin) Lawrence, HMB executive secretary-treasurer emeritus, served in this position from 1929 to 1953.

He came to the Board from Kansas City, Missouri, where he was general superintendent of missions of the Baptist General Association.

He was president of Oklahoma Baptist University, Shawnee, from 1922-26, and pastor of the First Baptist Church of Shawnee from 1921-26. He has also served as pastor of churches in Louisiana, Mississippi, and Tennessee.

A native Mississippian, Lawrence was born in Florence in 1873. He graduated from Mississippi College, Clinton, and holds a master's degree from the same school. Louisiana College, Pineville, conferred a DD degree on Lawrence, and Oklahoma Baptist University, the LLD degree.

There are four children of J. B. and Helen Alford Lawrence (deceased). In 1949, Lawrence married Miss Helen Huston.

G. Frank Garrison, a layman and a native of Georgia, serves as assistant executive secretary-treasurer and director of the HMB Division of Church Loans. Both responsibilities call upon his experience as an insurance company executive.

For 22 years before joining the Board, Garrison was a member of the Home Mission Board, serving as president for nine of those years. During that time he led in the acquisition of the eight-story building in which the offices are located. He has also served as a member of the Chaplains Commission since its beginning in 1941, and since assuming his present position in 1954, he has reorganized and enlarged the Church Loans Division.

Garrison, a graduate of Locust Grove Institute, attended Mercer University, Macon, Georgia. He is a member of the Optimist Club and Malta Lodge in Atlanta.

He and his wife, the former Gladys Simmons, have one child.



CHAPLAINS 1-DAY CONFERENCES

held in cooperation with Southern Baptist theological seminaries



SOUTHERN SEMINARY
Louisville, Kentucky

Thursday, January 10
8 A.M. to 7:45 P.M.

Chapel Speaker,
Rear Admiral J. Floyd Dreith, ChC, USN
Director, Chaplains Division
U. S. Navy



NEW ORLEANS SEMINARY
New Orleans, Louisiana

Thursday, February 7
8 A.M. to 7:45 P.M.

Chapel Speaker,
Major General Robert P. Taylor, USAF
Chief of Air Force Chaplains



GOLDEN GATE SEMINARY
Mill Valley, California

Tuesday A.M. through Thursday
Noon, February 12-14

Chapel Speaker,
Paul M. Stevens, Director
Radio & Television Commission
Southern Baptist Convention

INTERVIEWS FOR THOSE INTERESTED IN THE CHAPLAINCY. Members of the staff of the Chaplains Commission will be present at the seminaries to interview those interested in the various fields of the chaplaincy. They will be present on the day of the conference and until noon of the following day.

16-D



MIDWESTERN SEMINARY
Kansas City, Missouri

Tuesday, February 26
8 A.M. to 7:45 P.M.

Chapel Speaker,
Willis A. Brown, Secretary
Military Personnel Ministries
Chaplains Commission, Home Mission Board



SOUTHEASTERN SEMINARY
Wake Forest, North Carolina

Tuesday, March 19
8 A.M. to 7:45 P.M.

Chapel Speaker,
Captain James W. Kelly, ChC, USN
Chaplain, U.S. Naval Academy



SOUTHWESTERN SEMINARY
Fort Worth, Texas

Tuesday, April 2
8 A.M. to 7:45 P.M.

Chapel Speaker,
Edward E. Thornton, Professor
Pastoral Care, Institute of Religion
Texas Medical Center

CHAPLAINS DAY will be observed at each of the seminaries in the morning chapel service.

DINNER TO BE SERVED in the seminary cafeteria at 6 P.M. will close the conference at each seminary.

16-E

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Literacy News Briefs

The annual literacy conference was held at the Home Mission Board October 29-30. Attending were representatives from the WMU, Southern and Southwestern Seminaries, the Sunday School Board, Baylor Literacy Center, the Laubach Fund, the Foundation for World Literacy, and workers from several states.

At the meeting Miss Doris Cutter of the Sunday School Board announced that the fourth quarter of 1963, the *Adult Quarterly Simplified* and *Training Union Quarterly Simplified* will be published. The reading level is third to fourth grade. Sample lessons are being tried with several different groups of new readers.

Copies of the Conference minutes are available on request, though the supply is limited.

The Smith County Literacy Center, Tyler Texas, is doing an outstanding work and is publishing a newssheet. Mrs. Geraldine Lytle, 1118 South Academy, Tyler, Texas, is the director.

An intensive literacy workshop to train resource leadership is being planned. The dates are June 18 through 26 at Southern Seminary, Louisville. The Home Mission Board will make available a limited number of scholarships. These will be assigned through the state WMU secretaries.

The purpose is to train leadership for the special emphasis on literacy as community missions which the WMU will emphasize in 1963-64. However, any who are interested are invited to attend.

Baylor will have a two-weeks workshop in the spring. For further infor-

mation write Douglas Kelley, director, Baylor Literacy Center, Waco, Texas.

Teachers of Spanish speaking students will be interested in materials prepared by the Victoria Literacy Council, Box 3652, Victoria, Texas. *English in Pictures*, 50¢ is helpful in building vocabulary and sentence patterns. *Fabio*, 25¢, by Joe Petty is a story in simple English. In addition to being a very readable story, it deals with health, prenatal care, and other problems of basic living.

What is happening in literacy in your community? Don't forget to write us about your students and teachers. They all have stories.

Personal Appeal Rates Best Method

"The best missionary method is the personal method," Albert McClellan, program planning secretary for the executive committee of the Southern Baptist Convention, told the Foreign Mission Board in the closing session of its two-day annual meeting in Richmond, Virginia, in October.

"There is no substitute for face-to-face witness, no substitute for the patient teaching of people, no substitute for the little communities of worship called churches—tiny little churches close to the people, shepherded by the missionaries and those they train," he said.

