

Home missions

AUGUST 1963

PANAMA: DARIEN
JUNGLE REPORT



Expelled Missionaries to Cuba Bring Message to United States

"Pray for them," two Southern Baptist missionaries entreat Christians in the United States, after being arrested and expelled from Cuba.

After spending 18 years working at Cabanas in the Pinar del Rio Province, Miss Lucille Kerrigan of Kansas City and Miss Ruby Miller of Ottawa, Kan., were put aboard a ship for the United States. Sent with them at the last moment was Miss Kerrigan's adopted Cuban daughter, Susie, 15.

"We don't know why we were expelled," Miss Kerrigan said. "Every official we asked said he did not know. We have left our hearts back there, and some day we are going back to Cuba when the Lord opens the way."

Still there are four other HMB missionaries in Cuba, Mr. and Mrs. Herbert Caudill in Havana, and Mr. and Mrs. David Fite in Fontamar.

"We may see you soon," Caudill, su-

prayer requests that they beg Southern Baptists to remember:

(1) "Pray that the Cuban Christians will stay true, because what they are experiencing is so diabolic and so contrary to what we as Christians learn."

(2) "Pray for the physical well-being. There is a desperate need for powdered milk." Epidemics of gastroenteritis have been occurring—milk could have prevented this, the missionaries pointed out.

(3) Water is a great need there. At the time they left, they were allowed to turn on water only 40 minutes each day.

(4) Medicines are almost impossible to get.

(5) "Then pray for the seminary students. This is one of the finest groups spiritually we have ever had," Miss Miller said.



LEFT TO RIGHT: Miss Susie Kerrigan, Miss Lucille Kerrigan, and Miss Ruby Miller visit the Home Mission Board soon after their arrival from Cuba.

perintendent of HMB work in Cuba, told the missionaries as they left.

Both Miss Kerrigan and Miss Miller had earned a three-month vacation, said Lloyd Corder, secretary for the HMB Language Division. Plans now are for them to attend Ridgecrest or Glorieta and to spend some time speaking to churches around the country.

After this, they will be reassigned, he said. Their new field will still be among the Spanish-speaking people. Opportunities of this nature are available in Miami, New York City, Panama, and a number of other places, Corder pointed out.

What can United States churches do to help Cubans still on the island? "Pray," said the missionaries.

"It seems so common to say pray for them," said Miss Kerrigan, but she and Miss Miller named some specific

"But they never know when they go out on a weekend whether they will be able to come back or not," Miss Kerrigan continued.

(6) Pray for the many physical difficulties, for instance, lack of shoes. Many are reduced to wearing only the tops of shoes.

In the midst of this, however, a seminary student said last week: "What's a pair of shoes compared to preaching Christ."

Both missionaries feel that few people here in this country realize the vital need of basic things and appreciate them.

For anyone sending packages to Cuba, these people need medicines. Miss Kerrigan mentioned a Cuban pastor's eight-year-old daughter who cannot live without vitamins, and how difficult it is to obtain them. General vitamins contain-

ing B-12 would answer many, many needs, she said.

Packaged soups would be appreciated, as the lack of water means few vegetables can be grown. The shortage helps keep everything rationed; for instance, one sweet potato per person per week was allowed when these were in season.

Powdered juices or juice substitutes are very helpful, as no juices are available there. All possible are shipped out, but in addition, there are no tin cans now for preserving the juice.

Packaged kits for gluing new soles and heels on shoes are also highly valued. These are sold in dime stores in this country.

All packages should be addressed from individual to individual only, and should be sent first class.

Are Cubans now becoming Baptists as a form of rebellion against the government? The missionaries think not. Baptists are highly respected in Cuba, they said. The Cubans are naturally of a religious nature, they explained.

A "marvelous group of young people are in the Cuban churches today," Misses Kerrigan and Miller said. These people love the activities of the church; however, the communist youths hold their own special activities at the same times Baptists go to church. This creates animosity against the churches.

Some of the Christians will give in under communist pressure; others won't. Some Christian students, under communist teachers, insist on giving their own views.

"They can cut off my head, but they can't take Christianity out of my heart," a Baptist seminary student said recently.

"As in the book of Acts, persecution brings out the best or the worst in a person," Miss Miller said.

Only positive preaching is done by the Baptists in Cuba. "We preach only Christ, with no attempt to speak against the government," Miss Miller explained. Opposition arises only from the natural difference in ideologies.

There is some apparent good that communism has done in Cuba, the missionaries said. One is education for the poor. There was a "tragic lack of facilities" for the poor before Castro took over. This class of people never had such things as shoes or beds. They went around admiring the shiny cars and other possessions, but not realizing the costs.

"Communism seems to work until the people are in its grasp, then it takes the people like a snake," the two ladies said.

Primary among their concern now are the missionaries remaining in Cuba.

Home missions

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

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Photo by Marjorie Vandervelde

COVER

Choco Indian flutist at his Darien jungle home in eastern Panama. Christianity is quietly invading the hearts of these people, led in their new religion by a daring home missionary, Deusdedit F. Escobar. (See "Swath in the Jungle" and related stories beginning on page 8.)

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LETTERS

From Sellers Home

I have spent the last five months at Sellers Baptist Home and can never stop thanking God for what the home has done for me; especially one of its staff, Miss Attis Popwell, who has been not only my nurse, O. B. instructor, Sunday school teacher, and one whom I have learned to love as a dear friend, but has been my greatest source of spiritual guidance.

I know it was through her before-hand teaching and her continually being by my side from the time I entered the hospital, until I was settled in my room, that I was able to go through this experience without fear and have such an easy time. This confidence in her has been built up through her knowledge of her profession, the individual interest she shows each girl, and her sincere belief, trust, and faith in God, which she shows in her everyday life. I had no doubt in my mind that her prayer had gone up to God to be with each of us concerned in this experience as she stood by my side.

She's never too busy to help a girl physically, emotionally, or in any way she can when they come to her with their problems. I have grown up in a Baptist church and I've never heard a better Sunday school teacher than she is. Every Sunday I've been privileged to hear her teach I feel I've been drawn a little closer in my spiritual life.

Janet

A Declining Ministry

Southern Baptists have come a long way in learning to apply the world's ways in some respects.

The call issued from a church for a minister is answered. The first questions they ask are, "What seminary did you attend? What degrees do you hold?" It seems as if the churches are becoming too worldly minded.

The United States in order to meet supply and demand have adopted the following ideas:

1. The Peace Corps, which people go through the courses in a minimum of time. With most of the time spent on languages.
2. On-the-job training without leaving your present job.
3. Home study courses which are recognized by schools, colleges, and job opportunities in corporations.

Perhaps some day, individual churches will have their own training seminaries. If church members would all tithes this could become a reality, but I don't see it in the near future. Today society would frown upon the thought of working ministers in our present churches.

Harvey C. Kimrey Jr.
Newport, Delaware

EDITOR'S NOTE: For a church to ask these questions is no reflection on the church, though to ask them first may be. Most churches, through their pulpit committees, assume many things concerning a man's faith and practice before they speak to him concerning their pastorate. The Home Mission Board sets many qualifications for missionary appointment, including education, which we believe to be correct. However, we are also pleased that exceptions can be made when reasons are strong enough. I do not see how we can frown upon a minister employed in secular work without frowning upon Paul and his tent making. Much of our pioneer work would stop if our ministers had to depend upon their congregations for full support.

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HOME MISSIONS

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Illustration: Man, in the midst of the church, yet finding within himself an emptiness.

Southern Baptists

The preachers on a Monday morning had gathered together for the usual pastors' conference. They were miserably unhappy, nothing had gone right. It was Monday morning after Sunday night. They felt like the fellow who said, "If I had resigned every time I feel like resigning and moved just six inches, I'd be living now in the Pacific Ocean." They were discussing their troubles and problems, and they were confessing them one to another. One man rose to say, "In my church they are literally tearing us apart over whether or not the piano should be on the left side of the rostrum or on the right."

When he had finished another of the brethren arose and he said, "In our church they are arguing over whether the flowers will be on the altar table in front or the baptistry in the rear."

One after the other the brethren rose to tell their terrible stories of hardship and disappointment. Brother Jones didn't say a word. He had been in the same church 25 years, and they had never had a fight. It seemed always to be going well, and the brethren and sisters of his church loved him. When they had heard all the stories of misery and woe, they said to Brother Jones, "Now you stand up and tell us what can we do, what can be done to stop this stuff?"

The old gentleman rose with dignity and calm and said, "Raise larger issues, brethren, raise larger issues."

As we come to the conclusion of this most meaningful and extremely interesting session of the Southern Baptist Convention, together with some of the issues that have already been raised that merit the attention of Christians anywhere, I should like to raise two or three l-a-r-g-e issues.

I should like us to face the fact of a declining America. I do not cite the statistics of the sociologist nor the analysis of the psychiatrist. I say in the words of our Lord that it is rather Moses who accuses you, for I read in the words of our Lord, "Thou shalt have no other gods before me." By any standards of measurement of American pursuits there are in America a thousand gods before him, perhaps not fashioned in the likeness of an image, but gods all the same, that claim the attention and have won the affections of Americans.

"Thou shalt not commit adultery," but more than 60 per cent, according to the latest studies, of the brides that go to the marriage altar go physically secondhanded. More than two million illegitimate children will be born in America. Nobody knows how many abortions will be conducted in America this year. By the standard measurements of the sociologists more than one half of all married Americans have been untrue to their marriage vows. It is Moses who accuses you. In the words of our Lord I say unto thee, "Whosoever looketh upon a woman to lust after

her in his heart hath committed adultery already." And you cannot find a clean magazine on a newsstand unless it is surrounded by stacks of filth. And little children and old men cluster around to see them. It is Moses who accuses you.

A Declining America

I raise to your minds the issue of a declining America. "Thou shalt not take the name of the Lord thy God in vain." Yet the name of our Lord is on the juke boxes to dance by, in the mouths of bejeweled women as they purse their lips in the air with their profanity. It is not any longer the name of Jehovah God but his Son and the Holy Spirit that are blasphemed on a thousand corners.

America's declension is constantly causing the greatest era in the history of Christian missions to sink into the howling holocaust of the seas of secularism. The foreign mission enterprise is in greater danger in the United States than it is in Africa where the lines are so clearly drawn, than it is in the land of Islam where the work seems to be so hard and difficult, in far greater hazard in Kansas City than it is in Tokyo or Hong Kong.

God in his providence has gathered together here more of us, possessing more of his money, with greater ability to send out the proclamation of the gospel everywhere. Yet our very immorality, our lack of obedience to God, our unwillingness to face our sins, our desire to be content with what we have and are, these factors are causing us to make sure that we will not be able to stage a foreign mission enterprise in the years that are ahead. We are with the penknives of human conduct cutting the fabric out of the strength of our Christian witness. All the termites that destroyed the foundations of Rome are gnawing at the foundations of this nation.

I do not, as R. G. Lee says, like to be called a swabber-out of cesspools nor a photographer of huge spots, but in my humble judgments, by the accusations of Moses and the corroborations of the words of Jesus Christ, it is high time America faced the fact that "righteousness exalteth a nation, but sin is a reproach to any people." God will not hold us guiltless because our skin is white, nor because our names are Americans. We have earth's greatest privileges and highest opportunities, and thus our guilt is doubly heavy and our responsibility corporately greater.

(Continued on page 19)

A challenge delivered at the close of the 1963 Southern Baptist Convention in Kansas City, Missouri

and a Declining America

BY GRADY COTHEN

EXECUTIVE SECRETARY OF THE SOUTHERN BAPTIST GENERAL CONVENTION OF CALIFORNIA AND 1963 FIRST VICE-PRESIDENT OF THE SOUTHERN BAPTIST CONVENTION.

August, 1963

Editorials

by Walker L. Knight

How Quickly Goes The Veneer

"How quickly men drop the veneer of Christianity when confronted with a problem which threatens their established social values."

This statement came from a church member who was working on a church committee helping to resettle a refugee family. Disturbance within the church over racial matters had hampered the committee's work.

"They just seem to stop being Christian," was the comment.

The same day this comment was heard a news release came saying

"Protestantism is as monastic and as separate from culture today as the medieval church was in the 15th century" and needs "a radical reformation."

Making this statement was Samuel H. Miller, dean of the Harvard Divinity School. "Protestantism is self-satisfied," and measures its success in numbers and displays little difference between its morals and those of the world.

He later discussed three "hard choices" that face Americans today:

(1) Between knowledge and wisdom: "We may have to take fewer courses in

order to get a better education . . . we may have to penetrate more deeply rather than cover so much so quickly."

(2) Between a culture dominated by the machine or dominated by man: "We may not call the machine our god, but it serves more actively the function of a deity than anything else we have . . ."

(3) Between power and meaning: "The meaning of life is not disclosed or enhanced by jumping wildly from place to place or by breezing madly from event to event . . ."

For the state to rule out religious practices in public schools does not necessarily mean the nation is turning from God or becoming atheistic. The nation is the people, not the government, and only when the people turn from God is a nation godless. The use of scripture and prayer in public schools really has little actual religious value. It only serves as a symbol and a reminder of the place of Christianity in American culture.

C. R. Daley, Editor
Western Recorder

How Widely Used, The Surveys

Chances are most who read this have taken part in an area religious survey, formerly known as the church community survey. If you have not, you probably will be asked to participate in one within the next three years.

Few methods developed and promoted by the Home Mission Board have met with such overnight acceptance and universal usage as have these survey methods. They have filled a need of many year's standing for a comprehensive, rapid method of determining the religious affiliation of the residents

of a given area.

The key to the survey success is the enlistment of most of the leadership of the religious community and the use of a family card which is printed in the newspapers. In every case the survey receives excellent space in the newspapers, "a good press" as we say in the trade, because it is usually a community effort.

Southern Baptists' lead in this effort has been recognized by other denominations. Expansion of the staff at the Home Mission Board has found a paral-

lel expansion in the staffs of many state executive committees.

Now new techniques in telephone surveys, quick methods for study of mission possibilities, and other special studies have been developed by the department, which is led by Leonard G. Irwin. His associates are William A. Powell and Orrin Morris.

