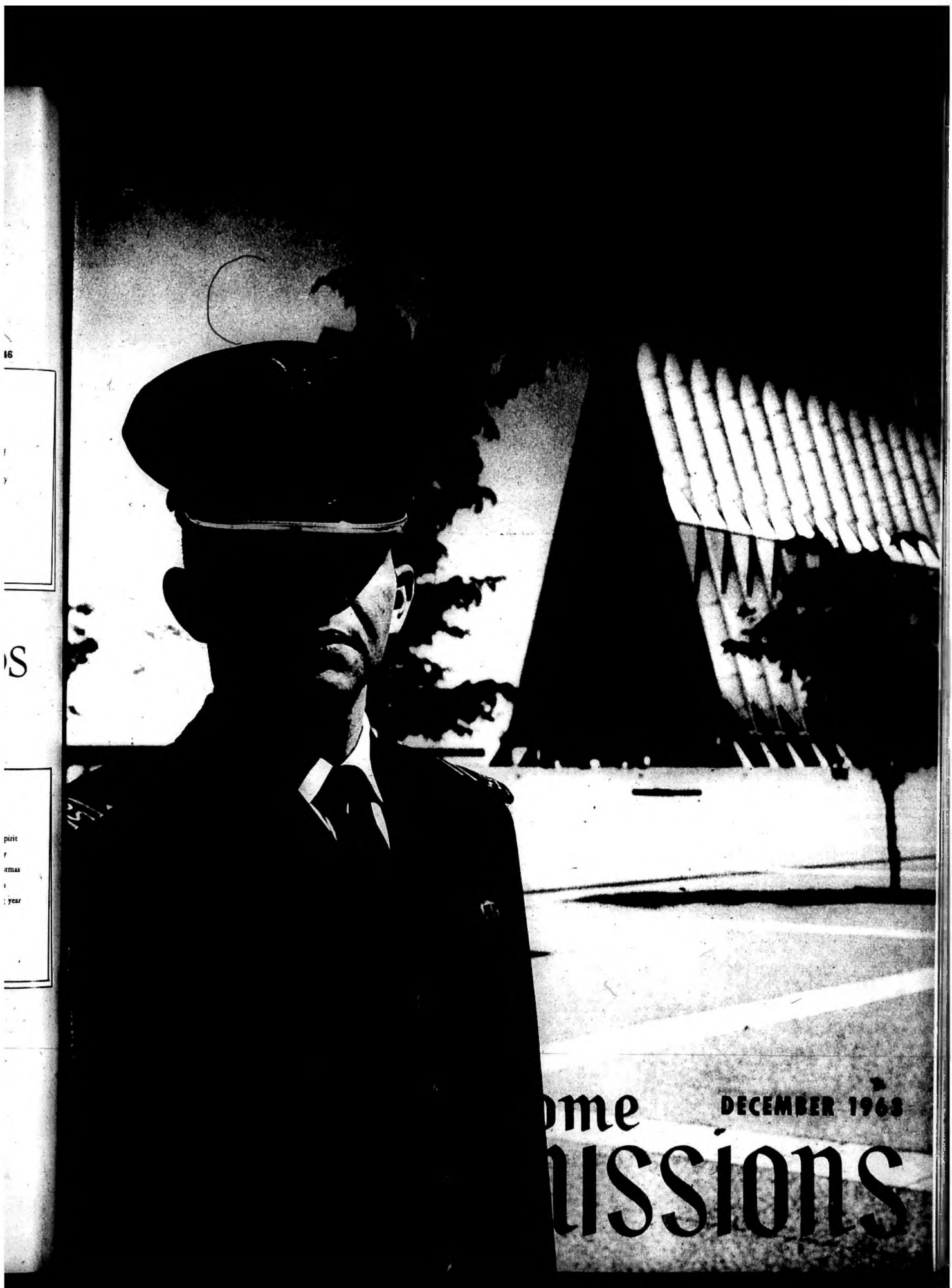




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MISSIONS
DECEMBER 1968

Missions

Cuban Missionaries Work in Miami

Miss Lucille Kerrigan and Miss Ruby Miller, Southern Baptist missionaries expelled by the Cuban government from that island, have been assigned by the Home Mission Board to Spanish work in Miami. They will serve at the Cuban Refugee Center.

In their first report, Miss Kerrigan wrote, "This work becomes frustrating at times, and it is heart-breaking. Oh, that more could be done to resettle our Cuban people."

Robert Fricke, director of refugee resettlement, reported, "We resettled 21 families in October. This was our second highest month, and 58 people were involved who went to nine different states. We distributed food to 590 families and 1,395 tracts to individuals."

For the Traveler, a Mission Guide

A guide to mission points and historical sites in the United States has been produced by the Education and Promotion Division of the HMB. This "Travel Guide" comes as a bonus to Home Missions subscribers and is included in this issue. The guide is released at this time to enable those planning trips this spring and summer, especially for the many who will be going to Atlantic City for the Baptist Jubilee Celebration. Additional copies of the "Travel Guide" are available on request.

Henry Cypress, Seminole Pastor, Dies

Henry Cypress, 11 years pastor of Big Cypress First Baptist Church, Big Cypress Seminole Reservation, Florida, died of a heart attack. Missionary Genus E. Crenshaw writes, "In his last few hours he visited many people, including his mother in the hospital, his daughter and her family, the missionaries, and many others. To one wayward family he visited at 2 a.m. he said, 'I am going away, but first I have come asking you to come back to your church.' He died visiting in a humble chickee (Seminole home) where he had gone to see a lost soul."

Members High in Chattanooga

A house-to-house survey of 150 homes in Chattanooga indicated that 10 per cent are members of churches. The national average is 65.4. Kenneth Leonard Irwin of the Survey and Council Studies Department said that 100 per cent membership outside the area in which they live, and 18.1 per cent of the local members seldom or never attend.

Texas Starts Latin Crusade

The Baptist General Convention of Texas, meeting in the heart of the state's Spanish-speaking population (San Antonio), launched a statewide evangelistic crusade aimed at reaching two million Latin Americans in the state with the gospel during 1964. Plans outlined crusade efforts to saturate the state "with the gospel in Spanish." The crusade dates are August 30-October 11. And for the first time in convention history, a Latin American was elected to a top office. Carlos Paredes, pastor of First Mexican Baptist Church in Austin, was named second vice president. E. L. Flores, pastor of First Mexican Baptist Church in Houston, was recipient of the Texas Baptist Church Achievement Award.

Groups Make SIC Plans

The response from Southern Baptists concerning attendance at the Convention and Baptist Jubilee Celebration in Atlantic City May 18-24 indicates an exceptional turnout, reports W. Wendell Bailey of Atlanta, chairman of the SIC attendance promotion. As an example of the approach, some are taking buses cited the Delta Valley and East Contra Costa Associations of California, which have chartered a plane and secured hotel reservations for a total cost of \$10,000. For the representative of missions, Darryl Heath, is asking the churches to set aside \$25 a month to help fund the pastors go.

Home

missions

Walker L. Knight, Editor
Linda F. Stephens,
Editorial Assistant

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HMB Photo by Knight

COVER

Senior Cadet Roy Moore, an officer in the Baptist Student Union at the Air Force Academy, stands before the recently opened chapel. For a story of the spiritual ministry of chaplains, and Southern Baptists' director of military personnel and Baptist Student ministries in the Colorado Springs area see pages 6 through 8.

The World Weighs Heavy

The scientists tell us our world of rock and stone, water and land, and three billion plus people weighs about 60 sextillion (20 zeros) tons.

This is a difficult fact for most of us to relate to every day existence. Any time we move away from the familiar things we are accustomed to weighing, like ourselves or even our cars, we lose contact with reality.

For most of us this same problem appears with the three billion inhabitants. If it's a neighbor, or even a hundred of them, we have no problem. And at football games we know what 50 to a 100 thousand people look like. But three billion, that's hard to see even mentally.

Then how about weighing them? How weigh their physical conditions of squalor, hunger, privations, bad health, and pain? How weigh their social conditions of hate, terror, prejudice, enslavement and drudgery? How weigh their spiritual conditions of despair, worship of false images, and the emptiness of life apart from God?

Again the concept escapes us, and we seek our answers in individual needs. We find we can cry for a world only when we can cry for a person.

Baker James Gathen, executive secretary of the Foreign Mission Board, is one who has weighed the world. He recently said, "A glance at the map of the world with its vast areas where we have no witness brings a sense of rebuke to our hearts."

A closer examination of the map indicates that while we have entered many lands the entry has been fragmentary and partial. There is no country in which we serve where the needs are not far out of proportion to what we have been able thus far to do.

And he made this statement at the annual meeting of his board when they were reporting that this was the year in which a 15-year goal of more than 1,750 missionaries overseas had been realized. Recent appointments made the total 1,795 in 53 countries.

However, in these 15 years the population of the world has increased nearly a billion, thus our gain from 625 foreign missionaries in 1948 to the 1800 we will have by the close of the year is not as great as at first glance.

Another goal, that of a budget of \$20 million has also been realized. A full 50 per cent of the budget of \$20 million will come through the Little Moon Christmas Offering for Foreign Missions sponsored by the Woman's Missionary Union.

This is a time of weighing worlds, our world, and the peoples who inhabit it. It is a time to place the staggering sum in the balance and match it with our concern.

You wanna hear 'bout that Night?

BY WENDELL BELEW, SECRETARY OF ASSOCIATIONAL ADMINISTRATION
SERVICES AND CHURCH EXTENSION DEPARTMENT

If it had been that *The Night* had occurred a few years past in a community of Appalachia, the story would have been told with the setting and dialect changed but a little. But the wonderful Story would have been told—perhaps by a mountain man as he sat by the fireside softly plucking at a dulcimer which lay upon his lap. There would be a look of wonder upon his face and a mist come to his eyes as he told the Story.

So you wanna hear 'bout that Night?

Hit wuz 'bout the time of settin' sun when Uncle Sid Hogan come a hollerin' at the gate. He said he'd lost his sheep. Ten ewes and a buck or two had wandered off somewhere and he couldn't find 'em nowhere.

My woman was a comin' out the barn from a milkin'. I asked her if she'd see'd the sheep. She hadn't.

Neither one of us had see'd 'em.

Uncle Sid looked awful sad-like as he went way. I know'd hit was a awful loss to him—ten ewes and a buck or two—and hit was awful cold. The snow had been a comin' fer two—three days, I guess. Hit'd be hard to track a sheep.

When Uncle Sid was gone, me an' the woman got to talkin' 'bout how hard it wuz on him to lose his sheep.

He had a lot of sickness—his ole woman was sick to bed an' he was awful old—with just a little patch of corn an' no mor'n a cow an' mule an' ten ewes an' a buck or two.

So's I said to my woman, "I'll get Lige and Bert and we'll go find them sheep."

Lige and Bert warn't doin' nothin' no way.

Bert got his ole collie dog, and we set out a huntin' after the sheep.

'Night wuz a comin' on when we started out through the woods. (Hit wuz a funny kind of night!)

The snow had stopped a fallin' and the dark was kinda clear, like there wuz a light a shinin'. But there warn't

no stars or moon. You could see the snow a hangin' heavy on the spruce-pine. An the holly bushes spraddled out with all that snow a bearin' down on 'em.

The snow flew up like dust from every place we'd put our feet. The creek wuz all froze over, and the water falls wuz solid ice. Ever' now an then, me or Bert or Lige would holler, "Sh-e-e-p, she-e-pie-e, she-e-p." An Bert's old collie 'ud bark.

We'd gone across the ridge an' down 'tother side to where the mountain benches out.

Long about a place above whar is Ever't Bolton's store—

(you know the place—there's Ever't's store an' house an' barn an' another house or two about—)

There, in amongst some rocks wuz the sheep—all huddled down an' cold. ('Bout froze I guess an' would of died if we hadn't found 'em there.)

