

JUNE 1964

The Life of
Elias L. Golonka

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ONS



Missions Today

Northeastern Churches Plan for 3 Conventions

Representatives from Southern Baptist churches and district associations in nine northeastern states voted unanimously in Levittown, Pa., to form three area conventions as soon as possible.

This changed the direction from their earlier thinking. Previously, they had intended for all nine states to be included in one geographically large regional convention which would attain "state" convention status in Southern Baptist Convention circles.

A natural geographical grouping divided the representatives into these three areas—(1) New England; (2) New York and northern New Jersey, and (3) Pennsylvania and southern New Jersey.

The New England area would include Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut. Southern Baptist churches in Delaware would continue their ties with the Baptist Convention of Maryland.

Two existing state conventions of Southern Baptist work have churches affiliated in these nine states. They are Maryland convention and the State Convention of Baptists in Ohio.

Tension which arose early in the meeting eased as the reason for having three separate conventions, rather than one larger convention, was discussed.

Observers believed the change in direction resulted from two things—first, the better functioning and financing possible with three smaller conventions, and second, reluctance of churches in Pittsburgh, Erie, Buffalo, Rochester, and other cities in that vicinity to leave their Ohio affiliation for a nine-state regional convention.

Several persons present praised the Ohio and Maryland conventions for aid given their churches. "We have never called upon the Baptist convention of Maryland for anything, when they did not respond," said David Morgan, pastor of First Baptist Church, Brooklyn, N. Y.

New York-northern New Jersey representatives set 1967 as the target date for their separate "state" convention. Pennsylvania and southern New Jersey Baptists said 1967 might be their target date also. New England representatives, however, said it might take longer for them to form an independent "state" convention.

At present there are 66 Southern Baptist churches and 29 missions in the nine-state area. They have a combined

membership of 11,000. Population in the Northeast makes up about one-third of that in the United States, it was reported.

Five district associations are affiliated with the Maryland convention. Two are affiliated with the Ohio convention. (B.P.)

Baptist History Told In Mission Pictures

The Home Mission Board has released photographs of Baptist historical sites and present work of Southern Baptists in the northeastern United States.

The photographs are in color slides, and were available to messengers attending the Southern Baptist Convention in Atlantic City on a share-the-cost basis.

Included in the historical pictures is a series of Miss Annie Armstrong, first executive secretary of Woman's Missionary Union. Places where she served in Baltimore are shown, as well as a reproduction of a new color portrait of her.

L. O. Griffith of Atlanta, director of the Division of Education and Promotion of the mission agency, said the slides, a total of 60 at 25 cents a slide, can be secured from the Board at 161 Spring Street, N.W., Atlanta, Ga. 30303.

Youth Workers Name Porter Chairman

The conference of youth workers of SBC agencies took on a decided home mission accent in its annual meeting in Atlanta.

The group met at the Home Mission Board, attended a commissioning service for home missionaries, heard two home mission speakers, and elected as its chairman one of the Board's staff.

Nathan Porter of Atlanta, associate secretary for missionary personnel of the Home Mission Board, succeeded Howard Bramlette of Nashville as chairman of the conference.

Elected as vice chairman was D. P. Brooks, editor of Young People's lesson material for the Sunday School Department of the Sunday School Board, and as secretary, Laurella Owens of Birmingham, editor of *The Window*, a publication of Woman's Missionary Union.

Porter said the annual meeting provides a time for the sharing of related problems, new materials, experiences, and to do some creative thinking in working with Southern Baptist youth.

Home missions

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Editorial Assistant

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COVER



When Southern Baptist Chaplains are sent to foreign lands on a trip of duty, they often have the privilege to do some mission work. During an assignment in Okinawa, two boys were adopted by Chaplain and Mrs. N. H. Brittain. On a closer "home mission" tour in Canada, Cyndy, a little Chinese-Scotch-Irish girl, pictured on cover, was gladly added to the Brittain family. The Brittain's story is completed on page 12.

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EDITORIALS

BY WALKER L. KNIGHT

AMERICA IS WORLDS

"America is not a uniform world. America is worlds, cultures, nations, and tongues. By God's wonderful providence this country was built under God's blue skies and is being reshaped now under the shadow of the Statue of Liberty by those of many nations."

These words are not from one born in the United States, but rather from one of those other nationalities who now help "reshape" our nation.

The speaker was Elias L. Golonka, born of Russian-Polish parents during the first world war. He lived through wars, imprisonment, and in displaced persons camps before coming to the United States as pastor of a Polish-speaking Baptist church.

In this issue Golonka tells of his life in Russia, Poland, Germany, and the United States. He is now a field worker for the Language Missions Department of the Home Mission Board, where his knowledge of Slavic languages and Slavic peoples is invaluable.

In a recent speech of the Woman's Missionary Union's annual convention at Atlantic City he made the statement quoted above and also said, "More than 50 national groups have settled in this country, and more than 50 languages are spoken daily by the peoples of the United States. This is both a blessing and a challenge to our missions program, to our churches, and to all our agencies."

As Southern Baptists have assumed a national role in the religious structure of the United States, they have come to face their responsibility to the more than 10 million Slavic people, most of them in the northern area of the nation.

Golonka says these people have had only nominal contact with religion, though most might claim membership in a church. They have remained outside the stream of American culture because of the barrier of language. Many continue "to use their native languages at home, at work, and in their social life. Schools of language instruction have been founded, magazines and books printed, and radio and television programs established in their native tongues."

While this difference has contributed to American culture, it has often kept these people from hearing the gospel. Golonka challenges with the statement, "At this point in their history in missions Southern Baptists have to realize they are being challenged by our pluralistic society with its lost millions—lost because no one has told them about Christ. Our society is not just an Anglo-Saxon population with its unified culture of the South. America is not just South, or North . . . America is worlds."



Capturing the Heart of Missions

What Else Can I Do?

We had served the refreshments in the afternoon session of our kindergarten. We had also thanked God for the food, but David Melendez sat there looking into outer space. He had a very serious face. I can always tell when something bothers David because he is very sensitive.

"Why haven't you started to eat, David?" I asked. He looked at me and said, "I am worried about my mother. First she goes to this church, you know which one (he meant an Anglo Baptist church) and she raises her hand and says she loves Jesus. But now . . . last Sunday there she goes back to her Catholic church. She said, 'David, get up, we have to go to my church.' I don't like to go to the Catholic church. Why doesn't she make Alice go with her?"

Alice is David's sister who has been very brave in defying her mother in not attending the Catholic church. Alice has loved her church, ever since she started attending kindergarten.

"Since you are only five, I guess you have to obey your mother. When you get a little older maybe she will let you come with Alice. In the meantime we will be praying for your mother." This was the only answer I could give.

David and Alice are very sincere in what they believe, and they are very talented. David has a beautiful voice and a wonderful memory. His singing has brought his mother to our church to hear him.

"Are you proud of your children?" I asked Mrs. Melendez.

"Sure I am," she replied.

We have been praying for this family and the Lord is answering our prayers because Mrs. Melendez has attended church now for three Sundays. On our way into the building I met her and I said, "It is so wonderful to see you com-

ing to Sunday school." Mrs. Melendez answered, "What else can I do? My children seem to be very happy and proud to have me come with them."

Will you pray for us so that soon the father will come with them too?

Esperanza Ramirez
1600 N. Seventh
Waco, Texas

Become A Christian And Start Again

In 1958 I was in the city of Mexicali, Baja, Calif., and had a quantity of gospel tracts with me for distribution. While in the shade of a store building I noticed a man approaching from my left and that he, too, had tracts in his hand. My first thought was that there is a Christian man . . . perhaps I can help him and he help me. His first words to me did not concern his tracts, which were for the peddling of vice and immorality. I inquired of him where he had obtained the tracts, and he replied, "From a lady over on another street." His next question was, "How much will you give me an hour to distribute your tracts?"

While speaking with this man another Mexican vendor approached from my right and wanted to sell to me from a small tray hanging from his shoulders. I told him that I did not need any of the things that he had to which he replied, "You Protestants! You don't smoke! You don't drink! You don't do anything!"

I was reminded of this event a few days ago when I was in San Francisco in connection with my work among the Filipinos of Stockton. The pastor of our sponsoring church and I had called at the office of the Philippine Consulate General to meet him and pay our respects to him. He was a wise and learned man. As he spoke with us he pointed to the word "Baptist" on my calling card,

and said, "I am familiar with you Baptists in the islands. Do you want to know the greatest contribution that the Baptists have made in the Philippines? The greatest contribution that the Baptists have made in the Philippines has been in the matter of morality. It seems that when a person becomes a Baptist he is starting again." This gave us the opportunity to assure him that this is exactly what has happened. When a person becomes a Christian he is starting again for he has become a new creature in Christ Jesus.

Donald V. Phlegar
Filipino Missions
Stockton, California

Personal Work The Greatest Need

Mr. and Mrs. Juan Avila came from Coahuila, Mexico, to Seguin, Tex. They were very religious and constantly attended church.

One day during the sermon Juan Avila observed several boys and girls making dates. This was disappointing to the Avilas and they decided never to go back to church and to bring up their seven children without religion.

Juan Avila became a victim of alcohol. One morning, after the effects of liquor had worn off, he realized that he had no food for his family.

The pastor of the Anglo Baptist church in McQueeney, Tex., visited them, and took the Avila children to Vacation Bible school. He wanted to talk with the Avilas, but they spoke no English.

One day at a meeting Everett, the pastor, asked me to come and visit the Avila family. I went with him and presented the plan of salvation in Spanish. Juan Avila, his wife and daughter, Estela, accepted Christ that afternoon. I invited them to attend the Anglo church that night, where I was to preach

and show some slides. They attended and publicly accepted Christ as their personal Saviour and were baptized.

Since then I have baptized five of the eight children. Estela has reached Queen in GA's, and her sister is ready to be Princess.

Juan Avila thanks God for the pastor who visited him even though they could not understand each other, and for the plan of salvation being presented in his own language.

No ministry outdoes the ministry of personal work.

Jose S. Flores
San Marcos, Texas

Love Transforms Whom It Touches

This month we at Carver Center, New Orleans, La., have witnessed several transformations:

We saw Antonine transformed from a shrinking, emaciated three-year-old to a proud, happy child. Why? Someone loved him enough to change his rags to a new suit of blue.

We saw Mrs. Austin, a mentally-retarded, unwed mother, transformed from a woman dragging her crying babies up and down the street, wondering how she could feed and house them—to one with a bright, cheery countenance. "Can Peter and Louis and Mary come back to the center tomorrow?" Why? Our society provides a welfare program for those who cannot help themselves. Mrs. Austin had been given that help. Someone cared!

We saw Ronald transformed. He gave his heart to Jesus and he became a new creation in him. Someone loved him enough to live a perfect life and to die on the cross that Ronald might have eternal life—and not Ronald only, but all who will put their trust in him. Jesus cares!

We saw ourselves transformed. Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8:32).

We found that Darryl, whom we considered slow and disinterested, was most interested. His seeming slowness comes from seven operations during his six-year-life. Judging from outward appearance causes wrong conclusions. We were transformed through understanding.

Jesus said, "Love one another as I have loved you"; and that LOVE transforms all whom it touches!

Johnnie Lee Hobbs
Carver Center
New Orleans, Louisiana

Missions Fulfilled Her Life

When my husband and I moved to New Orleans, La. 18 years ago, we had each other and one small daughter, and not much else. My husband is a member of a church of another denomination, and we promptly affiliated ourselves with our respective churches.

The Lord blessed us with two more daughters, good health, a nice home and wonderful Christian friends. I worked with Sunbeams, GA's, Woman's Missionary Union, Sunday school, and parents' clubs in public schools. I settled down to a routine of keeping our house, raising children, and attending meetings, meetings, and more meetings. I thought I was about the busiest woman in New Orleans.

I loved Woman's Missionary Union because it was a missionary organization. Slowly it began to dawn on me that I was racing everywhere attending meetings, but I really wasn't doing very much for the Lord. Gradually, I began to feel the urge to start working somewhere in mission work, but I didn't really want to do it. I kept saying "Not yet, Lord, let me raise my family; let me clean my

house," etc. I heard more home missionaries speak and heard them plead for prayers and workers. I thought, "It would be nice if I could help, but I'm too busy." Well, God was very patient with me. He let me raise my girls, clean my house, and plant my garden. He let my conscience bother me for a couple of years. All the time I was thinking how nice it would be to gather a group of ladies and start working wherever we were needed.

Finally, I made my plea before my WMU. At first the response was slow. We called at Rachel Sims Mission and we were given a list of all the missions and the workers needed.

Today we have a circle working at Hamilton Center each Thursday morning, four ladies working at Friendship House (alternating two at a time) each Wednesday morning, another circle at Carver Center each Thursday morning.

The only way to really know what wonderful work is being done by our missionaries in our missions is to go and work with them.

Since starting to work in the mission, my whole life has been changed, my faith has been strengthened, my understanding of all God's children has been deepened. Even my six-year Beginner Department in Sunday school has been changed. We no longer spend half our morning with handwork. Instead, we spend a full hour of study and learning the Scriptures and the children love it.

Grace Kirtland
Gentilly Baptist Church
New Orleans, Louisiana

Mrs. Swetnam Retires From Sellers

I remember the first time I saw Mrs. Swetnam, she was in a hurry. I'm not sure which was out of order, the clothes

dryer or the deepfreeze. I was beginning my first day as a missionary nurse at Sellers Home in New Orleans. Months have passed since that day and I've learned a great lesson from the woman introduced to me as head housemother. The hardest thing for me to do on my new job was keep up with Mrs. Swetnam.