This editorial is not to solicit business for these workers, they are usually booked three years ahead, but it is to recognize exceptional work and let our readers share in it.

How Disappointing, The Commercials

Children who are now twelve years old and have watched television all of these years, are no different from those of the same age who did not watch television. Such are the results of a study by a competent source. Quite a tragedy.

However, we fear it will not be so when these children reach maturity after years of constant psychological bombardment by commercials. And the most effective and tragic commercials are those endorsed by professional

athletes, the "heroes" of many children.

This season two of baseball's former greats, now announcers, provide their audience enlightening tips on how to play the game: how to bunt, how to field, how to hold the bat, and how to make certain plays. Obviously, these are intended for the young person starting to play. Each tip ends with an invitation to the refreshment stand for a cool, refreshing, bottle of beer.

Other professionals endorse cigarettes, and others liquor of different kinds.

Both smoking or drinking of liquor reduce a person's ability in sports, cutting reaction time and shortening lung and heart capacity, not to mention the threat of cancer.

The nation's high school coaches, physical education directors and recreation leaders have urged professional sports stars to refrain from endorsing alcoholic beverages and tobacco. We commend them and join in the request. They need all our support in letters to the PCC and to the television agencies.

The First Church In the Last State

BY COURTS REDFORD,
NHS EXECUTIVE SECRETARY-TREASURER

Southern Baptists now have one or more churches in every state of the Union.

The last to be served by a Southern Baptist Church is Vermont. The South Burlington Baptist Church was constituted on Saturday afternoon, July 6, 1963 in a rented house in which the mission had been worshipping for some time.

It was indeed a memorable occasion. The service was held on Saturday afternoon that pastors and other friends from the northeast might attend. Several participated in the services and others gave encouragement by their presence. A number were present from the Plattsburg Church in upper New York, which has sponsored the South Burlington Mission.

The meeting was called to order by the pastor, David F. Perkins, one of the most congenial and dedicated leaders in our pioneer fields.

The space used for worship was hardly adequate for the group of church members and friends gathered for the constitution service. By using two rooms the 50 or 60 attending the service were able to participate. Twenty-one of the 32 members of the mission were present.

J. N. Evans, superintendent of missions of the Baptist Convention of Maryland, brought the invocation after the congregation had sung "The Church's One Foundation." He also brought greetings from the Maryland Convention, which sponsors the Southern Baptist work in the Northeast.

Paul S. James, pastor of the Manhattan Baptist Church of New York City, and Mrs. James were present. James read the scripture lesson and brought greetings from the churches of his area. Other leaders recognized included Elmer Sizemore, Northeast Association area missionary, who reminded those present that this church will make the ninth to become a part of the Northeast Association.

The historical statement, describing the growth of the mission, was given by R. L. Anderson. He is a Baptist from Florida and was instrumental in starting the mission in February of 1961. Perkins, who was then pastoral missionary, assisted in the organization of the mission and secured the sponsorship of the Plattsburg Church. At first the mission met in the Grange Hall and was limited in the

number and length of services permitted. In October they rented the house where they now worship.

From the first this mission gave 10 per cent of its income to the Cooperative Program and observed the special seasons of prayer and special mission offerings. In May of 1961 they prevailed upon a local radio station of Burlington to broadcast the "Baptist Hour."

The growth of the mission may not be considered extraordinary by some standards, but considering the difficulty faced in this pioneer area where Southern Baptists are almost unknown, it has been very encouraging.

David Perkins became pastor in January of 1963. The mission has had the help of summer mission workers for the past three summers; Jerry Rankin being the one assigned to that field this summer. The Woman's Missionary Union and Girls' Auxiliary were organized the early part of this year. Sunday school and Training Union enrollment exceed the membership of the new church.

The financial report given by the treasurer was very unusual and very gratifying. She reported a balance in the building fund of more than \$3,000 and it was stated that they expect to have \$5,000 to apply on the purchase of a site by the close of July. They are counting on a loan from the Site Fund of the Home Mission Board to provide the additional money required for the purchase of a very desirable site.

J. N. Evans was chosen as moderator of the Council to help constitute the church and Mrs. R. L. Anderson was elected as clerk.

Thirty-two names were presented as charter members of the church. Those constituting the church adopted the church covenant and a constitution and by-laws, and the Council readily voted to recommend the constitution of the church. David Perkins was enthusiastically chosen as pastor of the new church.

I had the privilege of bringing a message on the words of Jesus, "I will Build My Church." The entire service was characterized by a marvelous spirit of concern and triumphs.

Thus, the first church in the last state was constituted.

South Burlington is a part of the larger Burlington area on Lake Champlain. It is the site of the University of Vermont and is a very beautiful city. It has a population of 60,000 and has only one other Baptist church. Members of the South Burlington Baptist Church are already talking about starting a new mission. They are now conducting services in the rest home in that section of the city.

I wish all of you might have had the privilege that was mine of participating in these services.

Swath in the Jungle

The first pictorial and detailed account of Southern Baptist work in the jungle-covered Darien Province of eastern Panama, and of the area's first Christians.

PHOTOS AND STORIES BY MARJORIE VANDERVELDE
EMMETTSBURG, IOWA

A bubbling hillside spring has played a vital part in the establishment of a Southern Baptist mission to primitive Choco Indians of the Darien Province, in eastern Panama.

The spring has long been a stopping place for nomads Chocos moving through the waterways of the Darien jungles. Where several rivers pour into the Gulf of San Miguel, Chocos have beached their cayucas and spent the night lying on the rocky shore near the spring. But today's Indians making this stop need not sleep on the ground, for a thatch-roof guest house on the beach awaits their use! Beside it, in a similar home, lives their new friend Deusdedith Escobar, the Baptist missionary who built the shelter.

In May 1962 Escobar took charge of the mission at Darien's capital, La Palma, population 1885. With the help of his assistant, Nicasio Reina, he opened other missions at Chapigana and Seteganti. Residents of these areas are Panamanian, for the Indians live much further inland.

Deusdedith Escobar moved his family to a home on stilts on the waterfront near La Palma, by that bubbling spring. Here it was that he became acquainted with the Chocos as they made overnight stops. He recognized these occasions as opportunities to lend them a helping hand.

When the Indians went to La Palma to trade a bit of tropical fruit for kerosene, he protected them. They had long been considered somewhat less than human and treated accordingly. Merchants allowed them too little credit for trade goods, and charged too-

high prices for store items and the semi-nude Choco women suffered many indignities.

These Indian women wear only knee-length sarongs. Their men are naked except for G-strings and clouts, while both paint their bodies and wear dangling earrings and beads.

Escobar is highly respected in La Palma, as is his father who holds a prominent public office. So, when Escobar befriended the Indians, they fared better.

A new ordinance forcing the Chocos to wear clothes in La Palma became another reason for their stopping at the hillside spring before rounding the bend into town. Having already gained the Chocos' confidence, Escobar used these occasions to talk with them about Christianity. In the fall of 1962 a man named Teoucama became the first Christian Choco of this area.*

"How would it be if I'd go back up Rio Mogue with you," Escobar asked, "to preach Christianity to your people?"

"I'll have to talk with them first about it," came the uncertain reply as Teoucama pushed his long canoe into the water, and headed homeward.

The province of Darien, on the Panama-Colombia border, is a trackless jungle uncut by roads. Even census takers have not dared to penetrate it. These things Escobar and Reina considered carefully during the days that followed, and they wondered often about the Choco convert. Would he stand firm against the superstitious Indian religion? How would his people feel about this strange, new religion?

*Other denominations are working with Chocos at a few other isolated spots.

Then came the day when Teoucama returned, bringing others in their hand-hewn canoes. "Our people want you," they told Escobar. "When can you come to live with us?" They couldn't understand why their new friend could not return with them to stay.

Since that time, however, Escobar and Reina have made trips about once a month up Rio Mogue to carry Christianity to the Chocos. It is a long and difficult trip—about 40 miles by boat, then a long hike through dense jungle.

When our party made this journey, the first part was via the "Baptist Messenger"—a cayuca hewn from a thirty-six foot log and powered with an outboard motor. Before we left, Leslie Chambers,

our interpreter from the Southern Baptist missions office in Panama, offered a prayer. And it did seem as though an unseen hand guided us on that unpredictable journey to the Chocos.

Escobar had previously baptized three of the tribe. There were others ready, he said, but he hadn't been able to get back into the jungle, recently, to reach them.

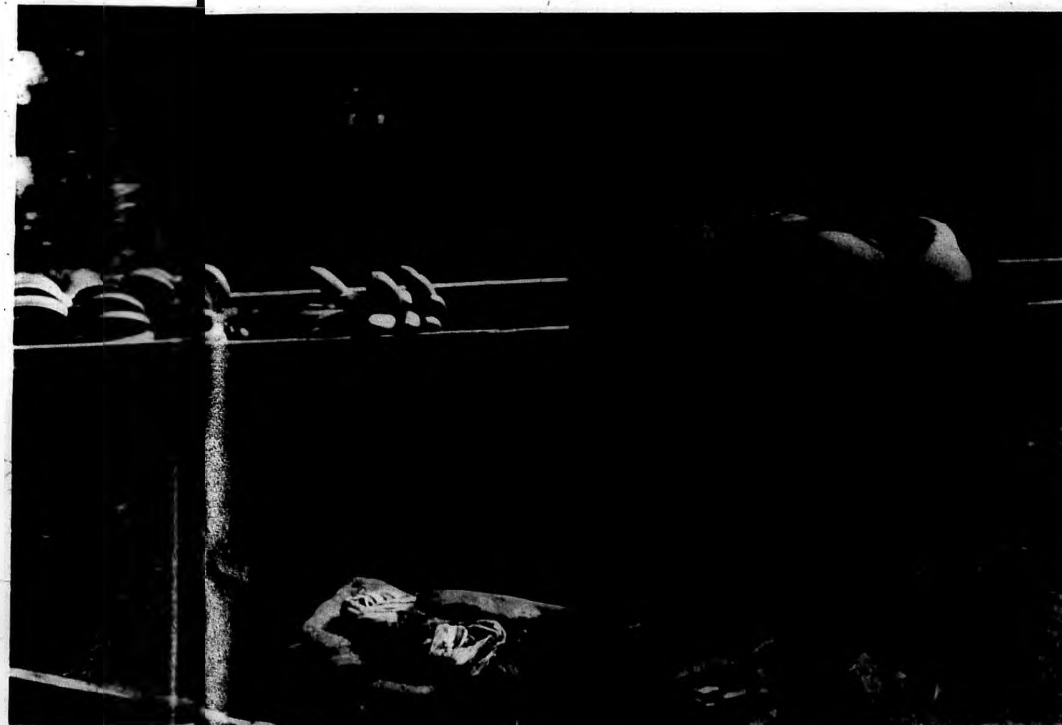
When the Baptist Messenger had gone as far upriver as it could navigate, we had our first glimpse of Chocos—two men poling two small canoes.

"Chapa!" (brother), called Escobar. They were friends of his.

One crawled into our cayuca to unwrap a bandaged foot and show us a

gash made by his machete when he was clearing jungle. We did not even have a first-aid kit along! The Indians had, he said, put burning rags on the injury.

Here we "parked" the Baptist Messenger, and our group divided. Two, along with our luggage, transferred to the Indian canoes and were poled on up the river. The rest of us went afoot through the jungle. We met near the termination of Rio Mogue, at the "tambo" of a Choco Indian named Efrain—having spread the word to the few we met that there would be services that evening and the following day. Efrain opens his home for such services, since the work is so new that there is no other place. The village's first bap-



HOME MISSIONS

August, 1963



A CHOCO HOME is six to eight feet off the ground and is reached by a log ramp, which dogs climb as readily as the children.

tized Christian, Teoucamá, was away hunting.

Efrain has been serving as general contact man for this "beach-head" as well as an interpreter. He learned Spanish in his travels throughout the area, and has helped Escobar learn the Choco language. Efrain first learned of Christianity and was converted along another Darien river where another evangelical missionary was working.

The Indian's "tambo" is a Choco home, raised some six feet to ten feet off the ground and covered by thatch roof. There are no walls, for this is the land of eternal summer. The living quarters are reached by climbing a log

into which steps have been hacked. Flooring consists of bamboo split lengthwise and laid flat, or of palm tree bark. Both give under the weight of each step, then spring back. We got the feeling that any moment we might plummet through to the ground among the family dogs and fowl.

Our respect for Efrain's construction soared when we realized he had made his entire home (floor space of 2,025 square feet) without benefit of a single nail! In lieu of that modern convenience, Chocos use certain vines and fibers to tie the house joints firmly.

As Indian canoes were poled silently up the river, the congregation gathered

in Efrain's livingroom. It seemed very spacious, being uncluttered by furniture. There was only a rice bin at one end, and a log cooking fire on a square of clay at the other.

Fifty of us sat crosslegged, or squatted as most Indians do, on the floor as a song-teaching service got underway. Deusdedith and Nicasio, both of whom have good voices, lead by singing one phrase at a time of "Jesus Loves Me." The Indians were a little shy about trying to sing—except for an enthusiastic twelve-year-old who echoed the leaders, keeping about half a line behind them all the way. But in the end, most of the Chocos were trying to master the song.

Then the Indians listened intently to Escobar, who preached a Billy Graham type evangelism with Latin gestures. Escobar preached with his hands and his heart! One Choco, with the usual geometric designs painted on face and body, sat apart from the others. In spite of his aloofness, he leaned forward to catch each word—and gave a guttural exclamation at times. Here and there on the floor, kerosene-fed wicks cast flickering profiles of the Indians.

The meeting ended with an announcement that there would be a baptismal service the following morning at 10:30. Then Efrain's clan, plus the men in our party, lay down on that spacious floor to sleep. We three visiting ladies were furnished two hammocks, hung between supporting poles of the roof.

The jungle dawn came. Chocos have no clocks, and at 10:30 the congregation still had not arrived.

"If only we had a bell to ring!" Escobar exclaimed.

"How do you let the Indians know when you happen to be in the area?" we asked, since trips into the jungle are not definitely scheduled.