Me, an' Bert, an' Lige thought we'd build a fire afore we went back with the sheep. We got some dry bark an' sticks from under neath a log. An' we built a nice warm fire.

We wuz standin' there a warmin' and a lookin' at the night. (Hit wuz a funny kind of night.)

All at once

there wuz a gold ball of light

a comin' out the place where the mornin' sun gets up.

Only hit warn't the sun or moon

or nothin' like that—

Hit hurried up the sky

an' hit stood there in the middle—

a droppin' down bits light.

An' all the fields got gold,

an' the trees wuz shimmerin' gold,

and the sheep wuz lumps of gold

An Ever't Bolton's house an' store got gold. An his barn wuz burnin' gold.

I don't know what done it.

But me,

An Bert,

An Lige,

Wuz kinda draw'd

To that barn of Ever't Bolton's.

We run down through the field an' we flung open the barn doors where Ever't had allus kept his cow an horse an mule

They wuz a 'standin' there.

His horse

an cow

an mule,

An' in the corner of the barn where Ever't'd pitched the hay,

Wuz a man a standin'

And a little woman settin'

with a youngin'.

(Hit wa'n a funny kind of night.)

That little Baby

warn't no bigger—

than your hand, I guess.

Hit wa' like most any younsum except—

I don't know what it wuz—but all at once

Me

an Bert

an Lige

got down on our knees there

We tell down there, me an Bert an Lige

He warn't like no other younsum

We knowed

He wa'r

The Son of God.

There wuz a sound of singin'

Like a thousand people singin'

Like all the world of birds a singin'

An' water singin'

an' wind.

There wuz bells a ringin'

Like a million bells a ringin'

Like every bell on earth a ringin'

An' singin'

Like people

An' bells.

"Glory to God in the Highest"

They wuz singin' it

"Peace—on earth, peace."

They wuz singin' it.

"A Son is born—"

"A child is given."

They wuz singin' it.

The bells wuz ringin' it.

An we know'd it—

Me,

An Bert,

An Lige, we know'd it

He wa'r

The Son of God.

That's how hit wuz

That Night.



ILLUSTRATED BY WENDELL BELEW



THE NEW AIR FORCE CHAPEL claims the attention of Keith Harris of Colorado Springs (center) and cadet officers of the BSU. The cadets are, from left, Roy Moore, social chairman, and Robert Keating, president.

In The Falcon's Nest

BY KEITH HARRIS, DIRECTOR OF MILITARY PERSONNEL AND BAPTIST MINISTRIES, COLORADO SPRINGS, COLORADO

As you approach the United States Air Force Academy, you find it nestled in the foothills of the Rockies just north of Colorado Springs. From any direction the 17 spires of the newly-opened chapel loom high above the other aluminum and glass that make up the campus. The cadets call it "The Aluminum University" or "the Falcon's Nest" after their mascot.

I have a unique ministry in a unique setting. Although I am not a chaplain, my ministry is both to the military and

to the students. I am related to the Division of Chaplaincy at the Home Mission Board, the Student Department at the Sunday School Board, and in the Baptist General Convention of Colorado to the secretary of stewardship and missions and to the Baptist Student Union secretary.

Of the 150,000 people in the Colorado Springs area, two-thirds are related to the military. Located here is Fort Carson, the Air Force Academy, and Ent Air Force Base. Although my

major responsibility is with the cadets of the academy, I work with the chaplains and the churches in seeking to reach the military personnel living outside the installations. In a sense I am a liaison between the chaplains and the pastors of the Pike's Peak Association.

I find my work with the military rewarding, since they are talented people, ingenious and creative, with vast resources of ability.

HMB PHOTOS BY WALKER L. KNIGHT

HOME MISSIONS

THE UNIQUENESS OF THE CHAPEL is explained to Keith Harris by T/Sgt. Vernon Bonniwell, an authority on the chapel. Here he is pointing out the pew ends, built to look like airplane propellers. The backs of the pews resemble airplane wings.

The academy houses and trains 2,500 cadets. Their training includes academic, physical, and leadership as stated in their objectives. However, the spiritual is not overlooked. It is a part of their curriculum, supervised by the chaplains assigned to the academy. The Baptist Student Union was organized in 1959, and since its inception it has sought to complement the objectives of the chaplain's program. It is in essence a program directed by his office.

The cadet's time is limited due to the voluminous activities at the academy. Chapel attendance is required for the three lower classes, but the cadet is then free to attend the church of his choice. Transportation is provided by the churches.

Early each year I speak to the Southern Baptist cadets in the new class. There are now approximately 170 Baptist cadets of which 41 are in the new class. At this orientation, the Baptist ministry is explained, the churches and their programs are discussed, and the opportunities for spiritual development are brought to their attention. Our ministry at the academy is a full program, including devotional meetings, banquets, fellowships, and activities designed to aid spiritual growth.

The work at the academy is with men who will become important military leaders. Some God will call for other tasks after they have finished their four-year obligation in military service. Many are potential missionaries. Evangelism is limited with the cadets, since they must indicate their denominational preference on entering the academy. Many, like church members every-

A CHANCE TO PREACH IN THE NEW CHAPEL came to Chaplain (Lt. Col.) Warren Bedingfield, a Southern Baptist. He has been transferred from the Air Academy since these pictures were made to an Air Force base in Spain. The aluminum and glass building seats 900 in the Protestant auditorium. A Jewish chapel and a Catholic chapel are provided on the first floor.

December, 1963





THE CADET CHAPLAINS CONFER. Southern Baptist chaplain, Warren Bedingfield, left, confers with the chief of the Cadet Protestant chaplains, Col. G. J. Cameron. The spiritual training of the cadets is provided in the academy curriculum.

where, are nominal Christians. Our desire is to challenge them to do what God would have them do with their lives wherever they may serve, whatever responsibility they may have.

We can help them to see what they can mean to Christ in the military, for an officer can create a better environment for his men. He can help the chaplains, as he exercises his authority and influence.

Many of the faculty are Southern Baptists, and they are helpful and instrumental in our program. Some of the finest Christian men and leaders in the Colorado Springs churches come from our military establishments. In fact, more than half of the membership in the churches are military personnel. Yet there are still thousands who go unnoticed and sometimes uncared for. Our challenge is to enlist them in the Lord's service.

The work is rewarding. One cadet whose parents were on the verge of breaking up, said he appreciated the fellowship in our home. It has helped him in his work with his parents in their difficulties. Another cadet, who has served in the Air Force, has entered the ministry.

We are sometimes discouraged when men speak of Christ but do not live for him. It is our prayer and hope that through our ministry with these young men, both at the academy and at the other military installations, that their Christianity and their relationship to God will be more significant and more meaningful. We pray they will be of more value to the Kingdom of God.



THE FACULTY INCLUDES BAPTISTS, and among them are Capt. George Feather (son of R. Othal Feather of Southwestern Seminary) who teaches English, Capt. S. W. Cockran, who teaches behavioral science; and Maj. Edwin Spencer, who teaches mathematics. They are shown with Keith Harris.



THE CHURCHES RENDER A MINISTRY TO THE CADETS. Pastors and church leaders here discuss their roles with Chaplain Bedingfield, left. They are, left to right, R. D. Yantley, pastor of First Southern Baptist Church, Colorado Springs; Keith Harris; Louis Adkison, pastor of First Baptist Church, Security; Larry Shotwell, minister of education at First Southern, Colorado Springs, and Warren Butler, pastor of First Southern Baptist Church, Black Forest.

HOME MISSIONS

A Second Look at Roman Catholics

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

Southern Baptists may need to take a second look at Catholicism—a look at what Catholics think, in view of recent figures indicating a decline of members in this country.

Catholics in the 50 States, including all families of the defense forces both at home and abroad, and the diplomatic and other services abroad, now number 43,851,538, according to the OFFICIAL CATHOLIC DIRECTORY for 1963. The new total represents an increase over last year of 969,372, and a ten year increase of 13,426,523 or 44.1 per cent over the 30,425,015 in 1953.

However, according to an article appearing in *The Tablet* June 13, 1963 we read as follows: "Washington (NC)—Catholicism is losing ground in the United States, a priest-author said, here in urging graduates to follow the public relations example set for the church by the late Pope John XXIII.

Father Robert I. Gannon, S. J., told graduates of the Catholic University of America that two days after John XXIII became Pope he "had registered with the press of the world and for five glorious years has furnished us with the perfect example of public relations."

The Jesuit priest, a former president of Fordham University and the author of "The Cardinal Spellman Story", said that John XXIII "made the church's bitterest enemies love him and because of their esteem for him reconsider their attitude toward his religion."

"The image he projected was always the right image to project, he continued.

And although we could never think of referring to the Second Vatican Council as a triumph of public relations, that is just what people outside are calling it. After one session the non-Catholic world, which used to classify the ancient Church as a relic, now sees in it a self-renewing spiritual force whose existence it did not suspect."

Father Gannon stressed, however, that the job of projecting the Church's image cannot be done entirely by the pope, his nuncios, bishops, and clergy.

"A tremendous responsibility for the public relations of the Church rests on the shoulders of the laity," he stated. "As Pius XII once warned them, 'You do not belong to the church. You are the church; and the more potential leadership you possess, the greater your responsibility.'"

"What makes this more impressive to us here and now is the fact that we are taking our degrees at a time when Roman Catholicism is losing ground in the United States in spite of increased prosperity and prestige. This statement may come as a shock to some who see our 561 seminaries, our 282 colleges and universities, and our more than 14,000 excellent high schools and grammar schools.

"But here are a few cold figures that point to disaster unless the present trend is reversed. The number of converts is decreasing by 3700 a year while the population continues to explode. In 1955 there were 151,000 converts . . . in 1962 there were 125,000. Last year it took 340 Catholics 365 days to make

one American like their church well enough to join it. In the same length of time, 13 Mormons and nine Jehovah's Witnesses achieved a corresponding success. We can admit that it is easier to become a Jehovah's Witness than it is to become a Catholic, but is it 33 times easier?"

In an article appearing in *The Catholic Light*, September 6, 1962, we are told to take a good hard look at those Jehovah Witnesses. "In 25 years their membership has grown by 2300%. They are the fastest growing cult in the world. During the year of 1959, 800,000 of them spent the unbelievable amount of 126,000,000 hours in house-to-house canvassing and thus succeeded in gaining one new convert for every nine old members of the church.

"Why the success? Simply from running so hard and pushing on so many door bells. No doubt there is hardly a home in your area they have not visited once but twice or three times.

"Meanwhile, the number of living adults that vanishes each year from the Catholic Directory almost equals the number of converts. Last year 125,000 came in and 118,000 left us. The main reasons seem to be bad marriages, birth control, the paganism of American higher education, and the general deterioration of American morals.

"The only excuse that is offered is the tragic decline in religious vocations. Numerically our Nuns are at a standstill; percentage-wise they are declining rapidly. So with our Brothers. Priests are also losing ground percentage-wise, though not as rapidly as the Nuns. If the trend continues we shall one day be in a class with South America."

We may conclude from the statements of Rev. Father Robert I. Gannon, S. J., that the statistics quoted from the *Official Catholic Directory* for 1962 are not as large as they appear for it is apparent that by direct comparison with those of the Baptist, Methodist and other bodies, the numerical strength of Roman Catholics is overemphasized. The reason for this is that the Roman Catholic church, in contrast to nearly all Protestant churches, counts infants and children as members as well as adults.

