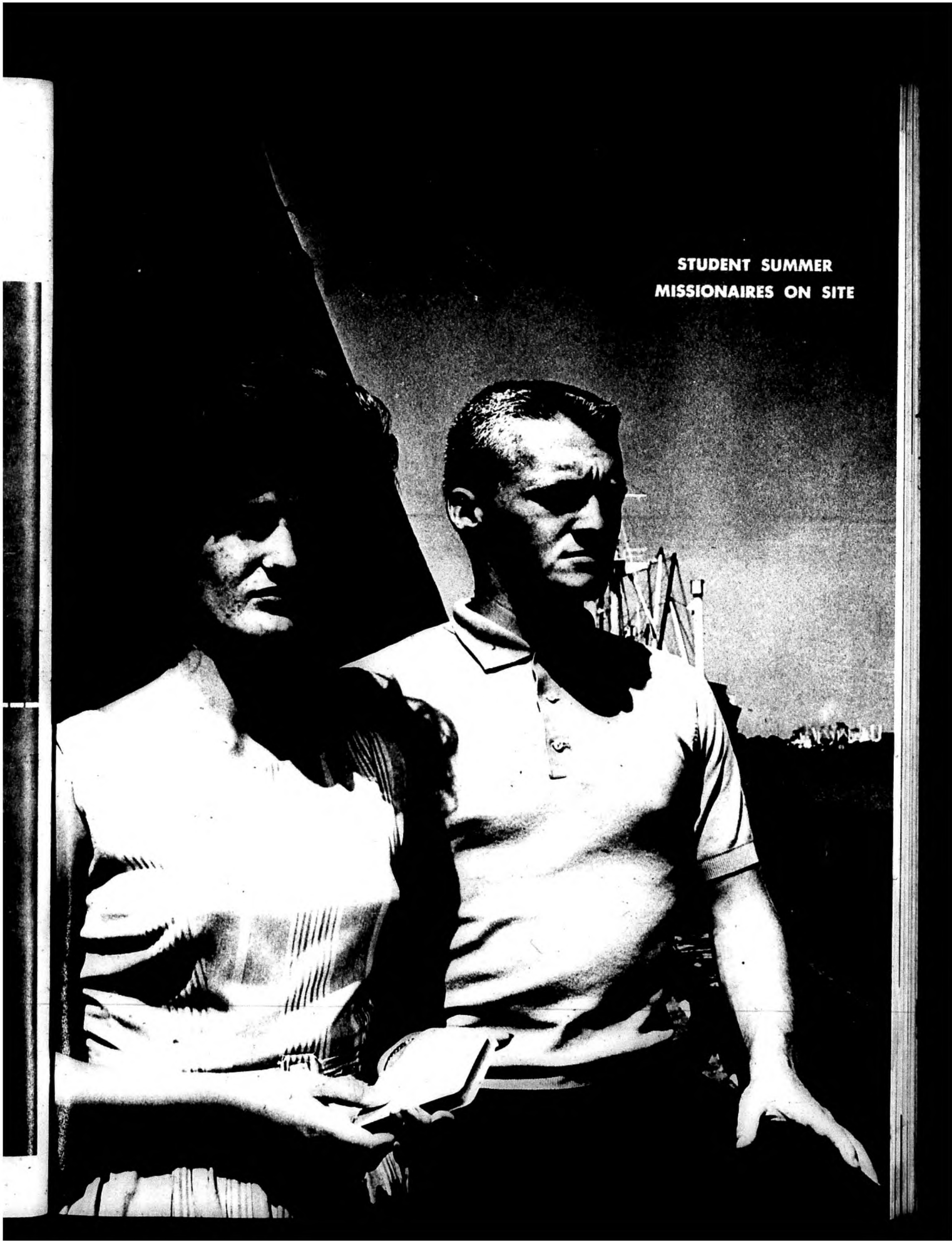
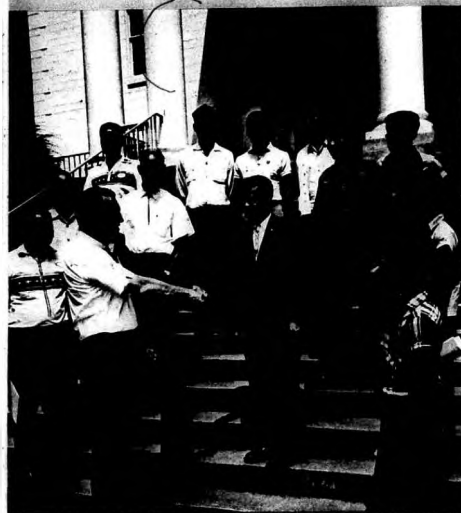


**STUDENT SUMMER
MISSIONAIRES ON SITE**



Missions Today



Inviting Seminole Indians to visit Southern Baptist churches in the Northeast as part of a trip to the Southern Baptist Convention in Atlantic City is Thomas Gordon, pastoral missionary. He is shaking hands with Genus Crenshaw, missionary to the Seminoles near Miami, Fla. This photo was made at Ridgecrest Baptist Assembly during Home Missions Week—the boys' first visit there.

Cubans Need City Resettlement

Of the 40,000 to 50,000 Cuban refugees still awaiting resettlement, most have been educated for types of work usually found in cities, so a Baptist leader in the resettlement movement has asked churches in big city areas to increase their sponsoring efforts.

"Most of the Cubans in Miami have come from urban areas in Cuba," said Robert Fricke of Miami, director of relief and resettlement for the Home Mission Board.

"The cities offer better employment opportunities," he added, "there are usually other Cubans already in the

cities, and many of them have a fear of rural areas because they have never lived in the country."

Fricke also chided Southern Baptists for losing interest in a job half done.

"In many ways resettlement is needed now more than ever, and thousands of the churches have not had any part in this ministry." However, he did praise those churches which have resettled more than 1,000 of the 65,000 which have been helped to live in other areas.

Fricke said any church which was holding back for fear of the finances involved, need not, for no church was expected to undergo undue financial hardship in resettlement.

"If hospitalization is needed or there is a long unemployment period, the church should contact local welfare agencies," he suggested.

Motion pictures concerning the resettlement problem are available to churches by writing Robert Fricke at 3318 NW 17th Avenue, Miami 42, Fla.

Churches wanting other information may contact their directors of Cuban resettlement at state Baptist offices.

Alaska to Hold Crusade

A two-week crusade of simultaneous revivals in Alaska will involve 36 visiting pastors and musicians October 20 through November 3.

The churches, ranging from a handful of members to more than a thousand, are scattered throughout Alaska's almost 600,000 square miles, reaching as far north as Fort Yukon.

Those leading the revivals hail from Alabama, Arkansas, California, Louisiana, Mississippi, Missouri, New Mexico, Oklahoma, South Carolina, Texas, and Wisconsin. Travel expenses of the visiting ministers and musicians will be paid by their own churches for the most part, with Alaska churches taking care of expenses during their stay.

C. Y. Dossey, associate in the HMB Division of Evangelism, will direct the crusade.

Home Missions

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

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Photo by Rogers

COVER

Student summer missionaries, Glenda Queen, from Ripley, Tenn., and Jimmy Howell of Enterprise, Ala., study needs in their area from the docks near Rachel Sims Mission Center, New Orleans, La. For some of their own stories, see "Student Summer Missionaries on Site," pages 6 through 10.

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LETTERS

Thanks For Those Refreshing Summer Missionaries

I wish to convey our appreciation for the "summer missionary program" of which we have been a benefactor for the past five years.

It is refreshing to see the quality of young people that volunteer for this type of work. The churches are blessed not only in the amount of work that they do in our midst but in seeing these fine Christian young people in contrast to "juvenile problem youth" as publicized by our newspapers.

I not only feel that the ministry is good for the churches which they serve, but that many a young person strengthens his faith and finds his place in the will of the Lord through this action ministry.

Congratulations to the Home Mission Board for its instituting such a ministry and the fine way in which it is administered.

Cecil C. Anderson
Viers Mill Baptist Church
Silver Spring, Maryland

In behalf of our Pastor's Conference of the San Diego Southern Baptist Association, I would like to confer to you our thanks for the summer missionaries who have come to assist the work here year after year.

We are indebted to you and to them. They have been, almost without exception, sincere, dedicated young people with a deep desire to serve the Lord.

Mickey R. Johnston, Secretary

Our church has just completed its first mission Vacation Bible school with the help of our area missionary and the four student summer missionaries provided by the Home Mission Board. There were 49 pupils enrolled, with five professions of faith. It was the first experience many of the children had had, not only in Bible school, but in any religious way. The survey work done by the missionaries will be invaluable.

All this would not have been possible for our small church group to accomplish. Our church instructed me to express our sincere appreciation for sending these students.

Mrs. James E. Gillespie
Clerk
First Southern Baptist Church,
Endicott, New York

As director and co-laborer with the student summer missionary assigned here, along with all pastors, churches, and missionaries with whom she worked, I have never known anyone more consecrated and conscientious and faithful in her service. South Louisiana is indeed a most difficult and unusual field. She adjusted herself most remarkably to the situations and to the people.

Muri Platt
Special Field Work
South Louisiana Missions

Passport to Panama

PHOTOS AND TEXT BY FRANK HALBECK
FRESNO, CALIFORNIA

"To get a passport to the Republic of Panama you will need birth certificates and two passport pictures each. And we suggest," continued the lady at the county courthouse, "that you both complete your applications and present them with your money at the passport window when you are finished."

Ray and Mildred Douglas were on the first step of preparing for a transfer by the Home Mission Board from the pastorate of Immanuel Baptist Church of Fresno, Calif., to the Chagres River Baptist Church in the city of Gamboa, Canal Zone. Besides getting the passports there was the packing to do, and dozens of other important duties for missionaries planning to be away from the United States several years.

Texas was their home and their training ground. While attending Southwestern Seminary they worked in Spanish missions in Texas and Oklahoma. Surely God was calling them to this work. So after graduation in the spring of 1960 they found a new home in the West. Only a few years ago Ray and Millie were appointed by the Home Mission Board to do migrant mission work with the Mexican brazeros in California. The Douglasses speak both English and Spanish, and enjoyed their work among the Mexican people.

They traveled all over the state in a trailer often living on the field with the people. Since Millie is a registered nurse—she smiles when she says, "I got my training in a Methodist hospital in Texas"—they were able to minister to the physical as well as the spiritual needs of their people.

Ray Douglas also has many talents—one is his ability to fly an airplane. He started flying at the age of 16, and during his ministry in California, was able to participate in many schools of missions in other parts of the Southern Baptist Convention because he could pilot himself there.

Following their work with migrants, the Douglasses were called to the Immanuel (International) Church in Fresno, where Ray conducted services in

both English and Spanish. On this field in West Fresno this couple have created a good interest on the part of the Spanish speaking people.

Miss Ruby Howse, secretary in the Department of Language Missions for the Southern Baptist General Convention of California and a member of the Immanuel Church said, "This lovely couple have endeared themselves to our hearts. We hated to see them leave us, but we know of the great need in Panama."

Ray Douglas has also made a contribution to the Fresno Baptist Association, where he recently resigned as president of the pastors' conference. Byron Todd, superintendent of city missions in the Fresno area, said, "Ray had a willing spirit and a special interest in our home mission summer workers. His interest in missions was a constant inspiration to all of us in the Fresno Association."

When asked why he was leaving the state of California, Ray answered, "The urge to preach the gospel of Jesus Christ outside the United States has been our great desire, so when the opportunity came to go to Panama we felt that this was God's will for our lives."

For the Douglasses' last service at Immanuel church, members held a special testimony service, with everyone including the children, telling how the missionaries had blessed their lives.

With their car packed and many "good-byes" and "adios," the couple began their journey to New Orleans. From there they went by ship some 1400 miles south.

Their passports to the Republic of Panama from the United States were a means of entry; but the license for their safe conduct was perhaps granted to the members of Immanuel Baptist Church, whose prayers followed the Douglasses to the geographical center of the Western Hemisphere just nine degrees above the equator, where they have taken the gospel of Jesus Christ.



PILOT Ray Douglas checks the tower for his last flight in the United States before leaving for Panama. His flying abilities have aided many times his missions work in this country, and will be of value in his Panama service.



CHATTING WITH MEMBERS of Immanuel Baptist Church, where Douglas has been pastor, is his wife, Millie, right. She shares her husband's knowledge of both Spanish and English, and has worked with him among Spanish speaking people.

Editorials

by Walker L. Knight

The SBC in 1964
Will Be Exciting

The 1964 meeting of the Southern Baptist Convention is THE Convention for Baptists. Roy D. Gresham, executive secretary of the Baptist Convention of Maryland, host group for the SBC, extends an invitation on page 19 of this issue.

In one place he writes, "If any one session of the Southern Baptist Convention can be said to be of more importance than any other, I believe the 1964 Convention will have to be so designated."

Already we hear of families making plans to attend these sessions and to take part in the celebration of 150 years of organized Baptist work on the North American continent—the Baptist Jubilee Advance. Other Baptist groups will also be there for this emphasis.

An attendance committee has set a goal for 50,000 Southern Baptists to attend this Convention, and Atlantic City, New Jersey, is one auditorium and city which can care adequately for such crowds.

Doctor Gresham has outlined other sights to see and things to do in making the trip. Not only should churches send their pastors, but associations should plan caravans of laymen—bus loads, train loads, or groups of cars.

The SBC meets May 18-22 and the Third Baptist Jubilee Celebration will follow, May 22-24. You are invited, so come.

THE DOERS LEARN

The old adage, "Nothing teaches like doing" has almost universal application, and a look at student summer missions as operated for the past 20 years by the Home Mission Board adds further proof.

These 7,500 students who have served since that first 71 were appointed in 1944 have learned a lot of things about life and about missions. But they have also done their share of teaching.

As Loyd Corder of language mission work says, "They did not know a lot of things could not be done, and they did them."

For energy, zeal, enthusiasm, and hard, fast work the student summer missionary has no peer. Their list of unique experiences has grown with each year's work, and this year's group produced its own when one of the girls served as mid-wife for a mother's ninth child.

Beverly Hammack, director of the student summer ministry for the Home Mission Board, recently checked the files as she planned for this twentieth year.

Her most interesting find, of a fact generally known, was documentation of the number of former summer missionaries now serving in foreign, home, and denominational service.

Many have returned to the same area where they served as summer missionaries, or they serve overseas with the same language group. Miss Hammack had impressed upon her again the responsibility of assignment of the college student to the field.

If you want to see what is meant, check this list of some who served during six of the early years. And of course, there are hundreds of others who could be listed.