The past summer, McClellan spent a month in Europe visiting Southern Baptist missionaries and the nationals among whom they work. He shared with the Board some conclusions drawn from this and seven previous trips to foreign mission fields.

"Foreign mission work, as I observe it," he said, "is not one or two big things, but a thousand little things—little conversations, little questions asked, little seeds planted, little kindnesses, little Sunday school classes, little preaching congregations. It is a tiny gain here and there, often unseen, but in the end this is what builds the kingdom of God.

"As important as modern methods are they can never substitute for the basic person-to-person appeal of the New Testament," he said.

Children Reach Across the Races

The simple but honest love of children knows no international boundary or race, as shown at the Yokatsu Mission for Children near White Beach, Okinawa.

Chaplain Walter B. Feagins, regimental chaplain for the Third Marines, presented the Okinawan children with a monetary gift, tape recordings, and pictures from 57 American children of the Vacation Bible school of the First Baptist Church and Naval Air Facility, El Centro, California.

The American children had said that they wanted the boys and girls of the Yokatsu Mission to have a Sunday school just like theirs.

Chaplain Feagins explained to Miss Shingaki, of the mission, how the children of El Centro had been given pictures of the Okinawan children, and told of their mission school by Lt. Milton O. Whitaker, chaplain at the Naval Air Facility, El Centro, who was formerly chaplain with the Third Amtracs at White Beach.

The American children of the two Vacation Bible schools desiring to share their Christian love with the Okinawan boys and girls, collected offerings of \$60.87 and \$64.30 in carrying out their school theme of "World Wide Missions."

(Reprinted from the Triad, September 28, 1962.)

A Missionary Speaks From Sellers Home

I felt the presence of God tonight just as surely as I felt the coolness of a silent tear that slipped unnoticed down my cheek.

My place of worship was a small chapel in a home—a maternity home. I sat on the back row and looked over a congregation of mixed emotions.

Many thoughts crowded my mind. Each face was familiar and dear. Each life had touched and been touched by mine day after day. I was no stranger to this small congregation. I worked here as a missionary nurse.

A girl in our home has many problems, not the least of which is medical. Most of my day is well spent in this capacity, but I'm not just a nurse. I'm *their* nurse. I find time to listen to their problems and share a little of their burden.

This worship service was somewhat special from the beginning. An unusually good Training Union program was presented, with strong singing, a special number, and a brief, but challenging message.

We stood to sing an invitation hymn, and I watched as a heavy figure made her way to the front and took the chaplain's hand. Her body was burdened and bent from the load of an unshared pregnancy, but her heart was opened to the love of a merciful God. A life surrendered, just as it was at that moment. A decision was made and a person was transformed.

In the next five minutes, four other girls made their way to the front, each seeking an answer that can come only from God.

Yes, I believe in miracles, I saw one tonight.

Attis Popwell, Registered Nurse
Sellers Baptist Home and Adoption Center

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The Church Mission To

One Pastor's Decision

He had been pastor in Florida for 15 months—unsatisfied.

The church had prospered materially under his ministry. Many had been brought into the congregation. Two Sunday morning services had been started to meet the numbers in attendance. An educational building had been constructed. Plans had been laid to build an auditorium to seat a thousand. An offer to televise a part of the church program had been made. A salary raise of \$100 a month had been given as well as a promise of an additional annual increase of \$1000 by next spring. In view of all of this, might a pastor ask for? Yet, he felt there was something lacking, and he was not quite satisfied.

His spiritual disquiet entered into a crisis when he was invited to visit a church in a distant state in view of a call. The church was small and materially unprosperous. There was no pastor's home. The salary would be so meager that he would find it necessary to teach in public school to support his family. The prospects for church growth were numerous, but the new situation would call for much greater output of time and energy to equal the gains of the other church.

However, this was just what he wanted. It offered the kind of challenge that the pastorate he decided to leave didn't quite have. Also, there was a common loyalty and fellowship among these new folk that larger and more affluent churches often do not have. In this experience he interpreted all of the related events as definitely indicating to him that this new church was where God wanted him.

Some pastors could never have heard the call of God to such an unglamorous and inconspicuous church. Indeed, there are those who will regard such a decision as an act of folly. Perhaps so! But, in a lesser degree, it is not unlike the folly of Bunyan, and Carey, and Judson.

We may take heart that there are still those tall, unique souls among us who in their eager and selfless response to the call of God inspire and sometimes shame the rest of us.

*W. Morgan Patterson
Assoc. Prof. of
Church History
Sou. Bap. Theo. Sem.*

Non-Resident Members Reflect Indifference

A woman moved from another state into a community, a part of a city area, within a mile and a half of a Southern Baptist church. Living 45 years in the same house, but not knowing how long she would live there, she did not seek out a church and move her membership.

A minister, leaving his church, secured a job in industry and moved to the city. He lived there ten years never attending services, although four Southern Baptist churches were in the area. The same man lived 20 years in a place where a Southern Baptist church was within a few blocks of his home. He did not attend or move his membership from a church some five miles away.

Another minister moved his family into an area within five miles of two Southern Baptist churches, yet more than half a year passed before he ever attended, or took his family to church.

Others have moved into all the areas mentioned, soon becoming a part of our Southern Baptist churches near them. To influence the unreached masses of every community, the indifference shown by professed Christians badly needs altering by some means.

*Lloyd K. Spencer,
Area Missionary
Macomb, Illinois*

16-H

OF SPECIAL NEED



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State Meetings and Human Relations

Baptists in their state meetings this year spoke often and sometimes loudly concerning man's responsibility to man. Since the Home Mission Board has as one of its programs, work with National Baptists, and since all Southern Baptists must maintain an awareness in this area, these reports are printed here.