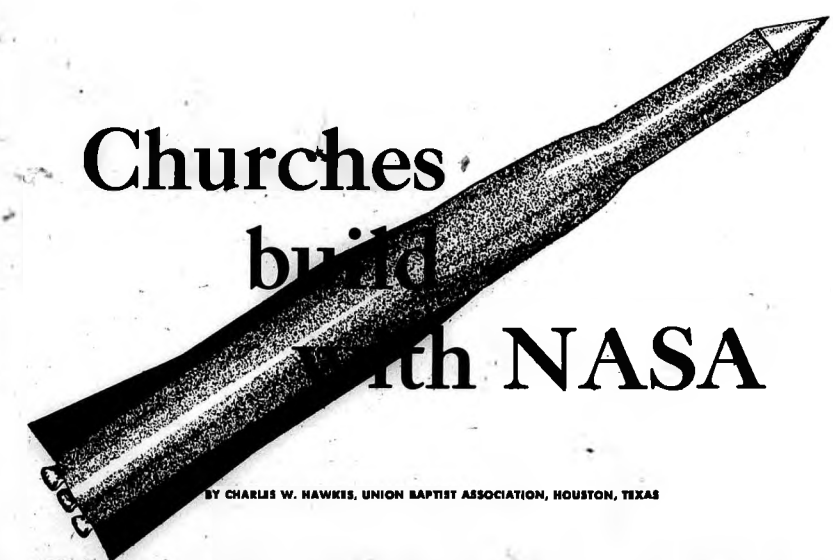
Since non-practicing Roman Catholics who drop out of the church do so without resigning formally, they are counted as part of the Roman Catholic fold. This is confirmed by the Dominican Catholic magazine, *The Pilot*, which declared: "The church considers as members and Catholics all those who are or have been at any time Catholics, although they may have ceased to profess the Catholic faith."

December, 1963

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Sleepy little village changes into a city with metropolitan problems over night



BY CHARLES W. HAWKES, UNION BAPTIST ASSOCIATION, HOUSTON, TEXAS

With the announcement of the National Aeronautical and Space Administration to be moved to a site outside of Houston, the work of three Texas Baptist associations came to be affected tremendously. They are San Jacinto, Galveston, and Union. While this area has suffered from growing pains since pre-World War II days, a vigorous new movement came with the announcement of NASA Manned Spacecraft Center, which changed sleepy little villages into cities with metropolitan problems over night.

Most of the growth is being felt by

Union Baptist Association guided by its new executive secretary, D. E. Sloan, who came to this position after serving as director of missions for the association the past four years. Churches 50 miles away from the site came to be affected by new growth and new potential because of the individuals who began to move into the NASA project or some related industry.

Near the space center the First Baptist Church of Seabrook, pastored by Frank McMillian, was projected to minister primarily to those who worked in the fishing industry or who had interest

in recreation in the bay area. Bulldozers began to move into this undeveloped little fishing village to make way for utilities and streets for new subdivisions, and vast changes were made within a few weeks.

Three miles away a group of Baptists became interested in organizing a work in the community where most of the astronauts had purchased their homes. Al Novak, pastor of the Memorial Drive Baptist Church, retired from his full time work and accepted the El Lago Mission of the South Park Baptist Church. He moved into the area to be-

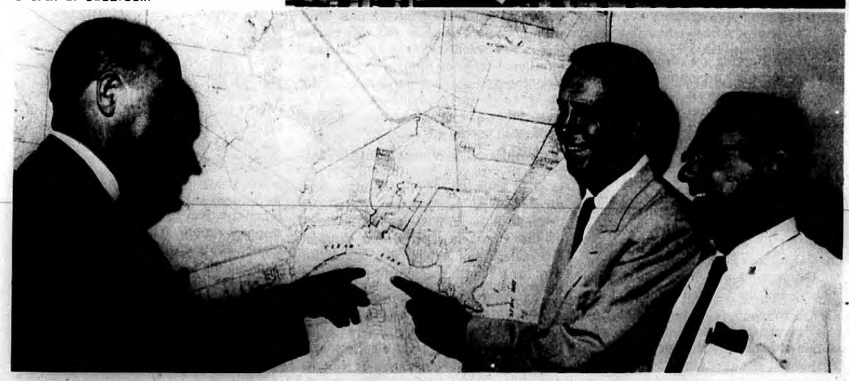
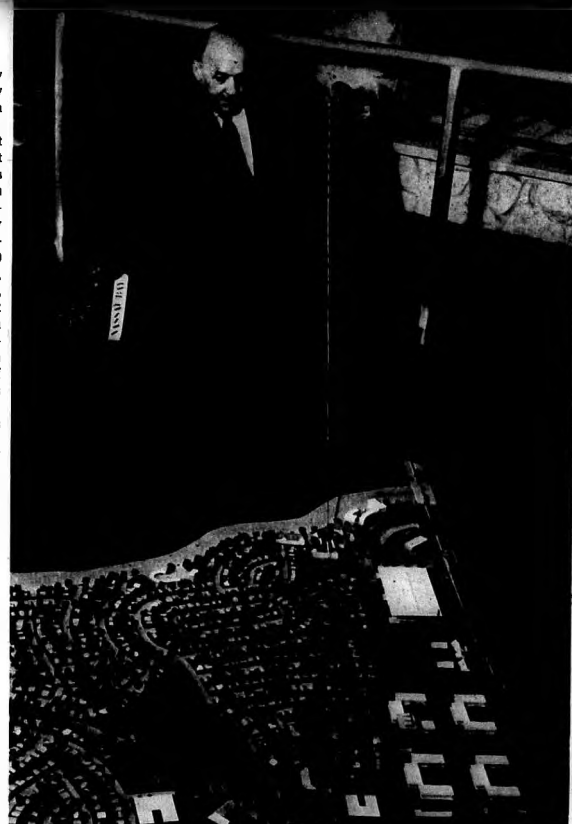
gin to minister to the needs of the many newcomers. Negotiations are under way for the purchase of a seven-acre site in the heart of the growing community.

Across the highway from the front entrance of the Manned Spacecraft Center, a 1500 home subdivision was born, known as the Nassau Bay. This is to be a complete, self-contained community with every aspect of community life. The immense \$100,000,000 complex will provide facilities for 6,000 people. There will be shopping centers, banks, hotels, tourist courts, marinas, a fresh water lake, and apartment houses. Sloan was able to secure an emergency loan from the Baptist General Convention of Texas for a down payment on four acres of land, one of the four church sites available in this community.

Adjoining the space center itself is 15,000 acres which is to be known as "Clear Lake City", a community of 150,000 people in a 25 year period. There will be church sites available, though many problems need to be worked out in the area of finances due to the cost of property and construction.

D. E. SLOAN points to the property that was purchased as a church site in the Nassau Bay project, a 1500 home subdivision.

THE SPACE CENTER has created a impacted area surrounding Clear Lake as shown by D. E. Sloan, U. B. A. executive secretary, left below; Al Novak, pastor of the El Lago Mission; and Frank McMillian, pastor of the First Baptist Church of Seabrook.



Their Works do follow Them

BY JAMES C. AUSTIN, DIRECTOR OF
 ENDOWMENT AND CAPITAL GIVING
 PROMOTION, SBC STEWARDSHIP
 COMMITTEE

Southern Baptists are committed to a vigorous spirit-led program designed to carry the good news of what God has done and can do through Jesus Christ to the whole world. We are striving to win our homeland for Christ through the increasingly effective work of the Home Mission Board. Over 2,000 home missionaries are involved in this great mission task through work with the city, associational, pioneer, and language missions, the National Baptists, the Chaplaincy, the Division of Evangelism, the Department of Survey and Special Studies, and the Church Building Loan Department.

It takes tremendous financial resources to carry on this great program of spiritual conquest in America. This

work depends on the stewardship of our Baptist members. Stewardship without missions is hopeless and missions without stewardship is helpless. In plain language, missions cost money.

Our total missionary advance in the homeland must rest upon a solid basis of financial support. What are the sources for this financial support?

The main source of support and reinforcement is the Cooperative Program. It is the unified mission budget of Southern Baptists. Through it, our churches pool their mission monies for maximum service. Other sources are the Annie Armstrong Offering in March, grants, endowment, and interest on church loans. All of these income sources combined are inadequate to meet the pressing financial needs in the face of constantly rising cost. Then, too, we do not wish to operate this program on a subsistence level. Our purpose is not subsistence but extension of Christ's Kingdom.

The work of our Home Mission Board needs increased endowment! We must begin to take the long look. We have been so preoccupied with the urgent pressing budgetary needs for this year and the next that we have failed to realize what serious economic fluctuations of the future could do to this work. What if the Lord tarries for another 2,000 years? Will the Home Mission Board be doing what Christ expects of Southern Baptists?

The Bible teaches, "give as God hath prospered." More and more Southern Baptists are giving beyond the tithe. Many have already remembered this work in their wills.

You can give to our home missions work forever by putting some of your dollars to work for God through your will. A bequest in your will can establish a testamentary trust to be administered by your Baptist Foundation. You can specify that the income is to go to the Home Mission Board. Such a trust can also be established during your lifetime.

Consider for a moment this thrilling possibility. If you contributed \$10,000 to such a trust fund, and this amount earned five per cent per year, you would be contributing \$500 a year to the work of the Home Mission Board through the years to come. This is a wonderful way for a Baptist member to perpetuate his Christian witness!

The sincere Christian cannot win to Christ all he would like to win in his lifetime. He cannot print all the literature, speak all the languages, or support

as many trained missionaries as he might desire. But after his death, his money can keep printing Bibles, building churches, winning the lost to Christ and nurturing them in the faith.

A. M. Vollmer has said, "There are a thousand unfinished stories of the triumph of the gospel which one can help write through the estate he leaves."

Here are three examples of some who found the way to an enduring witness:

Bob and Betsy, a young couple with two children, have a modest income. Bob tithes regularly through his church, but he has a burning compassion for the lost multitudes in America's great cities. He purchased a substantial life insurance policy and named his Baptist Foundation the beneficiary. He specified that the proceeds are to establish a Living Trust, the income of which is to go to his wife for her lifetime, and then to the Home Mission Board in perpetuity.

Joe and Martha, a fine Christian couple who have lived long enough to educate their children and pay off their mortgages, reviewed their wills very prayerfully. They felt led to direct through their wills that a large percentage of their estate (after payment of a few bequests) be invested through their foundation to benefit the work of the Home Mission Board. They want to continue their witness to the Lordship of Christ.

The Glenn Woodalls had planned for years to leave the bulk of their estate to the work of the Home Mission Board. This was written into properly executed wills. After talking with their Foundation representative they determined that they wanted the satisfaction of seeing this matter settled during their lifetime. They proceeded to establish through the foundation a Living Trust. Through this plan the foundation pays the Woodalls an annual income for life. The income is based on a rate equal to the average net yield earned each year by the foundation on all its pooled investment funds. Upon the death of the survivor the income from the trust goes to the Home Mission Board through the years to come.

These Christian friends have worked with their attorneys and foundation representatives to realize their stewardship aspirations. They have settled this matter of stewardship of estate . . . The question of, "... then whose shall these things be?" Their deathless dollars will continue to do mighty works in the name of Jesus Christ.

"... that they may rest from their labours; and their works do follow them" (Rev. 14:13).

I was sick and ye visited me

Matthew 25:36

BY COURTS REDFORD, HMB EXECUTIVE SECRETARY-TREASURER

Outside my hospital door was the sign, "No Visitors."

I had suffered a heart attack and would be in the hospital for about three weeks. Of course, I had been accustomed to visiting with many people every day; some, my associates in mission work—others, new friends that I met almost daily.

Since I was confined to my bed I could not see the sign, but the doctor told me that it was there. Fortunately, it did not apply to my immediate family, and I have a big family.

Every day Mrs. Redford and some members of the family would come for a few moments. They were not to remain too long. Now and then someone from the Home Mission Board might slip in for a moment to bring me up to date about affairs at the office. However, that sign kept most of the folk out.

However, I am grateful for whom and what the sign *did not shut out*. The doctor came every morning. I came to look forward to his cheerful visit and to his encouraging words. It is wonderful to have fine Christian doctors.

