

Home missions

APRIL 1963



CHARLES
MILLER

Missions Today

First for Portuguese

Ronald and Marjorie Mathews, natives of Leesburg, Florida, were appointed by the Home Mission Board as Southern Baptists' first missionaries for work with the more than half million Portuguese-speaking people of the United States. They left immediately for a year's language study in Campinas, Brazil. They will serve in California. Ronald has been



pastor of the Crestview Baptist Church in Augusta, Georgia. He was educated at Stetson University, Deland, Florida, and Southern Seminary in Louisville. She was educated at Mars Hill Junior College, Mars Hill, North Carolina, and Stetson University. (His birthday is August 24; hers is July 13.)

Alaska, Hawaii Leaders Resign

Stanton Nash of Honolulu, Hawaii, and L. A. Watson of Anchorage, Alaska, both executive secretaries of the Baptist conventions in the two states, have resigned. Nash is taking a position with the First Baptist Church of Atlanta, Georgia, and Watson resigned for health reasons. Both men also served as editors of their state Baptist papers.

Missions and Evangelism in Texas

A record of 126 special service decisions were recorded in Houston Schools of Missions involving 134 churches, 82 missionaries, and a total attendance of

122,000. Meanwhile, in Marshall, C. E. Autrey preached in a crusade which recorded approximately 650 decisions for Christ. An average of 2,000 people a night packed the East Texas Baptist College gymnasium, and some 2,500 attended the closing service. "There was a spiritual uplift in the entire city," one pastor said.

American Baptists Redefine Areas

The southern states were included in a by-law recommendation to the American Baptist Convention redefining areas. The change, asked by the General Council, would provide for area representation on boards and divisions for ABC churches in the South.

Supreme Court Upholds Peyote Ban

Religious liberty does not require the use of the drug, peyote, to be permitted in "Native American" religious ceremonies, the U. S. Supreme Court has decided in refusing to hear an appeal. The U. S. Circuit Court of Appeals held that banning the drug was within the police powers delegated by Congress to the secretary of interior and delegated, in turn, to the Navajo tribal council. The Navajo leaders have been vigorous in condemning the use of the cactus-bud drug, contending it makes the Indians violent and irresponsible. The so-called Native American Church claims 3300 adherents among the 170,000 Navajos.

Men's Luncheon at Kansas City

The first Southern Baptist Men's Fellowship Luncheon will be held at 1 p.m., May 8 at the Hotel President in Kansas City, Missouri. Theme for the luncheon is men and missions, and Paul M. Stevens, executive secretary of the Radio and Television Commission, will speak.

Reception for Home Missionaries

Southern Baptists attending the Southern Baptist Convention in Kansas City will have an opportunity to meet their home missionaries at Muehlebach Hotel on May 8 between 3 and 5 p.m. at a reception honoring the missionaries. Courts Redford, executive secretary of the mission agency, has invited all who are interested to attend the reception.

HOME MISSIONS

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Jo Ann Parker, Editorial Assistant

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On the Cover



Drawing by Charles Miller, BSSB

This year of 1963 is World Missions Year in the Baptist Jubilee Advance, and the week of April 22-26 is World Missions Week. Churches are observing the week through agegraded mission study.

Nightly emphases, centered around the Cooperative Program, are planned for the period between classes each evening.

The entire effort has been coordinated by the Training Union, but each church organization will participate.

Rallies will be held by the associations on Sunday afternoon. Worship services will accent the world mission theme, and a suggested world mission fellowship is planned for the church family Sunday evening.

April, 1963

Editorials

Spiritual Conquest

Southern Baptists are being asked to launch a crusade of unusual proportions in 1964. Leadership for this comes from the Home Mission Board Evangelism Division, and the initial launching occurs at the first National Evangelistic Conference July 4-7 in Dallas.

Theme for the meeting is Spiritual Conquest NOW, a timely, meaningful phrase. This theme is more fully developed in a special 32-page, four-color insert at the center of this issue.

The brochure, designed for you to pull out and save, presents the needs and means of spiritual conquest, with special attention to areas in which the Home Mission Board provides leadership.

Additional copies have been printed for distribution during the World Missions Week this month, at the Southern Baptist Convention in May, the Evangelistic Conference in July, the assemblies this summer, and at the many meetings this fall.

If you have need for other copies write us and they will be supplied you.

You will see and hear much of this theme within the approaching months. An insistent call will be made upon you to become a part of this climatic effort of evangelism in the Baptist Jubilee Advance.

Request for a Recommendation

The attractive, middle-aged woman had attended the church only three times. The first occasion she came for a reception the church had given for her and 150 other Cuban refugees. The other times she attended the Spanish class which the church had started.

On this final Sunday, she approached the pastor at the close of the service with a request.

"Would you give me a letter of recommendation?" she asked. "I am a

beautician, and I am moving to California."

The first thought which struck the pastor, who is T. E. Dougherty of Oakhurst Baptist Church in Decatur, Ga., was how do I go about recommending her. She hasn't given me a facial, nor fixed my hair, and I don't know anyone whom she has served.

Seeming to read his mind, she answered, "I will not need a recommendation on my work, for I will have no difficulty there. I want you to recommend me to a church like yours. Where the people will welcome me like these people have, with warmth and friendship."

Needless to say, she received her recommendation. She was not a Christian, but we want to think that she found her church and her Christ in California.

She left a warmth, for she had put into words unknowingly her gratitude and that of hundreds of others for the simple acts of friendship in a Christian atmosphere. And this is actually the greatest gift which Southern Baptist churches can extend to these from Cuba—friendship.

Truth and Humor

Those who take their doses of truth better when it is coated with humor, and anyone who simply appreciates good humor will treasure a newly-published book by Guy Bellamy.

Bellamy, secretary of the Department of Work with National Baptists, has titled his book, *Stories Bellamy Tells* (In Many Places to Different Races). It is sold at your Baptist book store for \$1.

Bellamy has a national reputation as a story teller. Wherever he has gone, a smile has followed. His mastery of story telling has been creatively touched with warmth and spiritual insight. Now, with his stories and the stories others have told him in print, you don't have to be where Bellamy is to smile.

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Friday Night Missionaries

A group of Baptist students at Baylor University, Waco, Texas, are re-searching the meaning of love in a living laboratory.

BY CAROLYN CLAYTON
BAYLOR UNIVERSITY, WACO, TEXAS

About 200 Baylor University students are learning something about the real meaning of love. These students, from all over the nation and world, spend each Friday night playing missionary to from 700 to 1000 underprivileged children of Waco, Texas.

Described as the biggest feature of the Baptist Student Union on the Baylor campus, Friday night sessions offer Bible teachings and Christian fellowship to Negro, Latin American, and white children from the lower income areas of the city.

"The missions program is the most important part of our work—the very heart of what we try to do in BSU," said Raymond Vickrey, assistant BSU director. "Missions is BSU," he said.

Missions is important because of the teachings and opportunity for both Christian recreation and worship that it offers to the underprivileged children of Waco from four to 14 years of age. Many children are converted in the

mission schools under the guidance of Baylor's student missionaries.

But missions is as meaningful to the student workers as it is to the children. The work teaches Baylor students about what it means to love someone who is unloved and helps give them more concern for the less fortunate. The program has helped a number of students lose their prejudices and serves as a check against snobbishness on the campus and has made many student missionaries more grateful for their advantages in life.

Supervised by the missions committee chairman, Dwight Davis, a Baylor senior, the 200 student missionaries work each week in 13 mission points scattered throughout Waco. Two other missions are being organized, and leaders hope to raise the number to 20 before the end of the year.

Each mission has an average attendance of 30 to 35 children with eight to ten Baylor workers. The largest

center is called "Happy Hour," a mission that boasts an attendance of 60 to 90 boys and girls.

The Baylor mission workers meet each Friday at 6 p.m., then branch out to the 13 mission areas of town. Students usually divide into small groups, often transporting the children to the mission buildings.

The small, rectangular white frame Negro church building in which Happy Hour Mission is held is typical of the other mission sites where services are usually held.

Missions usually start about 6:45 p.m. in front of the mission building with a game of football or some other energetic recreation, followed by a song session of lively choruses and spirituals. Sometimes there is special music.

Then comes the time for worship. Classes are divided into age groups of nine or ten. Student teachers then present Bible stories or brief devotionals with the use of flannelgraph pictures.

PHYLLIS OWENS, Baylor student from El Dorado, Arkansas, leads an interest-packed mission session in Waco. Students volunteer eagerly to help lead children from ages four to 14 in Friday night activities, including Bible study, singing, games, and craft work.



HOME MISSIONS

These small classes offer opportunities for personal witnessing to non-Christian boys and girls and provide a place of worship for many who find attendance at a larger church service socially uncomfortable.

Often children spend the final minutes with crayons, bright paper and scissors. Some nights all the groups may meet together for a devotional. Order of services varies from mission to mission each week.

Students of Baylor University, the world's largest Baptist school, have been mission minded since the early years of the institution. The first records of what is today Baylor's mission program date back as early as 1901.

There is evidence that as far back as 1900 street missions were held in Waco by students. Mention is made in the 1901 *Lariat*, campus newspaper, of students conducting jail services.