Name	Field of Service	Year	Now
Lucy Belle Stokes	Albuquerque, New Mexico	1946	BSU Director, Albuquerque, Former Missionary to Japan
Helen Sinclair	Kentucky	1946	WMU Executive Secretary of Illinois
Carol Humphries	Dallas, Texas	1946	Africa
Sophia Nichols	Spanish field, Texas	1946	Brazil
Mary Bidstrup	Missouri, rural	1947	WMU Executive Secretary of Missouri
Betty Jo Corum	Missouri	1947	Sunday School Board Vocational Guidance
Zella Woody	Kentucky	1947	YWA Director, Kentucky
Reiji Hoshizaki	California, Japanese	1947	Missionary, Japan
Lawanda Couch	Spanish, Texas	1947	Nurse, Africa
Anna Cowan	Good Will Center, Birmingham	1947	Jordan
Genus Crenshaw	Indians, Cherokee	1948	Seminole Indian, Florida
Neomi Cuevas	Spanish, Texas	1948	Texas WMU worker for Spanish
Peggy Pemble	Oklahoma	1948	Brazil
Catherine Chappel	Spanish	1949	Brazil
Nina Gillespie	Chinese, Arizona	1949	Chinese, Arizona
Julian Bridges	Spanish	1950	Mexico
Virginia Cobb	California	1951	Lebanon
Sarah Frances Diaz	Illinois, Good Will Center	1951	Good Will Center, Illinois
Peter Chen	Augusta, Georgia, Cantonese	1951	California, Cantonese
Wilber Lewis	Missouri, rural	1951	Costa Rica

Student Summer Missionaries on Site

Ten weeks apiece they spent, weeks of learning what home missionaries do and why they are needed—but especially, weeks of serving. The letters back home show the meaning they found in living missions.

Louisiana*

The Iron Curtain and the Bamboo Curtain shadow millions today, but there are others behind a curtain here in the United States—a curtain of electric wires, telephone wires, skyscrapers, and apartment buildings. These people, too, long for freedom, freedom from the crowded conditions of large cities. These are the people from the housing projects, the run-down apartment buildings, and the terrible living conditions of the slum areas.

Last week I had the privilege of being with some of these people in a camp where there is plenty of space. One boy remarked, "It's beautiful. There's so much room. I wish I lived in the country. You know, my kite would fly

higher here where there aren't any wires."

How that simple statement made me aware! Aware of the needs of the children of New Orleans, yes; but also aware of my own need to clear the interferences so that my life might "fly higher."

Ann Bagley
Buford, Ga.**

California

Time has passed quickly this summer, and as I think how very much I have gained and how seemingly little I have given, I wish the summer could continue longer. God has become very real and very close and I feel that I have

certainly grown spiritually this summer. The Japanese people have taught me many things. I thank God for this opportunity to work in language mission.

Brenda Joyce Groves
Chickamauga, Ga.

New Mexico

In our Bible school at Red Mesa, on the Navajo reservation, we had six professions of faith. This was wonderful and we all rejoiced in it but something that lessened the joy was the knowledge that these new Christians would not be able to go to church again until next year when Bible school is held again. They are hoping to start church serv-



ARTIST'S TALENTS of Henry Johnson, student summer missionary from Blackville, S. C., came in handy in instructing

this boys' handwork class at the Rachel Sims Mission, New Orleans, La. Many types of needs await summer missionaries

ices on Sunday afternoon, but they are not sure whether they can continue during the winter.

More and more my eyes are opened to the needs here in the West.

Thelma Williamson
Ellenwood, Ga.

Virginia

In July we completed the VBS in the Justis migrant camp. Nineteen certificates were granted. The class was also given health kits consisting of a bath cloth, tooth paste, soap, tooth brush, and comb. We are continually giving out testaments, tracts, and treats.

James Stewart
Elmwood, Tenn.

Hawaii

I have been serving as camp counselor at Camp Hale-O-Aloah (House of Love) at Volcano, Hawaii, here on the island of Hawaii. Of my nine Junior girls, only two were Christians. At the last service of camp that week I was happy to see all seven of my unsaved campers accept Christ and one of my girls rededicate her life. The joy I experienced is indescribable!

Cheryll Hicks
Whitesburg, Tenn.

New Mexico

Our Spanish Bible School has been my favorite. The first few days were quite frightening, as several of the Junior and Intermediate boys leaned toward hoodlum-ism. However, at the end of the two-week school, I felt we were beginning to get through to the children as friends.

On the last day, one trouble-maker named Eddie gave me an ash tray "for keeping pins and stuff." He had made it from mud of the irrigation ditch. On the side he had scratched "Eddie Pando, 1963," and on the bottom, "God for you."

Eddie was sharing with me something which is more important than anything else in the world, God for



NURSING STUDENT, Kathy Yarbrough, from Jackson, Miss., served at Sellers Home and Adoption Center, New Orleans, La. Already a missions volunteer, she had a chance this summer to experience such service first hand.

him and me and everyone else. Eddie and I both knew a special meaning in that inscription.

Sara Jane Fleming
Atlanta, Ga.

California

It happened on survey. I know a little Spanish, but not enough to carry on a good conversation. All afternoon I had no difficulty in communicating because most of the young children knew English. However, when I knocked on one door, an old Mexican woman came to the door. I began talking to her in English when she said, "No speakee English." I knew this was my chance to speak "my Spanish," so I began to tell her what I was doing.

She stopped me in the middle of a sentence, and said to me, "No speakee that English either!" Right away I knew I needed more Spanish lessons!

Frances Camp
Opelika, Ala.

Louisiana

This summer has taught me the value of church functions and programs. But one of the most profound lessons has been an awareness of the need for understanding the individual with his personal needs and interests.

I remember one young fellow running back to his mother exclaiming "He remembered my name; he remembered my name."

Ben Wagnener
Clemson, S. C.

California

The approximate population of Wallace, Calif., is only 55, yet 28 of these were enrolled in the first Bible school ever held there. By the end of the week, each of the five non-Christian Juniors I worked with had accepted Christ.

Celia Trammell
Luthersville, Ga.

Illinois

A Southern Baptist I found on a survey said she and her husband no longer attended the local church, as it wasn't growing. But several weeks later, when I revisited that church, she was there, reminding me of our first meeting.

"After you left," she said, "I realized that it was people like me who kept it from growing, so my husband and I have started back."

Surveying is hard and sometimes discouraging, but experiences like this make it worthwhile.

Linda Starr
Maiden, N. C.

California

My first field of work in the state of California was in Corcoran where I worked with St. Paul's Baptist Church and the First Southern Baptist Church. I had the opportunity of speaking to the First Southern Baptist Church one Sunday night. As a Negro, I had never had the privilege of speaking to an all Caucasian congregation before. This was one experience that I'll always remember with great respect as long as I live.

As far as the living quarters were concerned there were none provided for me by my own people, so, I stayed in the home of a family of First Southern who were from Arkansas. They accepted me as a Christian. There was no prejudice shown to me during my stay in this or other places in the association.

Now what has been written in this report might be insignificant to many, but these are the experiences I cherish most, because God has given me a greater determination to do His will regardless of the obstacles that may fall across my pathway.

Justin Davis Marks, Jr.
Lexington, Ky.

Louisiana

I had the privilege of witnessing to two Intermediate boys during youth camp this past month. For two hours after the evening worship service we discussed the experiences of the evening.

The next night I saw both boys make decisions for Christ—Randy, a Catholic, came making a profession of faith; his roommate came giving his life to Christ as a minister.

Randy did not understand everything, but the change in his heart and life were evident. He gave me his prayer beads, which I keep them to this day



LOOK DEEP into missions, and you find people hungry for Christian love and for knowledge of the One who gave it. Ricky Fredricks, a little Philippino boy, invites the special interest of Carolyn Skelton over paint jars in Friendship House, New Orleans, La. Miss Skelton is a summer missionary from Gainesville, Fla.

as a reminder of those many others in this land and throughout the world who have never heard the wonderful story. Moments like this have strengthened me, put me on the mountain top with Jesus, and made my summer a wonderful experience I shall never forget."

Bill Whittaker
Bowling Green, Ky.

Arizona

For three weeks I have been in RA camps. The first week I was counselor to a group of boys from a good will center. In this group I had three Mexicans, three Indians, and two Negroes. It was a real blessing to work with these boys; this experience made me realize that no matter what race or color, all people have desires and problems. I learned to love these boys and to be concerned for their future.

William McMillan
Gallatin, Mo.

Virginia

Camp held many rich experiences for me this month. Living with 49 girls for two weeks provided endless opportunities in witnessing. Nineteen out of the 49 girls accepted Christ for the first time. Not only was camp the thrill of a lifetime for those Junior girls, but also for me.

Elaine Rutledge
Atlanta, Ga.

Arizona

While working in Arizona, I realized the great need for more workers with the Spanish speaking peoples of the Southwest and Mexico. I was greatly impressed with the missionaries, especially by their courage against terrific odds. From their experiences, I was able to realize what I, myself, may face in the Far East someday. The challenge makes me regret that I have only one life to give to Christ.

William McMillan
Gallatin, Mo.

New Mexico

We just finished our first opportunity of teaching Navajos, with VBS each day and revival services at night.

The only building available was an old vacated trading post, which men had worked on three days before we arrived to set up "camp." To put the building in order, they had to haul six wheelbarrows of sand out, kill the rattlers, and nail up plastic over the windows and doors. Even then our food was always seasoned with grainy sand, as a big torrent of wind always managed to arrive as we sat down to eat. Soon we were used to that, however, for the wind blew constantly.

Water was hauled from the windmill, while we cooked from a gas burner two feet above the floor. Gas lanterns gave our light for night services.

My husband and I were working with a home missionary and four Navajos, who were also helping to teach in Bible school. As you might imagine, living conditions for the seven of us were not always the very best, but we shall never forget the fellowship, as well as the blessings of working in Bible school there with the children.

We are thankful that during the week five people accepted the Lord as their Saviour. We left them praying that their lives will be Christ-centered. Also, at this time, it seems that the way is opening for a regular Sunday service to be started there in that building for the people. We are praying very hard for this; otherwise, those five young Christians will have no further training until time for Vacation Bible school next year.

Mrs. Betty McClarty
Lilbourn, Mo.

New Mexico

I had a little boy in my class who was always into some kind of mischief. When I asked him if he would like to say one of the memory verses he had learned that week during the parents night program, his reply was a firm "no." We went over the program, giving out parts to the others. Then this little boy came up and asked if he could say a verse. The only one left was "Be ye kind one to another, tender hearted, forgiving one another." I asked him if he could say that one and he

answered that he could.

Well, parents night came. When the little boy got up, I was afraid to hear what he might come up with, especially since we had not practiced it together at all. He stood up straight and tall however, and shouted out, "Be good to each other!"

This is what the verse meant to him, and I was proud of him because of it.

Nancy Lee Bagby
Eden, Tex.

New Mexico

We have spent a week at Naschiti on a Navajo reservation. The missionaries, the Herbert L. Redds, my partner, and I camped under a tree. We had VBS near the small trailer in which four of us slept while Brother Redd and two of the three sons slept in the carry-all truck.

My beginners met under a cedar tree, the Primaries under an oak tree. The Juniors and Intermediates met where the joint-worship was held—near the trailer. The missionaries are in need of a tent or building in which to meet!

The work can be discouraging be-



AT ANTIOCH BAPTIST CHURCH, Atlanta, Ga., Charles Thomas of Atlanta teaches National Baptists as part of his Student Summer Missions assignment.

October, 1963



FORMER STUDENT SUMMER MISSIONARY, Ted M. Miller, right, became so interested in the work that his vacation this summer was spent as a volunteer summer missionary in Price, La. He is pastor of Trinity Baptist Church, Martinsville, Va. Talking with him is John Gilbert, superintendent of city missions, New Orleans.

cause, for one thing, it is unpredictable as to how many will be present from Sunday to Sunday. Yet, only God knows how many seeds have been planted through the faithfulness and hard work of the missionaries.

Rose Marie Fujimoto
Puhi, Kauai, Hawaii

Texas

Did you ever try to explain "drop-the-handkerchief" and "London Bridge" in Spanish? This has been our experience as we've worked with children who were starved for love and attention which they never receive at home. In Coronado Hills area we took a survey where a new mission is being established. At present, the people are meeting in a bowling alley but have purchased a house where they will meet until their new church building is completed.

Sandra Moore
Memphis, Mo.

Arizona

Our last Bible school was held in Maverick, Ariz., a logging camp. My partner and I were thrilled as our one-room building became packed when our number increased to 92 by the end of the week.

It was quite an experience to see Negro, Indian, and Anglo children together eagerly listening and learning the stories of Jesus and his love.

I have been touched by the great number of boys and girls who have heard these stories from us for the first time.

Joyce Richardson
Pineville, La.

Michigan

My work and the wonderful experiences I have already encountered in Michigan, plus introducing some people to Southern Baptists in the North, were not always easy, but sometimes were quite rewarding.

The biggest thrill came from three weeks of Girls Auxiliary camp. At the end of the first week of camp, three of the girls from my group went forward in the decision service to dedicate their lives to Christ and to any service he would require. But more wonderful than this was the first time I personally led someone to Christ.

Kay Riddle
Cairo, Ill.



TEACHING SUNDAY SCHOOL in her native tongue is student summer missionary, Kamhar Law, who came to this country from Hong Kong about three years ago. The Chinese language Sunday School class is part of First Baptist Church, Greenville, Miss.



MISSIONARY Nell Booker, of Toleadano, Miss., (left) and student summer missionaries Ann LaFon (center) and Carolyn Hayes, look at a map of New Orleans and surrounding area with John Gilbert. Survey projects are often carried out by summer missionaries to bring needs of the community into focus, and often to introduce Baptist work.

Could Samuel Hear God In My Church?

"... Samuel did not yet know the Lord . . ." the Scriptures say, and only with Eli's help did he realize it was God who called him out of his sleep. In the midst of a steady decline of Southern Baptist men entering the ministry, a pastor looks at the forces at work today against hearing God's call.

BY LEWIS W. GIBSON, PASTOR
LAUREL BAPTIST CHURCH, GREENWOOD, S. C.

In the last three years we have lost an average of 500 ministers a year above the number entering the ministry in the Southern Baptist Convention, said a recent article, "Shortage of Baptist Ministers."

This shortage seems to be a general trend in the religious field of America. It is reported that there is a desperate need now for 25,000 more Protestant ministers. Sociologists say the situation will grow worse. Only three per cent of the finalists in the recent National Merit Scholarship Fund wanted religious or social-service careers.

In his report of the survey of the American Association of Theological Schools, Jesse Ziegler noted a fall off in enrollment, and concluded, "An effective strategy of recruitment must be developed." Posters, movies, articles, and full-time recruiting officers are being used in some denominations to recruit more ministerial students.

The enormous anticipated growth in new churches could bring us to one of our greatest crisis. No matter what else we have, Southern Baptists can never expand much greater than the personnel we have to staff the pulpits. Laymen can do a good job on a short term basis, but cannot be expected to do it permanently.

There are at least 60,000 places in the United States where a Baptist church is needed, said Courts Redford, HMB executive secretary recently. "We are not ready to enter all the doors of opportunity," he went on. "We have the program and the message, but not the personnel and financial resources

needed. We are finding it increasingly difficult to obtain enough workers for certain phases of our work."

Although the problem might grow even worse, we must not panic and try to enlist "whosoever will" into the ministry. If God is not calling our young men then we had better leave them alone. The man who can conscientiously stay out of the ministry had better do so.