Nurses and nurse's aids came regularly throughout the day to minister to my needs. During the three weeks that I spent at Georgia Baptist Hospital 14 nurses and six nurse's aids waited on me. I have never known a finer group of dedicated workers. Some are planning to be missionaries. Some will soon be married. Others are just beginning their nurse's training and are seeking God's will for their lives. Every one seemed eager to make me comfortable and help me get well.

The orderlies and maids who clean the rooms were there daily. They, too, seemed eager to serve and to be sure that everything was in order. They also had personal problems, and I longed to encourage and help them.

The hospital chaplains came. The first one from the chaplain's staff to visit me was a former student summer mis-

sionary. It was almost like having a member of my own family to call and pray for me. Other chaplains came later. They always brought comfort and assurance.

The hospital librarian and the lady who delivered the mail were welcomed visitors. The librarian brought some books for me to read and offered to bring others, and the friendly lady with the mail came about 11 o'clock every morning. She teased me about getting so much mail.

My pastor came to see me. He always had some items of news and is truly a master at hospital visitation. The passages of scripture which poured forth from his heart seemed to be just the messages of comfort and encouragement that I needed. I am always blessed by his prayers.

Some special friends among the hospital and nurses' staff came for short greetings and words of encouragement.

While these and a few other friends came for short moments during the day, that sign kept many from coming to express their interest and concern. I spent many hours alone. There were many influences and joys that continued to enter and permeated my sick room during those hours.

The wonderful Christian atmosphere of the hospital was ever present. It seemed that everyone really cared, everyone really wanted to help. On Monday evenings the Baptist Student Union sponsored a sing-song in the hospital yard. The nurses gathered to sing favorite songs requested by patients in the hospital. The music from those dedicated young people was almost like music from heaven as it came floating into my room. More than once I found my eyes filled with tears of joy as I thanked God for the messages of our favorite songs.

That sign did not keep out the lovely flowers that were sent by friends to brighten my room and be a constant

reminder of friends who cared and were praying for me. They seemed to represent the very presence of these friends, and they were there to bring a message of love and concern both day and night.

Cards and letters came. Those were certainly happy moments each day as I opened these epistles of good will to find some message of friendship and encouragement. Many of them I read time and time again.

That sign could not shut out the influence and power of prayer. Many whom I had not heard from in years wrote to say, "We're praying for you." Churches and church groups wired or wrote to assure me that they had remembered me at the throne of grace. I was especially impressed and encouraged by the large number of Girls' Auxiliary groups that assured me of their concern and prayers. Many of these letters and cards were signed by each girl in the organization. The concern of fellow-workers in our Southern Baptist Convention family brought great joy and comfort. I am sure that the prayers of God's people have had much to do with my speedy recovery.

There is one other that the sign did not keep out. There was a new consciousness of the presence of the Holy Spirit in my room. These hours of illness have given me time to read, and meditate, and pray, and listen—listen to that still small voice that says, "Lo, I am with you always." Sometimes when sleep seemed to flee from me, I found great joy in recalling the promises from God's Word that I might claim as my own. No doors or walls or signs could hinder for one moment the joy and peace of mind that such promises bring.

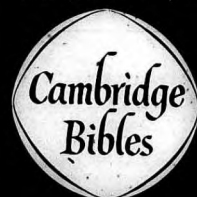
I would not say it is fun to be sick, but I do say that these moments of confinement at the hospital and at home have brought a new appreciation of

Continued on page 21

IN THE WAY
HE SHOULD GO
— Proverbs 22:6



Today, more than ever, the precept holds good: *train up a child in the way he should go*. There can be no better way, there can be no better book, than the Bible. For over three centuries fine Bibles have been carefully made at the Cambridge University Press. In a Cambridge Bible, there is no compromise with quality.



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A Christmas Blessing

Students at the Southern Baptist Theological Seminary were challenged by the spiritual needs of American city-dwellers. Missionary day speaker Francis M. DuBose, superintendent of city missions for Detroit in the Baptist State Convention of Michigan, asked students to "face the hard, cold fact that we must go to the metropolitan areas to reach major portions of our population." DuBose emphasized that America is fast becoming an urbanized society. "Already this country has 130 cities with over 100,000 inhabitants each," he said, "and recent statistics indicate that nine out of 10 Americans will live in cities by the end of this century." DuBose said half the people in metropolitan Detroit are not affiliated with any church. At first the Southern Baptist movement into this city was questioned, he continued, but good relations now exist with established denominations in the area. Most churches now see that the challenge is too large for all religious groups together. "You can search the world and not find a challenge comparable to the inner cities," he said. "Because of their tremendous spiritual needs, as well as their strategic location, they must have priority in our planned strategy for missionary conquest." DuBose has been with the young Michigan state convention since 1961.



Spiritual Needs in Cities Cited by Dubose at Southern

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Chaplain Taylor To Speak On NBC-TV December 21

Saturday, December 21, at 4:30 to 5 p.m. (EST), the National Broadcasting Company will present Major General Robert P. Taylor, chief of Air Force chaplains, in a discussion about the US Chaplain's Corp and, in particular, the Air Force chaplain.

The topics to be discussed are the preparation of the chaplain, his place in the armed forces, the demands made upon him and the relationship between a chaplain and his men.

Chaplain Taylor, among his other experiences, was one of the persons captured at Bataan in the Philippines in 1941 and taken on the infamous "Death March" toward Manila.

Every child should have



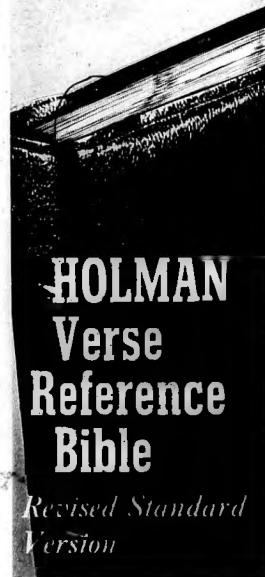
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6633X. Black Genuine Morocco, semi-overlap, gold edges, leather lined, \$17.00

6633XRL. Black Genuine Morocco, semi-overlap, gold edges, leather lined, Red Letter New Testament, \$18.00

n from heaven, and said, "Abraham!" And he said, "Here am I." He said, "Do not lay hand on the lad or do anything to him, for now

At your Baptist book store

Revival and Response

Deep within Rieves Bend, and up a very rocky, limestone edged road, Pastor Joe W. Mayberry drove his car to the humble home of Lester Nathaniel Agent, better known to everyone in the community as "Bug" Agent. Mayberry, pastor of Rock Springs Church, and W. E. Walker of Henning, Tenn. superintendent of missions in Big Hatchie Baptist Association, were given a cordial but cautious welcome.

After an informal visit with the entire family, the purpose of their call was revealed. That was, to invite them to attend the revival services where Walker was preaching, and to consider the establishing of a religious attachment for the family.

Mr. and Mrs. Agent have seven children. The eldest is married, leaving six at home. They all gathered under the shade of a big tree and talked. Evangelist Walker, finding it had been twenty years since the family had been to church, asked Bug why they didn't attend.

"We don't have any way to get there. Our old car has played-out," he explained, "and we keep aiming to get it

running before long. Both the wife and I belong to a church. Maybe we can come one night."

Out beyond the shade trees the minister observed a team of big mules hitched to a wagon. "Whose wagon and team?"

Bug replied, "They are mine. That is, they belong to the landowner, but I keep them and use them like my own."

Walker suggested that was transportation. "Why not load the six children and attend the church services tonight?"

"I went to church in a wagon when I was a boy," said Bug, "but I ain't never took my family to church in one."

Mrs. Agent was asked if she and the children would be willing to come in a wagon. "Suits me!" she exclaimed, "I am willing, but it is up to the children and Bug. We should be in church, and especially in the revival services."

The minister made Bug one promise. If Bug would bring the family to church that night in the wagon, he would bring a photographer by nine o'clock the following morning and shoot a colored picture of the entire family in the wagon as though they were starting to church.

THESE MULES AND WAGON took Bug Agent and family to the revival.



PHOTO BY BUDDY ORMAN, COLUMBIA, S. C.

HOME MISSIONS

Make Your
Mission Location

Travel Guide

MISSION BOARD, SOUTHERN BAPTIST CONVENTION



S

Tips to the Traveler

WHEN YOU VISIT A MISSION FIELD

Visiting a mission field where Southern Baptists have invested their money and missionaries have invested their lives can be one of the most delightful experiences of your life.

Remember, the impression you make upon the people you visit is as important as the impression they make upon you.

To make your visits as interesting and as rewarding as possible, follow these suggestions:

- Use this Travel Guide in connection with the directory of home missionaries published in the Executive Edition of Home Missions, January and September. Write to 151 Spring Street, N.W., Atlanta 3, Ga., for a copy of the directory if you do not receive this edition.
- Notify the missionary, when possible, of your coming. This is especially important if you are part of a large group which could interfere with the program of the mission.
- Be considerate of the missionaries' time, but get acquainted with them and with their families. Enter their homes only when they invite you.
- Be appreciative of any kindness. Be brief if asked to speak publicly. Express only praise in public, and if you must criticize the buildings, the Home Mission Board, or the people, do it privately and to the proper persons.
- Show a considerate and courteous interest in the people as your friends, not as objects of curiosity. You may be as peculiar to them as they seem to you.
- Respect the religion of other people, even though it is strange to you; and live the golden rule.
- Be punctual and reverent at church. Save your sightseeing for other times than during or immediately after the services.
- Take pictures any time, except during services. Though permission is usually granted, consult with the missionary before taking any pictures of the people.
- Present a witness of a happy Christian at all times. (You will remember that smoking is frowned upon among most of the Christians in our language congregations.)
- Have a good time and tell your church and your friends of your visits when you return home.



Baptists to Meet Along the Way



PORTER ROUTH
Executive Secretary-Treasurer,
Executive Committee, Southern
Baptist Convention
460 James Robertson
Parkway
Nashville 3, Tennessee



COURTS REDFORD
Executive
Secretary-Treasurer,
Home Mission Board,
161 Spring Street, N. W.,
Atlanta 3, Georgia



BAKER J. CAUTHEN
Executive Secretary,
Foreign Mission Board,
3806 Monument Ave.,
Richmond 30, Virginia



ALVIN L. ALLEN
Executive
Secretary,
Women's Union,
400 North
Street,
Birmingham



GEORGE R. SCHROEDER
Executive
Secretary-Treasurer,
Brotherhood Commission,
1548 Poplar Ave.,
Memphis, Tennessee



JAMES L. SULLIVAN
Executive
Secretary-Treasurer,
Sunday School Board,
127 Ninth Ave., N.,
Nashville 3, Tennessee



R. ALTON REED
Executive Secretary,
Annuity Board,
511 North Alford,
Dallas 1, Texas



DAVIS C. WOOLLEY
Executive Secretary,
Historical Commission,
127 Ninth Ave., N.,
Nashville 3, Tennessee



FOY VALENTINE
Executive Secretary,
Christian Life Commission,
460 James Robertson
Parkway
Nashville 3, Tennessee



RARUN L. BRANTLEY
Executive Secretary,
Education Commission,
460 James Robertson
Parkway
Nashville 3, Tennessee



HISTORICAL SITES

ALABAMA

Marion, site of first location of Southern Baptist Home Mission Board, 1845.

DISTRICT OF COLUMBIA

Washington, site of Columbian College established by Triennial Convention in 1821 under the leadership of Luther Rice. In 1903 Baptists lost control of the institution now known as George Washington University.

GEORGIA

Augusta, site of the organization of the Southern Baptist Convention, 1845.

Savannah, the first Negro Baptist church in Georgia, said to be the oldest in North America, was constituted here in 1788. First Bryn Baptist Church occupies the original site of the First African Baptist Church.

KENTUCKY

Elizabethtown, site of Severns Valley Church, the first Baptist church west of the Alleghenies, organized in 1781.

MAINE

Kittery, Baptist church organized in 1600's by William Screven.

