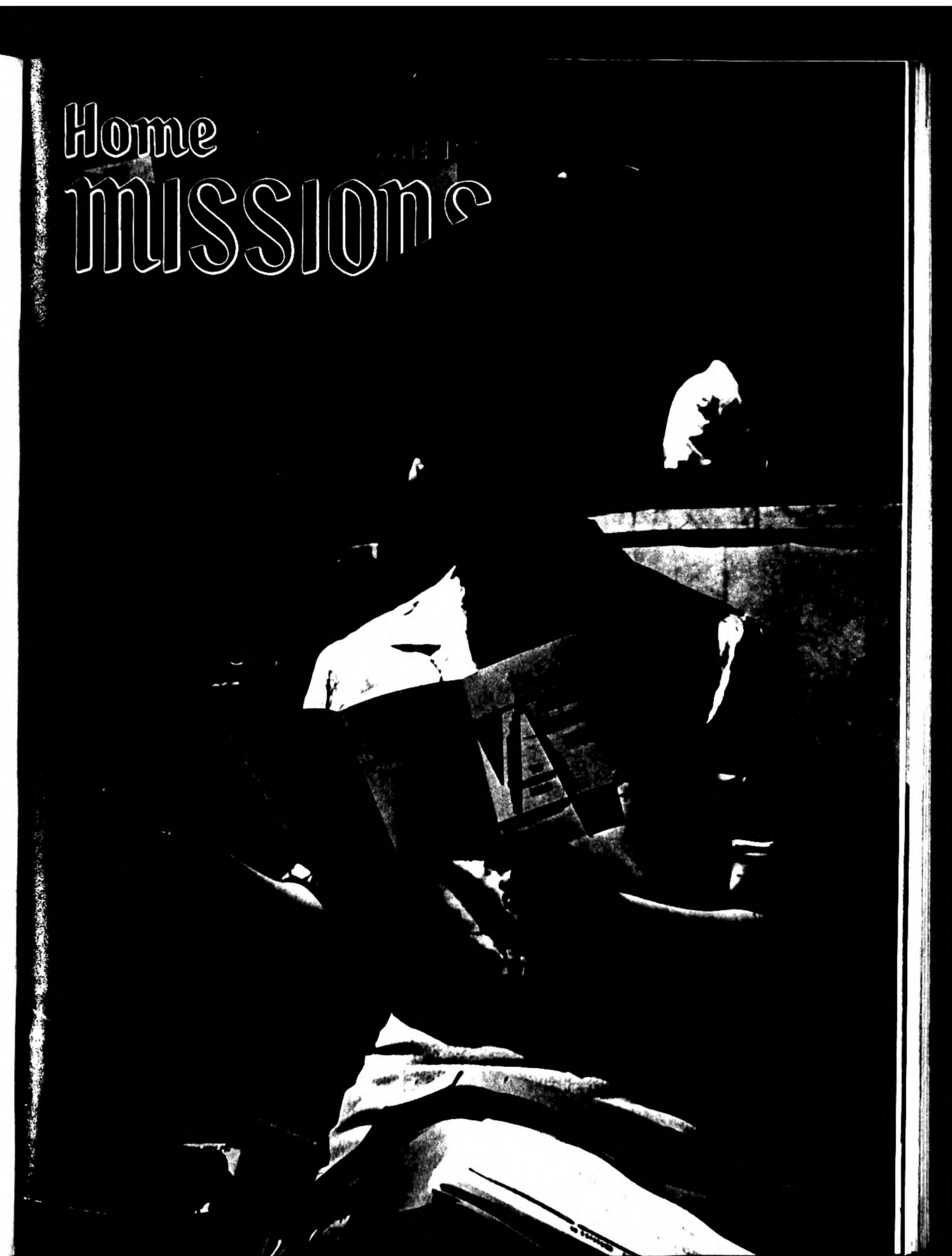


# Home MISSIONS

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## Missions Today

### Sacrifice Asked Downtown

Downtown congregations moving to the suburbs were challenged to sacrifice to leave behind them a Christian ministry in the heart of the city. Harold Bennett, secretary of the Department of City Missions, suggested some churches should even donate part of the property they leave for mission work. "If downtown churches sell their property and move to the suburbs, it is unlikely we ever will be able to secure space again to conduct the type of program needed," he said.

### City Missions Conference Elects

O. K. Webb of Greenville, S. C., at right, receives the congratulations of Harold Bennett of the Home Mission Board on his election as president of the City Missions Conference which met in Kansas



City. Elected to serve with him were, second from left, Secretary Clark Hensley of Jackson, Miss.; Western Vice President Frank Sutton of Phoenix, Ariz., and Eastern Vice President Paul Crandall of Richmond, Va.

### Grady Cothen Speaks on Home Missions

Grady Cothen, executive secretary of the Baptist General Convention of California, captured the imagination of messengers at the Southern Baptist Convention when he spoke at the final session on home missions. Messengers requested

that his message be printed for distribution, and to meet this request, Home Missions will publish his speech in the August issue.

### American Baptists Study Merger

The General Council of the American Baptist Convention voted in Detroit, Mich., to name a six-member committee "to explore merger talks with the Seventh-Day Baptist General Conference, the Disciples of Christ, and the Church of the Brethren." The American Baptist Convention spent the years 1949-1952 discussing merger with the Disciples of Christ but came to no agreement. (BP)

### Bequest Given Home Missions

Miss Margaret Norment of Whiteville, Tenn., left stock valued at almost \$40,000.00 with the Tennessee Baptist Foundation, the earnings to be divided between the Home and Foreign Mission Boards. She left the stock as a trust in memory of her mother, Nonie Gates Norment.

### Scripture Distribution Sets Record

American Bible Society distribution of Scriptures around the world reached a new high in 1962 with the circulation of 31,509,831 copies of Bibles, Testaments, and selections in 299 languages and dialects. This was 7,326,797 more than in 1961.

### Missions Represented in SBC Officers

When the final ballots were taken in Kansas City for the election of officers of the Southern Baptist Convention, K. O. White of Houston was president, Paul S. James of New York was first vice president, and Mrs. R. L. Mathis of Waco, Tex. was second vice president. Both the vice presidents have a stronger than average interest in missions. James is pastor-director of home mission work in the greater New York area, and Mrs. Mathis, past president of WMU, is now director of the promotion division of the missionary agency. Mrs. Robert Fling of Cleburne, Texas, succeeded Mrs. Mathis as WMU president.

HOME MISSIONS

## Home MISSIONS

Walker L. Knight, Editor

Jo Ann Parker, Editorial Assistant

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Photo by Ralph Rogers

### COVER

Phyllis Ragan, night school graduating senior of Georgia State College, Atlanta, Georgia, is bound for California. She is among more than 600 student summer missionaries who will spend ten weeks this summer helping in mission areas throughout the country. An HMB secretary for the past three years, she will enter New Orleans Baptist Theological Seminary next fall.

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June, 1963

## LETTERS

### The Well-Placed Label

You are to be commended for the superb job you are doing with Home Missions. Our Sunbeam leader expressed her appreciation over a minor detail the other day. The beautiful cover adorning the March issue was not marred with the address sticker. She collects pictures, and would have been disappointed had the sticker ruined this one. The magazine is attractive, and the articles are informative and stimulating.

Mrs. J. D. Wagnon  
Hodge, Louisiana

**Editor's Note:** Thanks for the commendation. You may tell your Sunbeam leader we are working on the label problem from two or three angles: (1) placing it on the back when there is not advertising scheduled there, (2) finding a more exact method of placement on the front page, and (3) reprinting the four-color covers in a picture packet for sale in the book stores.

### The RSV, NCC, and Russians

We are working right into the hands of the National Council of Churches by advertising their "Revised Standard Version" of the Bible, as well as the "New English Bible." A large number of the translators of the Revised Standard Version of the Bible were affiliated with some subversive activity of the Communists and the National Council of Churches gets a royalty off every one of their Bibles that we are so anxious to advertise for them. It doesn't take much of an examination to find portions of verses and whole verses left out entirely or changed around and deleted until they don't mean a thing.

The Bible, the way they have it is not a mere translation into current English, but an arsenal of the so-called gains of unbelieving criticism. The whole thing is colored with the theological opinions of the translators.

You are driving people away from our Southern Baptist churches into interdenominational churches just by such advertising and off-colored articles in our literature on peaceful coexistence, etc., with the ungodly Communists. A large number of our people out here are very much against anything that aids Communism in the least.

We don't believe in aiding the National Council of Churches nor their visitors from Russia.

Mrs. Celia E. Smith  
Phoenix, Arizona

**Editor's Note:** I have heard no scholar criticize the Revised Standard Version as you do. And there were some Southern Baptists serving on the translating committees. The criticism you express comes from those who compare the RSV with the King James Version, not from a comparison with the original languages. Do we want an accurate Bible in our language, or an inaccurate one in King James' archaic English? We all love the beauty and dignity of the King James Version, but we should admit its weaknesses. Incidentally, the King James Version was criticized for many of the same reasons when first published. Simply because we disagree with the purposes of the National Council of Churches does not give us license for unfounded criticism. The visitors from Russia included fellow Baptists who have suffered much to hold their faith.

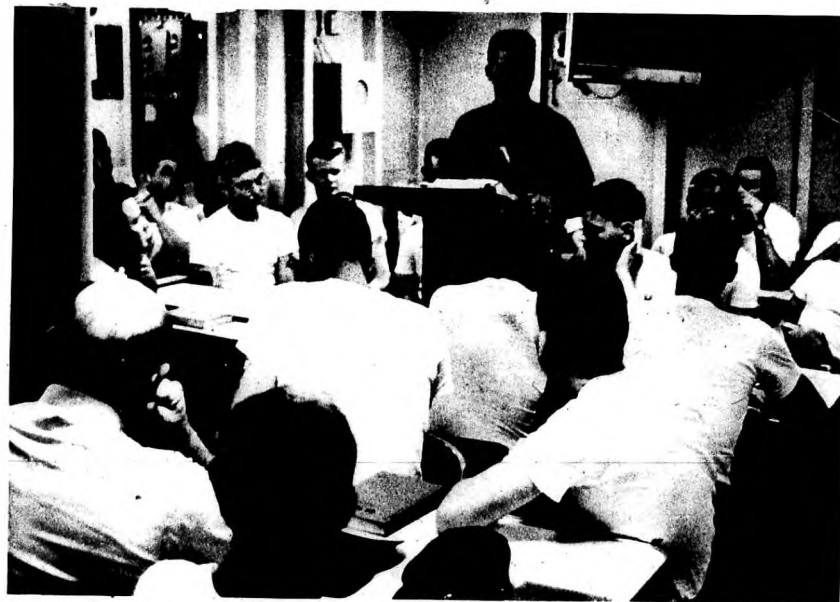
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## Charted For Life

BY LIEUTENANT COMMANDER SHERMAN B. RICHARDS, CHAPLAINS CORPS, USN



4

HOME MISSIONS

THE USS DONNER, a landing ship dock, has only a small crew, so no chaplain is assigned here. Instead, layleaders conduct religious services at sea, using material provided by the squadron chaplain before the ship left port.

The Donner, a unit of Amphibious Squadron Eight, Amphibious Forces, U.S. Atlantic Fleet, has a normal complement of 15 officers and 247 men, and can also transport some 200 troops and their equipment. This type of ship is seldom chosen to represent the Navy on recruiting posters, however; generally the sleek lines of a cruiser, submarine, or destroyer are shown. Nevertheless, the amphibious ship plays a vital role in the defense of our nation.

The motto of the Amphibious Force, "Vanguard in Peace, Spearhead in War," defines the mission of the Donner, and in spiritual ways, Gunner's Mate Smith typifies this motto.

Smith testifies that his conversion resulted from reading the scripture. One day, down in the armory, he picked up a pocket New Testament and began reading at random. After reading, at first from boredom of the daily routine, he became really interested. Suddenly he began to realize that the message was speaking directly to him. As time went by he came under the conviction of the Holy Spirit, and there in the armory, he surrendered his life to Christ. Later, back in port at Little Creek, Virginia, he followed Christ in obedience, was baptised, and united with a local Baptist church.

But exactly at that hour the morning silence was broken by a voice on the ship's public address system: "Protestant church service is now being held in the mess deck. The smoking lamp is out. Keep silence about the deck."

Down in the mess deck, a group of men had gathered around the tables with song book in hand, led by a young man with a pleasant smile and close-cropped hair. After hymn singing, responsive reading, and prayer he opened a well-worn Bible. His ready smile and slow southern drawl radiated friendliness, and now he read the scripture with conviction. His message was adapted from material provided by the squadron chaplain, before deployment.

The man was Gunnery Mate First Class R. V. Smith, USN, Protestant lay leader aboard the Donner.

The Donner, named after George Donner, hero of the ill fated Donner party of 1846, is a landing ship dock, or LSD for short. Because the crew is small, the ship does not have a chaplain assigned, so layleaders conduct services at sea, as Smith had done.

Smith does not hold a theological degree nor has he read the latest theological or philosophical treatises, but he does know the Lord. He and other Christians aboard the Donner are sharing this experience.

OUT AT SEA, Gunnery Mate First Class R. V. Smith conducts a church service in the mess deck of the USS Donner.

June, 1963

## From Service To Service

Pioneer missions offered a new beginning at the end

BY J. TERRY YOUNG  
SAN LORENZO, CALIFORNIA

Some men retire from service. Others graduate to larger horizons.

William H. (Bill) Andrew had retired from the military chaplaincy with the rank of colonel. Then for 28 years he had served effectively as the pastor of the First Baptist Church of Bryan, Texas. There he ministered to thousands and led his church to reach a helping hand to mission fields in the Western states.

But it was in September, 1960, that his personal dream became reality, and he became the pastor of the East Clairemont Southern Baptist Chapel of San Diego, California. He went there to spend his "retirement" years.

This chapel was the mission endeavor of the First Southern Baptist Church of San Diego in a rapidly growing new residential city and had only a handful of members meeting in a home. Eighteen months of happy and fruitful service followed. In his last report before he was suddenly called home to the Heavenly Father, Andrew wrote that this period of service as a mission pastor had been a highpoint in his ministry and a deeply satisfying experience—"the thrill of my life."

Vast areas, sprawling cities—even whole counties—await the pioneering spirit of God-called preachers and dedicated laymen to "come over into Macedonia" to find a similar satisfaction in hard spiritual labor. There are cities of 100,000 people with only one tiny, struggling Baptist church trying desperately to reach such a multitude of sin-sick souls with the Gospel. Some of these areas have no Baptist witness and some have no Christian witness of any kind. Some places have no church of any kind.

