



JULY 1963

Southern Baptist
Resettlement of Cubans

Missions Today

Convention for West Virginia?

Leaders of the 50 Southern Baptist churches in West Virginia have taken the first step toward creation of a state convention. They organized the West Virginia Baptist Fellowship. The earliest they can organize the convention is 1966. The churches report approximately 13,000 members.

Officers elected for the fellowship are pictured below. They are, from left to right, Treasurer C. W. Jones of North



Charleston, Secretary Nat Brummitt of Morgantown, Vice President Louis M. Ader of East Williamson, and President L. B. Huston of Princeton. All are pastors.

Near East Theme for FMB Books

The 1963 Foreign Mission Graded Series will focus the attention of Southern Baptists on the Near East. The five books of the series are Three Davids by Marjorie Rowden for Primaries, The Big Difference by Alta Lee Lovegren for Juniors, Mustard Seed by Dorothy Green Napier for Intermediates, Shalom by Laurella Owens for Young People, and Mandelbaum Gate by H. Leo Eddleman for Adults.

647 Student Missionaries Appointed

The second largest group of student summer missionaries in history, 647, are now serving in all 50 states and Panama. They

will serve June 10 through August 16. The 15 couples this year are the most ever appointed in a single year. Most of the 647 students are supported by the mission agency, with 84 supported by state Baptist Student Unions.

Penonome in Panama Gets Mission

Penonome (Pae-no-no-mae'), a city of 7,000 and the capital of its province in the Republic of Panama now has a Baptist mission. "For a long time we have waited for the opportune moment," writes Miguel Olmedo, pastor of First Baptist Church of Agudulce. "We have had services in several homes. One baptized member and three persons seeking baptism will form the nucleus. Our problem is a building and literature to distribute. Most of all we need your prayers."

Ridgecrest Nears Capacity

"Hotel only" space is still available for Home Mission Week at Ridgecrest Baptist Assembly August 15-21. The same holds true for Training Union Leadership Conference, July 4-10, and Sunday School Leadership Conferences, July 25-31 and August 1-7. Plenty of space is still available at Glorieta, however, except for Sunday School Leadership Conferences June 27-July 3, and July 4-10, when limited space is left. Cancellations offer possibilities, however. For information, write: E. A. Herron, manager, Glorieta Baptist Assembly, Glorieta, N. Mex.; or Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C.

Baptists, Kennedy, Talk Civil Rights

Courts Redford, HMB executive secretary, and Victor Glass, associate secretary in the Home Board's department of work with National Baptists, were among Baptists and other religious leaders meeting with President John F. Kennedy June 17 to discuss civil rights problems. The discussion was held at the White House at the invitation of the President, who had termed the matter "serious" and meriting "immediate attention."

Home MISSIONS

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

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Photo courtesy Richmond News Leader

COVER

Two Cuban sisters are re-united as a whole planeload of refugees sponsored by the people of Richmond, Virginia, arrives on site. Mrs. Gonzalo Pedrosa, (right) sponsored by Bon Air Baptist Church, greets Mrs. Augustin Parika, sponsored by Sandston Baptist Church. (See also "Cubans in Our Churches," beginning on page 7.)

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AN EDITORIAL

RACE RELATIONS PROPOSAL FOR SOUTHERN BAPTISTS

This editor is concerned with the inadequate steps Southern Baptists have taken toward settlement of the race relations problem which our nation faces, especially in the South where we outnumber other religious groups by more than two to one.

Too often we have been a part of the problem, instead of being involved in the solution. However, the sin we most often commit is to do nothing. This editorial is a proposal for a positive, concerted action.

The calendar committee for the Southern Baptist Convention has included a Race Relations Sunday for the second Sunday in February. However, the first year this will be listed in 1965 because of the advance planning of the calendar. This date is too far ahead to be effective in the present difficulty, and action should begin now to culminate this next year, February 9, 1964 can serve as a rallying point around which all agencies, publications, conventions, associations, churches, and individuals can gather.

What steps should be taken?

First, each group should attempt to inform Southern Baptists about the status of the Negro and other races in the United States.

Second, they should inform Southern Baptists about the historical part the denomination has had in the conversion of the Negro, and the work both the SBC and the National Baptist conventions are doing in evangelism, teacher training, enlistment, and ethical considerations.

Third, they should inform Southern Baptists of the steps which have been taken by their schools, hospitals, and other agencies in making their facilities available to all people. In fact, each group could use this occasion to report on what they are doing.

Fourth, pastors' conferences and other groups meeting near this date should use it as a time for expressing themselves concerning race relations. Too often these groups have deplored violence and unlawful actions, without taking the positive step of recognition of the Negro's civil rights and his lack of achieving them.

Fifth, churches as they can should announce they are open to all people, regardless of race, for worship. They should invite Negroes and their leaders to worship and to speak on this Sunday.

Sixth, the day should be one in which all Southern Baptists are called to pray that the right thing for all people shall be accomplished.

—Walker L. Knight
Editor

CRISIS IN THE CITY

BY HAROLD C. BENNETT
SECRETARY, CITY MISSIONS DEPARTMENT, HMB

The revolution of urbanization has overtaken the United States. Authorities estimate our population of some 188 million will be 350 million 37 years from now. More than 80 per cent of these will be in the cities.

Who are these millions?

They are the apartment and hotel dwellers of the downtown area, the man scarcely existing in the slums, the family struggling to make ends meet working at odd jobs or on relief, the workingman living in limited space, the successful man of the better residential section, and the suburbanite.

Southern Baptists have been a rural-living and a rural-oriented people who have moved or are moving to the city. We live in an urbanized age, and the city faces a crisis.

Cities are caught between two population surges. On the one hand, rural people are pressing into the metropolitan areas; on the other hand, city people are moving to the suburbs. As a result, there is inner city deterioration, and what some have called the "cancer of unplanned and uncontrolled suburban growth."

With this movement of millions, urban renewal has become a major consideration. William L. Slayton, commissioner, Urban Renewal Administration, Housing and Home Finance Agency, summarized the purposes of urban renewal when he said: "It is the encouragement to the deprived, the revitalization of the initiative, the ambition, and the enterprise among the inhabitants of our slums that promise a rewarding life for those who choose the cities as their homes."

Glenn R. Turner, director of the Tulsa Metropolitan Area Planning Commission, in a recent meeting in Nashville during the Church Building and Architecture conference, said: "The official planning agencies do not make plans for the expansion, extension, relocation, and redevelopment of churches in the community as a part of their official activities in promoting orderly development."

Recognizing that there are at least 258 different religious bodies in the United States, Turner concluded, "As real and important as these and other

issues are, the fact that we are losing ground in our efforts to church America makes it essential that we give diligent attention to the processes of urbanization and the plans being made to cope with it."

Apartment Boom

According to the business editor of *The Atlanta Journal and Constitution*, Jim Montgomery, the building of single-family houses across the country will remain on a plateau. The construction of apartments and other multi-family dwellings will continue to rise. Since 1959 the number of multi-family units constructed has increased by more than 60 per cent.

Apartments of every description are being built in cities. Plans are not being made for churches to minister to the spiritual needs of these millions of people. In every metropolitan area there are numerous high rise apartments under construction and others completed. Some of these apartments will house thousands of persons. We have not yet come to grips with developing a strategy to reach them.

It might be well to seriously consider the possibility of renting an apartment, several apartments, or an entire floor in order to establish a church. One advantage would be that weather and parking would not be problems!

Employment And Unemployment

The prosperity of the United States is astounding when compared with other countries in the world. The employment rate is high, but even this presents a problem to the church. Some engage in moonlighting, working at more than one job. This means their hours are long and the opportunity of reaching them is limited. The shortened work week creates a difficulty because many have taken up leisure activities which make it almost impossible to find them in a mood when they are willing to talk about their personal relationship to God.

Not only is the rate of employment high, but the rate of unemployment is high. President Kennedy has said that one of the greatest challenges facing America is to provide job opportunities

for young people which will benefit both them and the nation. Unemployment for American youth is at a crucial stage, and some think this is the major cause of crime in certain areas.

According to the Internal Revenue Service, there are ten million women who are listed as heads of households. In 1960 there were twice the number of women in the "managers, officials, and proprietors" category as compared to 20 years ago. City churches must consider this in trying to reach all the people.

Crime

In the 1962 year-end report, FBI Director J. Edgar Hoover disclosed that marked increases were recorded in all major crime categories. The calendar year closed with a seven per cent national increase in serious crimes over that reported in 1961. Arrest trends indicated there was no change in the volume of adult arrests, but arrests of young persons under 18 years of age climbed nine per cent. City arrests of young persons ranged from an eight per cent rise in the big cities to 11 per cent in municipalities under 25 thousand population.

In a message to law enforcement officers Hoover explained, "Last year, persons under 25 years of age made up about 86 per cent of all arrests for auto thefts. Significantly, approximately 54 per cent of all persons charged with auto theft were referred to juvenile courts."

A writer in a national magazine wrote, "There is nothing morally wrong with gambling, and everybody ought to have the right to bet. But outmoded laws and bluenose thinkers infringe upon our right to gamble." Many must feel as he does, because gambling is a \$500 billion business in the United States, the majority of which is illegal. Christians must not remain silent.

Downtown Churches

Courts Redford, executive secretary of the HMB, has said, "I wish to express my appreciation of the downtown city church Southern Baptists should be grateful for these city

churches. They mean much to the cities, to the constituency, to our denomination, and to the Lord whom they serve."

These churches have played a vital role in past history, and now many of them are facing increasing problems trying to continue their programs as they once did. If downtown churches sell their property and move to the suburbs, it is unlikely that Baptists ever will be able to secure space again to conduct the type program which must be conducted if the cities are to be reached for Christ.

If a downtown church decides to move, should not consideration be given to the possibility of selling the property at a loss, or giving it to the association in order to assure a downtown ministry? This would be a missionary act. Where downtown churches are facing insurmountable problems, other churches can lend assistance to keep the ministry alive for the sake of Christ, and the people for whom he gave his life.

Inner Cities

With the change in population and economic status of the inner city, problems have been created which demand the best thinking specialists can give. The "massive agglomeration of people" (as referred to by Gibson Winter in his book, *The Suburban Captivity of the Church*, p. 15) who live in such areas are not being reached with the usual programs of a local church. New ground must be broken. New methods must be used if we are to minister to the spiritual needs of persons living under such unfortunate circumstances.

Mobile Homes

According to *The Survey Bulletin* (April 19, 1963), "approximately four million Americans now live in 16,000 mobile home parks or communities scattered over the country." Many of the mobile home parks are located in or near metropolitan areas. According to *The Bulletin*, only 14 per cent of the occupants are senior citizens, while 55 per cent are professional people, and 20 per cent are military personnel.

Some Possible Answers

Jesus wept over one city, we know (Luke 19:41), and for good reason. The people of this city were to crucify him. Jesus did not weep for himself but for the people of Jerusalem who did not understand that the kingdom of God was at hand.

Many city dwellers live in the darkness of this same type of rebellion. There is a crisis in the city because millions of persons who live there are lost. Only Jesus Christ can save them. The task of the Christian is to take the message to each one of them.

There is a need for Baptists to clearly determine their objectives in reaching the cities for Christ, carefully plan the strategy they will use, thoroughly develop programs which will accomplish the objectives, and completely depend upon the Holy Spirit. Doing this on purpose will put us in a better position to reach the cities for Christ. It is clearly admitted that we have not found the answers yet, but in the same breath we do not agree that there is no answer.

Although it may sound as an old worn out cliché, it is nonetheless true that Christ is the only answer to man's deepest need. The problems we face have nothing to do with the adequacy of the gospel. We can neither revise nor improve it. The problems we face are concerned with our lack of understanding the gospel, and our failure to share it effectively with others. God will reveal the answers to those who are willing to pay the price in *followership* and *sacrifice*.

Robert W. Frank, former president of McCormack Theological Seminary, said that the suburban church has become comfortable "ministering to itself." He charged that the church should "get off its cushions in the suburbs and find the solution."

Murray H. Leiffer has pointed out in his book, *The Effective City Church*, "If any citywide strategy is to be worked out, there must be an over-all planning agency"

The Southern Baptist Convention has assigned this task to the Department of City Missions of the Home Mission

(Continued on page 28)

Editorials

by Walker L. Knight

Sometimes "Go" Can Be "Come"

The urgency of the Great Commission's "GO" so dominates our thinking we forget important mission work can be accomplished through an invitation to "COME."