If God is calling them, and they do not hear or heed, then we had better do some probing and searching for the hindering obstacles and remove them.

First of all, let's follow Jesus' instructions to "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:38)

It would do no harm to let young people hear us praying for God to call more workers, but it would do a lot more good for us to be right with God so that he can hear us praying for them.

More praying on our part will remove many of the restrictions that men have placed upon those whom God might call. If the Lord called a 50-year-old deacon to preach, how many of our churches would accept him as their pastor? The Lord does not always call those whom we might choose, but he does know best. He often selects men of mediocre talent and then endows them with the Holy Spirit.

An Educational Testing Service sent questionnaires to 1000 leading laymen in Protestant churches asking them to give adjectives and descriptive terms

representing their concept of a successful minister. Another group of psychological testers was given the replies and asked who they thought was being described. Their answer—"A junior vice-president of a nation-wide department store."

Another need is for us to emphasize the fact more and more that God does call men to preach. The first qualification for any minister is the call. To choose the ministry, or to be chosen for it, makes all the difference in the world. The shepherd has a sense of mission, but the hireling has a job. Who would want a man as his pastor who had not been called?

A student at one of our Baptist colleges wrote, "I think the 'call' as you call it is a very vague term used by a bunch of shallow, narrow-minded individuals . . . The majority of the young people I know would laugh at your conception of a 'call.'" Such a statement probably expresses the attitude of only a small segment of Baptist youth, but it is an attitude to be dealt with frankly.

One can know if he is called to preach. The prophets knew it. The call need not be as dramatic as that of Moses at the burning bush, but it must be just as real. Paul put emphasis on his call and said, "Woe is unto me if I preach not the gospel." (1 Cor. 9:16)

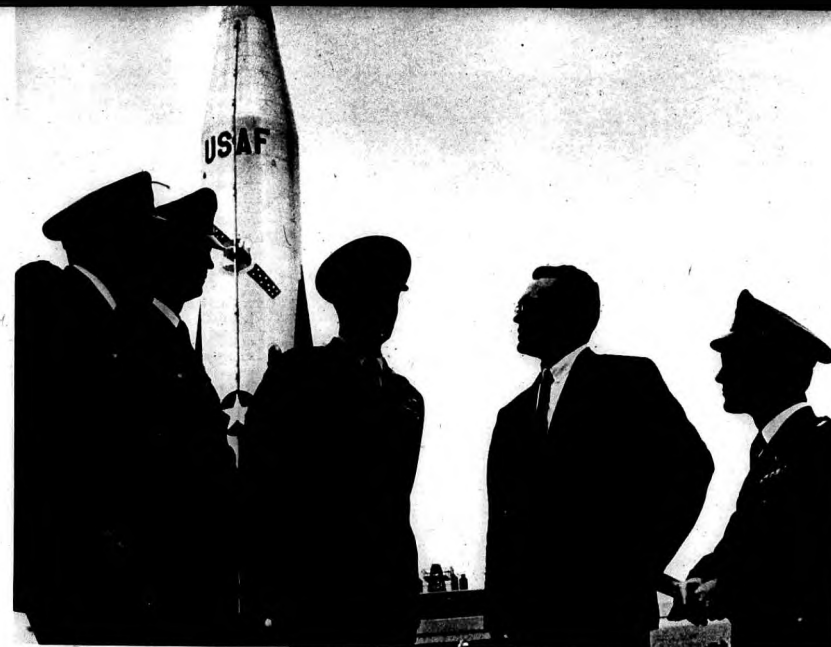
A. T. Robertson commented on that verse, "Paul had to heed the call of Christ that he had heard. He had a real call to the ministry. Would that this were the case with every modern preacher."

Christians of all ages, and especially young people, should be encouraged to examine and squarely face any impression on the heart. There is always the possibility of God's call, but the Christian should be absolutely certain about it.

Encouragement offered by parents, pastor, and concerned Christians is sometimes the deciding factor when one yields to God's call. One well-known preacher told that he felt called to preach as a youth, but he also felt that it was too big a job for him. He could see nothing but handicaps and limitations until the Sunday school superintendent sensed his problem and began encouraging him to take on difficult assignments in assembly programs. It was through participation that his timidity was overcome, and he began to feel that God could use him.

The greatest agencies in the world that God uses to encourage one he is calling are the homes and churches. A few preachers have come from non-

(Continued on page 35)



IMPROMPTU MEETING AT SAC HEADQUARTERS of some of the members of First Baptist Church, Bellevue, Nebraska, include (from left) Don Holland, Charles Williams, Everett Davis, Pastor Tommy Grozier, and James B. Lindsey.

A Nebraska Church

Ministering to the World

First Baptist Church of Bellevue, Nebraska, stands firmly in the midst of the space age and ministers to the world.

The five-year-old First Baptist Church of Bellevue, Nebraska, is one of those congregations, born during the 30,000 Movement, which owes its existence to the United States' participation in the Cold War.

Most of the membership are personnel and their families from the Strategic Aerospace Command Headquarters near Bellevue. The First Southern Baptist Church of Omaha, then led by Pastor Jack Adkisson, started the church with a nucleus of Southern Baptists in the military.

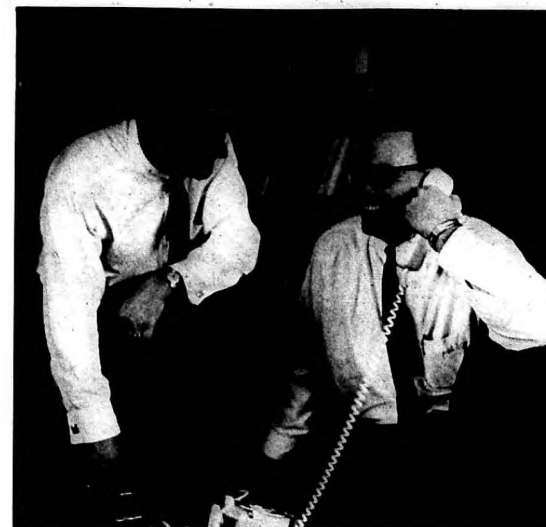
From the beginning the hard working group enlisted other Southern Baptists and did effective evangelistic work among the non-Christians.

Not all the members were military related. Of the 62 charter members in February, 1958, a sixth were civilians. The percentage probably still holds among the more than 700 who now compose the congregation.

Pastor Tommy R. Grozier, a quick moving Texan with an easy smile, has been pastor since August of 1958. He is a graduate of Baylor University

PHOTOS AND TEXT BY EDITOR WALKER L. KNIGHT

FORMER PASTOR OF THE OMAHA CHURCH which sponsored First Church, Bellevue, Jack Adkisson, kids Tommy Grozier about his missing desk. Adkisson was present for dedication of the auditorium, and new furniture for the pastor's study had not arrived.



in Waco, Texas and of Southwestern Baptist Theological Seminary in Fort Worth. He has led the congregation in and out of the American Legion building, to rented property and construction sheds, and finally to property and building of the Salvation Army. Here the group stayed, remodeled, added an educational building, and finally this year dedicated a 650-seat auditorium and additional educational space, enough to care for 900 people.

Grozier said, "Without the cooperation of the Home Mission Board, in pastor's supplement through the Associational Missions Department and a loan from the Church Loans Division, the church would not have grown like it has."

Now it has children of its own. In fact, before it was a year old, the church had started a mission in Plattsmouth, Nebraska, and in March of 1959 this mission became the Plattsmouth Baptist Church. On September 8 of this year the Southside Baptist Chapel in nearby Omaha was started.

However, the remarkable ministry of this congregation, which has an almost complete turnover every four years because of military rotation, is not to its immediate community but to the world. It is not unusual for



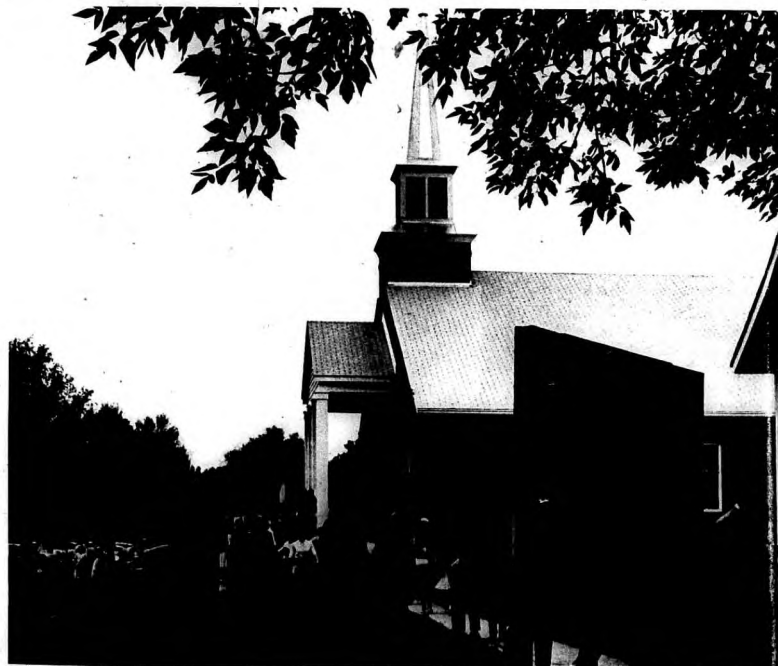
AN INDICATION OF THE CHURCH'S ACCEPTANCE in the Bellevue community is shown in this picture. Life-long resident of Bellevue, William Shellcross, who is a member of another denomination, here stops Pastor Grozier to tell him of a contribution he wishes to make and that he wants the church to continue to use his neighboring lots for parking.



members to be in church Sunday an in Spain Monday, as they fly the bombers of SAC. When the members leave, they are often sent to bases in other countries. Former members are now working in Southern Baptist missions and churches in Spain, France, Germany, Brazil, Turkey, North Africa, Korea, Japan, Hawaii, Guam, and Formosa.

CIVILIAN MEMBERS OF THE CHURCH. Ralph and Irene Mason, talk with their pastor concerning activities on dedication day for the new auditorium. Mason works for Allied Chemical. They have been members of the church since 1959.

THE BUILDINGS OF FIRST BAPTIST CHURCH are pictured below on a Sunday morning. Not shown are the educational buildings, which can care for 900.



THE VACATION BIBLE SCHOOL principal for First Baptist Church of Bellevue, Mrs. Dan Holland, right, discusses her ceramic work with Mrs. Tommy Grozier. Mrs. Holland, an artist in her field, teaches ceramics when not doing church work.

Retired Missionary Injured in Accident

Retired home missionary, Miss Vena Aguillard, narrowly escaped with her life recently when a car plunged into the back of the automobile in which she was riding with her niece and sister.

Suffering a broken foot, plus much bruising and twisting, Miss Aguillard was given 80 X-rays to determine the extent of her injuries. Her niece also was badly bruised, while her sister, crushed between seats, has five broken ribs and a crushed chest.

Hit by a car traveling at a high rate of speed, Miss Aguillard's car was a total loss. They had stopped behind a stopped van when the accident occurred. The man who hit them had no insurance, and the retired missionary's car was not covered by collision insurance.

Miss Aguillard served among the French-speaking people of Louisiana for many years before becoming a field worker with the Home Mission Board. In this latter capacity, she served almost 15 years, retiring early in 1962 due to poor health.

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great thinkers

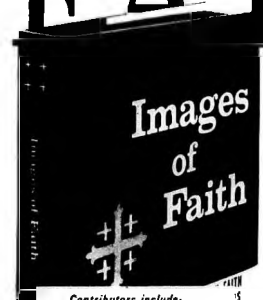
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BUILDING FOR YAMPA BAPTIST CHURCH RISES AGAINST THE COLORADO SKY.



Author James Willson

The Yampa Tentmakers

BY JAMES LEE WILLSON, TENTMAKER YAMPA, COLORADO

A school teacher from Texas moved his family to Colorado in order to do mission work while he taught school. Here is his story about the church and mission which they helped build.

Why settle in Yampa with the hope of starting a Baptist church?

This Colorado town was only a wide spot in the road—three gas stations, two general stores, a hotel, and the Junior High School. The 300 residents were grouped around four unpaved streets and the highway.

I had brought my family from Texarkana, Texas, to teach at Craig. I was a tentmaker, expecting to earn my living at teaching, and work for the Lord. But by the time I had taken extra courses in Colorado to qualify me to teach in the state, the positions at Craig were filled.

There was an opening at Yampa. I was thoroughly disappointed and could hardly believe this was the Lord's will. The day we moved our trailer to Yampa it was cloudy and windy, and though it was late August it was near freezing. Our three children were heart-broken.

Ten miles away stood Oak Creek, the site of the high school. The town was something right out of Zane Grey,

a mining community in the west, half abandoned, the rest in shambles. Paul Jolly, the area missionary, had been attempting to start a mission there. Maybe this was the reason we were sent to Yampa.

We attended the Community Bible Church at Yampa that first Sunday. We were dissatisfied. The next week we met the Vernon Bakers, Baptists from Ada, Oklahoma, and interested in starting a mission. They knew of other Baptists.

Within two weeks we had started a mission, sponsored by Calvary Baptist Church of Craig of which Ruben Yoder is pastor. One member had waited 12 years for a Baptist church in which to be baptized. Jeanne and I knew the Lord had placed us in Yampa for this purpose.

We rented the Ladies Aid Building, and for our first Sunday school service we had 27 present. We met for prayer meeting in the homes of members.

W. P. Wallace, a Southern Baptist

preacher, came as our interim pastor. The enrollment continued to increase as the people were starved for the gospel. New people visited every meeting.

Through the help of a former pastor, George Carkeet and the Greenwood, Louisiana, church where he is pastor, we were able to make the down payment on a lot and a small building which our men remodeled.

Brother Carkeet came to preach during our revival; his church paying his expenses. Our pastor, worried about the revival beginning and his being 40 miles away, quit his job and moved to Yampa.

There were between 45 and 50 people in every service, and nine made professions of faith. Six joined by letter.

Many have helped us. First Baptist Church of Garrison, Texas sent a steel baptistry. This made it possible to observe the ordinance without traveling the 70 miles to Craig.

In July we had 25 laymen and their



HELP FROM LOUISIANA came when 25 members of the Baptist church in Greenwood, Louisiana, used their vacation time and paid their own way to build Yampa Baptists' auditorium. Pastor and Mrs. George Carkeet from the Louisiana church are shown at work. Between them is John Rock, also from Greenwood.

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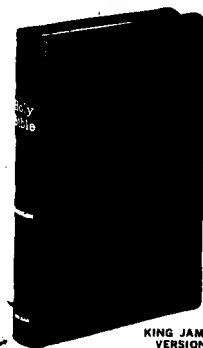
. . . that seemed to be the story of the village of Nikolai, an Athabaskan Indian village in the interior of Alaska. Then Agnes Rodli and Mildred James, Christian missionary-teachers, came to Nikolai with the ABC's, the gospel of Christ, and love for a sorely neglected people. The story of a triumphant ministry amid the hardships and dangers of the Alaskan wilderness.