There is a deep satisfaction that comes through going into a new area where it seems almost impossible to begin a Baptist witness and, with nothing but faith and a vision to work with, see a new Southern Baptist work take root and grow.

In older areas of our work one may get frustrated with the feeling of "being

(Continued on page 18)

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## Editorials

by Walker L. Knight

*'Tis with our judgments as our watches,  
None go just alike, yet each believes his own.*

Alexander Pope

### Religious or Christian?

Recent news stories report that 85 per cent of the residents of one city are religiously affiliated, or "churched." Another story indicates more than 70 per cent of one of the nation's largest cities have church or synagogue membership.

The National Council of Churches reports the nation is 63.4 per cent Christian.

At the first, quick glance, such news appears to be the best of news, until one begins to analyze the terminology used. The news indicates the residents are "religious" and not Christian. There exists a difference.

Baptists believe a Christian is one who has professed a personal faith in Jesus Christ as the Son of God who has saved him from his sins. The religious classification includes Roman

Catholics, Jews, Mormons, and others who have made no personal decision about their faith but have accepted the label bestowed upon them at birth. It includes those who seek to earn their salvation, making of no account the sacrifice of Christ.

The 15 or 30 per cent of the population of these cities who, by their own admission, are "unchurched" unquestionably need reaching. But our mission is also to the unbelieving, the uninformed, the misinformed no matter who has labeled him religious.

There are five million Jews in the United States, most of whom are religious, but they have not accepted Jesus Christ as their personal saviour. Can we send, pray for, and support missionaries to the Jews in other lands

and be unconcerned for these millions here?

There are 43 million Roman Catholics in the United States, many who never attend any services, who have simply accepted the label of their parents, and who are as void of salvation as those who admit to no religious affiliation. Were we to stop mission work among the nominal Catholic we would withdraw most of our mission force from South America; we would stop our work with the Spanish speaking of the United States, and with others.

The same can be said for other faiths and other religions. Our mission is not to make the world religious but Christian, and Christian only in the definition which we gain from the New Testament.

### A Packet of Pictures

Remember the cover of the small Chinese boy singing as he holds a song book almost as large as he is? Remember the other cover of the stern, old Indian in his colorful shirt standing before a hogan? Remember the Jewish boy about to kiss the drop of honey on his first book, so he will associate learning with sweetness?

Readers of this magazine have responded with warmth and enthusiasm over the pictures which have been used on the covers from month to month.

The best of the full color pictures

of the past three years are being reprinted in a "Home Missions Picture Packet." One of the heavy expenses in color reproduction is separating pictures into the four necessary negatives, one for each color. Since this was already done for the magazine, the pictures could be reproduced inexpensively for the packet.

To these covers are added other full color photographs, making 17 in all, plus 14 black and white pictures. These represent practically every phase of home mission work, including the seven programs, such areas

as Panama, the San Blas, and many of the ministries.

These are ideal teaching aids, and even though you may have saved your magazines you will want these since they are printed on better paper and are not folded or marred with an address label.

Also included in the packet are information about the pictures, a utilization guide, and a display easel. All this amounts to what we consider a bargain—50 cents at your Baptist book store.

HOME MISSIONS



NEW TESTAMENT CLASS at the Panama Baptist Theological Institute, with Dean Hubert O. Hurt teaching.

## Panama Institute Opens Doors to Witnessing

BY HUBERT O. HURT, DEAN  
BAPTIST THEOLOGICAL INSTITUTE, BALBOA, CANAL ZONE

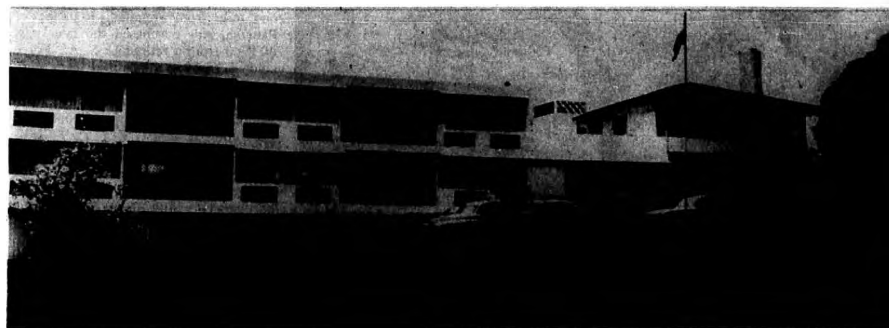
"I now see that what I have been told about Baptists isn't true." The man speaking was Armando Rodriguez, mayor of Arraijan, Panamá, where the Baptist Theological Institute is located. The occasion was the dedication of the

institute's new building on its first permanent site.

Señor Rodriguez did not explain his statement except to imply that his mis-information had not been favorable. Now he and the other Panamanian offi-

cials could not speak glowingly enough of their impression of Baptists as a result of being present at the dedication, service. A door for witnessing had been opened.

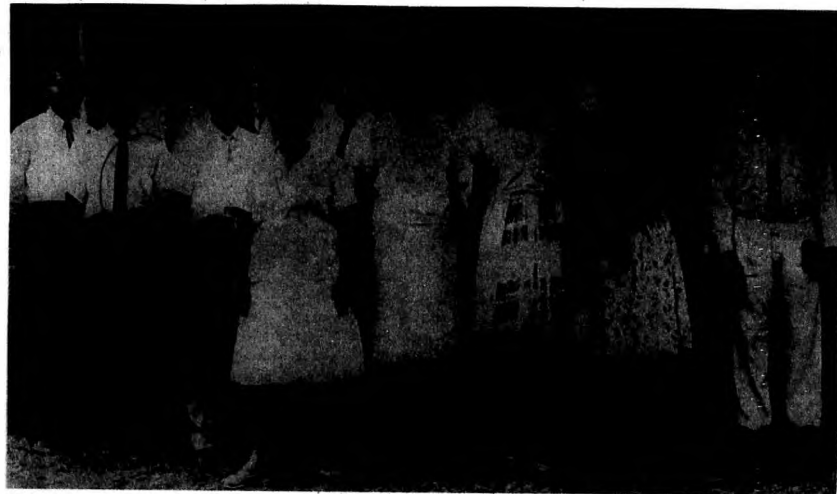
The new building was dedicated to



THE NEWLY DEDICATED BUILDING of the Baptist Institute is as modern inside as out. At the far right end of the build-

ing is the dean's house. Fourteen students are now enrolled in the school, which was begun in 1955.

June, 1963



STUDENTS OF THE INSTITUTE are already making their influence for Christ felt in Panama by their work in churches.



HUBERT AND EVA HURT are home missionaries, the first to be sent to Panama for the theological institute. Mrs. Hurt serves as director of music.

the glory of God with William H. Beeby, pastor of the Balboa Heights Baptist Church in the Canal Zone, bringing the principal message. From its inception Pastor Beeby and his church had backed the institute with moral and financial support. L. D. Wood, superintendent of Baptist work

in Panama and the Canal Zone, spoke briefly before cutting the ribbon, officially opening the new building. The local mayor was in charge of the flag-raising ceremony, and welcomed the school to the community. Most local Panamanian government officials were present. The institute's choir, directed by Mrs.

Hubert Hurt, presented special music, while Hubert O. Hurt, dean of the institute presided. Fourteen students are enrolled at the present time.

The institute was begun in La Chorrera in 1955 in rented quarters. In 1958 the school moved to other rented quarters where it remained until 1962 when the new building was completed. The Hurts are the first missionaries sent to Panama to devote their time especially to the theological institute.

The beautiful five acre estate located one mile from Arraiján, Republic of Panama, was purchased the later part of 1960 from a retired U. S. Air Force colonel. In 1962 a beautiful three story building was completed through funds made available through the Annie Armstrong Offering and the Cooperative Program.

No sooner did Baptists acquire the property than it became an agency of evangelism. In January, 1961, a seminary student, Miss Blanca Romero, living in the house on the property until the Hurts could arrive from Cuba, with the gardener, José Arias, to the Lord and began a mission in his home. José, his wife, and one child have been baptized, plus ten others from that mission, which was continued by the Hurts. Most have been baptized in the river adjoining the institute property.

Once the wife of the former owner returned for a brief visit. "Well, José, I hear you have been converted to the Baptist religion." "No, Señora," he replied, "I've been converted to Christ."

His wife and his friends can bear witness to the change that has come in José's life. Formerly the pay he received on Saturday was wasted on liquor and lottery tickets before the following Monday. His family paid the price. Now he has become an energetic worker for the cause of Christ. Even his humble dirt-floor hut has experienced a "conversion," as lumber walls have replaced bamboo poles and the one room for the family of eight has expanded to three. Christ has indeed given them new goals and something to live for.

Graduates from the institute are also making their influence felt. Last year two students graduated. Alberto Stone-street, one of two students, went to the northern section of Panama to begin the first Baptist work among more than 50,000 Cricamola and Guaymie Indians. He is now working with them in their own dialect. Deusdedit Escobar in May 1962, began the first Baptist work in Darien province in the southern part of Panama. Already he has four mission preaching stations and a work among the least civilized Indians in Panama, the Chocos.

The work of the theological institute in Panama is just beginning but surely its influence for Christ will tell mightily as its Panamanian young people continue presenting Christ to a nation so deeply in need of a spiritual transformation.

## San Blas Revivals

BY W. D. MORGAN, PASTOR  
BETHANY BAPTIST CHURCH, RAINBOW CITY,  
CANAL ZONE

There was no welcome reception, but when my visit was over, the islands of Tigre and Ticantique had become rich experiences.

At the invitation of the HMB Department of Evangelism and at the expense of my own church, I visited San Blas early in February for a week of revival meetings.

Arriving on the island of Tigre on a

## Panamanians Among Their Own



COMMUNITY MISSIONS PROJECTS are often undertaken by Iglesia Bautista Calvaria (Calvary Baptist Church) of Balboa, Panama. Here representatives of the Woman's Missionary Union of the church present a bassinet and supply of baby clothes and equipment to Mrs. Icylin Boyce in the Santa Tomas Hospital in Panama City. Mrs. Rhoda U. Sealey, left, is advisor of the WMU, while Mrs. Gwendolyn Blackburn is president. Nurse, Mrs. Mauricia de Tunon, holds Julio Boyce.



A SPECIAL OFFERING was taken last year by the church to help victims of the earthquake in Chile. Louis A. Sealey, pastor, presents a check to Enrique Carrillo, charge d'affaires of the Chilean Embassy in Panama City.

Saturday afternoon, I found that no arrangements had been made for the meetings. The island had not even been notified of my coming, as Pastor Ubaldino Ortiz had been away in search of gravel and sand for the new church building nearing completion.

When he learned of my arrival, however, he hurried to make arrangements for a place for me to stay and for use of the congress building for the meetings.

The meetings started the next morning, with 150 in Sunday school and the worship service. Word of our meeting spread to the nearby island of Ticantique, and a boatload of men and women came over to join us. That night, attendance mounted to more than 200.

Pastor Ortiz decided to share my services with Ticantique, so I remained in Tigre until Wednesday, then went to the neighboring island of Ticantique.

We had 14 conversions and eight rededications at Tigre. On the last night they sang for me a fearful "God Be With You 'Till We Meet Again" in the Spanish language. The following day, the chief presented me with a large sea shell to show his appreciation of my visit.

At Ticantique, the response was even better. We had some 27 professions of faith and 36 rededications. Among those who came forward for rededication was the island chief. Pastor Isaac Osa is doing a good job there.

Despite the lack of home comforts, I would not have changed this experience for all the gold in the world. Though primitive in many respects, these islands are moving rapidly ahead. Many of their young men are studying in colleges in Colon and Panama City, with some in the University of Panama. Most are fine, young, dedicated Christians.

An unusual degree of honesty is

found in these islands. "There are no thieves here," Ortiz quickly replied when I asked about problems of stealing. The truth of his statement was very evident as I noticed that the islanders did not interfere with each other's things. Many of the shops are owned by shareholders, with no paid clerks, for each shareholder takes turns in serving. There is no inventory when a different clerk takes over, and yet the businesses are not known to fail.

The Indians went to great lengths to make me happy and comfortable at the expense of their own comfort and privacy. I visited in their homes, ate in their kitchens, swam with them in the sea, and went with them to fetch water from the river. Then night after night as I preached to them they made decisions for Christ. It was an experience I shall never forget.

Workers of the Home Mission Board are doing a fine work here. Tigre is a Baptist island with a population of around 800. A new church building, a credit to the island has recently been completed.

Ticantique, on the other hand, is a divided island. There is a great struggle going on between the Roman Catholics and the Baptist witness. My own conviction is that in time to come, more and more of the inhabitants will embrace the Baptist faith. On this island I had a greater response to the preaching of the gospel.

There was an aggregate attendance of 1175 during five days of meetings, 41 conversions, and 44 rededications. I returned home thanking God for this experience on the beautiful islands of Tigre and Ticantique.

*From the Bethany Baptist Church news bulletin, Rainbow City, Canal Zone.*

## Filmstrip Shares Missions

A new color filmstrip, "Sharing Christ In Our Land" shows through church-centered activities how Southern Baptists can share the message of Christianity. The filmstrip explains how programs and ministries of the Home Mission Board help churches carry out the Great Commission as they accept the responsibilities of extending, developing, and ministering.

**Now available at your Baptist Book Store \$3.50**

## Lay Missionaries Drive Home The Message

BY MARY ALLRED  
EDENTON, NORTH CAROLINA

When Lena and Bill Mitchiner waved goodbye to their neighbors in Oxford, North Carolina, this spring, they were off again in their unofficial capacity as "lay missionaries," capturing the story of missions on film and in their hearts, to share with others what they have seen.

After about five weeks of travel throughout the home mission territory in the United States mainland, they flew to Hawaii to take part in a week of missions during May. Following a ten-year pattern, they went to speak in Baptist churches, colleges, associational meetings and conventions, and to show some of the 10,000 color slides they have taken in more than 50 nations, covering well over 100,000 miles. At the same time, they went to take new pictures of these home mission churches to show later to other groups.

Bill Mitchiner, just turned 50, owns an automobile supply store in Oxford. He has been in business there for 25 years. Although his gray hair speaks of maturity, his steps still spring with youth and his gray eyes light up with excitement when he talks about "mis-



BILL AND LENA MITCHINER, left, at the Temple area in Jerusalem. The Mount of Olives is behind them.

sions." He is a man who must do something for the cause of Christ.

The average Baptist would think this enthusiastic photographer was already doing plenty! He is a member of the Home Mission Board, has served on the General Board of the Baptist State Convention of North Carolina and at present is on the executive board of the same; was former moderator of the Flat River Association; is vice-president of the North Carolina Baptist Brotherhood, and is an energetic hacker of the Layman's Witnessing Movement.