"For that I could use a bell, also," Deusdedith told us.

Then he told us about the church to be built, how the Indians are now ready to start clearing an opening for it in the jungle with their machetes. The "building" will look like a Choco home—a thatch roof on poles.

While waiting for the Indians to gather, I visited with Efrain. Knowing that he was the only one who had been a Christian long (and having observed that he was practicing his faith) I asked if he had a testimony he'd like to give. Leaning against one of the pillars that held up that heavy palm-leaf roof, Efrain's eyes seemed to be piercing horizons.

"I heard the gospel preached when I happened to be along Rio Sambu," he

said, through the interpreter. "Before that my own life had been full of trouble—fighting and drinking chicha (fermented drink made of corn and sugarcane juice). That sermon struck me like a powerful light in the dark jungle. I took Christ, because I needed that light. He changed me. I no longer drink or fight. I treat my family good, now."

Efrain untied a rope from the pole-brace, and carefully let down a battered

suitcase which had been hoisted up under the thatch. Kneeling on the floor he extracted from that case a yellowed baptismal certificate given him at Rio Sambu about five years before. This he smoothed out with great care, so we might read it.

"Later," he said, "when I came to Rio Mogue from Sambu, Chapa Escobar made a Baptist out of me."

By this time other Chocos were climbing up the log ramp to join us. Again

some 50 of us sat on the floor in a circle around missionary Escobar, who this time used a flannelgraph to illustrate his sermon-lesson. It was presented, again, with apparent impact on the listening Indians. In closing Escobar said, relative to Christian commitments, "This is a step one takes only if he feels a personal need of Christ—not just because the person next to you does."

Nevertheless there were some 25

FAMILY ENTERPRISE here is the shelling of their corn crop into hand-made containers.



Chocos who knelt before the missionary to accept Christianity. Twenty-two were baptized, before we left, in Rio Mogue. Of this group three had previously made commitments and were waiting for baptism. As Escobar waded into the water with the converts, Efrain stood beside the river with head bowed. At last, his family and friends were taking the step he himself had taken.

The question will be raised as to whether the Chocos understood what they were doing. However, it is very obvious that Christianity changed Efrain's life—and he is a Choco, too.

What is the future of the infant Rio Mogue mission? There are some 300 families living along the river within

reach of the work. It is hoped there will be a place of worship there, soon. And, as I write this, a brand new and shining church bell is on the way to the Mogue, gift of the L. E. Johnsons of Iowa, who were in our party.

This new mission is only a small candle (see "Choco Culture") lighted in the never-ending jungle. But it is a start. Here is a field that is truly ripe for harvest. The Darien jungle may be the only place in Central America where there is no Catholic influence! In this particular area it stops at La Palma.

Baptists do not have personnel nor funds to cut a wide swath in the Darien now. A great need is for the Christian

education of a few Choco boys who might then return to work among their own people. I personally noted youngsters who had apparent potential leadership qualities. There are, in Panama City, primary and secondary church-sponsored schools—and there is the fine, new Southern Baptist Seminary. Perhaps it wouldn't be too great a problem to get the boy and the school together.

The land of the Chocos is being brushed by what we choose to call civilization. May this not be thrust on the tribe in a package deal. But may they have the wisdom to retain the best of their own culture—and accept only the best of ours!

ALONE IN HIS JUNGLE, this Choco is symbolic of the isolation that sets his people apart in Panama.



MISSIONARY DEUSDEDITH ESCOBAR, baptizing a Choco Indian. Escobar, son of a respected public office holder in La Palma, Panama, has demanded new respect for the native Chocos, while at the same time winning their respect for Christianity with his long treks to their jungle homes.

First One To Go

A baby boy born in La Palma, Panama, in February, 1931, was named Deusdedith (gift of God) Escobar. He may have seemed somewhat less than that as he grew to young manhood and took to gambling and drinking.

The fact is, Deusdedith had been drinking heavily the day a boatload of sportsmen stopped at La Palma on a fishing trip along the Pacific coast. The small town, capital of Darien Province, was a convenient place to stay overnight. One of the strangers happened to be an evangelical minister. A glance at the Sunday morning remains of the

Saturday night brawl in La Palma would have been quite enough to make most vacationing ministers forget any Sunday responsibilities. But not the Rev. Claud Hupdy (as Deusdedith recalls the name).

One long sidewalk, the only semblance of a street, cuts through the town. La Palma is not bothered with wheeled traffic. There, the visiting sportsman-minister delivered a sermon to a circle of townfolks. Deusdedith Escobar pushed into the group and paused a moment to listen. Something held him spellbound—call it destiny,

call it the hand of God. The evangelical message blazed a path through his alcohol-fogged mind, and the young man, kneeling at the feet of the minister who just happened to be passing through, accepted Christianity!

The next day Claud Hupdy went on his way.*

It was a struggle for Deusdedith to leave the old ways and cling to Christian ideals. But he worked hard at it. He was teaching school in 1956, when he came into contact with the Southern Baptist Church at La Chorrera, and joined it. The same year he married. Two years later, Escobar was a law student in the University of Panama when he felt a definite call to Christian ministry.

"I had quite a struggle," he told me, "to decide whether to drop a career in law. Then, exactly ten years after my conversion I decided on full-time Christian service and enrolled at the Southern Baptist Seminary in Panama City. My wife backed me every step of the way, and taught school to help me."

Meanwhile there was talk of opening a mission in La Palma.

"Though I was worried about my own people," Escobar said, "I felt La Palma was not the place for me. Then, on a visit, I was asked to preach there. I preached about Christ's commission to go out and preach the word—and about freeing a man of demons. Right then and there I felt the Lord was leading me back to my own people."

Details of the La Palma mission were ironed out by L. D. Wood and his staff of the Home Mission Board in Panama City. Escobar was able to go there in May 1962, having been preceded by his assistants, Perla and Nicasio Reina.

In spite of serving three Panamanian parishes in the area, Escobar and Reina have penetrated the Darien jungle to reach the isolated Choco Indians. There a missionary beachhead has been established among those primitive people. First contacts were made in the latter part of 1962. As of this writing Escobar has baptized 25 Chocos and has the nucleus of a mission church established along Rio Mogue! He feels that his special interest in Indians may stem from the fact that his grandmother was a Mexican Indian.

Perhaps Deusdedith was rightly named—and he is a "gift of God" to the Chocos!

*Escobar knows only that this dedicated pastor was from the United States. He has neither heard from, nor of, him since that eventful day at La Palma.



BAPTISMAL SERVICE for the Chocos includes some who have waited since the last time Escobar was able to go to them. Disappointed when they learned the missionary could not go to live with them, the Chocos have nevertheless responded to Escobar's teachings, and are now constructing a church.

The Culture of the Chocos

Choco Indians are sparsely scattered through the wild, tropical jungle which covers the Darien Province of Panama and the northwestern part of Colombia, South America. They are nomadic, moving along rivers which cut the wilderness and ignoring any governmental control.

The Panamanian and Colombian governments have largely ignored the Indians, since officials have been afraid to do otherwise. Census takers have not dared to penetrate the area, so there is no accurate count, though the tribe is estimated at 5,777 members. They are lighter of skin and less "Indian" of feature than other tribes.

The men cut their black hair in a short bob, wear only a G-string with clout, and resemble the fierce Aucas of Ecuador. The women dress in knee-length sarongs. Both sexes paint their bodies, wear heads made of teeth and seeds, and pierce their ears for fancy earrings.

When we met our first Chocos in the

Darien, as a gesture of friendship we gave them perfumed soap and several lipsticks. One man, whose face was painted black with the juice of the jenipa fruit, immediately began to paint geometric designs on his body with the lipstick.

Chocos do not live in villages as such. There may be several homes close together, here and there, but for the most part, they are isolated. Sometimes a family clan lives under one thatch roof. Such groups are patriarchal in social structure, in contrast to neighboring Cunas who have a matriarchal society at the family level.

The Choco home is built on stilts along a river, which serves as roadway, bathtub, laundry, and source of drinking water and fish for the table. Piles are driven into the ground and left to stand for several weeks before home construction is continued. This is supposed to confuse the evil spirits, who settle down on the ground floor thinking there is to be no other. (Also, if one

waits long enough they may get lonely and move on.) When the house is completed a log ramp, into which steps have been hacked, leads to the living quarters. At night the log is simply turned over to prevent dogs and evil spirits from climbing up.

The Choco religious life is concerned with pacifying devil spirits, which hover everywhere, and courting the guardian spirits. The Indian has a very strict code of honesty, fearing severe punishment in afterlife for any infringement. We saw an example of extreme concern about this, when I gave a string of beads I was wearing to a Choco woman. Her husband insisted that she return them to me, fearing it might appear she had come by them dishonestly.

A medicine man tries to persuade friendly spirits to live in his carved medicine sticks, which are then used to treat illness. A Choco studying medicine must work as an apprentice to one who is practicing. One may then specialize in curing by the interpretation of dreams and similar therapeutic arts. But before a Choco may start his practice he is supposed to kill someone near and dear to him. So it is not surprising that when an apprentice arrives at this stage his friends and relatives scatter!

At certain ritualistic celebrations the Indians drink heavily of chicha, corn, and sugar-cane juice which has been allowed to ferment. However they do



LESLIE CHAMBERS, Home Mission Board translator from Panama, speaks to converts.

not make a practice of drinking at other times.

Clearings are made in the jungle with machetes, where food is raised—plantains, bananas, rice, etc. The men are good hunters, furnishing such tasty foods as wild turkeys, monkeys, and iguanas.

The blowgun is a common weapon, and sometimes arrow points are painted with deadly poison. There are two common sources for this: the bark of a

certain tree, and the poison-carrying pouches of a large toad.

The jungle furnishes many curative herbs, as well as the interesting candle nut. These are about the size of walnuts, and are so fatty that one will burn with a sharp flame for several minutes. The Indians make long strings of candle-nuts, or impale them on a hardwood stick. Such a candle will burn for a long period, with each nut catching fire from the one above. The jungle furnishes

rope, in the form of the vine "bejuka" and certain other fibrous plants and barks. These are used in lieu of nails to tie the beams of a house together. The Chocos also make a type of cloth from bark; as well as flutes from bamboo.

Aside from superstitions which haunt the Choco's world, the dense jungle holds no terror for him. It is, in fact, his best friend.

In Bique, Panama, a Vacation Bible School

The Bique Baptist Church in Bique, Panama, is in a widely scattered community of thatched-roofed, dirt-floored bohios, where one might expect around 300 people. So we were surprised when a government census found 1500 persons here!

A Baptist mission was started here in 1946, to become a church some years later. A handful of faithful adults come regularly, but greatest attendance is of children. It is with these that the church's future lies.

In our most recent Vacation Bible school, 88 children were enrolled, averaging 72 in attendance. With the help of seminary students, Amelio Mahoney and Jerry Diaz, who worked with us all the time, and Mickey Gonzalez and Roosevelt Aries, who helped a week each, we offered Bible stories, music, handiwork, and other things expected at a Bible school. The Woman's Missionary Union of the Cocoli Baptist Church in the Canal Zone furnished refreshments.

Many children who came to the Bible school do not attend Sunday school, where average attendance is around 40, so we had a big opportunity here.

Several made professions of faith, so we will continue to teach and train these for several months until they are ready for baptism.

More than 100 people attended the commencement program, including many parents, and we hope some seeds were planted that night.

Hubert O. Hurt
HMB Missionary
Balboa, Canal Zone

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38. Over the Sunset Mountain—Bill Pearce and Dick Anthony: Over the Sunset Mountain, The Old Rugged Cross, God Is Love, Beyond the Sunset, 6 more.	39. Hymns of Fanny Crosby—Les Barnett, organ: Tell Me the Story of Jesus, Blessed Assurance, Near the Cross, All the Way My Savior Leads Me, 13 others.	35. Songs From the Heart—Frank Boggs: The Old Rugged Cross, Then Jesus Came, I to No Secret, Blessed Redeemer, How Great Thou Art, plus 7.	65. Decade of Decision—Music from Billy Graham's film classics featuring Georgia Lee, Redd Harper, Ethel Waters, Frank Boggs, 12 more favorites.
30. Let Everybody Sing—Revolution Radio Choir with In the Garden, Nothing But the Blood, By My Spirit, O What A Friend, I've Been With Jesus, 8 more.	31. Meditation At Dawn, Vol. II—Lew Charles and Charles May: When Morning Dawns, Tell Me the Story of Jesus, At the Cross, 10 others.	32. Beyond the River—Melody Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others.	30. Glory! Glory! Hallelujah!—Paul Mickelson and Cathedral Symphony of London: Rethel Hymn, Lead On O King Eternal, Onward Christian Soldiers, etc.
68. Great Stories From the Bible—Wendell Lovett: Jesus, the Son of Man, Jesus, the Son of God, Jesus, the Son of God, Jesus, the Son of God, 10 more.	102. Where Freedom Walks—Gregory Loren with the Ralph Carmichael Orchestra and Chorus: This Day I Love America the Beautiful, In God We Trust, plus 5.	66. Were You There?—Faye Springman and the Concord Orchestra of London: Were You There? Steal Away, Ride On King Jesus, Swing Low, 7 more.	103. Preludes To Faith—Kurt Rasse: Faith, Hope, Charity, The Lord's Prayer, The Lord's Prayer, The Lord's Prayer, The Lord's Prayer, 10 more.
44. With Hearts and the Men of Texas: Pass Me Not, The Great Physician, Send the Light, O Lord is it? Sully and Tenderly, 6 more.	104. Hymn Time Sing-Along—Jerry Barnes and Karl Kaiser Singers: 18 familiar hymns for family singing: Blessed Assurance, Wonderful Words of Life, To God Be the Glory, 10 more.	37. A Mighty Fortress—The Lutheran Hour Choir: All Glory Be to God On High, Beautiful Savior, Our God, Our Help in Ages Past, Christ Is Arisen, 10 more.	42. Reflections—Dick Anthony Chorists: Turn Your Eyes Upon Jesus, Unworthy, The Lord's My Shepherd, Lead Kindly Light, Abide With Me, 10 more.
105. Grady Wilson Reads the Bible—The familiar voice of one of the leaders of the Billy Graham Team reading great passages Psalm 12, 1 Corinthians 13, plus 15.	106. To God Be The Glory—Ted Smith—Piano, Don Hustad—Organ, heard regularly on the Billy Graham broadcast To God Be The Glory, God of our Fathers, etc.	47. Majestic Themes—Claude Rhea, Tenor: Bless This House, The Cross, My Task, The Pains, Beside Still Waters, I Walked Today Where Jesus Walked, 6 more.	107. Handfuls of Music—Lew and Marion Talley with the Chick Anthony Chorists: I Never Walk Alone, When the Saints Go Marching In, Saved by Grace, plus 11.