MARYLAND

Baltimore, site of headquarters of Women's Missionary Union from its beginning in 1888 until the move to Birmingham, Alabama, in 1921.

Lutherville, site of Sifers Baptist

Church organized in 1742. The congregation has enlarged and still uses the original building constructed of bricks used as ballast on English ships.

MASSACHUSETTS

Malden, birthplace of Adoniram Judson, August 9, 1788. He was buried at sea April 12, 1850.

Northboro, birthplace of Luther Rice, born in 1783.

Salem, site of Tabernacle Church where Rice and Judson were appointed as foreign missionaries February 6, 1812. Port from which Judsons sailed to Calcutta on February 18, 1812.

Swansea, site of the oldest Baptist church in Massachusetts, founded in 1663 by John Myles (1621-1683).

Williamstown, Williams College, 1807, site of Haystack Prayer Meeting and Society of Inquiry on Foreign Missions.

NORTH CAROLINA

Hayesville, birthplace of George W. Truett, 1867.

PENNSYLVANIA

Philadelphia, organization of first Baptist association in America, 1707. Site of organization of General Missionary Convention of Baptist Denomination in the United States of America for Foreign Missions, 1814.

Valley Forge, site of headquarters for the American Baptist Convention.

RHODE ISLAND

Newport, site of Baptist church organized by John Clark by 1640. Though no records authenticate it, the church claims 1638 as its beginning.

Providence, site of Baptist church organized by Roger Williams, 1636. Site of Brown University, first Baptist college in America, 1764.

SOUTH CAROLINA

Charleston, site of first Baptist church organized in South by William Screven, cir. 1696. First Baptist association organized in South in 1750.

Columbia, organization of first state Baptist convention in 1821.

Greenville, site of first theological seminary organized by Southern Baptists in 1859. Site of first Sunday School Board of SBC, organized in 1863, moved to Memphis, Tennessee, in 1863, dissolved in 1873.

Newberry, site of grave of Luther Rice at Pine Pleasant Baptist Church, which is near city. Rice died September 25, 1836.

VIRGINIA

Culpepper, typical site of persecution of Baptist preachers in 18th Century Virginia. Eleven Baptist ministers were imprisoned in Culpepper jail for preaching Baptist doctrine.

Richmond, place where Women's Missionary Union was organized as auxiliary to the Southern Baptist Convention, 1888.



J. W. STORER
Executive Secretary,
Southern Baptist
Foundation,
460 James Robertson
Parkway
Nashville 3, Tennessee



C. EMANUEL CARLSON
Executive Director,
Baptist Joint Public
Affairs Committee,
1628 Sixteenth Street, N. W.
Washington, D. C.



T. SLOAN GUY, JR.
Executive
Secretary-Superintendent,
Southern Baptist Hospitals,
2700 Napoleon Ave.,
New Orleans, Louisiana



MERRILL D. MOORE
Executive Secretary,
Stewardship Commission,
460 James Robertson
Parkway
Nashville 3, Tennessee



PAUL M. STEVENS
Director,
Radio and
Television Commission,
6240 Camp Bowie Blvd.,
Fort Worth, Texas



MILLARD J. BERQUIST
President,
Midwestern Baptist
Theological Seminary,
5001 N. Oak Street
Trenton, Missouri



HAROLD K. GRAVES
President,
Golden Gate Baptist
Theological Seminary,
Strawberry Point,
Mill Valley, California



H. LEO EDMAN
President,
New Orleans Baptist
Theological Seminary,
3939 Gentilly Blvd.,
New Orleans, Louisiana



DUKE K. MCCALL
President,
The Southern Baptist
Theological Seminary,
2835 Lexington Road,
Louisville, Kentucky



CHARLES E. BODDIE
President,
American Baptist
Theological Seminary,
1800 White's Creek Pike,
Nashville, Tennessee



ROBERT E. NAYLOR
President,
Southwestern Baptist
Theological Seminary,
Seminary Hill,
Fort Worth, Texas



OLIN T. BINKLEY
President,
Southeastern Baptist
Theological Seminary,
Wake Forest,
North Carolina

HOME MISSION BOARD WORK BY S

*Not Home Mission Board work. Listed in appreciation for the contribution made to home missions. The Home Mission Board cooperates with state boards in mission programs and evangelism.

†Do not visit work without first contacting missionary.

‡Contact missionary for location of site to visit.

Note: Where the word "Spanish" is used in the names of churches or missions, it may denote any Spanish-speaking peoples such as Mexicans, Cubans, etc. To help you read signs in Spanish, "Iglesia" means church; "Hispano-Americano" means Spanish-American; other Spanish words are very similar to the English.

Not all Home Mission work is listed.

ALABAMA
BIRMINGHAM
*Woman's Missionary Union
600 North 20th Street
CITRONELLE
†Indian Mission Work
Contact E. R. Isbell, Supt.
MONTGOMERY
*State Board Office
2001 East South Blvd.

ARIZONA
DOUGLAS
Primera Mission Bautista
Fourth and "D" Streets
MIAMI
Spanish Baptist Mission
519 Inspiration Avenue
PHOENIX
Capilla Bautista Mexicana
1205 East Gibson Lane
First Chinese Baptist Church
122 East Culver Street
Mission Bautista Memorial
Fifth Avenue and
Pima Street
Spanish Baptist Mission
1940 Buckeye Road
*State Board Office
316 West McDowell Road
SELLS
First Papago Baptist Church
(Indian)
TOLLESON
Spanish Baptist Mission
92 and Washington
TUCSON
Friendship Center (GWC)
848 South Ninth
First Southern Baptist
(Mexican) Mission
4502 South 12th Avenue
Second Spanish Baptist
Church
Grande and Cedar Streets
WHITERIVER
Apache Baptist Mission
(Indian)
WINSLOW
*Baptist Indian Center
905 West Aspinwall
Spanish Baptist Church
Donnelley Avenue and Oak

ARKANSAS
LITTLE ROCK
*State Board Office
401 West Capital

CALIFORNIA
BAKERSFIELD
First Spanish Baptist Church
1010 Haight Street

BARSTOW
Latin American Baptist
Mission
23308 Barstow Avenue
CALEXICO
Spanish Baptist Mission
Imperial Avenue East
Adjacent to Rancho Park
EL MONTE
Spanish Baptist Church
1208 Central Avenue
FRESNO
Emmanuel Baptist Mission
(Spanish)
809 Tulare Street
*State Board Office
1405 Broadway
Templo Bautista (Spanish)
4212 East Woodward
GARDENA
Torrance-Gardena Japanese
Mission
1457 West 179th Street
HOLLYWOOD
Slavic Baptist Church
(Russian)
1256 Lyman Place

HOOPA
First Baptist Church (Indian)
LOS ANGELES
Baptist Indian Center
7020 South Figueroa St.
Berendo Street Baptist
Church (Mexican)
1324 South Berendo St.
Bethel Spanish Baptist
Church
715 South Spence
Chinese Baptist Church
904 Yale Street
Crenshaw Baptist Mission
3214 W. Vernon Ave.
First Spanish Baptist Church
601 South Ferris
Grandview Baptist Church
(Japanese)
920 South Grandview Ave.
Sawtelle Baptist Church
(Japanese)
1925 Sawtelle Blvd.
W. Los Angeles
Spanish Baptist Mission
3364 City Terrace Drive

MILL VALLEY
*Golden Gate Baptist
Theological Seminary
Strawberry Point
OAKLAND
Oakland Indian Baptist
Church
7635 Arthur Street
PICO RIVERA
Spanish Baptist Church
9133 Dunlap Crossing Rd.
POMONA
Pomona Spanish Baptist
Mission
800 Grand Avenue
PLANADA
Spanish Baptist Mission
REDLANDS
La Vida Southern Baptist
Chapel (Spanish)
1101 Washington
SACRAMENTO
First Mexican Baptist
Church
2736 North Gate Blvd.
SAN BERNARDINO
Spanish Baptist Mission
Seventh and "H" Streets
SAN FRANCISCO
Chinese Southern Baptist
Church
1255 Hyde Street
First Southern Spanish
Baptist Church
964 South Van Ness Ave.

SECOND SPANISH BAPTIST CHURCH
400 Steiner Street
Slavic Baptist Church
1300 Balboa Street
SAN JOSE
Alum Rock Spanish Baptist
Mission
10450 South White Road
SAN PABLO
First Spanish Baptist Church
1305 - 23rd Street
SANTA PAULA
Spanish Baptist Mission
SAN YSIDRO
Latin American Baptist
Church
240 West San Ysidro Blvd.
VACAVILLE
Spanish Baptist Church
Brown Road
WILMINGTON
Spanish Baptist Mission
1241 Watson
COLORADO
DENVER
Metropolitan Baptist Church
(Spanish)
910 Kalamath
Retreat Park Spanish Mission
1039 Lincoln Street,
N. Denver
*State Board Office
1470 S. Holly
GRAND JUNCTION
Southern Baptist Spanish
Mission
520 West Colorado Avenue
LA JUNTA
Olivet Spanish Baptist
Mission
1004 Avenue "A"
PUEBLO
Central Baptist Church
(Spanish)
Lake Ave. and Grant St.
TRINIDAD
Bethel Spanish Baptist
Mission
413 Frost Street
CONNECTICUT
GLASTONBURY
†Walter D. Agner, Pastoral
Missionary
24 Barry Lane
DELAWARE
DOVER
†Charles W. Adams, Mission
Pastor
15 John Collins Circle
DISTRICT OF COLUMBIA
WASHINGTON
Anna B. Johanning Center
4025 Ninth Street, S. E.
*Baptist Joint Public Affairs
Committee
1628 16th Street, N. W.
State Board Office
1628 16th Street, N. W.
FLORIDA
BIG CYPRESS
RESERVATION
Big Cypress Baptist Church
(Indian)
BRIGHTON RESERVATION
Brighton Indian Baptist
Church
DANIA
First Seminole Indian Baptist
Church
4703 Sterling Road
IMMOKALEE
Spanish Baptist Mission
JACKSONVILLE
†Baptist Memorial Hospital
*State Board Office
1230 Hendricks Street

KEY WEST
White Street Baptist Church
(Spanish)
1378 White Street
MIAMI
Baptist Good Will Center
517 N. W. Eighth Street
†Extensive work with Language
Groups
Contact Milton S. Leach, Jr.
1452 N. W. 36th Street
TAMPA
Armenia Avenue Baptist
Church
Cypress and McGill Streets
Baptist Good Will Center
1408 Ninth Avenue
Ybor City Baptist Temple
910 East Columbus Drive
GEORGIA
ATLANTA
Capital Avenue Weekday
Program
670 Capitol Avenue, S. E.
Clark-Howell Technical
Mission Center
529 Plum
Dawson Good Will Center
126 Weverly Place
Hill Street Baptist Center
595 Hill Street, S. E.
Home Mission Board
161 Spring Street, N. W.
Lucile Avenue Mission
Center
955 Lucile Ave., S. W.
*State Board Office
291 Peachtree St., N. E.
Stewart Good Will Center
153 Stonewall Street, S. E.
SAVANNAH
Savannah Baptist Center
313 East Harris Street
IDaho
TWIN FALLS
†Roy J. Ferguson, Area
Missionary
813 Elysian Fields Avenue
*New Orleans Baptist
Theological Seminary
3939 Gentilly Boulevard
Rachel Sims Mission
729 Second Street
Sellers Baptist Home and
Adoption Center
2010 Peniston Street
*Southern Baptist Hospital
2700 Napoleon Avenue
Toledo Mission
833-35 Louisiana
Hamilton Good Will Center
2444 Pauline Street
Baptist Rescue Mission
201 Magazine Street
POINT AU CHEN
Live Oak Baptist Church
(French)
REDDLE
Reddell Baptist Mission
(French)
MAINE
BANGOR
†Gordon Thomas, Pastoral
Missionary
279 Pine Street
MARYLAND
BALTIMORE
Canton Baptist Center
1228 South Highland Ave.
Fulton Avenue Weekday
Program
3 North Fulton
Kathleen Mallory Good Will
Center
1127 Riverside Avenue
*State Board Office
100 East 23rd Street
MASSACHUSETTS
CAMBRIDGE
†Elmer Stenmore, Area
Missionary
31 Lee Street