For the past 12 years she has served her Lord at Sellers Baptist Home and Adoption Center. To say she is head housemother is to limit her and that is a task I consider impossible. She is much more than housemother; she becomes whatever is necessary to meet the need at a given time. She could be called cook, plumber, nurse, janitor, director, repairman, counselor, night watchman, hostess, and house clown. Most of all she is a missionary 24 hours a day to 40 unwed expectant mothers.

Mrs. Swetnam doesn't work at Sellers, she lives there. For her there is no quitting time, no 40 hour week. Her day begins early, for breakfast must be prepared and ready by seven a.m. The day is filled with activity and finds her fulfilling many needs. Day ends very late for her house must be set in order. She has been "Mom" day after long day to over 1,800 girls who have come to Sellers.

She was born Mallie Lynn on December 22 just as the century turned. Her childhood was spent in the country near Huntsville, Mo. She attended Southwest Baptist College in Bolivar and State Teachers College in Kirksville, Mo.

At the age of 17 she accepted a position as teacher for the first eight grades in a rural school. Three years later she married William Embree Swetnam and they became the parents of two daughters. Soon after this she began to feel God's call to mission service. She wrote to the mountain mission superintendent but was unable to follow her call.

One job led to another and she went from teacher to church visiting for the Bethel Baptist Church in St. Louis.

By now her girls had grown into dedicated Christian women, both of whom were soon to graduate from New Orleans Baptist Theological Seminary. The youngest daughter came to Louisiana as a summer worker with the Home Mission Board in 1945 and introduced Mrs. Swetnam to New Orleans.

Soon she returned to New Orleans to live and accepted a job at Southern Baptist Hospital as clinical clerk and hostess. Her next position was with the Foreign Mission Board relief center in New Orleans. While working there she became

acquainted with the work of Sellers Home through Clovis Brantley, then superintendent of the relief center, Men's Rescue Mission, and Sellers.

In February, 1951, Mrs. Swetnam came to Sellers. Rumor got around that she wouldn't last six months. She has doubled that number and multiplied it by years.

Her life has counted for Christ. Deep dedication and a strong back has paid off in souls saved.

Mrs. Swetnam has retired and our house seems strangely quiet.

Who else can burst out with a lively little tune right in the middle of dinner?

To me Mrs. Swetnam will always be a part of Sellers. My sincere prayer is, as the prophet of old, "May a double portion of thy spirit fall on me."

A. Popwell, R.N.
Sellers Baptist Home and
Adoption Center
New Orleans, Louisiana

Doors Left Open

As a small, skinny, unsaved child, I walked into Rachel Sims Mission in New Orleans, La., out of curiosity. I went because my friends told of Miss Gladys Keith and the activities there. I cannot remember much that happened, except that we sang songs and ate cookies. It was a beginning, however.

When I was 12, my father died and we moved, so I did not return to the mission center until much later.

After I grew up, was married and had two children, our family moved close to a mission center called Bowen Center, where our sons attended kindergarten. By the time my second son was ready for graduation, the beautiful new Rachel Sims building was finished and the graduation program was held there. Once again I met Miss Keith.

After graduation, we moved away. That was the second chance I had missed in becoming a Christian. Seeds had been sown, but they had not taken root.

Because my third son was an Rh factor child, we were advised by our doctor not to have another. Ten years later, however, we decided to try again, as we wanted a girl.

A friend came to see me during this

time. She had been going to the Baptist Friendship House in New Orleans, and had become a Christian. Now she urged me to go there. I went, but as in the past, it was out of curiosity.

I was almost into my sixth month of waiting, with the doctor still unable to find a heartbeat. He explained that the baby would almost certainly be stillborn.

While visiting Friendship House, I heard Miss Ada Young give a devotional talk. It was that day that my baby moved for the first time. It was also that day at the age of 32, that I held a Bible for the first time, and heard it read.

Later, reading my Bible at home, I became a Christian, with missionaries from Friendship House making many visits to pray and counsel with me.

My child was born one and one-half months later—with no trace of the dreaded Rh factor effects the doctor expected.

You would think after the things God had done for me, that I would be content, but I still missed the daughter I had always prayed for. When our baby was 17 months old, however, the Lord sent a little three-month-old girl into our home for us to care for. The parents seemingly did not want her, and she soon won the hearts of our four boys.

When she was a year and a half, her mother consented to our adopting her. We went ahead with adoption procedures, but at the last moment, the mother announced that she would contest the adoption in court. I had prayed and God had given me his clear answer, so I believed with my whole heart that it was his will for me to keep the child.

Everyone tried to make me see the other side, though I tried to explain in my own clumsy way how the Lord was leading me. My mother, brother, and friends especially did not understand my viewpoint.

Three days before the court session, the mother reaffirmed that she would contest the adoption. Many Christian friends came to talk and pray with me during these days.

In court I felt very close to God, and knew he had led me in this experience. That precious daughter was awarded to us.

This story belongs to all home mission workers. Their jobs are long, the pay is small, but only God will ever know the results of the work they have done.

Mrs. Rosemary Hamilton Krol
New Orleans, Louisiana

HOME MISSIONS



The Life of Elias L. Golonka

A happy childhood became a source of inspiration for later days of struggle, such as being a prisoner of war in Russia, or jailed in Germany, or living as a refugee during the end of World War II.

E. L. GOLONKA, FIELD WORKER OF THE LANGUAGE MISSIONS DEPARTMENT, HMB

My father came from a Russian Greek-Orthodox background of a railroad executive. When he reached a certain age, he was drafted or joined the Russian Army. Consequently, my father decided to make military life his career, serving the beloved Czar and the country. World War I and the Russian revolution ended his military career, and he decided to rear his family in a quiet atmosphere of a beautiful farm. I remember my father as a man of vigorous physical strength, very ambitious, and very optimistic.

I was born on September 2, 1915, somewhere on a road during World War I. When the Russian revolution broke out, it was not safe for our family to remain in Russia and my mother decided to return to her native Poland. We settled on my mother's land estate at Wierchowoskie where she was born and reared until marriage. Soon after that, my father returned from the battlefield, and we settled permanently on that large farm.

My mother was born into a pious Roman Catholic family. She was chosen by my father, as he told us with a big smile on his strong face, because she was a little, happy, and attractive girl. My father's philosophy was that such tiny women are very good-hearted, faithful, in fact ideal wives and mothers. And she did not betray his expectations. There were eight children in our family to whom she was completely devoted and for whom she has provided a most happy, joyful and ideal country home with a culture which emphasizes strong character, work, and a deep sense of responsibility toward God, neighbors, and the country.

Though my parents were married in a Greek-Orthodox church, father permitted our mother to rear the children in the Roman Catholic faith. Actually, we went to both churches from time to time. But mother wanted us to be loyal to the Roman Catholic faith. Though my parents came from different backgrounds, both religiously and culturally, our home was not divided. In fact, it was enriched by this factor. As a family we grew up in a synthesis of cultures and religions, languages and ideals, with a cosmopolitan outlook. This factor became a blessing in my later years, especially when I began my missionary work. It has definitely helped me to understand different kinds of people, and by God's wonderful grace I was able to serve Poles, Russians, Ukrainians, Bohemians, Germans, and Americans.

Our family settled on our land in Poland. We had a spacious house surrounded by the largest and most beautiful woods in Europe, called "The Forests of Bialowieza." Under the Russian occupation it was a private property of the Czar's family. As such it served as a vacation and hunting place for the royal family as well as Russian dignitaries. About six miles from our home, there was the Czar's palace, which is still in existence and serves as a meeting place for the heads of Polish and Soviet governments. Soon after World War I, when Poland had become an independent nation, the Forests of Bialowieza became a place of attraction for the European tourists, and again a place of hunting for Polish and European officials. Each winter we had a wonderful hunting season. These woods provided all sorts of construction materials

I learned languages under the physical power of "applied psychology" in the shape of an oak stick.

for domestic and foreign firms.

In spite of the fact that my father was busy with farming and my oldest brother with his responsibilities, we always had time for fishing and hunting. Our home provided an ideal environment to rear a large family. It was always a busy place filled with people, joy, love, and friends from across the country. Unfortunately my parents had to leave this home in later years due to unforeseen events. We moved to a nearby village and settled there. Life became more difficult there but my father continued to work hard to provide for his children what he considered necessary. Eventually sadness and sorrow came to our family when two of our sisters died due to different causes.

Our parents provided our home with good books in several languages. There was a special section for the children. Most of the books were in Russian and Polish, and some in German. It was a custom in those days to read books and to be able to discuss problems in different subjects. It was a must for an educated person to know at least two or three languages and to know the works of world literature. Long holidays and quiet winter evenings provided an invaluable opportunity for readings and discussions. My father shared with us his knowledge of Russian history and culture, especially he has shared with us his experience as a fighter during World War I.

Generally speaking, this was the setting in which I was born and reared. At the age of 11 I had to leave our home for my education in the city. The experience of a happy childhood became a source of inspiration for my later days, especially for the days of struggles, such as being a prisoner of war in Russia, or being jailed in Germany, or living as a refugee at the end of World War II. My thoughts still go back to those wonderful places and days of happy childhood in the most ideal, natural, and cultural setting, under the wings of a gracious mother, and under the care of a loving and brave father, who always tried to impress upon our minds his three basic concepts: God, honesty, and work.

My education began very early because our parents were anxious to provide an opportunity for early training of our minds. I was five years old when a private tutor was brought into our home to teach me and my sister. Our tutor was a professional teacher of Polish noble background. Her responsibility consisted of training us in the elementary subjects of a formal education, etiquette, and social graces. Meanwhile our father made plans with the county authorities to establish a primary school in the nearby village. When the school was completed in about two years, this lady became the principal and teacher. My sister and I attended the school, but my father brought another teacher into our home to train me in languages. This man was German, he lived in our home, taught at the newly established school, and trained me in German language. Father gave him authority to discipline me according to my tutor's judgment. Consequently I learned the languages under the physical power of "applied psychology" in the shape of an oak stick. Any

time I failed to memorize a German poem or a grammar principle, I received no more and no less than five strikes. For minor offenses or results of laziness a ruler was applied on my hands.

Admittedly I disliked at times such firm training but in later years I learned to appreciate its results. And I must say that our teachers knew how to discipline us and how to have fun with us. We lived with them, traveled together, and had a loving respect for them.

After this wonderful life on the farm and after several years of such training in the elementary school, I was considered ready for advanced studies in the city to complete my formal training.

As I continued my education, my interest centered first on natural sciences and mathematics. My father was working hard on his farm and dreaming of sending me to a school of technology, but I was attracted by teaching.

Being away from parental supervision, I was more or less on my own. Here my independent thinking began to develop very rapidly. I studied a variety of subjects assigned and not assigned. Learning was not difficult, apparently due to the rigid training I had received before. But I could not develop any interest in music. I liked good music as such, but I just could not force myself to become interested in the reading of notes, etc. I barely made a passing grade in this subject.

During these years I had become interested in social theories, particularly in Karl Marx and his writings. In fact, most of us young people became enthusiastic about socialism and political reforms as well as social changes in the structure of our society. As we watched the life in our country with its class consciousness and a state religion, we knew the problems, evils, and social injustices of the Polish class-conscious society. We realized the needs of the poor farmers. We realized the problems of the working class and wanted to do something about it at the time when the young generation would take over the leadership of the nation. Consequently I began to think about politics and it was my ambition to do some good in this respect. But I was still too far from the realization of my dreams and ideals. And God had something else for me in his providence.

When I shared my enthusiasm about socialism and politics with my father, he devoted much time to enlighten me about revolutionary movements and politics as such. Especially he convinced me that the way of revolution—as it happened in the history of Russia—brings too much suffering and unnecessary bloodshed. Much more good can be achieved, he insisted, by way of political evolution, specifically by means of a real democracy. This ideal democracy he found in the American society, to be exact, in the American Constitution. But the American Constitution was unknown to the European students, because it had not been taught in Russian or in Polish schools.

As a result of these discussions my enthusiasm for politics and socialism cooled off. I began to think about leaving Poland for America. In fact it was a dream of

many a Polish youth to immigrate. Somehow we were much attracted by the United States. To live in America had become a dream of my youthful days but I did not know how to realize it.

In the meantime something very important happened in my life. And that was my encounter with Christ as my personal Saviour. It took place in 1931 and it definitely changed the course of my life. In due time by God's providence I realized my dream to come to America.

In the midst of my inner struggles in the process of my development and apparently under the influence of education in sciences, my religious life was definitely weakened if not destroyed. I lost interest in religion. My Roman Catholic priest had his troubles with me, and I had mine with him, because in the Polish schools religion was a very important subject at that time. I just could not force myself to go to confessions and to church on Sundays, and my mark in religion was just a passing grade. Due to the fact that somehow I identified God with the Catholic religion, I discarded both God and religion. The church services reminded me of a poor theatre, and the drama of the mass was meaningless to me. I did not discard Christianity as such. Its ideal I identified with humanism. But I became indifferent to church with its cult.