Lena Mitchiner met Bill while studying at Meredith College and married him two years later. Almost everyone she meets is amazed at her ability to remember first names of their young people.

She serves as a Sunbeam leader and teaches a Sunday school class of nine-year-old Juniors in First Baptist church. She has been past president of the WMU in her own church and served for a time as state stewardship chairman. She is a member of the Foreign Mission Board and is much in demand as a speaker throughout North Caro-



A FAIRBANKS, ALASKA, Eskimo family, the Tom Willocks, pose with the Mitchiners on one of the couple's picture-making trips to mission areas.

lina. Because she and Bill speak to some church group almost every Sunday night and average three nights weekly showing their slides and bringing their message, they have had to curtail their many varied interests.

These two world travelers make their trips at their own expense, and refuse remuneration from their engagements at home, which are booked months in advance.

"Since the Lord has blessed our lives

in such a great way, we feel these efforts are a small contribution to make in his name," Bill explains.

Following a revival in their church in Oxford some years ago, they both rededicated their lives and all they possess to the Lord.

"Perhaps we had not used the ninth-tenths as wisely as we could have," Lena says, "and so we decided to follow God's leadership thereafter. The trips to the mission fields just seemed to be the answer to our prayers for guidance." At least a month each year is spent in this way.

Bill says, "Since we have dedicated our total lives and we are too old to go as missionaries, we feel that he can use us in this way. Our appeal to people around the country is to pray for the missionaries, to support the Cooperative Program and special offerings, and to encourage the young people to heed the call of God to their lives. Our hearts



BOTH HOME AND FOREIGN missions are studied by the Mitchiners in efforts to make the ministries alive to people back home in the United States.



COSTUMES AND CURIOS from each mission point help tell the stories. Here, Mr. and Mrs. Mitchiner show some they brought back from the Orient.

are filled with peace and joy because we feel that we are in his will!"

Back in 1952, following the first trip to the West Coast, the Mitchiners decided to make a second trip to record their impressions on film. Then they could share their findings with those at home who could not go.

"Once we got started there was no stopping place," Bill laughs. From this small beginning, they spread out to

world tours. Lena buys costumes and curios in each country to show the children back home. To do this, they are careful to stay within 60 pounds of luggage, instead of the 88 pounds they are allowed when flying. This presents a problem when they prepare for sub-freezing climates and temperatures exceeding 100 degrees on the same trip!

"Having the privilege of meeting about 800 of our own missionaries and

being guests in some 125 homes on the field has been a wonderful experience," Lena declares. "Since we do not have children of our own, we feel that the missionaries and their children are all ours!"

When the couple begins making plans to go to the fields, they always contact the Home or Foreign Mission Boards so the missionary personnel will know in advance when to expect them in their area. Both the Mitchiners have expressed their satisfaction at the close cooperation among the Protestant missionaries of all denominations on the field.

Interesting! . . . exciting! . . . anxious! . . . dangerous! . . . heartbreaking! . . . unforgettable! . . . All these are words the Mitchiners use to describe situations during their travels.

Going swimming in the icy water above the Arctic Circle was not in Lena's planned schedule, but after she slipped off an ice floe while fishing, she had to be fished out! A bit later she welcomed an Eskimo hut refuge where she dried out. During this visit, the Mitchiners showed the Christian Eskimos slides they had taken the year before of South American Baptist work. The next year they were to show the slides of the Eskimo work to people in Central America.

Some of the roads they traveled in the small car in South America were so narrow Bill said he knew they were meant only for the herds of burros, sheep, and goats that forever blocked their path. It was also necessary to blow the horn constantly to advise ap-

proaching motorists of their peril. There were a few sections of good roads, but absolutely no directional signs. Bill traveled one stretch of wide modern road for 50 miles then suddenly reached a dead end at a barricade, with no explanation.

Bill said rocks strewn along the roads gave the muffler such a beating that it finally became impossible to patch. When this happened, he ripped off the "bandages" and just let it roar for the rest of the hot trip . . . a bit hard on the ears he said, but it did warn folks they were coming.

Indians around Quito, Ecuador, made interesting color slides for the Mitchiners. Here they found the women doing all the heavy laboring work while their men took life easy, stretched out in the sun.

"Unforgettable" was the word Bill used to describe the visit with the King of Ede in Nigeria, who is a Christian. The king was educated in Baptist mission schools, and has 150,000 subjects. Lena was intrigued with his colorful costume . . . a long flowing robe, sterling silver crown and a pendant around his neck—a gift from the Queen of England. Servants fanned him with long ostrich feather fans and protected him from the sun by a big yellow umbrella. On their departure, the king gave Bill an African magazine, which had an article written by the king. Bill confessed his embarrassment as he realized he had come empty-handed. Finally he found a few pencils he had used for advertising and presented these to the monarch. "We found better attitudes among the African people in areas where self-rule is the case," he observed.

Perhaps one of the most interesting places the Mitchiners visited was Russia, during their most recent trip around the world. Lena said they could write a book about their impressions of this part of the world, but the most important one seemed to be there were "vacant" faces among the crowds here, as well as in so many countries abroad.

Bill tried taking pictures in Moscow but was stopped almost immediately by a man wearing a white uniform. "He evidently gave me a good tongue lashing," Bill explained, "but, of course, I could not understand a word." Needless to say the camera was put away, and the two made a hasty exit.

Lena commented on the few bicycles in Russia, a mode of transportation very popular in most of Europe. They also found there were no more than 50,000 privately owned automobiles in all the country.

Russians they talked with were very

proud of their University in Moscow. In spite of this accent on learning, the Oxford couple found that most Russians had only knowledge of the rest of the world that the Kremlin permitted.

Bill was stopped by a Russian wanting to see the copy of *Newsweek Magazine* he carried. Bill presented him the copy as a gift and was thanked profusely.

Visiting the only Protestant church in Moscow, the Mitchiners said that even though this church is called "Baptist," its members are from assorted faiths. "It was standing room only," says Bill, "and no children." Russian children are not given instruction in religion, therefore, there are no Sunday schools.

Other anxious travel moments came when they arrived in Indonesia by train two hours behind schedule and with no interpreter. "We had to use a little sign language there but Bill finally got through by phone to the Baptist Mission Hospital, 20 miles away, and they arranged transportation for us to continue," explained Lena.

In nearly every nation of southeast Asia, they have found progress in spite of "some of the poorest people ever

seen!" They have had stamped on their hearts . . . and on film . . . the sight of India's starving . . . Hong Kong's dying . . . Korea's yearning . . . people . . . with faces full of pity, love and penitence, hunger, and pathos. Evident throughout all their travels, was the hunger of people for the word of Christianity.

"Whether in Glasgow or Iran, Budapest or Moscow, New Mexico or Brazil . . . one thing that all the people had in common was their evident yearning for love and understanding," says Lena.

What has it meant to them, personally, as they have gone? Lena says with deep conviction:

"Since visiting the home and foreign mission fields, we feel compelled to share what we have seen. If only our own church and Sunday school people could realize that this Jesus whom we take for granted, is Life for peoples around the world. They are hungry spiritually for the Saviour. . . . If young people, who are needed so badly to carry the message, could be aroused, then all of our trips would be of some use. These mission trips have given us a completely new set of values . . . shown us a new way of life!"



MISSION TRIPS work two ways for the Mitchiners. They try to learn and record enough to take back stories of the work to the people back home. They also try to share the Christian message as they travel. Often they are guests of the missionaries, and sometimes get to know natives of the area. Here, Lena is dressed in the native costume of her Indian friend.

## The Pulp of Cuba's Bibles

Bibles are dispensable. Once this decision was made, Cuban customs officials fed into pulp mills thousands of Bibles, hymnals, and books sent to Cuban Christians from England, Canada, Mexico, and other countries.

But the Book continues to be lived in Cuban people as Baptists there reach through adversities, walking in God's strength.

"My Bible has meant more to me during the past two years than at any previous time," said Herbert Caudill, HMB superintendent of missions in Cuba. "The promises of God to be with his people are found all the way through. I have yet to find one place

where retreat was ordered. We may find ourselves without some material helps. We would like to have many things, but we might ask if they are indispensable."

A brighter report told of numerical and financial growth of Cuban Baptists amid overtones of other difficulties with buildings and food. This report was Caudill's account of the annual meeting of the Cuban Baptist Convention in Colon.

"Only one church failed to have representation at the convention," he wrote. Cuba has around 145 Baptist churches and mission stations. Convention attendance climbed to more than 800 nightly.

A special food quota for 400 people was allotted the group, despite food rationing. Local hotels prepared the meals.

Ten per cent of more than 200,000 portions of the Bible in recent shipments reached the Cuban Bible Society. The 90 per cent confiscated was sent to the Papelera Cubana and ground into pulp, as were shipments of hymnals and books.

Another shipment of Bibles has been held in customs. "There is hope they will be delivered soon," Caudill wrote. Rural work and Sunday schools are other areas of concern, as a new law is being studied which may affect such activities.

Some church buildings have now been returned to Baptists, while others are now being taken over. Others are shared with the government.

The Cuban Baptists, with \$50,000.00 as a cooperative missions goal, gave \$50,811.00 in 1962. A financial report showed the amount given for pastoral support was almost the same as that for missions, with another \$5,600.00 given for special purposes. This year's convention set a new cooperative missions goal of \$53,000.00.

Officers were also elected by the convention, which includes the four western provinces of Cuba. L. M. Gonzalez Pena was named president, with Luciano Marquez as president of the pastors and laymen, Paul Suarez as president of Training Unions, Mrs. R. A. Ocana as president of the Woman's Missionary Union, and Fausto Morales as president of Sunday schools.



THESE FIVE are among eight young Cubans to graduate from the Baptist seminary in Havana this past February. Uramis Martinez, left, has studied in the La Vibora Institute in addition to the seminary. She has been serving as a missionary in Punta Brava. Alberto Fernandez, right, studied at the Marianao Institute, then later pedagogy in the University of Havana. He served as pastor of the church in Los Palacios, Pinar del Rio Province, prior to graduation from the seminary, and is now continuing there.



RUBEN CASANOVA, left, came to Havana for theological studies from the church at Esperanza, Las Villas Province. He has also studied in the La Vibora Institute and has worked for some time with the church at Guira de Melena. CENTER: Maria Herminia Merlo studied at La Vibora Institute before the seminary, and also served as a missionary in Bethel Church, Playa de Miramar. Nilo Dominguez, right, came to

the seminary after studying at Guines Institute. He is now a student of political science at the University of Havana. Before graduation, he had worked at a church in San Cristobal Province, and continues as pastor now. Others in the graduating class included Celso J. Mendoza, Herminio Nunez, and Carlos Ramero. These three have also been serving as pastors in Madruga, Guaymas, and Union de Reyes.



### From the House of HMB

Several of the young people who are pictured here are graduates of the HMB House of Missions in Havana. They are: Ruben Casanova, Nilo Dominguez, Maria Herminia Merlo, and Uramis Martinez. They are all serving as pastors in various churches in Cuba.

Others in the graduating class included Celso J. Mendoza, Herminio Nunez, and Carlos Ramero. These three have also been serving as pastors in Madruga, Guaymas, and Union de Reyes.

They are all graduates of the HMB House of Missions in Havana. They are: Ruben Casanova, Nilo Dominguez, Maria Herminia Merlo, and Uramis Martinez. They are all serving as pastors in various churches in Cuba.

and to support workers who promote mission and evangelistic plans.

The story of home mission needs, accomplishments, and plans is sent out from this office, through speakers, pictures, and literature.

The building is in your trust as a Southern Baptist. Your prayers, your cooperation, and your offerings help make it useful in spreading the gospel.

J. B. Lawrence, executive secretary from 1929 to 1953, envisioned a home for the Board, and in 1945, a building at 494 Spring Street, N.W., Atlanta was bought. After one year of occupancy, G. Frank Garrison, then president of the Board, located a more desirable one

at the present location of 161 Spring Street. He arranged for sale of the older building at a profit.

In June, 1946, the Board moved in the three-floor structure. Three years later, five stories were added, bringing the building's value to \$1,000,000.00.

In recognition of the contribution the lives of Lawrence and Garrison have made to missions and in appreciation for their efforts to secure the building, it was named the Lawrence-Garrison Building in 1962.

Visitors are always welcome, and are encouraged to call or write in advance so proper recognition and tours can be arranged to meet their interests.

## Courts Redford

**A brief account of the life of the executive secretary-treasurer of the Home Mission Board**

"I might not be a Christian today, had not some Oklahoma Baptists loved lost people enough to start a mission near where I lived as a boy."

Thus does Courts Redford, executive secretary-treasurer of the Home Mission Board of the Southern Baptist Convention, acknowledge his indebtedness to the Baptist passion for church-centered missions.

Today, as executive secretary, he directs the total activities of the Home Mission Board with a major emphasis on establishing missions and churches. Through the years this emphasis has been dominant in the Board's mission strategy. More than 14,500 churches have been started by home missionaries since the Board was established in 1845.

The Redford's moved from Missouri to Oklahoma when Redford was five. He was reared on a farm at Lone Wolf, received his college education at Oklahoma Baptist University, and secured a master's degree from Missouri University at Columbia.

Then followed years as an assistant pastor at First Baptist Church, Shawnee, and as a professor of Bible and religious education at OBU.

A leave of absence from the college allowed Redford to complete his master's degree at Southwestern Baptist Theological Seminary at Fort Worth where he served as a student teacher.

After seminary, he became steward-

ship and Brotherhood secretary for Missouri Baptists and served an interim as executive secretary.

In 1930, he began 13 years as president of Southwest Baptist College in Bolivar, Mo. "Those years at the college were hard years . . . in many ways, they were the happiest years of my ministry," says Redford.

Redford, his wife and nine children were settled, happy and secure. The college was on the brink of a period of growth and prosperity, when a packet of home mission materials came from J. B. Lawrence, executive secretary of the Home Mission Board.

Redford assumed they had been sent for placement in the library; but shortly, Lawrence visited him at the campus to ask him to become his assistant with special responsibilities for the student mission program and mission program and mission work in the outposts—Alaska, Cuba, Panama, and the Canal Zone, and to launch a rural mission program.

It was not an easy decision—but the Redfords moved to Atlanta. When Lawrence retired ten years later, Redford was chosen to succeed him.

Lawrence had directed the mission work through an almost impossible situation—eliminating a mammoth debt, restoring Southern Baptists' confidence in the agency, and somehow managing to expand the mission work.