This applies in numerous instances, as with minority groups, foreigners, and the neglected. Many Southern Baptist churches have discovered this truth by inviting Cuban refugees to share their fellowship and material blessings. It's more proof mission work defies geographical delineation.

Because of Southern Baptists' resettlement ministry, more Cubans might become Christians and join Southern Baptist churches in the United States than our mission forces have been able to convert during more than 50 years of work on the island.

Such an achievement, of course, depends upon the continued response of the churches. Southern Baptists have already resettled nearly 1,000 refugees, and less than a year ago they had resettled only 200. Also, resettlement is a quality matter, including financial independence and community acceptance.

The Oakhurst Baptist Church, a 1400-member congregation in an older residential section of Decatur, Georgia, is an example, although possibly not a typical one.

The church, under the leadership of Pastor T. E. Dougherty, became one of the first in the greater Atlanta area to become concerned about the 150,000 Cubans who had flooded Miami's limited facilities.

Nearly every member of the Oakhurst congregation became involved in resettling a Cuban plumber, his wife, and their nine-year-old daughter, who had been crippled by polio years earlier. In fact, the family left Cuba primarily because the child was denied milk.

Church members provided furniture,

clothing, food, even toys. Not one of the family spoke English, but employment was found and financial assistance given until they eventually were able to be independent. The father began English classes; and the daughter enrolled in school and later was accepted for an operation and treatment at Warm Springs.

Within less than a month, the church's attention was drawn to a stately, cultured Cuban doctor's wife who had moved into an apartment near the church. With her were a young son and daughter and her mother. The doctor had been unable to leave Cuba, although he had three times purchased plane tickets, only to be stopped at the airport on one excuse or another. The wife secured employment at the Georgia Baptist Hospital, and the church helped her get settled.

One Sunday morning the pastor challenged the Sunday school to start a class for the Spanish-speaking people. The next Sunday the doctor's wife, who is bi-lingual and a Baptist, was teaching it. Another member, Lorenzo Acevedo, a Cuban who has lived in the United States for 35 years and is a U. S. citizen, became superintendent of the Spanish Department.

Within weeks other families already in Atlanta were located, some needing help but most starving for friendship and a sense of belonging. News of the class spread, helped by advertising and stories in the newspapers.

Then the doctor dramatically escaped from Cuba with 12 others in a small boat. His coming thrilled the entire church. The hospital also gave him employment, and his wife gave him the teaching assignment.

"When he arrived he would hardly say a word," the department superintendent said. "Now he's hard to stop."

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. 25:35, 36.

The doctor is Pascual Herrera, educated in the United States and a leading Baptist in Cuba. He and his wife at one time gave Cuban Baptists their medical clinic. Southern Baptists heard him speak on Friday night at the Kansas City Convention.

Following his arrival the church announced a reception for all Cubans in the greater Atlanta area, and more than 130 came. The class soon was reporting attendances as high as 20 or more, including some bi-lingual Anglos and one lady from Peru.

A few Sundays ago, one member asked to speak to the class. He told of his joy in the fellowship of the class and the church, but his reason for speaking was to tell he had come to trust Christ as his Saviour. It was a warm, meaningful, moment for the class. He said he was going to make his decision public during the worship services, and he asked others to join him.

It had been nearly ten months since the resettlement of the first family, and they were still not Christians. However, they had heard the gospel Sunday after Sunday in their native tongue (the language of their soul), as well as in the English they were learning. Church members had been careful not to bring pressure which would result in a decision wrongly motivated.

This Sunday, when the usual invitation was given at the close of the service, the class member did step out, and eight other Cubans followed him, all asking for baptism. Five others had joined earlier by transfer of letters from Cuban Baptist churches.

Significantly, that night, the deacons recommended and the church enthusiastically voted to resettle a second family from Miami, the parents of one of the men who had come for baptism that morning.

HOME MISSIONS



HOME . . . in a strange city with a different language, but home in friendship and Christian love. Steve Philpot, pastor of Westglen Baptist Church, Dallas, Texas, holds little Damaris Ravelo. Beside him are her parents, Mr. and Mrs. Alberto Ravelo and their son Alberto, all arriving for resettlement by the church.

(Photo courtesy Dallas News Staff)

CUBANS IN OUR CHURCHES

A cross-country look at what is happening in some Southern Baptist churches which have helped resettle Cuban refugees

BY JO ANN PARKER
EDITORIAL ASSISTANT, HOME MISSIONS

A small, shivering child was arriving from Cuba. She was alone—put on the boat by friends who smuggled her out after the Castro regime took her parents away.

She was one of many placed on boats by family or friends hoping they may find a better life in the United States.

Expressing an eloquent faith in Americans, they send their children into this country with little more than the clothes on their backs.

Southern Baptists are answering this need, along with the much larger one of refugee families, where through the Cuban relief and resettlement ministry,

the churches and individuals are reaching out to take them in.

Twelve-year old Yolanda was the little girl whose parents had been taken away. Met in Texas by a warm-hearted Baptist couple, she now has a home and Christian love.

More than 600 Cuban refugees,

July, 1963

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"FLIGHT IN FREEDOM," an entire planeload of Cuban refugees being resettled by the people of the Richmond, Virginia, area, arrived November 15, 1962. On board were 79 Cubans, including three families sponsored by Baptist churches.

Photos courtesy of Richmond News Leader

RIGHT: Richmond's mayor, Mrs. Eleanor P. Sheppard, a Baptist, holds one of the Cuban babies arriving on the "Flight In Freedom." The child, Maria Vidal, is the daughter of Mr. and Mrs. Pio Vidal and the granddaughter of Mr. and Mrs. Oscar Armas. Both families were resettled by First Baptist Church of Richmond. Oscar Armas' father was a Cuban Baptist pastor for over 40 years. Mrs. Vidal now works in the personnel department of the Southern Baptist Foreign Mission Board in Richmond. BELOW: Miss Jone Crouch, a member of Hatcher Memorial Baptist Church in Richmond and a teacher of Spanish, conducts a class two nights a week for the refugees. Standing at far right is Oscar Armas, one of her pupils. Still another ministry in Richmond has been the holding of Spanish worship services by a retired Baptist missionary couple to Argentina, Rev. and Mrs. L. C. Quarkes who began services in their home over two years ago.



from among the 162,000 who have fled their island, have been resettled by Southern Baptists. Baptists in the state of Texas have led, with resettlement of 150 persons. California, Georgia, Tennessee, and Virginia have also resettled numbers of families.

Most states have now become involved in resettlement of at least one family. Others are studying the possibilities as they hear from those who have tried it.

Combined efforts of all agencies engaged in resettlement have placed more than 55,000 refugees outside the Miami area, but there are over 100,000 remaining in Miami.

What has happened to churches taking on the assignment of guardian to Cubans? "Never have our people responded so joyfully to anything," writes H. H. Hobbs, pastor of the First Baptist Church of Oklahoma City, Oklahoma.

"One of the most delightful things which has happened to this church in a long time was the coming of Mr. and Mrs. Guillermo Santiago and their family. Mr. and Mrs. Santiago and their four children arrived in Oklahoma City early in November, and within a few months, had become a very vital part of our church life," says Hobbs, 1962 president of the Southern Baptist Convention.

Mr. Santiago had been in Oklahoma City several years ago in connection with the Federal Aeronautics Administration, and because he had friends there, he and his family were sent quickly away from the crowded conditions in Miami, and on to Oklahoma.

When the family was presented to First Church, members voted unanimous support for sponsorship, and immediately responded with furniture, clothes, and other needed help.

"If you want to give your church a thrill, I suggest that you sponsor a family from Cuba," says Hobbs.

Most churches, however, request a Cuban family to sponsor, then make preparations before their new friends arrive. Forty-Fourth Avenue Baptist Church of Mountlake Terrace, Seattle, Washington, was a pilot project for the association in the Cuban relocation ministry.

The church had just finished a building, and were in deep debt with only 74 members, but the relocation thrilled them even more than completion of the new sanctuary, the pastor reports. The pastor is not yet on full salary, and works as a welder, but the members felt a responsibility to the homeless Cubans.

The family, which arrived in Novem-

ber, now has employment and is being happily resettled.

Many churches of this association waited to see what type of people the Cubans would be, and what kind of problems they would bring. However, at the first associational meeting, when the people met the Roberto Del Valle family, they were so pleased with the caliber of these Cubans and their sincerity, that five churches immediately applied for a family to resettle.

Even more surprising is the story of North City Baptist Church of Seattle, which, with only 36 members, was able to rent and furnish a house, and to give other assistance to a resettled Cuban family.

Not a burden, but "a channel of blessings," the members say of the experience, which came at the same time the small congregation was constructing a new building.

"The responsibility of helping plan for the care and needs of the Cuban family has made me know anew the need for Baptist people to meet home mission needs as well as foreign mis-

sions. I feel a real brotherly love among our church family in this effort," reported Mrs. Roy F. Cox, a member of the Cuban refugee committee of First Baptist Church of Lake Worth, Texas. The church had just resettled their first Cuban couple.

Though non-active Catholics, the couple began attending church services at the Baptist church, and were warmly welcomed by the Spanish Sunday school class.

A spirit of revival has permeated the church since adoption of a Cuban couple, reports Jimmy Cox, pastor of the Morrell Avenue Church, Dallas, Texas. Cox said that resettled Cubans are now joining his church, though they were former Catholics.

Deacons in Brookwood Church of Jacksonville, North Carolina, formed a committee, working out details on resettlement for Cubans sponsored by that church. WMU members joined in to furnish the house and supply food and clothing.

A three-bedroom apartment was furnished before the family arrived,



MRS. EDUARDO JORDAN, right, and her husband were among the first Cuban families sponsored by Texas Baptists. Here she meets Rev. and Mrs. C. M. Cole, of Ridglea Baptist Church, Fort Worth, Texas, sponsors of the couple and of other Cubans as well.

(Photo by Don McGregor)



A LETTER FROM A RELATIVE still in Cuba gets attention of all the Nortons, from left, Patricia, Cleveland, Sr., Libia, and Cleveland, Jr.

Losing To Gain

BY JOSEPH N. CAUSEY, PASTOR
FIRST BAPTIST CHURCH
CANTON, MISSISSIPPI

Though misfortune has befallen them, Mr. and Mrs. Cleveland Norton, refugees from Santiago, Cuba, are convinced that their present safety and good life in Canton, Mississippi, are the result of God's personal interest in them.

with members of the church holding open house and a pounding of food, linen, and clothing. Even local merchants and businessmen joined in when the nine-member Francisco Hernandez family was adopted by the church.

And in Wichita, Kansas, the Olivet Baptist Church found that sponsoring a family, "has opened our eyes to the needs of other people," said Gordon Dorian, pastor.

When his church voted to sponsor a Cuban family, the congregation rented a two-bedroom home, donated "good substantial furniture," and personally cleaned and polished the entire house.

The pastor confesses a little feat among some that with the family coming so near Christmas, the Lottie Moon Christmas Offering for Foreign Missions might be hurt due to gifts being given the new Cuban family. The result was just the opposite. The family arrived the Sunday before the Lottie Moon gifts were received, and when the offering was taken, gifts and pledges of \$1,070.00 were given.

"We've never done that well before!" Dorian says.

In Maryland, the Calvary Baptist Church of Bel Air helped a family get started by furnishing a little apartment and stocking it with food. Calling on other Maryland Baptists to join in helping, Pastor W. P. Watson pointed out that "The cost is insignificant, but the rewards in mission warmth are priceless."

The first thing Cuban Gustavo Naranjo did when he received his first salary check was to write a check for the tithe. Naranjo and the rest of his newly resettled refugee family in Union

City, Tennessee, quickly found places of service in First Baptist Church, and have given a wonderful Christian testimony, says Pastor J. R. Covington.

The church spent only \$3.50 in getting the Naranjo family settled. All furniture, rugs, and curtains, were donated. A food shower supplied pantry needs for several weeks, and after the first week, Naranjo, a Certified Public Accountant, was able to take over the needs of his family.

"The sponsoring of this family has let us see direct missions at work, and we are looking forward to helping other Cuban families," the pastor reported.

A New Mexican church has found that "our people have enjoyed doing this more than anything we have done." Pastor Jack DeVore of Sandia Baptist Church in Albuquerque recounts.

Prayer preceded the successful move, beginning when a deacon in a Cuban Baptist church prayed with Jose S. Sanchez and his family about the matter of the family coming to the United States. The family is confident that it was the Lord's leadership and providence that brought them to Albuquerque.