My experience of conversion took place in such a state of mind when I visited with my brother who lived in a town near our home. The Polish Baptist Mission had been established there by a small group of people under the leadership of a converted Russian army officer, who had just graduated from the Polish Baptist Seminary in Lodz. The presence of this mission became a disturbing factor in the town. Strange rumors were spread around about these Baptists, termed heretics. The priests denounced them from the pulpits, fanatics made plans to drive the mission out of town, but the people visited the mission out of curiosity. One Sunday night my brother, his wife, and I decided to go to the mission just to see what really was going on at that strange place. We sat through the service, so strange to me that I considered it a laughing matter. After the service the pastor talked with us and gave me a New Testament. He encouraged me to read it daily, beginning with the Gospel of Luke or John. As the pastor was speaking about salvation to all of us, especially when I expressed my doubts about religious convictions, an old believer approached us and, putting his hands upon the pastor's and my shoulders, said: "Pastor, don't worry about this young boy. Several of us are going to pray for him. We are going to pray him out of Satan's power. Let's trust the Lord and he will save him and make him a missionary." We left the mission, but the words of the old saint rang in my soul and deeply disturbed my peace.

As I read the New Testament for several months, a deep sense of Christ's presence and a tremendous realization of my sinfulness overwhelmed my heart. Deeply disturbed, I went back to the mission and attended several services. On December 31, 1931, we had a special service

at the mission. As the clocks stroked the hour of midnight and as the bells began to ring over our town announcing the end of the old and the beginning of the New Year, we knelt down for prayer. There I cried to the Lord as a lost sinner and asked him to come into my heart. When we closed our prayers and rose to our feet for singing, I knew that I was born again. This was the end of my old life and the beginning of my spiritual life in Christ.

Having been born again by God's grace, I wanted to share my blessed experience with others. I began to distribute tracts and New Testaments among my friends in school and otherwise. Again I ran into trouble with the priest and the school authorities. This conflict reached the point of my dismissal from school for distributing Baptist literature on the premises of the school. Defending my rights, I presented my case to the County Board of Education and was recalled to school under the condition that I would not distribute literature within the boundaries of the school. This incident was just the beginning of my struggles. The next critical moment came when I began to witness to my parents and told them about my decision to be baptized and to join the Baptist church. My dear parents did not know the gospel and strongly objected to the point of threatening to disown me, etc. After many critical days in prayer and meditation, God gave me enough strength to follow Christ in baptism. In June of 1932 I was baptized in a Polish river and dedicated my life to Christ.

Realizing the spiritual darkness of our people and encouraged by my pastor as well as his wife, I decided to go into missionary work. Soon I was recommended to a missionary board which appointed me to be a colporteur. It was my desire to place Bibles and New Testaments in the homes and hands of our people. I went from house to house witnessing about Christ and holding missionary meetings. In addition, I was asked by our pastor to help in the Sunday school and young people's work. As I lived in the pastor's home, he began to train me for the work and helped me to attend Bible study courses held in different places in Poland. I definitely felt the Lord wanted me to go into full-time Christian work. Consequently I gave up all my plans for a secular career and asked the Lord to make me a servant of the gospel of Christ.

Just as I decided to enter the ministry, I was informed by our missionary board that due to the lack of finances they were discontinuing financial support to eight missionary workers including my name. They suggested we find secular employment and continue in the Lord's work. Before I actually asked the Lord to provide me a job, he had done so through a Baptist businessman who owned a textile factory in Zelow near Lodz. At the beginning I was trained for the work and assumed the position of an assistant manager. As I worked in Zelow, I joined the local German-Bohemian Baptist Church and helped the pastor in his ministry.

I became interested in Karl Marx. Most of us became enthusiastic about socialism and political reform . . . we knew the problems, evils, and social injustices of the Polish class society.

I had discarded religion, but I decided to go to the Baptist mission just to see what was going on at that strange place. The service was so strange I considered it a laughing matter.

I thoroughly enjoyed my secular job including comfortable living in the beautiful villa owned by Brother Slama. But my heart was longing for full-time Christian work. And the Lord answered my prayers. It was at the close of 1936 that I was informed by the executive board of the Slavic Baptist Association in Poland that I had been recommended by the Eastern Association to be licensed as a preacher and had been appointed to serve the First Baptist Church in Lida. I thanked Brother Slama for the wonderful work he provided me in his factory and left Zelow with my employer's blessing. In fact, he promised to support me financially as long as the Lord would permit him to be able to do so. The work in Lida was bilingual—Polish and Russian, because the population was of mixed national backgrounds. The Lord blessed our missionary activities, but the growth of the church aroused Catholic opposition. The opposition was so strong they finally succeeded in arresting me and putting me before the court, accusing me of anti-government propaganda, etc. Though none of the lawyers would defend my case, the Lord stood on my side, and the Catholic judge pronounced a verdict of not guilty.

My work in Lida ended with my being drafted into the Polish armed forces in 1938. I was called into the Military School Regiment in Brzesc n/B. for a year of training. Just as we were ready to be discharged, Hitler created quite a crisis in Europe in 1939. Our entire unit was moved west to the German border. On September 1, 1939, we were in the midst of a tremendous military struggle for the survival of our brave nation. On the seventh day of war I was commanded to the east where we had to build up our defense line against a Soviet Russian attack. Our intelligence had definite information that the Soviets were about to attack us from the east under a pretense of protecting the White Ruthenian and the Ukrainian population of Eastern Poland from falling into the hands of the Germans. The Soviets marched into Poland the night of September 17, 1939. After two days of fighting the Soviet army, we decided to cross the Rumanian border and from there to relocate our forces to France to fight the Germans in the west. On the way to Rumania our unit was surrounded by the enemy, and I became a prisoner of the Soviets.

As we were plagued in the camp by starvation and constant investigations as to our rank and military duties with the Polish armed forces, I found strength in the Bible and prayer. There was another Baptist in our group, and we began to witness in this camp of about 10,000 prisoners. Slowly my hope for ever getting out of the camp diminished, but God was at work and he put my faith to shame. By the end of 1939 I was released. Thanking the Lord for freedom, I left the camp, went to Brzesc, and got in touch with my fiancée and we were married in the Baptist church.

After we got married, we decided to live in the western part of Poland. When we crossed the demarcation line, the Germans arrested us. The investigation lasted about

12 hours, and we were permitted to go to Warsaw. From there we went to Litzmannstadt to report at the headquarters of the Baptist Union of Eastern Germany. The Board of the Union suggested that I should apply to the seminary for admission. In a short time I was admitted to the Baptist Theological Seminary in Hamburg, Germany. My admission took place by way of exception, because the seminary had a rule not to admit any married students. As I entered the school and passed several examinations including one in the German language, I thanked God for my father who many years ago brought that strict German teacher into our home.

Our work at school was not an easy proposition. There was a shortage of many things, plenty of work, and constant air raids. The Allied bombers sent us through about 150 bombings of the city. Our seminary was hit several times, and finally it was so damaged that the school had to be relocated. I graduated in June before the relocation took place in August of 1943. In addition to all the hardships, I was arrested by the Gestapo in 1941 for alleged spying for the Allied Nations. After a month I was released and put under a so-called house-arrest, which meant I was not permitted to leave the city of Hamburg and was obliged to report to the Gestapo twice a week. When I graduated, the Gestapo did not know what to do with me, so they expelled me from the city. I returned to Litzmannstadt where my wife was living during my school years. Here I was called to be an assistant to W. A. Gutsche, pastor of the First German Baptist Church. At the same time I was appointed to serve as Brother Gutsche's secretary, aiding him in his duties as the president of the German Baptist Association of Warthegau.

My ministry in Litzmannstadt continued until January 17, 1945. On that date our city was bombed and attacked by the Soviets. A great exodus of people, including members of our church, fled to the west. We decided to leave the city, and this decision began a new period in our lives—our refugee existence with constant moving toward the west where we hoped to meet the Allied Forces.

In March of 1945 we arrived in Hamburg. My wife was physically exhausted, and we expected our first child. No home, no money, no clothes, and no place to go. This was the situation in which our George was born. The only thing we could do was to open our hearts and cry to the Lord asking him to supply our needs for every minute of our existence.

Fortunately it was in a Baptist hospital that our George was born. Thus I was able to borrow a pillow in which I placed our baby and went north with the stream of refugees. When we arrived in Luebeck, we decided to join the Baptist church in its Sunday worship service. The people recognized me from my ministry as a student and asked me to become their pastor, because their minister had been drafted into the army. Thanking the Lord, I accepted the call.

We served the church in Luebeck until 1946. In that year I was recommended to the military government of

the Allied Nations in Germany for an appointment as displaced persons chaplain in the Western Zone of Germany. This ministry gave me a great chance to preach the gospel in many camps and in several languages. At the same time we began to organize our Baptist work in the displaced persons camps, and I was elected secretary of the Slavic Baptist Union in Germany.

In my ministry to displaced persons, I worked with British and American chaplains as well as with our Baptist World Alliance leaders, both from the American and Southern Baptist Conventions. As the refugees and displaced persons were resettled into Canada and the United States of America, my American friends began to urge me to go with our Baptist people to the United States. In spite of the fact that I hesitated, my American friends found an English-speaking Baptist church in Minnesota, Minn., which was interested in having a pastor from Europe. We arrived in the United States February 2, 1950, exactly on the first birthday of our daughter Vera. I accepted the call to the First Baptist Church in Minnesota, Minn., on February 5, 1950.

As I served the church, I realized the needs for additional theological training. Consequently I applied for admission to Bethel College and Seminary in St. Paul, Minn. Having been accepted, I studied at Bethel.

Later I was called to Chicago to become a missionary pastor of the First Polish Baptist Church to work among Roman Catholic Polish immigrants in cooperation with the Chicago Baptist Association and the Home Mission Board of the American Baptist Convention. We began our missionary work with 16 members, facing many problems and hardships. By God's grace 79 new members were added to our little church—30 by conversion from Catholicism and the rest via resettlement from Europe. Some of these people from Europe were members of my church in Germany where I had the joy of leading them to Christ. As our congregation grew stronger, we bought a very nice church in 1954 and paid it up by the end of 1961—a total amount of \$48,000. To evangelize Poles of Chicago, which is the largest Polish center in the world outside of Poland, we began open air meetings in Humboldt Park and a weekly Polish radio broadcast. Our church became self-supporting in 1957.

Realizing the importance of advanced training for a fruitful ministry and knowing the shortcomings of the European theological education, I decided to continue my theological education in Chicago while serving the Polish church as its shepherd. I was placed in a Ph.D. program at the prominent divinity school I attended. Gratefully I accepted the opportunity and studied there for two years. My wife worked in a factory to help me finance the education. Having studied for two years under the pressure of my responsibilities and lack of finances, and having discovered that my evangelical theology was in disagreement with the liberal or naturalistic theology of the school I was attending, I left the institution and registered at Northern Baptist Theological Seminary. I do not

consider the two years at the divinity school as lost. I gained as I studied subjects such as counseling, philosophy, some New Testament subjects, and church history. But I could not accept systematic theology, which they called constructive. Some of it was very liberal, and mostly philosophy of religion or just humanism without Christ as the unique and personal Saviour of sinners.

Northern Baptist Theological Seminary offered not only conservative theology but also a spiritual atmosphere for which I was hungry, and which was completely left out within the framework of the divinity school. At Northern I completed my work for the B.D. degree (1958), and began working for the Th.D. As this program was discontinued later, I used the collected material and wrote a thesis for the Th.M. in 1962. I had a deep desire to complete my work for the doctor's degree at another school but was unable due to the lack of finances.

While I served the Polish Baptist Church in Chicago, I was always active in the framework of the Polish Baptist Association. For the last three years I have been elected its president with the function of an executive secretary. This has led me to participation in the Baptist World Alliance Executive Committee meetings where I became acquainted with several leaders of the Sunday School Board of the Southern Baptist Convention. Through Clifton J. Allen I became acquainted with Loyd Corder of the Home Mission Board. He invited me to Ridgecrest in 1962. The longer I fellowshiped with the leaders of the SBC and the closer I studied spiritual emphases of the Home Mission Board, the deeper I was convinced of the spiritual ties which bind us together. At the occasion of our annual convention in 1962 in Buffalo I reported to our people about my experiences with our Southern brethren and I explained the evangelistic outreach of the SBC as I have learned it. As a result, our convention passed a unanimous resolution to cooperate fully with the SBC in bringing the gospel to the Polish Roman Catholics. In consequence, my personal relation to the Language Missions Department of the Home Mission Board took a more definite shape. On August 15, 1963, I began working for the Home Mission Board in an official capacity, as a field worker of the Language Missions Department.

My fine family consists of my wife, a son who is 19, and a daughter, 15. My helpmate fully shares my concern for the cause of Christ and always has been active in the Lord's work. She accepted Christ at the age of 17 in Poland at the Church of Christ. After we were married in 1940 she joined a Baptist church and has stood beside me in Christian work all the time. Together we went through many testings of faith and sufferings during World War II. Our Father in heaven led us through many dangerous situations and our faith grew and matured in those difficult days. We have learned to depend upon the Lord and his grace, to believe in prayer, and to realize that we are imperfect instruments of God's saving grace.

As we were plagued in the prison camp by starvation and constant investigations as to our rank and military duties with the Polish armed forces, I found strength in the Bible and prayer.



THE BRITTAIN FAMILY gathers around the globe to locate the native land of each member. They are, from left to right, N. H. Brittain, Cyndy, Kenneth, George, and Mrs. Brittain.

International Family Becomes World Ambassadors for Christ

BY N. H. BRITTAIN, AIR FORCE CHAPLAIN, CANNON AIR FORCE BASE, NEW MEXICO

Being a Southern Baptist Ambassador for Christ in the Air Force chaplaincy has brought many interesting and gratifying experiences to my wife, Inez, and me. Among those ranking close to the top have been the acquiring of a family of three Eurasian children, and the opportunities to see and participate in Southern Baptist mission work abroad.