The Friday night phase of the University mission program, however, is comparatively new. It began in 1941 with seven missions. This type work had been carried on earlier, but with only a few workers who met for Sunday school—rather than on one special night.

By 1948 the missions had increased to 20 in number: one Latin American, seven white, and 12 colored missions. By 1959 there were 28.

Interest has remained high in missions, and although the number of mission spots has decreased somewhat, those surviving have grown. The BSU office has some 50 students signed up for Friday night mission work who are as yet unassigned because of the lack of mission points at the present time.

First time visitors to missions are often amazed with the enthusiasm and interest of the boys and girls attending missions. "This is really a big thing from these kids, isn't it?" a student visitor to "Happy Hour" recently asked with amazement.

"The kids in missions have seen someone, who doesn't have to, really care about them," explained BSU leader Vickrey. "To them the student missionaries are an example of what a Christian ought to be," he said.

"Some students go to missions thinking that they are helping these kids—and they are," said Dwight Davis, supervisor. "But they are not just giving kids knowledge about Christ. They are filling an emptiness in their own lives. They are expanding their own Christianity by filling the sense of emptiness in what they've done for the spread of the gospel.

That missions helps students overcome prejudices is evidenced by the

experience of a tall Georgia student named Preston Dyer.

Dyer, like many other students who have been reared in the traditions of the deep South, was appalled by the habits and dress of the Negro children in his mission. His prejudice began, however, slowly to disappear as he worked with the children.

One night at missions one of the little Negro boys held Dyer's hands in his comparing the colors. The child was obviously aware of the difference color can sometimes make in social opportunities. It was at this moment that Dyer felt his prejudice slowly melt away.

A Baylor junior says that two years of mission work has given her a "realization that many kids grow up in the midst of lying, cheating, drinking and other sins and exist without so many advantages."

The work involves a number of problems and a lot of planning on the part of students if a mission is to succeed. Probably the greatest problem is

disciplining the children. Since most of them have not been reared carefully, one of the first things student workers have to learn is how to make them behave.

Sometimes this can be done with soft words of encouragement while other times it takes a command voiced with firmness. But always the children are disciplined with love, and probably this is the main good that comes from the program—the love received by the child and felt by the student.

Once a six-year-old girl, whose name student, Dick Bridges, didn't even know, stopped by after missions for some candy. Bridges simply patted her on the head and asked her to come back to missions. To his surprise, she grabbed him around the neck and said, "Dick, I love you."

"Then she ran away, and I never knew her name," Bridges said. "These kids help me know what Christ's love is like—this agape or highest type of love—love for the sake of love."

(Continued on Page 7)

This Faith We Preach

Do we really know what we believe? A home missionary helps define Baptist belief about faith—for ourselves and others.

BY LEOBARDO ESTRADA
DIRECTOR OF HMB LANGUAGE MISSIONS, NEW YORK CITY

So many people fail to understand the true meaning of Christian faith that we do need to explain faith in a very simple way.

When we say: "I believe in Jesus Christ," these words mean more than a mere formal acceptance of a religious creed, for a person can say: "I believe that water quenches thirst" and yet die of thirst.—It is not enough to believe that water quenches thirst, one must drink water.

A person can say: "I believe that bread satisfies hunger" and yet die of hunger. It is not enough to believe that bread satisfies hunger, one must partake of bread.

A person can know and believe that a certain medicine can cure him or her, and yet die knowing and believing such

a fact. It is not enough to know and to believe that a certain medicine can cure us, we must apply it to ourselves.

So many persons say: "I believe in Christ," yet you cannot tell if they are Christians by the way they speak and by their manner of living.—Christ outside of our lives cannot change our old ways and take away our bad habits.

True saving faith is a personal experience with the living Christ and a present communion with the Holy Trinity.

Jesus said: "Abide in me, and I in you" (John 15:4a). This spiritual integration is the true saving faith when we open our hearts and let Jesus come in as our personal Savior and Lord, and we surrender our lives to Him.

Roman Catholic Church Favored in Give-Away Program

BY WILLIAM E. BURKE
HMB ASSISTANT SECRETARY IN CHARGE OF CATHOLIC INFORMATION (FORMER CATHOLIC PRIEST)

The real estate transactions in which the Roman Catholic hierarchy is engaged are so extensive and concealed from the public that few people are even aware of their existence. Hundreds of acres of valuable land and many government, state, county and city buildings, including hospitals, are being donated to the Roman Catholic church in this significant give-away program.

In *The New Age* magazine for February, 1963, the following appears: "The New York Times News Service early in December, 1962, summarized a pamphlet published by Protestants and Other Americans United for Separation of Church and State under the title of 'Urban Takeover' which documents many instances of the use of governmental authority to give valuable urban real estate to an organized religious denomination. This predominantly Protestant body, which claims a membership of 150,000, is now asking for a congressional investigation of the transfer of a 22-acre tract at Mitchell Field, New York, to the Roman Catholic church for the erection of a parochial high school. According to the news service, charges have been made that there exists 'a national pattern of favoritism to the Roman Catholic church' by appointed Federal officials who are all Roman Catholic."

The pamphlet, in describing urban renewal, says that it is perhaps the best known device for giving away public land to churches, but there are a number of others. The federal government has a donation program in which land is declared surplus to government needs, then donated to churches and other nonprofit groups without compensation to the taxpayer. States and municipalities in areas where the Roman Catholic hierarchy dominates have joined in the donation program.

All of the other schemes employed in the acquisition of real estate serve to enrich the church at public expense and at the same time to enhance its

powers and authority in other fields. It is claimed that some of the urban renewal programs have been specially planned for that purpose. The Lincoln Square project in New York, the Loyola University acquisition from the Veterans Administration in Chicago, the Mill Creek renewal program in St. Louis, and many other give-aways are enumerated. Furthermore, it has not been uncommon for the federal government to provide funds for the maintenance and improvement of these tax-free sites, particularly when they can be designated as "national shrines."

The brochure also points out: "In the District of Columbia, Societa Generale Immobiliare of Rome, a Vatican financial subsidiary, has been permitted to buy a substantial area to erect a 75 million dollar building. It is supposed to be a luxury housing unit, but nonprofit organizations may also be housed there. It is true that the going price was paid for the land, but the Vatican at once received preferential treatment in an easement of building restrictions which will enable the building to rise to 130 feet—considerably beyond the present limit. The structure will tower above the 80-foot high Lincoln Memorial, the Jefferson Memorial and the approaches to the Arlington Cemetery."

In an article appearing in *The Christian Index*, January 17, 1963, we read: "The project Watergate Towne is to be a 10-acre complex of luxury apartments, private villas, exclusive shops and offices . . . What the Vatican's agents want is a building taller than anything in town except the 555-foot Washington Monument . . . Washington has no skyscrapers. Zoning regulations rigidly prohibit private structures taller than the capitol . . ."

"What puzzles Washington observers most is the report that Watergate Towne will include one office building. Logical candidates for such offices (it has been surmised) would be the many Roman Catholic agencies now in Wash-

ington . . . (The possibility of Watergate Towne being a refuge for the Vatican in the event of war is remote, but has been repeatedly suggested) . . . Unearthed and aired by Protestants and Other Americans for Separation of Church and State, this transaction has evoked more mail from protesting taxpayers than any church-state incident since the Vatican envoy proposals of the early 1950's."

"Donations of much value in other directions also seem to have become common. Public hospitals in Maryland, Minnesota, Louisiana, Wisconsin, Wyoming, Alaska, and elsewhere have been turned over to the Roman Catholic church. These institutions are operated according to the Roman Church code and not that of the medical associations. Acts of Congress have also been the source for other grants of public real estate to the Roman Church."

Viewed objectively, all of these acquisitions add up to the massive subsidization of a sectarian institution by means of public funds. They represent outright gifts to a church and point directly toward an eventual influence in our economic and civic affairs by a sectarian hierarchy.

If the court's interpretation of the meaning of the "establishment of religion" clause in the first amendment has meaning, these gifts directly or indirectly from the public treasury are open violations of the law and of the firmly established American principle of church-state separation. They should be firmly opposed in the interest of religious freedom.

The removal of increasing amounts of valuable realty from the tax rolls and the resulting inevitably greater financial burden upon the taxpayer can cause nothing but harm. Their continuation could easily result in an iniquitous tyranny by an ecclesiastical hierarchy over the minds and consciences of those with whom they may differ in religious opinion.

HOME MISSIONS



THE NEW LIFE CAMPAIGN now being conducted in Japan is a foreign soil project with an arm of love from our homeland. Begun with New Year prayers for the campaign in Japan, the program included a Japanese Soul-Winning Commitment Day January 20, five sessions of counselor training beginning on January 21, and Japanese "church-in-the-home" meetings in February and March. Evangelistic teams from the United States take part in the new movement during April, with hopes that many new Christians will start home meetings and help to get new churches started. Christians in the United States are encouraged to participate in the campaign through the backing of their prayers during this time. In the top photo, Vernon Yearby, associate in the Home Mission Board's division of evangelism, makes plans with a Japanese pastor in Sapporo, Japan. The pastor translated for him during meetings with the Japanese people. In the photo below, Yearby talks with a medical doctor, the director of a blood bank in Japan.