Members of the church furnished a home for the family, and offered more furniture than they could use. Very little money was spent by the church in furnishing the new home. Members rate the sponsoring move as a special experience for the church.

"Who would help with the language?" members asked, as a committee of First Baptist Church of Hurst, Texas, began to investigate possibilities and responsibilities of sponsoring a Cuban refugee family.



THOUGH MARTIN REYES and his wife and son, (standing left of sign) spoke no English on arrival in Sacramento, California, they understood the Spanish welcome, "bienvenidos" and the warm reception of members of the First

Southern Baptist Church of Del Paso Heights. Captain Onesimus G. Ortiz, an Air Force chaplain, (far left), has been serving as a translator for the family.

nated to fill every room, the church had a pounding, and an abundance of food was provided. Even a car was secured by some of the men of our community. Many things were given by people not even members of our church. In a sense, it became a community project," says Pastor T. D. Hall.

About 40 or 50 people, including the mayor and the president of the Chamber of Commerce, were there to meet the family on their arrival.

The family happened to be Baptist,

and the father is now serving as an effective Sunday school teacher. He is supporting his own family, with the children doing well in school.

"No other project has ever involved more of our people than sponsoring this family, and there has been a blessing brought to our church because of this unity of purpose," Hall reiterated.

In Decatur, Georgia, Woodlawn Baptist Church voted to ask for a non Baptist family. The church, which had first sent a member of an appointed

Strikingly remindful of Joseph, the Old Testament hero who prospered even while in Pharaoh's Egyptian prison, the Nortons have twice found ways to make a new life for themselves. When they arrived in Miami from Cuba in late 1960, they found work, but a sales decline in his company led to Norton's decision to move again.

Mrs. Norton's testimony shows their dependence upon the Lord in trouble. She said, "While I was in Cuba in the richness and the abundance, it was hard to see my family seeking for the ways of God. As soon as we were in trouble and distress my family had to think and turn face, searching for God; maybe the craving they never felt. Now, due to the infinite mercy of God my whole family is Christian and members of the

Baptist church. After having lost all our material wealth in Cuba, they gained the eternal life in Jesus Christ."

Through a relocation committee in Miami, Mr. and Mrs. Norton and their children, Cleve, Jr. and Patricia, were able to move to Canton February 4, 1962.

Word of their arrival was received by First Baptist Church and though no organized reception had been planned, when news went out that a family of refugees from Communism had chosen Canton as their new home, citizens responded with overwhelming friendship and assistance.

Norton is now employed in the Jackson headquarters office of Mississippi Federated Cooperatives, Inc., while his wife is a Spanish teacher in a junior

high school. Cleve, Jr., and Patricia live quite normally as most American teenagers.

With the baptism last year of Cleve, Jr., all individuals in the family are active and regular members of Canton's First Baptist Church.

Mrs. Norton, a Christian since teenage, prayed through the first ten years of her marriage to Cleveland Norton for his conversion. Her written testimony records, "Suddenly one Sunday morning during a revival campaign in the Second Baptist Church of Santiago one of my friends called my attention while I was praying 'Look,' the friend said, 'your husband has decided to accept Jesus.'" She started crying because her prayers had been answered.

(Continued on page 24)



LUIS MIGUEL AGUILERA, works now in the office of H. C. Roys, Seattle, Washington, dermatologist and pastor of Brooklyn Avenue Baptist Church. Aguilera and his family are resettled Cuban refugees, thanks to the help and interest of the church. The pastor reports that the family is already on its own and is an asset to the community.



WASHING CARS helped this Texas group of young people earn \$36.00 for Cuban refugee relief. All members of First Baptist Church, Sherman, Texas, they sent the money on to Robert Fricke in Miami, where it was used for emergency relief to Cubans.

sorced six weeks later. The interest was as intense the second time as that shown for the first family.

These Cubans had come not as Baptists, or even as Christians of any denomination. Later, however, all five adult members of the two families accepted Christ, and have now been baptized.

These Cuban refugees do not come as charity cases, says R. G. Van Royen, worker for the HMB Latin American Refugee Relief Ministries. They

do not ask for handouts, only for initial help until they can stand on their own feet. For this reason, churches sponsoring families can do so with the feeling that they are introducing worthy citizens to their community, and in many cases, that they are introducing lost souls to Christ.

Transportation for these refugees is paid for by the United States government. So the church's material responsibility is only that of providing the necessities for living for the brief time needed for the family to get on its financial feet.

Many of these Cubans are professional people. Others are workers in industry, or skilled in a trade. Many come already knowing at least a smattering of English, but all come with eagerness to make a way for themselves, with a pride in how quickly they can be on their own, with an eagerness to become a good part of this new life, and with sincere appreciation for what is being done for them.

These people have had to walk out of Cuba leaving everything, save the clothes on their backs and perhaps a change or two. Often the women must give up their wedding rings. Keys to homes and automobiles are handed to Cuban officials on their way out. Keys to a new life, however, can be handed to them on their arrival here by Southern Baptists.

To sponsor a family, a church needs to be lead to vote on the issue, then to appoint a resettlement committee. This committee has the responsibility for coordinating every step in the resettlement. The sponsoring church also has

was Miss Lucille Kerrigan, a home missionary who was wholly responsible for this sudden burst of happiness.

One would hardly think of powdered milk, meal, and medicine being just cause for a celebration, but the advent of anything usable in Cuba was welcomed with enthusiasm. However, on this particular occasion, packed securely among the detergents and beans, they found boxes of cake mix, frosting mix, birthday candles, birthday napkins and a tablecloth, candy and balloons—what glamour!

As the birthday morning dawned, the sun almost came up like thunder. All available preparations had been completed. The girls were all beside themselves as the guests began to arrive on the big shady porch. Miss Kerrigan placed the gorgeous birthday cake in

HOME MISSIONS



NINE MEMBER CUBAN FAMILY talks with M. R. Haire, pastor of Brookwood Baptist Church, Jacksonville, N. C. The church resettled the family, providing food, clothing, and a three bedroom apartment when they first arrived. From left to right, Pastor Haire, Francisco Hernandez, holding one-

year old Martha, Mrs. Hernandez, Beatriz, Mr. Hernandez's mother, Isabel, Elvira, Carolina and Gustavo. To their right is Clyde Davis, Brotherhood secretary for the Baptist State Convention of North Carolina, and Chairman of the Cuban Refugee Committee of North Carolina.

the responsibility of finding a job for the refugee head of family, though this may not be done until after arrival.

Writing to your state chairman of Latin American Refugee Relief Ministries on to Robert Fricke, 3318 N.W. 17th Avenue, Miami 42, Florida, is the next step in sending a family to your sponsoring church. Copies of letters to Fricke should be sent to the state chairman. Size of family the church can care for, and any information on type of

employment which might be available is desirous.

From the refugee center in Miami, material on a family will be sent for members' approval. Information is sent on only one family at a time. After accepting, a date and time for arrival should be picked by the church. Making this two or three weeks in advance gives more time for final resettlement preparations.

Housing, furniture, two or three weeks' supply of groceries, and clothing

will be needed by these families. Plans for job interviews and for reception at the point of arrival are also welcomed by the refugee families.

Long-range responsibilities can also be studied at this time. English language study, enrollment of children in school, helping the family adjust to the sociological environment, and especially helping guide their spiritual life are all projects which can well be begun as soon as the family arrives.

Who are these refugees?

(Continued on next page)

Susie's Birthday Party

BY JEANNE EDWARDS
HALE, MISSOURI

The September Cuban sun had little effect upon the bevy of busy girls as they raced about preparing for Susie Kerrigan's special day. The sparkle in her dark eyes seemed to vie with the brilliance of the morning as she exulted over the arrival of so many boxes from the States.

Ordinarily one package every month or so was cause for great excitement but when an unusual number began coming in within a few days, something

special was obviously in the air. What glowed over powdered milk, beans, rice, detergents and aspirin.

After weeks and months of unrest, draught, hunger, discomfort, high hopes and downcast disappointments, it began to look as if a new day were dawning. Excitement was at high pitch for several of her girl friends had come to help celebrate the happy occasion of Susie's fifteenth birthday.

The most excited individual, however,

the center of the wobbly table amid the oh's and ah's of all of Susie's friends who pushed around to wish her all the happiness she deserved.

A real treat was the showing of exquisite films of great interest, by her pastor, who had obtained them from the Baptist Publishing House in El Paso, Texas. A refreshing drink was concocted from packages of powder found in the boxes, some fresh fruit was available from a nearby cannery, together with the beautiful, delectable cake, were such a treat to all present after having lived on a steady diet of beans and cornmeal mush all summer. Although there were no plates or spoons, these were soon improvised from the "mix" boxes and strips of cardboard.

Guests came from church and school groups to make the party a huge suc-

cess. Susie was never happier, nor was any one else. "Parties in Cuba nearly always consist of drinking and dancing," Miss Kerrigan explained, "and it is such a testimony that one could be held and have a good time in a Christian atmosphere."

But, as if this were not enough, the following Sunday was Susie's GA coronation day. Radiant as any queen, in her new dress sent from friends in Kansas City, poised and humble, she was now being repaid for the long hours of hard work she had spent toiling over her "steps."

Recalling the experiences of camp last summer, she was remembering the new and the old friendships, the intensive study on her steps, the craft work from whatever materials were at hand and possibly the most outstanding

recollection being the food, because it had presented the greatest problem. Miss Lucille Kerrigan and Miss Ruby Miller, another missionary, had gone without rice for a week in order that Susie might have enough to take to camp, along with a whole package of powdered milk which they had managed somehow.

The church, hushed and expectant, was packed, even out to the dusty street. As always it was a beautiful ceremony as Herbert Caudill's daughter, a GA queen regent, herself, climaxed the scene by crowning her. The story of Vashti so effectively portrayed seemed to bring that gracious queen with all her unsung virtues into their very presence.

How like a dream, this great, gorgeous experience has been! Delightful

(Continued on page 29)

These people arrive in many conditions and under many circumstances. Foy Rogers, state missions secretary of the Mississippi Baptist Convention Board, has found a varying segment of humanity in his visits to those fleeing Castro.

Two families had come across the water in a small boat guided by a man already sentenced to the firing squad in Cuba. He had only the sun to follow for direction by day, the stars by night. Three times a Cuban destroyer threw a searchlight over them, but they thankfully explain that God put them under a wave and protected them.

"My brother is in prison and is going to be shot. Can you help me?" one Cuban pled on Rogers' visit. "My son has been put in jail and will be shot. Will you help me?" another asked.

A woman with three children told him, "I was put out of my apartment this morning, and we have had nothing to eat all day and nowhere to stay tonight. Can you help us?"

Even after all who can be resettled have been, there will still be 70,000 Cubans in Miami to be cared for due to health, age conditions, etc. Southern Baptist workers there spend from \$5,000 to \$7,000 every two weeks for food and other aid to help 450 to 500 families. They could well use twice that amount.

Experiences in Cuba have often been severe for these people. Manuel Valverde, resettled with his wife by the Ridgely Baptist Church of Fort Worth, Texas, was an administrator in a ham packing plant in Cuba. The Cuban government took his home and all pos-

sessions. After more than three months of government procedures, he was finally able to leave Cuba with 10¢ in his pocket.

Valverde, a former deacon in a Cuban Baptist church, told of imprisonment of members of the church choir for singing hymns on a public bus. They were later released, however. Because of pastors who have left Cuba, some of those remaining must now shepherd three or four churches, he said.

Jose Alonso and his family had to give up a farm and an apartment building in Cuba, as well as Alonso's job as a train inspector.

"I am happy to lost that if I escaped with my life," Alonso said of the experience. Though he spoke little English

(Continued on page 30)



JOINING OAKLAND CITY BAPTIST CHURCH, West End, Georgia, are Cubans Reinaldita Reyes and his wife, Gilda. James Manley, pastor receives the two, who, coming to

West End as Cuban refugees, were resettled by a church-wide project on the part of members.