During an assignment to Okinawa 1954-1956 the two boys were added to our happy though childless home. Kenneth came into our family at the age of six, on December 13, 1954, and 11 days later George, a Christmas Eve gift, brought all of his 13 months of chubby charm into our fast growing family circle. Parents who have had the privilege of rearing children whom they thought were the most wonderful, can know the joy these two boys added to the Brittain

household. Now it had been transformed from a settled routine into a buzzing beehive of activity on the eve of a visit from good St. Nick. The experience of that night is another whole chapter.

Many Southern Baptist friends have shared in watching the development of these boys as they have seen them, and some have taught them at our South-wide assemblies from summer to summer. George at two and a half was a charter customer of the Ridgcrest Children's Building, and went right through the grades until he outgrew it.

While in Okinawa we were privileged to see and participate in Baptist grass root missions. We were charter members of the Baptist Missions Fellowship of Okinawa, an organization which had a significant part in launching the Baptist mission work that is so abounding

on this and surrounding islands of the Ryukus. By coincidence we were the only caucasian Baptists present at the organizational meeting of the Okinawa Baptist Association in 1955. It was our joy to participate in the welcoming of the Ed. Bollingers (American Baptists) first appointed missionaries, who have done such a tremendous work there.

We were also privileged to be among those who welcomed the Masaji Shirabe family who were the first missionaries ever to be sent out by the Japan Baptist Convention, product of Southern Baptist mission work in that country. We visited missions and missionaries in Japan, Hong Kong, and Formosa and the Philippines. We could never forget this tour in the Far East.

After three years in the States as "home missionaries" we were sent by Uncle Sam on another "foreign mission" tour, this time a little closer to home, but still able to see Baptist missions pioneering in a land flush with golden opportunities for sowing and reaping the gospel seeds. This was the Canadian Province of Newfoundland. It was here that Cyndy, a little four-year-old, Chinese-Scotch-Irish girl came to our attention and was added, with God's intervention, to our family. With all



IN THE CANADIAN PROVINCE of Newfoundland Cyndy, a little Chinese-Scotch-Irish girl, was found and added to the Brittain family. Cyndy brought that missing link to complete our family of two boys and now one girl.

AT TWO AND A HALF George was a charter customer of the Ridgcrest Children's Building, N.C.



HMS PHOTOS

the characteristics of feminine charm, Cyndy revolutionized our home and brought that missing link to complete the chain of happiness that we had not even realized was missing.

In Newfoundland, that vast expanse of natural beauty and wild paradise for the field and stream sportsman, we witnessed the handiwork of God in pioneer missions. Prior to 1955 the Baptist voice was unheard on that huge island. Though Canadian Baptists sponsored the work, Southern Baptists, through their chaplain and military personnel and families and their willingness to work and give, have had a significant part in its establishment and maintenance. Since the air base at St. John's dissolved completely before we left, we were able to associate with Freeman Fenerty from Nova Scotia, the Canadian missionary and pastor,

and feel the pulse and thrill of his First Baptist Church. So outstanding has been this advance in Newfoundland that the Home Mission Board sponsored Fenerty to speak of it at Ridgcrest in the summer of 1960.

Due to the large number of military personnel and their families stationed at Harmon Air Force Base, Newfoundland, the Home Mission Board gave financial assistance to this church in the amount of \$10,000.00.

This Eurasian, or international, family of ours now abides in the Land of Enchantment, Cannon AFB, N. M. Ken, now 15, typical Christian teenager, is wrapped up in sports of all kinds in which he has received school letters for the past two years. He is a star Scout and active in the Youth Fellowship of the chapel. George, age 10, has an

abounding interest in sports, professional or participating, which is matched by his abounding energy. Ask George the names of players on the major league teams and he quickly tells you all you want to know about the outstanding players. He has just been elected president of his fifth grade class and is frustrated when he makes less than an A. Cyndy, now seven, is busy being just what she is, a little girl, all girl. Her greatest asset is her active imagination with which she invents so many of her adventures of the day. When dishes become animals or babies, the washing of them proves much more interesting.

Certainly the father and mother of these children feel that they have been blessed to have the privilege of guiding them toward intellectual, physical, and spiritual maturity.



DIRECTOR of the center, Boyd Horton, left, explains enrollment procedures to parents.



IS IT BAD, DOCTOR? Free time allows for development of individual interests. Brad Parker, Sherry Price and Judie Young definitely are interested.

A new ministry of Baptists among the Cherokee Indians

Cherokee Child Care Center Opens for Indians

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REST from all adventure and play is a regular part of the program. Even the sturdiest legs grow weary after a time. Each child has an individual cot and covering for the nap.



A new dimension has been added to the ministry of Baptists among the Cherokee Indians in North Carolina.

The opening of a child care center to meet the needs of working mothers on the reservation also marks a new departure in Indian missions among Southern Baptists. Initiated by the state division of missions and the Home Mission Board, the project is the first of its kind in the Southern Baptist Convention, according to E. L. Spivey, division director.

Thirty children, ranging in age from 18 months to pre-school six-year-olds, are now enrolled at the center, which opened December 1, 1963, on a limited basis. It is located in Cherokee Church, which sponsors the work. Boyd Horton, veteran missionary among the Cherokees, is director. Mrs. Horton is also on the staff. Prospects for expansion in the near future exceed facilities now available.

Factories Opening

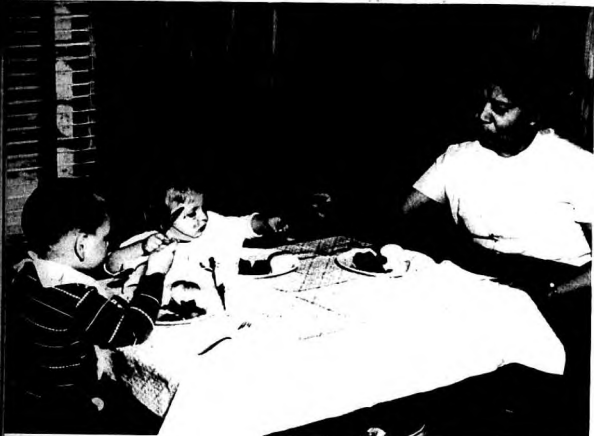
The major factor that spurred the beginning of this ministry was the coming of two industries to Cherokee, offering employment opportunities for 300-400 women. This promises improved economic conditions for many Indian families but raises the problem of caring for pre-school age children. A conservative estimate places the number of potential participants in the child care program at 400. The opening of these industries in May and the coming of the tourist season was expected to bring more children than the center could handle. However, plans for expansion are already developing.

Cherokee Church has a completely new building in the

HOME MISSIONS

WONDER WORLD of books captures the minds of even this active group of three-year-olds, and when they tire of this, other adventures await.





ARMED—Mrs. Bushyhead keeps an eye on Bobby and Gerena Parker at lunch, as Gerena gets set to dig in with both spoon and fork. The wholesome, balanced lunch is central to the program.

planning stage, its 8,000 square feet of educational space designed to serve also as child care center and kindergarten. This will provide space for over 100 children. Spivey reports that the division of missions has set aside \$10,000 from its lot fund to help with construction. He also indicated that the Home Mission Board, which helps to support Cherokee mission work, had earmarked a \$20-30,000 sum for the building.

The pressing need for a specialist to direct the center as the enrollment increased has been filled by Miss Lucy McLaughlin, a recent appointee of the Home Mission Board. She is a native of New Mexico and a graduate of Southwestern Baptist Theological Seminary in Fort Worth.

Donations Helped

The project was changed from dream to reality by a \$10,000 gift from an interested donor who wishes to remain anonymous and by a \$3,200 contribution by the North Carolina Woman's Missionary Union from its Heck-Jones fund. Other donations made possible the purchase of quality equipment.

The center's operations will be geared to the working hours of the mothers on a year-round basis. Holidays and vacations will be the same as those observed by the factories. All facilities are fenced and have been inspected and approved by state and county health and sanitation departments.

Each child is given a balanced noon meal and snacks in morning and afternoon. All staff members are adults with emphasis upon training in child care. A modest fee covers all services. Weekly costs are \$7.00 for one child from a family, \$8.00 for two, \$9.00 for three.

The stated aim is "to provide a balanced program which will allow each child to grow physically, spiritually and mentally; to put such a program in reach of every family on the reservation; to provide food which will contribute to the physical well-being of the child; and to have well trained personnel to provide proper care and guidance."

DAY IS DONE—John P. Arkansas, administrative assistant at the Indian Hospital, picks up his children, Pete and Regina. The latter doesn't seem eager to leave Mrs. Bushyhead.

HOME MISSIONS LEADERSHIP EDITION

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Home Mission Board Sends Alaska \$10,000

The Home Mission Board responded to the plea of Alaska Baptists for economic help with a \$10,000.00 appropriation.

The state's economy was virtually wrecked by the Easter earthquake this year, and state Baptist executive secretary, W. H. Hansen, said the loss of jobs and income would be among the difficulties Baptists face.

No limitations on the use of the \$10,000.00 was made by the mission agency in its gift to the Alaska Baptist Convention. However, Courts Redford of Atlanta, executive secretary of the Board, said most of it will probably go to supplement salaries of pastors and for minor repairs.

Redford said earlier action had not been taken in order for the Board to find out the extent of need in Alaska and the type of assistance needed.

The Home Mission Board annually budgets \$90,000.00 for mission work in Alaska, as carried on by the state convention's 33 churches and 14 missions. There are 13 missionaries under joint appointment by the Alaska convention and the Home Mission Board.

A. B. Cash of Atlanta, secretary of the Pioneer Mission Department of the Home Mission Board, said a recent report from Hansen indicated the relief fund started by the state had reached only \$1,000.00.

Kentucky Baptists recently sent \$1,000.00 to assist Baptist churches in Alaska.

Cash said he did not know how much additional aid would be needed, since there was no way of telling how much drop in financial support from members the churches would have.

Hansen had reported earlier that "most churches were operating on a marginal budget before the earthquake. Many still owe on their expensive winter fuel bills."

Only one Baptist church was destroyed—the church at Valdez. "There is some question as to where this church will be rebuilt," Cash said, "since the town may be relocated."

The Home Mission Board's Loan Division holds a loan on the destroyed building, which had only recently been completed.

Student Mission Force Increased to 700

A record 700 student summer missionaries will preach, hold Vacation Bible schools, work at the world's fair, take religious census, and do other mission tasks for 10 weeks this summer.

Included in the 700 are 50 ministerial students appointed to hold revivals in churches which did not report a baptism last year, and four students to staff the Baptist exhibit in the New York World's Fair.

Courts Redford of Atlanta, executive secretary of the Home Mission

16-A

ON DEVOTED PRAYER TO GOD AND COMMUNION of three parts, (1) the salutation of the angel; (2) the words of Elizabeth; and (3) a prayer added to these by "the authority of the church." It is as follows: "Hail, Mary, full of grace! Thou Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother

WHICH FORMS MECHANICAL METHODS IN THE worship of God. Using beads destroys the true spirit of prayer; it is like the praying by rote of the Tibetans, using prayer wheels and hand rattles. Saying the Rosary exalts a human being more than God. Our Lord uttered a solemn warning against such methods when he spoke of "vain repetitions" and "much



ing" like the heathen. "And when prayest, thou shalt not be as the rites are; for they lose to praying in the synagogues and in the streets, that they may be by men. Verily I say unto you, have their reward."

it that when thou prayest, enter thy closet, and when thou hast shut thy door, to thy Father, which is unseen and thy Father, which seeth not shall reward thee openly.

it when ye pray, use not vain repetitions as the heathen do: for they think they shall be heard for their much praying. (Matthew 6: 5, 6, 7). Pray:

Mary is forbidden in the Scriptures himself says: "Thou shalt in the Lord thy God, and him halt thou serve" (Matthew 4: 10).

John 14: 13, 14 we are told to in Christ directly. "And whatsoever shall ask in my name, that will I do: that the Father may be glorified in me. If ye ask anything in my name, I will do it." The Bible teaches that true

ers should avoid repetitions and pray by rote; they should pray humbly and reverently with a thankful and honest heart. They should think of what they are doing and not pray mechanically with vain repetitions. The Roman

catholic Bible says: "I will pray with the spirit, but I will pray with the understanding also" (1 Corinthians 14: 15). "But in praying, do not multiply words, as the Gentiles do: for they think that by saying a great deal, they will be heard. So do not be like them; for your Father knows what you need before you ask him" (Matthew 6: 7, 8).



16

Board which appoints the summer missionaries, had asked for 100 student evangelists to serve among the nearly 6,000 churches which failed to report a baptism during the last year. Though the students are appointed by the mission agency, they will serve under the direction of state mission forces.

Most of the students will be supported by the Home Mission Board, except 66 who are financed by fellow students through their Baptist Student Unions.

Brumley Named Associate In Urban-Rural Missions

The Home Mission Board named C. Wilson Brumley of Rockport, Tex., as associate secretary in the Department of Urban-Rural Missions.

Also named by the Board under the Department of Urban-Rural Missions were Vernon Meeks of New Mexico and James A. Chambers of Alabama to serve as mountain missionaries in Arizona and California.

Brumley will work with the department's In-service Training Ministry, Church Development Ministry, and with associations serving population areas of 2,500 to 15,000.

Lewis W. Newman of Atlanta, secretary of the department, said Brumley will also lead in the development of a resort mission approach.

"Churches in these areas need some special tools with which to bring an effective spiritual ministry to a transient population," Newman said.

Brumley has been pastor of the First Baptist Church of Rockport since 1957, and its location in a resort area on the Gulf of Mexico near Corpus Christi will aid him in the development of a resort missions approach.