Collectively, this is probably the most significant group of reports Southern Baptists have ever produced on this subject, simply because of their number and the fact the reports are from state instead of national groups, and therefore closer to the man in the pew. We note that a resolution was offered in Mississippi, although it was tabled.

Most, though not all, of the other state conventions have, at times past, produced like resolutions and heard speakers with the same message as the majority of these. Some may have acted this year and were simply not reported. These which were reported mark a significant shift in Southern Baptist action and reaction.

—The Editor

In North Carolina

In a history-making action, the North Carolina Baptist Convention voted in Raleigh to hold a joint meeting with the state's Negro Baptist convention in 1964.

This was believed to be the first such joint meeting of major Negro and white church groups ever to be planned in the South.

The meeting has already been approved by the Negro church body—the North Carolina General Baptist Convention.

The action came after O. L. Sherrill, executive secretary of the Negro con-

vention, had told the messengers that "interracial cooperation is a major challenge to the Christian churches of our country today."

"This is not just a courtesy call," Dr. Sherrill said of his appearance at the convention. "I am here to say that the Christian church has reached a crossroads in the interpretation of the mission of the church."

Christians, he said, can no longer afford internal strife but have to "think of a tremendously sick world and the care that must be given through our combined efforts."

In another address, W. R. Grigg, secretary of the Department of Interracial Cooperation, said, "While others are experiencing open conflict, North Carolina Baptists have quietly but surely found ways of keeping lines of communication open and have discovered methods of cooperation in spite of racial prejudices and other kindred barriers."

Grigg stated that the church people "can and should get acquainted on a person-to-person basis" with those of other races.

He noted that three Baptist colleges in the state—Wake Forest, Mars Hill, and Meredith—"have now removed all racial barriers to reception of students."

Also the convention's Christian Life Committee submitted a report commending communities that have "taken steps, peacefully, to comply with the decision of the Supreme Court regarding the integration of public schools." (RNS)

In Oklahoma

Calling for "an honest look" at changes in today's world and in Christianity, a Southern Baptist leader de-

scribed the effects of racial prejudice on missionary efforts in an address to the Oklahoma Baptist Woman's Missionary Union annual meeting at Shawnee.

"The day of the proud superiority of the white man is gone, and along with it that brand of Christian missions masquerading as a benevolent, paternalistic ministry to the colored peoples of the world" declared Mrs. William McMurry of Birmingham, Ala., promotional director for Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

"The arrogance of the white man in his claim to superiority has been more obnoxious to the African and Asian than the claim itself," she said. "Humility is a Christian virtue to which we have paid only lip service in our conduct toward the dark skin people. The truth is racial prejudice and discrimination are practiced and condoned in most of our churches."

"Every unfortunate incident involving racial discrimination in the United States is played up in the newspapers of the world," Mrs. McMurry pointed out. "The significant changes which have taken place for the betterment of race relations usually go untold. Be that as it may, Christian America should face the fact that there is nothing in our Constitution or the Bible that places a stamp of approval on color discrimination."

"The treatment of the Negro in the United States has not only been a hindrance to our foreign policy but has proved to be a stumbling block to the work of the missionary overseas," she continued.

In Arkansas

Walter L. Moore, pastor of Vineville Baptist Church of Macon, Ga. spoke to the Arkansas Baptist State Convention in a sermon on missions. He mentioned also the effect of headlines about America's racial tensions on mission work overseas.

Baptist Press reported it was perhaps on account of such statements as these that the Arkansas convention adopted this resolution on human rights:

"We reaffirm our belief in the Christian doctrine of the dignity of man, the flower of God's creation, and believe that human personality everywhere is worthy of respect and love. We further rejoice in every victory toward this end."

In Georgia

While the Georgia pastor spoke to Arkansas Baptists, his own convention,

when it met at Macon had gathered expecting the integration of Mercer University to be a major issue, since a trustee committee was studying the administration's suggestion to integrate.

However, it did not come before the convention, which adopted without debate a statement from its resolutions committee saying it would be "unwise" to take action until the committee has completed its work.

In Texas

The Christian Life Commission of the Baptist General Convention of Texas presented recommendations, which were adopted, deploring the "sinful silence" of Baptist churches in the Mississippi racial crisis and upheld the U. S. Supreme Court decision of public school prayer.

The recommendation on race relations said all Baptists should acknowledge their share of the blame "for the sinful silence concerning the moral and spiritual principles involved in human relations."

The adoption of the recommendation by the convention appeared to have sparked a student vote at Baylor University in Waco favoring integration of the school. Trustees have announced they are studying such action.

In Arizona

The Arizona Southern Baptist Convention adopted a resolution on man's dealings with other men. It read, "We believe in the dignity of all men and that prejudice, whether it be social, racial, political or economic, is inconsistent with the teachings of Jesus Christ. . . . We prayerfully suggest that the members of our churches walk circumspectly in the world, be just in our dealings, and exemplary in our deportment."

In Mississippi

The Mississippi Baptist Convention was offered a resolution on "human relations and modern tensions." It said, in part, "We desire a more realistic portrayal of our Christian human relationships be expressed. . . . We affirm an intelligent good will toward all men everywhere and. . . . we believe in the solution of all our problems by rightful means."

However, the resolution was tabled. Given as explanation for tabling it was this: "Any resolution at this time regarding this matter would be open to all types of interpretations and misinterpretations on the local and national level."

In Alabama

The president of the Alabama Baptist State Convention, Howard M. Reaves of Mobile, in his address to messengers, asked Christian people in Alabama to take a stand for law and order in any racial crisis which may arise.

He emphasized he spoke only as an

individual. He said he thought he expressed the beliefs and feelings of tens of thousands of Christians of all denominations in saying to Alabama's incoming governor:

"If and when days of tension come to Alabama, as they came some weeks ago to Mississippi, we look to you as the chief executive of the state to take a stand for law and order."