Number of Cubans resettled by Southern Baptists in each state as of June 1

Ala.	0	Ill.	0	Mont.	0	R.I.	0
Alaska	0	Ind.	9	N.C.	31	S.C.	0
Ariz.	0	Iowa	0	N.Dak.	0	S.Dak.	0
Ark.	0	Kan.	7	Neb.	0	Tenn.	51
Calif.	65	Ky.	19	Nev.	14	Tex.	150
Colo.	5	La.	3	N.H.	0	Utah	0
Conn.	0	Mass.	0	N.J.	0	Va.	112
D.C.	10	Md.	17	N.Mex.	8	Vt.	0
Del.	0	Maine	0	N.Y.	1	Wash.	26
Fla.	23	Mich.	8	Ohio	0	Wis.	0
Ga.	63	Minn.	0	Okla.	24	W.Va.	0
Hawaii	0	Miss.	3	Ore.	0	Wyo.	0
Idaho	0	Mo.	2	Penn.	0	Spain	1
							TOTAL 657

Approximate resettlement rate: 76 per month by Southern Baptists
100 per week by Protestants through Church World Service
(includes Baptists)



"WE TRUST IN GOD, YES?" Angel Bustamante said to his new pastor, Gordon Dorian, (left) of Olivet Baptist Church, Wichita, Kansas. "He will take care, yes?" he continued with a big smile. Bustamante and his family were able to go to Miami from Cuba in September of last year. For some three months they waited, living in a one-room apartment on government food supplies, and looking unfruitfully for work. Then the Olivet church voted to sponsor a Cuban family, thus providing a new beginning for the Bustamantes. Like many of the Cubans fortunate enough to be resettled, the family is now anxiously trying to help relatives still in Cuba. Now very proud of their new home, the family is settling down, with the two boys, Angel, seven, and their nephew, Andres Revilla, 17, already in school.

(Photo courtesy The Wichita Morning Eagle)

TRIUMPH

An evangelistic journey, begun in Northboro early in the Nineteenth Century, has recently completed its cycle there.

More than 125 years after the death of Luther Rice, who devoted his life to Baptist missions and evangelism, a church bearing his name has been established in his native Northboro, Mass. Rice Memorial Baptist Church, as yet without a building of its own, honors a man now virtually unknown in the town where he grew up, yet still respected in Baptist circles for his many accomplishments.

The new congregation was organized late in 1960 as the Northboro Baptist Chapel, founded by Mr. and Mrs. Arthur E. Charlton, Mr. and Mrs. Wilfred T. Blades, and Mr. and Mrs. Clifford N. Laine, all of Westboro. The first church in this area to affiliate with the Southern Baptist Convention, it was constituted under its present name on Nov. 18, 1961, with Thomas Hathcote as minister, and a present membership of 57.

Church services are now held in Northboro Town Hall, but four acres of land have been purchased at Route 20 and Davis street, and plans are under way to construct a church building there in the near future.

In addition, this active young church has already established its first mission, Framingham Baptist Chapel, which will soon have a full-time minister. With a growing membership of 37 the chapel hopes eventually to have a building of its own.

Another chapel has recently begun meeting in Cambridge, Mass. near the campus of Harvard University. Mr. Rice, who once wrote, "Attempt great things, expect great things," would have been delighted by all this.

Luther Rice was one of the originators of the American foreign mission movement. It was Rice, too, who recognized the need for better theological training for ministers and missionaries, and who almost single-handedly raised funds to found Columbian College for that purpose. Though unsuccessful during Rice's lifetime, Columbian eventually became the present, highly regarded

George Washington University at Washington, D. C.

Rice's efforts also led to the formation, after his death, of the present Southern Baptist Convention, through which he envisioned autonomous local churches, affiliated to promote home and foreign missions, publications, and educational activities.

Luther Rice was born in Northboro March 25, 1783, the ninth child of Capt. Amos Rice and his wife, Sarah. Luther is described by his biographers as meek, mild, good tempered, and patient, but he was also stubborn when he believed himself right, inflexible and self-sacrificing in his devotion to evangelical work, high-handed and optimistic in raising funds and initiating projects while his colleagues were still debating their worth.

At the age of 19, young Rice joined the Congregational Church in Northboro, where Peter Whitney was then minister, and almost at once began to hold gospel meetings. Many townspeople disagreed with his orthodox views, and even within his own family only his brother Asaph gave him any sympathy or encouragement.

As for his father, Capt. Amos Rice was noted more for his bad temper than for his piety, and Luther's views led to a lasting estrangement between them. To some, this would have brought discouragement. To Luther, it meant that he was now freed of parental responsibility, and could devote his life to the gospel. "How mysterious are the ways of Divine Providence," he commented on this later, but he did retain a filial interest and often sought news of his family through Asaph.

Luther Rice attended Leicester Academy for three years, supporting himself by teaching in Paxton during vacations, and holding singing classes at night. He entered Williams College as a sophomore in October, 1807, and soon joined a secret group that met "to converse on the condition of the heathen world, devise methods of sending out the gospel, and to invoke the direction of the God of Missions."

Entering Andover Theological Seminary, he immediately joined Adoniram

HOME MISSIONS

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

HOME MISSIONS LEADERSHIP EDITION

JULY, 1963

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Clear Creek Names Titsworth Mountain Minister of Year

Floyd Titsworth, pastor of Mousie (Ky.) Baptist Church was recently named Mountain Minister of the Year by Clear Creek Baptist School, Pineville, Ky.

Titsworth, a native of Arkansas, is prominent in civic, as well as religious affairs and has led his church in establishing missions at Caney and Decoy and in a planned recreation program for the community of Mousie.

His church was named one of the outstanding rural churches in the state last year by the University of Kentucky.

The Clear Creek award was presented by J. Edward Cunningham, Lexington, director of the Mountain Mission Program for the Kentucky Convention.

CORRECTION

Revival dates for 1964, as listed in "Advance Planning for Revival in '64," should read March 8-22, 1964 or March 29-April 12, 1964. The schedule, planned to follow the theme, "Spiritual Conquest . . . Now!" in connection with the Baptist Jubilee Year, was published in the Home Missions Leadership Edition for June, page 16-B.

16-A

established in India, but the powerful East India Company refused permission for the Americans to establish their work there, perhaps influenced by the War of 1812, then under way. The missionaries withdrew to the British island of Mauritius in the Indian Ocean, and there it was decided that the Judsons would proceed to Burma and that Rice would return home. He hoped to report on the Judsons' actions, clear them with the American Board, seek



age drawn by his horse, Columbus sought little for himself, dependent upon the hospitality of his friends food and lodging. But on behalf of sons and allied fields, he was indefatigable and successful. In 1817, for instance, he traveled 7,800 miles, and in nine months raised \$3,600 for missions.

In some years Rice's work prospered. In 1814 he was instrumental in the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions after he convinced the convention of need for missions to the American Indians and to the settlements west of Mississippi, and of the importance of publications in spreading the gospel.

In 1819, he joined with several others in buying land for a proposed new colony in Washington, and without awaiting

Mr. and Mrs. Douglas Claybrook, church in Northboro, Massachusetts.

July, 1963

17



Also during that time, the Women's Missionary Union of Maryland has been invited to serve as hostess to the annual meeting of the WMU, Miss Josephine C. Norwood, Maryland's WMU secretary, said.

Making arrangements for the annual meeting of the Southern Baptist Religious Education Association is John M. Tubbs, Maryland's Sunday school secretary. He, along with Sam High, state Training Union secretary, will arrange meeting places for the annual pre-convention meeting of the Sunday school and Training Union secretaries.

SBC Highlights Offered On Tape, in Tract Form

Southern Baptist Convention highlights are now being offered on tape, with the 1963 Southern Baptist Statement of Faith and Message available in tract form.

High points of messages, music, and business which took place at the Convention's meeting in Kansas City are available in a five-tape special package from the Radio and Television Commission, 6248 Camp Bowie Boulevard, Fort Worth 16, Tex. Included are seven major addresses made to the Convention, seven made to the pastor's conference, five testimonies to the Woman's Missionary Union, four brief messages or business sessions from the Convention, two solos, and one choir number.

The five tapes, each two hours long, are recorded at 3 3/4 IPS and sell together for \$12.00. In addition, any item from the three meetings is offered on tape on request at \$5.00 an hour (3 3/4 or 7 1/2 IPS), or two hours \$7.00 (3 3/4 IPS only.)

Those featured include Herschel H. Hobbs, Mrs. Martha Branham, Grady

C. Cothen, Paul M. Stevens, James L. Sullivan, Leonarda Estrada, Wayne Dehoney, Kenneth L. Chaffin, the William Jewel a Cappella Choir, R. G. Lee, a report of the Special Committee on Faith and Message, Foy Valentine, Malcolm Knight, W. A. Criswell, Jess Moody, James Carraway, John Walsh, Carl Bates, D. J. Rollins, John Claypool, Mrs. Mabola Ayorinde, K. Owen White, Charles Howard, Vance Haver, Mrs. R. L. Mathis' election, and Mrs. Rosalind Lam.

The 1963 Southern Baptist Statement of Faith and Message tracts cost \$12.00 per 1,000, \$1.20 per 100, or \$.02 each. These can be ordered from: Tract Editor, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville 3, Tenn.

Deaf Conference Set in Tennessee

The Tennessee Baptist Conference of the Deaf, open to all deaf people and to hearing people interested in the spiritual welfare of the deaf in Tennessee, is scheduled for June 28-30 at Camp Carson.

Carter Bearden, HMB missionary to the deaf will be the featured preacher and Bible teacher.

"We would like for the hearing people who are interested in the deaf to come to the camp, meet the deaf, and learn about our work for the Lord," C. P. McMillin, Jr., president of the Tennessee Baptist Conference of the Deaf said.

Directing the camp will be Ed Davis, minister of music and interpreter for the deaf at Central Church, Oak Ridge.

The missions department of the Tennessee Baptist Convention is assisting with the conference.

16-D

RICE, WHO ONCE WROTE, 'FATHERS BEGET things, expect great things,' would have been delighted by all this.

Luther Rice was one of the originators of the American foreign mission movement. It was Rice, too, who recognized the need for better theological training for ministers and missionaries, and who almost single-handedly raised funds to found Columbian College for that purpose. Though unsuccessful during Rice's lifetime, Columbian eventually became the present, highly regarded

enemy for three years, supporting himself by teaching in Paxton during vacations, and holding singing classes at night. He entered Williams College as a sophomore in October 1807, and soon joined a secret group that met to converse on the condition of the heathen world, devise methods of sending out the gospel, and to invoke the direction of the God of Missions."

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HOME MISSIONS

Church-State Problems Seen in Service Corps

Church-state problems could arise in the proposed National Service Corps (or Domestic Peace Corps) because of the use of corpsmen and public funds by church agencies in carrying out the purposes and programs.

Purposes of the proposed corps would be (1) to open new opportunities for full-time service working with those Americans in greatest need; (2) to illuminate those needs, so as to expand the attack on deprivation in the United States; (3) to motivate many more citizens to volunteer their services in their own communities, thus encouraging communities to help themselves; and (4) to inspire more people to choose professions that serve their fellow citizens.

The senate bill proposing the corps was introduced by Senator Harrison A. Williams (D., N. J.) and 23 other senators. In the House of Representatives, it was introduced by Representative Frank Thompson (D., N. J.) and others.

The act makes corpsmen and funds available to both "governmental and non-governmental agencies." Projects would include service to the mentally ill and mentally retarded, health and education of migratory workers, Indians both on and off reservations, residents of depressed and slum areas both urban and rural, care of the elderly, disabled, and delinquent persons, improving standards of educational opportunities and "other projects directed toward critical human needs."

Much such work is already being done by private and church-related agencies in this country. Under the plan of the National Service Corps,

broad powers are delegated to the President of the United States, and many of the policies will be worked out at his discretion.

The act calls for an advisory council of 25 persons selected by the President from health, welfare, and rehabilitation agencies, from the area of education, business, farm and labor, and from other public and private groups.

If congress should approve the act in its present form, it would provide \$5 million for the first year and thereafter "such amounts as the congress may determine to be necessary to carry out the purposes of the act." (BP)

Public Schools Favored, Baptist Leader Says

A senate subcommittee on education was told recently that "Baptists are friends of the public school movement" but are opposed to federal aid to church schools.

Speaking on the Baptist position with regard to school aid, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, told the subcommittee that "the Baptist movement has been marked by an emphasis on voluntarism."

"Quality in religious experience is dependent upon a voluntary response to God," Carlson said. "Accordingly, we have urged that the acceptance of religious ideas, participation in religious observances, and support for religious institutions should be genuine expressions of personal desire and experience and in no sense a conformity to law."

Baptist support for public schools is documented in numerous resolutions, Carlson reported, citing both Ameri-

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age drawn by his horse, Columbus sought little for himself, dependent upon the hospitality of his friends food and lodging. But on behalf of one and allied fields, he was indelible and successful. In 1817, for rice, he traveled 7,800 miles, and in nine months raised \$3,600 for one.