When Lawrence retired at the end of 1953, Courts Redford was picked as his successor to direct the work of 1,074 missionaries, and supervise the expenditure of a \$1,970,000 budget. Only a few years previous the work of the Board had suddenly expanded to include all of the northern portion of the United States.

With the debt paid and offices located in an adequate eight-story building, Redford began to expand the personnel and services of the Board to meet the challenge of mission needs.

A re-organization grouped related functions into five divisions, headed by directors. These divisions include those of missions, evangelism, chaplaincy, church loans, education and promotion. A personnel department was created, for enlistment and screening; and stronger requirements were set by the Board for missionary status.

Following Convention direction, Redford led in expanding cooperative work and setting up agreements with state conventions. Most mission work was given to the states for direction, with the Board assisting in financing, securing of personnel, and the creating of mission strategy.

Many new services were started—survey and special studies, church development, literacy, hospital chaplaincy, institutional, and industrial chaplaincy, and all others were strengthened and expanded.

Today there are more than 2,100 missionaries and the budget exceeds \$5,000,000, exclusive of funds for mission buildings.

Porter Routh of Nashville, executive secretary-treasurer for the executive committee of the Convention, told the Home Mission Board in annual session, "Without any reflection on those who led in the past, I must say that home mission personnel today enjoy a status in the denomination greater than at any time I have known."

Despite the demands on him as executive secretary-treasurer, Redford also finds time to contribute regularly to Southern Baptist publications and has written three books. In 1955 OBU presented him with the doctor of divinity degree.

Courts Redford has said, "We cannot give to the world that which we do not possess." He firmly believes that America must be genuinely Christian if she is to succeed in missions abroad.

He also said, "We need Southern Baptists studying and giving to home missions, but we must have the prayers of Southern Baptists for home missions if we win our land for Christ."



**SPIRITUAL CONQUEST...  
NOW!**

## ADVANCE PLANNING for REVIVAL IN '64

The first steps toward spiritual conquest in 1964 must be taken in 1963, and these initial plans are presented in this booklet. Other steps will be released by Southern Baptist evangelism leadership in the fall.

*We are laborers together with Christ.*  
*our work is common*  
*outside the Church*

and to support workers who promote mission and evangelistic plans.

The story of home mission needs, accomplishments, and plans is sent out from this office, through speakers, pictures, and literature.

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### Plan Your Baptist Jubilee Revival Now

Church \_\_\_\_\_

Pastor \_\_\_\_\_

Association \_\_\_\_\_

Chairman of Evangelism \_\_\_\_\_

#### Check List

☐ March 8-22, 1964  
or

☐ March 24-April 8, 1964

☐ Evangelist Secured

Name \_\_\_\_\_

Address \_\_\_\_\_

☐ Singer Secured

Name \_\_\_\_\_

Address \_\_\_\_\_

☐ Pianist Secured

Name \_\_\_\_\_

Address \_\_\_\_\_

☐ Nursery Provided

Name \_\_\_\_\_

Address \_\_\_\_\_

16-B

### CONVENTION-WIDE EVANGELISTIC CONFERENCE, DALLAS, JULY 2-4

Conference Theme—"SPIRITUAL CONQUEST . . . NOW!"

Tuesday, July 2

PLACE—Memorial Auditorium, Dallas, Texas  
C. Y. Dassey, Presiding  
W. Hines Sims, Music Director

P.M.  
7:00 Song Service—W. Hines Sims  
7:25 Scripture, Supplication—John Havlik  
7:30 Introduction  
7:45 Message—"Spiritual Conquest . . . the Challenge"—Warren Hultgren  
8:20 Song and special music—W. Hines Sims  
8:30 Message—"Spiritual Conquest . . . Now!"—W. A. Criswell

WEDNESDAY MORNING AND WEDNESDAY AFTERNOON OF JULY 3 will be devoted to sectional meetings for pastors and church staffs, church councils and church members, associational officers and denominational leaders. For program of meetings see—PROGRAM FOR SECTIONAL MEETINGS.

WEDNESDAY AFTERNOON, JULY 3, from 4:15 P.M. to 6:00 P.M. WILL BE GIVEN TO DIRECTED WITNESSING. The Dallas churches will provide the cars and drivers to take each person attending the conference to make personal soul-winning visits.

Wednesday, July 3

PLACE—Memorial Auditorium  
Eual Lawson, Presiding  
W. Hines Sims, Music Director

P.M.  
7:00 Song service—W. Hines Sims  
7:25 Scripture, Supplication—F. M. Dowell, Jr.  
7:30 "Spiritual Conquest . . . My Personal Testimony"—Jimmy Karam  
8:00 Message—"Spiritual Conquest . . . Our Churches"—H. Leo Eddleman  
8:35 Song and special music—W. Hines Sims  
8:45 Message—"Spiritual Conquest . . . Into All the World"—Baker James Cauthen

Thursday, July 4

PLACE—Memorial Auditorium  
Jack Stanton, Presiding  
Dick Baker, Music Director

A.M.  
9:15 Song service—Dick Baker  
9:30 Scripture, Supplication—Ralph Longshore  
9:35 Message—"This Is the Way We Do It"—Joe Blinco  
10:05 "Spiritual Conquest . . . Planned Action"—Panel discussion  
1. Prudent preparation—J. A. Pennington  
2. Satisfactory survey—C. Wade Freeman  
3. Associational evangelism clinic—Eugene Pratt  
4. Evangelism Plan Book—Ralph Longshore  
5. Two weeks' revival—John Havlik

11:05 Song and special music—Dick Baker  
11:20 Message—"Spiritual Conquest . . . Preaching"—Robert G. Lee

ALL THURSDAY AFTERNOON, JULY 4, WILL BE GIVEN TO DIRECTED WITNESSING. The Dallas churches will provide the cars and drivers to take each person attending the conference to make a personal soul-winning visit.

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Thursday, July 4

PLACE—Memorial Auditorium  
Vernon Yearby, Presiding  
Dick Baker, Music Director

P.M.  
7:00 Song Service—Dick Baker  
7:25 Scripture, Supplication—Harold E. Lindsey  
7:30 Message—"Spiritual Conquest . . . Power"—Ramsey Pollard  
8:05 Song and special music—Dick Baker  
8:15 Message—C. E. Autrey

PROGRAM FOR SECTIONAL MEETINGS:

Wednesday, July 3

"SPIRITUAL CONQUEST IN THE JUBILEE YEAR"

CONFERENCE ON PERSONAL SOUL-WINNING—For all who are not members of an associational Baptist Jubilee Revival Committee.

PLACE—Memorial Auditorium  
Jack Stanton, Presiding  
Bill Pearson, Music Director

A.M.  
9:15 Song service—Bill Pearson  
9:30 Inspirational message—"The Priority of Personal Soul-Winning"—Kenneth Chafin  
10:00 "Making Soul-Winners Out of Our Sunday School Teachers"—Ralph Longshore  
10:30 "Demonstration in Personal Soul-Winning"—John Havlik  
10:45 "Cultivative Commitment Witnessing"—W. D. Lawes  
11:05 Special music—Bill Pearson  
11:15 Message—"Every Pastor and Sunday School Teacher a Personal Soul-Winner"—W. A. Criswell

P.M.  
2:00 Song service—Bill Pearson  
2:15 Message—"All at It, Always at It"—Leonard Sanderson  
2:45 "Using the Church Council in Soul-Winning"—Alton Green  
3:15 "The Churches' Obligation to Those Won"—Julian Hopkins  
3:45 Message—"The Joys of Soul-Winning"—Ramsey Pollard  
4:15-6:00 Given to personal soul-winning.

Wednesday, July 3

"SPIRITUAL CONQUEST IN THE ASSOCIATION"

For all Associational Chairmen of Evangelism

PLACE—First Baptist Church Auditorium  
Eval Lawson, Presiding  
Lee Roy Till, Music Director

A.M.  
9:15 Song service—Lee Roy Till  
9:30 Message—"The Elements of Dynamic Leadership"—J. T. Ford  
10:00 "The Chairman of Evangelism and the Baptist Jubilee Revival Committee"—Paul Meigs  
10:30 "The Associational Clinic and Its Value"—Eugene Pratt  
11:00 Special music—Lee Roy Till  
11:15 Message—"I Magnify My Office"—Leonard Sanderson

16-D

Zone, and to launch a rural mission

2:00 Song service—Lee Roy Till  
2:15 "The Associational Standard of Excellence and How to Attain It"—J. A. Pennington  
2:45 "The Value of the Associational Work Book"—Jesse Reed  
3:15 Televangelism—Paul Stevens  
4:15-6:00 Given to personal soul-winning.

Wednesday, July 3

"SPIRITUAL CONQUEST IN THE ASSOCIATION"

For all Moderators, Vice Moderators, Clerks and Missionaries

PLACE—First Methodist Church  
Vernon Yearby, Presiding  
Jay Farrar, Music Director

A.M.  
9:15 Song service—Jay Farrar  
9:30 Message—"All at It, Always at It"—W. D. Wyatt  
10:00 "How to Enlist Churches to Participate in a Baptist Jubilee Revival"—Gordon Sansing  
10:30 "The Value of Soul-Winning Commitment Day and How to Promote It"—Bob Randall  
11:00 Special music—Jay Farrar  
11:15 Message—"Taking Christ to Your Association"—Courts Redford  
P.M.  
2:00 Song service—Jay Farrar  
2:15 Message—"Sowing the Seed for Soul-Winning"—H. H. Hobbs  
2:45 "The Deacons' Pre-Revival Visitation"—Lee Swope  
3:15 "The Place of Good Records in Evangelism"—Ray Gresham  
3:45 Message—"Reaping in Joy"—Kenneth Chafin  
4:15-6:00 Given to personal soul-winning.

Wednesday, July 3

"SPIRITUAL CONQUEST IN THE ASSOCIATION"

For all Associational Sunday School Superintendents, Sunday School Officers, Teachers and Educational Directors

PLACE—First Presbyterian Church  
J. Frank Davis, Presiding  
Dan Pratt, Music Director

A.M.  
9:15 Song service—Dan Pratt  
9:30 Message—"Getting Others to Work in an Associational Program of Evangelism"—Harold Benhet  
10:00 "How to Take and Use a Religious Survey"—J. A. Pennington  
10:30 "The Revival Attendance Plan"—Leonard Stigler  
11:00 Special music—Dan Pratt  
11:15 Message—"All at It, Always at It"—James L. Sullivan

James W. Hackney, Presiding

P.M.  
2:00 Song service—Dan Pratt  
2:15 Message—"Outreach for the Unreached"—A. V. Washburn  
2:45 "High Attendance and the Unified Service"—J. Frank Davis

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3:00 "The Sunday School Enrollment Program"—Fred Hubbs  
3:15 "Planned Revival Visitation"—F. M. Dowell, Jr.  
3:45 Message—"To the Work"—Keener Pharr  
4:15-6:00 Given to personal soul-winning.

### Wednesday, July 3

#### "SPIRITUAL CONQUEST THROUGH THE ASSOCIATION"

For all Associational Training Union Directors and all  
Training Union Workers

PLACE—Embree Hall, First Baptist Church  
Lee Swope, Presiding  
Bob Allford, Music Director

A.M.

9:15 Song service—Bob Allford  
9:30 Message—"Getting Others to Work in an Associational Program of Evangelism"—R. Maines Rawls  
10:00 "A Soul-Winning Training School in Each Church"—W. B. Denson  
10:30 "The Training Union Visiting and Enlisting the Non-Resident Members"—A. B. Calvin  
11:00 Special music—Bob Allford  
11:15 Message—"The Training Union in Evangelism"—Phil Harris

W. Leonard Stigler, Presiding

P.M.

2:00 Song service—Bob Allford  
2:15 Message—"Taking Christ to Your Association"—Courts Redford  
2:45 "The Deacon-Led Spiritual Growth Program"—W. J. Crowder  
3:15 "The Program of Orientation for New Members"—O. L. Bayless  
3:45 Message—"All at It, Always at It"—James L. Sullivan  
4:15-6:00 Given to personal soul-winning.

### Wednesday, July 3

#### "SPIRITUAL CONQUEST THROUGH THE ASSOCIATION"

For Associational Brotherhood Presidents and all  
Brotherhood Presidents

PLACE—Ball Room Assembly, Statler-Hilton Hotel  
W. J. Crowder, Presiding  
Jesse Morales, Music Director

A.M.

9:15 Song service—Winstead Laymance  
9:30 Message—"The Place of Prayer in a Revival"—George Schroeder  
10:00 "The Brotherhood and the Non-Resident Baptists"—E. H. Moore  
10:30 "The Neighborhood Prayer Meeting"—Harold E. Lindsey  
11:00 Special music—Winstead Laymance  
11:15 Message—"The Brotherhood in Evangelism"—Lewis Steed

A. B. Calvin, Presiding

P.M.

2:00 Song Service—Jesse Morales  
2:15 Message—"Prayer—An Instrument in Evangelism"—James Sapp  
2:45 "The Brotherhood in Soul-Winning"—Eugene Pratt  
3:15 "The Brotherhood and Soul-Winning Commitment Day"—Lewis Steed  
3:45 Message—"All at It, Always at It"—W. D. Wyatt  
4:15-6:00 Given to personal soul-winning.

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### Wednesday, July 3

#### "SPIRITUAL CONQUEST THROUGH THE ASSOCIATION"

For Associational WMU Presidents and all WMU Members

PLACE—Junior Ball Room, Statler-Hilton Hotel  
Ray Gresham, Presiding  
Horace Comstock, Music Director

A.M.

9:15 Song service—Horace Comstock  
9:30 Message—"The Place of Prayer in a Revival"—Paul Stevens  
10:00 "The WMU and the Non-Resident Member"—Cecil Sherman  
10:30 "The Neighborhood Prayer Meeting"—Byron Richardson  
11:00 Special music—Horace Comstock  
11:15 Message—"The WMU in Evangelism"—Alma Hunt

Newman McLarry, Presiding

P.M.

2:00 Song service—Horace Comstock  
2:15 Message—"Prayer—An Instrument in Evangelism"—Bob Randall  
2:45 "The WMU in Soul-Winning"—Paul Meigs  
3:15 "The WMU and Soul-Winning Commitment Day"—Cecil Sherman  
3:45 Message—"All at It, Always at It"—J. T. Ford  
4:15-6:00 Given to personal soul-winning.

### Wednesday, July 3

#### "SPIRITUAL CONQUEST THROUGH THE ASSOCIATION"

For Associational Music Chairmen and all  
Ministers of Music

PLACE—Embassy West Room, Statler-Hilton Hotel  
O. L. Bayless, Presiding  
Truett Huffstutler, Music Director

A.M.