Friday Night Missionaries (Continued from Page 5)

"Maybe up until then I worked in missions just because it was a good thing to do for show. But from then on, I did it out of concern and I didn't let the bad conduct of the kids make any difference anymore."

The experiences of this one mission worker have been shared by countless

others since 1941 when Friday night missions began. Perhaps it is this personal relationship that grows between the students and children that makes Friday night missions stand out among the other types of mission work sponsored by BSU.

"And they brought young children unto Him . . ." These six words express the purpose of Baylor's Friday night missions.

April, 1963

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this has no
competitors or peers."
— *Christian Century*

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The Thrust Of Books In Church Pioneering

Churches of experience tell what a church library can mean and how one can be brought about.

BY PATSY BURRESS, ASSISTANT EDITOR
SERVICE DIVISION, CHURCH LIBRARY SERVICE,
BAPTIST SUNDAY SCHOOL BOARD



JOE WALTZ, pastor of Pittsburgh Baptist Church, watches the arranging of a library display for his church.

Pioneering—a word that conjures up mental pictures of settlers going West in covered wagons; clearing a patch in the forest to build their cabin; reading the Bible by candlelight; breaking new ground—often with a minimum of equipment, but always with a determination that this is right and it must be done.

We use the word "pioneer" to refer to various of our home mission areas. We find people throughout our country—breaking new ground for the Lord—often with a minimum of equipment, but always with determination that this is right and it must be done.

Frequently, these new missions are finding that a church library is an essential in the "minimum of equipment." If workers are to be trained, if the lost are to be won, if young Christians are to be nurtured in spiritual growth, the resources of a church library are vital.

From pioneer arbas throughout the United States, alert Christian workers write to the Church Library Department about their church.

From Pittsburgh, Pennsylvania, Mrs. John O. Thomas reports on one new library:

"On Pioneer Avenue in Pittsburgh, Pennsylvania, stands a growing church—the result of Southern Baptist pioneering. As God led in every other phase of this work, he has also led in the building of a church library.

"The need for the library ministry was realized even before the organization of the Pittsburgh Baptist Church. The pioneering members were holding worship services, Sunday school, Training Union, and prayer meetings, but needed the resources of a library to supplement their program.

"Pastor Joe Waltz corresponded with the Church Library Department, Baptist Sunday School Board, and a consultant came to help get our library started.

"The library has undergirded our entire church program, and new workers are referred here for training helps.

"One phase of this ministry is directly related to pioneer church work as

we supply books for the leader of our new mission. We also have plans to check out books to the new officers and teachers. A library staff member who regularly attends the mission will be responsible for the books."

In another pioneer area, Colorado Springs, Colorado, a pastor, Truett Rogers, discusses the library's status in his church:

"August 28, 1960 was a day to remember for many people on West Side, Colorado Springs, Colorado. That was the day a new church building was dedicated by the 107 members of Pleasant Valley Baptist Church. The groundwork for the dedication day had been a pioneer endeavor.

"At an early planning meeting preceding construction of the new building, a member suggested library facilities. A librarian and library committee were elected to direct the activities and set the policy for our library. With assistance from the Church Library Department, our library was on its way.

"More than 50 suitable books have

HOME MISSIONS



MEMBERS of Pittsburgh Baptist began planning their library even before the church was organized. A Sunday School Board worker helped with groundwork.

April, 1963

HOLMAN VERSE REFERENCE BIBLE



6 'For unto us a child is born, unto
s a son is given: and the government
all be upon his shoul-
and his name shall be
doctul, Counsel-
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- Combined dictionary—concordance
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Churches of experience tell
library can mean and

BY PATSY BURRI
SERVICE DIVISION, CHU
BAPTIST SU

UNKNOWN BY MANY AWAITS
EXPLORING, THIS IS THE DIMENSION
awareness in the realm of spiritual concern.
It is a dimension which exists in the hearts and
minds of Christians who see the millions of
our America with the shattering needs of
spiritual starvation.

From this new dimension arises our theme—
SPIRITUAL CONQUEST NOW—which rings
with a militant, demanding note. It is the theme
which gave us such treasured hymns as
"Onward Christian Soldiers;" it is the theme
Paul who used to gird ourselves for
spiritual warfare, and it is a theme born of the
urgent command of Christ: "MAKE DISCIPLES!"

Pioneering—a word that conjures up
mental pictures of settlers going West
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THIS DIMENSION OF AWARENESS WILL
INTRODUCE YOU to unknown needs which
exist in your community and in others
across our land. You might then echo the thoughts
of Johnetta Calhoun, a student summer
missionary, who wrote, "As I talked with
children in busy New York cities I met
indifference, complacency, atheism, and ignorance.
I realized these needs were not isolated to an
eastern society. They are universal. They
extend to my home town, to my college, to
my dormitory. I discovered anew that Christ
must love the world—through me."

This awareness also will introduce you to the
developing strategy of missions which provides
a means of confronting these needs with a
force which can mean spiritual conquest.

You will enter this dimension of awareness as you
approach the realm of spiritual concern.



MEMBERS of Pittsburgh Baptist began planning their library even before the
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April, 1963

HOME MISSIONS

HOLMAN VERSE REFERENCE BIBLE



KING JAMES
VERSION

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Wonderful, Counselor,
The Mighty God, The Father of
the Fatherless."

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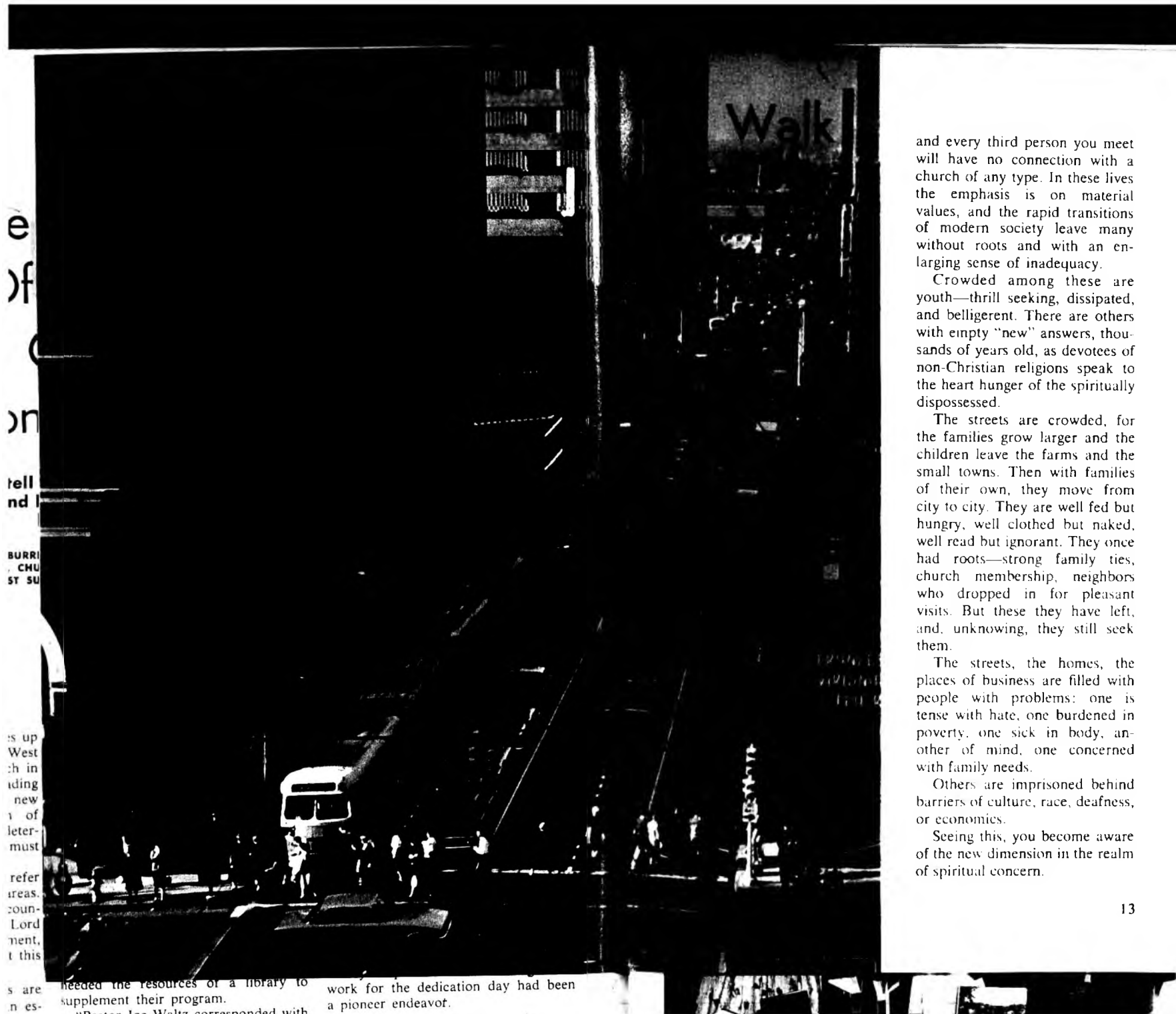
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clear print—the Holman Verse Reference
Bible comes in many styles:

500X	French Morocco, semi-overlap, Permaflex linings, gold edges	\$10.95
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AT YOUR BAPTIST BOOK STORE



and every third person you meet will have no connection with a church of any type. In these lives the emphasis is on material values, and the rapid transitions of modern society leave many without roots and with an enlarging sense of inadequacy.