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Mr. and Mrs. Douglas Claybrook church in Northboro, Massachusetts.



established in India, but the powerful East India Company refused permission for the Americans to establish their work there, perhaps influenced by the War of 1812, then under way. The missionaries withdrew to the British island of Mauritius in the Indian Ocean, and there it was decided that the Judsons would proceed to Burma and that Rice would return home. He hoped to report on the Judsons' actions, clear them with the American Board, seek

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can and Southern Baptist resolutions setting forth generally accepted Baptist views on education. In each case, Baptists favored extensive development of public schools, while opposing public aid to church schools.

In areas of higher learning, Carlson cited a recent Southern Baptist Convention resolution passed in Kansas City. The resolution opposed "all legislation, federal and state, which would provide public grants to church colleges and universities for the construction of academic facilities."

Carlson explained that views expressed by the Baptist Joint Committee on Public Affairs are the result of responsible denominational actions and deliberate study and conferences by Baptist leaders.

Illinois Juvenile Camp Opens Baptist Witness

Boys ages 14-17, many of whom have been in trouble with state officials, have been attending a state-run camp for boys close to Petersburg, Ill., with Baptists lending religious leadership in this positive step.

Most of the boys are from broken homes, and some come to the camp because they have nowhere else to go.

The First Baptist Church of Petersburg conducts an institutional mission at the camp. Non-Catholic boys are brought to the church every Sunday morning for the morning worship hour, then on Friday afternoons Pastor Ollie Phillips, goes out to the camp and spends an hour with the boys, preaching and counseling with them.

During an eight day revival at the church, Walter W. Mihfeld, state superintendent of rural missions preached two Sundays and one Friday to these boys. On the last Sunday morning, nine made public professions of faith, including five Negro boys.

Stassen Becomes Head Of American Baptists

The American Baptist Convention has named as its new president, Harold E. Stassen, former assistant to President Eisenhower and ex-governor of Minnesota.

K. Owen White, new president of the Southern Baptist Convention, was on hand as a fraternal delegate to the American Convention meeting in Detroit, Mich., when Stassen was elected. Offering congratulations to Stassen, White told delegates he was licensed to preach by an American Baptist Convention church in California.

"We look forward to our joint meeting (next May) in Atlantic City," White told the delegates. "Pray for us and we shall remember you in our prayers."

HMB Member Retires From Texas Pastorate

C. E. Hereford, Home Mission Board member and pastor of the First Baptist Church of Corpus Christi, Texas, has announced his retirement from the pastorate beginning July 1.

Hereford, a pastor in First Church since 1946, has served on the Texas Executive Board (first vice president in 1957), as a member of the Texas Baptist Survey Committee, and as a member of the Foreign Mission Board during his denominational service.

Former pastor of two West Virginia churches, he has pastored Texas churches in Fort Worth, Azle, Handley, Waco, and Lubbock, in addition to his present church. In addition, he has served as trustee to several hospitals and colleges in Texas.

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SUPPLEMENTARY DIRECTORY

A listing of personnel closely affiliated with the work of the Home Mission Board, most of whom do not receive financial assistance from the Board.

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Tampa 3

Silts, Orrin W.
1230 Hendricks Avenue
Jacksonville 7

Georgia

Stobbs, Frank L.
291 Peachtree Street, N. E.
Atlanta 3

Illinois

Denton, Preston M.
4636 South Cicero Avenue
Chicago

Schmitt, Herbert
1164 Jones Street
East St. Louis

Kansas

Russell, Sam D.
738 South Washington
Wichita 11

RE

age drawn by his horse, Columbus sought little for himself, depending upon the hospitality of his friends food and lodging. But on behalf of sons and allied fields, he was indelible and successful. In 1817, for rice, he traveled 7,800 miles, and in nine months raised \$3,600 for sons.

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In 1819, he joined with several others buying land for a proposed new colony in Washington, and without waiting

Mr. and Mrs. Douglas Claybrook church in Northboro, Massachusetts.



Luther Rice was one of the originators of the American foreign mission movement. It was Rice, too, who recognized the need for better theological training for ministers and missionaries, and who almost single-handedly raised funds to found Columbian College for that purpose. Though unsuccessful during Rice's lifetime, Columbian eventually became the present, highly regarded





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Mitchell, Ben F.*
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Landers, Clayborn E.*
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Mumford, Hubert S.*
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409 S. Cincinnati
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Seattle 23
Johnson, Roy L.
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Portland 16

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10 Downing
Columbia
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149 Meeting Street
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Trivette, Lawrence*
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Dillon, Ross E.*
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Floyd, Walter E.*
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7 West Franklin St.
Richmond 20
Cumble, William J.*
2932 King Street
Alexandria
Klasinger, George*
331 - 35th Street
Newport News

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things, expect great things," would have been delighted by all this.

Luther Rice was one of the originators of the American foreign mission movement. It was Rice, too, who recognized the need for better theological training for ministers and missionaries, and who almost single-handedly raised funds to found Columbian College for that purpose. Though unsuccessful during Rice's lifetime, Columbian eventually became the present, highly regarded

emy for three years, supporting himself by teaching in Paxton during vacations, and holding singing classes at night. He entered Williams College as a sophomore in October, 1807, and soon joined a secret group that met "to converse on the condition of the heathen world," devise methods of sending out the gospel, and to invoke the direction of the "God of Missions."

Entering Andover Theological Seminary, he immediately joined Adoniram

HOME MISSIONS

ANT FAILURE

Judson in a similar secret "Society of Inquiry" whose members, all sworn to devote their lives to the mission field, also included Samuel Nott Jr., Samuel J. Mills, Samuel Newell, and James Richards. These six young men, in 1810, drew up a petition urging the General Association of Ministers, then meeting in nearby Bradford, to foster foreign missions, but at the last minute the names of Richards and Rice were crossed off, "for fear of alienating the meeting with too large a number."

One result of this petition was the formation of the American Board of Commissioners for Foreign Missions which, Rice wrote later, "came to embrace both Congregational and Presbyterian denominations, devoting \$150,000 annually in missionary exertions." In 1812 the American Board sent out, as its first missionaries, the four whose names remained signed to the 1810 petition.

At first Rice held back, influenced by his fiancée's opposition, but when she broke their engagement he petitioned that he be sent with his friends. Permission was granted, provided he would outfit himself and raise funds for his passage.

This he did, during a whirlwind six-day horseback circuit, in mid-winter, and was able to sail from Philadelphia late in February.

Rice arrived in Calcutta in August, "quite reduced and feeble," suffering from a liver complaint. He and the Rev. and Mrs. Judson having decided individually along the way that they wished to transfer to the Baptist church, were baptized accordingly soon after their arrival in India.

English Baptist missions were already established in India, but the powerful East India Company refused permission for the Americans to establish their work there, perhaps influenced by the War of 1812, then under way. The missionaries withdrew to the British island of Mauritius in the Indian Ocean, and there it was decided that the Judsons would proceed to Burma and that Rice would return home. He hoped to report on the Judsons' actions, clear them with the American Board, seek

Baptist support for their work, and return to join them as soon as his health had improved.

Back home, Rice set about seeking Baptist support for Judson, still planning to rejoin him shortly. It was a dream never to be realized. Because of his eloquent preaching and able fund raising, he was retained to become a permanent fund raiser and agent of the Baptist Mission Society.

Hiding his disappointment, Rice cheerfully set about the job that was to become his life work. He had no home, no family contacts except through his brother, Asaph, and after his return from India is believed to have never revisited Northboro, except to pass through by coach once or twice. His worldly goods were such baggage as he could carry with him, traveling constantly, first on horseback and later in a

carriage drawn by his horse, Columbus.

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In 1819, he joined with several others in buying land for a proposed new college in Washington, and without await-

PASTOR THOMAS G. HATHCOTE, left, greets Mr. and Mrs. Douglas Claybrook following services of the Rice Memorial Baptist Church in Northboro, Massachusetts. Services of the church are held in the town hall.



July, 1963

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THE FRAMINGHAM BAPTIST CHAPEL is one of two missions of the Rice Memorial Baptist Church. Here Hugh Kessinger teaches one of the Sunday school classes.



ANOTHER MISSION of the Rice Memorial Baptist Church meets at Cambridge, near Harvard University, and a number of the students are members. Area Missionary Elmer Sizemore, above, teaches one of the classes.

ing the board's approval erected a building there. Classes at Columbian College began in January, 1822. But Rice had overlooked two things — the financial problems of supporting the college, and the failure of many influential board

members to share his optimism and interest. When the convention of 1824 opened, debts on the school had grown alarmingly, and Rice's opponents used this as a weapon to nearly destroy him.

Most of the delegates were from the eastern states, and disagreed with Rice on practically everything. His supporters, chiefly from the southern states where he spent most of his time, were too small a minority to protect or defend him or his work.

Through the honest conviction of those who believed missions had no part in education and publications, (He had started the *Columbian Star*, continued today as the *Georgia Christian Index*) and through a deliberate campaign from some who sought to smear him personally, Rice left the convention stripped of his job, falsely accused of financial carelessness and dishonesty, and with the bitter knowledge that most of his life work had been repudiated.

His southern friends were dismayed and heartsick, and Rice himself became quite ill. But with the determination that marked his whole life, he was soon picking up the pieces and going forward again. His own funds, totaling a \$3,000 inheritance from his parents and his life savings of \$500, he gave to the debt-haunted college. Then he took to the road again, preaching wherever he could, soliciting funds for both college and missions, and continuing to for-

HOME MISSIONS

ward all sums he received to the college and the board, depending entirely upon friends for his own needs.

Cheerful and uncomplaining, and a welcome guest wherever he stopped, he continued his preaching, writing and traveling until, in August, 1836, he became too ill to continue. The following month, on September 25, he died at Edgefield, S. C., and was buried at the Pine Pleasant Baptist Church near there.

On Rice's tombstone is engraved a lengthy tribute which reads, in part, "Perhaps no American has done more for the great Missionary Enterprise. It is thought that first American Foreign Mission, on which he went to India, associated with Judson and others, originated with him."

"No Baptist has done more for the cause of education than he. He founded for the cause of education. He founded 'The Columbian College in the District of Columbia' which he benevolently intended, by its central position, to

diffuse knowledge, both literary and religious, through these United States.

"He was an eloquent and powerful preacher: a self-denying and indefatigable philanthropist."

To some, Luther Rice might seem a complete failure: he lost the girl he loved, was never permitted to achieve his dream of foreign service, was repudiated by the convention he helped found, and forgotten by the college so dear to him, and died possessing only the clothes he wore and the books from which he preached.

Yet he made it possible for others to carry on the foreign service denied him. The Southern Baptist Convention formed in 1845 was a direct outgrowth of the ideas he preached for so long, and Columbian College survived and, renamed and placed under different direction, prospered as George Washington University.

Time seems to have vindicated Luther Rice, turning apparent failures into lasting triumphs.

Northeastern Region Talks of Convention

Syracuse, N. Y. (BP)—A regional convention of Southern Baptist churches is in prospect in the nine-state northeastern area of the nation.

One hundred twenty Southern Baptists from churches in these states met here for their second fellowship meeting. Work in the region is sponsored by the state convention of Baptists in Ohio and the Baptist Convention of Maryland.

They voted to have another regional fellowship in a year. They directed "that it be advertised as preparatory to a regional convention."

Roger W. Knapton, pastor, First Southern Baptist Church, Endicott, N. Y., was elected president. He was instructed to appoint a committee which will report at the 1964 fellowship.

A. B. Cash of Atlanta, secretary, Department of Pioneer Missions for the Southern Baptist Convention Home Mission Board, said 50 million people live in the nine-state area. The states are New York, New Jersey, Pennsylvania, Connecticut, Maine, Rhode Island, Vermont, Massachusetts, and New Hampshire.

Since the first fellowship meeting in August, 1960, "Southern Baptists have

established work in every state in the region," according to Cash. There are now nine Southern Baptist associations of churches located partly or entirely in this region.

There are now 28 state conventions of Baptist work in the United States cooperating with the SBC. Several have a regional character or regional work. Colorado, as an example, is the "state" name of a convention that includes not just that state but also the Dakotas, Wyoming, Western Nebraska, and Montana as well.

To secure financial aid from the Home Mission Board, which is a vital factor, a would-be state convention must meet these standards:

Five years' cooperative relations with Southern Baptist work.