9:15 Song service—Truett Huffstutler  
9:30 Message—"The Place of Music in Worship and Evangelism"—Morris Ford  
10:00 "The Revival Choir"—James W. Hackney  
10:30 "Helping the Churches to Secure Song Leaders for the Baptist Jubilee Revival"—F. M. Dowell, Jr.  
11:00 Special Music—Truett Huffstutler  
11:15 Message—"Music in Evangelism"—Hines Sims

D. Wade Armstrong, Presiding

P.M.

2:00 Song service—Truett Huffstutler  
2:15 Message—"Getting Others to Work in an Associational Program of Evangelism"—S. W. Prestidge, Jr.  
2:45 "The Visiting Song Leader and Personal Soul-Winning"—John Havlik  
3:15 "The Choir in Revival"—Lee Roy Till  
3:45 Message—"The Song Leader Working with the Pastor and Evangelist"—Truett Huffstutler  
4:15-6:00 Given to personal soul-winning.

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Wednesday, July 3

"SPIRITUAL CONQUEST THROUGH THE ASSOCIATION"  
For Public Relation Directors, Publicity Chairmen,  
and Associational Treasurers

PLACE—Embassy East Room, Statler-Hilton Hotel  
Jesse Reed, Presiding

Royce Dowell, Music Director

A.M.

- 9:15 Song service—Royce Dowell  
9:30 Message—"How to Get Your Message in the Daily Paper"—Robert T. McCartney  
10:00 "How to Get the Initial State of Publicity to the Church Leadership"—D. Wade Armstrong  
10:30 "Publicizing the Baptist Jubilee Revival"—Julian Hopkins  
11:00 Special music—Royce Dowell  
11:15 Message—"Reaching the Public Through Public Relations"—Leonard Holloway

John Havlik, Presiding

P.M.

- 2:00 Song service—Royce Dowell  
2:15 Message—"The Importance of Teaching Public Relations to the Church Leaders"—Richard T. McCartney  
2:45 "The Baptist Jubilee Revival Budget and How to Raise It"—Byron Richardson  
3:15 "The Baptist Book Store and Baptist Jubilee Publicity"—Odell Crowe  
3:45 Message—"Spiritual Conquest through the Printed Page"—E. S. James  
4:15-6:00 Given to personal soul-winning.

Wednesday, July 3

"SPIRITUAL CONQUEST THROUGH THE ASSOCIATION"

For all who plan to serve as Directors of Baptist Jubilee Revivals

PLACE—Embassy Ball Room, Statler-Hilton Hotel  
Newman McLarry, Presiding  
Billy Hilbun, Music Director

A.M.

- 9:15 Song service—Billy Hilbun  
9:30 Message—"The Elements of Dynamic Leadership"—Ramsey Pollard  
10:00 "Duties of a Baptist Jubilee Revival Director"—Alton Green  
10:30 "The Value of the Fellowship Clinic"—Earl F. Stirwalt  
11:00 Special music—Billy Hilbun  
11:15 Message—"All at it, Always at it"—H. H. Hobbs

C. Y. Dossey, Presiding

P.M.

- 2:00 Song service—Billy Hilbun  
2:15 Message—"The Director, the Key to the Baptist Jubilee Revival"—Ralph Longshore  
2:45 "How to Conduct a Fellowship Clinic"—W. D. Lawes  
3:30 Message—"To the Work"—John Bob Riddle  
4:15-6:00 Given to personal soul-winning.

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2

SIMULTANEOUS RELIGIOUS CENSUS

OR SURVEY, SEPTEMBER 15, 1963.

SPIRITUAL CONQUEST...  
NOW!

Simultaneous religious census or survey should be planned for every community. Sunday schools should lead with all church organizations cooperating.

Try a telephone survey. A telephone survey has been developed by the Department of Survey and Special Studies of the Home Mission Board as an alternative to the proved religious census and survey methods used by Southern Baptists.

The need for a new and larger prospect file is absolutely necessary for winning people to Christ.

There are good prospects in every area. They must be located before they can be enlisted and won to Christ.



A SOLUTION

- A. Use the telephone to canvass the area searching for prospects.  
B. Enlist other churches—regardless of denomination—to help you in the project.  
C. It has proven to be simple and very effective. It brings the task of locating prospects in the metropolitan area from the realm of the seemingly impossible down to the realm of the practical.  
D. Your first reaction to this method may be one of the following:  
1. Will it work in our area?—Yes  
2. Is it practical?—Yes  
3. Can we enlist other churches to help us?—Yes  
4. Should we enlist other churches to help us?—Yes  
5. Why didn't we think of this before?

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## THE PROCEDURE

A. Decide to try it.

B. Choose the area you want to canvass for prospects. Be specific in determining the exact area. By using proper planning and procedures, you should be able to enlist enough workers to canvass any population you desire.

C. Enlist other churches to help you. As a rule, there are other churches in any area that you can enlist to work with you in such a project. Explain that every participating church has access to identical information; they share in the results, in the cost, and in the work. But they, like you, want to locate prospects for their own church. It will take a little time to explain the procedure and sell them on the advantages of it. But it can and is being done across the nation, including the pioneer areas.

The fact that other churches work with you in the telephone survey does not mean there will be a problem of competition for the results of the survey. Southern Baptists go after their best prospects, and the other churches go after their best prospects. Methodists, Jews, Pentecostals, Catholics, Lutherans, etc., will go after the prospects who state those preferences.

Set a date for the survey. Let the survey begin three or four weeks immediately after a new telephone directory is published. In preparation for this, you will want at least six months for an area of 100,000; nine months for 500,000; 12 months for 1,000,000. etc.

Call a meeting of ministers, priests, rabbis, religious leaders, etc., in the area you want to survey.

Explain, sell, and enlist those who are interested.

*But why should other churches be willing to join in with SBC churches in making a survey of the area?*

Many of them would like very much to have the names, addresses, ages, preferences, etc., of the unchurched in their area.

Someone must take the initiative to get a project started.

SBC has the experience and the know-how to give successful guidance to such an undertaking.

Every participating church will have access to the same information when the survey is over.

Only those congregations that choose to participate can obtain the listings on the unchurched prospects.

## ADVANTAGES OF THE TELEPHONE SURVEY

A. You can enlist more churches to help you in a survey.

B. Each church can enlist twice as many members to volunteer their assistance in a telephone survey because of the following:

1. Many people would prefer talking on their telephone to walking through a strange neighborhood.
2. Many people do not feel like dressing and going out canvassing on Saturday and Sunday.
3. The volunteer can work in the comforts of his own home.

He does not have to arrange for a baby sitter.

He does not have to arrange for transportation.

He works at his own convenient time.

He does not have to spend time dressing and riding to the church

to meet someone, or driving to the area of work.

4. Elderly people and handicapped people are very useful in this type of church work.

C. Each telephone can survey three times as many people as the canvasser walking from door to door.

D. The telephone will command more attention than the doorbell. Ladies and/or businessmen will answer the telephone when they will not answer the doorbell.

E. You can get into apartment buildings, trailer parks and other restricted areas that are not otherwise accessible.

F. Bad weather cannot ruin the survey—weather can help you—the worse the weather, the more people will be home to answer the telephone.

G. It is a new method and it will appeal to more people.

H. Many residents would rather be interviewed over the telephone than at their door.

I. Some people will be more honest and give more information over the telephone than they will at their door.

J. The impossible task of surveying a metropolitan area is made practical by using the telephone.

K. You do not run the risk of embarrassing the residents when they come to the door improperly dressed.

L. You do not have a big problem of mapping.

M. High school students can help by addressing the survey cards before the survey begins.

## SOME PROBLEMS THAT MAY ARISE AS TO THE USE OF THE TELEPHONE

A. You cannot get as much information over the telephone as you can at the door. This is not correct. Experience has proved that you can get more information over the phone.

B. Everyone does not have a telephone. You can easily determine which homes do not have a telephone and go to their door. There is no such thing as a 100 per cent complete survey. But you can get a lot of prospects by canvassing those who do have a telephone.

C. Some people have unlisted telephone numbers. But the percentage with unlisted numbers is very small. The telephone companies are discouraging the practice of having unlisted telephone numbers. You can determine the homes that do not have telephone numbers listed.

D. Sales people are using the telephone. If it will work for the business world, then it will work for the churches. The residents will be more cooperative when they learn that:

1. You are calling on behalf of the church.
2. You are not selling anything.
3. You are not asking for money.
4. Various churches are participating in the survey.
5. You will take less than a minute of their time in the interview.

E. The telephone does away with the personal contact. That is true. But keep in mind that the survey is not a visitation program. It is seeking information and hunting

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FORM FOR TELEPHONE SURVEY  
(To be duplicated)

NAME .....  
ADDRESS ..... PHONE .....  
1. What is your church or denominational preference? .....  
2. Is this the preference of all members of your household?  
Yes ..... No .....  
3. If no then list the preference of the other members of the family:  
H....., W....., S....., S....., S....., D....., D....., D.....,  
OTHER.....  
4. How often does your family attend church?  
Weekly *H W S D* Monthly *H W S D* Yearly *H W S D*  
Very Seldom *H W S D*.  
5. Does any member of your family belong to any church in this area?  
Yes ..... No .....  
All ..... Husband ..... Wife ..... Son ..... Daughter.....  
6. What church? .....  
.....  
.....  
7. How many people live in your home? .....  
8. What are the ages of your children? .....  
(Circle the boys)  
9. How long have you lived at this address? .....  
Thank you — Good-bye"  
.....  
10. Who answered the questions? Husband ..... Wife .....  
Child ..... Other .....  
11. How do you rate these people as prospects for your church?  
Good ..... Fair ..... Possible ..... No .....  
Comments .....  
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prospects. You can go and visit the prospects when you learn where they are. But you must locate the prospects first. A survey is a program of finding prospects, and is not intended to be the same as a visitation program. Use the telephone to locate the prospects, then go visit them in person.

F. This is a new method and some people just do not like to change ruts.

How can you choose a specific area to canvass when using the telephone?

Use a street address directory such as Criss Cross, or City Directory.

It requires three telephones to canvass 1,000 people. This means 75 telephones for 25,000 population; 150 telephones for 50,000 population.

Before the actual survey begins, you enlist addressers to copy the name, address and the telephone number out of the directory onto the survey card. High school stu-

dents make excellent addressers—their handwriting is good. Then these addressed cards are gathered in packets of 100. Each telephoner takes a packet and makes 100 calls.

THE SURVEY IS DONE  
IN JUST ONE WEEK

The telephoners are trained on Friday. Identical training sessions are held morning, afternoon and night, to make it convenient for more people.

The telephoner does his calling then on Saturday and Sunday, then finishing up the ones not home, on Monday.

The survey cards are processed in a central church beginning on Monday. The unchurched, or prospects, are typed on stencils and mimeographed.

The mimeographed listings of the prospects are then distributed to the participating churches on Friday.

Then each church goes after those it feels are its best prospects.

3

SUNDAY SCHOOL PREPARATION WEEK,  
SEPTEMBER 22-29, 1963.

SPIRITUAL CONQUEST...  
NOW!

For maximum benefits of this week, follow the detailed suggestions of the Sunday School Depart-

ment of the Sunday School Board. Observe Harvest Day, September 22, 1963.

4

FALL, 1963, SUNDAY SCHOOL  
ENROLLMENT INCREASE.

SPIRITUAL CONQUEST...  
NOW!

Reaching and enlisting new people is a prerequisite to effective

evangelism. All church organizations join the Sunday school in

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a program of visiting unenlisted church members and the unsaved for the specific purpose of enrolling them in Sunday school. Minimum increase for the fall could equal the number of Sunday school officers and teachers as a part of the 10 per cent increase for the year.

**A.** The purpose of this effort is to place new people on the Sunday school rolls of Southern Baptist churches before the 1964 revival. Because most evangelistic opportunities come through the Sunday school, it is imperative that new people be placed on a Sunday school roll and come under the influence of Bible teaching before the revival.

**B.** Set a reachable goal—equal to number of Sunday school

teachers and officers in your church.

Following the religious census or survey, prepare three copies of "Prospect Visitation Assignment and Report" slip (form 120).

Copy No. 3 of form 120, is prepared for visitation assignments.

**C.** Enlist all Sunday school forces in this intensive enrollment effort.

On four consecutive weeks, distribute one-fourth of "Visitation Assignment and Report" (form 120—copy No. 3) to departmental superintendents for teacher/pupil assignment. All visits are to be made for the purpose of enrolling prospects in Sunday school. Show Sunday school enrollment advances on a goal board, or chart.

5

ASSOCIATIONAL EVANGELISM CLINICS,  
FALL, 1963, OR EARLY 1964.

SPIRITUAL CONQUEST...  
NOW!

6

NEW YEAR'S EVE PRAYER SERVICE,  
DECEMBER 31, 1963.

SPIRITUAL CONQUEST...  
NOW!

The program is provided by the Training Union Department of the Sunday School Board with an evangelism segment suggested by the Division of Evangelism of the Home Mission Board. Objective is to end 1963 and begin 1964 with "every Baptist on his knees" praying for revival and Spiritual Conquest... Now!

Here are some suggestions to help a church:

**PRAY FOR REVIVAL** in the New Year's Eve prayer service.

#### CONFESSION

We must confess our need for prayer. Scripture: Hos. 10:12; Neh. 1:4; Jer. 29:13. (The pastor or leader will comment on these and other related Scriptures. After each scripture reading the people will pray.)

Season of Prayer: Pray for yourself, ask God for a clean heart, meet God's conditions for prayer.

#### COMMAND

We are commanded to pray—heed the voice of God. Matt. 26:41;

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Jer. 33:3; Luke 11:9; 1 Thess. 5:17; 1 Cor. 16:11; 1 Sam. 12:23; Eph. 6:18; Isa. 43:26.

Season of Prayer: That we will accept God's commands.

#### CONDITIONS

We ought to meet the conditions of prayer, cleanse our hearts by confession. Ps. 66:18; John 9:31; Jer. 29:13; 2 Cor. 7:14; Matt. 6:14-15.

Season of Prayer: That we will meet God's conditions for spiritual power and that God will crown our church with revival victory.

#### COVENANT

Make a covenant in prayer and agree to claim God's promises (list some). Matt. 18:20; 2 Peter 3:9.

Season of Prayer: That we will be personal soul-winners; that God will give us a concern for lost souls, and pray for them by name (write a list); that God will bless our evangelistic help (list them); and that God will give our church a mighty revival.

#### CONTENT

We are to make the contents of our prayer to glorify God. Jas. 4:3; John 14:14; John 15:7; John 3:22.