California Ministry Reaches Deaf Children

One of the most challenging phases of our ministry is the after-school religious education classes in the California School for the Deaf, in Riverside.

There, we have several classes of elementary aged pupils. These pupils differ greatly from the typical junior Sunday school boy or girl. Most of them have few religious terms in their limited vocabulary. Only after showing the pupils the words on the blackboard, and demonstrating how to make the sign with their hands, can the teacher proceed to define and explain it through pictures and stories.

Once, while teaching the Christmas story Mrs. Joslin realized, too late, that most of her pupils had not made the transition from their earlier story of "Baby Moses" to the present story of "Baby Jesus."

The responsibility for the religious education of these pupils is often left entirely to the missionary to the deaf when he is available. Neither the parents nor the school faculty has any program for this.

The parents, who are usually not deaf, often cannot communicate with their children, and the school is prohibited by law from any religious instruction. There are, however, fine exceptions where the parents have learned to communicate and are responsible for their children's religious education.

A normally rational parent will sometimes make unfortunately irrational decisions concerning a deaf child. In one instance both parents were Christians and members of a Baptist church in Texas. All the children, except one son who was deaf, became Christians early in life and grew up in the environment of the church. The only reason which the deaf boy gave later for not following the same pattern is that his parents, "didn't think it was necessary for me since I was deaf."

He wanted to join the church, but no one explained the way to him. He

moved to California and established a home of his own, yet no one offered him an opportunity to trust Christ as Saviour until he was 35 years old.

When he heard the plan of salvation he readily accepted Jesus as Saviour. The unfortunate decision of his parents had forced him to remain without this joy and peace for over twenty-five years, "because he was deaf."

If this were an isolated experience it would be serious enough, but it occurs again and again in the lives of deaf persons. They look to Southern Baptist churches to fill this vital need in their lives. We must carry the gospel to them or they will remain without Christ.

An excessive degree of maternal protection is sometimes the plague of a deaf child.

Earl attended the state school for the deaf where he resided in the dormitory for the greater part of the year. His mother transferred him to a day school so he could be closer to her. Long before he was prepared for life, he left school to live completely under his mother's care. When he did find employment it was as a laborer, and his mother handled all his financial matters for him.

When he was 38 years old his mother passed away, and through the influence of a Christian landlady, he turned to our church for the security he had lost at home. Here he faced the problem of communication, for he had not associated with the deaf enough to understand the sign language easily. At the same time he did not read lips or understand hearing persons either.

He has since been led to salvation and church membership and his entire life has been revolutionized. Because of this experience, he has found himself as a real person.

By George B. Joslin
Missionary to the Deaf
Riverside, California

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Medical Missions Take Christianity Deeper into Panama

By L. D. Wood
HMB Superintendent of Baptist Work in Panama

In the San Blas

The coral sea about us, as we went along in the boat, was like a mirror. It was beautiful beyond words to describe. I sat in the boat among the fifty Cuna people, marveling at their quiet confidence, their calm attitude toward life, their good humor, and their patience. These are indeed a very unusual people. The more I am with them, the more I come to appreciate them for what they are.

The women and the girls are especially colorful. The men are not particularly colorful, from the outsider's point of view but the women are. I sat in the church and looked at the some 75 to 90 women. Each one had a gold ring in her nose and wore the tremendous earrings they have. Their faces were painted red and all wore necklaces of shells, teeth of some fish, and gold and silver coins. Practically all of the women wore leg and arm bands and beautiful skirts.

The skirts are especially interesting. They are made of one large, beautiful piece of cloth. The woman involved takes it like putting on an apron and wraps it around her body and tucks one of the outside, loose ends into the front of her skirt. That is how it is held in place. Each woman wore a beautifully appliqued blouse, or mola, together with a large multicolored cloth over the head. Many of the women had a dark line from the hair-line to the end of the nose. In the worship service they sang enthusiastically if not very musically. Since in that town they have had very little training, their music is not up to many of our Western standards.

As we traveled back in the boat the girls and women were busy sewing and singing as someone sat on the edge of the boat and plucked the strings of a guitar. They sang hymns and gospel songs and choruses. Quietly and with-

out any self-consciousness the mothers would lift their molas and let their babies nurse.

We must let these people know about the saving grace of our Lord Jesus Christ. At the same time it is not our business to Americanize them. We should permit them to continue with their culture indefinitely because their culture, except in a few pagan rites, in no wise violates Christian principles. Some times we missionaries have a tendency to Americanize instead of Christianize, thinking that the two terms are synonymous. However, most of us upon really thinking, are aware that there is not necessarily anything synonymous in Americanism and Christianity—that is, at least some of the Americanism that we know.

We left Paitilla Airport, Panama City at 5:50 a.m. in a Cesna 180. With me was Lonnie Iglesias and Peter Miller, Jr. We arrived on Playon Chico about 6:10 a.m. and waited until 7:30 a.m. for a boat from Ailigandi but it did not come because of engine trouble. We boarded a large cayuco with an outboard motor with some 48 other people in the same boat. We traveled about 70 minutes to arrive at the town of Irgandi which is situated on the mainland. The trip was made to dedicate the new building that has been erected to be used for church and school room as well as a residence for the pastor.

Upon arriving, we received a royal reception from the chiefs of the town and from the people. They had prepared us breakfast: a fried egg, coffee, crackers, etc. For them it was a tremendous sacrifice but they were doing it for us.

There were several conferences with several of the leaders and the chiefs. The second chief came and said he understood that L. D. Wood, superintendent of Baptist work in Panama, was to sleep in their town. They were highly

honored. They had a special room and a bed set aside for me and they were somewhat disappointed when I told them that I had other engagements. They expressed pride and satisfaction in the new building and in the work Baptists are doing. The town is small but there were around a hundred-fifty, inside and outside the building, during most of the ceremony.