Minimum membership of 10,000 in 70 churches or 12,500 in 50 churches.

Churches in the new convention giving an average of 10 per cent of their total budgets through the Cooperative Program, the SBC and state convention joint financial plan.

Two years' regional fellowship, sponsored by existing state conventions.

A church-established fund with which to begin independent activity.

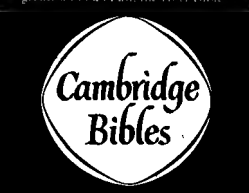
FROM A CHILD
THOU HAST KNOWN
THE HOLY
SCRIPTURES

—2 Timothy 3:15



Paul's solemn charge to Timothy rings clear through nineteen hundred years, and still today the Scriptures have power for young and old alike "to make thee wise unto salvation."

For nearly four hundred years longer than any other, Cambridge University Press has held the privilege of publishing the greatest book of all, the Holy Bible.



AT ALL
BAPTIST BOOK STORES

July, 1963



HARVARD GRADUATE, YOUNGIL LIM, practices with the choir of the Berendo Street Baptist Church. He plans to return to Korea as an economist.

OLYMPIC STAR, MYONG UOON, holds his son while Mrs. Uoon smiles her approval. Asked if his son will be an Olympic basketball star, Myong says, "I hope so."



日本民藝 The Kims and the Koreans

BY FRANK HALBECK
FRESNO, CALIFORNIA

Located in an older section of the city of Los Angeles, California, near the important intersection of Vermont and Pico Avenues, the Berendo Street Baptist Church, under the leadership of Dr. and Mrs. Donald Kim, has maintained since its organization in October, 1959, an unusual spiritual ministry among the young people who have journeyed to the United States of America from Korea.

These interesting internationals come to the United States under three principal programs. Some are able to obtain student visas for four years to study in a recognized college or university. Others come as exchange students, while some obtain 18 months permits to visit the United States. All must first be accepted by the schools which they want to attend, and they need someone in this country to sponsor them.

Most of the Koreans who have come to Los Angeles are not Christians. At Berendo Street Church they find in Don Kim a Korean-speaking minister who not only helps them in their adjustment to a new way of living but also wins them to a saving knowledge of Jesus Christ.

For example, Mr. and Mrs. Myong Uoon, who are the proud parents of a baby boy, were saved in the Berendo Church and together they attended California Baptist College. Myong (Ray) was once a member of the Asian Olympic basketball team. He relinquished the right to play when he came to the United States. Myong works at North American Aviation in Los Angeles. Pearl, his wife, is a nurse in a Los Angeles hospital. One day this couple expects to return to Korea, where their talents will be useful.

HOME MISSIONS



CHOIR MEMBERS OF THE BERENDO CHURCH are, for the most part, students who have come to the United States to study. Mrs. Don Kim, wife of the pastor, is second from left on the front row.

Hak Kyoung Kim and his wife Susan have had a similar experience. They were both saved at Berendo, where they met. They, too, attended California Baptist College, and now Susan is working on a master's degree at Pepperdine College in Los Angeles while her husband is attending engineering school.

Another young couple who were baptized at Berendo is Kirk and Jennie Kim. Kirk is studying for a master's degree in electrical engineering at U. C. L. A., and they expect to return to Korea, where Kirk's father is a former foreign minister.

Mr. and Mrs. Youngil Lim expect in the future to live again in Seoul,

Korea. They, too, were baptized at Berendo Street Baptist Church. Lim is a graduate of Harvard University and is now working on his Ph. D. in economics at U. C. L. A. His wife attended Radcliffe College and attained a master's degree at U. S. C., where she is teaching and also working on her Ph. D. in mathematics.

There are also many single students in the church. Eunice Kim is attending Woodbury Business College in Los Angeles, where she is studying accounting. She was a pupil of Don Kim when he taught in the Sookmyung Girls' High School in Seoul, Korea.

At the age of 21, Lois Ahn is a

charter member of the Berendo Church. She is an American-born Korean. Lois was saved when she was a high school student. She is a secretary and the company historian where she works.

The young man who is the associate Training Union director at Berendo is Michael Hiranuma. He is a U. C. L. A. student and is a third generation American-born Japanese. He, too, was baptized at the church.

One of the most interesting young men in the church is Dong Ho Kim, the brother of Dr. Kim. In June of 1962 Ho was graduated from Ouchita Baptist College in Arkansas, and he then joined his brother in Los An-

July, 1963

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PASTOR DON KIM AND HIS BROTHER, DONG HO KIM, discuss his return to Korea where Dong Ho plans to use his knowledge of mathematics in business.

MR. AND MRS. HAK KYOUNG KIM were both baptized at the Berendo Church and it was here that they met each other and were married.



He intends to rejoin his parents in Seoul, Korea, and he hopes to use his knowledge of mathematics in business.

There are other wonderful and talented people who visit and attend the Berendo Street Baptist Church. One such couple, friends of the Kims, is Dr. and Mrs. Joon H. Rho. Dr. Rho is a senior scientist at Cal Tech, in Pasadena, California.

"California is a great mission field," is a statement which is often made by Grady C. Cothen, executive secretary of Southern Baptists in California. As they serve on a Southern Baptist home mission field, Don and Esther Kim are also missionaries to their own homeland through the lives of young Koreans who go back home, educated not only in their chosen fields but also with a knowledge of the saving gospel of the Lord Jesus Christ.

日 藝 本 民

Tanigawa and the Japanese

BY PHIL ROYCE
NEWS BUREAU, SOUTHEASTERN SEMINARY



Kiyoshi Tanigawa
student and pastor

A Japanese student at Southeastern Baptist Theological Seminary in Wake Forest, N. C. is serving as missionary to his own people living in a land strange to them.

He is Kiyoshi Tanigawa, pastor of the Zushi Baptist Church near Tokyo, who assumed his dual role as student and missionary in January. He expects to return in December.

Tanigawa is the third Japanese minister to participate in the mission to Japanese wives of servicemen living in the Tarheel State. The first two were Masamitsu Yatsuda and Satoshi Hayakawa, who were also Southeastern students.

The mission is sponsored by the Mission Department of the North Carolina Baptist State Convention. Lowell Spivey directs the work, aimed at presenting Christ to the some 3,000 Japanese wives now making their homes in North Carolina.

Tanigawa, a friendly and personable young man, visits Cherry Point Marine Air Base near Havelock, N. C. and the Ft. Bragg-Fayetteville, N. C. area on alternate weekends. The ministry was started at Cherry Point by the Cherry Point Baptist Church, pastored by Wistar Hamilton.

Tanigawa's schedule includes teaching Bible classes on both Saturday afternoons and Sunday mornings. An average of four wives turn out at Cherry Point; some 35, meeting in four separate groups, attend the classes in the Ft. Bragg-Fayetteville area.

Coordinating Tanigawa's activities at Ft. Bragg is Captain Ned Beatty of the State Missions Department and Charles Stevens, missionary of the Spring Lake Association.

The Japanese pastor also squeezes into his busy schedule talks to various church groups. Recently he addressed Spring Lake Association's Pastor's Conference in Fayetteville; a WMU meeting in Charlotte, N. C.; the Wednesday night service at First Church, Greensboro, N. C.; the Oxford N. C. Baptist Church; and the Cherry Point Baptist Church.

He also spoke at the evening service at the Ft. Foote Baptist Church in Washington, D. C., and every other Sunday night speaks to a different church in the Fayetteville area.

"What does he think of his work?" "Every day is Sunday," he replied with a sigh in reference to his many speaking engagements throughout the week. "Sometimes I meet as many as five groups on one weekend. But I am enjoying my work."

As an adjunct to his missionary labors, Tanigawa has assumed the editorship of *The Living Water*, a Japanese newspaper carrying Christian messages and distributed across North Carolina. Requests for this paper have also come from as far away as California and Hawaii. These are answered as a service of the Public Relations Department of the seminary, which assists in the production of the paper.

A Japanese typewriter was purchased

for the work by the Woman's Missionary Union of North Carolina, headed by Miss Miriam Robinson. Pictures of the Japanese wives and North Carolina Baptists are interspersed on the four pages of *The Living Water*.

Tanigawa recently gave some insight into the difficulties of presenting Christ to the Japanese ladies. "The ladies have no Christian background. They need much time to gain a Christian faith because they don't know God, Christ's love, the Bible."

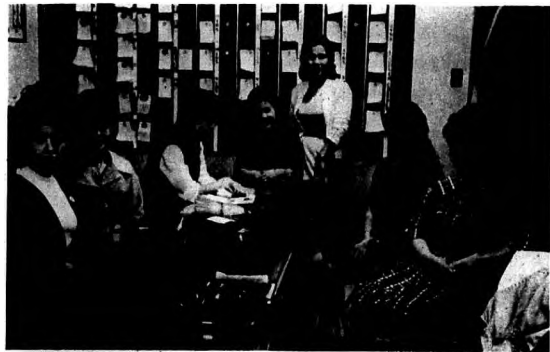
"The Bible is difficult for them," he continued, "and so they don't read it. If their husbands read it, then maybe the wives would also read it. But many husbands do not."

But the Japanese wives are responding slowly to his message and teaching. "They ask many questions about Christianity and the Bible. They are very interested, and we do not have enough time in class to answer all the questions. They want to hear the Bible stories and messages in the Japanese language from the Japanese pastor."

Tanigawa has been pleased with their progress. "When I explain the Bible stories to them they understand and enjoy them and want me to come next time," he added.

He said ten of the women in the Fayetteville area are baptized believers and two at Cherry Point. These women are active as witnesses to the other Japanese wives.

"My last visit to Ft. Bragg a Japanese wife told me that she had passed



JAPANESE BIBLE CLASS at Bonnie Doane Baptist Church in Fayetteville, N. C. is composed of these Japanese ladies. "About 50 per cent of these are Christians," says Tanigawa.



JAPANESE BIBLE CLASS in the Ft. Bragg-Fayetteville, N. C. area is composed of these Japanese ladies. Kiyoshi Tanigawa stands at the right, and in the back is Charles Stevens, missionary for the Spring Lake Association.



THE CHURCH WHICH STARTED THE WORK among Japanese wives in North Carolina was the Cherry Point Baptist Church. Pastor Wistar Hamilton and Kiyoshi Tanigawa stand at the left. Others pictured are members of the church's committee to the Japanese, with a few Japanese wives and children of both groups in front.

through a crisis. A woman had visited her and attempted to convert her to Buddhism. She said that when her faith wavered another wife, a Christian, visited and helped her. When the Buddhist came back she failed to convert this lady."

Tanigawa added: "In the presence of Buddhism, there is much danger." It is estimated that at least 100 wives are Buddhists at Cherry Point and a lesser number at Ft. Bragg. Buddhism was originally brought to North Carolina by a Japanese wife.

He has rapidly overcome the language barrier. When he first arrived he had difficulty communicating in English. Now he can converse easily with fellow students and professors.

Tanigawa's wife, Yoko, did not accompany him to Wake Forest. They were expecting their first child in June.

His travel expenses are being met by the First Baptist Church of Greensboro, N. C. Pastor Claude Bowman explains this aid is being extended as a visible sign of the church's love and concern for the Japanese ladies living in North Carolina.

Losing to Gain

(Continued from page 11)

Her next prayer concern was over her children.

"The answer came after we gave up our work, property, possessions, relatives, friends, and church in Cuba and moved to Miami where we attended services at the Spanish Baptist Church. In March of 1961 we went to the Billy Graham Crusade in the Miami Beach auditorium. I was unable to go for every service and, on one of the nights when I stayed at home, my son and daughter came to me and said 'Mother, this night my brother and I accepted Jesus as our Saviour.'

"I was so happy that I cried again. Oh God, at last I can say that, after many years praying, and though I was poor because of having left everything in Cuba, now I had something I couldn't buy with all the gold in the world—my son and daughter had accepted my own dear Saviour spontaneously and willingly forever. The ways of God are rare and strange; his ways are not our ways."

Catholic Church May Exhibit Shroud for Ecumenical Council

BY WILLIAM E. BURKE

NHB ASSISTANT SECRETARY IN CHARGE OF CATHOLIC INFORMATION
(FORMER CATHOLIC PRIEST)

"Plans are being made for the exhibition next September of the Holy Shroud, believed by many to be the shroud in which the body of Jesus was wrapped after his crucifixion."