Crowded among these are youth—thrill seeking, dissipated, and belligerent. There are others with empty "new" answers, thousands of years old, as devotees of non-Christian religions speak to the heart hunger of the spiritually dispossessed.

The streets are crowded, for the families grow larger and the children leave the farms and the small towns. Then with families of their own, they move from city to city. They are well fed but hungry, well clothed but naked, well read but ignorant. They once had roots—strong family ties, church membership, neighbors who dropped in for pleasant visits. But these they have left, and, unknowing, they still seek them.

The streets, the homes, the places of business are filled with people with problems: one is tense with hate, one burdened in poverty, one sick in body, another of mind, one concerned with family needs.

Others are imprisoned behind barriers of culture, race, deafness, or economics.

Seeing this, you become aware of the new dimension in the realm of spiritual concern.

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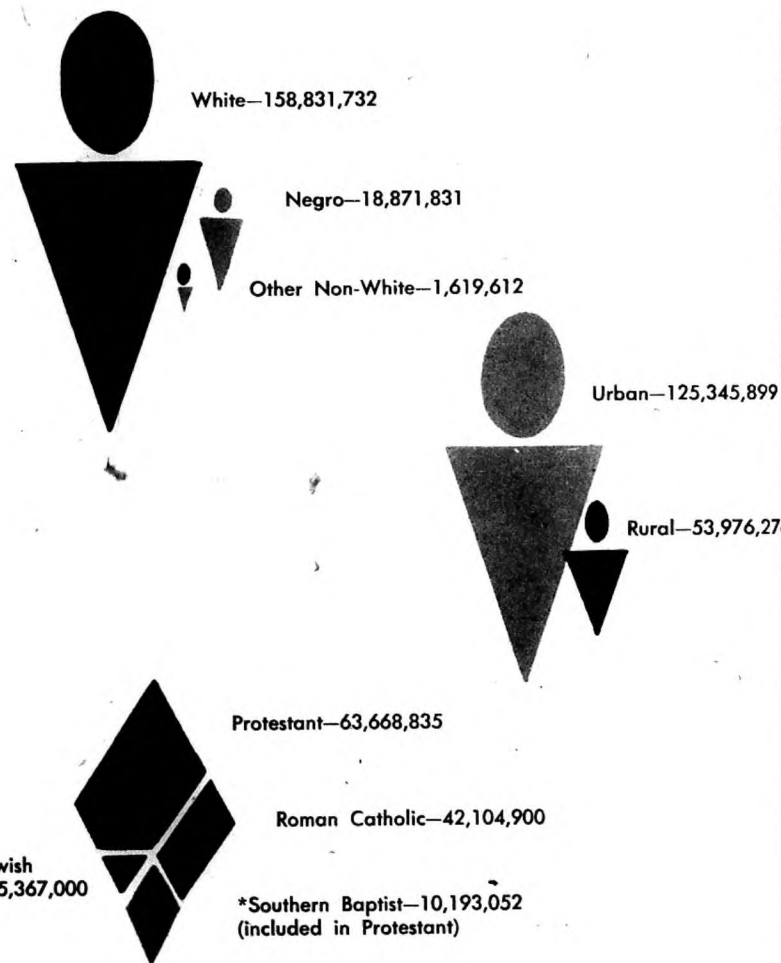
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**Total United States Population—184,620,000



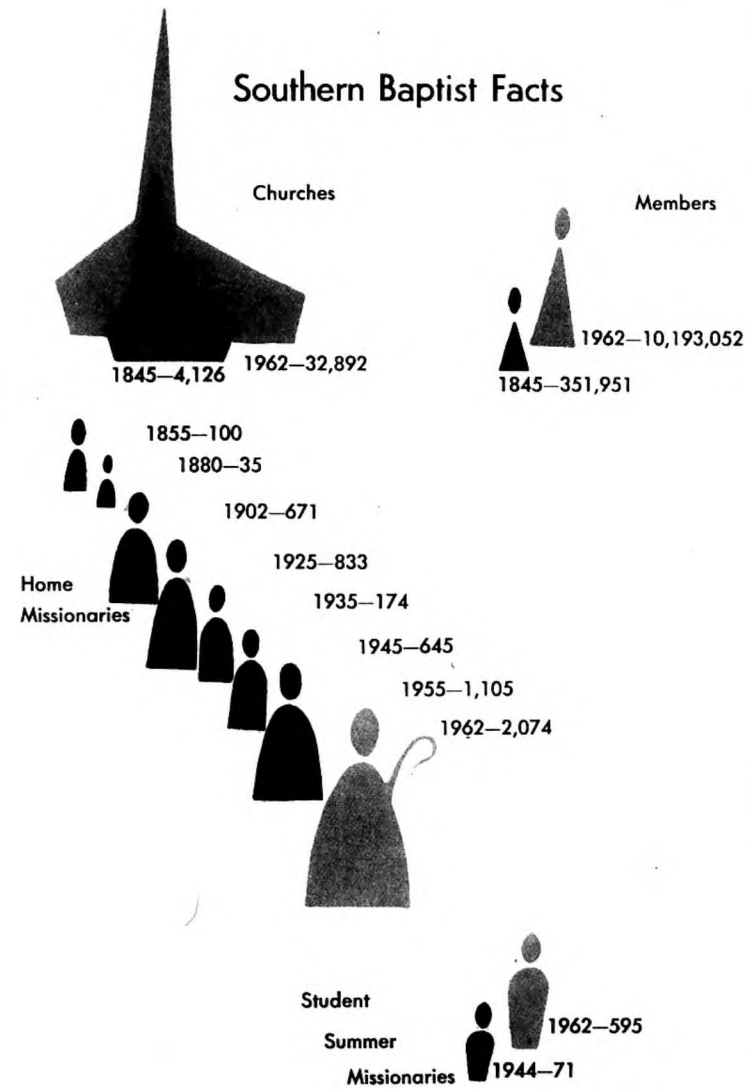
(*) *Projected 1962 figure based on 1950 census * 1962 figure from Research and Statistics Department, Service Division, Sunday School Board of the Southern Baptist Convention. All other figures on this page are from 1950 United States Census.)

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"But," Mr. Wells responded with

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Southern Baptist Facts



(Figures on this page compiled by Research and Statistics Department, Sunday School Board, the Encyclopedia of Southern Baptists, Volume II, and the Home Mission Board of the Southern Baptist Convention.)

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The Strategy Of Conquest

arises from New Testament teachings, as well as from an awareness of the contemporary world. Primary in any plan is the enlistment of Christians to a dedicated effort—no easy task since apathy, worldliness, and unconcern have weakened the will of many to participate. Even those who are enlisted need a renewed awareness of the revolutionary nature

of the gospel and a willingness to share in the revolution.

Strategy also includes the location of the areas of need, through religious surveys and special studies. Such information points to the growth and redistribution of population—for example, 5,000 new churches a year are needed in our America to accommodate the population growth and mobility.

Strategy includes the formulation of national plans in meeting the discovered needs, as well as the timing of emphases and the allocation of funds.

Strategy is the cooperation of all forces in Baptist life to find those who have not heard, or have heard the least of Christianity, or have heard the most distorted of Christianity.

Simply stated the strategy becomes a plan to confront every man with the gospel and his need for salvation, and to place a Baptist church or mission near enough for him to attend and participate in a Christian fellowship.