I made an address telling the people that this building had come from hundreds of thousands of Baptists in the United States, because those Baptists love the people in San Blas on the Island of Irgandi and wanted them to know about Christ. Questions were asked about the school. The government has ordered the closing of the school until it can be approved by the minister of education.

The government has no school there and will in all probability not establish any. We are presenting a special petition for the continuation of the school.

Lonnie Iglesias delivered a special address, told them about the love of Christ and how they needed to let Christ come to their hearts.

Doctors to Darien

Early Saturday morning, September 1, Dr. Daniel Gruver and his wife flew from Panama City to La Palma, Darien Province in Panama for a week-end of medical mission work. Dr. Gruver is a resident at Gorgas Hospital in the Canal Zone but was sponsored by the Baptist Home Mission Board on this and other such trips.

They were met by brother Escobar, area missionary in Darien, and taken immediately up river in the Home Mission Board's motor boat to Seteganti. It began raining just as the open boat left La Palma and continued all during the trip. Seteganti is on a branch of the main river, and as the tide was low, the boat could only go part of the way. The party waded the rest of the way through some two feet of water.

The medical equipment was set up in the one-room school house. The local teacher provided water and a small kerosene stove for boiling the water and organized the crowd of patients. Brother Escobar kept a record of each patient, Mrs. Gruver kept the dental instruments sterilized and dispensed the medicine, while the doctor treated patients. When darkness descended, a

kerosene lamp was brought in and the doctor continued to work. By ten o'clock he had seen about one hundred patients, which included pulling 29 teeth, several cases of suspected TB, one minor-surgery operation, one case of extreme starvation in a baby, some malaria and a great many cases of worms.

The return trip down the large river on a black, moonless night, with only a small flash light to guide them was a new experience for the Gruvers.

Sunday morning was spent in La Palma at the government hospital (two nurses but no doctor). Most of the patients came wanting teeth extracted.

At noon the party left for Chepigani. Here they set up their equipment under the Baptist Mission which was built on stilts, high off the ground. Again many of the patients needed dental work, and a large amount of worm medicine was given. The people crowded around, watching the teeth being pulled and listening to their neighbors symptoms. It was almost a social event. Dr. Gruver worked until 12:30 a.m.

Dr. and Mrs. Gruver are members of the First Baptist Church, Balboa, Canal Zone.

Court Bans Peyote For Indian Rites

California's ban against the use of peyote, a drug producing hallucinations taken by some Indians during religious ceremonies, has been upheld in a ruling by the Superior Court.

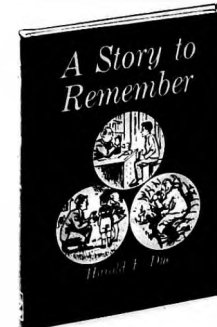
Judge Carl B. Hilliard found three Navajos guilty of violating the California Narcotics Law for participating in a peyote ceremony. He gave them a suspended sentence of two to ten years and then placed them on probation for two years.

The judge declared that religious freedom cannot be employed as a ground for using peyote. He likened this argument to the long-rejected contention that polygamy was justified as a religious tenet.

A. L. Wirin, counsel for the American Civil Liberties Union, which participated in the case as a friend of the court, said Judge Hilliard's decision would be appealed to the State Court of Appeals. He said the issue would be carried to the U.S. Supreme Court if necessary. (RNS)

January, 1963

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LELAND WATERS speaks to members of the mission born under shadows of missiles.

Countdown to Earth

BY LELAND H. WATERS
EXECUTIVE ASSISTANT, HMB

The clocks had just tolled the midnight hour when 55 men and women joined in singing "All Hail the Power of Jesus' Name." A new mission was born at Satellite Beach, Florida beneath the shadows of rockets, missiles and gantries.

More important than any "blast-off" was the solemn dedication of a Southern Baptist Mission to serve serious-minded men and their families, men whose commitment to the space-age is only surpassed by their commitment to Christ and his kingdom.

The First Baptist Church of Cocoa Beach, with a bare five years of "historic traditions" gave birth to this new daughter of the kingdom. Johnnie Caldwell, vivacious leader of the congregation believes the building of the kingdom will never be accomplished by doing things in the ordinary way.

"Why not the dedication of a place of worship at midnight?" asked Pastor Caldwell. "If Jesus could spend endless hours in a midnight vigil of prayer, why could not the people of his church do something unusual for the same Lord?"

The mission began its ministry on Sunday, October 7th, under the leadership of C. S. Vernon, recently ordained by the mother church.

Vernon has served as an engineer at Cape Canaveral. With an educational background from Yale University, he will have the dual advantage of combining his engineering skills in the practical presentation of a gospel witness to men with technical training, but who, like pastor Vernon, have a compassion for things of spiritual values.

Few communities have produced more serious minded men than Cape Canaveral. The tenor of thinking is not in the abilities of science to get man into space, but to get man out of space back to earth. Every thought that encompasses the spiritually minded man at Canaveral gives reassurance to the Christian community that our space age will create a new depth to our Christian witness. Men talk with readiness about lost friends, the power of God to change human life, the urgency of the midnight hour, the complete abandonment of self to spiritual values and the unreserved dedication of tithes and offerings toward meeting the needs of a world drawing nearer the precipice.

It was 12:02 A.M., October 1, 1962, and a mission was born . . . the name is appropriate as the unusual hour signifies . . . "Satellite Beach."

Report from Cuba

(Continued from page 11)

which should have been completed in about six or seven months, has taken about 20 months. We are putting up churches in Guasimal and San Luis, and improvements are being made in Sagua, Vuelitas, and other places.