Thus wrote George Armstrong of the North American Newspaper Alliance, from Rome on May 18, 1963. He continued:

"The sindone, which is kept under lock and key in Turin's Roman Catholic Cathedral of St. John the Baptist, has not been seen publicly since the wedding in 1933 of the Italian Crown Prince Umberto to Maria Jose of Belgium when it was exhibited for 20 days. The shroud is the private property of the former Italian royal family."

"Preparations for another public exhibition were begun following a personal request by Pope John XXIII. He would like the religious relic exhibited in honor of the Ecumenical Council, which will begin its second session in Rome in September. The 2,500 bishops and Cardinals expected in Rome for the council will come to Turin for the exhibition."

"Every year in May, a mass is sung in the chapel dedicated to the shroud and thousands of pilgrims visit the chapel and purchase photographs of the sindone which were taken during its last exhibition."

According to Rome the sindone (sheet) is a religious relic and relics are defined as the "Bodies or parts of bodies of the saints, or objects directly connected with them." (*Catholic Dictionary* p. 44). "It may be a bit of bone, a bit of hair, fingernails, a drop of dried blood, a nail from the cross or the shroud of Jesus. In May 1949, the right forearm of St. Xavier, who lived in the years 1506-52, arrived in New York and was put on exhibition for public veneration in the church of St. Francis Xavier. This relic, a shriveled bit of flesh and bone, was enclosed in a glass case, known as a reliquary, for all to

venerate." (*Christian Heritage Series*, p. 28).

The Council of Nicaea convoked by Pope Hadrian I in 787, defined and regulated the veneration of relics, with the following decree: "We decree that whatever venerable churches have been consecrated without holy relics of martyrs, shall have a deposit of relics made in them with accustomed prayer. And if after the present time (787 A.D.) any bishop shall be found consecrating a church without holy relics, let him be deposed, as one that transgresses ecclesiastical tradition."

The Council of Trent decreed: "Through their (saints) bodies many benefits are bestowed by God on man, so that they who affirm that veneration and honor are not due to the relics of saints, or that these and other sacred monuments are uselessly honored by the faithful, and that places dedicated to the memories of the saints are vainly visited to procure their aid, are wholly to be condemned . . . by the church." (*The Papal System*, Cuthbert, pp. 293-294).

While some Roman Catholic theologians deny that relics have secret or interior power or virtue, Cardinal Newman affirms that, "each particle of each relic has in it at least a dormant, perhaps an energetic virtue of supernatural operation," and he adds, "I firmly believe that the relics of the saints are doing innumerable miracles daily, and that it needs only for a Catholic to show devotion to any saint in order to receive special benefits from his intercession." (*A Pilgrimage to Rome*, pp. 481-484).

The Council of Trent did not define the honor due to relics. However, "modern authorities declare that relics are 'dear pledges which animate their confidence in the communion and intercession of the saints,' and there ought to be rendered to them 'an inferior and relative honor, as they relate to Christ and the saints, and are memorials of

them." At the formal exhibition of relics at St. Peter's in Rome, formal and public worship is offered to them, and the Pope and Cardinals kneel before them as they do before the host and the altar." (*A Pilgrimage to Rome*, pp. 481-484).

In defense of relics the Roman Catholic church makes the following references to Scripture: (1) Moses carrying the bones of Joseph with him when he left Egypt. (2) God honoring the remains of Moses by burying them with his own hand. (3) The hem of Christ's garment, the handkerchiefs and aprons that touched the body of Paul, all healing the sick.

Taking them in their order: Moses carried the bones of Joseph from Egypt, not to honor them, but to bury them. God buried Moses that no Israelite might know his grave: this may have been to prevent idolatry; and to preserve his body in view of his appearance on the Mount of Transfiguration. Neither the hem of Christ's garment, nor the handkerchiefs that touched the body of Paul, were relics; they were articles of dress." (McDonald p. 258).

As Baptists we believe that the secret of healing power is faith in Christ alone. The use of relics is not sanctioned either by reason or Scripture. In their very nature they are useless, and they have always been accompanied by a tendency to idolatry; they have no sanction whatever from Scripture; and they are condemned by Paul's language concerning Christ, when he says: "Though we have known Christ according to the flesh, yet now we know him so no longer" (2 Corinthians 5:16). The Roman Catholic church ought to remember the words of Josias concerning the body of the man of God that was lying in the sepulchre. "Let him alone, let no man move his bones" (4 Kings 23:18).

(All texts "quoted" are from the R. C. New Testament—Confraternity Edition and the Holy Bible—Douay Version).

a modern-day martyr



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Ye Ole Revivals

Ben Franklin Victim Of Whitefield Magnetism

BY JAMES H. SEMPLE
PLANO, TEXAS

(Revival Press) Philadelphia, mid-18th Century — Philadelphia's most famous citizen fell victim yesterday to the magnetic oratory of the most famous evangelist of this century, George Whitefield.

Whitefield was speaking on the subject of an orphanage which he had founded in Georgia. Because Mr. Franklin's counsel concerning the location of the orphanage had been rejected, he refused to contribute to the project. Concerning Whitefield's sermon, Franklin said: "... I perceived he intended to finish with a collection, and I silently resolved that he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften and concluded to give the coppers. Another stroke of his oratory made me ashamed of that and determin'd me to give the silver! and he finished so admirably that I empty'd my pocket wholly into the collector's dish, gold and all."

The preaching of Whitefield has drawn the largest crowds in the history of the American colonies. Mr. Franklin recently reported: "On Thursday last, the Rev. Mr. Whitefield left this city, and was accompanied to Chester by about 150 horse, and preached there to about 7,000 people. On Friday he preached twice at Willings Town to about 5,000; on Saturday, at Newcastle, to about 2,500; and the same evening, to about 3,000; on Sunday, at White Clay Creek, he preached twice, resting about half an hour between sermons, to about 8,000, of whom about 3,000, it is computed, came on horseback. It rained most of the time, and yet they stood in the open air."

Whitefield's tremendous voice enables him to address such phenomenal crowds with ease. Franklin estimates that Whitefield can be heard by 25,000 people, and that "every accent, every emphasis, every modulation of voice was so perfectly tuned and well placed, that without being interested in the subject, one could not help being pleased with the discourse."

The noted actor David Garrick has said that if Whitefield were on the stage he could make an audience weep or tremble by his very utterance of the word, "Mesopotamia." Whitefield himself has been heard to say, "I love those who thunder out the Word. The Christian world is in a dead sleep. Nothing but a loud voice can awaken them out of it." Whitefield proves his point by personal example. His ability to awaken the people is undisputed. Franklin says, "It is wonderful to see the change so soon made in the manners of our inhabitants."

George Whitefield was born in Gloucester, England on December 16, 1714. He was the son of a tavern keeper, worked as a drawer of ale, and became "proficient in the school of the devil." In 1732 he entered Oxford, joined the "Holy Club" with the Wesleys, and professed conversion during Easter week in 1735. Within a year after graduation in 1736, Whitefield became known as the greatest preacher of his day.

He is equally famous on both sides of the Atlantic, not only for his evangelistic endeavors, but for benevolent and educational enterprises as well. He is the indirect founder of the College of Philadelphia and exercised an important influence in the founding of Dartmouth and Princeton. His humanitarian nature is seen in his Georgia Orphanage and his continuing offerings being taken to help the destitute on two continents.

Although he is an ordained clergyman of the Church of England, Whitefield has preached before all groups that will hear him. Preaching in all sections of the Colonies to the Reformed, Presbyterian and Congregational churches, Whitefield has done more to unite and solidify the Great Awakening than any other man.

(Material for this article taken from W. W. Sweet, *Revivalism in America*, New York: Charles Scribner's Sons, 1944, pp. 22-24, 54-55, 106-110, 148. W. W. Sweet *The Story of Religion in America*, New York: Harper and Brothers, 1950, pp. 131-132, 141-142, 146. John D. Freeman, "George Whitefield," *Encyclopedia of Southern Baptists*, Nashville, Tenn.: Broadman Press, 1958, pp. 1494-1495.)



ROY COMBS, his wife, Patricia, and their children, Roxanna and Randy.

Four Sundays From Thailand

BY EDITH LIMER LEDBETTER
WESTMINSTER, MARYLAND

On a bright morning in February I answered a knock on the door and a stranger greeted me. He was a staff sergeant of the air force, young, attractive and spruce, in immaculate uniform. "Is the pastor at home?" he inquired. I answered in the affirmative and ushered him in.

"I noticed the name Ledbetter on your church bulletin board," he said, "and just stopped in to say 'hello', because my pastor in Alabama was named Ledbetter, too. I thought perhaps you were related to him: Amos Ledbetter, it was. My name is Roy Combs."

My husband, J. C. Ledbetter, was not aware of any bond of kinship with the Alabama Baptist minister, but we soon learned the story of our young visitor's interest in Baptist churches.

"Amos Ledbetter wasn't really my pastor," he explained. "He is pastor of the church in Thomasville. His church

sponsored the 'little mission' I joined ... the Pine View Mission. It wasn't long ago. My Christian life is very short. I was converted April 29, 1962." He paused for a moment, smiling over the delightful recollection. "I never dreamed it could make you so happy to be saved!" he said slowly.

"It was just a little mission, Pine View was, and my wife and I joined and they put us right to work. Baptist churches do that, don't they? It's a wonderful thing: makes you feel like you're needed. Pretty soon I was teaching Junior boys and Patricia was working with Primaries. Of course, we worked in Training Union, too. Then, in November, they elected me a deacon, and ordained me. That's a big responsibility, isn't it?"

We agreed with our young guest, and he continued. "We loved that little mission. It's organized into a church now, with more than a hundred members! We hated to leave it, but I'm being transferred to Thailand. My wife's folks live over in Westminster, and she and our children will stay there while I'm gone. Roxanna is five and Randy's four."

"My wife and I were afraid there wouldn't be a Baptist church in Westminster. There aren't many Baptist churches in Maryland, are there? We arrived here from Alabama on Friday night. Saturday morning I found that a Baptist mission had been started in the Seventh Day Adventist Church building, so I called the pastor on the telephone."

My husband nodded. "Brother Phil Kemper. He's a fine fellow, and has a lovely family. You will enjoy knowing them."

"Well, we went to church on Sunday and liked it. That was the first Sunday in February. Patricia and I had decided that we wouldn't join that day. When we wrote to Pine View to tell that we were joining in Westminster we wanted to send our time up to date."

"The next weekend we were visiting my folks, who live in Unity, about 35 miles from Westminster. I knew they didn't attend any church regularly; my father said he hadn't been to church in 19 years. I found that there was a Baptist church not far from them, so I begged them to go with us on Sunday. Knowing that I was going so far away ... to Thailand ... I guess they hated to refuse. My mother was sick Sunday morning, but my father, my two younger brothers, and my little sister went with us. They liked it!"

"Monday morning my father was going to a job in South Carolina. To my surprise he said he wanted to take

a Bible with him! I gave him an extra New Testament that I had. He wanted to read about some of the things the Baptist preacher had talked about."

"Last Sunday my wife and I joined at Westminster. Now there's just one more Sunday before I have to leave! My family and I will go to church and it will be our church. I hate to leave my family, but I feel better since there is a church where Patricia will be working, and she and the children will be happy as we were in Pine View."

I inquired of the sergeant: "To what part of Thailand are you going?"

"To Ubon," he said. "It's spelled just like it sounds. I'm just hoping that I will find a Southern Baptist mission somewhere near the base. If there isn't," and he smiled, a boyish, contagious grin, "I'll just have to find some other Southern Baptist boys, and we'll try to get something started. There are folks everywhere who need the Lord, aren't there?"

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OBJECTIVES OF THE DEPARTMENT OF CITY MISSIONS

The Department of City Missions exists to help the churches accomplish their missionary task in the metropolis. Therefore, the program of city missions seeks to accomplish the following objectives:

- To develop suggested mission objectives, and to assist the city association and churches in formulating their objectives in city missions.
- To discover the requirements of the city association and churches in achieving their mission objectives.
- To develop suggested program, plans, and ways of implementation for church extension, and the reaching and ministering to special groups within the city.
- To develop principles, procedures, and methods for use in conducting the various ministries of the program of city missions. *Note:* Ministries included at present are: Catholic Information, Jewish Work, Juvenile Rehabilitation, and Mission Centers. Other ministries (e.g., to the alcoholic, to the adult offender, etc.) will be added as circumstances permit.
- To develop a suggested organization for planning and conducting the program of city missions.
- To develop suggested principles, procedures, and methods of administering the program of city missions.
- To assist the city association and churches in planning, conducting, and evaluating their city missions program.
- To develop and provide free promotional materials for the program of city missions.
- To interpret the program of city missions to church, associational, state, and S.B.C. leaders.
- To provide financial assistance (e.g., mission pastoral aid, salary supplements and/or operational expenses in mission centers, juvenile rehabilitation ministries, and Jewish work), and leadership in establishing a program of city missions.