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W. P. WALLACE, pastor of First Baptist Church of Yampa, put in his share of time with hammer and saw.

wives to come from the Greenwood Church to help us build our building. The Home Mission Board was asked for a loan. These men worked 12-14 hours each day, and we had revival services each night. There were three for baptism, and our 13-year-old son surrendered his life for special service.

The time had come to start a mission in Oak Creek. The women from Louisiana assisted in a Vacation Bible school there. Enrollment reached 51. Some of the youngsters had never heard of Jesus, and before the week ended, five had professed their faith in Him.

Before our building was completed, one of the young men who had been saved in our first revival drowned. The

Community Church refused to allow us to hold services there; and the men of the town, most of whom are lost, all assisted in a massive 48 hour work session in putting the roof and siding on our building. There were 250 people present for the funeral, and they heard the plan of salvation presented.

Since that day, the young man's father has accepted Christ. Many others are coming also. God can and does us all things to work for the best to those who love Him.

There are other communities here in this vast mission field which need Tent-makers. We personally know of opportunities for teachers, and we pray many will answer God's call.

HOME MISSIONS

WELCOME AND DO COME TO THE SBC AT ATLANTIC CITY, NEW JERSEY

BY ROY D. GRESHAM, EXECUTIVE SECRETARY, BAPTIST CONVENTION OF MARYLAND

J. T. Watts wrote in an editorial concerning the meeting of the Southern Baptist Convention in Baltimore, Maryland, "We hope it will not be 30 years before the Southern Baptist Convention again comes to Baltimore, one of the greatest mission fields in America."

Perhaps Doctor Watts did not dream in 1940 that in less than 30 years the mission responsibility of Maryland Baptists would extend as far as Caribou, Maine, and include more than 45 million people. While the Southern Baptist Convention is not meeting in geographical Maryland, the Baptist Convention of Maryland is privileged to serve as host for the 1964 Convention. Atlantic City, New Jersey, is a part of the territory of the Delaware Valley Baptist Association, one of the three new associations in the Northeast affiliated with the Baptist Convention of Maryland. Southern Baptists have a mission station at Absecon, just five miles out of Atlantic City.

The fact of meeting in Atlantic City, one of the most famous resort cities in the world, and the Baptist Jubilee emphasis this year, will probably result in an unusually large attendance. The auditorium is directly on the shore of the Atlantic. As to hotels, there are more than 11,000 rooms available, and the range of price is so great that desirable accommodations can be found to suit any purse.

Baptists by the multitudes ought to attend this session of the Southern Baptist Convention. While those who attend will be chiefly interested in the transaction of the important business of the body, nevertheless some time will be found to see some of the places of historical interest.

Enroute to Atlantic City many will want to spend a few hours in Washington, D. C., the Nation's Capital. The

White House, Smithsonian Institute, the Library of Congress, Arlington Cemetery, the Capitol Building, are a few of the interesting places to see in a short time.

Near Baltimore is Fort McHenry, near which the National Anthem was written by Francis Scott Key. In the church yard of Westminster Presbyterian Church is the grave of Edgar Allan Poe. At Mt. Vernon Place is the towering and graceful George Washington monument, the first shaft ever erected to the Father of our Country. Less than 30 miles over a scenic dual highway brings one to Annapolis, home of the United States Naval Academy. Then do not forget that Baltimore was the home of Miss Annie Armstrong. Her pastor, W. Clyde Atkins, would be happy to welcome you to the church where Miss Armstrong worshipped and show you the desk where she did so much of her work.

But perhaps the important thing to consider as the Convention meets in Atlantic City is that Southern Baptists now cover the nation. The final two states, Vermont and Massachusetts, were added to the Convention last year. At this writing the northeastern area now has seven associations composed of approximately 80 churches and missions affiliated with the Ohio and Maryland Conventions. These associations cover a ten state area, three-fourths the size

of Texas with a population five times as great. This is one-fourth of the United States population, averaging 263 persons for every square mile. A visit to any of the churches in these areas will give an indication of the spirit and consecration to be found in every church and mission point.

Historic Philadelphia is only a short drive from Atlantic City. The Philadelphia Association constituted in 1707 with only five churches is the oldest Baptist association on the continent. It was also in this city that 33 messengers from 11 states met on May 18, 1814 and organized "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," which came to be called the Triennial Convention, since it met every three years.

Incomparable New York City is only a couple of hours drive away. In addition to the normal attractions of the city, many will want to visit the World's Fair. With peace through understanding as its theme the fair will open its doors on April 22, 1964. Here the arts and ideas, products and progress of the nations and peoples of the world will be gathered in memorable assembly of friendship, humanity and hope. No world exposition ever had so much to offer each member of the family. Under the symbol of the Unisphere, exhibits from all parts of the world will be

"If any one session of the Southern Baptist Convention can be said to be of more importance than any other, I believe the 1964 Convention will have to be so designated."

October, 1963

19

"SPIRITUAL CONQUEST... NOW"

The Theme for Baptist Jubilee Revivals

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gathered. In this Olympics of Progress you will truly see the best from all the world.

For those who have some extra time, a tour of the historical points in the Northeast, the birthplace of American Evangelical Christianity will be most stimulating and informative. For example, about 35 miles west of Boston is the town of Northboro, Massachusetts. Northboro is a shrine of all Baptists in North America, because it was here Luther Rice was born in 1783. He was the Father of the Triennial Convention. Southern Baptists now have a church in Northboro, the Rice Memorial Baptist Church.

If any one session of the Southern Baptist Convention can be said to be of more importance than any other, I believe that the 1964 Convention will have to be so designated. More than 20,000,000 Baptists in 75,000 churches from the Rio Grande in the South to the Arctic Circle in the North have joined in the most cooperative effort of this century, the Baptist Jubilee Advance. Without doubt the celebration of this Third Jubilee Year will give evidence of the greatest achievements of any single year in Baptist history. From this session of the Convention there should come a real presentation of what Baptists stand for and what they have done. All should sense a quickening of responsibility and gain a mighty impetus for greater achievements for God's glory in the years ahead.

"Never was our witness as Baptists more needed than today. Never was our task more clearly defined. We are a New Testament people. The authority of His Holy Word, the Dicty of Christ, the sufficiency of His atoning sacrifice, the need and hope of regeneration, the miracle of His resurrection, the potency of His living presence, the competency of the soul to deal directly with God through Christ, the enshrining of these great truths in the baptism He has left us, the assertion of Christ's claim in every relationship of men and nation—these are the cardinal notes of our witness." As we face the challenge of the future we need the inspiration and togetherness we can find in this Baptist Jubilee meeting. Every Baptist church should send their pastor or a representative to this meeting of our Convention.

All of you may be assured of the fact that accommodations will be adequate in Atlantic City and that the Baptist Convention of Maryland will be the same gracious hosts they have been when the Southern Baptist Convention met with us in former years.

Welcome! Southern Baptists to the great Northeast.

HOME MISSIONS

HOME MISSIONS LEADERSHIP EDITION

161 Spring Street, N. W., Atlanta, Georgia 30303

OCTOBER, 1963

VOL. XXXIV, NO. 10

Momentum Starts Early Among Laymen For 1964 West Coast Crusade of 2000

A whole year ahead, 222 men have already signed up for the West Coast Layman's Crusade, for which 2000 Southern Baptist laymen are being sought.

"This number signing up a year in advance of the crusade indicates great interest among the men in this tremendous undertaking," said Lucien E. Coleman, associate secretary of the Brotherhood Convention, speaking at a steering committee breakfast.

A report on the attitude of Southern Baptists on the West Coast was given by Jack Stanton, associate in the HMB Division of Evangelism. Following a visit to California associations, he said most Southern Baptist churches and missions in that area would take part in the crusade. Stanton is working with Coleman to promote this crusade, which is also sponsored by the Southern Baptist General Convention of California and the Baptist General Convention of Oregon-Washington.

Preparation is already being made for the five-day crusade, say Grady C. Cothen, California convention executive secretary, and Fred B. Moseley, Oregon-Washington convention executive secretary.

"We anticipate over 600 California churches will participate," Cothen announced, while Moseley expects the same type of support from 150 Northwest churches.

20-A

CHIEF, a young woman, a young woman, became interested. She was a Baptist converted under the Conservative Convention in Japan and had served as an interpreter for the Navy in Tokyo. She agreed to serve as interpreter for any further classes. I wanted these new Christians to be further strengthened, so we met for a month during Sunday school. Interest in the class grew, new women came in, and as a consequence, we still meet every Thursday for three hours or more. Since that time, four

Weher, from Fukuoka, Japan, was converted in Japan under the ministry of Missionary E. Luther Copeland, now missions professor at Southeastern Seminary at Wake Forest, North Carolina. She kept telling us that she was baptized by a missionary, by the name of Copeland, but she did not know what Baptist group he was with. When we started the study of his book, *Christianity and World Religions*, she decided that the author was the same one who

baptized her in 1951, and that she a Southern Baptist.

rs. Hiroko Bright became a Christian in the Bristol Street Baptist Church, Ana, California. When her husband went overseas, she moved to San Francisco to live near her sister. She had read in the paper week after week to find a Baptist church. She had learned why God did not show her where she could go to church. Finally she gave up. Then Bristol Street Church sent a letter to Calvary Baptist Church in Vista telling them of the name and address of Mrs. Bright. Calvary Church in turn, relayed the information to us because she was nearer to church. Mrs. Jeannie Smith and her husband went to see her, and she was happy to come to the class, and



joined our church. Another lady had saved money to go to Japan to see her mother and mother; but when she became a Christian, she wanted to give this money to someone to take the message of the Gospel to an island where some of her relatives live.

The majority of those attending the crusade have heard the story of salvation for the first time here. They come from families who were Buddhists and Shintoists. The majority of these, while joining in with the family worship did not believe in Buddha. Mrs. Trustee explained that when they were in trouble they never asked a Buddha, they did seek God.

Actually, they didn't consider Buddha as God. There was an emptiness, and they had a longing for something in their hearts other than what they had. This seems to typify the younger Japanese people today.

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position in California. He has also served as superintendent of Adult work for the Baptist Sunday School Board.

Beginning October 15, he will direct the Cooperative Missions Division of California as part of his new duties.

Bruffey Named President Of Deaf Conference

Clifford Bruffey, HMB missionary to the deaf in Jacksonville, Fla., was elected president of the Southern Baptist Conference of the Deaf at their 15th annual meeting in Louisville, Ky.

Bruffey succeeds Robert Boltz, of New Orleans.

More than 240 deaf persons and Baptist workers with the deaf from 23 states were present for the meetings, held at Southern Baptist Theological Seminary. Next year's session will be at Glorieta Baptist Assembly.

Summer Missionaries Represent 199 Schools

The 645 student missionaries appointed for ten weeks this summer by the Home Mission Board of the Southern Baptist Convention represented 199 schools, 25 states, and Canada.

Two colleges sent 23 students each. These were Carson-Newman College in Jefferson City, Tenn., and Mississippi College in Clinton, Miss. Thirteen other schools sent nine or more.

"These 199 schools are the largest representation we have had in student summer missions," said Nathan Porter of Atlanta, associate secretary of the personnel department of the mission agency. Porter works in college recruitment of mission personnel.

He also cited the six states placing the most students in summer missions.

These are Texas—105, Mississippi—75, Tennessee—63, Georgia—54, Arkansas—51, and Louisiana—46.

Student missionaries have been appointed by the Home Mission Board since 1944, and, including this year's group, 7,567 have served. Eighty-four of the 645 this summer were sponsored by the Baptist Student Union.

The other 13 top schools and the number of students from them in summer missions are Baylor University, Texas—13, Mercer University, Georgia—13, Agricultural, Mechanical & Normal College, Arkansas—12, Oklahoma Baptist University, Oklahoma—12, Tift College, Georgia—12, Wayland Baptist College, Texas—12, Clarke Memorial College, Mississippi—11, Louisiana Polytechnic Institute, Louisiana—11, Hardin-Simmons University, Texas—10, Hannibal-La-Grange College, Missouri—9, Howard College, Alabama—9, University of Southern Mississippi, Mississippi—9, and Southeastern Louisiana State College, Louisiana—9. (BP)

Extension Course Guides To be More Specialized

Plans for new types of lesson study guides for use in seminary extension courses have been approved by the Curriculum Committee of the Seminary Extension Department.

Thirty-four courses are presently being offered through the extension department, an agency of the six Southern Baptist Convention seminaries. These provide theological training to preachers, ministers of education, and other church leaders unable to avail themselves of classroom instruction in the seminaries.

The new study guides will be designed specifically for students and for teachers, whereas one guide previously served both. Plans are for the guides to be ready in about a year.

togetherness we can find in this Baptist Jubilee meeting. Every Baptist church should send their pastor or a representative to this meeting of our Convention.

All of you may be assured of the fact that accommodations will be adequate in Atlantic City and that the Baptist Convention of Maryland will be the same gracious hosts they have been when the Southern Baptist Convention met with us in former years.

Welcome! Southern Baptists to the great Northeast.

The Pastor and the Student Summer Missionary

BY NATHAN PORTER, ASSOCIATE SECRETARY HMB PERSONNEL DEPARTMENT

Student summer missionaries come from local churches. Will you have college students going from your church as missionaries next summer?

Joan's B.S.U. director encouraged her to make application with the Home Mission Board for summer missions. Her church and pastor were interested in Joan. She had become an experienced worker in Sunday school, Training Union, Girl's Auxiliary, and vacation Bible school in her church. After Joan received her appointment to serve for ten weeks on a mission field, the church set aside a Wednesday night for a commissioning service. All summer the church anticipated her letters and her return home.

Sam went as a summer missionary. He, too, was trained in the church. His experience in Royal Ambassadors and in Sunday school helped him to qualify for appointment. However, very few in the church knew that Sam had given his summer to missionary service. The church missed a chance to share in Sam's missionary experience.

Pastor, there are college students in your church who are

needed on the mission field this summer. You can enlist them and encourage them to apply for appointment before the January 15 deadline. Jobs, summer school, vacations, the world claim the college student's summer months. Help claim him and his summer for mission service.

Student summer missionaries are grown, called, and sent out from your church! Write today for information, tracts, and application forms.

Office Sec. Needed For Panamanian Work

A qualified secretary, preferably one who can speak both Spanish and English is needed to work in the office of L. D. Wood, superintendent of missions, Balboa, Canal Zone.