We give thanks that up to the present the Lord has blessed us richly in his work. We feel confident that thou-

sands of our people here are praying that the work may go forward and that we may be faithful to him. We appreciate the prayers and interest of our brethren throughout the Southern Baptist Convention. Surely his work will continue to advance in Cuba. We thank you for your continued prayers, interest, and support of the work in Cuba.

Testimonies

(Continued from page 7)

One Sunday morning as my father extended the invitation in our church I went forward and dedicated my life to full-time Christian service. I was fourteen years old, "I'll go where you want me to go, dear Lord," I said. I didn't know where he wanted me to go, and for several years after that still did not know.

Through college I continued to seek his guidance, and he continued to lead me, but I still did not know really where God wanted me to serve. I had a job, but it wasn't full-time Christian service.

During an "M" night service I attended, Baker James Cauthen was the speaker. At the close of the service he gave the invitation for all of those who had committed themselves for definite Christian service. I could not walk forward because I knew that I had not made a definite commitment. I had said, "I'll go where you want me to go," but it hadn't been anything definite.

Several months following this I said that I would go into mission service if that were where the Lord was calling me, then went on to the seminary. There I worked in a good will center and did summer student missions. Then came time for the real decision.

I learned that the only opening for single young women with the Home Mission Board is in good will center work. I had always thought that the Lord was calling me to be a preacher's wife, at least a homemaker of some sort, but the preacher hadn't been provided. So I had a decision to make—whether this was where the Lord wanted me to serve or not.

Finally I came to the conclusion that if God wanted me to be a homemaker, or if he wanted me to be a good will center worker that he could

arrange it. So I went ahead and sent in my application.

I went on to serve as a missionary in a good will center, and the Lord did arrange for me to be a missionary-homemaker.

Mrs. Lowell Lawson
Good Will Center,
Louisville, Kentucky

This is just about the point where I come in.

About two and a half years ago as I was about to graduate from Tulane University, the pastor's wife said to me, "Have you ever considered full-time Christian service?"

No, I answered, because of two reasons. First of all, I really couldn't see myself spending all of my time working in a church-centered program. I thought of preachers as the only people that really spent full time serving the Lord. I knew of missionaries, but didn't picture myself as one. Then too, I think it was partly out of ignorance. I didn't realize the tremendous work that Baptists are doing in the field of social service.

At the time I graduated, Ann and I were just engaged, and she went on to work in Lubbock, Texas with Spanish-speaking people while I went north to Cleveland, Ohio. There I began to work in a secular setting in a community center.

When we were taught in the school of social work about working with people we used human solutions, and human resources. So in our work we told the people where they could get money, where they could find medical care, where they could find legal advice, etc. I came to a realization that social work was just part of the answer. There's nothing wrong with social work; it only goes part of the way.

Ann and I were corresponding, of course, and Ann was telling me of her work in the good will center. I began to realize that here was a place where I could do what I wanted.

(Continued on page 26)

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The Tiniest Tomorrow

Group counseling of unwed mothers at Seller's Home



"How do unwed mothers-to-be find out about Southern Baptists' home for unwed mothers?"

The girls discussing this question were at that time residents of Seller's Baptist Home and Adoption Center in New Orleans, Louisiana. The scene was one of their weekly meetings.

These girls were in one of four discussion groups that had been organized by the chaplain of the home, Dr. Harold Rutledge, who is also Professor of Christian Psychology and Counseling at the New Orleans Baptist Theological Seminary. The purposes and objectives of the groups were: (1) to establish a relationship with the 40-some girls, (2) to intensify the closeness of the community, (3) to solve problems, (4) to impart information, and (5) to ventilate feelings.

Dr. Rutledge was a member and the leader of each group. There was also a graduate student from the department of the seminary mentioned above in each group who served as a recorder-observer-participant.

In the group under consideration Richard Dayringer, who is also a chaplain-intern at Southern Baptist Hospital served as the recorder-observer-participant. Thus, both the group leader and his assistant were ministers and chaplains.

Dr. Rutledge reported to the group that he had just seen A and B (two girls from Seller's who are known by these girls but are not members of this group) in the hospital. Although A still had fever, both were doing well.

The leader then asked C what she would like to talk about that day. She

referred the question on to D (who was gaining a reputation among the girls of being a great talker) but D had nothing to suggest. E and others were asked to think of something that the group needed to discuss.

"Sign-out" procedures that are required before leaving the building were brought up. The rule has been that only two girls could sign out together and a ten minute interval was required between each pair that left the building. This rule was to be changed so that only five minute intervals will be required. C blushed as she said that she thought such rules were good because they prove that at Seller's they try to protect your name. Other homes for unwed mothers in New Orleans were discussed by the group members concerning whether or not they make an effort to protect the identity of their girls.

F said, "Well, if it wasn't for the nurses here I guess we would all die. I've often wondered what I would do if I were home."

Rutledge told of a call that he had received that morning from a girl who became scared after realizing that she was pregnant and had run away from home. Now she had delivered her baby and was to be dismissed from the hospital. She would then be completely on her own. A woman had her baby.

F asked if this wasn't illegal. E thought that the woman who took the baby should have helped the young mother. The group leader also mentioned a 12-year-old girl who was pregnant. Her parents didn't seem to be too

concerned, but had taken her out of school.

concerned, but had taken her out of school.

Dayringer, the recorder, asked if Seller's seemed like "home" to the girls. He said that he had heard most of them refer to it as home, and when they were in the hospital they spoke of going home (meaning to Seller's).

"My Daddy said 'It is home away from home,'" answered C.

Dr. Rutledge asked about the difference between Seller's and a real home. E remarked that there were no brothers or sisters present. Others added no parents, pets, or home cooking. The recorder observed, "But aren't you all sisters in a sense?"