However, as associate secretary, Brumley will also share in other functions of the department which serves

The student missionaries will serve June 8 through August 14 in all 50 states and in Panama, according to Beverly Hammack of Atlanta, secretary of Special Missions Ministries for the mission agency.

The student group included another record—appointment of 16 married couples. Miss Hammack said requests by states for married couples were always high, since they usually can take more responsible positions such as starting missions or serving as leaders for small pastorless churches.

rural fringe areas of metropolitan cities, the small towns, and satellite cities.

Brumley, a graduate of the University of Corpus Christi and Southern Baptist Theological Seminary, has served as a trustee of the University of Corpus Christi.

This year he was given the honorary Doctor of Divinity degree from the school, the first ever given to one of its graduates.

A native of Louisiana, he has been an associational missionary, a pilot in the US Air Force, and active in denominational work.

The Brumleys have three children: two sons, 18 and 16, and a daughter, five.

Meeks, a native of Albuquerque, N.M., was appointed as a mountain missionary to Kingman, Ariz. He has served as pastor in Kingman since 1960. He attended Eastern New Mexico University, Portales, N.M.

Chambers, to serve as a mountain missionary in Van Nuys, Calif., is a native of Howard College, Birmingham, Ala., and Southern Baptist Theological Seminary, Louisville, Ky. Prior to this appointment, he was pastor of Sherman Way Baptist Church, Van Nuys.

16-B

provide proper care and guidance."

DAY IS DONE—John P. Arkansas, administrative assistant at the Indian Hospital, picks up his children, Pete and Regina. The latter doesn't seem eager to leave Mrs. Bushyhead.

HOME MISSIONS

Polish Baptist Church Admitted to Association

At the last executive board meeting a delegation from the Polish Baptist Church of Our Saviour in Cleveland, Ohio, sought and gained admittance to the Cuyahoga Baptist Association.

In a letter the pastor, N. N. Dubovy, stated "We are a small missionary group of Polish Baptists organized as a Polish Baptist Church of Our Saviour in Cleveland for the purpose of growing spiritually and to bring the gospel of Jesus Christ to our people in this area."

A membership list enclosed with the application contained 23 names. The church has its regular services in the Polish language and meets in the Hungarian Baptist Church on Fifty-seventh Street. Since most of the members of this church do not speak English well and the young people prefer English to Polish, they have asked one of the churches of the association to supply someone to teach a Sunday school class in English on Sunday afternoon.

The acceptance of this church could not be made final—that will be determined by vote of the group at the next annual meeting. Those representing this Polish group were received by the executive board as brothers in Christ and co-laborers.

Cleveland has the unique distinction of having 600,000 first and second generation foreign born. This is the opening door of service into a foreign mission field God has brought to the shores of our country.

Reprinted from the Northeastern Ohioan

Cubans Resettled By Southern Baptists

For the month of April, 1964, Robert Fricke of Miami, director of relief and resettlement for the Home

Mission Board, made the following report on the relocation of Cubans.

There were eight states receiving families with a total of 1,141 individuals resettled under the Southern Baptist resettlement program.

The following chart shows the families divided by states:

State	Family (No.)
California	
La Puente	*Calejo (2)
La Puente	*Calejo (1)
Inglewood	Feria (3)
Georgia	
Valdosta	*Mir (1)
Indiana	
Mooreville	*Suros (3)
Kansas	
Kansas City	*Rodriguez (1)
Kansas City	*Madruza (1)
New York	
New York City	**Cortes (5)
North Carolina	
Charlotte	Trelles (4)
Tennessee	
Jackson	Gonzalez (4)
Texas	
El Paso	Gonzalez (3)
El Paso	Azcano (1)
El Paso	Gonzalez (1)
Crockett	Rojas (2)
Fort Worth	*Casas (2)

*Approved resettlements.
**Non-refugee — Cuban pastor sponsored by Ridgecrest Baptist Church, Vails Gate, N.Y.

Col. H. C. Pennington Receives Honor Award

Colonel Henry C. Pennington was presented the Freedom Foundation George Washington Honor Award April 15 in San Antonio, Tex.

Colonel Pennington, who is command chaplain for Headquarters United States Air Force Security Service, received the award from San Antonio's area Freedom Foundation representative, Lt. General Meloy (Retired).

Chaplain Pennington was named the winner in the public address category for a speech, "Our Heritage of (Continued on page 16-F)

16-C

the prayer to pray and listen of three parts. (1) the salutation of the angel; (2) the words of Elizabeth; and (3) a prayer added to these by "the authority of the church." It is as follows: "Hail, Mary, full of grace! The Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother

which turns mechanical forms in the worship of God. Using heads destroys the true spirit of prayer: it is like the praying by rote of the Tibetans, using prayer wheels and hand rattles. Saying the Rosary exalts a human being more than God. Our Lord uttered a solemn warning against such methods when he spoke of "vain repetitions" and "much

IS"

HMB

ing" like the heathen. "And when prayest, thou shalt not be as the rites are: for they love to stand in the synagogues and in the streets, that they may be seen by men. Verily I say unto you, they have their reward."

it that, when thou prayest, enter thy closet, and shut the door, shut thyself to thy Father, which is not seen: and the Father which seeth thee shall reward thee openly."

it when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much ing" (Matthew 5: 5, 6, 7). Pray-

Mary is forbidden in the Scriptures himself says: "Thou shalt not say to the Lord thy God, and him halt thou serve" (Matthew 4:10).

John 14: 13, 14 we are told to in Christ directly. "And whatsoever shall ask in my name, that will I do for him, that the Father may be glorified in me. If ye ask anything in my name, I will do it." The Bible teaches that true prayer should avoid repetitions and pray by rote: they should pray humbly with a thankful and believing heart. They should think of what they are doing and not pray mechanically vain repetitions. The Roman

catholic Bible says: "I will pray with the spirit, but I will pray with the understanding also" (1 Corinthians 14:15). "But in praying, do not multiply words, as the Gentiles do: for they think that by saying a great deal, they will be heard. So do not be like them: for your Father knows what you need before you ask him" (Matthew 6:7, 8).

June, 1964

17



Home Mission Assembly Weeks

Glorieta:
July 30 - August 5

Ridgecrest:
August 13-19

Preacher at Glorieta is:
Ray E. Roberts

At Ridgecrest:
Kenneth Chafin



The assemblies are using for the first time a husband and wife team for the ministers of music. The dedicated and combined talents of Mr. and Mrs. Kenneth Cochrane of the First Baptist Church, Chattanooga, Tenn., will be heard at Ridgecrest. Al and Ivy Walsh, evangelistic singers from Atlanta, Ga., will lead the music at Glorieta.

Student summer missions is a definite part of the Home Mission program. Saturday evening special attention is given to the 20 years of student work. "Highway in the Desert," a dramatic presentation written by Mrs. Sarah Miller of Houston, Tex., challenges all young people to accept the call of God and to serve in the area he directs.

16-D

provide proper care and guidance."

DAY IS DONE—John P. Arkansas, administrative assistant at the Indian Hospital, picks up his children, Pete and Regina. The latter doesn't seem eager to leave Mrs. Bushyhead.

HOME MISSIONS

Families are welcome! There are programs for all age groups. Younger children from the Primary age on down go to the Children's Building where seminary students, chosen by the Sunday School Board, supervise the activities and direct the programs. Intermediate and Junior age groups meet in their individual assemblies. The Adults and Young People come together for their general assembly. Then each goes to the mission study conference.

The theme for Home Mission Week is "To God Be The Glory."

Groups are welcome, too! A youth group washed cars to pay for their expense to an assembly last year. Another group painted houses, mowed lawns, ironed clothes, and washed cars, in order that they might come. The latter group, pictured below, came from the First Baptist Church, Burlington, Kan.

The guest language missionaries to Glorieta this year are from New Mexico, Colorado, and Kansas. Those guests of the Home Mission

Board to Ridgecrest are from Louisiana. There will be several conferences especially for the language missionaries during the conference periods.

The spiritual crisis in the inner city-downtown area mounts in intensity from an increased urban, industrial, and secular society.

Churches facing this crisis, seek to respond with a dynamic, missionary witness to the apartment dweller, the transient, the alien, the rural newcomer, or the needy.

Pastors and other church leaders serving in these metropolitan complexes are invited to share in conferences dealing in depth with problems to this area.

The rural church in the declining community must adjust for an effective spiritual ministry, as the youth move to the cities following the opportunities for education and work.

Conferences dealing with problems in the declining community will be held for pastors and other church leaders concerned with this problem.



16-E

the rosary prayer to Mary and consists of three parts, (1) the salutation of the angel; (2) the words of Elizabeth; and (3) a prayer added to these by "the authority of the church." It is as follows: "Hail, Mary, full of grace! The Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother

which turns mechanical forms in the worship of God. Using beads destroys the true spirit of prayer; it is like the praying by rote of the Tibetans, using prayer wheels and hand rattles. Saying the Rosary exalts a human being more than God. Our Lord uttered a solemn warning against such methods when he spoke of "vain repetitions" and "much



ing" like the heathen. "And when ye pray, thou shalt not be as the heathen are: for they love to pray in the synagogues and in the corners of the streets, that they may be seen by men. Verily I say unto you, they have their reward.

But when thou prayest, enter thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

When ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much saying" (Matthew 5: 5, 6, 7). Pray.

Mary is forbidden in the Scriptures. Christ himself says: "Thou shalt not serve the Lord thy God, and him shalt thou serve" (Matthew 4:10).

John 14: 13, 14 we are told to ask in Christ directly. "And whatsoever shall ask in my name, that will I do, that the Father may be glorified in me. If ye ask anything in my name, I will do it." The Bible teaches that true prayer should avoid repetitions and praying by rote; they should pray humbly and reverently with a thankful and believing heart. They should think of what they are doing and not pray mechanically by vain repetitions. The Roman

Catholic Bible says: "I will pray with the spirit, but I will pray with the understanding also" (1 Corinthians 14:15). "But in praying, do not multiply words, as the Gentiles do: for they think that by saying a great deal, they will be heard. So do not be like them: for your Father knows what you need before you ask him" (Matthew 6:7, 8).



16

Col. Pennington

(Continued from page 16-C)
Freedom," delivered before fellow alumni at the 1963 homecoming festivities of Wayland Baptist College, Plainview, Tex.

Colonel Pennington's speech, which was recently named the winner for its promotion of better understanding and greater appreciation of the American way of life, was submitted to the Freedom Foundation judges by Wayland's public relations department.

Illinois Organizes Spanish Baptist Church

The 120 Spanish Southern Baptists who gathered at Sterling, Ill., for the organization of the city's first Spanish Baptist Church, knew it was a historic occasion for them.

Baptist Ministers Attack Delinquency

Local ministers of the Gulf Stream Baptist Association, Florida, are answering the call of a national juvenile rehabilitation movement.

The movement, under the auspices of the Home Missions Board, has branched into a full-scale Broward County program called "A Pastor's Day in Court."

Masterminding the program is William O. Boheler, director of juvenile rehabilitation for the Gulf Stream Association. The program is making use of every minister who is a member of the group.

Boheler, a longtime champion of juvenile rehabilitation, has worked in Broward County courts giving aid to youths who desire counsel.

"Through his work in the courts the association was asked if it would be possible to supply a full-time chaplain for the Juvenile Court.

"Judge Joe McClung said if we could supply a full-time chaplain to

However, the event has significance beyond the city, for it was the first Spanish church organized by Southern Baptists in Illinois.

The Sterling church traces its beginning to a meeting on June 13, 1953. The small group worked as an independent mission among the 3,600 Spanish-speaking people of the Sterling area, most of whom had come north as migrant farm workers and had found permanent employment.

In 1959 the mission was sponsored by First Southern Baptist Church of Rock Falls, Ill. By this time, the mission had a building. In 1959 the Home Mission Board placed a missionary with the congregation, Roberto Rocha. He served until 1962.

Alfredo M. Lugo became pastor in July, 1963, and the church was constituted in December. The church has a mission in Silvis, the Quad Cities Baptist Mission.

the Juvenile Court that this would be more effective than any other type of program that could be set up," the minister said.

Working in cooperation with A. D. Dawson, field secretary for the Florida Baptist Convention, the participating ministers will keep in constant contact with the court's counselors.

At present ministers are rotating duty days at the court. Each day one of the clergymen spends the entire day at court to be available for counsel at the request of the youth or parent.

Dawson said the crisis that comes into a child's life when he is involved with the courts is a good contact point for the minister to see the advantages of the church's ministry for growing boys and girls.

"According to the judge's discretion, counsel is sought from the minister in attendance regarding the case before him," Dawson added.

16-F

provide proper care and guidance."

DAY IS DONE—John P. Arkansas, administrative assistant at the Indian Hospital, picks up his children, Pete and Regina. The latter doesn't seem eager to leave Mrs. Bushyhead.

HOME MISSIONS

He pointed out that, "This also is advantageous for the minister, for he is receiving a vivid insight into the lives and acts of our youth."

In this capacity the ministers will act as "honorary chaplains" to the court.

The program, through the cooperation of Judges Dorr Davis and Joe McClung and Doyle McNeese, chief counselor for Juvenile Court, is proving to be successful in that many children and their parents are seeking spiritual guidance.

The minister's contact with parents is putting him in communication with the family at a time when spiritual advice is most needed.

The local effort is not just something that was suddenly thought up. It is a result of years of research and study by dedicated men who are determined to find a way to make full use of their positions to present a solution to the growing juvenile delinquency problem in this nation.

Nor is it the last step in the nationwide program.