Those interested should write Dr. Lloyd Corder, Secretary, Department of Language Groups Ministries, Home Mission Board, 161 Spring St., N. E., Atlanta Georgia, 30303, for an interview in the United States, or they may write direct to Dr. L. D. Wood, superintendent of Baptist Missions—Republic of Panama, Box 3647, Balboa, Canal Zone.

son, became interested. She was a Baptist converted under the Conservative Convention in Japan and had served as an interpreter for the Navy in Tokyo. She agreed to serve as interpreter for any further classes. I wanted these new Christians to be further strengthened, so we met for a month during Sunday school. Interest in the class grew, new women came in, and as a consequence, we still meet every Thursday for three hours or more. Since that time, four

Weber, from Fukuoka, Japan, was converted in Japan under the ministry of Missionary E. Luther Copeland, now missions professor at Southeastern Seminary at Wake Forest, North Carolina. She kept telling us that she was baptized by a missionary, by the name of Copeland, but she did not know what Baptist group he was with. When we started the study of his book, *Christianity and World Religions*, she decided that the author was the same one who

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around the church instead of depending on the pastor. I found this in the Church Development Ministry.

The Church Development Ministry is a program of vision of the church, the community, and the world, as well as a program of growth, as it guides the church in setting short and long range goals.

Through the encouragement of the Church Development Ministry, the church council selected the objectives that we wanted to accomplish this year, such as a historical room in which to preserve the history of our church, a better stewardship program, a useful church calendar, a good church recreational program, an effective program of visitation, and a mission for the 30,000 Movement.

Adopting the Church Development Ministry in a church can eliminate the frustration of "what shall we do next?" and can give the church a guide that demands full Christian responsibility to the church, the community, and the world.

The Strength of a Witness

We work in a community where 60 per cent of the people do not claim to have a relationship of any kind with any church. Of the remaining 40 per cent few are loyal and faithful to their church. We can not but feel the challenge to bring them to Christ, yet in the midst of the darkness a few rays of light do shine, and for these we are thankful.

Recently we were blessed by the testimony of one who has lived in this community most of her life. A lady had come up to her, saying, "I could not live and take all the hardships which you have had." To which our friend responded, "You could if you had Who I have to help you." As she talked with us she said she had had much trouble and heartache, but God always helped and strengthened her.

Then last Sunday night as Phoebe, our blind lady, sang "How Great Thou Art" we again rejoiced that

there is such a Christian witness in our community.

Clara Nix
Patterson Avenue Mission Center
Winston-Salem, N. C.

'Thanks' from Tijuana

This month I have had the opportunity to tell the story of Jesus to some of the wealthiest men in Tijuana. One of these, though not a believer, offered us the use of his own rancho and its facilities for the VBS of the mission our church sponsors nearby.

Also this month, with the help of Southern Baptists' dollars, we began construction on a pastor's home, which will be a big help to this small church. As pastor, I want to say "thank you" to every Southern Baptist for his help through the Cooperative Program.

Since the adoption of our budget, we, too, now give regularly through the Cooperative Program.

Rev. and Mrs. Walter L. Crumpler, Jr., Pastor
Latin American Baptist Church
San Ysidro, Calif.

Film Gives Message Of Cooperative Program

"Heartbeat," a 28-minute color movie on the Cooperative Program, will soon be offered to Southern Baptist churches and associations.

The struggles of a church deciding whether to support the Cooperative Program from its unified budget are shown by 16mm movie. The film was produced by the Sunday School Board under contract from the Stewardship Commission.

The movie will be circulated by stewardship departments of the state Baptist conventions. Those interested

20-F

togetherness we can find in this Baptist Jubilee meeting. Every Baptist church should send their pastor or a representative to this meeting of our Convention.

All of you may be assured of the fact that accommodations will be adequate in Atlantic City and that the Baptist Convention of Maryland will be the same gracious hosts they have been when the Southern Baptist Convention met with us in former years.

Welcome! Southern Baptists to the great Northeast.

HOME MISSIONS

should contact their state stewardship office, Merrill D. Moore, executive director of the Stewardship Commission stated.

NEWS NOTES

Juvenile Rehabilitation

Lincoln Newman, state director of Juvenile Rehabilitation, Jackson, Miss., was elected president of the Juvenile Rehabilitation Workers' Association during the Juvenile Rehabilitation Conference at Ridgecrest.

Other officers elected include L. C. Wood, Waco, Tex., vice-president of the western section; Morris Elliott, Miami, Fla., vice-president of the eastern section; and Raymond Morlock, Covington, Ky., secretary.

Some 45 persons attended the Ridgecrest sessions, while the Juvenile Rehabilitation Conference at Glorieta averaged 50 in attendance.

A volunteer Juvenile Rehabilitation Ministry has been established by the Pittsburgh Association in the area of McAlester, Okla. Dee R. Skaggs, associational superintendent of missions has led in this work.

A number of other associations are laying plans to set up this volunteer ministry.

Social Service Association Formed

The Southern Baptist Social Service Association was organized in Nashville. It will operate as a section of the annual Southern Baptist Counseling and Guidance Conference.

L. L. (Bill) Crews, Atlanta, was elected president of the new association. He is assistant secretary in charge of juvenile rehabilitation for the Home Mission Board of the Southern Baptist Convention.

The association will "foster and promote enlistment of Baptist young people in the field of human welfare." It will also "interpret the needs for the value of helping ministries throughout the Southern Baptist Convention."

"High standards of practice in Southern Baptist human welfare" will be encouraged, according to the constitution of the new association.

Membership is open to "all who are engaged in or are interested in Southern Baptist human welfare activities."

Attending the meeting which formed the association were representatives of Baptist children's homes, homes for the aged, hospitals, and other human welfare institutions.

Worldwide Activity Planned by BWA

Decisions on worldwide Baptist activity covered wide spans of interests as representatives of 13 countries met at the annual Baptist World Alliance Executive Committee meeting in Waco, Tex.

- Action taken included:
- (1) Reendorsing plans making 1964 a worldwide year of evangelism
 - (2) Approving erection of a \$2,000,000 Baptist building in Washington, D.C.
 - (3) Initiation of plans for a North American Baptist Fellowship
 - (4) Planning for the 11th Baptist World Congress at Miami Beach, 1965
 - (5) Adoption of a 1965 tentative budget of \$139,500
 - (6) Plans for continuation of efforts to meet relief and rehabilitation needs in troubled areas of the world
 - (7) Commendation of the nuclear test ban treaty as drafted by the governments of Great Britain, the United States, and the Union of Soviet Socialist Republics
- A total of 120 denominational leaders and scholars came together for the five days of meetings.

20-G

Smith, a friend of mine, found Konertson, became interested. She was a Baptist converted under the Conservative Convention in Japan and had served as an interpreter for the Navy in Tokyo. She agreed to serve as interpreter for any further classes. I wanted these new Christians to be further strengthened, so we met for a month during Sunday school. Interest in the class grew, new women came in, and as a consequence, we still meet every Thursday for three hours or more. Since that time, four

One of the class members, Miss Weber, from Fukuoka, Japan, was converted in Japan under the ministry of Missionary E. Luther Copeland, now missions professor at Southeastern Seminary at Wake Forest, North Carolina. She kept telling us that she was baptized by a missionary, by the name of Copeland, but she did not know what Baptist group he was with. When we started the study of his book, *Christianity and World Religions*, she decided that the author was the same one who

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October, 1963

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SPRING FLOODS in the Appalachian area brought much damage to Baptist churches. To help rebuild and repair, \$5,000 of the Home Mission Board's contingent fund was allocated to help restore and repair such churches. Left to right, A. B. Colvin, state superintendent of missions in Kentucky, presents checks to E. Lovingood, pastor of Grace Baptist Church, Shelbyville, Ky.; David Armbruster, pastor of Immanuel Baptist Church, Pikeville, Ky.; and R. Sloan, pastor of Garrett Baptist Church, Garrett, Ky.

HMB Authorized to Borrow Additional Loan Funds

BY G. FRANK GARRISON, DIRECTOR, CHURCH LOANS DIVISION, HMB

The Home Mission Board in mid-year session August 1, 1963, took action requesting the Executive Committee of the SBC to give consideration to the establishment of a ceiling on borrowing by the board for the account of its Church Extension Loan Fund, the specific request being that it be allowed to borrow up to 75 per cent of the corpus of its Church Extension Loan Fund, such funds to be used in making loans to churches primarily in pioneer areas.

The board's request was relayed to the Executive Committee of the SBC for action at its September, 1963, meeting. The request referred to the finance committee of the Executive Committee, and it brought in a favorable report, which was adopted. However, the limit on borrowing by the board was reduced from 75 per cent to 50 per cent of the corpus of the Board's Church Extension Loan Fund, the amount of said corpus to be determined by the board's annual audit for the end of the previous fiscal year.

Had the board's full request been granted, it would have been possible

for the board to have used a \$4,000,000.00 line of credit already approved by Atlanta banks between October 1, 1963, and October 1, 1964. The reduction in the amount the board is authorized in relation to the corpus of its Church Extension Loan Fund means that the board will probably not be able to use the entire \$4,000,000.00 credit before April 1, 1965.

Notwithstanding that fact, the Home Mission Board is grateful for the action of the Executive Committee in that it recognizes the principal which the board sought to have established and will give the board a more orderly basis of operation. The action of the Executive Committee is subject to annual review.

\$3.5 Million Goal Set For Offering

Goal for the 1964 Annie Armstrong Offering for Home Missions has been set at \$3.5 million according to Miss Alma Hunt, executive secretary of Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

20-H

togetherness we can find in this Baptist Jubilee meeting. Every Baptist church should send their pastor or a representative to this meeting of our Convention.

All of you may be assured of the fact that accommodations will be adequate in Atlantic City and that the Baptist Convention of Maryland will be the same gracious hosts they have been when the Southern Baptist Convention met with us in former years.

Welcome! Southern Baptists to the great Northeast.

HOME MISSIONS

How Yoshi Changed Our Church

BY LAVERN LEWIS, PASTOR
PARADISE HILLS SOUTHERN
BAPTIST CHURCH
SAN DIEGO, CALIFORNIA

This is the story of how Yoshi Robertson, a young Japanese housewife, changed the ministry of our church and in the process was changed herself.

Yoshi was brought to our church in San Diego in 1961 by her sister-in-law, Mrs. Alberta Outlaw, a visiting Baptist from Houston, Texas. She was in the city to see her brother, Yoshi's husband. He was seriously ill in Naval Hospital.

Yoshi came several Sundays with her sister-in-law, then stopped coming. Ladies from the church visited her; but there was the language barrier, and she did not come back. We found Yoshi had anticipated going to a church where Japanese was spoken.

She was embarrassed to come back to our church, because she could not find the books of the Bible. She did not like to sit while the lesson was being taught, and, in her own words, "be stupid." However, she agreed to come back if a Christian Japanese was provided to teach her.

On inquiry I located Mrs. Marie Lemond, whose father had been a Japanese Baptist pastor in Japan. Our church voted to have a Japanese revival for one week and invited Mrs. Lemond to interpret the services.

Mrs. Lemond came in the mornings to interpret classes which I taught. Then she would meet in the afternoon at different homes to answer further questions. At the close of the meeting, Yoshi and Mrs. Machiko Trustee accepted Christ.

During the revival Mrs. Jeannie Smith, a friend of Mrs. Yoshi Robertson, became interested. She was a Baptist converted under the Conservative Convention in Japan and had served as an interpreter for the Navy in Tokyo. She agreed to serve as interpreter for any further classes. I wanted these new Christians to be further strengthened, so we met for a month during Sunday school. Interest in the class grew, new women came in, and as a consequence, we still meet every Thursday for three hours or more. Since that time, four

other Japanese have been converted and baptized. One has united with the church by letter.

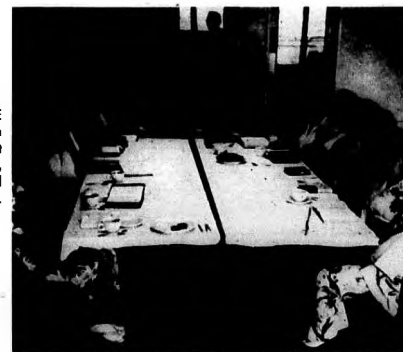
All of these women married Americans who were in the military service. Many of their husbands belong to churches of different denominations, but according to the women, most of them have never talked to them about becoming Christians.

Because of the response of the Japanese women, everyone of us began to look every day for Japanese. One day my family and I were eating in a restaurant, and I noticed the wife of another family had an oriental look. I kept wanting to go and invite her to the Japanese class, and finally I went over and asked the husband what nationality his wife was.

I expected him to say it was none of

had baptized her in 1951, and that she was a Southern Baptist.

Mrs. Hiroko Bright became a Christian in the Bristol Street Baptist Church, Santa Ana, California. When her husband went overseas, she moved to San Diego to live near her sister. She had looked in the paper week after week to see if she could find a Baptist church near her. For nine long months she wondered why God did not show her where she could go to church. Finally she gave up. Then Bristol Street Church sent a letter to Calvary Baptist Church in Linda Vista telling them of the name and address of Mrs. Bright. Calvary Church in turn, relayed the information to us because she was nearer to our church. Mrs. Jeannie Smith and the pastor went to see her, and she was very happy to come to the class, and



THE JAPANESE CLASS of Paradise Hills Southern Baptist Church, San Diego, with teacher and pastor, Lavern Lewis.

my business, but he told me that she was Japanese. I handed him one of my cards and explained my reason for asking and invited her to our Thursday class, took her phone number, and had one of the Japanese women to call. She came and later accepted Christ as her Saviour. She stated that before she became a Christian she was very dependent and did not desire to live, but now she is very happy.

One of the class members, Aiko Weber, from Fukuoka, Japan, was converted in Japan under the ministry of Missionary E. Luther Copeland, now missions professor at Southeastern Seminary at Wake Forest, North Carolina. She kept telling us that she was baptized by a missionary, by the name of Copeland, but she did not know what Baptist group he was with. When we started the study of his book, *Christianity and World Religions*, she decided that the author was the same one who

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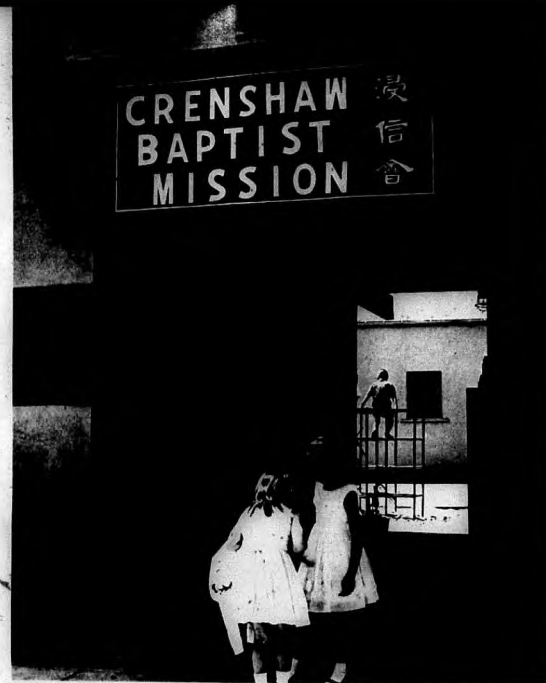
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Actually, they didn't consider Buddha as God. There was an emptiness, and they had a longing for something in their hearts other than what they had. This seems to typify the younger Japanese people today.