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AUGUST, 1963

VOL. XXXIV, NO. 8

HMB Slavic Ministry Opens With Hiring of Polish Worker

This country's 15-million Slavic-speaking people will be given a more intensive ministry by Southern Baptists as a result of steps being taken by the Home Mission Board.

Elias L. Golonka, pastor of the

However, Corder added, "It is not the purpose of this ministry to enlist present Polish and other Slavic Baptist churches to affiliate with Southern Baptists.

"We will promote the establishment of new churches and the enlistment of present English-speaking churches minister to Slavic people with methods presently used by our churches." (Continued on page 16-B)

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and three adorable children, ages seven, four, and two. It also gave me a better opportunity to understand my student—a true non-reader, a 30-year-old, without the knowledge of even his alphabet.

On my first visit I learned that neither Mr. or Mrs. Nasworthy was a Christian. They made no attempt to attend any church services. Mrs. Nasworthy, however, after much persuasion on the part of a neighbor, had attended the Mothers' Club at Friendship House about five times in the course of a year. The

his mind were some deeply rooted mistaken ideas about salvation. He felt he could never be saved because of things he had done in the past.

As soon as Mr. Nasworthy had progressed far enough, *The Stories of Jesus, Part I*, became a part of his lesson. His response to the stories made me feel the Holy Spirit was working in his heart. Often as he read he would remark, "These stories make me cold, but I know it is not cold." Or some-

IN THE WAY HE SHOULD GO
—Proverbs 22:6

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Elias L. Golonka, pastor of the Polish Baptist Church in Chicago has been employed as an HMB field worker. He will lead in "surveying the needs and designing the features" of a ministry for evangelizing the Slavic peoples.

Golonka, recently re-elected president of the Polish Baptist Association, is a native of Poland, speaks six languages, and served as a European pastor, an officer in the Polish Army, and was a chaplain to displaced persons following World War II. He was imprisoned by both the Russians and the Germans.

He became a pastor in the United States in 1950 at Minnesota, Minn. He was educated in Europe and at Bethel College in St. Paul, the University of Chicago, and Northern Baptist Theological Seminary in Chicago.

"This is the beginning of one of the most significant language missions undertakings of the Home Mission Board," said Loyd Corder of Atlanta, secretary of the Language Groups Ministries Department.

However, Corder added, "It is not the purpose of this ministry to enlist present Polish and other Slavic Baptist churches to affiliate with Southern Baptists."

"We will promote the establishment of new churches and the enlistment of present English-speaking churches to minister to Slavic people with methods presently used by our

(Continued on page 16-B)

Mississippi Laymen Witness in Montana

Fifteen Mississippi Baptist laymen are slated to take part in a laymen's witnessing campaign in Montana July 31-August 4.

Witnessing in 26 churches and four missions in the Montana Baptist Fellowship, which is affiliated with the Southern Baptist Convention, the laymen will constitute the third such group to visit the state from Mississippi.

The state of Montana has been "adopted" by the Mississippi Baptist Convention Board as a center for pioneer mission efforts. The endeavor is sponsored primarily by the Pioneer

and three adorable children, ages seven, four, and two. It also gave me a better opportunity to understand my student—a true non-reader, a 30-year-old, without the knowledge of even his alphabet.

On my first visit I learned that neither Mr. or Mrs. Nasworthy was a Christian. They made no attempt to attend any church services. Mrs. Nasworthy, however, after much persuasion on the part of a neighbor, had attended the Mothers' Club at Friendship House about five times in the course of a year. The

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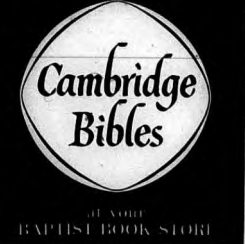
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August, 1963

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27. **Count Your Blessings**—The White Sisters: Count Your Blessings, There's No Disappointment in Jesus, I'm Not Alone, Above All Else, 10 more.



38. **Over the Sunset Mountain**—Bill Pearce and Dick Anthony: Over the Sunset Mountain, The Old Rugged Cross, God Is Love, Beyond the Sunset, 6 more.



28. **Hymns of Fanny Crosby**—Les Barrett: Tell Me the Story of Jesus, Blessed Assurance, Near the Cross, All the Way My Savior Leads Me, 13 others.



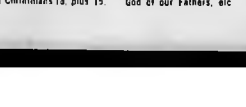
39. **Let Everything Sing**—Revelltime Radio: Choir with In the Garden, Holding But the Blood, By My Spirit, O What a Friend, I've Been With Jesus, 8 more.



68. **Great Stories from the Bible**—Wendell Lovess: Jesus, the Good Shepherd, The Parable of the Lost Sheep, The Good Samaritan, The Prodigal Son, The Blind Men and an Elephant, The Ten Commandments, The Creation, The Flood, The Tower of Babel, The Fall of Man, The Birth of Jesus, The Baptism of Jesus, The Temptation of Jesus, The Marriage at Cana, The Feeding of the 5,000, The Healing of the Blind Man, The Healing of the Lame Man, The Healing of the Deaf Man, The Healing of the Dumb Man, The Healing of the Possessed Man, The Healing of the Paralytic, The Healing of the Leprous Man, The Healing of the Woman with the Issue of Blood, The Healing of the Girl with the Demon, The Healing of the Boy with the Demon, The Healing of the Boy with the Withered Hand, The Healing of the Boy with the Fig Tree, The Healing of the Fig Tree, The Healing of the Fig Tree, 10 more.



44. **With Hearts Afire**—J. T. Adams: The Men of Texas, Pass Me Not, The Great Physician, Send the Light, O Lord Is It, Sully and Tenderly, 6 more.



105. **Grady Wilson Reads the Bible**—The familiar voice of one of the leaders of the Billy Graham Team reading great passages: Psalm 23, 1 Corinthians 13, plus 15.



106. **To God Be the Glory**—Ted Smith: Piano, Don Husted—Organ, heard regularly on the Billy Graham broadcast: To God Be the Glory, God of our Fathers, etc.



104. **HymnTime Sing-Along**—Jerry Barnes and Karl Raster: Singers: 18 familiar hymns for family singing: Blessed Assurance, Wonderful Words of Life, 10 more.

Missions Committee of the convention board, and is an effort "over and above" regular Baptist missionary work. Elmer Howell is executive secretary for the Brotherhood Department of the Mississippi convention, coordinating agency for the laymen's movement.

In the most recent campaign, eight Mississippi WMU leaders and two Southern Baptist foreign missionaries conducted a series of four WMU conferences in Montana, reaching 22 of the state's 26 Southern Baptist churches plus one mission. Prior to that, pastors and denominational leaders held a simultaneous revival crusade in the churches. From this, 121 additions to the churches were reported.

Bagley Named Head Of Alabama Convention

George E. Bagley has been named executive secretary-treasurer of the Alabama Baptist state executive board.

"It is with a deep sense of humility that I accept this responsibility in the service of God and of Alabama Baptists," Bagley said on accepting the position. "These are challenging times in which we live, and I ask the prayers of all our people as we continue together in our task to win the lost and provide every opportunity for them to grow as Christians."

The election was held in the chapel of the new Alabama Baptist Building in Montgomery.

The new state secretary holds an AB degree from Howard College, a ThM degree from Southern Baptist Theological Seminary, and an honorary Doctor of Divinity degree from Howard.

Taking office at 48 years of age, he is the youngest man to hold this post. During the past eight years, he has been assistant executive secretary to A. Hamilton Reid, now retiring

after 18 years in the state's top Baptist position.

A native of Cornersville, Tenn., Bagley is married to the former Helen Smith of Atlanta. They have three children.

Slavic Ministry

(Continued from page 16-A)

churches in ministering to other language groups.

He also indicated that the invitation for Southern Baptists to help meet the spiritual need of the Polish-speaking people originated within the Polish group, and that similar approaches have been made by other Slavic groups.

Golonka will move to Atlanta, where the mission agency is located.

Texas Baptists Map Spanish Crusade

A crusade to "saturate the state of Texas with the gospel in Spanish" has been proposed at the annual Mexican Baptist Departmental Convention.

Projected plans calling for the state-wide Latin American Evangelistic Crusade were made at the four-day convention in Harlingen, Tex.

At least 500 local church revivals in Spanish-speaking congregations would be a major feature of the state-wide evangelistic crusade, which would be held in the fall of 1964.

Besides this, area-wide metropolitan crusades, city-wide campaigns, and tent revivals would be conducted with radio and television, stretching the influence of the crusade across the border into Mexico, Rudy Hernandez, Texas Baptist staff evangelist, said.

Carlos Paredes of Austin, Tex., pointed out that the campaigns could

and should win at least 30,000 Latin Americans in Texas to Christ.

Speaking during the annual president's address, Paredes cited the Japan Baptist New Life Movement, saying, "In the Orient, God overcame all barriers of culture, race, and language, and the same thing can happen right here."

Ruben Hernandez, pastor in Bay City, Tex., gave another major convention address, calling for Mexican Baptists to do everything possible to improve relations with the Negro people.

"God forbid that we as Mexican Baptists should fail to work toward social equality of races," Hernandez said. "If we fail," he pointed out, "we will reach one of the darkest ages of all Christian history."

Lloyd Corder, secretary of the HMB Department of Language Groups Ministries closed the convention, with a message on Christian love.

Tennessee Association Sends Full-Time Pastor To California Mission

The first new mission endeavor resulting from associational sponsorship in California has called their first full-time minister.

Greenhills Baptist Chapel, at La Mirada, Calif., together with the sponsoring church, First Southern Baptist Church of La Mirada, and Knox County Baptist Pioneer Mission Committee of Knoxville, Tenn., issued the pastor's call to Jerry L. Tillman of Knoxville.

Tillman is a graduate of Carson-Newman College and of Southeastern Baptist Theological Seminary. He has served as pastor in Tennessee, North Carolina, and Washington, D.C.

In Tennessee, the Knox County Baptist Pioneer Mission Committee, under Chairman Ralph Murray, and

aided by Superintendent of Missions Lawrence Trivett, acted with the guidance of Leland Waters HMB executive assistant, to lead the association in underwriting the new pastor's expenses.

The association is underwriting the pastor's salary, housing, auto allowance, and some secretarial help for two years, as well as providing money for purchase of land.

Baptist Opposes Nat'l Council of Churches Stand on Broadcasting

"The first amendment of our Constitution guarantees the freedom of broadcasting, just as surely as it guarantees freedom of worship," said Paul M. Stevens, director of the SBC Radio-TV Commission, in referring to a proposal by the National Council of Churches for tighter government control of broadcasting.

"I can't speak for Baptists, but I can reflect what I, and millions of other Americans, feel concerning censorship or government control of any part of the publishing or broadcasting industries," he said.

The council recently adopted a resolution urging the Federal Communications Commission "to continue to hold local hearings to examine the performance of stations, that the FCC intensify its drive to force an increase in local programming, that the FCC be given the power to regulate networks, that advertisers and their agencies be divorced from control of program content, and that the FCC and other government agencies control the integrity of advertising, etc."

"We want the government to join the churches, schools, and homes of America in setting high standards of thought, action, and beliefs in public and private affairs. Then, when free men speak, the mass communications

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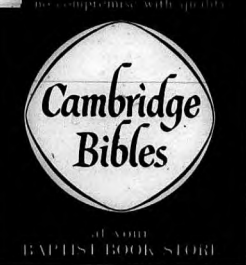
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38. Over the Sunset Mountain—Bill Pearce and Dick Anthony: Over the Sunset Mountain, The Old Rugged Cross, God Is Love, Beyond the Sunset, 6 more.



39. Hymns of Faith—Crosby: Tell Me the Story of Jesus, Blessed Assurance, Near the Cross, All the Way My Savior Leads Me, 13 others.



40. Let Every Body Sing—Rev. J. L. Davis: Let Every Body Sing, Nothing But the Blood, By My Spirit, O What a Friend, I've Seen With Jesus, 8 more.



41. Great Stories from the Bible—Wendell Lovell: Relates familiar Bible stories for children. Inspiring, entertaining, enlightening. Realistic sound effects. 10 stories, 10 more.



42. With Hearts Aflame—The Great Physician: The Great Physician, Send the Light, O Lord in 17, Suffer and Tenderly, 6 more.



43. Grady Wilson Reads the Bible—The familiar voice of one of the leaders of the Billy Graham Team reading great passages: Psalm 23, I Corinthians 13, plus 15.

media will heed the public voice—or go broke!" Stevens stated.

Radio-TV weekly magazine, "Broadcasting," editorially deplored the action of the council, saying "in these recommendations are contained all the elements that are needed for complete government control over radio and television programming. Let the government adopt the whole package, and it will have deprived broadcasting of the rights guaranteed by the first amendment."

However, the magazine said E. William Henry, new FCC chairman, had greeted the pronouncement favorably.

Human Welfare Assn. Forming Under SBC

Groundwork for Southern Baptists' first Human Welfare Association has been laid in Nashville, Tenn., by Baptist leaders in social work and representatives from major convention agencies.

In the making now are a constitution and by-laws, to be submitted at the meeting of the social work section of the Counseling and Guidance Conference in Nashville, September 23-25. James Basden, Dallas, Tex., is secretary of the Texas Baptist Human Welfare Commission, and is chairman of the program planning committee for the social work section of the conference.

Fields of child care, juvenile rehabilitation, aging, good will centers, and other subjects relating to human welfare will be represented.