"I am a mother to this one" (meaning C), D replied.

D stated that she had wanted to write G (who had recently left the home) but they hesitated to exchange last names and addresses. Rutledge said that this was a good gesture of friendship, but it had complications.

Dr. Rutledge asked if it would be better to keep the total number of girls limited to about 20 or 30 instead of 40 and above. Some agreed that it might make the rules easier to follow but others didn't feel that the rules were too strict as it was.

D asked if the Home Mission Board had built Seller's. The group leader answered her in the affirmative. H asked how many of these homes there were. The leader said that there was only this one at the present.

The recorder asked how unwed expectant mothers came to know about the home. The leader said that the information usually comes from pastors or physicians. He also stated that efforts were made to get articles published about Seller's in Southern Baptist Convention publications. Staff changes at the home are mentioned in some of the state Baptist papers, and Seller's is also listed in social work directories. But, he surmised that a great many physicians do not know about it.

C said that her doctor knew of many homes for unwed mothers but her pastor told her of Seller's. Dr. Rutledge added that most of the students who pass through the New Orleans Baptist Theological Seminary know of Seller's and during their ministries, refer many people to it. J said that her doctor suggested to her that she come to Seller's. D explained that she heard about several homes but that she wanted to come to Seller's.

"They take you faster here than other homes do," added C.

Dr. Rutledge said that the new building was dedicated on July 17, 1961,

opening its doors to nearly 150 girls the first year.

The recorder reminded the group leader of the need for a new group captain to be appointed. K who had been the captain had gone home during the past week. F seemed to have seniority in the group and was appointed as the new group captain. It was suggested by the leader that she make an effort to draw up a list of subjects to be discussed.

Thus ended the eleventh meeting of a group of young ladies who in an earlier meeting had suggested that the atmosphere at Seller's was comparable to that of a church camp or a dormitory at a Baptist college. These girls ranged from 15 to 29 years of age and came from all walks of life. One girl had been in the military service, many left a high school desk and others left an office desk or a professional career to come to Seller's. This was a group of friendly and relatively happy girls (I use the words "friendly" and "happy" because they used them in a group meeting to describe themselves).

Two of them, after having given birth to their babies, said to the group that they felt that the experience would better enable them to understand the mistakes of others. "It humbled us." Another interesting thing about these girls was that they agreed (with the possible exception of one member) that they wanted to tell a future fiancé about their illegitimate child before their marriage.

But now back to the question with which we began: these girls who were expecting to give birth to a child out of wedlock came to Seller's because it was recommended by some well informed pastor or physician, who perhaps had read an article similar to this one, or from some other source knew of this home.

The Seller's Baptist Home and Adoption Center is located at 2010 Peniston Street, New Orleans, Louisiana. Mrs. Allegra La Prairie, a professional social worker, is the director. The staff also includes a housemother, assistant housemother, two registered nurses, three social workers, and two secretaries. The home was established in 1933 and since that time has cared for over 1900 girls. The purpose of the home is to help unwed mothers to rebuild their lives so that they can return to their homes to live happily as good Christians and thus, as good citizens, and to help girls to plan soundly for the future lives of their babies.

Richard Dayringer

January, 1963

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Testimonies

(Continued from page 23)

ed and do something more than I had been doing.

After about a year we were married and went to Cleveland, Ohio, where I continued working in my secular setting. One morning after we had been doing a lot of talking, we sang in church, "Wherever He Leads I'll Go." I knew right then that that was where and when I had to go.

For the past year and a half now we have been considering this. Why give the people half an answer when you know the whole answer? Why go half way when you can go all the way? And I ask you this to consider it.

I am very happy to be going to the good will center to a tremendously challenging experience. I'm so happy that I can go all the way, not just half the way.

Lowell Lawson
Good Will Center,
Louisville, Kentucky

When I was eight years old I accepted Christ as my Saviour. But it was at Butler College in Tyler, Texas that I first noticed a sense of detachment so far as my friends and fellow schoolmates were concerned about anything related to religion.

It was also at Butler that I met for the first time a teacher-missionary Marvin A. Lytle, who is there now doing a great work with students. There I discovered that young people of college age have problems that must and can be dealt with by the Spirit of God. I had a great compulsion then to do something about it.

After college I went away into the pastorate and eventually into the seminary, but there was still an urge in my heart to reach out to the young people on the college level, because I found in so many instances that young Negro boys and girls considered the church in the background. They did not consider the church as that which would lead, I want to inform them that the church will stand as it has stood down through the ages, and that the only victory that a person can have in life is through the grace of God . . . that religion is not a song, not a sermon, not a long face, and not a sanctimonious walk. Religion is life.

Oh, the need is so great among my

friends, my group of college students as they grow up and as they seek to progress, that they don't forget.

I feel so happy now, for I feel that I am where the Lord wants me to be and I ask your prayers that I might do the job that he wants me to do.

Solomon Lacy
Teacher-Missionary,
A.M. & N. College
Pine Bluff, Arkansas

Maybe the first time that I felt the need for other people to know Jesus when I was a little boy, playing with another little boy. After some time I asked him if he said his prayers before going to sleep. He said, "No."

As we left, I told him, "After supper come back and I will teach you how to pray." He said, "All right." After supper I was very excited and ran out and waited till dark, but the little boy did not come. That was my first feeling for people who did not know to pray or know the Lord.

After that I did not have any other feeling to teach until I was about seven years old I lost my hearing and I entered the school for the deaf in Virginia. There I met many other boys and girls who did not know how to pray, or many other things, but I did not feel this need. I thought that they were the same as me. It was not until I went to Gallaudet College that I truly saw the need among deaf to help them know Jesus, and since that time my heart has been led to search for the people who have this need.