October, 1963

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The Chinese Gentiles

BY FRANK HALBECK
FRESNO, CALIFORNIA

The Crenshaw Baptist Mission in Los Angeles, constituted into a church this year, is a product of both home and foreign missions.

Thomas Lowe, pastor of the new church, was born in Canton, China, in 1915. Saved at the age of 12, he attended high school in Kai-Ming, China, and then went to the University of Shanghai. He came to the United States and attended Golden Gate Baptist Theological Seminary, completing his work in 1951.

After finishing the seminary, Thomas (Tsau Uueh in Chinese) was joined by his wife, Ruth (Leung-Tak in Chinese), and their children in Los Angeles. As a home missionary, he had become pastor of the First Chinese Baptist Church in downtown Los Angeles, which had been started by foreign missionary M. W. Rankin while on leave in the United States.

Thomas Lowe's leadership in the church was magnificent. The people of Asia often refer to the Chinese as the businessmen of the Orient, and Thomas was no exception. He found property and led the congregation to build a beautiful new church building. The

IT WAS A HAPPY OCCASION when the Crenshaw Baptist Mission was constituted into a church this year. Dr. Timothy Lin, pastor of the First Chinese Baptist Church in Los Angeles, left, W. A. Burkay, city missionary, second from left, and Jack Combs, California director of language missions, right, congratulate Thomas Lowe, second from right, pastor of the new church.

HOME MISSIONS

church became self supporting and gave generously to missions.

In May of 1959, the church started a mission near the Crenshaw shopping area in Los Angeles, meeting in the private home of C. S. Leung, where Pastor Lowe conducted Sunday afternoon services. A survey by the sponsoring church indicated some 500 Chinese families were in the Crenshaw area.

In May of 1961, Thomas Lowe resigned as pastor of the First Chinese Baptist Church, Los Angeles, and became pastor of the mission. Thomas again became a home missionary. Within a few months the Sunday school attendance had reached about 30.

Pastor Lowe and his people began to search the Crenshaw area for a new location for their mission. Thomas had been in Los Angeles long enough to know that property in this area sold by the square foot.

One can only imagine the jubilation of the people when they found that a Jewish congregation, B'nai Israel, wanted to sell their property. Thomas knew that this property would make an ideal location for a Baptist church. The price asked was \$70,000.00.

There is no doubt that these Jewish people, who were planning a half-million dollar building for their new location, loved these Chinese Christians, and in dealing kindly with the Jewish people, and perhaps due to Lowe's persistence, the Jewish congregation accepted the offer of \$31,000.00 for their property.

The business had to be consummated within a month. Pastor Lowe immediately went to work, and with the help of the Home Mission Board and his former church in downtown Los Angeles he was able to secure the property.

One Jewish man questioned Thomas Lowe about his faith in Jesus Christ. He asked, "I can't understand why as a Chinese you are a Christian. Don't you Chinese already have your religion?"

"Yes, we do have our religion," replied Thomas, "but I became a Christian in China."

"Oh," said the Jewish man, "you jumped out of the fire into the furnace." "No," said Thomas, "I jumped out of the fire into eternity."

Then the Jewish man asked, "Do you really believe in Jesus Christ?"

"Yes," said Thomas, "we Chinese Christians believe in the Old Testament like you Jewish people do. But we also have accepted Jesus Christ as the Messiah. You Jewish people do not accept him, so it appears that God has turned to the Gentiles. You see," Thomas added, "I am a Chinese Gentile."

On June 30, 1963, the congregation

of some 100 charter members was constituted into a new Baptist church. Their auditorium was crowded with guests and friends.

This church is a holy mission in the Crenshaw area where both Oriental and Caucasian people are welcome to

attend. Thomas Lowe preaches in each service in both Chinese and English. The Crenshaw Baptist Church has a future as bright as the Christian influence around the world, for this is the spiritual fiber from which it was built.

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NEEDS
?

This 30-year old Christian organization has spent years perfecting a new program so sound and so challenging that it is the only organization of leading evangelists in Christendom.

It provides a needed Christian service to your community, especially to the most families, and the home of reward, mentioned above, the Chinese. We have scores of energetic men and women who are making the world a better place, and we are proud to have you join them.

Members are invited to Sunday school, to church, to the new program, and are encouraged to apply for the community service. No financial background or experience is required. But you must be a Christian, and you must have a good opportunity to receive a good income and help build the church.

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came to Jehu the son of
Hsi-ni against Ba-ash'a, say-

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Ministry

BY EDISON H. THOMAS
LOUISVILLE, KENTUCKY

A soft-spoken, retired Kentucky Baptist minister, Fred T. Moffatt, has been engaged in extending an unseen, helping hand to parolees from Kentucky prisons.

Officially, Moffatt is executive director of the Kentucky Parole Board. He has no vote in the granting of paroles, but his work probably goes deeper and his efforts may, in time, have a more lasting effect. Principally, his chief duty is to prepare the community to accept and encourage the parolee on his return home.

That isn't always easy.

Admittedly, it can be a many-faceted job, but he feels that one highly significant key to the rehabilitation of this so-called "lost colony" is the spiritual approach. In almost every case, when compiling information, the parolee has listed his religious preference, the name of a former pastor or a minister acquaintance. Armed with this information, Moffatt is ready to begin his missionary work.

Records indicate that at the end of

to the Parolees



FRED T. MOFFATT

June 1963, a total of 1,231 parolees had emerged from behind the walls of Kentucky's three prisons (two for men and one for women) each seeking a new life. Most were first offenders, and in addition, 20 of these parolees from one of the men's prisons, were between 16 and 19 years old.

"Unfortunately," he pointed out, "it is almost inevitable that these youngsters know more about crime on their release from prison than they did when they were sent there."

Before a parolee is released, Moffatt writes his pastor, suggesting that he contact the parolee when he arrives home. That serves, in many cases, as a welcome that he otherwise might not get from anyone else, even his family.

Moffatt, who retired in 1961 after 24 years as pastor of the First Baptist Church in Frankfort, said he felt that these letters do a great deal of good. "I've received replies from ministers, priests and rabbis who are following through, certainly an assurance that the parolee has at least one friend waiting on the outside."

Sadly enough, not everyone stands willing to help. One young parolee

tried to join two different church congregations after returning home. In both instances he was told that he just wasn't welcome. Finally he moved to another state where he was able to unite with a church and become a faithful worker.

"I'm happy to say this did not happen in Kentucky, but it could have," Moffatt said. "Many of these young offenders drifted into crime in the first place because of some failing in the home, school, community and, yes, in the church. So it is in these areas that the parolee can be given the motivation he so desperately needs after he has walked through the prison gates to seek a new life."

He does not claim to be a professional psychologist or penologist, although he did do some study in the field several years ago at Columbia University, as he put it, "because I was interested."

He calls his efforts of rehabilitating ex-prisoners, missionary work, and it certainly presents one of the unique phases of home missions today.

The surface has hardly been scratched, he says, and he never fails to present his views before ministerial associations in numerous cities through-

out Kentucky. At one meeting in Louisville he was encouraged to hear from two ministers who said they had invited parolees to attend their church. Later, they had joined the congregation. He is hopeful that such action will eventually help to cut the number of parolees having to be returned to prison because of second offenses.

His work is not confined to the male parolee. He said that two or three women are among the approximately 100 prisoners paroled from Kentucky's prisons each month. A church group in an adjoining state has a rehabilitation program for women, and he hopes to encourage groups in other states.

A Japanese Ministry

BY GEORGE S. JOHNSON
RIVERSIDE, CALIFORNIA

Three years ago two men from Japan came to live and work near the home of Baptist deacon, E. O. Walters, in Riverside, California. In spite of their limited English, a friendship resulted.

After a year in the states, they began attending Arlington Avenue Baptist Church with the Walters family. They had their Japanese-English Bibles and assorted Sunday school and Training Union quarterlies, and always a pleasant smile. A few people took the trouble to converse with them and realize them feel welcome. An Air Force man who had been stationed in Japan tried out his meager vocabulary. A number of young people had asked them to socialize and activities. They sat in Sunday school and Training Union but seldom

Heard Japanese

participated. By the time they had attended the several months most everyone in the church knew their faces, but few knew their names or could converse with them in government English. Nor could Sakayra and Matsuyoshi, who were

An untranslatable language barrier appeared to exist. Little was possible except the Japanese conversational phrases I found a doctor, a nurse, a priest, Mr. Walters kept bringing the young man to church, and invited them into his home for frequent meals. One Friday evening, after almost 18 months of taking them to church, the Walters family invited Mr. Sakayra and Mr. Matsuyoshi to dinner again. They also invited their pastor, C. O. Randall, and a California Baptist College student, Miss Koko Harano. After the meal Pastor Randall, with the help of Koko as interpreter, explained the way of salvation to the Japanese men. Making new Christianity in action, they readily accepted Christ as Saviour and Lord.

There were some difficulties to be overcome, so Randall, Koko, Matsuyoshi, and Matsuyoshi met regularly for a few weeks to learn more of Christ. They searched for answers to questions, but

"If you can't understand anything why do you not learn with other men?" And more significantly, Matsuyoshi asked, "What can I do to help my family and friends?" (He was a housewife's husband.) It is hard to know the true God in Japan. They were told how to contact a minister, how to contact a minister in their language. This seemed to give them a better understanding of how to

live for Christ when they returned home.

Four or five weeks later they were baptized. On a recent Wednesday evening, at the end of their three-year tour of work in the United States, the full picture of this ministry was demonstrated. Sakayra led in the closing prayer—in Japanese—in the church where love found a doorway around the language barrier.

PASTOR
C. O.
RANDALL
WALTERS
MATSUYOSHI
AND
MATSUYOSHI
Sakayra



October, 1963

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Church Development Award Goes to Oakhurst, Decatur

The Oakhurst Baptist Church of De-
catur, Georgia, a 1400-member congre-
gation with a bilingual ministry, received
Southern Baptists' National Church De-
velopment Award.

Churches in four membership cate-
gories were recognized by the Conven-
tion's Home Mission Board during the
award presentations. They are annually
a part of Home Missions Week at the
Ridgecrest Baptist Assembly.

Making the presentations was Lewis
Newman of Atlanta, associate secretary
of the associational missions depart-
ment, in charge of the church develop-
ment ministry.

One of the four category winners is
cited as the outstanding church partici-
pating in the ministry. Last year it was
a small Texas church with less than
200 members; this year, the Oakhurst
church.

Category winners were the following:

Category I (less than 100 members):
Otto Baptist Church, Otto, Texas; Jim
Sanders, pastor.

Category II (membership 100-199):
Southside Baptist Church, Benoit, Mis-
sissippi. The award was received by
John McBride, superintendent of mis-
sions for the Bolivar County Baptist
Association.

Category III (membership 200-299):
Salem Baptist Church, Tylertown, Mis-
sissippi. The award was received by
J. D. Lundy, superintendent of missions
for the Tylertown area.

Category IV (membership 300-up):
Oakhurst Church.

The church development ministry
stresses development toward a better
church, a better community and a bet-
ter world. It includes recognition of
outstanding pastors and churches for
their achievements in these areas.

At the heart of the ministry is a
method of project planning by the en-
tire church membership. The church is
led to survey its community and its
ministries. It adopts projects and re-
cords its progress.

Ted Dougherty, pastor of the Oak-
hurst Church, said, "It was felt we
needed a frank and thorough analysis
of our program and community. The
church development ministry gave it
to us."

The church decided to give attention
to the changing nature of its commu-
nity. A deepening of the spiritual life
of the people, better Bible study, more ef-
fective personal evangelism, and enlist-
ment of leadership, were other phases.

When the ministry was instituted,
three Wednesday nights were used in
which the entire congregation partici-
pated in huzz groups on specific ques-
tions. Following the huzz sessions, the
groups reassembled. Each group brought
reports and a resource guest spoke.

Following these sessions, the church
council assigned projects to the organi-
zations.

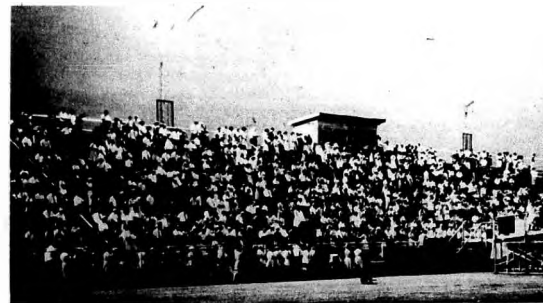
During the time the church was in
the church development ministry, it re-
ported 120 soulwinners trained, and a
40 percent increase in baptisms.

The relocating of Cuban families and
the beginning of a Spanish Sunday
school class, better Bible teaching as a
result, of testing class members, and
the accomplishments of other projects
were also cited.

HOME MISSIONS



REVIVAL CAME TO PALO PINTO COUNTY, Texas, when Eual Lawson, associate
of the HMB Division of Evangelism led the 22 churches in what the community
news editor called "the greatest religious effort I have ever seen." Total attendance
reached 15,000, and the average attendance each night was a tenth of the popu-
lation of Mineral Wells where the meeting was held. There were 36 professions of
faith. These pictures show the crowd and the choir, which was led by Steve Taylor
of Greenville, South Carolina. General Chairman R. Felder Code, pastor of First
Baptist Church of Grafard, said, "It seemed we were back to the old time camp
meetings my mother often described."



Southern Employs Delamarter to Direct Social Work Study

Walter Delamarter, executive direc-
tor of the Edna Gladney Home and
the Duncan Memorial Hospital, Fort
Worth, has been named director of
social work education for Southern
Baptist Theological Seminary's school
of religious education in Louisville.

The new faculty member will teach
social courses at the seminary, begin-
ning in the second semester in January.
He will also supervise the field instruc-
tion program and conduct workshops
for social workers.

The new social work education pro-
gram is an outgrowth of the merger of
Carver School of Missions and Social

Work with the seminary, completed
this year. A master of religious educa-
tion degree with a major in social work
is now offered, or students may elect
to study for a master of social work
degree available through a joint pro-
gram with Kent School of Social Work
at the University of Louisville.

Delamarter joined the staff of the
Baptist General Convention of Texas
as a domestic relations consultant in
1957, and later became interim secre-
tary for the state convention's human
welfare commission. In this position,
he coordinated the work of eight hos-
pitals, seven institutions for children,
and two homes for the aged.

He has directed the Edna Gladney
Home, a licensed child-placing agency,
and Duncan Memorial Hospital, a ma-
ternity home, since 1960.

YE OLE REVIVALS

Edwards Comes To Enfield

BY JAMES H. SEMPLE
PLANO, TEXAS

(REVIVAL PRESS) ENFIELD, CONN.
JULY, 1741—The local Presbyterian
congregation was stirred to audible re-
sponse in yesterday's worship service by
the sermon of a visiting Massachusetts
preacher, Johnathan Edwards.