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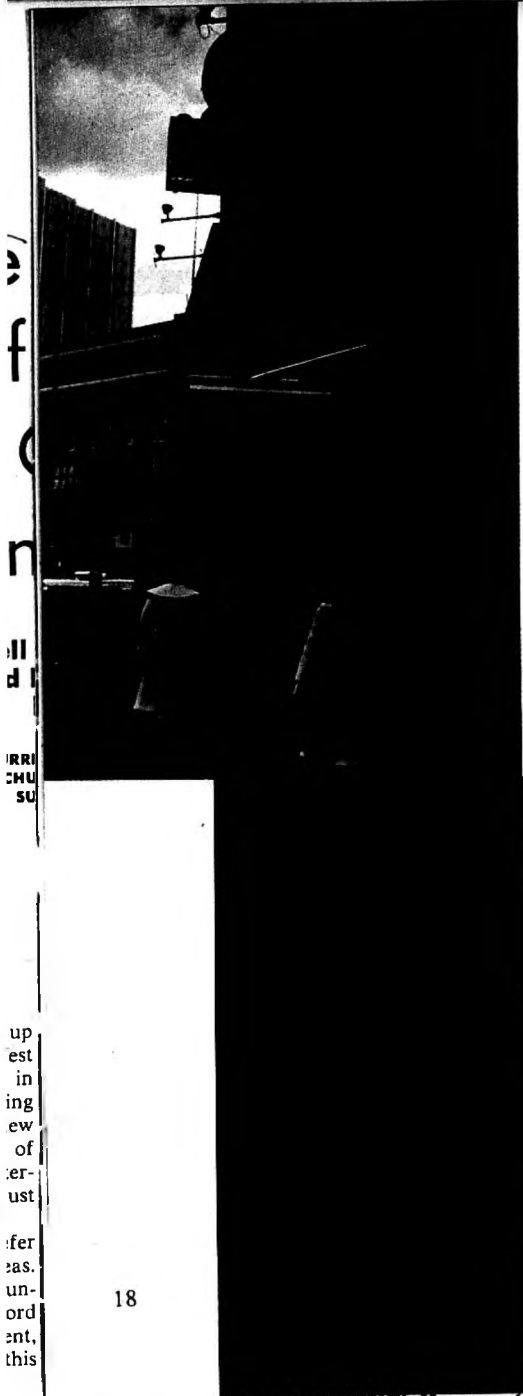
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The Home Mission Board

leads Southern Baptists into a uniform pattern of national mission work. This pattern is created in partnership with mission leaders of the state Baptist conventions.

The role of the mission agency is leadership in developing national strategy, spotlighting immediate and critical mission needs, providing the financial impetus for work in neglected areas, supporting work in younger states and in states where a high percentage of mission needs exist, conducting pilot projects, holding leadership conferences, and enlisting, screening, and appointing personnel.



HOME MISSIONS

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A brief, close-up view of those areas in which the Home Mission Board seeks to lead Southern Baptists in spiritual conquest follows. We start where every Christian starts—

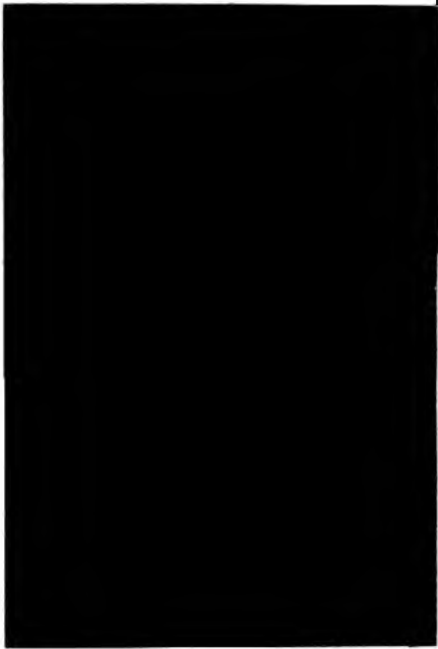
EVANGELISM

Evangelism has been called the oldest and most persistent emphasis in home missions. As long as our population grows, as long as people move to new areas where they cannot hear the gospel, as long as men live without Christ, evangelism will be important.

Missions and evangelism are the Siamese twins of Christian growth. Giving the gospel witness to the lost and enlisting those who accept Christ in winning others is the task of every Christian.

While evangelism is the central reason for each phase of the home mission endeavor, one division of the Home Mission Board seeks to create and maintain a climate for witnessing and Christian growth and to guide Southern Baptist churches in continuous soul-winning activities.

This is accomplished through personal soul-winning training plans, the training of new members, suggestions for the enlistment of non-resident members, guidance in revivals, and in clinics and conferences in association, state, and convention-wide meetings.



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HOME MISSIONS

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New Churches and Missions

Southern Baptists within the past 20 years have faced the crises of an expanding territory and an exploding population. The challenge has required a total mobilization of resources. Consistent with Baptist history, the means used to meet both crises has been the establishment of missions and churches.

Already 3,000 churches and missions have been started in territory where there were no Southern Baptist churches two decades ago.

But a new church should be started every four and one-half hours by the Christians of the nation if the number of churches

is to keep up with population growth.

The 30,000 Movement, planned for establishing new churches during the Baptist Jubilee Advance, provides a method through which every church, association and convention organization can have a part in starting missions and churches.

The Home Mission Board has led in establishing new churches since the first missionaries were appointed in 1845. The Board has helped to constitute 14,026 churches, or more than one-third of all churches in the Southern Baptist Convention.

With the need for churches has come a corresponding need for financing, and inflation of the economy has made this more difficult. As early as 1883 this need was seen, and the Church Building Loan Department, now the Division of Church Loans, was established. More than 3,600 churches have been helped. In the past nine years, more than 1,300 churches in pioneer areas have received loans totaling \$15 million. Hundreds of other churches have been helped through the purchase and sale of bonds.



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The Association

Baptist churches, like Baptists themselves, have always sought each others company—for fellowship and for cooperative work. From such innate motives has come Baptists' basic denominational organization—the association, found wherever you find Baptist churches.

Thus the association has naturally become a vital link in Baptist life, existing for fellowship, cooperation, and service. Its major tasks are seen, first, in missions, then in evangelism and education.

The Home Mission Board, through its associational missions department, is a partner in missions with local churches and associations, helping them to fulfill their mission needs.



As partners the association and the mission agency engage in church centered missions, church development, literacy work, the meeting of needs in mountain, rural, suburban, and city areas, in-service training at educational institutions, and often in the selection and employment of superintendents of missions.

Thus associational missions is expressed in such ways as an itinerate missionary serving in the mountainous deserts on the "back side" of California, ministering to desert or lumber camps; or a pastoral-associational missionary in Hawaii, pastor of a church and leading in starting and strengthening other churches and missions; or a director of mountain work in North Carolina, with a cooperative ministry with associations,

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churches, seminary extension to provide training for pastors; or it is the teaching of literacy techniques to a furniture craftsman as he learns to read.

The pioneer movement among Southern Baptists, born when the Convention dropped geographical boundaries within the United States, provides a unique look at the association.

An observer sees across the expanse of the northern half of the continent the beginnings of numerous associations, often with

only one church and a number of missions. From such beginnings grow healthy, flourishing associations which eventually divide and subdivide into other associations. Frequently the churches of these associations create new state conventions.

The Home Mission Board assists such growth in every way possible—church loans, mission techniques, employment of pastors, missionaries, state convention personnel or WMU workers, and encouragement.

24

HOME MISSIONS

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"Pastor Joe Waltz corresponded with

work for the dedication day had been a pioneer endeavor.

Church Development

A need, as intensive as that of church centered missions, has been for a means to strengthen existing churches.

Out of years of survey and study in the rural church field, sponsored by the Home Mission Board, has come a ministry which especially meets the needs of the smaller church. But its therapeutic influence extends to churches of any size anywhere. This is the Church Development Ministry.

The ministry incorporates an inventory of a church field, its

resources, and its potential. It provides for the participation of all church members in the planning for growth and for the meeting of mission opportunities. The ministry also informs the church of the assistance available from all Convention agencies.

The ministry, as promoted by the state mission boards and the Home Mission Board, encourages the churches to keep a record of progress. This record is submitted for judging, and national recognition is given churches for outstanding achievement.



April, 1963

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The Cities

The city dominates American culture. It is never simply a passive result of social forces, but is an active influence shaping concepts and values. The urban complex sets the pattern for the nation's life.

Southern Baptists, historically a rural people, now have a fourth of their churches and half their ten million members in urban areas.

There are at least 8,000 unchurched communities in these cities, and a major thrust of home missions is to establish new churches and church-centered missions in these areas.

Also concentrated with such masses of population are people of special needs, physically and

spiritually—the Jew, the Roman Catholic, the delinquent, and the neglected.

The Home Mission Board cooperates with the churches in reaching the Jews for Christ, and the Jews now seem more receptive to the gospel than at any time in history.

In 35 associations or cities in 19 states, ministries of juvenile rehabilitation encourage churches to assist the courts in the rehabilitation of youth who have run afoul with the law.

In nearly 50 good will centers and mission centers, in seven rescue missions, and in a home for unwed mothers and an adoption center, shown at right, those with special needs are helped.

HOME MISSIONS

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The Chaplaincy .

To say the word "chaplain" creates the image of a minister in uniform for most people, and historically this has been the dominant need met by these ministers. However, since World War II another dimension in the chap-

laincy has received increased public notice.

The minister-as-chaplain today also conducts a vital ministry in penal institutions, hospitals, and in business and industry. No institution or organization is too large, none too small, for the pastor in this specialized setting.

Thirty million people are found annually in various institutions. Young and old, these persons, exceeding the number in military

service, represent a real and urgent spiritual need.

The Division of Chaplaincy provides chaplains and spiritual guidance for the military, hospital, and institutional and industrial chaplaincy. A companion ministry is to lead churches to prepare, keep in touch with, and pray for members in the military service, as well as the enlistment of military personnel and families in the churches.