Season of Prayer: That God will lead our pastor and church council in revival preparation; and that our church members will experience revival.

#### CONFIDENCE

We are to claim the promises of God and have confidence that God is answering prayer now. Mark 11:24; John 14:15; Heb. 11:6.

Season of Prayer: That God will trust us with the blessing of revival victory; and that Holy Spirit conviction will be manifest in our services.

#### COMMITMENT

Every Baptist on his knees as the old year ends and the New Year begins. "For this cause, I bow my knees unto the Father of our Lord, Jesus Christ" (Eph. 3:14).

*If my people, which are called by my name,  
shall humble themselves, and pray, and seek  
my face, and turn from their wicked ways;  
then will I hear from heaven, and will for-  
give their sin and heal their land.*

2 Chronicles 7:14

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**STATE SECRETARIES OF EVANGELISM**

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|--------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|
| <b>ALABAMA</b><br>Ralph Longshore<br>403 South Perry Street<br>Montgomery, Alabama                           | <b>Middletown, Kentucky</b>                                                                        |
| <b>ALASKA</b><br>Box 1862<br>Anchorage, Alaska                                                               | <b>LOUISIANA</b><br>John Havlik<br>1250 MacArthur Drive<br>Alexandria, Louisiana                   |
| <b>ARIZONA</b><br>W. D. Lawes<br>316 West McDowell Road<br>Phoenix, Arizona                                  | <b>MARYLAND</b><br>Roy D. Gresham<br>100 East 23rd Street<br>Baltimore 18, Maryland                |
| <b>ARKANSAS</b><br>Jesse Reed<br>319 Baptist Building<br>Little Rock, Arkansas                               | <b>MICHIGAN</b><br>W. B. Oakley<br>22029 Grand River Avenue<br>Detroit 19, Michigan                |
| <b>CALIFORNIA</b><br>Dr. Wade Armstrong<br>1405 Broadway<br>Fresno 21, California                            | <b>MISSISSIPPI</b><br>Gordon Sansing<br>Baptist Building<br>Jackson 105, Mississippi               |
| <b>CANAL ZONE</b><br>David Jemmett<br>Box 3647<br>Balboa, Canal Zone                                         | <b>MISSOURI</b><br>James W. Mackney<br>213 Adams<br>Jefferson City, Missouri                       |
| <b>COLORADO</b><br>Dr. O. L. Bayless<br>1470 South Holly<br>Denver, Colorado                                 | <b>NEW MEXICO</b><br>Alton Green<br>616 Central Avenue, S. E.<br>Albuquerque, New Mexico           |
| <b>DISTRICT OF COLUMBIA</b><br>Dr. William J. Crowder<br>1628 Sixteenth Street, N. W.<br>Washington 9, D. C. | <b>NORTH CAROLINA</b><br>Dr. Julian Hopkins<br>301 Hillsboro Street<br>Raleigh, North Carolina     |
| <b>FLORIDA</b><br>Dr. Paul Meigs<br>1230 Hendricks Avenue<br>Jacksonville, Florida                           | <b>OHIO</b><br>Dr. Leonard Stigler<br>1680 East Broad Street<br>Columbus 15, Ohio                  |
| <b>GEORGIA</b><br>Dr. R. T. Russell<br>291 Peachtree Street, N. E.<br>Atlanta 3, Georgia                     | <b>OKLAHOMA</b><br>Dr. J. A. Pennington<br>1141 North Robinson<br>Oklahoma City 3, Oklahoma        |
| <b>HAWAII</b><br>1801 South Beretania Street<br>Honolulu 14, Hawaii                                          | <b>OREGON-WASHINGTON</b><br>Lewis Stead<br>811 N. W. 20th Avenue<br>Portland 13, Oregon            |
| <b>ILLINOIS</b><br>Dr. Lee Swope<br>306 West Main<br>Carbondale, Illinois                                    | <b>SOUTH CAROLINA</b><br>Dr. Harold E. Lindsey<br>907 Richland Street<br>Columbia, South Carolina  |
| <b>INDIANA</b><br>Dr. E. Harmon Moore<br>218 East Main Street<br>Plainfield, Indiana                         | <b>TEXAS</b><br>Dr. C. Wade Freeman<br>208 Baptist Building<br>Dallas 1, Texas                     |
| <b>KANSAS</b><br>Dr. J. Frank Davis<br>231 North Main<br>Wichita, Kansas                                     | <b>TENNESSEE</b><br>F. M. Dowell, Jr.<br>1812 Belmont Boulevard<br>Nashville 5, Tennessee          |
| <b>KENTUCKY</b><br>Dr. A. B. Colvin<br>Kentucky Baptist Building                                             | <b>VIRGINIA</b><br>Dr. W. B. Denson<br>Monument Avenue at Willow Lawn Dr.<br>Richmond 26, Virginia |

Home Mission Board, SBC  
Courts Redford, Executive Secretary

**Division of Evangelism**

C. E. Autrey, Director

ASSOCIATES: C. Y. Dossey, Eual F. Lawson, Vernon Yearby,  
Jack Stanton, Newman McLarry  
Room 519 RI 7-9729  
511 N. Akard St., Dallas 1, Texas

ZONE AND TO LAUNCH A RURAL MISSION SCHEM WITH THE GOALS OF EXTENDING



*We are laborers together  
with Christ  
in our America  
County Redford*

## From Service

Continued from page 5

a glorified grease-monkey" keeping the machinery of a large church going. Or, he may get tired of just swapping dissatisfied members with the neighboring churches, as some have expressed it. There is little opportunity for such feelings in our pioneer areas. The frustrations come because there isn't enough "machinery"—workers and organization—to keep going, and the nearest sister church is over a hundred miles away!

In the northern and western mission fields of our country there is a new thrill and a deep satisfaction awaiting men and women of God who have a vision in their hearts. Such has been the experience of pastors and lay people alike.

For example, in a beautiful city of northern California there is a fine couple who left a comfortable home and a good school teaching position in a quiet city of the Deep South to come to California and begin a new Southern Baptist church in their home. This experience has brought joy to their hearts as well as a strong Christian witness to a needy community, and, there is plenty of opportunity for others to do a similar work.

In 1962, Grady C. Cothen, executive secretary for California Southern Baptists, told the messengers to the Southern Baptist Convention that there was a current need for 2,750 new churches to reach California's 17,000,000 people.

With more than 60 new people coming into California every hour of every day, in the next 20 years there will be a need for at least one new Southern Baptist church almost every day!

It is one thing to do an effective work in a place where the realization comes that if you were out of the way there are probably at least a hundred others who would be glad to come take your place and do an even greater work. It is another thing to come to a pioneer area where there is no one else to do the job and find the thrill of beginning a new work, watering it with tears and the sweat of the brow and watching God reap a bountiful harvest as a thriving church begins to emerge with a winning witness in a hitherto unreached area. Los Angeles alone needs 600 such new churches now.

To be sure, it is not all thrill and joy. Work in these new areas demands many sacrifices. It is difficult—much more

(Continued on page 28)



SCRIPTURE INTERPRETATION is given here by Brenda Reed with her parents, Rev. and Mrs. Don Reed.

## Silence that Moves

The deaf were all around, a rural Arkansas church discovered. Members also found ways to open a ministry to these people.

STORY AND PHOTOS BY CORINNE HODGES  
FORREST CITY, ARKANSAS



SIGNING THE MEANING of a hymn, Brenda leads a group of deaf persons in the expressive movements that follow the flow of the music.

A new silent world has been opened to many a person living within a 50-mile radius of a rural Baptist church at Goodwin, Arkansas.

This church has sought out the deaf, organized the Silent Class of the Sunday school, and provided an interpreter for them at worship services. Many of these persons, previously, had had no participation in church work, because of their inability to hear. Today, they are assuming new activities in the church at Goodwin, a small town in rice-growing farm lands.

The needs of the deaf in this community first were emphasized when Don Reed came to this church as pastor. Immediately, he and Mrs. Reed began to ask about the deaf in this area—their names, where they lived. So did their 17-year-old daughter, Brenda, a high school senior.

These three and other members of the church, drove out to the farms, to other nearby towns, searching out the deaf.

Said Mrs. Otto Bates, a member of the congregation, "Why, we didn't dream there were so many deaf people around us! Somehow, we hadn't thought about them. But after the Reed family came, we began to find them."

In speaking of his dedication to this work, Reed explained that "the Lord laid it on my heart to contact the deaf people, some eight years ago, after a deaf lady visited our services in Tupelo, Mississippi."

In succeeding years, the deaf often

were in the Reed home, and at the church services, and like her father, Brenda became concerned over those who do not hear.

She learned the sign language from an interpreter. Today, her hands move silently but swiftly, as she interprets the Scripture her father reads, and the sermon he preaches to the deaf who come to the Goodwin church.

Shortly after starting the Silent Class and an intensive visitation program, this congregation sponsored a special day for the deaf. Not only were they invited for Sunday school and morning worship, but also for Training Union, night services, and a banquet served at noon by the Woman's Missionary Society.

On this day, the deaf worshiped God; they met people who were interested in them; they became acquainted with others who were deaf, also. It was a joyful, meaningful time for all. This special day gave the deaf work a decided impetus as more and more people began to hear about this interest.

The teacher for the Silent Class is Robert Brown of Forrest City, a larger town than Goodwin, some 20 miles away. Brown is adept in the sign language, as well as in lip reading, as he attended the School for the Deaf in Little Rock for several years.

Members of the Silent Class watch every motion, as the lessons unfold from the hands of Brown. And then, in sign language, he urges them, "Let's keep after the ones who are not coming!" Reports are given on the sick.

For the worship services, the deaf sit together on the front pews, with Brenda in front of them. As her father speaks, her hands move swiftly carrying the gospel message to those who cannot hear. When a hymn is announced, she leads the group before her in the movements of the song.

Mrs. Reed has found that "watching the deaf 'sing' in this manner is one of the most beautiful things you can see because the motions are so graceful and meaningful."

Brenda feels that she is called to her work as interpreter, and she plans to follow this in a life dedicated to Christian service.

"Learning the sign language was not difficult for me at all," she is quick to say. "But even if it were, I think I'd learn it—the deaf appreciate it so. Most anyone could learn from being around the deaf people and watching them."

In surveying their field, Rev. and Mrs. Reed and Brenda discovered that there was no church between Memphis and Little Rock which had an interpreter, or classes, for the deaf.

"That is why we are drawing on a wide radius," said the pastor. "And it is heartening to see how much the class and services mean to them."

Today, many of the deaf have a brighter look in their eyes, and a happier outlook in their hearts, because of the Goodwin Baptist Church and its outreach to those who might have been forgotten.



ROBERT BROWN, who knows both lip reading and the sign language, teaches the Silent Class, interpreting and encouraging as would any teacher.

# Sainthood Nears for Mother Seton

BY WILLIAM E. HURKE (FORMER CATHOLIC PRIEST)  
HMS ASSISTANT SECRETARY IN CHARGE OF CATHOLIC INFORMATION

The following article appeared in the Atlanta Constitution, March 18, 1963: Vatican City (AP)—Pealing bells heralded beatification Sunday of Elizabeth Ann Bayley Seton, first native-born American brought to the threshold of sainthood. Pope John XXIII hailed the 19th Century nun as a heroine from an "illustrious nation."

With more than 4000 American pilgrims on hand, including two cardinals, Mother Seton was proclaimed "beata"—blessed—in a glittering ceremony in St. Peter's Basilica. One of those present was Anne Therese O'Neill, 15, of Baltimore, Md., whose recovery from leukemia 11 years ago has been attributed to the miraculous aid of Mother Seton. Several hours later, 81-year-old Pope John went to the basilica for the first public veneration of Mother Seton, now just a step from sainthood.

"Elizabeth Seton is the first officially recognized flower of sanctity which the United States of America offers to the world," the Pope told the 6000 persons attending the 30 minute veneration ceremony as dusk settled over Rome.

"It is a source of satisfaction to us to pay such a tribute to that illustrious nation, as an augury for further advances in spiritual progress," he added.

Beatification is: "Permission granted by the Holy See to venerate publicly a deceased person who, while on earth, practiced virtue to an eminent degree. It is one of the steps in the process of canonization." (Catholic Dictionary, p. 7)

Canonization is: "The public testimony of the Church to the sanctity and the glory of one of the faithful departed. This testimony is issued in the form of a judgment decreeing to the person in question the honors due to those who are reigning with God in heaven. By this decree he is inscribed in the catalogue of the saints, and invoked in public prayers; churches are dedicated to God in memory of him, his feasts are kept, and public honors are paid to his relics. This judgment of the church is infallible." (Ibid. p. 9)

According to Rome the process of canonization is explained thus:—"The

Pope institutes first of all a formal inquiry into the qualifications of the person for whom the honor is sought—his (or her) character and miracles. One official, called the Devil's advocate, advances all he can against him, and he is answered by another advocate who defends him. The examination being terminated satisfactorily, the Pope pronounces the "beatification" of the candidate. Some years afterwards, time having been given to collect new proofs of his merits, such as miracles performed by his relics, the "canonization" takes place, and his name is inscribed in the canon of the Saints in the Mass (hence canonization). Churches and altars are then consecrated to him (or her), and his remains are preserved as holy relics." (Romanism Analysed, p. 222)

The Roman Catholic church defines a relic as "some part of the body of a saint or our Lord." It may be a bone, a bit of hair, fingernails, a drop of dried blood, or perhaps a nail from the cross." (Christian Heritage Series, p. 28)

This practice of venerating the blessed and praying to the saints was not authorized by the Roman Catholic church until the close of the sixth century. In the third century the idea began to be entertained that those in heaven could help the people on earth by their prayers; and in the next century the practice of invoking them began. At the close of the sixth century Pope Gregory the Great appointed litanies in which the saints were supplicated by name.

Worship and invocation of saints which the Roman Catholic church calls "dulia" is of pagan origin. "The pagans had their gods" Majores and Minores, the superi and the inferi," and these Catholicism absorbed exchanging their names for those of the saints. The Pantheon at Rome, which paganism had dedicated to all the gods, Pope Boniface IV dedicated to the Virgin Mary and the saints." (McDonald, p. 221)

The Roman Catholic church claims that there is a special advantage in the invocation of saints. She affirms that they can intercede with Christ, and that, by their own merits, they can obtain merits for us. However, there is no posi-

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

The doctrine that saints are mediators in heaven is an invasion of the mediators-hip of Christ the "one mediator between God and men." (1 Tim. 2:5) It is a further development of the Roman Catholic Church's error as to works of supererogation which she defines as works over and above what the law of God requires—an error clearly demonstrated by the fact that the saints in heaven ascribe their salvation wholly to Christ and not to their extra good works. "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

As Baptists we do not need the help or intercession of saints for we have direct access to God through Christ the all-prevailing friend and advocate of sinners. We have no certainty that the saints can either help or hear us. We do not know for certain who are saints, for "many that are first shall be last."