KENTUCKY
HELLIER
Marionhew Weekday
Program
305 West Beecher Street
DETROIT
Cass Park Weekday Program
458 Ledger
First Spanish Baptist Church
3483 Livernoise Avenue
*State Board Office
2619 Cass Avenue
MINNESOTA
MINNEAPOLIS
†Warren Littleford, Pastoral
Missionary
1604 West 90th Street
MISSISSIPPI
CLEVELAND
Chinese Baptist Church
Cleveland Spanish Mission
JACKSON
*State Board Office
Mississippi Street at
Congress
PHILADELPHIA
Baptist Indian Center
229 Peachtree Avenue
See R. L. Mefford, center di-
rector, for locations of In-
dian churches and missions
MISSOURI
JEFFERSON CITY
*State Board Office
213 Adams Street
KANSAS CITY
*Midwestern Baptist
Theological Seminary
5004 North Oak Street
Trafficway
NEVADA
HENNA
†J. Smith, Jr., Area
Missionary
1211 N. Highland
POPLAR
First Southern Baptist
Church (Indian)
328 F Street, West
NEBRASKA
OMAHA
†Quentin Lockwood, Area
Missionary
1715 South 95th Street
NEVADA
SPARKS
†Leonard B. Sipe
1845 Brunetti Way
NEW HAMPSHIRE
PORTSMOUTH
†Eugene F. Trawick, Pastoral
Missionary
285 Union Street
NEW MEXICO
ALAMOGORDO
Spanish Baptist Church
Fourth and Texas Streets
†ALAMO
Alamo Navajo Baptist Church
Near Magdalena
Contact Delbert Fann,
Magdalena
ALBUQUERQUE
Bethany Spanish Baptist
Church
305 47th, N. W.
First Indian Baptist Church
616 Indian School Road,
N. W.
First Spanish Baptist Church
217 Iron Street, S. W.
Friendship Center
Atrisco and San Yacinto
Neighborhood Center
1020 Edith Street
*State Board Office
121 Grant Avenue

ARTESIA
First Spanish Baptist Mission
300 Lopez
BELEN
First Spanish Baptist Church
Fourth and Castillo
†CANONCITO
Canoncito Indian Mission
Contact M. V. Gonsen,
3809 Comanche, N. E.,
Albuquerque
CARLSBAD
Gethsemane Spanish Baptist
Church
CLOVIS
First Spanish Baptist Church
218 Jones
1604 West 90th Street
MINNESOTA
CUBERO
Laguna-Acoma Baptist
Indian Mission
DEMING
Spanish Baptist Church
310 E. Cedar Street
DEXTER
Spanish Baptist Church
DULCE
Dulce Baptist Indian Mission
EL RITO
El Rito Spanish Mission
ESPANOLA
Spanish Baptist Mission
Hill Street
FARMINGTON
Baptist Indian Center
501 West Broadway
GALLUP
Spanish Baptist Mission
310 North First Street
Baptist Indian Center
501 South Third
GLORIETA
†Glorieta Baptist Assembly
Grants Mission
615 Jose Drive
ISLETA
Isleta Indian Baptist Church
LAS CRUCES
Spanish Baptist Mission
428 East Bowman Street
LAS VEGAS
Spanish Baptist Mission
300 Baca Avenue
LOVINGTON
Spanish Baptist Mission
210 North Second
MADALENA
Indian Baptist Center
See Delbert Fann
MESCALERO RESERVATION
Lime and North Main Sts.
Star Route, Rudoso Downs
PARK VIEW
Spanish Baptist Mission
PORTALES
Spanish Baptist Mission
285 Union Street
RATON
Spanish Baptist Church
300 Lopez
ROSWELL
Calvary Spanish Baptist
Church
600 East Tilden
First Spanish Baptist Church
417 East Wilby
SANTA CLARA
Santa Clara Baptist Indian
Mission
Santa Clara Pueblo near
Española
SANTA FE
Baptist Indian Center
1428 Cerrillos Road
Spanish Baptist Mission
217 Johnson
SHIPROCK
Navajo Baptist Mission
SOCORRO
Spanish Baptist Mission
121 Grant Avenue

TAOS
Baptist Indian Mission
North Pueblo Road
Spanish Baptist Church
LaLoma Road
TUCUMCARI
Spanish Baptist Church
111 College
WAGON MOUND
Spanish Baptist Church
ZUNI
Indian Baptist Mission
Contact Wm. Young
GREATER NEW YORK (New York City and Northern New Jersey)
†BROOKLYN
Contact D. A. Morgan
(International)
455 Ewings
NEW YORK CITY
†Paul S. James, Director
311 West 57th Street
†Leonardo Estrada, Director
Language Missions
311 West 57th Street
NEW YORK (Western)
TONAWANDA
†Charles E. Magruder, Area
Missionary
67 South Wrenham Court
NORTH CAROLINA
†CHEROKEE
Cherokee Baptist Church and
other Indian churches
Contact: J. Boyd Horton
Larry Bryson
RALEIGH
*State Board Office
101 Hillsboro Street
RIDGECREST
†Ridgecrest Baptist Assembly
SPRAY
Dan River Baptist Mission
304 Morgan Road
WAKE FOREST
*Southeastern Baptist
Theological Seminary
WINSTON-SALEM
Patterson Avenue Mission
Center
930 Patterson Avenue
NORTH DAKOTA
BISMARCK
†Albert S. Lamm, Area
Missionary
1330 North 15th Street
OHIO
COLUMBUS
*State Board Office
1680 East Broad Street
DAYTON
Bethany Weekday Program
110 Buckeye
OKLAHOMA
ANADARKO
Indian Capital Baptist
Mission
N. W. Second and Kansas
Avenue
CANTON
Canton Indian Mission
CHILCO
Chillico Indian Government
School
(Near Newkirk)
CLINTON
Clinton Indian Mission
ENID
Indian Baptist Mission
Third and Iowa Streets
HAMMON
Hammon Indian Mission
217 Johnson
HOLLIS
Hollis Mexican Mission
LAWTON
Indian Baptist Mission
215 Washington Street

STATES

OKLAHOMA CITY
First Mexican Church
1211 South Youngs
Grace Rescue Mission
108 West Reno
Indian Center Church
829 N. W. Eighth Street
*State Board Office
1141 North Robinson

PAWNEE
Lela Baptist Assembly
(Indian)
Near Lela
Pawnee Indian Baptist
Church
About 3 miles northeast of
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QUAPAW
Spring River Indian Church

SHAWNEE
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Avenue

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Warm Springs Baptist
Mission
Warm Springs Indian
Reservation

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Oregon-Washington
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Pittsburgh)**
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Greater Philadelphia and
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Ralph W. Neighbour, Jr.
25 Holly Road

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NORTH KINGSTOWN
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*State Board Office
907 Richland Street

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EAGLE BUTTE
Indian Baptist Mission
PIERRE
John H. Allen, Area
Missionary
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Mission)
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*Sunday School Board
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Houston at 17th Avenue
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BAY CITY
Emmanuel Mexican Baptist
Mission
Avenue G and 12th Street
BEAUMONT
Templo Bautista Mexican
Mission
615 Dewey
BELTON
First Mexican Baptist Church
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First Mexican Baptist Church
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First Mexican Baptist Church
806 Adams
BRYAN
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CORPUS CHRISTI
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Mission
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Calvary Mexican Baptist
Mission
5227 Nomas
Ervey Street Baptist Center
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Good Will Center (Mexican)
2907 McKinnon
Hickory Street Mexican
Mission
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Ingersoll and Hlawatha
*State Board Office
703 North Ervey
DEL RIO
Good Shepherd Mexican
Mission
603 Ware
Second Mexican Baptist
Church
1301 Broadbent
EAGLE PASS
First Mexican Baptist Church
537 Farris
EL PASO
Baptist Good Will Center
709 South Stanton
Chinese Baptist Church
2030 Grant
FORT WORTH
Brooklyn Heights Mexican
Mission
2909 Balasco
Calvary Mexican Mission
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First Mexican Baptist Church
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Goodwill Mexican Church
Cannon at May

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*Southwestern Baptist
Theological Seminary
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HOUSTON
Calvary Mexican Mission
5225 Cochran
Chinese Baptist Church
1823 Lamar
First Mexican Baptist Church
North Palmer Street
Second Mexican Baptist
Church
6900 Avenue "N"
LAMPASAS
Mexican Baptist Mission
1701 South Main
LAREDO
First Mexican Baptist Church
1315 San Bernardo
LITTLEFIELD
Mexican Baptist Mission
Highway 385 North
LUBBOCK
Parkdale Weekday Program
420 Fourth Street
LULING
Mexican Baptist Mission
221 North Laurel
MIDLAND
First Mexican Baptist Church
505 North Tyler
MONAHANS
Mexican Baptist Mission
102 East "C" Street
PASADENA
Salsdina Gardens Mexican
Mission
1037 Joseph
PHARR
First Mexican Baptist Church
701 East Juarez
ROSENBERG
Mexican Baptist Mission
501 Fourth Street
SAN ANTONIO
Beacon Hill Baptist Church
(Spanish Dept.)
612 Fredericksburg
Bryan Street Mexican
Mission
139 Bryan
Calvary Baptist Church
(Mexican)
Houston at Calaveras
East Lawn Mexican Chapel
901 North Pine
El Jordan Mexican Baptist
Mission
West Martin
El Refugio Mexican Baptist
Mission
Southwest 19th and
Merida
First Mexican Baptist Church
1232 South Alamo
Friendship Center
215 Pleasanton Road
Loma Park Mexican Mission
Mission
263 King
Mexican Baptist Mission
524 South at Newton
Westlawn Mexican Mission
330 South San Dario
SHALLOWATER
Mexican Baptist Mission
Highway 84 West
SPRINGLAKE
Mexican Baptist Mission
Highway 70 West
STAMFORD
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Mission
118 Kaufman
WELLINGTON
Mexican Baptist Mission
Highway 83 North
WICHITA FALLS
Mexican Baptist Mission
609 Seymour

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BRIGHAM CITY
Navajo Center
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SALT LAKE CITY
Charles Ray, Area
Missionary
2784 Davis Drive
GUSHER
Baptist Indian Mission

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SOUTH BURLINGTON
David H. Perkins, Pastoral
Missionary
18 Maplewood Drive

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RICHMOND
*Foreign Mission Board
3805 Monument
*State Board Office
Monument Avenue at
Willow Lawn Drive
ROANOKE
Baptist Friendship House
404 Elm Street, S. W.
Baptist Mission Center
(GWC)
1617 Wise Avenue, S. E.

WASHINGTON
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Spanish Work
Contact Leland Warren
WEST VIRGINIA
SOUTH CHARLESTON
John I. Snedden, Area
Missionary
4805 Hickory Street

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MADISON
Frank B. Burrell, Area
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4313 Nakoma Road

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Robert Smith, Area
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TORONTO, ONTARIO
Office of Field Worker
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Willdale

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Office of Superintendent
Temple Bautista,
Zulueta 502

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HONOLULU
*State Board Office
1801 South Beretania

PANAMA-CANAL ZONE
ARRAJIAN
Panama Baptist Institute
BALBOA, CANAL ZONE
Office of Superintendent
812 Balboa Road
SANTA CLARA
Assembly

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Bug said he saw no reason for not coming.
The Agents did come—Friday and Saturday nights. The boys and Bug have since had the old car repaired, so there is no more problem about the transportation.
Most likely they will attend church regularly for they were all baptised at the Highland Park Baptist Church in Columbia. The rural Rock Spring church doesn't have a baptistry.