Among goals of the association are those of seeking to strengthen spiritual emphasis in social work, enlisting Baptist young people in human welfare careers, encouraging high standards of practice in human welfare, promotion of social work education, and provision of a forum for all Southern Baptist human welfare activities.

World's Baptist Total Growing

Baptists are now found in 115 countries over the world, and total 25,198,025 says *The Baptist World Alliance*.

This is an increase of 888,487 over last year. There have been gains of 800,000 in North America, 50,000 in Asia, 28,000 in Africa, 14,000 in South America, and 7,000 in the Southwest Pacific.

The North American increase came in increases of 500,000 in the report of the National Baptist Convention Inc., which now numbers 5,500,000, and in the Southern Baptist Convention which gained 215,000 to a total of 10,193,052. A gain in the Mexico figure from 17,551 to 60,000 was explained as the correction of an error in the previous figures.

Losses occurred in Central America, where the totals dropped 2,000 and in Europe, where totals declined 16,000.

In presenting the new figures in a double page spread of *The Baptist World*, Editor C. E. Bryant said: "Each unit in these statistical tables represents an individual. He is a fellow Baptist, who has confessed in his heart and in his own language that Jesus Christ is Lord. Each has followed Christ's example in believer's baptism. Each is dedicated to love of God and his fellow man, and to the spread of the gospel to the ends of the earth."

The statistical tables, showing Baptist membership in each of 115 countries and also by continents, are published by the magazine each June.

The 1963 continental totals are: Africa, 401,884; Asia, 860,063; Central America, 119,884; Europe, 1,126,453; Middle East, 695; South America, 226,970; Southwest Pacific, 91,014; North America, 22,371,102. (BP).

16-D

Professor Asks Prayer for New Ministers

"How much praying have you done for new ministers?"

A Baptist seminary professor termed the denomination's declining number of ministerial students "essentially a spiritual problem." And he told Baptist college presidents and deans they and other Baptist leaders have not done enough praying for the Lord "to send workers into his harvest."

V. L. Stanfield, professor of preaching at New Orleans Baptist Theological Seminary, added "If we pray, he will thrust them into the ministry."

Stanfield and Herbert C. Gabhart, president of Belmont College, spoke to the Southern Association of Baptist Colleges and Schools at the group's annual meeting in Shawnee, Okla.

They outlined reasons they felt accounted for the reported decline in students preparing for the ministry in Baptist colleges and seminaries. They also offered at least partial answers to these problems.

To these, other members of the association added their own reasons and solutions.

Stanfield's reasons and his "partial answers," as he called them, are:

Reason for decline: "We take our unusual blessings from God for granted." Answer: Pray for him to direct or call more youth into the ministry.

Reason: The accent on church administration and counseling has taken the emphasis away from the pastor's role of preaching. Answer: "Young

men will be attracted to the ministry when we magnify the preaching office."

Reason: The broadside attacks on colleges, seminaries and professors generally discourage young people. Answer: Many of these attacks are "unethical."

Problem: The church is too occupied with itself in using its time and in spending its money. Stanfield's answer: "Self-denial . . . a change of atmosphere . . . our churches, coming back to a sense of worship."

Gabhart blamed uninformed high school vocational counselors, theological and organizational conformity in Southern Baptist life, the "fever of statistics," "feuding and fussing" in Baptist circles, and the secular culture of America for the decline.

He urged as antidotes (1) alert local churches encouraging their young people to enter the ministry, (2) a reemphasis on the pastor as a prophet, (3) parents at home advocating the ministry as a life's service, and (4) more circulation of college youth teams to focus attention on the ministry.

Stanfield reported, "Men are not entering the ministry of any group today in the numbers that they were."

The seminary professor also chided pastors for griping about their problems and not expressing their joy in the ministry.

Others in the group advanced these comments:

"We are too willing to ordain anyone who says he is called to preach. He may wind up driving a taxi, hauling coal, or going into some other business instead of the pulpit."

"Deterioration of morality in America and the accompanying loss of status of the preacher."

"Low ministerial salaries except in the small percentage of big city churches."

"Too many are men-called rather

Sanderson Reenters Evangelism Field

Leonard B. Sanderson, former director of the Home Mission Board's Division of Evangelism, has resigned as pastor of the First Baptist Church of Lake Charles, La., to reenter the field of evangelism.

He will make his home in Arlington, Tex. (BP)

16-E

and three adorable children, ages seven, four, and two. It also gave me a better opportunity to understand my student—a true non-reader, a 30-year-old, without the knowledge of even his alphabet.

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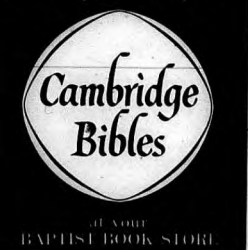
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38. Over the Sunset Mountain—Bill Pearce and Dick Anthony. Over the Sunset Mountain. The Old Rugged Cross. God Is Love. Beyond the Sunset. 6 more.



79. Let Everybody Sing—Revivaltime Radio Choir with the Garden. Nothing But the Blood of My Spirit. O What a Friend, I've Been With Jesus. 8 more.



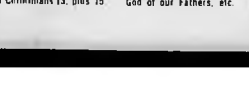
68. Great Stories from the Bible—Wendell Lovelace. Great Stories from the Bible. Inspiring, enlightening. Rehearsal sound effects.



84. With Hearts Aflame—J. J. Adams and the Man of Texas. Past Me Not. The Great Physician. Send the Light. O Lord Is It Not. Softly and Tenderly. 6 more.



105. Grady Wilson Reads the Bible—The familiar voices of one of the leaders of the Billy Graham Team reading great passages: Psalm 23, 1 Corinthians 13, plus 15.



106. To God Be the Glory—Tedd Smith. Piano. Don Mustard—Glen. Heard regularly on the Billy Graham broadcast. To God Be the Glory. God of our Fathers, etc.



67. Majestic Themes—Claude Rhea. Tenor. Bless This House. The Cross. My Task. The Pains. Beside Still Waters. I Walked Today Where Jesus Walked. 8 more.

than God-called. They volunteer after some emotional service and don't follow through." (BP)

New Jersey Town Gets First New Church In Sixty-six Years

The first new church building since 1897 has been dedicated in Madison, N. J., by Southern Baptists.

The Madison Baptist Church now houses its 250-member congregation in a new \$140,000 building, after getting its start with meetings in a school building.

Before its organization in May of 1960, the church was a chapel of the Manhattan Baptist Church in New York City. Now the Madison church itself sponsors two chapels, Raritan Valley and Roxbury.

Pastor Howard Hovde presided at dedication services, during which greetings were brought to the young church from a number of religious leaders.

Included among those bringing greetings was a representative of the First Baptist Church of Madison. A member of this Negro church recently left a legacy of \$3,200 for the Madison Baptist Church.

Literacy News Briefs

An intensive literacy missions workshop sponsored jointly by the Home Mission Board and Southern Seminary was held in June 18-26 in Louisville, with 17 enrolled.

Representatives from nine state WMU conventions attended, and will serve as resource persons in their respective conventions.

Resource leaders include Mrs. A. C. Brock, South Carolina; Miss Pauline Cammack, New Mexico; Mrs. Troy Jones, Colorado; Mrs. Wayne

Jones, Illinois; Mrs. J. W. Lester, Kentucky; Mrs. T. W. McKee, Missouri; Mrs. Seay Smith, Georgia; Mrs. Roy Snider, Arkansas; and Miss Sadie Stovall, Mississippi.

Mrs. J. S. Griffith of Corpus Christi, Texas, will be leading the literacy conference at Glorieta during WMU Week, July 18-24. Other literacy conferences will be at the Mountain Missions Conference, Oneida, Ky., July 22-26; Glorieta Home Missions Week, August 1-7; Ridgecrest: WMU Week, August 8-14 and Home Missions Week, August 15-21.

The Neighborhood Center, Albuquerque, N. Mex., R. L. Gross, director, has developed a literacy center as part of their week day program. Some of their students have been referrals of the welfare department, who have now begun attending worship services, as well as literacy.

Ross Hanna, Indian Center, Sante Fe, has also set up literacy classes as part of the program offered at the center. A wide selection of literacy materials, supplementary and basic enable the center to minister to the varying levels of the functional non-reader.

Baptist Editors Give Approval of Ruling On School Prayer

Baptist editors, in recent editorial comments, agreed with the United States Supreme Court in its ruling declaring "required" Bible reading and recitation of the Lord's Prayer in public schools as unconstitutional.

Sixteen state Baptist paper editors expressed their views, either prior to

or just following the Supreme Court's decision. Though some voiced doubts and concern, most were in agreement with the court's opinion.

In an 8 to 1 decision, the Supreme Court had ruled that required reading of the Bible and recitation of the Lord's Prayer in public schools are unconstitutional because they violate the prohibitions of the first amendment. The ruling was produced by two cases, one from Maryland and the other from Pennsylvania.

The court said that government has no business invading the religious life of the people, that the home, the church and the individual heart and mind are an "inviolable citadel" of religion.

"We have come to recognize through bitter experience," the court said, "that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the state is firmly committed to a position of neutrality."

In the *Western Recorder*, Kentucky Baptist paper, Chauncey Daley said that "religious liberty in the strict sense not only allows one to choose any religion he prefers, but also allows him to choose no religion if he so desires. To require school attendance and to require Bible reading in schools puts the state in the business of sponsoring religion."

Morse Grant of the *Biblical Recorder* in North Carolina, said the Supreme Court decision, far from "interfering with religion," helps to "guarantee it."

If coercion were used to make the Koran, the book of common prayer, or "The Hail Mary" a part of the religious exercise in the public school, "Baptists would have complained to

high heaven," said L. H. Moore of the *Illinois Baptist*.

"What we ask for ourselves, we cannot deny to others and be consistent with our concept of religious freedom," he said.

John Hurt of Georgia's *Christian Index* said, "now, more than ever, the churches and the homes must awake to their responsibility for making religion a personal matter."

"Acceptance of our religious responsibilities is a fair price to pay for freedom from all government coercion or interference in matters of religion," said Gainer E. Bryan, Jr., in the *Maryland Baptist*. (BP).

Cooperative Program Reaches \$9.5 Million

Almost half of the SRC Cooperative Program's goal for 1963 had been reached by the end of June. Of the goal's \$19,792,500, including full capital needs of the year, \$9,497,180 had been reached, a step of \$220,961 ahead of last year's report at this time.

The Home Mission Board has received \$4,347,943 of the amount received, while the Foreign Mission Board received close to \$15.5 million. More than \$2½ million has gone to the six seminaries combined.

An increase of \$1,534,770 for the month of June was indicated in the monthly report of Treasurer Porter Routh, as compared with \$1,715,347 of May of this year and \$1,526,449 in June of last year.

Also increasing over June of last year were collections for designated causes, which this year reached \$714,603. Last year's figure was \$667,032. A total of \$13,780,790 has been received this year for designated causes, while last year's sum at the same time was \$12,549,953.

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IN THE WAY
HE SHOULD GO
—Proverbs 22:6

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27. **Count Your Blessings**—The Winesap Singers. There's No Disappointment in Jesus. In His Arms, Above All Else, 10 more.

54. **Korean Orphan Choir**—with Ralph G. Michael's Orchestra. The Lord's Prayer, Bless the Sun, What A Friend We Have in Jesus, Amazing Grace, 11 others.

38. **Over the Sun and Stars**—The Winesap Singers. The Old Cross, God Is Up yond the Sun and Stars.

74. **Let Eve Sing**—Revival Choir with the Winesap Singers. By My Spirit, Friend, I've a Friend, 8 more.

68. **Great From the Heart**—Wendell Leavelle. Familiar Bible songs for children. Inspiring, uplifting, realistic.

44. **With Hearts Aflame**—J. T. Adams and the Men of Faith. Pass Me Not, The Great Physician, Send the Light, O Lord is It, Scilly and Tenderly, 8 more.

104. **Hymn Time Sing-Along**—Jerry Barnes and Kait Kaiser Singers. 18 familiar hymns for family singing. Blessed Assurance, Wonderful Words of Life, 10 more.

105. **Grady Wilson Reads the Bible**—The familiar voice of one of the leaders of the Billy Graham Team reading great passages. Psalm 22, 1 Corinthians 13, plus 15.

106. **To God Be the Glory**—Todd Smith—Piano. Don Russell—Organ. Heard regularly on the Billy Graham broadcast. To God Be the Glory, God of our Fathers, etc.

67. **Majestic Themes**—Claude Rhea Tenny. Bless This House, The Cross, My Task, The Palm, Beside Still Waters, I Walked Today Where Jesus Walked, 8 more.

107. **Handfuls of Magic**—Joy and Marion Talley with the Dick Anthony Chistians. I Never Walk Alone, When The Saints Go Marching In, Saved by Grace, plus 11.

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Ford Awards Grant To Stetson University

Stetson University will receive a \$1.5 million Ford Foundation grant, President J. Ollie Edmunds has reported.

Among 12 other colleges receiving the "special program in education" grant, Stetson was the only institution in the South.

The funds may be used by the university at its own discretion to support over all academic development. Under stipulations of the grant, however, Stetson must raise \$3 million in matching funds, or two dollars for each grant dollar, over a three year term.

Juvenile Rehabilitation News Notes

Nelson Russell, of Kansas City, Mo., has become juvenile rehabilitation director in Cincinnati, Ohio. Russell is a graduate of Southern Illinois University, with a Master's degree in guidance and counseling, has also attended Midwestern Baptist Theological Seminary. He was appointed by the Home Mission Board, Ohio State Convention, and the Greater Cincinnati Association of Baptists.

People Wait for God Wherever Men May Go

Last month I visited Tijuana, Mexico, with Brother Richard Bryant, HMB area Missionary in San Diego.

In an outlying "colonia" we observed a large crowd standing by an open grave in Tijuana's large cemetery. When Brother Bryant

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Tool for Witnessing

BY MRS. VADA MCGUIRK
NEW ORLEANS, LOUISIANA

My phone rang one morning. Miss Ada Young, director of Friendship House, one of our Good Will Centers, was calling. "Mr. Nasworthy is a non-reader," she said, "he needs someone to teach him the *Streamline English* course. Will you teach him?"