Widely known because of his minis-
try in Northampton, Mass., Edwards
was a guest in our city at the invitation
of the Presbyterian pastor, Mr. Edwards
is also one of the leaders in the great
religious awakening which is occurring
all across New England. He is no
stranger to our state, having been born
in East Windsor, Conn., where his
father, Timothy Edwards, was minister.
He made a brilliant record at Yale
where he graduated with the class of
1720 at the very young age of 17 years.
For a time Mr. Edwards was on the
faculty of Yale, but in 1727 he suc-
ceeded his maternal grandfather, Solo-
mon Stoddard, as pastor of the church
in Northampton. Mr. Edwards is mar-
ried to the former Sarah Pierpoint of
New Haven, Connecticut. She is the
daughter of Rev. James Pierpoint of
New Haven.

During the Rev. Mr. Edwards' ser-
mon there was such a breathing of dis-
tress, and weeping, that the preacher
was obliged to speak to the people and
desire silence, that he might be heard.
Edwards himself is not a preacher of
extraordinary parts or unusual gifts.
He is tall, slender, and very serious. Due
to poor eyesight, he is forced to hold
his manuscript close to eyes as he care-
fully reads it in a distinct, penetrating,
but not loud, voice. It is reliably re-
ported that Mr. Edwards spends 13
hours daily in his study in preparation
for his two sermons delivered each week.

The title of this stirring and famous
sermon is "Sinners in the Hands of an
Angry God." In response to those per-
sons who have criticised his preaching
to initiate fear, Mr. Edwards says, "If
there be really a Hell of such dreadful
and never-ending torments . . . Why
should they not be told as much of the
truth as can be?" He continued to say
that while some people think it is an
unreasonable thing "to fright persons
to Heaven; . . . I think it is a reasonable
thing to fright persons away from Hell."

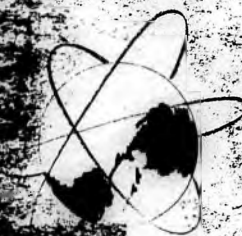
(Material for this story taken from W. W. Sweet,
The Story of Religion in America, New York:
Harper and Brothers, 1950 pp. 128-131, and W. W.
Sweet, Revivalism in America, New York: Charles
Scribner Sons, 1944, p. 81.)

October, 1963

27

26

STOP THE WORLD



A large bill board on the New Jersey Turnpike approaching New York City shouted the title of this article. Of course, you recognize the words as the name of a popular, much reviewed Broadway show. In recent months, however, the words have come to mean more than the title of a show to all of us who serve in the Northeast where one-fourth of the population of the United States resides. They have come alive as the present attitude, conscious or unconscious, expressed or unexpressed, of the more than 45 million people there.

When my friends ask what I have found in the Northeast, I always tell them in one way or another, that I found an attitude, an attitude of the mass, where the number one is lost in the figure of millions, where the word man means the multitude of men, and where a person is swallowed up in a swirling conformity of social and cultural personality with the total or near total loss of individual identity, leaving only the mere shell of a man. And out of this has come the anguished cry in some sound or saying, "Stop the world; I want to get off so I can be, so I can be myself."

Nothing so well illustrates this as an incident on a Sunday evening in May soon after our arrival in New Jersey. A deacon and I were arriving at the church together just in time for Training Union, when we noticed a man pacing back and forth on the sidewalk, peering into the open door of the Seventh Day Adventist building which we rent. The deacon suggested I go on in since time was short, while he inquired of the stranger. This is what he found: "a man who lived within the block of the church, the father of two teen-age young people, an employee of a great service corporation in New York City, who really wanted to come to church,

but had not found the courage to walk in. In the next week we visited this new found friend whose name we shall call John. He told us this story:

"I've been feeling for the last few months like I desperately needed something—you know something that I don't have, something that is lacking way down in my life. I commute to New York every day. I answer 50 or more telephone calls during eight hours; but I don't feel like I'm anybody, anymore. I thought maybe I could find what I needed at your church; but I've been scared. Oh, I've been to church, lots of times, even tried to get in at the big church in town, went to the activities. But they never knew me—nobody knew anybody—guess they were all afraid to know each other. And I was afraid to come to your church, too. But I've got to find myself."

Almost sobbing, shaking like a frightened animal, he confessed, "I've been there four or five times, dressed to come in, but I just couldn't walk in the door."

John's is the confession of the multitudes, laid bare in these honest words, declaring in anguish the heart-hunger of the masses.

The deacon in this incident, however, represents another discovery in the Northeast. I refer to that solid core of Christian men and women, involved persons, who know the meaning of life in the fellowship of the risen Christ in the body of believers. They have truly found what John was seeking, personhood and identification in the family of faith through the presence of a personal Lord. They had found each other.

When Norma and I first set foot in the midst of this little group of people we knew there was something as real as life among them. It was not hard for them to welcome others like John, who are searching shells of men, to find new

life in Jesus Christ. This crowd of laymen and women have taught us how powerful is the witness of Christ in His fellowship.

One family put it this way, "We've attended a certain church now for five years, without ever joining. In coming here, we know why—we have found Christ and life as a reality in the fellowship, whether at worship or study." This should not be surprising, for Jesus had promised, "Where two or three are gathered together in my name, there am I in the midst of them." He is His own witness in the gathered ones who meet in His name. (Matt. 18:20)

It is precisely at the point of their fellowship that these dedicated men and women have found the nature of the church's ministry, the servant role. Long before they called their pastor, they were serving, witnessing, and meeting for study and prayer. The use of the word program became meaningless to them; it was artificial, mechanical, unrealistic. They felt the church was not putting on programs; rather, it was serving as minister. So strongly did our people feel this in drawing up a constitution that they rejected the word program in favor of the church's ministry of education, stewardship, evangelism. It made sense, as in the case of John, when he could be ministered to, not by a program of evangelism, but by a people whose whole way of life was the embodiment of evangelism.

One of the men of our area, an executive with a corporation of international stature, moved to another city in the United States. He had been a part of the Northeastern work since its beginning. When he moved into his new home, in a city where the churches already have a tradition and a history, a pastor in the nearest church called on him, inviting him to join the church there. This involved layman responded kindly but honestly, "I find the life of your church too bland and too dilute, too matter of fact, too devoid of the inner vitality we have been accustomed to; I am finding it very hard to make the adjustment."

Another man who has come to metropolitan New Jersey in the past 18 months from a southern city is the comptroller and investment analyst for a large concern. He recently admitted to his wife, "I could have arranged to go back to . . . three times this year; but at last I've found myself in

the church; and I believe the Lord has called us here."

There is something else I always tell my friends who ask what we've found in the Northeast. I tell them that I have discovered a most exciting spread of the gospel. We look back in history to exciting events such as Screven's move to Charleston under persecution, where he began the Baptist work in the South in 1693; or to 1814, to the first Triennial Convention of Baptists, with Luther Rice's appeal for help in the cause of missions to which he and Judson had given themselves.

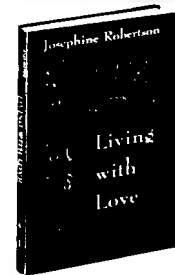
All this is exciting! But we have found that everything thrilling and exciting has not happened, as it were, in the past . . . the story of pioneer missions, of the growth of spiritual fellowship in the giant metropolitan centers of America is truly one of the thrilling stories of this generation. In 1957-58, hardly more than five years ago, when that little group first began meeting in New York City, no one would have thought of the vast reach of the gospel witness spreading all across the Northeast from Philadelphia to Caribou, Maine, with more than 25 churches and 60 mission points.

In this story all the historic romance of missions is caught up in the present; aid if one is not too close to the forest to see the trees, he can literally feel and see God at work among the multitudes. Southern Baptists have been accused of being rurally oriented. An American Baptist official and friend recently responded to this charge by saying, "There is something more than a rural orientation among Southern Baptists. It is nothing short of amazing that they could suddenly place thriving churches in the heart of these metropolitan centers." It is amazing. God is at work; and it is good to be there when He does His work.

"What have you found in the Northeast?" I am asked. All of us who serve here would like to invite you to come and see what we have found. In 1964, the Southern Baptist Convention will be meeting in Atlantic City, New Jersey, May 18-24. We shall be sharing with other Baptist Kinsmen in the Jubilee Celebration of organized Baptist work in North America. This will be your opportunity to visit our churches and mission centers from the Delaware, where Washington crossed, to the northern most tip of Eastern United States.

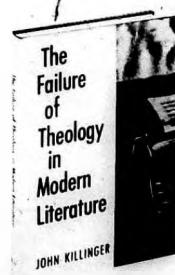
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Is Our Nature Missionary?

BY W. E. GRINDSTAFF, DIRECTOR
COOPERATIVE PROGRAM PROMOTION, STEWARDSHIP COMMISSION

The responsibility had always been there. But in 1925 the Southern Baptist Convention pointedly recognized the mission responsibility of each Baptist church by forming the Cooperative Program based on it.

No longer would Baptist work depend on special offerings. Instead, regular contributions from all the churches would be divided fairly into world missions.

Now, 38 years later, the most pressing need of Southern Baptists is still an understanding of the missionary nature of the church—a nature in which each member must be a missionary. No Baptist can fold his arms and transfer his duty to another.

An Old Heresy

The nature of a church requires both our activity and our gifts. We have fallen victims of the old heresy of a clergy-centered and clergy-dominated church, which has led us to suppose that we could do everything by proxy. We exempt ourselves from personal responsibility by "paying our tithes."

We take pride in the doctrines of personal faith and personal holiness. Shall we neglect the doctrine of personal accountability of God for the salvation of human beings?

We are the property of God bought by a terrible price. Until we understand this we will give from a stern sense of duty instead of feeling impelled by the power of love, and we will be tempted to reduce the amount of our giving as much as we can without refusing it entirely. A Christian is redeemed for a specific purpose. That purpose leaves no moment of the Christian's time unclaimed and no property of his untouched.

Every Christian must come to feel himself as much ordained to spread the

gospel as his pastor is to preach it; then every church will regard itself as a society organized expressly for the spread of the gospel.

Spiritual Destitution

We never grasp the nature of a church until we understand the spiritual destitution of mankind. When did Jesus weep over Jerusalem? It was when he drew near and beheld the city.

Southern Baptists need to look upon the world with eyes that see. What the eye sees will affect the heart. What the heart feels will affect the pocketbook. With dedicated pocketbooks we can adequately finance every Cooperative Program activity. Emotion can be turned into practical effort and missionary success around the world.

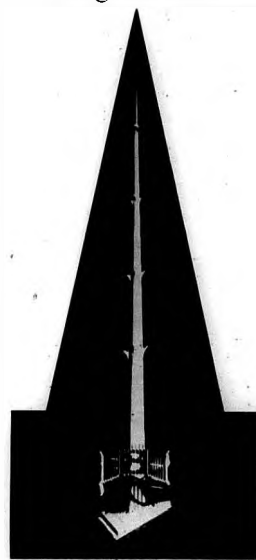
The Pastor's Place

A deeper spirit of devotion to the missionary task among pastors would revolutionize Baptist work. There no longer would be any fear for the safety of the work at home. Spiritual efficiency would be multiplied. Young people in greater numbers would give themselves to the service of God. Most of our ministers are acquainted with the missionary aspect of the church, but our efforts are comparatively small. The heart of the church does not vibrate and respond readily to world missions. And yet, through the partial and feeble efforts of some ministers the missionary enterprise has risen to its present position in our denomination.

When the pastor responded to the call to preach, he said, "Here am I, send me." He became a missionary at home and abroad. As a pastor he serves a church which is missionary in nature and purpose.

October, 1963

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Lutheran Theologian Urges Turning to Tradition

BY **WILLIAM A. BURKE**
ASSISTANT SECRETARY IN CHARGE OF CATHOLIC INFORMATION, HMB
FORMER ROMAN CATHOLIC PRIEST

"A Lutheran theologian speaking on 'The Catholic Hour' talked of many things pertaining to the church, but one of his more cogent observations concerned revitalizing the present church with a return to tradition. . . . The precedent-shattering series is titled 'The Church and the Council: A Non-Catholic viewpoint.'"

The non-Catholic speakers "were invited by the National Council of Catholic men to speak on 'The Catholic Hour' in keeping with the ecumenical spirit of the first session of the Second Vatican Council."

"On whether the Bible or the church is absolute for instruction Dr. Pelikan said: 'The church and its teaching existed before the Bible.'"

"The Bible came from the early days of the church and its growth," continued Dr. Pelikan. "And the study of this Bible has come to mean to the Catholic Church less a threat than a resource." Jaroslav Pelikan is professor of ecclesiastical history at Yale University.

Pelikan presumably sanctions the official teaching of the Roman Catholic Church that the Scriptures are insufficient and must be supplemented by tradition. As Baptists we believe that the Bible is a sufficient guide for our faith and practice.

Although the Roman Catholic Church claims the Scriptures to be the Word of God, in her creed she declares that they form only a very small part of the Word. While she professes to accept them as the infallible Word of God, she denies their sufficiency, and "affirms that they must be supplemented by other writings which she claims to be equally inspired, and by tradition" (Creed of Pius IV, Art. 1 and 2). She also maintains that they must be under-

stood only as interpreted by the church. She also alleges that the Scriptures contain difficult and obscure passages which might be misunderstood; in proof of which she quotes the words of Peter, ". . . In these epistles there are certain things difficult to understand, which the unlearned and the unstable distort, just as they do the rest of the Scriptures also, to their own destruction" (2 Peter 3:16).

However, if the Scriptures had been either insufficient or hurtful the apostle would not have written and instructed them to . . . "Crave, as newborn babes, pure spiritual milk . . ." (1 Peter 2:2). Roman Catholic theologians forget the distinction between the sufficiency and the efficiency of the Word; it is sufficient in every case, it is efficient only as it is accompanied by the Holy Spirit (John 16:13).

The Catholic Fathers exhibited a unanimous consent in regard to the clearness and sufficiency of Scripture. Thus we find Irenaeus said, "We must necessarily appeal to the testimony of the Scriptures, without which our discourses are entitled to no credit" (Homily 1, on Jeremiah).

The strongest proof that the Bible is the sole rule of faith is the Word of God where it is written, "But if any of you is wanting in wisdom, let him ask it of God, who gives abundantly to all men, and does not reproach; and it will be given him" (James 1:5). "For from thy infancy thou hast known the sacred writings, which are able to instruct thee unto salvation by the faith which is in Christ Jesus" (II Timothy 3:15).

The additions which the Roman Catholic Church makes to the Scriptures are Apostolic tradition, the supposed sayings and doings of Christ and his apostles not recorded in the Scriptures, but said to have been handed

down orally from one generation to another; and ecclesiastical tradition, all the various acts and decisions of the Church of Rome. The Catholic Church says that the books of the New Testament were not written until long after the time of Christ, and that, therefore, the early Christian must have depended on tradition.

However, the early Christians possessed the Old Testament Scriptures, and just as the Jews were commanded by Isaiah, "Search ye diligently in the book of the Lord, and read" (Isaiah 34:16); so were they commanded by Christ, "You search the Scriptures" (John 5:39).