The Day We Faced The Navajo Council

BY MRS. HERBERT L. REED
CHURCH ROCK, GALLUP, N. M.

An experience among the Navajo Indians made us feel like we could almost see God face to face. The tribe asked us to stop work on our building and to meet with the council to see what would be done.

We obeyed, meeting with the tribe one Saturday. We sat down in the back of the house, but Mrs. Kenney, a Navajo Baptist, asked us to come up front, so there we sat, right in front of all the chapter council. They had brought a man from the tribal council there to explain the law, but everything was done in Navajo, so for two hours we sat wondering what they were doing. When one would get up and speak, pointing at us, we knew he was talking about us, but then they began arguing back and forth, with some shaking fingers at us in anger.

Finally, they asked Herbert to speak, but before he could get to the microphone, the other group objected to a white man's speaking. They agreed, however, for Mrs. Kenney to talk. When she sat down, the 89 who were present were certainly informed as to what Baptists were doing for the Navajos!

Crying, she told of every little favor any Baptist missionary or lay person had ever done for her. She finished by saying, "I am a Baptist and an American. I will worship as I feel led of God, and will let my Baptist friends hold services in my home as long as I have one."

God took over. When the meeting closed every council member voted for us to go ahead with the building as long as it was not a church, and to go ahead holding services as long as Mrs. Kenney wanted us to. Even a peyote priest who had earlier tried to start a fight wound up asking my husband to come to his mother's home to pray for him.

December, 1963



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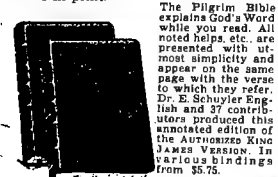
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Northerners Advance Southern Baptist Work

BY THEO SOMMERKAMP, BAPTIST PRESS STAFF WRITER

The Yankees of western Pennsylvania and western New York are taking a second, and more serious look at Southern Baptists.

Old-timers living in the region may have discounted the Southern Baptists when their churches came into existence several years ago at Niagara Falls, N.Y., and Pittsburgh, Pa.

But with the spread of the work to other cities—Buffalo, Rochester, Syracuse, Erie and Elmira—and with the building or buying of permanent church buildings, they have had to reappraise the denomination.

Under the watchful guidance of men like Joe Waltz in Pittsburgh and Chuck Magruder in western New York the work grows. More and more natives of the area where churches are located have joined them.

The pastors are Southern Baptist-educated if not also Southern born. Both Waltz and Magruder are Northern born, Waltz by the width of the Ohio River which separated his birthplace in Indiana from Kentucky, and Magruder at Zanesville in east central Ohio. (The State Convention of Baptists in Ohio sponsors these pioneer mission programs.)

At least two Oklahomans reversed the trend of finding pioneer mission openings in the West and have come east—Charles F. (Freddy) Marks at Beaver, Pa., downstream from Pittsburgh, and Ted Cromer at Monroeville, a Pittsburgh suburb with 40,000 homes.

Alexandria Bay and the other western New York churches and chapels ("mission" usually means the rescue type), plus a few in extreme northern Pennsylvania, are guided by area missionary Charles E. Magruder.

The area he serves is being divided. Buffalo will be the nerve center of the

Frontier Baptist Association, Syracuse, for the Central Baptist Association. Chuck Magruder will be with Central Association, and a new missionary will be called for Frontier Association.

If the picture you've had of Southern Baptist work in this region is entirely metropolitan—big city—scrap it. Sure, the metropolitan area will be the most prominent and numerically strong, but the rural areas adjoining them aren't being ignored.

Take Imperial, Pa., just beyond the Pittsburgh Airport, which attracts coal miners as well as airlines employees. Also Mallory, N.Y., 25 minutes on the freeway north of Syracuse where Ansel Gambrell, formerly a rural South Carolina pastor, is leading in a church building program in the rural New York community.

Last summer, Mallory Baptist Chapel had 105 children in Vacation Bible school. Thirty-five Primaries met in the century-old building used by a long disbanded Methodist church, which Mallory Chapel moved into for services. Sunday school classes were scattered over a three-mile area.

Mallory Chapel is erecting a new plant all its own. The builder, a "wood butcher" who came North from South Carolina, talks in his "Y'all" drawl to a crisp-voiced New Yorker church member working alongside him.

These rural opportunities exist in the region because, Magruder explains, the other denominations have ignored them.

The key to the success of the Northern Southern Baptist work is the pastor of each church and chapel.

If you offered Joe Waltz \$10,000 to buy choice property for future churches on one hand or to help pay pastors enough to let them be full-time pastors

Continued on page 24

HOME MISSIONS

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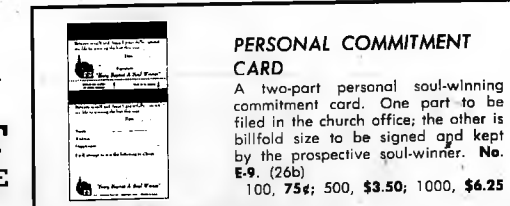


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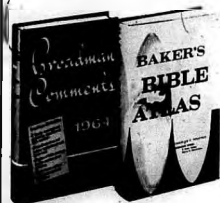
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Soul Winning with New Testaments

BY MRS. J. L. TAYLOR, GREENVILLE, MISSISSIPPI

For several weeks I had been working with a young mother who had attended the Catholic Church all of her life. I had read to her salvation verses from both her Catholic Bible and the King James version, but she was still confused about many things. When I received my first New Testament and guide sheet for marking it, I immediately called her, asking if I could visit again.

As she marked the pages and verses in the New Testament, the plan of salvation became clear to her, and we knelt together while she prayed and became a "new creature" in Christ Jesus.

Joyfully, I took the good news to my pastor, who promptly gave me another Testament. This one I gave to an unsaved husband whose wife had recently accepted Christ. I put the New Testament into his hands, and he marked while I explained and the wife silently prayed. Then the three of us knelt together as he asked for and received salvation.

This time I ordered 30 of these Testaments. I then called my Young Adult women's Sunday school class together and told them of this wonderful soul winning method with New Testaments and guide sheets. Some exciting things began to happen.

The soul winning extra was introduced to me by Leon Emery, Washington County superintendent of missions. It comes in the form of a guide sheet, or tract.

The guide sheet instructs you to write on the white flyleaf in front of the New Testament, "See page 313." On page 313 you find Romans 3:23. The guide sheet instructs you to circle the next

salvation verse and again write at the bottom of the page the next page number, etc., through the whole plan of salvation, baptism's scriptural purpose, and ending with the "sinners prayer" in Luke 18:13.

It takes only a few minutes to mark the New Testament and it provides a most valuable help in soul winning work. The lost person is seldom familiar with the Bible, and the use of page numbers can eliminate embarrassment and frustration on the part of that person. This way, you can give him the New Testament and a pen so he can circle the verses as you identify them.

This focuses his attention on the Bible. We are told that the more senses we employ in learning anything, the deeper and clearer it is impressed on our minds. This New Testament marking method utilizes **TOUCH**, as he actually handles the Bible, **SIGHT**, as he sees the scriptures, and **HEARING**, as he listens to you read them.

It is better for the lost person to read if he can do so without embarrassment, then you can help make the meaning of the scriptures clear while he circles them. Concluding with Luke 18:13 gives you the opportunity to lead him to pray a similar prayer and, as his sins are forgiven through Christ, to become "justified" even as the publican did.

On leaving, you may present the New Testament to him as a gift, "just as salvation is a gift and is free." After you are gone and he is alone, perhaps in the midnight hours, Satan is sure to cause doubts to arise in his heart. Or if he did not accept Christ when you were present and now with a troubled and restless heart wishes to read those

verses again, he can reach for the "marked" New Testament.

Another member of our class who was serving in the state of Arkansas as a director of girls at a summer camp was awakened by a 15-year-old girl who came to her in the night crying and asked to be shown how to find Christ. Our class member had never won anyone to Christ before but she reached for her New Testament and guide sheet. In her letter to me she said, "I want to share with you the most wonderful experience of my life." This girl had returned to her cot holding the marked New Testament, with a glow on her face, and the assurance in her heart that she belonged to Christ.

About six weeks ago I used this method with another young mother. When we closed with reading Luke 18:13 she said that she did accept Christ as her Saviour, but conditions there were not conducive to prayer, so I simply left her the Testament, asking her to read the scriptures again alone and to ask God to forgive her sins. The following Sunday there was illness in her family—then relatives came to visit. In the meantime, a bout with a virus put me in the hospital. My heart was heavy with concern as I prayed for her.

I was recuperating at home Sunday, when friends who shared my concern for this young mother came by to tell me our prayers had been answered in the Sunday morning service. My day was made much happier.

This 2½"x4" New Testament, Series B-235S may be ordered in lots of ten for 30¢ each from the American Bible Society. (This particular New Testament corresponds with the page numbers given in the tract).

The tract is published by Brotherhood Commission, Southern Baptist Convention, Memphis 4, Tenn. The tract is entitled "Witness! With A Hand Marked New Testament."

I was sick

Continued from page 13

friendship, a greater love for my own family, a sense of peace, serenity and assurance, and a double portion of gratitude for all who care and have remembered me in prayer.

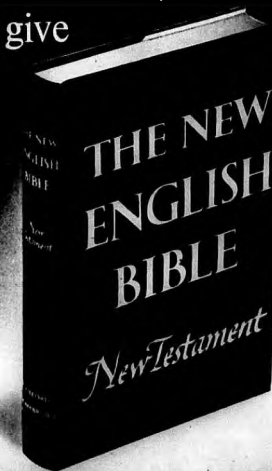
And it has brought, too, a new appreciation of the Christian hospital, for this was my first experience as a hospital patient.

Despite the sign on the door, I can say with thanksgiving, "I was sick and ye visited me."

December, 1963

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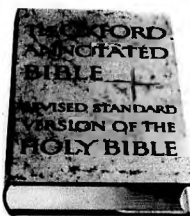
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Lives Won at Lackland Air Force Base

BY GRIFFIN HENDERSON, AVONDALE BAPTIST CHURCH, JACKSONVILLE, FLORIDA

As a Baptist member of a six-man Protestant group, I joined five other ministers from widely scattered parts of our nation on an orientation visit to Lackland Air Force Base, San Antonio, Texas. Our visit was in response to an invitation from Major General Robert P. Taylor, chief of Air Force chaplains. We were to see thousands of young men from all walks of life being molded into a functioning Air Force under the active guidance of a dynamic group of chaplains.

We were welcomed by over 200 members of Protestant men, women and youth of the Chapel on the Thursday evening at a Texas barbecue. Then the three chapel organizations each gave typical programs separately for two of our group. I accompanied the women to a very fine program and spoke to them briefly.

Friday, Colonel Albert C. Schiff, Jr., center chaplain, took us to meet Major General Prescott M. Spicer. There we

learned part of the answer to the success of the training at Lackland. General Spicer remarked, "We, like you, are building a generation."

We watched the youth of America in review, student chaplains, lawyers, and officers as well as interns and resident doctors in the tremendous Wilford Hall Hospital, and basic airmen 16,000 strong undergoing training.

On Friday evening we participated in a graduation exercise for a successful Vacation Church school of over 400 children. A community, so shortly removed from civilian life, led by pastors in uniform in the study of the same literature in seeking God.

Saturday morning, very early, began what was to be the highlight of the mission. The basic trainees who have arrived during the week are gathered by denomination for orientation. It was a thrill to this Baptist preacher, and former chaplain to preach to 730 Baptist recruits of whom 87 made profession of

VISITING DIGNITARIES TO LACKLAND AFB, TEXAS are welcomed by Major General Spicer, Commander, Lackland Military Training Center. They are, from left to right, John R. McLaughlin, Methodist Commission on Chaplains, Henry E. Russell, Second Presbyterian Church, Memphis, Tenn., Griffin Henderson, Avondale Baptist Church, Jacksonville, Fla., General Spicer, Lewis Halm, Lutheran Standard, Minneapolis, Minn., Gaines M. Cook, Disciples of Christ, Indianapolis, Ind., and James K. Friedrich, Castle Films, Burbank California.