I had attended a workshop for teachers, but I didn't have a student at that time. This seemed a real opportunity, so I answered, "yes."

I went to the Nasworthy home for the lessons. This arrangement was convenient for both of us, as it gave me an opportunity to know his family—a wife and three adorable children, ages seven, four, and two. It also gave me a better opportunity to understand my student—a true non-reader, a 30-year-old, without the knowledge of even his alphabet.

On my first visit I learned that neither Mr. or Mrs. Nasworthy was a Christian. They made no attempt to attend any church services. Mrs. Nasworthy, however, after much persuasion on the part of a neighbor, had attended the Mothers' Club at Friendship House about five times in the course of a year. The

oldest child had attended kindergarten at Friendship House.

I don't know for whom I was the most burdened, the parents or those lovely children being reared in a home without Christ. From the beginning I asked God to help Mr. Nasworthy to learn to read so that he could read the Bible for himself. At the same time, I witnessed to Mr. and Mrs. Nasworthy as much as I could without annoying them.

Before long I sensed he was hungry for salvation. Somewhere in his background seed had been planted, but in his mind were some deeply rooted mistaken ideas about salvation. He felt he could never be saved because of things he had done in the past.

As soon as Mr. Nasworthy had progressed far enough, *The Stories of Jesus, Part I*, became a part of his lesson. His response to the stories made me feel the Holy Spirit was working in his heart. Often as he read he would remark, "These stories make me cold, but I know it is not cold." Or some-

IN THE WAY
HE SHOULD GO

—Proverbs 22:6



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times he would say, "When I read these stories they give me chills."

Almost every night when he came home from work, often as late as two o'clock in the morning, he would spend hours trying to read these stories. He read them well enough to get the gist of them. As he improved in his reading and could better understand what he read the chills turned to tears. It was difficult for him to understand his emotions as he read.

One day while he was reading the story taken from the twelfth chapter

Alaskan Report On Literacy

Miss Mildred Blankenship
Literacy Missions Field Worker
Home Mission Board

Dear Miss Blankenship:

Yes, we are thrilled about our literacy work. In the past two years, there have been 50 professions of faith, and so far, around 30 have been baptized.

In the period from October, 1962, to March, 1963, we have had 17 professions of faith as a direct or indirect result of our literacy classes. Nine of these have already been baptized.

This past Sunday, one of the Japanese girls' husband was saved and baptized. His wife, Miyoko, is a former Buddhist who became a radiant Christian through this program.

It was a joy to witness to her. Miyoko kept saying, "But how can I be saved?" Show me "how Christ is superior to Buddha," she kept asking. Truly it was through the presence of the Holy Spirit that she was convinced that Christ is the Son of God.

Now she comes to Bible study every week, lingering behind to ask questions. One of these days we will make a tape, so you can meet some of "our jewels."...

Mrs. John R. Isaacs
HMB Missionary
Fairbanks, Alaska

of John, he broke down and sobbed. He excused himself and left the room. When he returned, he apologized and said, "I have heard these stories before, but when I read them I can't keep from crying."

These responses convinced me that Mr. Nasworthy was concerned enough to listen to a minister. When I sent word to the mission pastor, he came promptly, but several visits were necessary before Mr. Nasworthy gave his heart to Christ. Then he made a public profession of his faith in the mission church and was baptized.

In the weeks that followed I spent much time counseling and answering questions. There was so much he wanted to know but could not learn for himself because of his limited reading ability.

Mrs. Nasworthy had always been gracious to me, but there was a hardness about her that defied any attempt to witness. After her husband became a Christian, she was on the defensive even more than ever. One day she looked me straight in the face and said, "I don't want to be a Christian."

I said nothing more to her but thought, "I know a Power greater than yours who can change your mind." I continued to pray for her.

Soon after, personal reasons necessitated my being away from the city for two months. In that time I never ceased to pray for this family, most especially for Mrs. Nasworthy. Seldom have I been so burdened for an individual.

One day, near the end of two months, Mrs. Nasworthy contacted me. "I have accepted Christ as my Savior," she told me, "and I am waiting until you return to be baptized."

Words cannot express my joy at this wonderful news.

Because of his working hours, Mr. Nasworthy is able to attend only the morning church services, but Mrs. Nasworthy participates in all church activities. She attends the Mothers' Club regularly, teaches a beginner's Sunday school class, and attends a special prayer group weekly.

Each visit in this home is a joyous experience. The changes taking place in the lives of these two people as they continue to grow spiritually is a thrilling revelation of the power of God.

*The Stories of Jesus, by Frank Lau-bach, Bbx 131, Syracuse, New York, \$2.00 per set.

Baptists in America

Continued from page 5

I raise another issue. It is the issue of an institutionalized Christianity. Baptists have hit upon a day when we judge our preachers by their eruditions, the length of their automobiles, the size of their houses, and the statistics of their churches. It is an insidious thing. We have arrived at the hour when the success of our church enterprise is judged not by the standards of God, but by the standards of the world.

What is a successful church? It is one that meets in an adequate building whose statistics are greater this year than they were the year before, that is acceptable in the community whatever the cost of that may be, that fits into the culture which it represents, and is accounted more successful if its constituency is composed of the erudite, the educated, and the wealthy. And churches measure their success by whether or not they are getting along pretty well, paying the debts, taking in a few new people, have an adequate building, and are acceptable in the community.

When we measure our successes as congregations by these standards, we have fallen into Satan's trap, we have done the one thing that will defeat us, for we have incarcerated Jesus Christ into an institution and even into a building; and we are too often quite comfortable to leave him there.

The standard of measuring success in a church is not constituted of these things. This is the question, "Are we confronting this community with the claims of Jesus Christ?" This is the standard of measurement. Are we to the utmost of our ability reaching out beyond the confines of our church territory to say to those for whom we have responsibility, "Say, friend, have you come face to face with Jesus who is all in all to me?"

As long as we can keep him in the church house we are safe, we are comfortable, we are contented, and the world is not challenged. Vices are not disturbed. Satan is not angry for there is the insidious tendency upon the part of the church-goer to say, unconsciously or consciously, "I am a church-going man, I am respectable. After all do I not go to church regularly?"

We get The Way freed from the issue of repentance. We judge the Christianity of our people and their loyalty to Christ by the number of times they struggle up to the church building during the week. How many pastors have said to me and how many times I have said to

my preacher friends, "Oh, that is a faithful, loyal, dedicated Christian." And what I really meant was that every time I announced a meeting, he was there.

That may be paganism instead of Christianity, for their lives may be as far from the moral standards and the ethical principles of Jesus as it is possible for a man to get from God. One of the meanest men I ever knew came to church every time the doors were open. If you were examining the loyalty and the stature of the Christianity of some folk, you would be forced to admit their profession seems to be a great long way from their possession.

We have institutionalized Christ. We have incarcerated him in adequate buildings instead of in adequate hearts. We have tacked him inside the Sunday school rooms and what we have come erroneously, I think, to call the sanctuary and we have made it the sanctuary when his desire is to have sanctuary in our hearts. Americans, we are not going to do this task if we cannot get Christ out of the church and get him into the supermarkets, and the washeries, and the post offices, and the department stores, and in factories and big companies, and all the rest. Jesus must be a little tired of having to stay in church.

The Unclaimed Cities

I raise the issue of the unclaimed cities. There is something moving sociologically among Baptists that disturbs me until I almost weep to think of it. Our churches have far, far too often moved out of the heart of the city, not because there were no people there, but because they were a different kind of people. We have moved into the suburbs where the natural increment of population will assure us that we will have a successful church by the standards I have already delineated.

We measure our success too often by what Kenneth Chafin of Southwestern Baptist Theological Seminary calls "simply a swapping of pre-fab Baps," just Baptists moving their church membership. Too often Christians get caught up into the cultural religion that is a part of our day and which we Baptists need to study. It is too often like the Lions' Club and the Boy Scouts.

It is so acceptable, like the chameleon, that it blends into the background, raises no issues, challenges no vices, calls for no sacrifice except that you pay its own bills, and asks for no loyalty except that you come to Sunday morning services. These churches who do not understand sacrifice, who do not know what the meaning of missions is,

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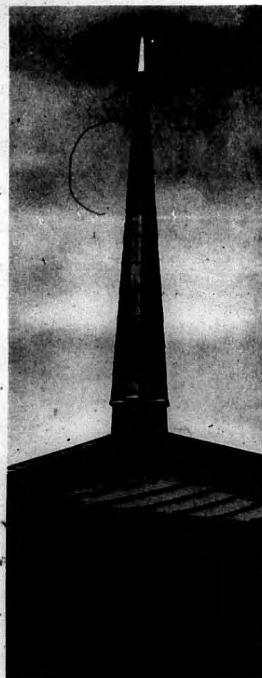
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who do not concern themselves primarily with evangelism or missions—these are the churches that will in 20 years form the background of this Convention which we love and to which we are giving our lives.

These are issues that we do not like to face. I do not like to face them, for since the Second World War, I have pastored a suburban church and I know something of its ills. I have pastored a semi-downtown church, I know about its problems. I have pastored a downtown church, I know its problems.

Now shift your eyes from the suburbs back to the heart of the unclaimed city. It is the city that is growing up in the slums. It is the place where hoodlumism is rampant. It is the section where the Negroes are moving in, the Mexicans are moving in, the Italians are moving in, the Chinese are moving in, the Japanese are moving in. These are the people too many of our churches do not wish to confront with the claims of Christ, but they are the people for whom Jesus died. And they are as precious in Atlanta, or Nashville, or Los Angeles as they are in the far stretch of the earth from which they came.

Look at them for a minute. They are lonely and they are isolated. They are heartbroken. They are segregated, and they are separated. They are torn between wanting to be Americans and whatever racial structure and social background they come from. But they are a people who need Christ. These are the people in the heart of every great city in America to which we have an inadequate ministry, but they are our responsibility.

Look at the hearts of the cities. Some of them are beginning to rebuild giant, high rise apartment buildings, and stacking themselves deck upon deck until they seek the clouds of the sky. They are as impregnable to reach as though there were about them a stone moat filled with water, for in many of them you can't even get in the front door. Behind those facades of iron and steel and glass and glitter and concrete there are the millions of people who spiritually know not their left hands from their right.

Recently I flew across the Los Angeles Basin and I stared down through the smog at the freeways as the rivers of people ran down them. For 25 minutes at 150 miles per hour, at 9,500 feet, I passed over six million people, four million of them saying, "I have no religious affiliation in this the state of my residence." More people in that one basin than there are in 42 of the 50 states. I plead with you for the people. The people whose eyes don't

look quite like ours, the people whose minds do not think our thoughts, the people who don't have families like ours, but the people for whom Jesus died.

Go back to your comfortable church, to your erudite congregation, to your wealthy people, and ask them to take a new look, take a new look at a declining America, take a new look at an institutionalized Christianity, take a new look at a world of cities. Go home and start a mission. Go home and take a hard look at your budget, your mission budget.

Some of us have had an idea in our lives that our mission budgets ought to be respectable. I've got an idea they ought to be sacrificial. O God, that God's people in America would take 90 per cent of God's bounty and consume it upon themselves and only let 10 per cent or five per cent or three per cent get beyond their walls. It is difficult to accept that any church is so poverty stricken that it cannot send more than it is sending to the millions who know him not.

Years ago the Foreign Mission Board asked the wife of Theron Rankin to say a word to the Board about her husband. Mrs. Rankin stood before the Board and said, "I do not know what to say about him. It is my thought that he was an ordinary man with the world in his heart." He was transcendent beyond ordinary men for ordinary men do not carry a world in their heart. His successor, Baker James Cluthen, is also a man with a chunk of the world in his heart, and it makes him different.

The Nevada Preacher

I was going up through Nevada last summer and I came on a little town. Its name sounds strange indeed. It is Winnemucca. We have a little church in Winnemucca affiliated with the Baptist General Convention of California. And I could not but stop and see that preacher. Let me tell you something about him.

On a Sunday morning he preaches in his church, then drives 75 miles on Sunday afternoon and preaches, and then drives back to his church in Winnemucca and preaches on Sunday night. On Monday morning he drives off in one direction 150 miles out. He visits and preaches on Monday night. On Tuesday morning he drives back way back and preaches on Tuesday night. On Wednesday he's back in his church. On Thursday he gets up and starts in the other direction.

He said to me that day, "Preacher, I had a wonderful experience the other day that I want to tell you about. I had

only one night that I wasn't preaching, just one night. It was a Saturday night, and I am so tired on Saturday. There came a letter from an Indian reservation in Florida saying, 'Won't you go preach to an Indian reservation up in the northern end of the state.' I had to answer, 'I can't go.'

"A woman came from that reservation, and she said to me, 'Preacher, I know you're tired, but I want you to come see my people chew the peyote before you say you will not preach.' And she said to me, 'Won't you please come and watch them chew peyote and be in one of those ceremonies. Just come one time!'"

He said, "Any man would have to go one time. And she said, 'I want you to watch them and I want you to preach to us on Saturday night.'" He answered her, "Lady, I can't come on Saturday night, it's the only night I have free. I have to get ready for the hard week that's before me, but I will come and watch them chew peyote."

He said, "I went and watched that pagan ceremony. I watched the degradation of it. I saw them with the evidences of their lostness." He shrugged his shoulders, and he said, "There went Saturday night."

There's a man with a piece of the world in his heart.

There are men in our mission work who can show you a thousand places in this nation where somebody needs to get a chunk of the world in their heart.

Charles Wells said he went to Moscow on a snowy Christmas Day during the early days of the revolution. He watched the Communist young people as they came into Red Square until there they stood, a hundred thousand of them. Some of them had their feet wrapped in burlap against the bitter cold, and some of them had patches on their patches and some of them had obvious signs of malnutrition on their faces. As he stood and watched, they began to sway, and as they swayed they began to chant. It was like hypnosis, for there seized the multitude something like a trance. As they swayed and as they chanted, it seemed like the very air was filled with electricity.