• crisis in the city

(Continued from page 5)

Board, and the churches in the cities have banded together for the purpose of accomplishing the work of reaching the metropolis for Christ. It is a privilege to have been chosen by God and selected by his people to think and work in this area of responsibility.

Avenues of Attack

Several avenues through which the problems may be attacked are being explored and others are under consideration.

Metropolitan planning committee—The purpose of this committee, consisting of qualified leadership from across the Convention, would be to study the problems involved in reaching the cities for Christ, and arrive at suggested plans and procedures for accomplishing this objective. They would be concerned with a program of long range planning for the Department of City Missions. The committee

would meet semi-annually for the purpose of study and planning.

City missions workshop—This project would consist of six phases: (1) survey (geographical, sociological, religious), (2) analysis and recommendations, (3) evaluation and adoption of program of missions (immediate and long range), (4) organization and assignment, (5) training (this phase would last approximately five days and would involve the entire staff of the Department of City Missions, Home Mission Board. Each staff member would meet with responsible groups from the churches in the city, conducting training sessions for them, teaching them how to accomplish the program of missions as adopted by the city association), (6) follow-up (as the need arises in special areas).

Professional training—Through the Department of City Missions and in cooperation with other departments and

agencies, professional training would be provided for: (1) superintendents of missions, through conferences, workshops, seminary courses and perhaps a period of internship; (2) seminary students, where teaching and practical experience would be coupled in an effort to qualify interested students in the techniques and procedures of inner city mission work; (3) seminary research, where both seminary faculty and superintendents of city missions would engage in special research projects for the Department of City Missions.

Church extension—Coming to the climatic year of the 30,000 Movement, 1964, there is a needed additional emphasis on the establishment of new churches and missions in the metropolitan centers. Since the majority of the people in the United States live within these metropolitan centers, it follows that the majority of new churches and missions must be established in these areas. Such an emphasis at this time would help to assure the success of the 30,000 Movement, and the reaching of more persons for Christ.

The adult offender—Since crime is on the increase there is the growing need for a specialized ministry to the adult offender. Perhaps thousands of incarcerated persons could be paroled and rehabilitated if a ministry could be provided these men and women. Rewards in this realm of activity may not be as gratifying as in other areas, but the need is evident.

The alcoholic—Alcoholism is increasing among men and women. The mission activities of a local church could include a specialized ministry to the alcoholic. A specialist in the field is needed to give direction.

The aging—The nation is becoming a nation of older people. Millions of them are facing the sunset of life without the benefit of fellowship in any church. They would welcome a spiritual ministry and the Christian expression of Christlike concern.

Big cities fund—It is hoped that during 1964 the big cities fund might be re-established, and some city be given a large sum of money for the purpose of getting new churches and missions started. Previously, an amount of \$100,000.00 was given to a city, to be administered through the city missions program.

Special mission pastoral aid—The purpose of this special fund would be to provide a larger supplement to the salary of a pastor for a longer period of time. It would be designated for a particularly strategic work, where a larger supplement to the pastor's salary

may be necessary in order to establish the new church.

Specialized conferences—Conference opportunities would be provided for those interested in the mission ministries of the downtown church, the inner city church, and the suburban church. Study, discussion, and planning would be a part of such conferences.

Fellowship of the saints—The objective of this project would be to build such a warm and vital fellowship among the pastors of the churches in the cities that they would unite their efforts in the common cause of taking the city for Christ. On the good fellowship now existing between pastors would be built the team spirit for the missionary conquest of each city.

Multi-unit housing—Both high-rise apartments, or elevator apartments, and low rent apartments are being constructed in cities, and being occupied by millions. The purpose of this project would be to conduct several pilot approaches in order to reach apartment dwellers.

Metropolis information—Research information on the problems of urban life in the United States and other vital statistics would be shared with the superintendents of city missions, state mission directors and other interested persons. A bibliography on the church in the metropolitan areas would be compiled and provided.

Statement of the Program of City Missions—The purpose of this project is to revise and restate the program of city missions. This would be provided in pamphlet form and made available for distribution.

If Christians see the city, as did Christ, and are moved with compassion, as was Christ, and will be willing to dedicate themselves to the task, as did Christ, then victory shall be ours, as promised by Christ.

Susie's Party

(Continued from page 12)

gifts from the States, from back home in Kansas City and elsewhere, not only to add to her birthday happiness but enough to sustain the Kerrigans and their friends for weeks and months to come. How like a dream!

But it was a reality, the memory of which shall bless and strengthen them on into their eventful future, girded by faith and trust and the overcoming desire to serve him, from whom all blessings flow.

July, 1963

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Cubans in Our Churches

(Continued from page 14)

on arrival, he was eager to work and grateful for being here.

Language poses a temporary block toward earning power for some of the refugees; with others, English is already spoken, making their entrance into life here much easier.

Celso Alonso, unable to find work despite his business experience as manager of a large cookie and cracker factory in Havana, gathered his refugee family and drove to Houston, Texas, with the last money the family had.

Willow Meadows Baptist Church of Houston gave around \$200.00 in cash plus food, clothing, and furniture for the family, and found Alonso a construction job, followed by a shipping clerk's position when that gave out.

This man had escaped Cuba by going to Jamaica to get parts needed to repair machinery at his factory. His family was able to flee four months later by leaving everything except some clothing.

Now resettled in Houston, the Alonso family is sharing what they have with other Cuban refugees. They have already brought a brother and his family, as well as a cousin and his wife.

Though still hoping to return to Cuba someday, Alonso says realistically, "We

need to make the decision to live here because we may not be going back, ever."

Arriving for resettlement in Las Vegas, Nevada, Armado Alarcon and his family brought only \$5.00 and the clothes they were wearing. First Southern Baptist Church of Las Vegas, Nevada, provided vital necessities to get the family started. Alarcon, who had been head paymaster of a large sugar mill in Cuba, took a job as a hotel dishwasher when he first arrived in Las Vegas, but the job will give way to something utilizing his business background when he masters a little more English.

A missionary couple to Chile witnessed to the family while in Las Vegas. This family has attended the Baptist church regularly since arriving, despite the language difficulty.

The real meaning of success to both Cubans and Baptists in the States, however, is summed up in a statement from Pastor James H. Currin, of Grace Baptist Church, Evansville, Indiana. Says Currin of a Cuban family his church resettled, "This is truly a great evangelistic opportunity. I hope that impressions received by this family from our people will not only lead to their acceptance of Christ, but also make of them evangelistic witnesses, if and when they return to Cuba."



CHAPLAINS OFFICERS. The Southern Baptist Chaplains Association elected Colonel Warren Ferguson (center) as president, and Lt. Commander Asa W. Jones, right, as secretary. Congratulating the new president is former president, Captain John H. Craven. Vice president for the organization is civilian chaplain Joe F. Luck of Houston, not shown.

Gracias Al Senor*

Rev. Robert Fricke
Baptist Spanish Center
Miami, Florida

Dear Brother Fricke:

I hope, on receiving these lines, that you and your family have enjoyed a Merry Christmas and a Happy New Year.

All of us are well, thanks to God.

I am writing to inform you that all the members of the church of Livonia have been very nice to us, they have been very affectionate and helped us in every way possible. We will be eternally grateful.

Because of so much friendship, love and benevolence, we have come to know the Lord, and we became members of the church last Sunday. My wife and I were baptized.

We are now new Christians and new members of the church.

Your Christian friend who remembers you and sincerely esteems you.

Ruben Acosta
Detroit, Michigan

*(Thanks to God)

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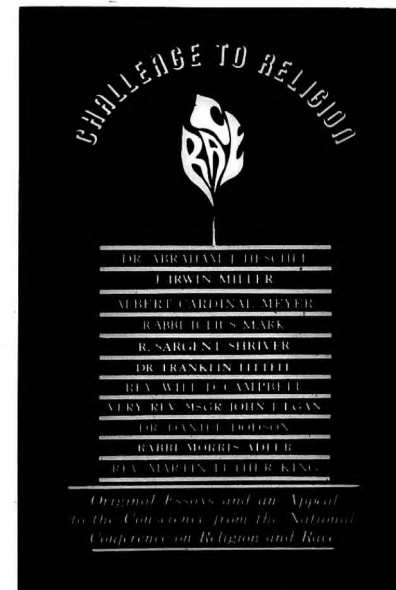
—WYATT TEE WALKER,
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As one looks upon the fields and mission opportunities in the United States he is both grateful and disturbed.

He is grateful for the interest, the concern, and the support given to the gospel ministries. Nearly two-thirds of the people are affiliated with some church or religious group. Until last year the percentage of the population thus affiliated had been increasing annually for several decades. There was a slight decrease last year.

Churches are being built at an increasing tempo. The Christian and religious issues that are involved in our national life and culture are widely discussed. Editorials and magazine articles are devoted to a discussion of the merits of the Christian way of life. There are many people seeking for spiritual values and for the peace of mind that accompanies the proper relationship with God.

Yes, the American people have religion—or at least they have the forms of religion, but do they have the spiritual power that God has promised his people?

One is disturbed as he seeks an honest answer to this question.

He is disturbed as he witnesses the disintegration of the American home. More than one-fourth of our marriages are ending in divorce. Thousands of homes are broken in spirit that remain legally united and thousands of others are invaded by infidelity, licentiousness, and unrighteousness.

One is disturbed by the prevalence

of licentiousness and sex irregularities.

Illegitimacy has increased 300 per cent in the last 20 years.

Newsstands are filled with sex magazines, cheap love stories, adventures in crime, and comics. One seldom finds a religious magazine on the newsstands.

Each year more than \$500 million goes into the pockets of those who peddle pornographic literature.

Sex orgies on the campuses of some colleges and among some high school students have reached alarming proportions.

One is disturbed by the increase in crime, and especially by the alarming record of juvenile delinquency.

Our crime bill is over \$20 billion a year; nearly five times as much as is spent on education.

There are more than 1,900,000 youth between the ages of ten and 17 with court records. That is one of eight of our young people that have run afoul of the law.

The crime rate has increased four times as rapidly as the population during the past decade and is now twice that of 1950.

One is disturbed by trends that appear to discredit our Christian churches and Christian witness.

The percentage of family income contributed to religious objects through the churches is alarmingly low. Only about one per cent of the total income is thus contributed.

Only a small percentage of the children in America are receiving religious

instruction. Many have no relation whatever with the church or religious organization.

The effort to discontinue all prayer and Bible reading in public schools, and to remove all Christian influences and traditions from national institutions, and national life, is a challenge to our Christian forces.

The apathy of Christian people to the evils of our day—alcoholism, gambling, desecration of the Lord's Day, and worldliness are mute testimony of the impotence of our Christian witness. One is alarmed by the apparent growth of false philosophies and false religions in our midst.

Individualism is fast being replaced by socialistic trends so that more and more the individual is becoming a mere cog on the wheel of the industrial machine.

There has been a trend in many of our churches to become professionalized so that the average member has no occasion to give his personal testimony or to render a personal service for his Lord.

One is disturbed because so few of the church members are giving an effective Christian witness. It now takes 25 Southern Baptists working an entire year, to win one person to the Lord. It is evident that many are making no effort whatever at soul-winning. There were approximately 3,000 churches reporting no baptisms last year.

One is most disturbed because our Christian forces appear to be so indifferent to these alarming trends and conditions.

It is high time Southern Baptists awaken from their lethargy and accelerate their program of evangelism, missions, and Christian education, that they may resist the evils that threaten our way of life and may win the lost to Christ and enlist the saved in places of service.

It is high time that our pastors give a prophetic witness that will thus arouse our people and enlist their cooperation in a great spiritual awakening.

It is high time that our churches study carefully their plans and programs to ascertain whether or not there are ways and means by which they may give a more effective witness to the Lord.

It is high time that we at the Home Mission Board study our programs and ministries to discover what we may do to help the churches in these challenging tasks that are before them.

It is high time that all of us lift up our eyes and look upon the fields for they are indeed white unto the harvest.

Lift Up Your Eyes and Look

BY COURTS REDFORD
EXECUTIVE SECRETARY, HMB