The final step will be to encourage not only ministers in congregations throughout the nation but church members themselves to work through their Sunday school, Training Union, Woman's Missionary Union, Brotherhood and all youth organizations of Baptist churches in extending a friendly hand to the youths who are in need of friends.

Through this means the desire to teach Christ to the entire family will become a reality.

By Joe Williams, staff writer for the Fort Lauderdale News, Fort Lauderdale, Fla.

Modesto Survey Finds One Half Unchurched

A recent religious survey of Modesto, Calif., shows that over one half of the people are unchurched.

Of the 50,868 individuals surveyed only 45.7 per cent of the residents are church members.

This survey directed by William A. Powell, survey specialist of the Home

Mission Board, reports that 17,086 of the residents above nine years of age are not members of any church.

A denominational division of the church membership shows Catholics with 26.2 per cent, Baptists with 16.1 per cent, Methodists with 9.8 per cent, Presbyterians with 5.1 per cent, Lutherans with 4.5 per cent, Disciples with 4.1 per cent, Brethren with 3.3 per cent, Latter Day Saints with 3.2 per cent, and Episcopalians with 2.9 per cent.

New Dining Hall Wing At Glorieta Completed

The dining hall at Glorieta (N.M.) Baptist Assembly is now able to accommodate 2,500 guests since the completion of the west wing in February. The center section was completed in 1956 and the east wing in 1951.

Besides the increased dining area, the kitchen was enlarged and storage rooms added. The entire dining area is now 180 feet wide by 160 feet deep. A portion of the dining area may be closed off to form a private dining room for 200 persons.

The architectural style of the entire building is territorial colonial in keeping with the master design for all major buildings at the assembly. The new dining hall wing has concrete block walls and steel and glass windows. Covered porches continue around the building. The service entry has been improved by the addition of a large covered porch.

The inside decor includes an acoustical tile ceiling, with exposed beams of varnished laminated pine, painted block walls and vinyl floor covering.

Approximate cost of the west wing is \$140,000.00 and of the furnishings and additional kitchen equipment, \$23,000.00. The construction of the west wing is part of the over-all assembly program to provide comfortable living facilities for 2,500 guests.

16-G

the favorite prayer to Mary and consists of three parts: (1) the salutation of the angel; (2) the words of Elizabeth; and (3) a prayer added to these by "the authority of the church." It is as follows: "Hail, Mary, full of grace! The Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother

which forbids mechanical forms in the worship of God. Using beads destroys the true spirit of prayer; it is like the praying by rote of the Tibetans, using prayer wheels and hand rattles. Saying the Rosary exalts a human being more than God. Our Lord uttered a solemn warning against such methods when he spoke of "vain repetitions" and "much



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It think when thou prayest, enter thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

It when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much ing" (Matthew 5: 5, 6, 7). Pray-

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John 14: 13, 14 we are told to on Christ directly. "And whatsoever shall ask in my name, that will that the Father may be glorified in me. If ye ask anything in my name, I will do it." The Bible teaches that true ers should avoid repetitions and ing by rote; they should pray humbly with a thankful and beg heart. They should think of what are doing and not pray mechanically with vain repetitions. The Roman Catholic Bible says: "I will pray with the spirit, but I will pray with the understanding also" (1 Corinthians 14:15).

"But in praying, do not multiply words, as the Gentiles do: for they think that by saying a great deal, they will be heard. So do not be like them: for your Father knows what ye need before ye ask him" (Matthew 6:7, 8).

June, 1964

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CONVENTION LEADERS greet field worker, Charles H. Fitzgerald, newly-appointed. Left to right are Charles L. Dinkins, president of Owen College, S. A. Owen, convention president, Charles H. Fitzgerald, field worker, and E. W. Williamson, chairman of the committee on the field worker.

Fitzgerald Accepts Post As Convention Field Worker

Charles H. Fitzgerald, pastor of the Roger Heights Baptist Church, Nashville, Tenn., has accepted a post as the first full-time field worker for the Tennessee Baptist Missionary and Educational Convention.

Fitzgerald will also resign his position as acting academic dean of the American Baptist Theological Seminary. He will begin his duties full time as of June 1.

This new program is made possible as a result of a cooperative work with the Tennessee Baptist Convention and the Home Mission Board. This program has been developing for two years, and was approved by the convention in session in October, 1962. A committee chaired by E. W. Williamson of Memphis, has been working out the details of the program.

Fitzgerald brings to the post a wealth of experience as a religious leader. In addition to his pastorate and seminary post, he has served as moderator of the Stones River Dis-

trict Association and director of the Administration Workshop of the National Sunday School and B.T.U. Congress. He has served as assistant dean of the Tennessee Baptist Leadership Education Congress and Youth Encampment. He is now Congress Dean.

In his new post, Fitzgerald will promote the general work of the convention, serve associations and churches in useful and helpful ways, promote convention objectives; solicit support for the convention and participation in its activities, especially its missionary and educational work; assist in developing and promoting stewardship and evangelism; help associations and churches in Christian education and planning budgets; and cooperate with the elected officials of the convention and its departments.

Fitzgerald is a graduate of Morehouse College and Hartford School of Religious Education. He is married and the father of two daughters. His headquarters will be in Nashville.

16-H



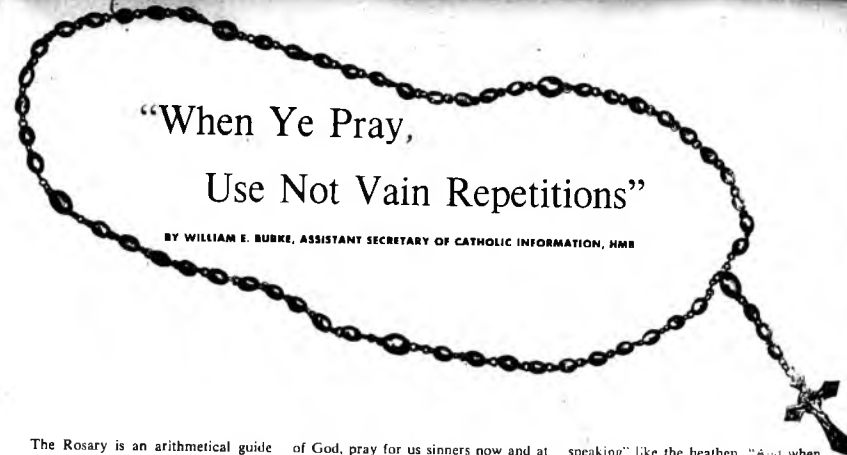
provide proper care and guidance."

DAY IS DONE—John P. Arkansas, administrative assistant at the Indian Hospital, picks up his children, Pete and Regina. The latter doesn't seem eager to leave Mrs. Bushyhead.

HOME MISSIONS

"When Ye Pray, Use Not Vain Repetitions"

BY WILLIAM E. BURKE, ASSISTANT SECRETARY OF CATHOLIC INFORMATION, HMB



The Rosary is an arithmetical guide to Roman Catholic devotion. It is a string of beads, larger and smaller, designed to aid the worshiper in repeating a definite number of "Our Fathers" and "Hail Marys."

There are as many as 20 forms of Rosary devotions enumerated by standard authorities. The most ordinary form has five decades (or groups of ten) of smaller beads, making 50 in all. Each decade is separated by a single larger bead, making five in all. The arrangement is that for every one of the 50 smaller beads the Roman Catholic offers up a prayer to Mary (the Hail Mary), and for every one of the larger beads he offers up a prayer to God (the Lord's Prayer). In other words, the Roman Catholic is taught to pray ten times to Mary for every once he prays to God.

The Rosary is the most popular form of devotion among Roman Catholics. It has been repeatedly recommended by many popes; the great indulgences have been promised to those who practice it. Devout Roman Catholics go to church every day during October to say the Rosary, as this is the month consecrated to Mary, with special devotion to reciting the Rosary.

The "Ave Maria" or "Hail Mary" is the favorite prayer to Mary and consists of three parts, (1) the salutation of the angel; (2) the words of Elizabeth; and (3) a prayer added to these by "the authority of the church." It is as follows: "Hail, Mary, full of grace! The Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother

of God, pray for us sinners now and at the hour of our death. Amen" (Baltimore Catechism, p. 5).

The origin of "telling the beads" or "saying the Rosary" is a practice borrowed from Buddhism, and antedates Roman Catholicism many centuries. Mohammedans also used beads in a similar manner. "It is of the greatest antiquity, and almost universally found among pagan nations. It is commonly employed among the Brahmins of Hindustan; and in the Hindoo sacred books reference is made to it again and again. . . . In Tibet it has been used from time immemorial, and among all the millions in the East that adhere to the Buddhist faith. . . . Now, whatever might be the pretence, in the first instance, for the introduction of such 'Rosaries' or 'Remembrancers,' the very idea of such a thing is thoroughly pagan. It supposes that a certain number of prayers must be regularly gone over; it overlooks the grand demand which God makes for the heart, and leads those who use them to believe that form and routine are everything, and that they must be heard for their much speaking" (Hislop, *The Two Babylons*, pp. 187-188).

The saying of the Rosary not only has no sanction in the Scriptures, it is opposed to the whole spirit of the gospel which forbids mechanical forms in the worship of God. Using beads destroys the true spirit of prayer; it is like the praying by rote of the Tibetans, using prayer wheels and hand rattles. Saying the Rosary exalts a human being more than God. Our Lord uttered a solemn warning against such methods when he spoke of "vain repetitions" and "much

speaking" like the heathen. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Verily I say unto you, They have their reward."

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matthew 5: 3, 6, 7). Praying to Mary is forbidden in the Scriptures. Christ himself says: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:10).

In John 14: 13, 14 we are told to petition Christ directly. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it." The Bible teaches that true believers should avoid repetitions and praying by rote; they should pray humbly, reverently with a thankful and believing heart. They should think of what they are doing and not pray mechanically by vain repetitions. The Roman Catholic Bible says: "I will pray with the spirit, but I will pray with the understanding also" (1 Corinthians 14:15). "But in praying, do not multiply words, as the Gentiles do: for they think that by saying a great deal, they will be heard. So do not be like them: for your Father knows what you need before you ask him" (Matthew 6:7, 8).

June, 1964

17



THIS COMMUNITY SETTLEMENT HOUSE was the former Mount Zion Baptist Church. Now it is part of the United Fund Agency.



THE LOCATION of the present Mount Zion Baptist Church was originally the site of the First Mexican Baptist Church.



THE PRESENT First Mexican Baptist Church located in the building, which was originally the Travis Baptist Church.



EACH TIME the churches moved, they moved to larger and more adequate plants. Pictured above, is the new Travis Baptist Church.

CORPUS CHRISTI MEETS

The Challenge of Open Doors

The unique exchange of buildings and movement of congregations during recent years in Corpus Christi may have looked like a game of musical churches, but these Baptists have stepped through some open doors into more effective ministries.

BY HAYWARD SMITH, PASTOR OF CALVARY BAPTIST CHURCH, CORPUS CHRISTI, TEX.

A city-wide survey of a very unusual type was conducted in Corpus Christi. It embraced a study of the religious, racial, economic, and social trends of our city. It was the first such survey in the state and has set the pattern for others conducted since then. The direct missions department of the Baptist General Convention of Texas assisted in the survey. This survey gave particular attention to the race movement and secured its information through a personal visit to the schools of the city, both public and private. Conferences were held with various city leaders to discuss the future plans for the growth of the city. A study of the results of this survey pointed out the need to relocate certain Baptist churches and alerted other churches to use good judgment in their future plans of expansion.

In 1956 the mission survey committee of the association had purchased property in Schanen Estates, a new area of

Corpus Christi. In 1958, when the results of the survey had become apparent, the Travis Baptist Church purchased this property for the relocation of their church.

The Mexican people were moving into the area of the Travis Baptist Church whose membership is predominately Anglo. The elementary school next door to the Travis Baptist Church, which was previously about 10 per cent Mexican children, had now approached 90 per cent Mexican children.

The movement of the Travis Baptist Church was set in motion the possibilities of two other churches making a move. These two other churches are the First Mexican Baptist Church and the Mount Zion Baptist Church (Negro), both also members of the Corpus Christi Baptist Association.

The uniqueness of dealing with three different cultures in the relocation of the churches presented some unusual prob-

lems. The facts were evident, but each church had to fully understand all that was involved in such a move. W. H. Colson, association superintendent of missions, carefully counseled with the leaders of the churches for over two years. Each church had to see that this move would best serve the interest of the kingdom of God.

Each church had its own particular problems. The Mount Zion Baptist Church was facing an almost impossible situation due to the building of a crosstown expressway near their church. The Negro people had moved into the area of the First Mexican Baptist Church until there was more than 60 per cent Negro people living there. This condition was ideal for the Mount Zion Baptist Church and their pastor, R. A. Hicks, led his people to understand the situation and respond to their move.

Much groundwork had been laid in the making of this historic move of three churches at one time. I. E. Gonzales, after having been pastor of First Mexican Baptist Church for 20 years and now facing retirement, became convinced that his greatest single act of leadership would be to lead his church to move in order to reach the concentrated group of his people in the Travis Baptist Church area. The major portion of the negotiations was between June, 1962, and February 10, 1963.

Don V. Richey, who had come as pastor of the Travis Baptist Church in June, 1961, exemplified statesmanlike leadership in this move. Richey worked tirelessly in many conferences, along with Colson and the other pastors and laymen of the churches, to complete this historic move.