HOLMAN VERSE REFERENCE BIBLE



KING JAMES
VERSION

6 'For unto us a child is born, unto
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shall be upon his shoul-
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called, Wonderful, Counsel-
or, The everlastin

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ACTUAL SIZE TYPE

- Reference in the verse—for rapid recognition of related texts
- Combined dictionary—concordance
- Simplified pronouncing
- Devotional guide for family worship
- Presentation page, maps, family record, marriage certificate

The readable reference Bible with large, clear print—the Holman Verse Reference Bible comes in many styles:

500X	French Morocco, semi-overlap, Permaflex linings, gold edges	\$10.95
R500X	Red French Morocco, semi-overlap, Permallex linings, gold edges	10.95
500XRL	French Morocco, semi-overlap, Permaflex linings, gold edges, with RED LETTER NEW TESTAMENT	11.95



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Work with National Baptists

Among the first missionaries appointed by Southern Baptists in home missions were those who witnessed among the 2½ million Negroes in the South of 1845.

Today there are more than seven million in the two largest Negro Baptist conventions—the National Baptist Convention Inc., and the National Baptist Convention. These conventions minister to the nearly 19 million Negro population of the United States.

Southern Baptists continue their ministry to Negroes through

work with the National Baptist conventions. This cooperation touches education, enlistment, and evangelism.

As one National Baptist minister said, "I am a pastor today largely because of the cooperative work between Southern Baptists and National Baptists. As a lad I was converted in a summer camp. I was trained as a Royal Ambassador in a center program. I found God's will for my life in a college BSU program. I received scholarship aid while studying in the seminary."

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The Languages of Friends

More than 25 million people in the United States are characterized by their connection with a language other than English. At least 40 major languages are found among them.

The principal ones are Spanish, French, Italian, Japanese, Chinese, Russian, Hungarian, Portuguese, and the many Indian languages and dialects.

Many of these, such as the Indian tribes, live in places where they are isolated from the general population. The only opportunity they have to know the gospel is from missionaries who go where they live and minister to them. Others are not geographically isolated, but they live to themselves in smaller communities within our towns and cities. These need churches within these communities.

A number of language people are found in small groups within the communities of English-speaking people. These are most effectively enlisted into the English-speaking churches, sometimes by the use of interpreters and sometimes by having classes and departments using their language.

Some churches have associate pastors to deal with these people in their language, and some missionaries serve these people as

associate pastors in the churches which need to render this ministry and are not able to pay the salary of the missionary.

Thousands of additional language groups have become a part of the English-speaking communities. To these we must minister directly as individuals and enlist them in the churches.



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For Example, the Spanish

For example, take the Spanish, probably the largest language group in the United States. The orangy spice of their language and the passionate devotion of these people on becoming Christian are among the few similarities which unites this group.

The Spanish-speaking man of this country may be an exuberant Puerto Rican in New York, newly discovering Christ and eager to tell others, or he may be a fifth-generation New Mexican, hardened to the methods of many religions that have tried to woo him. He may be a well-to-do

head of a thriving business, or a Cuban crowded into inadequate housing in Miami or being resettled to another section of the nation. He could be a migrant—in need, illiterate, and cowed by his traditional religion.

Some eight million Spanish-speaking people now live in the United States, with heaviest concentrations in New York, Florida, Texas, New Mexico, Arizona, and California. However, California's descendants of the early Spaniards may differ widely from the Mexican Indians in Texas or the newly immigrated Puerto Ricans of New York.

There's Also the Indian

Change—called a “fresh wind” by one Indian leader—characterizes the Indian of today. “It is the wind of progress for our people,” he says.

Indian people of all tribes are placing a premium on education and training. Leadership is increasingly competent and well trained, with a delicate balance between the old and the new. Health conditions are improved. The “vanishing American” is increasing at twice the national population growth.

The Indian people are not one group or one “nation.” They speak many languages and dialects. They are as varied in appearance and personality as the land. The mission work follows the same variety. Congregations meet in 100-year-old churches, in new missions, even in homes or open spaces.

Reaching the Indian now with the gospel becomes especially urgent during these changing times when they are receptive to new ideas and concepts.

April, 1963

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Something Special

There's a plus in home mission work supplied with the enthusiasm of youth. Hundreds of student missionaries pack ten summer weeks overflowing with unique experiences in Bible

They are found as well in every state and Panama. These answer God's imperative to "go" and through an unique opportunity for mission service find an adventure in Christian



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schools, camps, missions, churches, visitation, teaching, preaching, and other activities. They swarm over the areas of pioneer missions, in good will centers, city missions, rural missions, with migrants, Jewish, language groups, and Negroes.

witnessing on the mission fields of America. Other special needs are met through dedicated, faithful tent-makers—laymen and their families who support themselves in areas of spiritual need and assist churches and missions to streng-

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April, 1963

then their witness to the community.

Answers to other needs are provided through the free Correspondence Bible course, written especially for pastors without seminary and graduate training, for church workers, and for anyone who is interested in a better understanding of the Bible. It has found wide use in prisons and in mission centers.



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When Conquest Occurs

The Twentieth Century is the age of mass achievement, of team efforts in science, education, and industry. The pressing emphasis on conformity tends to devalue individual achievement but it has still been present. Individuals continue to change the world.

Spiritual conquest, moving on a quieter, less dramatic scale, comes with individual response. Each action precipitates others, and soon these isolated events become an overwhelming movement.

When does this happen? It happened when a couple from Boston found Christ while they were on vacation in Florida. When they returned home they sought a Southern Baptist church. Their search continued for eight years, and eventually led to a fellowship meeting with another family and the beginning of a greater quest through a new mission.

It happened when a deacon visited Miami and saw the influx of Cuban refugees. Returning to his church, he presented the need for resettlement to his fellow deacons. A church-wide effort brought happiness to a Cuban family. Soon other Cubans came, and eventually a Sunday school class was being taught in Spanish each Sunday.

It happened when a neighbor enlisted a friend to study the Correspondence Bible Course. Her husband had been a member of a Baptist church but had not attended in many years. This woman was converted; her husband re-dedicated his life, and a year later their three children were converted.

36

HOME MISSIONS

needed the resources of a library to supplement their program.

Boston, Lee Waltz corresponded with

work for the dedication day had been a pioneer endeavor.

It happens every Sunday in church after church where Baptists support the Cooperative Program and the national mission efforts of state and convention groups. It happens when special offerings are made for home missions through the Annie Armstrong emphasis.

It happens when people become concerned with the spiritual needs of our America. Entire churches become concerned when members are given the story of home missions.

They learn to share in missions by subscribing to *Home Missions* magazine, through church budget plans, leadership plans, or individual plans.

The study of home mission books during church-wide emphases on home missions deepens their concern. A new series each year deals with current mission needs.

Tracts and other free materials answer specific questions. A tract order blank lists all such material and is available on request.

Filmstrips and motion pictures help church members to feel they have been to mission fields. These are sold through the Baptist book stores.

Schools of Missions present missionaries in the churches where members hear firsthand experiences of spiritual conquest on mission fields.

Home mission weeks at Baptist assemblies present conferences of information and inspiration where many are enlisted in a more concerned response to the spiritual needs of our America.

April, 1963

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These days we think much of the conquest of space, the conquest of ideologies, and the conquest of territory, but little of the conquest of the hearts and spirits of men.

He who takes men's minds and hearts will ultimately take all man has and all he controls. Greater than the need for more planes and more missiles and more war-heads is the need for more love and more spiritual knowledge and more Christian vitality.

We of America are now only one generation from communism or from agnosticism or from atheism. If we neglect or fail the people in America others will come to educate and propagate and agitate. All too late we may waken to find that false philosophies and false religions have conquered men's hearts and that our beloved America is being borne to the graveyard of nations by the feet of those who have forgotten or neglected God.

God's people who are called by God's name must be genuinely Christian and evangelistic and missionary today if America is to have spiritual vitality tomorrow.

"And what doth it profit a man if he gain the whole world and lose his own soul." Yes, America must be Christian.

We may justly be proud and grateful for the help the United States has given other nations—help that has been measured too often by the scales of materialism but which has been seasoned with spiritual fervor and power. However, the world's population is increasing much more rapidly than our missionary knowledge and support. Unless the trend changes, the eight per cent of the world's population now nominally Protestant and Baptist will be reduced to four per cent by 1980 A.D. and two per cent in 2000 A.D. This means that this generation—those of us who live today—must give Christ to the world if our children and grandchildren are to know the way of salvation.

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HOME MISSIONS

needed the resources of a library to supplement their program.

work for the dedication day had been a pioneer endeavor.

Much responsibility rests upon Southern Baptists. They are the largest non-Catholic denomination in the United States. They are known for their evangelistic zeal and missionary fervor. They have increased during the past quarter of the century twice as rapidly as the population. They have been people of the Book, studying and seeking to follow the word of God. They have emphasized the lordship of Jesus. They have what the world needs today. "Unto whomsoever much is given of him will much be required."

My friends, God is expecting something great of us. In the words of Mordecai to Esther, "Who knows whether thou art come to the kingdom for such a time as this?"

Let us also be aware of the warning that preceded this call, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroyed . . ."

Is it not true that God is speaking to America and especially to our Baptist people who have been so signally blessed and saying—If thou altogether holdest thy peace *at this time* and fail to bear the message of salvation which I have given to your hearts and to your hands then shall there enlargement and deliverance arise for lost men from another source, but thou and thy posterity shall be displaced and set aside . . .