The plain teaching of Scripture is that Jesus is the only way to the Father, but by him; (John 14:6) and he alone is to be worshipped, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). This doctrine ignores the precious truth that Christ has come in the flesh, and that in him we have a high priest who can be touched with the feeling of our infirmities. (Heb. 4:15)



BSU STUDENT SUMMER MISSIONARY Jerry Jarrell, the "Motorscooter Missionary," in front of a building used for services at Rex Mission, Alaska.

## The Motorscooter Missionary

BY J. T. BURDINE, JR., PASTOR  
UNIVERSITY BAPTIST CHURCH, COLLEGE, ALASKA

Jerry Jarrell was a quiet person. He could not imagine when he arrived that ten Alaskan weeks would dub him the "Motorscooter Missionary."

A student summer missionary from the Georgia Institute of Technology, Jerry was arriving in Fairbanks, Alaska, last year to help the University Baptist Church of College in starting mission work around Clear Site. Sponsored by the Georgia Baptist Student Department in cooperation with the Home Mission Board, Jerry was assigned to an area

that is part of the Air Force Ballistic Missile Early Warning System, located 90 miles from Fairbanks and about 30 miles from the nearest older community of Nenana.

Two communities of missile employees are here. One is Rex Mission, consisting of two large trailer courts, while 15 miles away is the other, located in the newly developed area of Anderson.

Jerry and I drove out to survey the field. In the long daylight of June we drove until 10 or 11 p.m. Knowing no

one, I pulled the station wagon off on a side road in the woods at night, where we blew up air mattresses, crawled in sleeping bags, and went to sleep.

A tailgate breakfast in the early morning started us off for more surveying. We had only begun when a black bear came out by the side of the road to gaze, but as we slowed the car, he gave us a once over and headed back to the woods.

We found several Baptists in the two communities that day and services were announced for the last Sunday in June. This gave us a little more than a week to gather equipment for the services, to find a place to hold the services, and to locate a place for Jerry to live.

Portland, Oregon, has the nearest Baptist Book Store, but we rounded up surplus Army and Navy hymnbooks, a surplus tent for living or services, Sunday school literature from the church, canned goods for food—and a motor-scooter.

The motorscooter was of uncertain vintage, mail ordered into Alaska some years before. One of our members had bought it especially for the mission and had fixed it up with what was at hand. It coughed, but it ran. Chips in the paint showed several paint layers for the vehicle's several owners. One was green, another orange, several were in between. Its present color was golden, but that was not its disposition.

With the entire load of gear in the station wagon, we took off for Clear. I frankly did not know where Jerry was to sleep, as there were no hotels or motels in the area. I mentioned the tent. Jerry mentioned the bear.

With prayer in our hearts for God's guidance, we arrived, learning from an old lady about a family with a spare room, and of a place for services in a large wanigan (a building attached to a mobile home).

Then we found Leo Brown, owner of one of the mobile home courts. Stored with him was a construction trailer where Jerry could live, and in his court was a building suitable for our services.

As I headed back for College that evening, Jerry had moved in and was starting the motorscooter to begin visiting in the community.

By the time he came back to Fairbanks to head again for the "Lower 48" he had begun worship services in both communities. Vacation Bible schools had been held for the first time, with two week sessions in each area. At the Parents' Night program at Rex Mission, 75 people were present, and since then,

(Continued on page 29)

# BAPTIST MISSION

A mission's work for those who have lost their way

PHOTOS BY H. J. PATTERSON  
COURTESY THE TIMES-PICAYUNE,  
NEW ORLEANS, LOUISIANA

Sometimes a man's only answer for his life seems to be the river—and suicide. More often the problems are less dramatic, however, they are no less important to those of the Baptist Rescue Mission for men in New Orleans, Louisiana.

A recently acquired six-story building greatly strengthens the reach of spiritual and vocational aid, as well as food and lodging that can be offered to men in need. The new facilities offer 370 beds, with 25 available for convalescent cases.

Jim McGill, superintendent, points out that around one-third of the men needing help are unwanted by their families, as they are alcoholics or are considered sources of trouble. "They're exiles," he said.

Open 24 hours a day, the mission has been operated in an older location for 36 years by the New Orleans Baptist

Association and the Home Mission Board in an effort to rehabilitate those in trouble and to reestablish family contacts.

The new location is at 201 Magazine, only blocks from the Mississippi River.



MISSION SUPERINTENDENT, Jim McGill, says that the average age of men coming to the mission is only 35, with a variety of professional men among them.

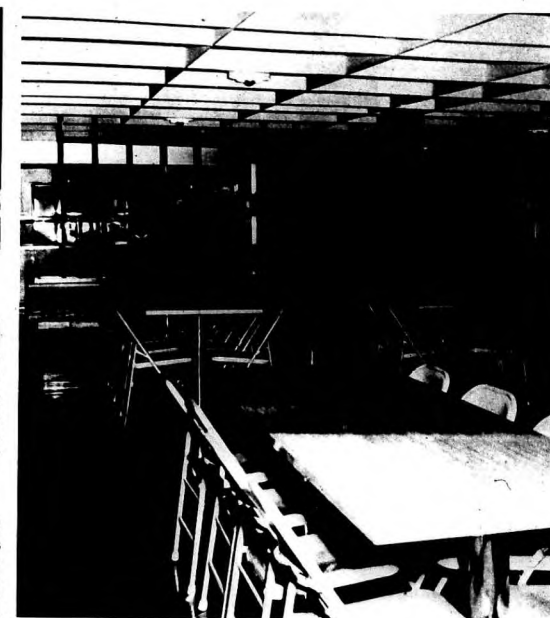
NIGHT LIGHTED sign on the mission offers help 24 hours a day to men in need.

HOME MISSIONS



THE 370-BED capacity will be increased to 600 eventually, with use of the sixth floor, used at present for storage. Twenty-five of the beds are now set aside for convalescent cases.

FOOD, shelter, and rehabilitation opportunities are offered along with spiritual guidance in this home for men without homes.



DEDICATION of the recently opened building included a ceremony in the newly renovated structure. Cost of the building alone was \$106,000.00, with \$234,000.00 used for renovation.

June, 1963

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## To Stand By His Navajos

HMB Photos by Rogers



LEONA NOTAH listens to a gospel message in Navajo played on the finger phono, a device used to help cross the language barriers in mission work. Herbert Redd, HMB Indian missionary in Gallup, New Mexico, plays the record.

It is mainly the children of the Mexican Springs Chapter of the Navajo Reservation who have cooperated so well with HMB missionaries, Rev. and Mrs. Herbert Reed.

Adults are slower to respond, largely because of the Christian Reform and Catholic background. Approximately 300 people live in this Navajo chapter area, about 20 miles from Gallup, New Mexico. This is in the Tohachi Mountain area, near a group of mountains known as "The Steps." Here it is dry, dusty, and severely eroded.

First came visitation, even though the Reeds were only beginning to learn the language. With records of the scripture in Navajo, Reed played finger phono-

graphs to those not understanding English, reading to and teaching those who did. A house-to-house canvas and Vacation Bible schools followed, with Sunday school, church services and especially visitation gradually drawing some of the adults into the group.

This past December, a Christmas pageant was presented by the group before the entire Mexican Springs Chapter meeting at the invitation of the president. This is the best attended meeting of the whole chapter during the year, so was a special opportunity to tell the message of Christ.

Mexican Springs is considered a preaching point from the Baptist Indian Center in Gallup, New Mexico. Mem-

bers here are members in effect of the missions of the First Baptist Church of Gallup—an Anglo church.

Baptist meetings were held in different homes for a while, but in June of 1962, the Mexican Springs Chapter house was made available for use as a central place for services. Here graded classes are taught in Sunday school, with Navajo assistance in the teaching.

Bad weather is a problem in the winter, and lack of adult support and enthusiasm is a year-round problem. But the work there still moves ahead, and plans are to conduct a Navajo Revival Encampment at Pleasant Valley on Tohathi Mountain for a week in August.

HOME MISSIONS



THE NOTAH FAMILY'S CAMP is counted among the 300 some-odd residents in the Mexican Springs Chapter. Only a few adults respond to God's message.



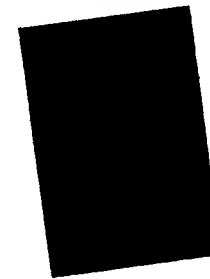
LEONA was one of the first converts after the Redd's arrival in 1961. Here she is reading from a Navajo translation of the Bible.



LEONA AND HOPE NOTAH reading their Bibles. Missionary Redd feels that multiplying such individual adult concern can bring new light to these Navajos.

June, 1963

refreshing  
Christian  
laughter...



"Guy Bellamy is a master story-teller, who drives home great truths. I am delighted that he is making this collection available to all of us in 'Stories Bellamy Tells.'"

Courts Redford,  
HMB Executive Secretary-Treasurer

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25

## A GOLDEN 65 MESSAGE TO ALL FOLKS 65 AND OVER...



"Druggard prescriptions are so expensive, I want a policy that helps pay bills when I'm not hospitalized." "My first heart attack took all my savings. I want major-expense benefits if I have another."

The real key to the peace of mind that all senior citizens deserve is ample accident and sickness protection. Now—for those of you who have no health insurance, or wish to add major-expense coverage to your basic plan—here is another chance to get exactly what you need.

Enrollment open from June 2 through June 27 ONLY!

## THE GOLDEN 65 HOSPITAL/SURGICAL/MEDICAL INSURANCE

Anyone 65 or over can choose the benefits they need and join any or all 3 plans

If you want BASIC HOSPITAL-SURGICAL protection, this is the plan that starts paying from the moment expenses begin—and pays in addition to any other plan you may have

### 65 plus

65 PLUS costs only \$6.50 a month

- Pays the actual cost of hospital room and board up to \$10.00 a day for as long as 31 days for each sickness or accident.
- Pays the actual cost of hospital extras up to \$100.00 maximum.
- Pays for surgery of every type in or out of the hospital on a schedule from \$5.00 to \$200.00. (Example: \$5.00 for removal of toenail; \$75.00 for broken thigh bone; \$200.00 for removal of prostate.)
- You are immediately protected on accidents which occur or sickness which originates after the issue date of your policy.
- You are also protected for conditions you had before your policy was issued, provided the hospital confinement begins—surgical operation is performed—after your policy has been in force for six months.

\*Exclusions: see paragraph below.

**\*Exclusions for 65 PLUS, 10,000 RESERVE, 5,000 MEDICAL plans**  
You are covered anywhere in the world against all kinds of injuries or illness except those caused by war or mental illness; or covered by Workmen's Compensation or Occupational Disease Law, except in West Virginia; losses for which benefits are payable under a federal or state welfare program or confinement in federal government hospitals, except in California and New Jersey; confinement in Veteran's Administration hospitals; confinement in local government mental or tuberculosis hospitals; and, in Louisiana, Texas and Tennessee, treatment or service for tuberculosis. *Note: in No. Carolina only, policy must be in force six months before sickness benefits can begin.*

If you want MAJOR-EXPENSE protection, this is the plan that pays the really big bills—offers extended benefits all the way up to \$10,000 lifetime maximum

### 10,000 reserve

10,000 RESERVE costs only \$9.50 a month

- Each calendar year after your eligible expenses have reached \$500, the 10,000 RESERVE plan will pay 75% of all further eligible expenses, during the calendar year, up to \$10,000 lifetime maximum.
- Pays 75% of these eligible expenses**
  - Up to \$25.00 eligible expense for room and board for each day of hospital confinement.
  - Provides as eligible expense all necessary hospital expenses while hospital confined.
  - Up to \$10.00 eligible expense a day for each day of Skilled Nursing Home confinement up to a maximum of \$1,000.00 eligible expense for each calendar year.
  - Provides as eligible expense surgery of every type in or out of the hospital on a schedule from \$5.00 to \$300.00. (Example: \$5.00 for removal of a wart; \$100.00 for varicose veins; \$300.00 for removal of lung.)
  - Up to \$4.00 eligible expense a day for one visit of a doctor for every day while confined in a hospital.
  - Up to \$6.50 eligible expense a day for one home visit of a Visiting Nurse.
  - You are immediately protected for any accident that occurs or sickness that commences after the effective date of your policy.
  - You are also protected for conditions you had before your policy was issued, provided your hospital confinement begins after your policy has been in force at least six months.

\*Exclusions: see paragraph at left.

If you want OUT-OF-HOSPITAL protection, this is the plan that pays prescription drug charges—doctors' office and home calls—rental of equipment—expenses as a hospital out-patient

### 5,000 medical

5,000 MEDICAL costs only \$5.00 a month

- Each calendar year after your eligible expenses for any out-of-hospital costs have reached \$100, the 5,000 MEDICAL plan will pay 75% of all further eligible expenses, during that calendar year, up to \$5,000 lifetime maximum.
- Pays 75% of these eligible expenses**
  - Up to \$6.50 eligible expense a day for doctor house calls and \$5.00 a day for visits to doctor's office.
  - Provides as eligible expense all hospital expenses for care received as an out-patient.
  - Provides as eligible expense all prescription drugs.
  - Provides as eligible expenses costs of blood and blood plasma, artificial limbs, rental of wheel chair, hospital bed or iron-lung, oxygen and rental equipment, initial cost of trusses and crutches.
  - Provides as eligible expenses costs of diagnostic laboratory and X-ray procedures on a schedule. (Example: \$2.00 for routine urinalysis; \$8.00 for abdominal X-rays; \$12.00 for EKG; \$24.00 for upper G-I Tract.)
  - You are immediately protected for any accident that occurs or sickness that commences after the effective date of your policy. Conditions for which you have previously been treated are covered after your policy has been in force six months.

\*Exclusions: see paragraph at left.

A list of State Agents will be sent upon request.

FOR EXTRA ENROLLMENT BLANKS SEE YOUR WEEKEND NEWSPAPER

## INCLUDING THOSE WHO HAVE BASIC BLUE CROSS or any similar basic hospital coverage

Your doctor, your own insurance agent, your lawyer will tell you what fine protection this is. Talk it over with them, but do it soon. This enrollment period must end midnight, June 27th.

**65 PLUS offers basic protection**  
If you do not have any health insurance at all, the 65 PLUS (OA series) plan offers you excellent basic hospital-surgical protection. If you now have basic Blue Cross, or any similar basic hospital coverage, by all means keep it. You are still eligible to join 10,000 RESERVE or 5,000 MEDICAL—or both—and add these wonderful major-expense benefits to your total protection.