When we are in the desert we see a mirage, but when we get there it isn't really there. In my life, every time I got close to knowing what I should do or what I should be when I grew up, I would see it, but when I got there I could not quite catch it. So God led me on a path that seemed crooked.

After college I went to North Carolina, working as a linotype operator and preaching on Sunday. But I saw my lack of preparation in helping people so after about five years of rebelling against going to the seminary, I gave up and went to New Orleans Seminary.

After three years I know now what God wants me to do. Now I feel that I am on solid ground, with no more mirages. When I go to Florida I hope that what I have learned will make me a better person, and I ask your prayers to keep me going.

Clifford Bruffey
Missionary to Deaf, Florida

Hawaii Convention Names Missionary As New President

The Hawaii Baptist Convention elected as its new president Charles D. Mullins, one of the 16 remaining Southern Baptist Foreign Missionaries in the 50th state.

Mullins is pastor of Waianae Baptist Church, located on Oahu Island, along with Honolulu.

The Hawaii Convention, since 1958 action of the Southern Baptist Convention and later arrival of statehood, has been going through a changeover.

Formerly a foreign mission field, the board is making a gradual transfer of responsibility to the local Hawaii Convention, with an organization similar to mainland state conventions.

Both the Foreign and Home Mission Boards of the SBC are helping to support the Baptist work there at present.

The 213 messengers registering for the 1962 convention here were a record number. They adopted a record budget of \$241,148 for the coming year. They voted to increase to 25 per cent the amount of Cooperative Program income to be shared with the SBC.

Another record, in baptisms of converts, was reported—575. The previous yearly high was 464. Membership of cooperating churches in the islands has increased to 6767.

Messengers held a luau commemorating the fact that this was the 20th annual meeting of the convention. They adopted a resolution opposing legalized gambling, which threatens Hawaii at the present time.

In his convention sermon, Dan. H. Kong of Honolulu, pointed out the obligations of Hawaii Baptists to carry out the work started by the SEC Foreign Mission Board.

The 1963 convention will meet at Wahiawa, also on the island of Oahu, November 6-8.

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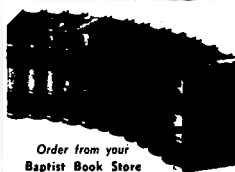
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January Bible Study Help

BY JOHN J. OWINS, MANAGING EDITOR
REVIEW AND EXPOSITOR
LOUISVILLE, KENTUCKY

The Gospel of Matthew is the Bible study book to be taught in Southern Baptist churches in January, 1963. The Review and Expositor, a theological quarterly, is published by the faculty of the Southern Baptist Theological Seminary. Each October issue is devoted to a study of the January Bible book in order to offer each pastor and teacher a valuable supplement to the study book provided by the Convention Press.

You will find the following helpful chapters: "Teaching Outline" by William Hull; "Recent Research" by Ray

Brown; "The Christology by Matthew" by Frank Staggs; "Jesus and His Church" by W. W. Adams; "The Ethics of Jesus" by Hyran Barefoot; "Jesus' Use of Parables" by Harold Songer; Matthew 24-25; "An Exposition" by Ray Summers; and "Preaching Values in Matthew" by V. L. Sanfield.

This volume of over 120 pages contains also reviews of current theological books. You may obtain this issue by writing Review and Expositor, 2825 Lexington Road, Louisville 6, Kentucky, and enclosing \$1.25 for each copy desired. The annual subscription (four issues) is \$4.00. Succeeding themes are: The Role of the Christian Layman; A Regenerate Church; Roman Catholicism; and the Bible Study Book for 1964.

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Juvenile Delinquency Drops Past Year's Records Show

For the first time in 13 years, the number of juvenile offenders appearing on delinquency charges before juvenile courts has showed a slight drop, Mrs. Katherine B. Oettinger, director of the Children's Bureau of the U. S. Department of Health Education and Welfare, reported here.

"Our figures for 1961 show a one per cent drop," she said, "although in this year the number of children in the population increased about three per cent."

A two per cent increase in the number of delinquency cases before juvenile courts in major urban centers was offset by a four per cent decrease in the number of such cases in smaller cities, and a very encouraging 18 per cent reduction in cases coming before rural courts.

However, 1961 was still the second worst year on record for juvenile offenses. In 1960 a six per cent increase occurred in the number of offenders brought to court.

"This data certainly gives no room for complacency," Mrs. Oettinger declared. "We can't by any means be sure that we have turned the corner so far as preventing and controlling juvenile delinquency is concerned."

She said officials hope that the figures for next year—the first full year of operation of the new federal program for assistance to communities in combating juvenile crime—will show "a breakaway from previous patterns."

The Federal Bureau of Investigation recently reported that in 1961 there was an increase of four and one-half per cent in juvenile arrests by city police and two and one-half per cent by rural police.

"We believe that the disparity indicates police are making more contacts with children," Mrs. Oettinger explained. "We also believe that many of these children are first offenders, with their cases being handled by the police without court action, or that acts of delinquency for which they were apprehended were not serious enough to warrant appearances in court."

Mrs. Oettinger also reported results of a survey of the nation's 20 largest cities showing the kinds of offenses

brought before the juvenile courts in 1961.

Boys accounted for four out of five offenses, and more than 50 per cent of their cases involved larceny, unauthorized use of a motor vehicle, vandalism, or burglary. About half the girls who appeared where charged with truancy, running away from home or being ungovernable.

A national estimate of figures collected by Mrs. Oettinger shows that the total number of children appearing before juvenile courts on charges, excluding traffic violations was 503,000 in 1961. Traffic violations accounted for approximately 298,000 that year. The 1960 total, excluding traffic violations, was around 514,000. (RNS)

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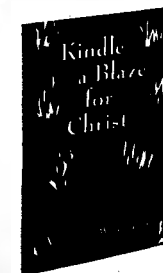
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