My friends, it must not be so. We must not fail God and our fellowmen. We must rededicate our material and spiritual resources to the service of our Master, and as individual Christians say with Esther of old, "I will go . . ."

I will go to the place of prayer—I will go to the place of worship—I will go to the place of sacrifice—I will go to the place of service. I will be a living epistle and a willing witness for my Lord.

As a Home Mission Board we stand ready to go for you and to serve for you in areas where you cannot go and in ways that you cannot serve. But you can enter into the ministry of every one of our missionaries through your prayers and your support, and one day we will all meet up in heaven as God divides to us the profits of our labors. May we all be found faithful.

We shall be grateful for your help and shall be praying God's richest blessings on you.

Courtney Redford

EXECUTIVE SECRETARY-TREASURER,
HOME MISSION BOARD,
SOUTHERN BAPTIST CONVENTION

April, 1963

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needed the resources of a library to
supplement their program.
"Pastor Joe Waltz corresponded with

work for the dedication day had been
a pioneer endeavor.



been acquired and with these has come a new appreciation for the admonition, 'study to shew thyself approved unto God.' The library at Pleasant Valley Baptist Church is being developed alongside other necessary areas of our church—Sunday school, Training Union, evangelism, church music—all designed to edify the individual Christian and to aid the church in learning more about Christ."

From Bangor, Maine, Mrs. Thomas C. Stafford reveals:

"Three years ago the people who were to become members of the Emmanuel Baptist Church, Bangor, Maine, were trying to be happy in churches that were ritualistic in their services and in churches that suspended all activities except a morning worship service during the summer.

It didn't take long for a group of evangelistic-minded men and women to see the need for a Southern Baptist program in the area. By late summer that group was a fellowship and by early winter it had become a mission.

A year later, six months before the mission was to become a church, the need for the library was planted, and by early spring, this mission project was on solid ground. Nearly 30 books were on the shelves, a librarian had been elected by the church, and the library committee had had its first meeting to establish rules and regulations.

"The library has been operating for one year, serving 80 church families.

It contains 265 books, a file of nine magazines, three filmstrips, and a projector. It is our hope that this ministry will continue to be blessed and be of service in doing the Lord's will in this pioneer mission field."

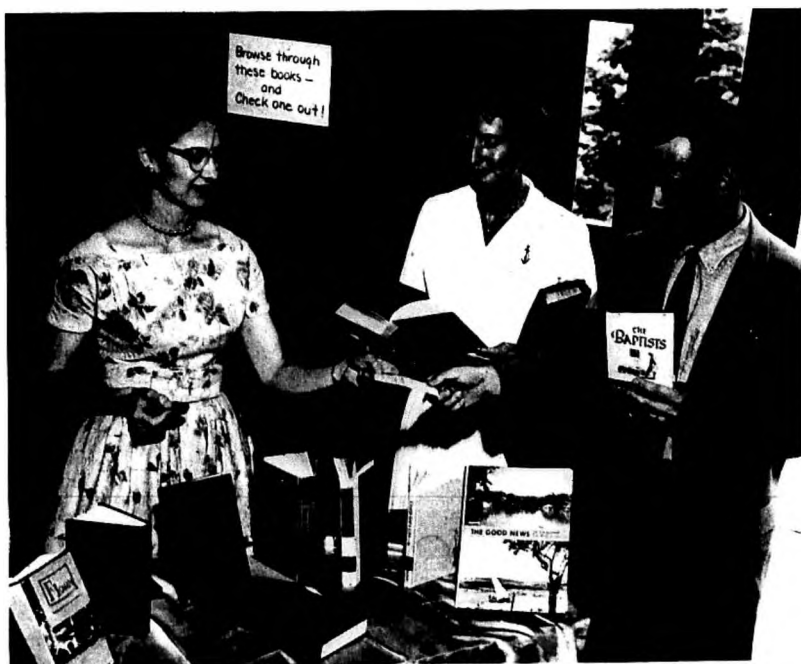
During National Library Week, April 21-27, the Sunday School Board is encouraging churches to begin their libraries and to strengthen the ministry in existing libraries. The theme for this year's emphasis, "Reading: The Fifth Freedom—Enjoy It!" challenges all Southern Baptists to assume their responsibility and to exercise their freedom to read.

The church library can be the open door to this freedom.

If your church does not have a library, why not take advantage of this week's emphasis to get one started whether or not your church is in a pioneer area.

The Sunday School Board, along with other Convention agencies, Home Mission Board, Foreign Mission Board, Woman's Missionary Union, and Brotherhood Commission, makes available a free library offer to new libraries. When churches have met the requirements, they are given 13 books and three filmstrips.

For further information on the free library offer or for assistance in starting a library, write to the Church Library Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville 3, Tennessee.



MEMBERS of Pittsburgh Baptist began planning their library even before the church was organized. A Sunday School Board worker helped with groundwork.

April, 1963

HOLMAN VERSE REFERENCE BIBLE



KING JAMES
VERSION

6 'For unto us a child is born, unto
us a son is given; and the government
shall be upon his shoulder:
and his name shall be called,
Counselor, the over-laster.

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ACTUAL SIZE TYPE

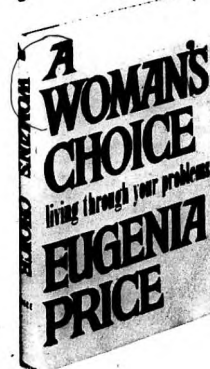
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IDEAS FOR ACTION of seminary students learning to preach by preaching are worked out here with the school's field guidance director (center).

"G" Day at Golden Gate

How ministerial students at Golden Gate Baptist Theological Seminary are learning to preach by preaching . . . and giving a second wind to some of the churches.

BY R. F. ROYAL, DIRECTOR, FIELD GUIDANCE PROGRAM
GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY
PHOTOS BY DREW ALLEN

Harrell was amazed at what he saw. He had been with Pastor Jack McDaniel to see a tremendous population area around First Baptist, Orangevale, California. The church, with 634 members, and 669 enrolled in Sunday

for a day under a recently adopted plan offering new life to churches and earlier pastoral experiences to ministerial students in his seminary.

It started with eight northern California missionaries in the seminary's

McDaniel was pastor in its beginning ten years ago when, as a rural church with 42 resident members, it gave \$178.62 to missions, and was sponsoring a small mission that is now First Baptist Church, Folsom. A later mission became First Baptist Church, Fair Oaks. Fairvale Baptist Mission, with Wallace Hucabee, Golden Gate graduate, as pastor, is now sponsored by this church.

For Harrell, a student of Golden Gate Baptist Theological Seminary, the church was a personal challenge. This was "his" congregation



SOME OF THOSE serving as student pastors on "G" Day included (from left) first row: field guidance director, R. F. Royal, Dalton Short, Herbert Maher, Jack Shelby, Ed Webber, Dan Crowley, Bob Duffer, John Hall, Lee Sullivan, and Harold K. Graves, president of the seminary. The second row includes Frank

HOME MISSIONS

Field Guidance Office to get acquainted with new students. The room buzzed with greetings and missionary talk.

In the glassed-in seminary cafeteria, where the missionaries had lunch with the seminary field guidance director, they feasted their eyes on San Francisco Bay and majestic Mount Tamalpais. Here, around the lunch table, the idea of "G" Day was presented. The idea was adopted. The foundation was laid.

November 18 was set for the first "G" Day. Two associations were asked to participate. Missionary Giddens responded with a list of 32 pastors and churches. Ten had agreed to accept a Golden Gate student to preach on Sunday, November 18.

When the plan was opened to ministerial students, 65 promptly responded. Obviously, more preaching places were needed.

Pastor Earl Williams, a graduate student, was asked to contact a missionary, L. L. Richardson, of Sierra Foothills Association.

From an appeal at a pastors' conference, 13 of the 16 churches and missions in the Sierra Foothills Association joined in the "G" Day plan. Further contacts in the State Convention brought in two other churches from Sacramento Association. Others from other associations joined in, with a total of 26 churches and missions awaiting seminary student-preachers.

The successful ending was not automatic; much preparation had come first. Letters were written to all the pastors, thanking them for co-operating in the effort to help students learn to preach by preaching.

We requested that the people be given

opportunity to make an offering to cover expenses. Offerings would be pooled, car expenses paid, and remaining funds divided among participating students. No pressure was to be placed on the people for an offering. Students were willing to go if nothing more than expenses were paid.

A final letter indicated to pastors that not all of these students had equal experience. Pastors and their people would be contributing to the seminary's effort to provide better training. "If the preacher runs out of sermon too soon," pastors were told, "be prepared to do some old-fashioned exhorting in

an effort to compensate. Remember some of your early efforts?" An enclosed self-addressed postal card would be returned to let us know where, along the route of a certain car, a preacher would be left and picked up by somebody from the church.

Cars were commandeered, maps were studied, routes were selected, groups were set up for transportation. A student was selected for each church, considering the experience of the student, and the size of the church.