In favoring tradition the Roman Catholic Church quotes the following texts: ". . . That form of doctrine into which you have been delivered" (Romans 6:17). ". . . Hold fast my precepts as I gave them to you" (I Corinthians 11:2). ". . . Hold the teachings that you have learned, whether by word



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or by letter of ours" (II Thessalonians 2:15). "... Withdraw yourselves from every brother who lives irregularly, and not according to the teaching received from us" (II Thessalonians 3:6). The reference in every one of them is not to sayings or doctrines orally transmitted from generation to generation (as the word "tradition" now signifies) but to instructions personally delivered by Paul himself.

There were many things said and done by Christ which are not recorded in the Scriptures because the Apostle John himself says so (John 21:25). However, enough was recorded to serve the divine purpose without tradition. "Many other signs also Jesus worked ... which are not written in this book. But these are written that you may believe ..." (John 20:30-31).

On several occasions our Lord uttered testimony to the sufficiency of Scripture, as when answering the tempter, "It is written" (Matthew 4:4); when proving the doctrine of the resurrection, "You err because you know neither the Scriptures nor the power of God" (Matthew 22:29); when proving his divinity to the Jews, "You search the Scriptures" (John 5:39).

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

Tape Released On Catholic-Jewish Work

The Home Mission Board of the Southern Baptist Convention has released a two-hour tape recording which answers basic questions concerning Catholicism and Baptists' approach to Jews.

Purpose of the recording is to inform Baptists who work with Catholics and Jews, according to William E. Burke of Atlanta, assistant secretary of the department of metropolitan mission ministries.

Burke, a former Catholic priest, said he hoped the tape would help prevent mixed marriages, a goal of both Catholics and Baptists.

The tape also gives suggestions for Baptists in witnessing to Roman Catholics and Jews, and informs them of basic Catholic dogmas and doctrines and how Baptists work with Jews.

William B. Mitchell, also of Atlanta and the metropolitan missions ministries department, has prepared the section on Jewish work. He directs the mission agency's efforts with Jews.

Both Burke and Mitchell urged churches to secure copies of the tape for their libraries.

The tape includes the following sections: "Witnessing to Roman Catholics, Mixed Marriages, Testimony of Converted Priest, Practical Questions and Answers on Catholicism, and Questions and Answers on Jewish Work."

The tapes are recorded on Ampex 311 (3 3/4 inches per second, dual track) and are sold for \$2.50 by the Home Mission Board, SBC, 161 Spring Street, N.W., Atlanta, Ga. 30303.

Could Samuel Hear

(Continued from page 11)

Christian homes, and some have come out of spiritually cold churches. Most of them though, were encouraged and strengthened by either a dedicated Christian home or a warm and spiritual church.

The spiritual atmosphere in every church should be such that if God calls its young people they will not recoil with fear and dread, but would say with Paul, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful putting me into the ministry." (I Tim. 1:12)

The home life of every pastor, deacon, church officer, and every Christian ought to be such that if God called a son or daughter into his work it would be an answer to prayer and cause for rejoicing.

Let's make our recruitment program one of prayer, scriptural preaching, humble and righteous living, and encouraging to those called of the Lord.

The Soft Touch Of a Small Hand

I visited Carver Center in New Orleans. It was a nice two-story brick building. Inside it was clean, cheerful, and home-like. As I looked around, I felt a deep sense of peace in my heart—something I had not had for a long time. The teachers made me feel right at home. It was class time and I was invited to visit. The children came in quietly, orderly, and some gave me a shy smile. Soon their lessons began. These small children quoted whole chapters of the Bible and their favorite verses of Scripture. When one of them faltered slightly, I was afraid a teacher would



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ask me to help. They tactfully did not. Soon it was prayertime. Miss Johnnie Hobbs asked the children about their needs. One little boy said, "Pray for my brother—he died last week." She told him softly, "We will pray for the family." Miss Rose Reid asked the children to pray for my crippled hands. We knelt down and Miss Johnnie began to pray. My eyes were closed when I felt the soft finger of a little hand. I opened my eyes and looked down into the face of a little girl. I prayed and thanked God for this center, and for the teachers who had given Christian training and love. Without these things the small child at my side might never have known how to share love and to pray with a stranger.

A friend visited me a few days later, and I told her about the work at the center. She and her daughter are now part-time helpers. My own daughter-in-law from a Roman Catholic family, also helps with the smaller children.

Several months later while taking a group of children across the street, a little girl took my hand and said, "Mrs. Hutcherson, your hands are better." "Yes," I told her. "You see, God does answer our prayers." "I know," she said. "I am the one who rubbed them and prayed."

As I walked back to the mission, I thought of the help that was needed there. Love, faith, and prayer can meet these needs. Who knows—maybe God will again use the touch of a small hand.

Mrs. Roy Hutcherson
Lakeside Baptist Church
New Orleans, La.

Alaska Baptists Welcome Executive Secretary—Hansen

Southern Baptists in Alaska have attacked a "pinball machine bill" in the state legislature and have endorsed a policy for regional public high schools to be established in predominantly native population areas.

The actions came during the 1963 session of the Alaska Baptist Convention here. The convention supports work of the Southern Baptist Convention on a national and world scale.

Alaska Baptists also voted to oppose the lease to denominational interests of hospitals built with public funds. This followed leasing of a hospital in Ketchikan to a Roman Catholic organization.

Rather, Alaska Baptists declared, support and assistance should be given to the "Committee for a Community-Operated Hospital" in Ketchikan. This type of operation would be responsive

to public opinion rather than be subject to a denomination, they said.

The convention welcomed its new executive secretary, William H. Hansen, 34, who will make his offices in Anchorage.

Hansen has been pastor of Hamilton Acres Baptist Church, Fairbanks, for the past year. He has already assumed his duties at the state Baptist building.

Southern Baptists of the state, numbering 7200 in 44 churches and missions extending from Ketchikan in the southeast to Kotzebue in the northwest, have been without an executive head since the departure of L. A. Watson.

Watson superintended the development of Baptist work in Alaska from 1955 to 1963.

The new secretary, the second in Alaska Baptist history, came to Alaska from Oklahoma. Before accepting the Fairbanks church he was pastor of First Baptist Church, Valdez, Alaska and Riverview Baptist Mission, Norman, Okla. He has been vice-president of the Alaska Baptist Convention for two years.

The convention voted to hike its share to the Cooperative Program work of the SBC. Twenty-seven per cent of undesignated receipts from affiliated churches will be sent next year for SBC work, compared with 26 this year.

The 1964 budget figure was not immediately available, but the 1963 amount was \$159,154 including funds from the SBC Home Mission and Sunday School Boards for joint promotion and field work. Receipts from affiliated churches were expected to reach \$47,000 in 1963.

Aubrey Short, pastor of Faith Baptist Church, Spenard, was elected president of the Alaska Convention succeeding John O. Jeffcoat, Fairbanks.

Survey in Detroit

Seventy-one per cent of families in the Greater Detroit Area have at least one member who belongs to a church and who attends services at least once a month.

This is the preliminary finding of a poll concluded by the Greater Detroit Religious Survey which covered 156,410 church and 62,826 unchurched families in Wayne, South Oakland and Macomb Counties.

According to William A. Powell, survey director and associate secretary of the Survey and Special Studies Department of the HMB, the survey was probably the largest ever conducted within an area.

Roman Catholics accounted for 49 per cent of those surveyed; Lutherans, 13.3 per cent; Baptists, 9.8 per cent; Methodists, 8 per cent, and Presbyterians, 7 per cent.

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Howard E. Pryor, mountain missionary, Virgie, Ky. He is a native of Ballard County, Ky., and a graduate of Georgetown College and Southern Baptist Theological Seminary. Married and has two children. Birthday 1-11.



Robby W. Rine, superintendent of associational missions, San Juan, N. Mex. Born in Quanah, Tex.; holds degrees from Wayland Baptist College and Southwestern Baptist Theological Seminary. Married and has two children. Birthday 1-19.



Robert Benjamin Rodriguez, worker with Spanish speaking people, Denver, Colo. Native of San Antonio, Tex., he is a graduate of San Antonio College, Baylor University, Texas Christian University, and of Southwestern Baptist Theological Seminary. Married and has two children. Birthday 1-17.



R. Wanzell Rodriguez (Mrs. Robert Benjamin), also appointed to work with Spanish speaking people, Denver, Colo. A native of Texarkana, Ark., she studied nursing at Baylor University, graduating from Texas Christian University. Birthday 4-1.



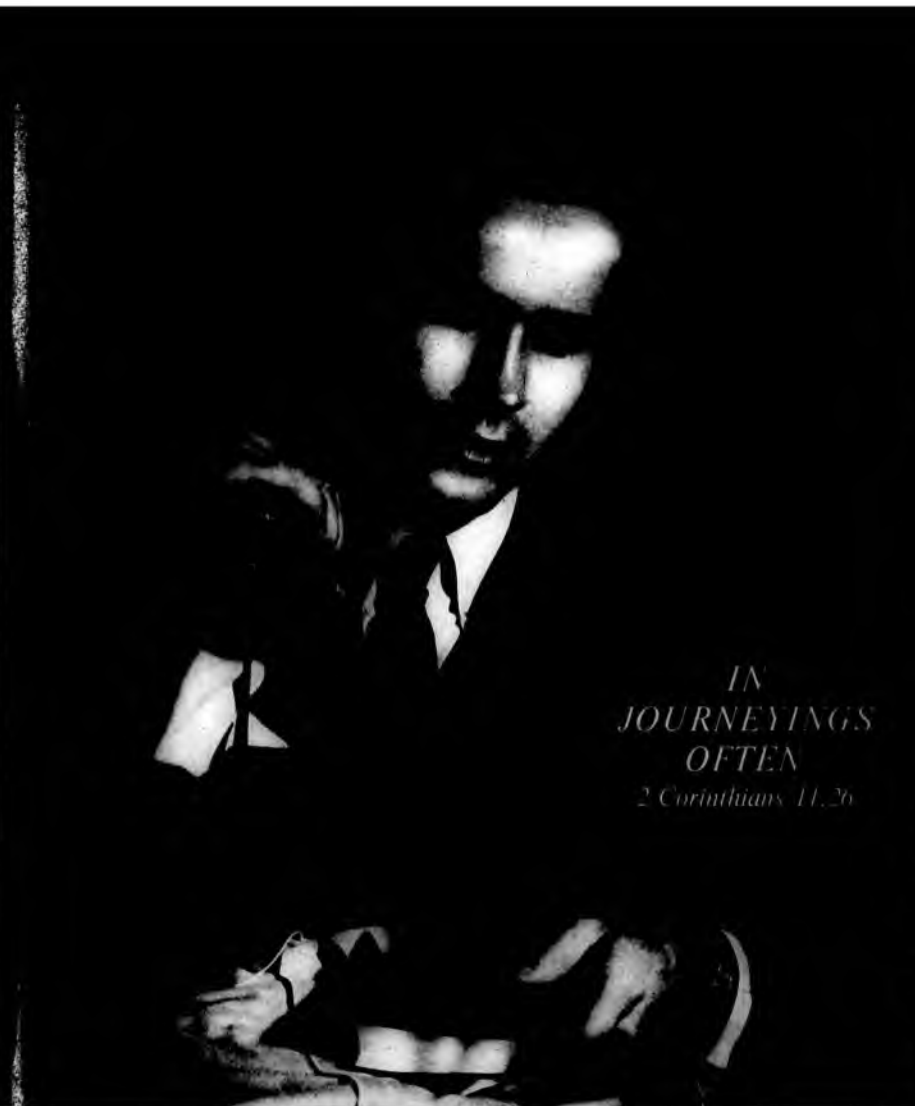
Nelson E. Russell, named for juvenile rehabilitation work in Cincinnati, Ohio. A native of Willesville, Ill., he is a graduate of Southern Illinois University, and of Carbondall and Alton Graduate School. Married and has two children. Birthday 7-17.



Hurley Dixon Shield, missionary to the Indians, Hoopa, Calif. Born in Anaheim, Calif.; educated at the University of California, Farragut College and Technological Institute, San Jose State College, Multnomah School of the Bible, Humboldt State College, and Golden Gate Baptist Theological Seminary. Married and has five children. Birthday 5-13.



Martha E. Shield (Mrs. Harley Dixon), was also named as a missionary to the Indians. She was born in Pacific Grove, Calif., and attended the University of California. Birthday 12-30.



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2 Corinthians 11:26

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Thorns and Thistles

BY COURTS REDFORD
HMB EXECUTIVE SECRETARY-TREASURER

I used to think that man had no work to do when he was first placed in the Garden of Eden, but that work came as a result of his sin.

As I read the Word more carefully I found that he was placed in the garden to work it and keep it and that the "thorns and thistles," or the hinderances to his productive labor, came as a result of his sin.

Thorns and thistles have been in our way ever since.

I was reared on the farm and spent days chopping cotton and hoeing corn. It always appeared strange to me how much faster the weeds and thistles grew than the planted crops.

We had many varieties of "thorns and thistles"—there were the sand-burrs and the grass-burrs. There was a plant with a beautiful bloom and hundreds of tiny thistles that penetrated the skin and seemed almost impossible to remove. For those who desired bigger things, there were cockleburs, which readily attached themselves to your clothing or to the horse's mane or

tail. These thorns and thistles were the bane of my existence.

I am no longer on the farm, but believe me, I spend a lot of time trying to weed out the thorns and thistles. I am still beset by many varieties.

First, there is *laziness*. I seldom recognize it in my own life, but can easily see it in others. It appears that many people spend much of their time trying to escape work. Laziness is as empty of genuine joy and satisfaction as the fool's head is of wisdom.

Then there is *ignorance*. Some folk have so much ignorance they can ignore every suggestion and every effort that folks may make to help them. They take pride in their ignorance and brag of their lack of learning as the eggshell brags to the chicken of its freedom from care. Willful ignorance is a sin. The Christian seeks knowledge and wisdom. Some day I shall know even as I also am known.

Self-sufficiency is another variety of thistle that thwarts success and happiness.

The heart that is thus afflicted finds no room for faith and no need for human fellowship and companionship. Such a person stands on the street corner to proclaim his virtues and his achievements, knowing not that his voice reverberates as sounding brass or a tinkling cymbal to those who pass by with hungry hearts and thirsty souls. He knows nothing of fellowship with God or the joys of Christian service. He lives as the larvae wrapped in a cocoon of selfishness, but never emerges to show the world the latent glories of his soul.

In nearly every field, there is one thistle or burr that resists extermination above all others. So it is in the human soul. Sin is the thistle above all others that separates from God and completely ruins hopes and welfare of the sinner's life. Man is helpless to rid himself of this evil. It blights his intellect, mars his mind, defeats every good purpose and brings him ultimately to defeat and death. In despair he cries out with the poet:

O, for a man to arise in me
That the man I am might cease to be.

Fortunately, there is one who can help such a man. Paul said, "whosoever shall call upon the name of the Lord shall be saved."

Saved from eternal death by a new birth perfected by the Holy Spirit.

Saved from a wasted defeated life by divine strength of the Spirit of God that dwells within.

Saved from the thorns and thistles as he works out his salvation with fear and trembling, for it is God who works within him both to will and to do of his good pleasure.