Wells said to his Communist companion, "What are they saying? What are they saying?" His Communist companion was swaying and chanting with them, and he shook him. His face was covered with tears, and he shook him again and said, "Man, what are they saying? What are they saying?" The hard-bitten Communist companion turned and said, "They are saying, 'We may be cold and we may be hungry but

we are changing the world. We may be cold and we may be hungry but we are changing the world.'" They have, and they serve out of strange motives.

We are not cold and we are not hungry, are we changing anything? It depends on you and the size of your commitment to Jesus Christ.

Church of Tomorrow, Students of Today Continue Cuban Work

By HERBERT CAUDILL
HMS SUPERINTENDENT OF MISSIONS
HABANA, CUBA

With rejoicing we have been able to dedicate a beautiful chapel in the subdivision known as Manana in Guanabacoa, Cuba.

For several years a dedicated layman, Brother Santiago, has worked constantly to maintain mission services in this section of the city. At the beginning he persuaded a lady to let him hold services in her home for a month. The time was extended to six months, then later he obtained the use of a garage for Sunday school and worship services.

We had frequently talked of building a church, but about a year ago Brother Santiago felt he could wait no longer. He sought the help of Brother Paulino, who has directed the building of a number of churches. They began work on a small corner lot and we now have a chapel with a capacity for 100 people. There are only two additional classrooms, but with the use of the porch they can care for six classes in Sunday school.

When dedication services were held, we had an overflow crowd of more than 200 people. The dedication message was given by Dr. L. M. Gonzalez-Pena, president of our convention.

Perhaps the name of our chapel, Manana (Tomorrow) is significant. We trust that the Lord may use greatly the mission of Manana, that tomorrow great multitudes may be won to the Lord.

Eighteen young people from churches in the four western provinces of Cuba

(Continued on page 29)



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MORE THAN 32,000 persons attended sessions of this first nationwide Evangelistic conference for Southern Baptists.

Evangelism Conference Cites Spiritual Needs

BY WALKER L. KNIGHT, EDITOR

A tortured world's spiritual, social, and racial problems became the backdrop in Dallas, Texas, for Southern Baptists' first nation-wide evangelistic conference.

It was the scene for a fiery display of preaching, an impassioned presentation of Southern Baptist mass and personal evangelism techniques, and an afternoon when those attending took part in actual soul winning visitation.

The object was national revival. The theme was "Spiritual Conquest—Now!"

The conference set the state for concerted revivals in March and April of 1964, a year in which Southern Baptists will seek to convert from 600,000 to a million non-Christians.

But the director of the HMB Division of Evangelism, C. E. Autrey said, "we know now we are not dedicated enough to do the task. I hope this conference

has made us see the indifference of our pastors and people to soul winning."

"I don't know of one church in the convention which has six consistent soul winners," he said.

However, Ramsey Pollard of Memphis, Tenn., pastor of Bellevue Baptist Church, added, "I am not overwhelmed by the fact that we have not had quite as many baptisms as we used to have. If we were drowning and didn't realize it and didn't care, then I'd worry," he said.

"We stood here and sat here and heard over and over again that we are not measuring up. But bless God that we have courage enough and honesty enough to recognize it and try to do something about it."

Nearly 10,000 persons, at least half of them from outside Texas, attended the sessions and participated in the ten

sectional conferences devoted to techniques of soul winning and revivals.

Eight hundred showed up on the afternoon of July 4 for assignment and participation in soul winning visitation to win the non-Christians of Dallas.

When the invitation was given during the closing night session after a fervent evangelistic appeal by Autrey, an estimated 100 persons came forward to make professions of faith or to rededicate their lives.

More than 2,500 laymen and women responded when Autrey issued a second plea for Sunday school teachers and church workers to dedicate their lives as "consistent daily soul winners for the Lord."

Early speakers began a bisection of the world's problems and of Southern Baptist failures, and with each added address the world was opened larger and deeper.

The basic cause of the world's unrest is not lack of technology or education, but rather a spiritual disease that God and the Bible call "sin," Warren Hultgren of Tulsa, Okla., warned.

Hultgren, pastor of First Baptist Church in Tulsa, said that long before we think of conquering space man must learn to conquer himself.

Then W. A. Criswell, pastor of First Baptist Church in Dallas, added, "In my lifetime, two world wars have been

fought, and we are feverishly preparing for a third, Russia and Communist China have their ideological differences, but they are both agreed upon our annihilation. It's like living with a gun at your temple."

Criswell said that unless there is "Spiritual Conquest, Now" Christianity might lose the battle with communism. "There are almost a million people in the world who die every week without Christ. Our assignment from the Lord is to win these lost to a saving faith in Christ."

Eighty-five per cent of the pulpits of America have lost their emphasis on "the keynotes of the gospel," claimed R. G. Lee, pastor emeritus of the Bellevue Baptist Church in Memphis, Tenn.

He said church members "are being offered a chunk of cloud bank buttered with the night wind instead of Christianity's vital, live-giving bread."

face to face about Christ. If we don't start now as personal soul winners the probability is that we won't start at all. We won't win men next year unless we win them now," he said.

The theological tangles in which Southern Baptists have been enmeshed for the past two years, appeared all but forgotten. Only two of the nearly 90 program personalities referred to them.

Herschel H. Hobbs, Oklahoma City pastor and immediate past president of the Southern Baptist Convention, indicated that Southern Baptists appeared headed for a new emphasis of missions and evangelism, after having "moved through some troubled waters."

"What difference does it make how orthodox we are if we do not proclaim it? It isn't enough to be orthodox," he warned. "We will not see our evangelistic dreams come true unless we sow the seeds of the gospel."



PROGRAM PERSONALITIES at the conference included (from left) C. E. Autrey, secretary, HMB Division of Evangelism; Ramsey Pollard, pastor of Bellevue Baptist Church, Memphis, Tenn.; Jimmy Karam, businessman from Little Rock, Ark.; and Warren Hultgren, pastor of the First Baptist Church of Tulsa, Okla.

Return to preaching the entire gospel, he urged preachers at the conference. "There is no gospel if the atoning blood of Christ is omitted . . . if the virgin birth is denied . . . if Christ's resurrection is eliminated . . . if justification by faith is not preached," the eloquent, gray-haired preacher shouted.

The present pastor of Bellevue Church, Ramsey Pollard, also called for warm-hearted soul winners. "We Baptists come into our great air-conditioned sanctuaries and the preacher is sometimes an ice bag in the pulpit. We need to get out of our air conditioned churches and talk to the people

at erring professor and liberal preachers, but the issue which captured headlines was the nation's race problem.

"American missionaries may be thrust out of some countries because of racial strife here," the executive secretary of the convention's foreign mission board said.

Baker James Cauthen of Richmond said missionaries stand throughout the world with their hands tied because of disturbed racial tensions.

"It is time we came to love people like we ought, but our love is so limited. We should pray for the Lord to

teach us his way in order that we might stand before any people and present to them Jesus Christ," he said.

The executive secretary of Woman's Missionary Union cited racial difficulties in Birmingham where she lives. "I don't know all the answers," she said, "but I do know that we are living in a time when it is becoming more and more difficult to live for Christ."

Citing the confusion of Christians, she quoted a deacon who said, "The trouble is that people are getting (the race problem) confused with religion."

Those who are using the race issue as a "political football" were condemned by the president of the New Orleans Baptist Theological Seminary. "You can no more legislate righteousness in civil rights than you can legislate righteousness in liquor," H. Leo Eddleman said.

The seminary president has led in the desegregation of a church where he was pastor, and of a college where he was president. The seminary where he is now is desegregated. However, he refused to accept the label of either segregationist or integrationist.

No plans have been made to repeat the evangelistic conference Autrey indicated. However, he said the conference would be evaluated in prospective following in next year's Baptist Jubilee Revivals.

Growth Cited

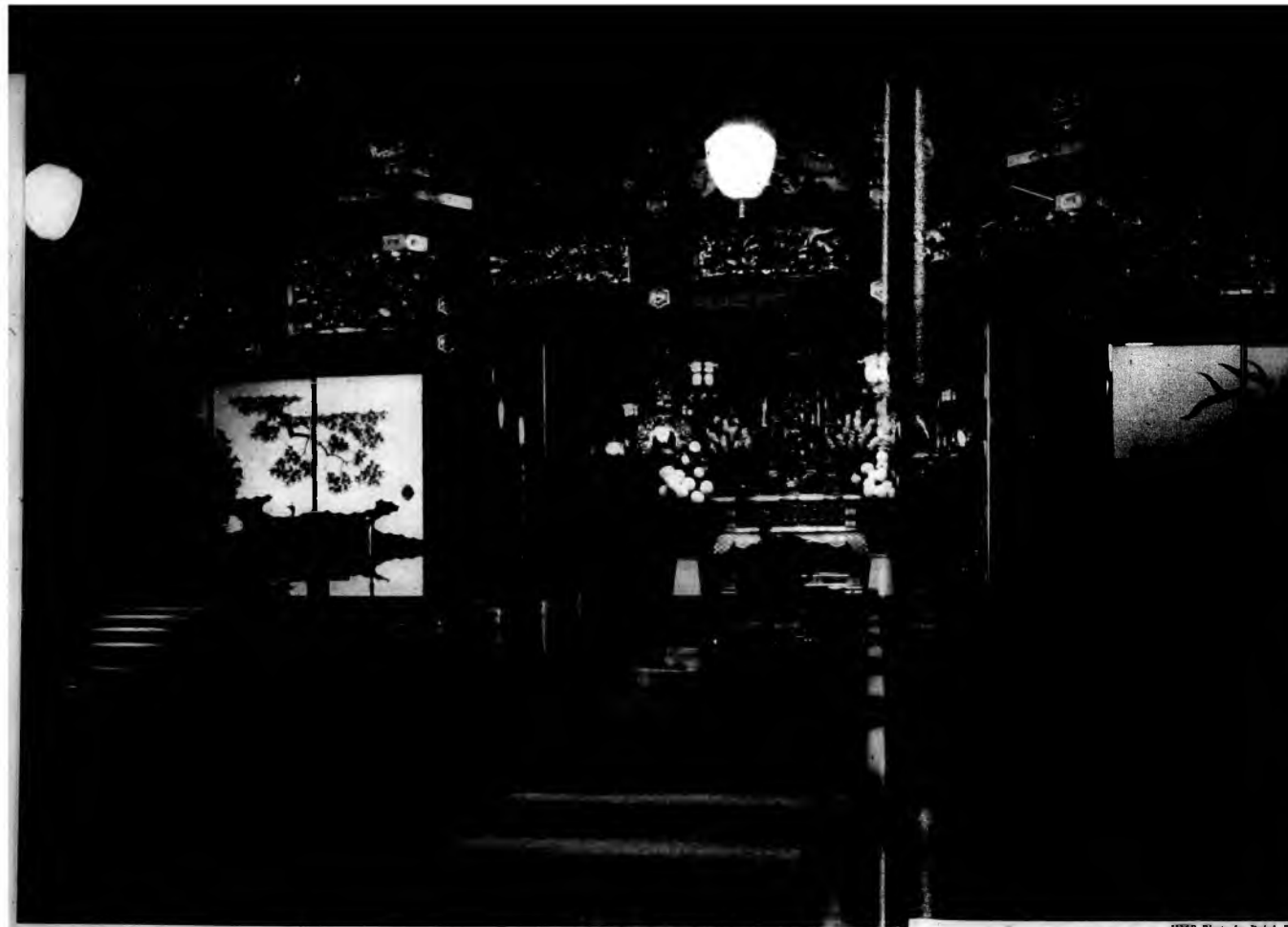
Membership in Southern Baptist churches has increased 167 per cent during the past 32 years, Martin B. Bradley, secretary of the research and statistics department of the Sunday School Board reported to two Training Union Leadership Conferences at Ridgecrest Baptist Assembly.

Only six other denominations now have as many churches as Southern Baptists have gained in this time, he said. (BP)

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INTERIOR of a Buddhist church in San Francisco, Calif., shows eastern designs typical of Oriental Buddhist symbolism. Though primarily followed by Orientals, Buddhism is drawing others in America. Christian songs and methods of evangelism are sometimes used, substituting the name and worship of Buddha for that of Christ.

HMB Photo by Ralph Rogers

BUDDHISM LIVES IN AMERICA

BY FRANK HALBECK, FRESNO, CALIFORNIA

A little Japanese Christian woman in the United States wanted to witness to a Buddhist friend about Jesus Christ. The Christian could no longer speak Japanese, so she got another Buddhist woman to go with her to interpret. There was a way for this Christian to present the Christian gospel to a Buddhist—through another Buddhist.

Centuries ago Buddhism also launched out upon a missionary movement. Its author and leader, Siddhatta Gattama, was born a prince in a royal family in northeast India about 560 B.C. At the age of 29 Gattama became a reactionary

to the formalism and the caste system of Hinduism, so he left his wife and little son to travel in search of spiritual truth.

For six years he tried philosophy, hypnotism, and asceticism (self-torture). When he almost starved himself to death he changed his course and after much deep meditation he found himself. It was then that he claimed that he was the "enlightened one."

He became known as Buddha, and began a missionary program to reach new followers. Gattama Buddha and his teachings became very popular, with

many of his beliefs finally written long after his death in about 480 B.C.

Buddhism has spread through the centuries, particularly in Asia. It has two larger divisions, with many other fringe groups claiming just recognition. The main divisions are Theravada, referring to the Southern tradition; and Mahayana, referring to the Northern tradition. These divisions are generally representative of the geographical sections or nations of Asia.

Buddhism moved into China in the first Christian century, becoming known in Japan in the sixth century A.D. As recently as September 15, 1961, Burma adopted Buddhism as its state religion. Thus, some 2,202 years after Buddhism came into the country, it was claiming 85 per cent of Burma's 20,000,000 people.

Buddhists in the world are estimated to number from 100 to 500 million, with perhaps 350 million being a likely figure. The figures suggest that millions of Oriental people accept more than one religion.