The proposition briefly then was that the Travis Baptist Church would build a \$388,000 church plant at the Schanen Estates property and move there. The First Mexican Baptist Church was to move to the church plant that Travis had vacated and the Mount Zion Baptist Church was to move to the church plant vacated by First Mexican Baptist Church. All the churches moved into larger and more adequate plants. Mount Zion sold their church building worth \$9,000 to the United Fund for \$4,500 and paid the First Mexican Baptist Church \$40,000 for their building which was valued at \$85,000. The First Mexican Baptist Church paid Travis Baptist Church \$125,000 for their property which had been officially appraised at \$388,000. This of course was a gift to

Latin American missions of \$263,000. The property will easily care for more than 1,000 in Sunday school attendance, and includes two homes for church workers plus a Scout hut. These transactions clearly indicate the willingness of each church to contribute to the over-all cause of Christ in their city.

The total value of property involved amounted to more than \$1,000,000, and \$525,000 worth of additional financing was required.

The evidence that all of this was in the will of God is seen from the record of progress in the one year since this movement of churches was made. From the progress of the First Mexican Baptist Church, we believe that much groundwork has been laid for great advancement in preparation for the Latin American New Life Crusade this fall. They have increased in Sunday school attendance from 500 to 800 and more, with an average attendance of 625. They have had over 1,000 in church attendance several times since moving. They have had to expand their Sunday school organization; their kindergarten has more than tripled; their offerings have more than doubled. They have had nearly 100 additions by baptism. Naturally the people are optimistic and plans are being made to increase space as soon as possible.

Travis Baptist Church has increased in Sunday school attendance by 125 each Sunday. They have had 234 additions to the church—62 by baptism. Their day school has tripled in enrollment; their offerings have increased by \$20,000 per year.

Mount Zion Baptist Church has also had excellent growth since their move. They have had 89 additions—37 by baptism; Sunday school attendance has doubled and offerings have nearly doubled.

The spirit of Corpus Christi Baptist Association is one of united effort to carry out the Great Commission through recognizing the dignity and value of the individual. We feel also the necessity of involving all people, regardless of background, language or culture, in the great common endeavor of serving our Lord in cooperative evangelism. The evidence of this is in the fact that we have as members of our association fellowship, two Latin American churches and ten Latin American missions, three Negro churches and 35 Anglo churches.

IN THE WAY
HE SHOULD GO
—Proverbs 22:6



To live more than ever, the precept holds good: *train up a child in the way of the Lord*. There can be no better way than the Bible. For these centuries the Bible has been actually made, at the Cambridge University Press, for a Cambridge Bible, there is no compromise with quality.



MILTON UNIVERSITY PRESS

BAPTIST BOOK STORE

Structural Miracles in San Blas

BY CLYDE KEELER, MEDICAL GENITICIST, MILLEDGEVILLE STATE HOSPITAL, GEORGIA

Concrete was one of the first outstanding signs of acculturation that I saw when I first visited the San Blas Islands in 1950 and there was very little of it. Most of the 53 inhabited islands had none. Of course, there had been steel knives, scissors, harpoon points and shotguns long before that. Then came perfumed soap, cough syrup, razor blades. After that kerosene refrigerators, phonographs. This year the rage is outboard motors and a flood of hundreds of transistor radios from Japan. One sees American rouge and even fingernail polish. However, concrete remains the most evident criterion of

progress to the passerby and by its quantity we may measure the speed of change. Permanent buildings are arising on some islands to replace temporary cane-and-thatch structures that seldom outlast a decade. Cement walks and even cement wharves have appeared.

The Southern Baptist denomination is a heavy investor in this permanent concrete of San Blas. Wherever possible its glistening white Baptist churches, as well as the homes of its missionaries, consist of a reinforced framework and floor of concrete, the walls being filled in later with hand-fabricated cement

MANY OF THE BUILDINGS on the San Blas Islands are being constructed of reinforced concrete, such as the Baptist Church of Tigre now ready for benches.



HOME MISSIONS

blocks that are eventually finished over with stucco.

Last year on the islands of Tigre and Okop Sukun I photographed great stacks of cement blocks, patiently produced one by one by local men of the congregations. This year the stacks are gone and in their stead there stand two new Baptist churches. One is ready for benches; the other still has inside carpentry going on.

At Ailigandi another Baptist miracle in concrete is taking shape. This is the long-dreamed-of "Clinica Marvel," memorializing the many years of missionary effort devoted by Marvel Iglesias to the cause of San Blas missions. Marvel, with her husband Alcibiades Iglesias, have been the main organizing force in the development of the string of commodious, white churches now gracing the palm-fringed island chain that skirts the San Blas Coast. The extensive hospital skeleton of reinforced concrete is the most massive and imposing structure on the island of Ailigandi today. Its cost will be great, but it will serve all San Blas, and it is hoped to have a resident physician there—a dream of decades come true.

But miracles like these do not just happen. Much faith and prayer and action are involved, and publicity and hundreds of friends who want to help answer those prayers. Then how did this miracle of faith and prayer and friends get started? For many years we have all talked and dreamed about this clinic, but for all the efforts of the Iglesias family and their friends they could not get the project "off the ground."



A SUDDEN APPENDECTOMY on Clementina Miller, wife of Missionary Peter Miller, pointed up the necessity of Hospital facilities in San Blas.

Then one day Clementina, the devoted wife of Missionary Peter Miller and kindergarten teacher at Ailigandi, suddenly became deathly sick. Dr. Rowland Icke happened to be visiting on the island at the moment. He diagnosed acute appendicitis. Clementina should have surgery at once in a Panama hospital, but there was no plane to take her there. Only an immediate operation could save her life.

Dr. Icke had never carried his operating instruments with him on his visits to San Blas before but—he does not know why—something told him to take them along this time. So Clementina was operated on on her kitchen table.

CARPENTERS are working on the Baptist Church interior at Okop Sukun.



June, 1964

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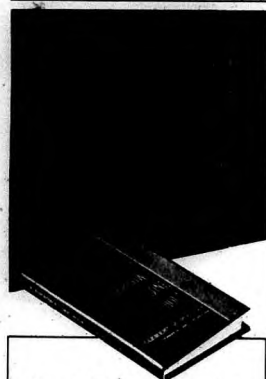
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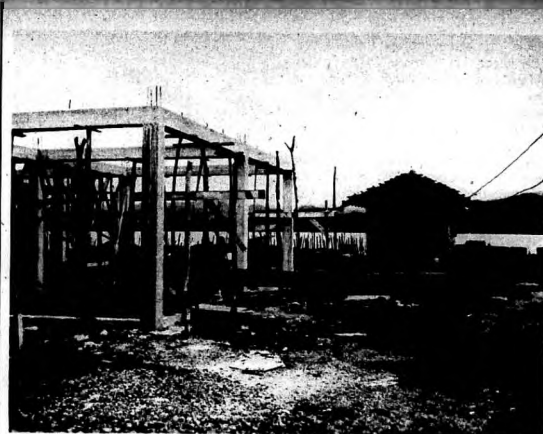
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CONTRIBUTING much in the development of the churches on the San Blas Coast have been Alcibiades and Marvel Iglesias. The "Clinica Marvel" memorializes the many years of missionary effort devoted by Marvel Iglesias.

The operation was a success, and Peter went back to his Bible translation.

This occasion pointed up the necessity of hospital facilities in San Blas. Icke wrote his unique experience for publication and opened the hearts and pockets of many friends of the San Blas missions. Money for the new Marvel Memorial Clinic began flowing in. The fund grew and the dream is now becoming a reality.

THE NECESSITY AND DREAM of a hospital is now becoming a reality as the "Clinica Marvel" begins to take shape at Ailigandí.



HOME MISSIONS

Eagle Mountain Stole My Heart

BY PHYLLIS RAGAN, STUDENT SUMMER MISSIONARY
NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY

A student summer missionary of last year tells about a week of missions in a California mining town.

My first thought as we drove up the Box Canyon Road, winding and twisting through barren mountains, was to wonder where in the world we were being taken. My mind involuntarily turned to tales of unwanted kittens being taken to forsaken areas and left there. The little mining town looked nice enough, though, nestled against the side of a mountain. I had no idea as I neared it that I would leave so much behind two weeks later.

Our first assignment was to survey the camp to learn how many people would prefer to attend a Baptist church. They were exceptionally friendly. They invited us in and smiled winningly as they told us they didn't go to church anywhere now, but they went to the such-and-such church back home. Oh, sure they had a preference, they said: they just didn't go. Over 200 people preferred the Baptist church—but the little Baptist mission at Eagle Mountain had only 30 resident members.

Only the demonstrated interest of the children in attending our Bible school kept our spirits lifted as we trudged from house to house hearing the same polite phrases. We had only about 40 people in Sunday school, including the young people and adults, so we looked forward to a Bible school enrollment of maybe 60 to 75 children at the most. When all registration cards were filled out on Monday morning, 78 were enrolled.

We had only a one-week school, but by the end of that week our enrollment had climbed to 123. We had had an average attendance of 98 per day with

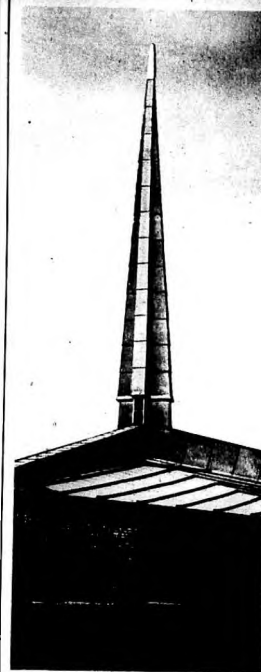
a high attendance of 111 on Wednesday. Only five of the 28 children enrolled in my Junior class attended Sunday school anywhere.

As I looked up from some handwork to watch the few tired faculty members working faithfully amidst swarms of children, I thought of some words I heard first when I was a child: "Suffer the little children to come unto me and forbid them not."

It was hard for me to return to the valley to complete my schedule for the summer. The people had been so nice to us. We had such a pleasant, comfortable place to stay. But it isn't these things that keeps my mind on Eagle Mountain. My mind keeps hearing children who tell me they can't bring a Bible because their families don't have one. My mind keeps seeing swarms of children gathered in corners of a borrowed recreation hall, eager to learn of one who loves them. I wonder if they will hear any more until next year.

Thirteen professions of faith were made in the school, and two rededications. Will they find a place to continue to grow in Christ? Will there be adults who will lead them? Will they become discouraged by the poor meeting conditions at the mission or lack of encouragement at home or lack of interest of those who already claim Christ? Will they . . .

How could I know as I neared the little town that I would leave so much behind two weeks later? How could I know that 123 children would grab hold of my heart and keep it in Eagle Mountain?



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FROM A CATHOLIC to a Presbyterian "anciano" to a Baptist minister are the steps Dominicio Bejarano took as he served the Spanish-speaking people of the western states. Bejarano and his wife, Andrea, although retired, are still active for the Lord.

Retired Bejarano Remain Missionaries

BY RUTH TUCKER HESS, ARTESIA, NEW MEXICO

Dominicio Bejarano doesn't believe in retiring from the Lord's work. No longer actively employed by the Home Mission Board, he nevertheless continues to serve in his church and to witness to Spanish-speaking people in Artesia, N.M.

Bejarano, who at 76 still teaches a men's Sunday school class and is considered by his pastor as his right-hand man, began life as a Catholic. He was born in Chihuahua, Mexico. As an infant, he was left an orphan, and his Catholic grandmother gave him to another Catholic family when he was four.

One member of his new family was a priest, and it was he who was responsible for the only formal education Bejarano ever had. He never attended

school but was taught by the priest until he was 15.

At 15, he left Mexico for El Paso, Tex., where he found his grandmother living. He learned the trade of boiler-maker in the railroad yards and worked at this for several years.

Young Bejarano, for years, had felt something was lacking in the Catholic religion in which he had been reared. So when a friend with whom he worked invited him to a Presbyterian church, he accepted. He went to this church for four years and was even ordained to the office of "anciano," similar to our deacons.

During this time, he had several friends who were Baptists, who talked with him about their beliefs. For some time, he studied the doctrines of the two denominations. At last, he decided Baptist beliefs came closest to what the Bible taught; so he joined a Baptist church.

Though he was past 30 and married, he felt the Lord was calling him to preach. In 1921, he started preaching and the following year was called as pastor of a Spanish mission of the First Church, Abilene, Tex.

He was ordained by Millard Jenkins, longtime pastor of the Abilene church. One of Bejarano's most prized posses-

sions is his faded certificate of ordination signed by Jenkins.

The Lord blessed his work, and his ministry took him to Arizona, California, Illinois, back to Texas, and finally to New Mexico, always proclaiming the gospel to the Spanish-speaking people.

While in El Paso, Bejarano met a young lady, Andrea Viagran, who was born in Mexico, reared a Catholic, and attended the Presbyterian church. When her family moved to Central Texas, young Bejarano followed and won her. They were married in 1919.

Mrs. Bejarano has proved a worthy helper throughout her husband's ministry. She has taught in all age groups and is always a favorite with the children. She still enjoys work with the Woman's

Missionary Union and at one time served as treasurer for the Spanish Baptist Convention of New Mexico and as secretary of her association. In recent years, when health permitted, she taught the older women's Sunday school class in her church.

Though Mrs. Bejarano doesn't speak English, she has many Anglo friends. Her radiant Christian personality easily hurdles any language barrier. Her young English-speaking friends call her affectionately "Abuelita Mexicana," Little Mexican Grandmother.

Their pastor, E. Aguilar, looks on Bejarano as his assistant and calls on him to preach when the pastor must be absent. During a revival last year, Bejarano preached alternate nights with the pastor. Three years ago, he was Sunday school superintendent for the church. When physically able, he still visits prospects with his pastor. He and Mrs. Bejarano regularly attend associational meetings.