Then came meetings with students. One's confidence in the new generation of preachers is raised when he finds

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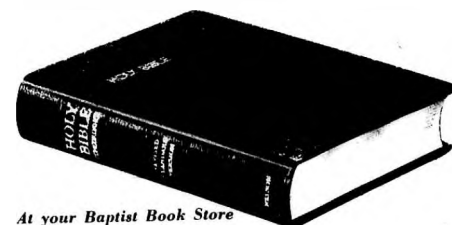
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such a fine group of students, willing to go to the largest church or the smallest mission. These students looked upon "G" Day as a missionary challenge.

Twenty-two students preached on Sunday morning to a total of 1869 people. Twenty-four preached Sunday evening to a total of 680 people.

It was suggested that each student go with gratitude to God and to the people. They did. They were to pray and seek God's message, and having found it, they were to stand up and preach without apology, trusting God for the results. They were to co-operate with the pastor, fitting into the service as he thought best.

There were no secrets between the director of field guidance and the students. One man knew that he was sent to a particular place because it was a small, hard place. This was a compliment to him. Student questions were answered as frankly and as truthfully as possible.

The faculty, too, entered into the preparation, with their evaluations helping to place the preachers. Two days before "G" Day they were asked to pray. Even as the devout members of our churches hold their pastors up

before God in prayer, so some of us were lifting up these fine students.

Some preached that day in little mountain communities like Dutch Flat, Peardale, Applegate, or Diamond Springs, where the people came from ranches, logging camps, or village homes. Some were in larger towns, or small cities, trade centers for the rural areas. Some were in missions of suburban residential areas. Others were in older churches in the metropolitan areas before a congregation of two to five hundred.

Wherever they were the gospel of salvation was proclaimed. The invitation was given, decisions were made. Minds were enlightened, wills were strengthened and lives were lifted. The grace of God was at work.

The students came back inspired for better study, and with a better understanding of preaching. This was practice preaching, but it was more—it was missionary endeavor.

These students have made contacts that opened doors for further service. Some have gone back to supply, or conduct revivals. Some have been considered as mission pastors and are now in circulation among the churches.

Important spiritual experiences came. There were four professions of faith, one a man 40 years of age. Eleven re-dedicated their lives to Christ, and two moved their letters. Also, a greater missionary zeal was generated among the students, and perhaps in the churches.

The "G" Day idea became a plan for the future, with churches already asking when they can have students in their pulpits.

The Lord, alone, will be able to measure and record the results.

Race Prejudice Termed Sickness Of the Soul

"Race prejudice is a sickness of the soul," the Advisory Council of Southern Baptists for Work with Negroes was told in its 1963 meeting in Nashville, Tennessee.

"The tragedy of our situation in the South is that for the most part our people do not realize that they are the victims of spiritual sickness in accepting and perpetuating unChristian racial patterns," a professor at Southeastern Baptist Theological Seminary stated.

Edward A. McDowell, of Wake Forest, N. C., said, "Who better than the Christian minister is equipped for this service? As a physician who can diagnose the illness and prescribe the cure?"

HOME MISSIONS

He said the sickness damages "the souls of white and black alike."

"It is difficult to see how the minister can escape accepting some responsibility for the racial situation in his community," McDowell continued.

He said the church should not close its doors to a Negro worshipper. "Even when Negroes come to a church to worship as a test, the white congregation should receive them in Christian love and seat them with the congregation," he added.—(BP).

Jewish, Spanish, Evangelism Work Featured in Training Union Magazine

Work among Jewish and Spanish-speaking people, as well as a coming evangelistic conference will be featured in the April and May issues of the *Training Union Magazine*.

"The American-Jewish Experience," an article anticipating Jewish Fellowship Week, April 15-21, appears in the April issue.

The author, Bertram W. Korn, is a senior rabbi and a commander in the United States Naval Reserve Chaplaincy Corps. His article shows how American-Jewish experiences parallel Jewish experience of other cultures and times, with historical evaluation.

Korn seeks to broaden the understanding and appreciation of our Jewish communities by Southern Baptists.

Also featured in the April issue is an article on the forthcoming Evangelistic Conference set for June, 1963, in Dallas. Written by Vernon Yearby, associate secretary in the HMB division of evangelism, the feature will form an integral part of an article on Training Union.

"Our Ministry to Spanish-Speaking People," a story defining our new ministries to the Spanish-speaking people in the Southern Baptist Convention, will appear in the May issue of *Training Union Magazine*. Lloyd Corder, HMB secretary of the department of language groups ministries, prepared the article.

April, 1963

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Charles L. Day, appointed as moun-
tain missionary in Hawthorne, Nevada.
Native of Blackfork, Arkansas. Holds
B.A. degree from Oklahoma Baptist
University and B.D. from Golden Gate
Baptist Theological Seminary. Married
and has two children. Birthday 3-29.



Sidney Joe Hall, appointed as direc-
tor of military personnel and Baptist
student ministries at the United States
Naval Academy, Annapolis, Maryland.
Native of Hartsville, South Carolina.
Has a B.A. degree from Baylor Uni-
versity and B.D. from Southwestern
Baptist Theological Seminary. Married
and has one child. Birthday 10-15.



Keith H. Harris, named as director
of military personnel and Baptist stu-
dent ministries at the United States Air
Force Academy, Colorado Springs, Col-
orado. Born in Providence, Rhode Is-
land. Educated at University of Ari-
zona, University of Colorado, Texas
Western College, and Arlington State
College. Married and has two children.
Birthday 5-1.



Ralph W. Neighbour, Jr., appointed
as area missionary, Edison, New Jersey.
A native of Paw Paw, Michigan. Edu-
cation includes Wheaton College,
Northwestern College (B.A.), New
Orleans Baptist Theological Seminary
(B.D. and Th.D.) Married and has two
sons. Birthday 4-1.



Marlon Owen Reneau, appointed as
director of juvenile rehabilitation, Se-
attle, Washington. Native of Norman,
Oklahoma. Educated at Oklahoma Bap-
tist University, Fresno State College,
and Golden Gate Baptist Theological
Seminary. Married and has two sons.
Birthday 4-25.



George William Thomas, appointed
as missionary to the deaf in California.
Native of Buffalo, Kansas. Education
includes Bethel College, Furman Uni-
versity, and New Orleans Baptist The-
ological Seminary. Married and has
one son. Birthday 2-2.



**Ida Margaret Thomas (Mrs. George
William)**, named a missionary to the
deaf in California. Native of Sumter,
South Carolina. Education includes Mc-
Laurin Business School of Sumter.
Birthday 4-15.

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A sparkling, stimulating translation: Professor Edward Carnell, Fuller Theological Seminary / A tremendous addition to our Bible Study Groups: Newton E. Wey, Texas Western College / A rare manifestation of truly inspired scholarship: Professor Samuel Womack, Methodist College / A notable achievement in making the New Testament intelligible to our age: Professor Gerald Cragg, Andover Newton Theological School / Will almost surely be the standard Bible for the English-speaking world: Professor Calhoun Winton, University of Delaware / Its freshness of style and accuracy of translation are a continuing delight: Professor Tucker N. Calloway, Carver School of Missions / Of ageless significance: Dean Marie Brubaker, Unlaid College / An indispensable version: Professor James L. Jones, Philadelphia Divinity School / A major contribution to interpreting the Bible of our time: Professor Donald Selby, Catawba College / Extremely useful in my personal study and in my teaching: Russell Lester, Baylor University / Spiritually perceptive and aesthetically satisfying: Professor James Van Buren, Manhattan Bible College / It makes reading the Bible far more enjoyable: Professor George E. Conington, Florida A & M University / A remarkable translation: Professor David A. Hubbard, Westminster College / Student reaction has been most enthusiastic: Professor Herman C. Waetjen, San Francisco Theological Seminary / An important work for those who are attempting to inform their faith: Professor Leland Nienard, Graceland College / The finest translation in contemporary English: Professor John W. Swaley Jr., St. Paul School of Theology / The most unique combination of fidelity to the Greek idiom and appropriateness to the English idiom: "I have not read: Professor William J. Scowen, Northwestern College / A most enlightening: Professor Reuben E. Owen, Kappa, Iowa Wesleyan College. vid Nass, Navassa College

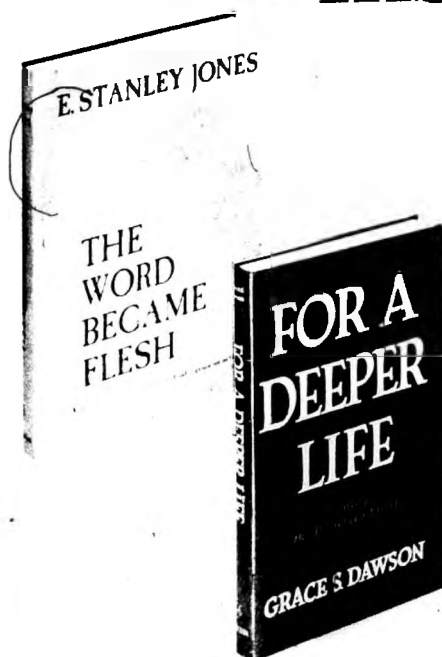
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