When Asia opened its doors to world trade and Oriental people were sent as diplomats throughout the world, they took their religions with them. Since the most missionary of the Oriental religions is Buddhism, it was planted in the fertile soil of Europe. In West Germany there are many believers today, and plans are in progress to establish a Buddhist monastery near Roseburg, Germany. There are also said to be 7,000,000 Buddhists in the U. S. S. R.

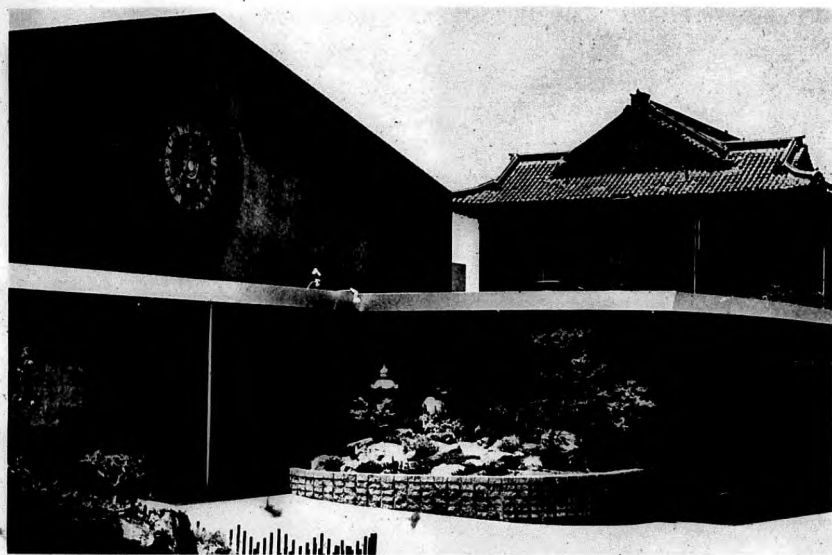
Many people in Great Britain have accepted the teachings of Buddha, and there are Buddhist societies in many British cities.

There are also around 100,000 Buddhists in the Hawaiian Islands, most of them Oriental people of Japanese heritage.

Buddhism has been in the United States for more than a hundred years, with the number of Buddhists about 80,000. Most of these are Oriental, but the philosophy of Buddha is also making progress among Caucasians.

One of the newest Buddhist movements on the West Coast of the United States had its origin in Japan and is called Zen. Zen Buddhists interpret Buddhism without its formalities and its doctrine.

This form of Buddhism is described by E. Luther Copeland as a "flight from God through enlightenment." Zen has little moral restraint or definition, and is said to be the result of missionary efforts on the part of Zen Buddhists in the cities of America for the past 50 years or more. Zen teachers describe God as neither denied



THE NEW BUDDHIST CHURCH, with the old church seen in the background. Around 80,000 Buddhists live in this country.



HARUO FURUKAWA is congratulated by Peter Chen, Kwang Chao, and Thomas Lowe on his graduation from Golden Gate Baptist Theological Seminary. Reared by Buddhist

parents, Furukawa attended a Southern Baptist school in Fukuoka, Japan, where he became a Christian. At 23, he felt called to preach.



FRONT of the old Buddhist Church in Fresno. This building is typical of the older established Buddhist churches in the West. Out in open country about five miles from Fresno, the Buddhists have also erected a small building, evidently a mission of the mother church.

PHOTOS BY FRANK HALBECK

or insisted upon, and Zen followers want absolute freedom even from God and from Buddha. It is basically a religion of self analysis and self assertion.

What do Buddhists believe? Information taken from a modern Buddhist creed says that the universe had no beginning and will have no end; man is not everlasting spiritual substance after death, but that life lasts only so long as the body functions, and after death life may "precipitate again into another biological birth." It is felt that sin is without need of redemption from God. They also think that Buddhahood is perfect wisdom and compassion and the perfect power for accomplishing good.

Buddhism does not present a means of salvation. In the Buddhist belief man has the power to save himself. It teaches that man is in existence to understand himself, and self realization becomes his god. Thus, Buddhism is atheistic.

Like the dear lady who wanted desperately to witness to her Buddhist friend about Jesus Christ, Baptists all over the United States are winning Oriental people to faith in God. Many converted Buddhists are helping in this cause.

Haruo Furukawa is a Japanese Christian who was recently graduated from Golden Gate Seminary at Mill Valley, Calif. Haruo had entered Seinan Gakuin Southern Baptist School in Fukuoka,

Japan as a sophomore, and by his senior year he wanted to become a Christian. When his Buddhist parents gave their consent, Haruo was baptized by E. Luther Copeland, then a missionary to Japan. Haruo also attended Seinan Gakuin University, and at the age of 23, felt the call to preach the gospel. At first his Buddhist parents objected, but now he says they no longer care.

Of Buddhism, Haruo says: "I considered Buddhism a non-missionary and non-evangelistic religion. However, this is not true in the United States. Here it is composed of many sects which are missionary-minded and evangelistic. These are converting not only those of Oriental ancestry, but also Americans of all races. Buddhists often claim the religion of their parents without understanding, just as I did before I became a Christian."

Don Kim of the Berendo Street Baptist Church in Los Angeles tells of a young Buddhist who called his parents in Korea long distance from the United States to ask them if he could become a Christian. They trusted him to make his own decision, so the young man was saved and baptized at Berendo.

A beautiful Japanese girl married an American, who brought her to the United States. They had two sons and then the father left his wife and family. But the wife and her sons became Christians. When asked if she would return to Japan, this mother said she wanted her sons to be reared as Christians in the United States.

Buddhists present a Christian missionary opportunity. They are a kind and courteous people, and many like to attend Baptist churches on special occasions as guests of their friends. They often hear much Scripture read in Christian marriage services, and they like to join in during special Christmas programs. Buddhists often accept invitations to Christian socials in the churches. In this way they become accustomed to the new Christian environment and learn of the love of Jesus Christ for them and for all the people of the world.

Even though they, too, are aggressive for their own doctrines, they will listen to Christian truth. They learn little in their religion about man, his existence, about God, and about the value of prayer. The Christian witness will penetrate the darkness of wrong religious teachings when sincere Christian love is demonstrated and professed.

Christian history is being made today in Caucasian America when the West meets the East and when Christians witness on the shores of America to Buddhists from Asia.

"Good News" Church Dedicated Amid Many Needs in Panama

BY L. D. WOOD, HMB MISSIONARY
BALBOA, CANAL ZONE

When we came within sight of the turn-off point on the International Highway, the dark cloud which was seen in the distance seem to hover over the whole area. Here in the tropics clouds are a usual thing in the rainy season but on that night, May 31, 1963, we hoped that if it did rain it would be early or late and not around 7:00 o'clock in the evening. You see, that was the time set aside for the constitution of the new church in the town of Santa Clara.

On the assembly grounds it was evident that we would have to rush to get the linens and the food out of the car or the deluge would catch us. The rain came rapidly and it came true tropical fashion—long and hard. When 7:00 o'clock came it was still pouring but we arrived at the church.

When we arrived at the church building many people were there ready to begin. The new seats that were made by two members who had recently been baptized looked wonderful. The house was full and two or three groups came in after the program started.

Wendell and Jane Parker had prepared the program and arranged some beautiful flowers that the people had brought. The fourteen charter members called Wendell Parker, the area missionary, as their pastor and named the new church "The Good News Baptist Church."

When I preached at the new church, four people came forward at the close of the service asking for baptism. Please pray for this church. There is no other organized church within 40 miles of this one in any direction.

Jane Parker and the ladies of the church had prepared refreshments which the group went about a mile away to the Assembly Grounds to enjoy. Bro. Miranda, pastor of the mission in Anton, led the dedicatory prayer. He had worked with this group for a short time in the beginning when they met in the tabernacle. Pastor Ray Douglas, of the Chagres River Baptist Church, also participated in the service.

★ ★ ★

On May 31 Chief Canturipipi Hernandez of Carti Mlatuppu came with

three boceros. They came with the following statement:

(1) They had been told that they would not be permitted to come directly to this office because someone in the islands who were Baptists had to come with them.

(2) The chief informed me that he has a lot available next to his house ready to build a mission church. He wants a missionary moved there. They have had offers from many other mis-

sions including the Mormons and the Bahai and others but they want the Baptists to move in there. They have been watching the influence of Baptist teaching on other islands for a long time and want some of that for their own people.

(3) They are asking that I make a personal visit to their island to check and see if what they say is true. They want a visit and a manifestation of personal interest on the part of this office.

(This is the third or fourth chief who has come in from islands where we have no work requesting a missionary. I know that often their motives are mixed and they are not all what we want but it breaks my heart to have to say to them, "There is no hope." "Go your way, we don't have anybody to send."

I shall visit the island but I know I will have to say in the end, "I'm sorry, we have nobody to send to you.")



A JOINT COMMISSIONING SERVICE between the Home Mission Board and the Foreign Mission Board was held at Ridgecrest during Youth Week Conference. Ten missionaries were commissioned during this first joint service to be conducted by the two boards. Looking at their places of service on the globe are Mell R. Plunk (left) of Dallas, appointed to serve in Jamaica and Robert B. Rodriguez (right) of San Antonio, appointed to serve in Denver. Standing between them are Baker James Cauthen and Courts Redford, executive secretaries of the Foreign and Home Mission Boards.

HOME MISSIONS

Church of Tomorrow

(Continued from page 21)

have received diplomas for having successfully completed the eight-week short course in church worker preparation taught by the seminary.

This is the third group to complete the course this year, making a total of 46.

This training program, developed in 1951, has provided studies for 260 persons since its beginning. From this group have come more than a dozen pastors, most of the students now in the seminary, others expecting to enter, and many who are serving efficiently in their churches as lay workers. At least a dozen are now pastor's wives.

The young people of our churches are going forward with Christ. On the closing night of our annual convention in Colon this Spring, more than 50 young people came forward saying they felt God was calling them to special service.

With the response of these young people, with the faithfulness of our older people, we look forward with courage, feeling that he who has led us thus far, will continue to lead us on. Pray for us that we may be faithful to Him in all things.

SBC Seeks 50,000 For Atlantic City

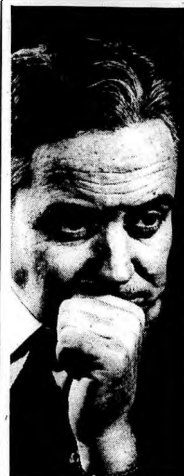
Fifty thousand Southern Baptists may walk the boardwalk of Atlantic City, N. J., next May if the SBC attendance committee's plans are fulfilled.

May 18-22, the Southern Baptist Convention will meet in that city; on May 22-24, the Third Baptist Jubilee Celebration will be held there. A joint session May 22 may draw some 100,000 Baptists, noted M. Wendell Belew of Atlanta, chairman of the attendance committee.

"We are seeking to have 50,000 Southern Baptists as our part of the 1964 celebration," Belew said, "and if they come, it will be the largest attended convention in history."

Attractions in addition to the Baptist meetings will include Atlantic City itself, the World's Fair in nearby New York City, a chance to visit mission work in the Northeast, as well as en route, and opportunities to tour historical points in the Northeast, the birthplace of American evangelical Christianity.

August, 1963



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Julio Realme Aldape, appointed as a pastor for Spanish mission work in Texas, holds a BA degree from the University of Corpus Christi and a BD degree from Southwestern Baptist Theological Seminary. He is a native of Pearsall, Tex. Married and has five children. Birthday 12-20.



Ofelia F. Aldape (Mrs. Julio Realme) is a native of Crystal City, Tex. She was also appointed to serve with Spanish speaking people. She is a native of Crystal City, Tex., and has studied at the University of Corpus Christi. Birthday 12-5.



Joan Fay Frisby, appointed to work in Ervay Baptist Center, Dallas, Tex., holds degrees from Fort Smith Junior College, the University of Arkansas, and Southwestern Baptist Theological Seminary. She is a native of Muskogee, Okla. Birthday 5-23.



Charles Joseph Briscoe, appointed to continue his work as Baptist center director in Kansas City, Mo., has studied at Grace Bible Institute, Central Baptist Seminary, and Missouri School of Religion. A native of Kansas City, Mo., he is married and has one daughter. Birthday 6-16.



Elbert T. Davis, named for associational mission work as a mountain missionary in Sonora, Calif., was born in Colorado City, Tex. He has studied at Eastern New Mexico University, University of Corpus Christi, and at Golden Gate Baptist Theological Seminary. He is married and has three children. Birthday 3-2.



John Pennington Baker, named for pioneer mission work, will continue as state director of missions and stewardship, Colorado Baptist Convention. His education includes Hardin-Simmons University and Southwestern Baptist Theological Seminary. Born in Evanston, Ill., he is married and has two sons. Birthday 6-5.



Robert Benjamin Hooper, Jr., has been commissioned to continue his work as a teacher-missionary of National Baptists at Shaw University, where he is assistant professor of religion. Born in New York City, he holds a BS and BD degree from Virginia Union University and a ThM degree from Union Theological Seminary. He is married. Birthday 10-4.



Robert Wallace Lawson, appointed as superintendent of associational missions, Sumter, S. C., is a native of Union, S. C. Degrees include BA from Coker College, BD from Southeastern Baptist Theological Seminary, and ThM from Southeastern Baptist Theological Seminary. Married and has four children. Birthday 2-20.



Raymond L. Morlock, named for juvenile rehabilitation work in Covington, Ky. A native of Albion, Mich., he holds degrees from Manchester College, and Southern Baptist Theological Seminary. Birthday 2-27.

new APPOINTEES to the work



Betty Ruth Nicholson, appointed for work in Hamilton Center, New Orleans, La., has degrees from Hardin-Simmons University and from Golden Gate Baptist Theological Seminary. She is a native of Hale Center, Tex. Birthday 12-16.



Roy W. Owen, appointed as area missionary, Grand Junction, Colo., has degrees from Baylor University and Southwestern Baptist Theological Seminary. A native of Merkel, Tex., he is married and has two children. Birthday 10-28.



Marcia Joan Poole, commissioned to continue her service as assistant matron, Sellers Home and Adoption Center, New Orleans, La., is a native of Gainesville, Fla. She is a graduate of Tift College and New Orleans Baptist Theological Seminary. Birthday 3-2.

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