**10,000 RESERVE is for the big bills**  
10,000 RESERVE (OD series) is designed for really big expenses and to start paying benefits when bills get "too big" for you to handle, or most of the benefits of your basic plan have "run out." To do this, 10,000 RESERVE has a "deductible" feature that works very much the same as the "deductible" feature used in auto collision insurance. Each calendar year after you, or 65 PLUS, or any other basic plan you may have, has paid the first \$500 of eligible expenses, the 10,000 RESERVE plan goes into effect and pays 75% of all further eligible expenses during that calendar year up to a lifetime maximum of \$10,000. Then, after any proven continuous 6-month period without treatment, you are eligible again for another \$10,000 in benefits. As you can see, the 10,000 RESERVE plan in no way conflicts with any basic plan you

may now have. It is the perfect "companion" policy to add to any basic plan.

**5,000 MEDICAL plan is for out-of-hospital expenses**

The 5,000 MEDICAL (OE series) plan offers protection against out-of-hospital expenses and also features a deductible. Each calendar year after your eligible out-of-hospital expenses have reached \$100, the 5,000 MEDICAL plan takes over and pays 75% of all further eligible expenses during that calendar year up to a lifetime maximum of \$5,000. Then, after any proven continuous 6-month period without treatment, you are eligible again for another \$5,000 in benefits. This is the first plan of its kind ever offered to anyone and everyone 65 or over!

**This is your Guarantee**

As long as you pay your premium, your policy will never be cancelled, no changes will ever be made unless done so to all policyholders in your state. Of course, you have the right to cancel your policy at any time. **MONEY BACK GUARANTEE:** After you have received your policy, or policies, and examine it, if you are not 100% satisfied, return it within ten days and your first month's premium will be refunded.

**Under 65?**

If you are 64 now, plan to join one or more of these plans when you reach 65. Clip the coupon now and save it. Mail it to us within 30 days before or after your 65th birthday and you will be enrolled.

Regardless of your past

or present health—

• Everybody accepted

• No health questions

• No physical exam to qualify

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- ☐ \$5.00 monthly—5,000 MEDICAL only

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| Applicant's Signature        |       |         |           | Male <input type="checkbox"/> Female <input type="checkbox"/> |
| OZ-18223-B                   |       |         |           |                                                               |

## Sons and daughters enroll your parents

Signature of the insured is not required

If you have an older relative in your family, many of you will want to give him or her one or more of these policies and make the premium payments yourself. It's a wise and wonderful idea. Just fill out the enrollment blank and indicate where the premium notices are to be sent.

**Income Tax Note:** If you declare a parent or relative as a dependent on your Federal Income Tax, your payments of premiums for this health insurance are 100% tax deductible.

For the purpose of satisfying your deductible and calculating benefits payable for 10,000 RESERVE and 5,000 MEDICAL, the first calendar year is that period commencing on the effective date of your policy and ending December 31 of the same year in which your coverage becomes effective; after the first year, each calendar year is from January 1st through December 31st. Eligible expenses incurred toward the deductible during the last 90 days of the first policy year will be counted towards the deductible of the next calendar year.



Architect: Eric Saarinen & Associates, Honolulu, Conn.

## A symbolic spire pointing to God, crafted by Overly

Designed to complement the church's contemporary architecture, this 38-ft. Overly spire offers a dramatic welcome to worship at Stephens College Chapel in Columbia, Missouri. Crafted in aluminum, the spire will be maintenance-free for the life of the building. Many congregations or individuals give their churches low-cost, pre-fabricated Overly spires as memorials. For more information, send for the new Overly "Spires and Crosses" catalog. A new booklet on Overly's line of crosses, entitled "The Cross," is also available.

**Overly**  
MANUFACTURING COMPANY  
Department 222F Greensburg, Pennsylvania

## Ye Ole Revivals

The first of a series of warm, first-hand reports on revivals as early as two centuries ago

BY JAMES H. SEMPLE  
PLANO, TEXAS

(Revival Press) Northampton, Massachusetts, 1743. Johnathan Edwards, local Presbyterian pastor, stated yesterday, "I suppose the town has never been in no measure so free from vice—for any long time together—for these 60 years, as it has this nine years past."

The nine year period to which Edwards referred goes back to an alleged revival which began in the Northampton Presbyterian Church in 1734.

In looking back over his ministry, Edwards said he came to Northampton in 1727 at a time of extraordinary dullness in religion. Concerning the condition of the town before the revival, Edwards said, "Licentiousness for some years greatly prevailed among the youth of the town; there were many of them very much addicted to night walking and frequenting the tavern, and lewd practices wherein some by their example exceedingly corrupted others. . . family government did too much fail in the town."

The change began to occur in the town in December of 1734, according to Edwards, in the midst of a series of sermons on the subject of justification by faith alone. He has described the movement as follows: "Presently upon this a great and earnest concern about the great things of religion and eternal world became universal in all parts of the town, and among persons of all degrees and all ages; . . . all other talk but about spiritual and eternal things was soon thrown by; . . . other discourse than of the things of religion would scarcely be tolerated in any company."

During the year which followed more than 300 persons professed conversion. Concerning the year 1735 Edwards states, ". . . the town seemed to be full of the presence of God; it was never so full of love, nor so full of joy, and

yet so full of distress as it was then."

The movement of this great awakening of religion has been reported all over New England. Out of a population of 300,000 persons, 25,000 to 50,000 names have been added to the church rolls in the area in the past two years (1740-1742).

Edwards statement comes as a reply to certain leaders who have criticized the revival movement. A more complete discussion may be found in his book, *Narrative of the Surprising Work of God*, which has been popular reading since its publication a few years ago.

(Material for this story taken from W. W. Street, *The Story of Religion in America*, New York: Harper and Brothers, 1950, pp. 129-133.)

## From Service

Continued from page 18

difficult than in our older areas of work. There is suffering—and sometimes persecution by civic and religious groups who do not want Southern Baptists in their area. Problems of space, workers, equipment, and money are multiplied almost beyond imagination.

Many who lead in this new work are often called upon to pay a high price in terms of human suffering and sacrifice. Yet, in it all there is a deep sense of satisfaction that God gives to the laborers. "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold. . ."

"This has been the thrill of my life," said Bill Andrew.

HOME MISSIONS

## Motorscooter

Continued from page 21

18 persons have come into the fellowship of our church through the missions.

The motorscooter kept pace as long as it could. Its noise was a familiar sound in both communities, and the 15-mile road between learned to know its wheels. Finally came the day when it could go no longer, however, and before repair parts arrived, Jerry was on his way back to Georgia Tech.

But the work of the "Motorscooter Missionary" continues. There is a pastor on the field today, and in recent weeks, four persons have found Christ as Saviour. Plans are also looking up for a building on each field.

And the now rebuilt motorscooter waits for another student summer missionary.

## Among the Missionaries

## When Lives Can Begin to Count

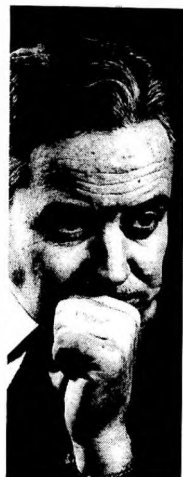
An elderly man, 71 years of age, came in the mission—dirty and homeless. After several days here and all cleaned up, he looked different, but he was still an atheist.

Then one night he was saved. He had gotten out of prison with \$1200.00 saved from Social Security checks, then gotten drunk and lost it all in a poker game. He had wandered around until he finally stumbled into the mission. "Mrs. Borah," he said, "I don't regret losing that \$1200.00, for if I hadn't I wouldn't have found something far greater—my Lord and Saviour. I'm glad I lost that money. I'm not an atheist anymore."

We recently celebrated Mr. Hassel's 72nd birthday. Now a staff member, he was so happy, such a different being from the first time we saw him. He often gives his testimony and we often see him talking to others about his Saviour.

Then there was Berton. He was an alcoholic who came in dirty—my so dirty! He wanted to stay and work to get away from alcohol, so when he proved he meant what he said, my husband put him in care of the laundry for the mission. He was converted one night during one of our services, and later, when I shook hands

June, 1963



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with him, he just cried and said, "I'm so happy—please help me stay away from gin."

Well, he worked here four months and left recently with a little bag we had given him with clean clothes plus his saved money from his \$3.50 weekly income from the mission. He was bound for a job on a farm in Indiana.

Sunday morning he called to wish us a Happy Easter and to say he'd won his niece to the Lord. He then told us, "I want to return to the mission where I was so happy and devote my last days to witnessing for my Lord and helping show other down-and-outs the right way."

Mrs. Henry Borah  
Baptist Rescue Mission  
East St. Louis, Missouri

## Big Cypress Church Secures Land Deed After 15-Year Wait

Seminole Indians in the Big Cypress First Baptist Church rejoiced together on Christmas Eve of 1962, as three of their members presented the church with a clear deed to the church property and a \$500.00 check to start a building fund.

Giving the deed were Mr. and Mrs. Dennis Small, two dedicated members who had negotiated with the federal government for more than 15 years in order to trade 20 acres of land joining Big Cypress Reservation for 10 acres of reservation land near where the Big Cypress people live. The move was made to give the people their church near their homes, so it could be reached without difficulty.

A trust building fund for the church has also been begun by Dr. John Maguire. Both the deed and check were



MR. AND MRS. DENNIS SMALL, right, present a cleared deed for church property to Henry Cypress, pastor of Big Cypress's First Baptist Church. A building fund start of \$500.00 was also given during the evening by another member, Dr. John Maguire.

forwarded to the Florida Baptist Convention, where the deed is held in trust for the church.

We thank the Lord for these Christian friends, who gave because Christ is in their hearts.

Genus E. Crenshaw  
HMB Indian Missionary  
Ft. Lauderdale, Florida

HOME MISSIONS



JUNIORS at Carver Good Will Center were thrilled over the new wagon.

## Pay Day Came Yesterday

Yesterday was pay day—one of the many special pay days that come to this missionary. You see, the churches had given enough to the Annie Armstrong Offering to make money available for a new station wagon for Carver Good Will Center in New Orleans.

I delivered it one morning just as kindergarten was almost over. When I asked the children to guess what I had for them, one little fellow answered in a deep voice, "We've been praying for a station wagon."

"Yes, it is a station wagon!" they chimed in when they saw the keys.

"Monday we asked the primaries to pray with us about a new station wagon," explained Miss Johnnie Hobbs, director of the good will center. "On Tuesday we were preparing for prayer when the phone rang and we learned our wagon had been approved by the Home Mission Board. Little six-year-old Jeannette exclaimed 'God just loves to answer prayer.'"

Before we went out to view the gift, Miss Rose Reid, assistant director of the center, suggested that the children show me what they had just learned. They eagerly sang a song, quoted the entire third chapter of John, and named the 12 disciples.

At the suggestion that we thank God for what Southern Baptists made possible through their gifts, 35 little Negro children immediately dropped to their knees in the middle of the floor to thank God for His loving kindness and

tender mercies, but especially for the wonderful new station wagon.

"Let's give Brother Gilbert our Annie Armstrong Offering before we go out," a little boy suggested. Then they told me how these three and four-year-olds had collected \$20.47 for this special offering.

Then we lined up and marched out to the new wagon, with each child having a chance to sit in it for a moment, then moving on out the other side to let the next child try it. (The line grew longer, and I discovered many coming back for seconds.)

It was one of the greatest pay days a minister of the gospel and a missionary could receive.

Immediately put to good use, the vehicle is being used to take children to the doctor, to bring people home from the hospital, and for numerous trips bringing people to and from the services of the Good Will Center. These are people who could not come otherwise, and it is through incidents like these that the mission dollar is magnified many times and returned many times.

These little children and their parents are saying "Thank you, Southern Baptists, for making this available." As they discover the right relationship to Christ, they are also pinpointing the right relationship with their fellowman.

John L. Gilbert  
Superintendent of City Missions  
New Orleans, Louisiana

June, 1963

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**M**oses was a great leader for Israel. He brought them out of bondage. He gave them the law. He led them to the very edge of the promised land. Then God took him home. A new era in Israel's history had come.

But many of the people were not ready for this new era. They were living in the past. Though they had reached the very edge of the promised land they lacked the faith to enter it.

There were giants and walled cities in that land. The people were afraid. They centered their attention and their energies on their problems rather than on God's promises. They magnified opinions rather than opportunities.

Then God spoke to Joshua. He said, "Moses my servant is dead: now, therefore, arise, go over this Jordan, thou and all this people, unto a land which I do give to them, even to the children of Israel. . . ."

"There shall not any man be able to stand before thee all the days of thy life; as I was with Moses so I will be with thee. I will not fail thee, nor forsake thee. . . ."

"This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success."

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

# Moses Is Dead

BY COURTS REDFORD  
HMB EXECUTIVE SECRETARY-TREASURER

So Baptists now stand at the border of a promised land. God has wonderfully blessed them. They are mighty in numbers and churches and institutions. They have wealth and programs and the promises of God.

They need faith and vision and a consuming purpose. That purpose should be to make the land for our Lord that from this land they may take the gospel to all the world.

From the simple story of the Israelites, encamped by the river Jordan, with Joshua as their new leader, we may glean some simple lessons that may be helpful to Southern Baptists today.

• Don't live in the past. "Moses my servant is dead," but the promised land

was still there. God's promises were still there. The challenge of conquest was still there. So it is today, and we should thank God for the glorious achievements of the past and forgetting the things which are behind press on to the task which is before us.

• Strive to work together. Joshua was urged to take "all the people" with him. It was to be a cooperative conquest.

• Depend on God. Observing the instructions and the promises of the Word of God, Southern Baptists will make their way prosperous. As the Spirit of God led in that day, even so he will lead Southern Baptists today.

• Obey the laws of righteousness. Southern Baptists like all Americans, need a spiritual awakening . . . a revival of righteousness in their lives, in their homes, and in their social and economic relationships. As the Israelites were urged to observe God's law and "turn not from it to the right hand, or to the left," so does God's spirit instruct his people today.

• Finally, Southern Baptists must expect results. When one has met the conditions for conquest God promises that then "thou shalt make thy way prosperous and then thou shalt have good success."

God has brought Southern Baptists to the forefront of Christendom for "such a time as this." We stand at the very entrance of the promised land. With courage and faith and the promises of God we may take the land for our Lord. With littleness and selfishness and fear we might miss our opportunity and find our way to the graveyard of others who have failed God.

Let us not live in the past, but let us go in and possess the land for our Christ.