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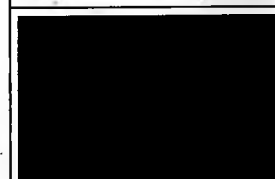
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faith and 60 asked for baptism in a Baptist church. Chaplain (Major) Riley A. Brickley has baptised 525 men during the past year in South San Antonio Baptist Church. Other Southern Baptist chaplains are Lt. Col. Delbert C. Parrin, Lt. Col. Theodore R. Smith and Lt. Col. James H. Dickinson. The senior Baptist chaplain is Lt. Col. Maurice A. Johnson, an American Baptist.

I asked how many of the 730 men had been contacted by a member of the home church staff before leaving. Only two hands went up. Not many had taken the initiative to seek counsel before entering service. The Home Mission Board has excellent materials for assistance to pastors and deacons in this vital ministry, and no young church member should be allowed to enter any military service without extensive preparation by some member of the church staff. The chaplains say these men are desperately in need of all the steady counselling possible.

Sunday morning I preached to a theater full of men, and then to a congregation of Permanent Party. We saw many trainees standing in groups waiting for one service to be over so they could get into a chapel to worship God.

As the big jet transport lifted from San Antonio for the return to Jacksonville, Florida, I felt a flow of pride for the organization, industry, and devotion to duty we had witnessed. The chaplains are happy in the knowledge they are doing their best for the Lord. They are carrying on for us where we cannot follow our people, and our men will come home far better citizens because they are there in time of need.

Northerners Advance

Continued from page 18

for a couple of years, his choice would be easy.

"I'd use the money to secure good leadership. The matter of property would take care of itself later," he affirms.

Thanks to liberalized supplements in some locales from the Home Mission Board, salaries of many pastors are enough to permit them to serve churches full time.

This is not universally true, as in Lockport, N. Y., where the pastor spends his Thursday off from a department store job on a building which will relieve his home next door from basement and living room Sunday school classes and worship.

Is the program of Southern Baptist churches attracting native residents?

The Monongahela River city of Charlestown, south of Pittsburgh, is one answer. Membership is 80 per cent native. West at Beaver, Pa., it's nearer 90 per cent.

But transplanted Southerners almost always form the nucleus around which a chapel begins with a handful of families in a home fellowship.

Dear Friends of the Southern Baptist Convention

All of us at the Friendship Center in Tucson, Ariz., thank you for the beautiful new building, the lovely furnishings, the large playground, and the new station wagon. We feel that God has opened the heavens and poured out blessings upon us, and we praise him!



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During the first service in the new building this Papago Indian father was saved. His wife, a Pimo Indian, and two married daughters are already Christians. The three young people standing in the back are volunteers for special service.

Because you pray and give for Home Missions, God is pouring out blessings on his work at the center. Please continue to pray for us.

Happy in the Lord,
Helen Lambert

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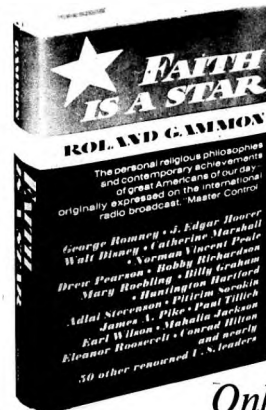
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"Faith Is A Star" was edited by Roland Gammon, religious writer, former Life magazine staffer and co-author of the best-selling "Truth Is One." "Faith Is A Star" will make an appropriate and appreciated gift.



Roy Rogers

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Southern Baptists Aid Deaf In Billy Graham Crusade

BY GEORGE B. JOSLIN
MISSIONARY TO THE DEAF,
RIVERSIDE, CALIFORNIA

Records of many kinds were made and broken at the Billy Graham Crusade in the Los Angeles Coliseum during August and September. It is not known whether the participation of the deaf in this crusade reached or surpassed any previous records for number or quality, but those who joined with the deaf in the crusade felt this to be something significant.

From an average of about 75 deaf people at each service during the crusade, more than 50 decisions for Christ were registered. Several of these are being reached by our ten Southern Baptist churches with a ministry to the deaf in the greater Los Angeles area.

At the Sunday afternoon and Friday evening services there were as many as 100 deaf people present, with their families and friends, seated high in the stands on the 50-yard line, with one or more interpreters standing directly before them interpreting everything that was said and sung.

Ten of the 20 interpreters for the deaf participating in the crusade were from Southern Baptist churches. Some of them also served as counsellors for those who made decisions for Christ.

Long Island Church

Ordains First Convert

The Farmingdale Baptist Church on Long Island has ordained its first native convert to the ministry.

Bill Lotito, a converted Catholic, was born and reared on the Island. He was led to Christ by Don Miller, then pastoral missionary for the Home Mission Board serving the church as pastor. Some months after his baptism, Bill shared with his pastor that God was calling him to the ministry.

He took his wife Wanda and their two children to Texas, where he enrolled at East Texas Baptist College at Marshall. After reaching the midway point of his college studies, he was called as pastor of the Liberty Chapel Baptist Church in Carthage.

Bill was the first native to be saved,

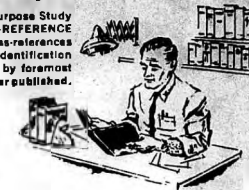
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called, and ordained to the ministry through the services of Southern Baptists in the Metropolitan New York area. Knowledge of Baptist people living on Long Island should be forwarded to P.O. Box 87, Farmingdale, L.I., N.Y. Five churches and eight mission points serve the Convention on this island of seven million people.

The church year closed on Long Island with a fitting climax. On September 30 the Central Nassau Baptist Church was constituted with 72 charter members. Ken Lyle, formerly of Dallas, Texas, is the pastor. The new church was a chapel of the Farmingdale Baptist Church and the second of the church's chapels to be constituted within the past four months.

Survey Finds Knoxville Church Membership High

More than 84 per cent of Knoxville's 200,000 residents over nine years of age are church members.

"This is one of the highest percentages we have found in the nation," according to Orrin Morris of Atlanta, a Southern Baptist survey specialist who led in a house-to-house count of the area.

"The national average is 63.4 per cent, including those under nine. The Knoxville figure also includes 4.6 per cent with non-local church membership. This is also a low figure," he said.

The survey was taken by 5,000 workers representing 117 churches and included the urban areas of Knoxville.

Morris, who is an associate secretary of the department of survey and special studies for the Home Mission Board of the Southern Baptist Convention, said the high church membership was due to a stable community and active churches.

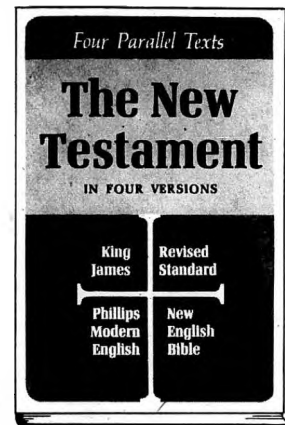
"Knoxville does not have a highly mobile population," he said, "and the strength of the churches was reflected in the number of workers in our survey. We had 93 per cent of the homes visited to give us complete information."

A denominational division of the church membership shows Baptists with 54.17 per cent, Methodists with 19.38, Presbyterians with 9.89, Roman Catholics with 3.34, Christian with 2.84, Episcopalian with 2.30, Church of God with 2.29, Lutherans with .81, Evangelical United Brethren with 1.05, and Church of Christ .64.

The survey reported on the attendance habits of the church members; 60.7 percent go to church regularly, 20.2 occasionally attend, 4.6 go once a year, and 14.5 never attend.

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Ronald S. Griffin, commissioned as an area missionary in Hamilton, Ohio, is a native of Scurry, Texas. He holds a B.A. degree from the University of Corpus Christi and a B.D. degree from Southwestern Baptist Theological Seminary. He is married and has one child. Birthday 10-2.



Mary Elizabeth Jones, now serving as a mission center worker in Atlanta, Georgia, was born in Colonial Beach, Virginia. Educated at Mary Washington College (A.B.) and at Southern Baptist Theological Seminary (M.R.E.) Birthday 9-5.



W. Ross Harmonson, appointed as a pastoral missionary in Aberdeen, South Dakota, is a native of Meadow, Texas. Educated at Wayland Baptist College (B.S.) and Golden Gate Baptist Theological Seminary. Married and has four children. Birthday 5-1.



Mrs. Ethel Celeste Wilson, named a teacher missionary of National Baptists in Columbia, South Carolina, was born in that city. Educated at Benedict College (B.A.), University of Pennsylvania (M.A.), and Temple University. Married and has two children. Birthday 7-30.



Eugene Bragg, commissioned as a language missionary in Detroit, Michigan, is a native of Bonham, Texas. He holds a B.A. degree from Wayland Baptist College, a M.Ed. degree from Texas Technological College, and a B.D. degree from Southwestern Baptist Theological Seminary. He is married. Birthday 6-10.



Nanette Bragg, named along with her husband as a language missionary in Detroit, Michigan, is a native of Atlanta, Georgia. Educated at Emory University School of Nursing (B.S.) and Southwestern Baptist Seminary (M.R.E.). Married. Birthday 5-8.



Leon Emery was appointed as an associate in the department of cooperative missions in the Mississippi Baptist Convention in Jackson, Mississippi. Educated at North Greenville Junior College (A.A.), Mississippi College (B.A.), and New Orleans Baptist Theological Seminary. Married and has two children.

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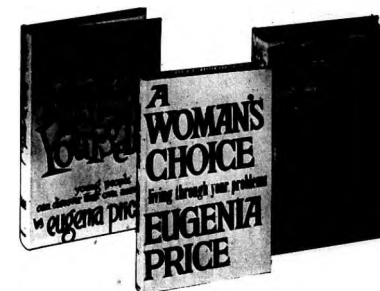
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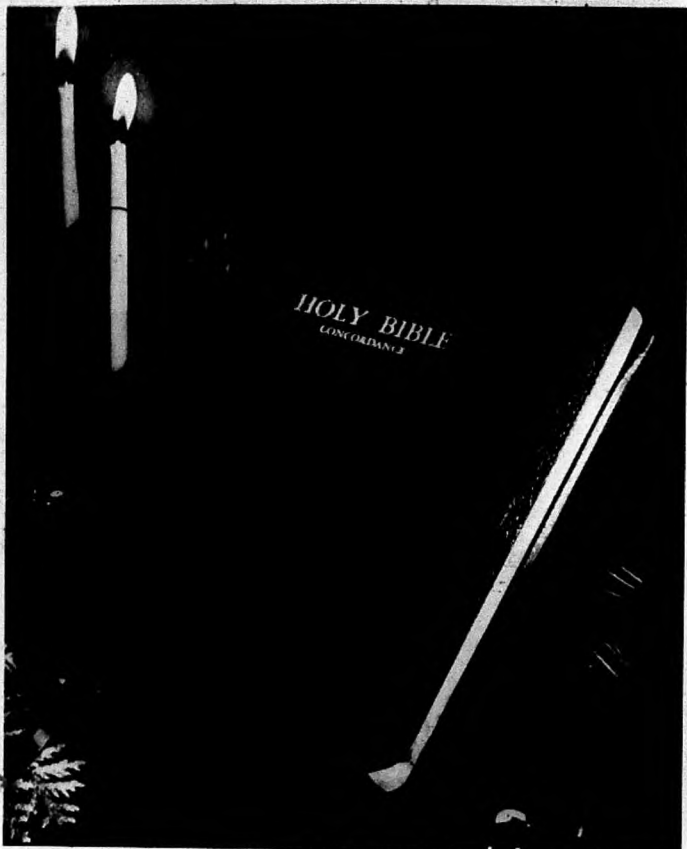
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