The Bejaranos maintain an intense interest in the work of the Home Mission Board and the progress of each year's Annie Armstrong Offering.

The best days of every year for the couple are their birthdays when their names appear on the missionary prayer calendars. Her birthday is June 4; his,

May 24. In 1964 they will be 76. They delight in communications from friends of other years and always proudly show the birthday card or letter received from Courts Redford, executive secretary-treasurer of the Home Mission Board.

The Bejaranos' ministry has taken them from small towns to big cities, from mission churches to street corners to harvest fields where braceros toiled. For seven years he was pastor of the Spanish mission of First Baptist Church, Artesia.

Though officially listed as retired, they are still active for the Lord. They attend church regularly, share their modest possessions with others, and serve in many ways in their church and neighborhood.

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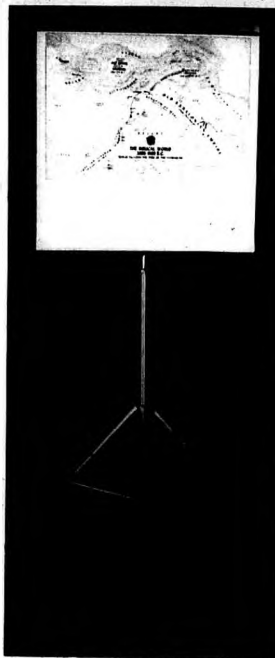
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Economic Crisis Perils Alaska Work

BY W. H. HANSEN, EXECUTIVE SECRETARY
ALASKA BAPTIST CONVENTION

The 33 churches and 14 missions in Alaska cooperating with the Southern Baptist Convention face the same earthquake recovery calamity besetting other Alaskans—the shock delivered the state's economy by the Eastertime tremors.

Loss of property, such as encountered in the total wrecking of the building at First Baptist Church, Valdez, is but one of the devastations in that community of 1200. Going with it are the loss of jobs and income in that fishing and shipping center.

Valdez' fishing boats were destroyed in the earthquake along with the steamship dock.

Because of this, the First Baptist Church—which was showing increasing strength in its twelfth year there—will suffer a greatly reduced income in the months ahead when it needs to rebuild its church and launch a pastorial building project it has planned for some time.

In Seward, longshoremen, railroaders, fishermen and cannery workers find themselves without jobs. Southern Baptist work there is slightly younger than in Valdez. The church receives a salary supplement from the SBC Home Mission Board for its pastor. But will even this aid be enough with contributing members out of work?

None of the 14 churches in Anchorage sustained building damage of more than \$1000, it is now estimated. Income in these churches, however, could drop by 20 per cent. Most churches were operating on a marginal budget before the earthquake. Many still owe on their expensive winter fuel bills.

How will Anchorage's hard-pressed churches make ends meet?

Leaders of the Alaska Baptist Convention discussed the earthquake's effect on the convention-promoted work.

"When the shakeup came, the state board was on the verge of projecting an aggressive missions program. Now mission leaders are asking, 'Will resources earmarked for new work have to be directed to established fields? Will cooperative program income decrease so

HOME MISSIONS

that new projects cannot be undertaken as planned?"

Alaska's Southern Baptists are used to meeting lesser crises—the regular waves of rotation of military personnel, the expense of heating churches during the bitter Alaskan winters, frequent changes in pastors, inflated prices on building materials. These are not unusual.

Viewed at its worst, the earthquake may be a much more severe crisis than the churches have yet faced. Viewed at its best, it is but a new kind of crisis on top of others the churches have grown accustomed to enduring.

Some questions are being asked about the future population of Alaska. There is nothing like a mass exodus on account of the earthquake, though it has frightened some into leaving the forty-ninth state. For one segment of the population, their residence in Alaska has been what they consider temporary. Will this shorten their even temporary stay?

More—will it discourage persons in the "south 48" who before the earthquake were considering moving to Alaska?

To cope with the emergency, an earthquake relief fund was set up at state Baptist headquarters in Anchorage. Direct losses were estimated at \$25,000. The convention board called a special meeting to consider other actions.

Yet the quake has had its positive results. Easter Sunday high attendance hit Alaska churches a week late. Easter Sunday fell two days after the earthquake; attendance on Easter was understandably low.

But church going bounced back the Sunday after Easter to near records. One pastor noticed "a deeper dedication has seized some of our fringe members." There were 15 rededications in two Sundays in that church.

Hard to reach prospects have showed more interest in the church.

Muldoon Road Baptist Church in Anchorage visited one prospect several times without success. One visit, during a revival last fall, ended in a brusque turn away at the door when the pastor and evangelist called.

Three nights after the earthquake, however, this same prospect called at 3 a.m. asking the pastor to come and explain how to be saved. The pastor said he discovered the prospect had already found faith in the Lord by the time he reached the house.

If this experience is repeated, Baptist leaders believe Alaska's disaster could turn into its greatest blessing.

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Missions Can Be Fun

How many fine Christians have missed the joys and excitement of mission service simply because they have thought they had no talents to offer. Too many people continue to content themselves with minimal attendance at church services as their maximum contribution to the Lord's work.

This past month at the Boyce-Portland Good Will Center in Louisville some wonderful things happened. People began to find out that missions can be fun and that God can use the small talents as well as the great ones.

One Saturday late in May a group of 15 Girls' Auxiliary members from the Buechel Park Baptist Church came to the good will center to deliver some vacation Bible school supplies. When they arrived, they found the cleaning lady hard at work scrubbing the floors and cleaning the woodwork. After leaving the supplies in the office, they began to talk with the housekeeper about her work. Discovering that she was working alone, and still had much work to do, the girls decided to lend a helping hand. Soon girls were all over the center . . . mops in some hands, cleaning rags in others. Soap went on and dirt came off . . . everywhere and anywhere.

When the girls returned to their own church, they were filled with excitement and enthusiasm for the work they had done. At their next Girls' Auxiliary meeting they decided they would like to plan another work day. Three weeks later the girls with their leader came again to the center for a "Clean Up, Scrub Up Party."

Ask the staff at the good will center how much these girls meant to them and they won't hesitate to say that it has meant very much. Ask the girls and they will probably say they really didn't do much—just a little cleaning. But look at their faces and you'll know that in attempting to give themselves away the blessings returned to them 10 fold.

In early June the phone on the director's desk rang. The call was from a GA leader at Minor's Lane Baptist Church. She asked if it would be possible for some of her GA's to help with the vacation Bible school at the center. The girls came down to the center the following week to work on Tuesday and Wednesday. The next week they re-

turned again on Tuesday and on Wednesday. By this time the girls were beginning to discover the joy in service. They found out they really did have some talents that could be used in the school. The greatest talent was the ability to love—to love the little children. As they played with the children, gave them piggy-back rides, pushed them on the swings, and jumped rope they found that the little children loved them, too.

Once again, service that started with only limited interest soon grew into service with deep meaning for each girl, because they found that when they tried missions they found they did have some talents that could be used in helping tell many boys and girls of the love of Jesus . . . and besides that . . . it was fun!

Lowell F. Lawson
Louisville, Kentucky

Greenville Finds One-

Third Outside Churches

A religious survey, which contacted 101,946 of Greenville, S.C.'s quarter of a million population, found one out of every three people without church membership.

One hundred and twelve churches of various denominations furnished 3,719 workers to make the survey, directed by William A. Powell of Atlanta, survey specialist of the Home Mission Board.

Powell said the survey surprised some of the religious leaders of the city, who had thought the religious population would exceed the 67.5 per cent reported. The national average is 64.3.

The percentage of local church membership was only 62.5 per cent, and 14.4 per cent of these do not attend church as often as once a month.

Departing from the usual pattern of survey reports, the Greenville survey indicated denominational preference of the unchurched. This correlated somewhat with the percentage of each denomination in the population.

Sixty-one per cent of the unchurched people indicated a preference for Baptists, for Methodists 11.4 per cent, for Presbyterians 6.4 per cent, and for Churches of God 4.6 per cent. All other denominations had less than 2 per cent.

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June, 1964

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Isaac Clifford Matthews, commissioned as a pastoral missionary to Balboa, Canal Zone, is a native of Pike County, Ala. He attended Troy State Teachers College, Troy, Ala., and received degrees from Howard College, Birmingham, Ala., and New Orleans Baptist Theological Seminary, New Orleans, La. He is married and has one child. Birthday 6-24.



Peggy June Matthews, a native of Coffee County, Ala., was named along with her husband to do work in Balboa, Canal Zone. She attended Troy State Teachers College and Canal Zone Junior College, Balboa Heights. Birthday 10-12.



Billie G. Walters was named as a pastoral missionary to Fargo, N.D. under the Pioneer Missions Department. He attended Sam Houston State College, Huntsville, Tex., and graduated from Southeastern State College, Durant, Okla., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He is married and has three children. Birthday 9-18.

new APPOINTEES to the work



F. Milton Gage was appointed as a superintendent of missions under the Metropolitan Missions Department to Phoenix, Ariz. Gage, a native of Roosevelt, Okla., received degrees from Oklahoma Baptist University, Shawnee, Okla., and Southwestern Seminary. He is married and has three children. Birthday 6-5.



Marjorie Ann Shead, a native of Richards, Tex., was commissioned as a weekday program worker under the Metropolitan Missions Department to Whitesburg, Ky. She graduated from Mary Hardin-Baylor College, Belton, Tex., and Carver School of Missions and Social Work, Louisville, Ky. Birthday 11-5.



Thomas Edwin Sykes, a native of Rochester, N.Y., was appointed as area missionary to Anderson, Ind., under the Urban-Rural Missions Department. He is a graduate of Oklahoma Baptist University, Shawnee, Okla., and Southern Baptist Theological Seminary, Louisville, Ky. He is married and has two children. Birthday 3-2.

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	Pay Monthly	Pay Yearly
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Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars—you risk nothing.

TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE

Application to Pioneer Life Insurance Company, Rockford, Illinois
1382 FOR

AMERICAN TEMPERANCE HOSPITALIZATION POLICY

Name (PLEASE PRINT) _____

Street or RD # _____ Zone _____ County _____ State _____

City _____ Date of Birth _____ Month _____ Day _____ Year _____

Age _____ Height _____ Weight _____

Occupation _____ Relationship _____

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: ☒ _____

ATTEST

Mail this application with your first premium to

AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois

Taking Life's

Tumbles

BY COURTS REDFORD, HMB EXECUTIVE SECRETARY-TREASURER

It is interesting to recall the things that happened in one's early childhood.

I recall the time when my sister turned me over in a branch of water while taking me in my little wagon to see Uncle Ben.

Uncle Ben lived less than a quarter of a mile from our country home and this small branch with only two or three inches of water ran between our properties. There were stepping-stones in the branch so we could easily walk across, but on this occasion Ollie, my sister, was pulling my little wagon in which I was riding.

As I recall, she was in a hurry and undertook to cross the stream a little faster than usual. At any rate, the wheels on one side hit a small rock and over I went into the water and mud.

Now, my sister was just about the most wonderful friend I ever had, but as a five-year-old lad weeping and crawling out of that branch with clothes wet and muddy, I was both angry and humiliated. I proceeded to tell her what I thought and a little later when we reached my uncle's home, I outlined for Aunt Nannie the faults and failures of my sister in detail.

The clothes dried, I recovered from my anger and humiliation and all was rosy again. However, I still remember that branch, that little wagon, the cold water, the rough rocks and the way my sister laughed in spite of her concern for me.

Figuratively speaking, I have tumbled from little wagons many times in life. It is as unpleasant today as it was then. I fear I recover from my chagrin today less rapidly than I did then.

Why did that wagon turn over that day?

First, the wagon was too small. Father got it for me when I was quite young and at the age of five I fit in it like a fat woman in a hobble skirt. It did not take much to turn that wagon over.

It is that way about some of our church programs. We have such small plans and inadequate organization that they topple over quite easily. William Carey said, "Expect great things of God and undertake great things for God."

Second, I imagine I was leaning quite a bit to my left playing in the water with my hand as we crossed the stream. My lack of balance in the wagon made it very easy to turn over. Like most folk, I blamed my sister for the whole thing when I was largely to blame myself.

I find the little wagons in which I ride through life often tumble because I lean too far to one side or the other. Often I am playing with the insignificant things along the pathway when I should be sitting up straight and watching the road ahead. The Psalmist said, "Commit thy way unto the Lord, trust also in him, and he will bring it to pass."

In the third place, the wheels of that wagon hit a rock and that contributed to the catastrophe. There are still rocks in the streams of life, and we need to be watchful and careful to look out for them. Sometimes by care we can alter our course and miss some of these difficulties, but often we must compensate for them by keeping our balance and composure when we hit the bumps along the way.

Finally, my sister was partly to blame. She was going too fast. I guess I should confess I was urging her on, but she was still going too fast.

I guess that is one of my greatest dangers today. I grow impatient. I get in a hurry. I fail to watch for the rocks and the bumps along the way. Then when disaster comes, I try to find an excuse in the actions of others.

Jesus never got in a hurry. He always had time for the most humble and the small child.

Some time ago I spoke in a school of missions in one of our Negro churches here in Atlanta. There I met Brother Pascal, a Negro preacher who was then 100 years old. My son, who was with me, asked him for his recipe for long life—"Well," he said, "I don't hate anyone, and I don't worry; I just trust the Lord."

I am persuaded we can save ourselves a lot of tumbles along life's journey if we follow the suggestion of the old Negro preacher.