

JANUARY, 1965



Home Missions

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COVER

Informed leaders often claim Indian missions has failed. Has it really? Gerald Palmer presents a quick look in his article on page 11 of Indian missions, which has produced such Christians as Jim West, on our cover, eldest deacon of the Yellow Hill Baptist Church in Cherokee, N.C.

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During 1964 the United States population increased by 2.7 million. During the same 12 months, membership of all churches increased by an estimated 1.7 million. At year's end those unreached by any church numbered approximately one million more than at the year's beginning. Since 1958 crime has increased five times faster than the population. Drink and divorce continue at alarmingly high levels. Racial tensions and industrial conflict plague our society.

We enter 1965 with greater spiritual needs than ever before. Our population is larger; our problems are more complex. Multitudes are living without Christ and without purpose, and boredom and emptiness fill their lives.

At a time when spiritual needs are at their highest, the Home Mission Board has come to its time of greatest strength. Its missionary force is the largest in its history. The Board's leadership staff is larger and is serving in more areas than ever before. Southern Baptists are providing more funds for home mission work than at any time in the past.

This strong posture is a fruit of the faith and labor of all those who have helped build home mission foundations to this hour. Time and space would fail us to call the roll of home mission leaders who have laid these foundations. One cannot but think, however, of Holman and Tichenor, Huckins and McCall, Gray and Masters, Matthews and Carpenter, Beagle and Dowis, and Lawrence and Redford.

During the secretaryship of Courts Redford, home missions has experienced its largest expansion. The past



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11 years have seen the missionary force increase from 936 to 2,372. Financial support has more than doubled, rising to the 1964 level of more than \$7 million. Church loan funds have increased five times. The territory served has expanded to include all 50 states, plus Panama, Cuba, and Puerto Rico.

For Redford and his stable and fruitful ministry we give thanks to God. It has been my joy and blessing to be associated with this warmhearted man of God for almost six years. His understanding and encouragement during these years and particularly during the recent months of transition have been a benediction to me.

We who serve in the years immediately ahead stand on a higher plateau, from which to move forward, than have those of any previous period. To God be the glory for his guidance and blessings during these 120 years of Southern Baptist home mission work!

As we face the future, we have the conviction that evangelism and church extension must continue to be our chief concerns. The supreme purpose of every home mission activity is to lead people to know Christ as Saviour and Lord. Through every new mission and church, through every conference and crusade, through student summer workers and lifetime missionaries, our unchanging purpose must be to lead persons to Christian discipleship.

The year ahead for the Home Mission Board will require extensive study. Our programs must be defined clearly and related carefully to one another and to all other programs of Southern Baptist Convention agencies.

In addition, the Board and its staff will engage in a thorough study of long-range objectives and goals. Based upon a reexamination of all facets of our work, plans for the next five to ten years will be made. Priorities will be determined. The most effective ways of accomplishing these objectives and goals will be sought.

Through all of this study, we shall be seeking the leadership of the Holy Spirit. There are many indications that the winds of the Spirit are blowing. We shall endeavor to be sensitive to this breath of God as he directs in a continually widening and deepening service all across our land.

I would express a personal word of gratitude for all the encouragement that has come at this time of added responsibility. My colleagues on the staff of the Home Mission Board, both "old" and "new" members, are an immense source of strength. Fellow-workers throughout the Convention have provided much encouragement. I am grateful for the heritage which is ours, for the friendships developed in our master's work, and for the mission foundations upon which we have the privilege of trying to build.

I face the future with a deep sense of unworthiness and inadequacy, but with the assurance that God is sufficient. He will provide needed wisdom, compassion, courage, and energy for the tasks ahead. For myself and for my colleagues in this responsible area of home mission leadership, I beg your support in prayer. May God grant that in these momentous years just ahead Southern Baptists shall move nearer than ever before to claiming "Our Land for Christ."

Here, in his first article as the new executive secretary of the Home Mission Board, Arthur B. Rutledge surveys the spiritual needs of our land and broadly charts the course for the future.

As We Face the Future

BY ARTHUR B. RUTLEDGE, EXECUTIVE SECRETARY, MMB

AN ESTIMATED half million people were touched by the Latin American Baptist New Life Crusade in Texas, said Rudy Hernandez, associate of the evangelism division for the Baptist General Convention of Texas, and one of the crusade leaders. Latin Americans came to accept God's promises of "new-life" through Christ Jesus at the close of the central campaign held under a tent in Midland shown left.



PHOTOS BY TEXAS BAPTIST PUBLIC RELATIONS

PEOPLE OF ALL AGES found new life in Christ during the vast evangelistic push which spread into Mexico and New Mexico and may help to kindle a flame of evangelism that could in the words of Texas Baptists' Executive Secretary T. A. Patterson "cover the entire hemisphere."

HOME MISSIONS

Cruzada Nueva Vida For Latin Americans

BY ORVILLE SCOTT
PUBLIC RELATIONS DEPARTMENT
BAPTIST GENERAL CONVENTION OF TEXAS
DALLAS, TEX.

Rudy Hernandez, associate in Texas Baptists' Evangelism Division.

From every walk of life they came, Latin Americans of nearly all ages seeking "new life" through Christ Jesus.

Before Cruzada Bautista Nueva Vida (Latin American Baptist New Life Crusade) had ended in Texas this fall more than 5,000 of them found "new life"—for eternity. About 10,000 others either rededicated themselves to God's will or gave their lives to full-time Christian service.

"The crusade touched the lives of about a half million Latin American people," estimated

In addition to the harvest of souls, the crusade's greatest long-range achievement may have been to alert Texas Baptists that "the state within a state" can be won for Christ.

A number of churches, conscious of the mission opportunities right at their own doorstep are planning crusades on a smaller scale in their areas.

For the Latin American churches, Cruzada Nueva Vida has brought a harvest of new pastors and other workers in the people who gave their lives to full-time Christian service across the state.

The crusade affected the Catholics apparently, for priests visited in the services in San

SERVICES were held in ball parks such as this one at Harlingen, stadiums, tents, and even a Knights of Columbus Hall wherever church space would not accommodate the crowds.



January, 1965

Antonio, Harlingen, Austin, and Wichita Falls. Also, it may have helped to pave the way for an evangelistic crusade that would involve all of Latin America in 1968. The possibility of such a movement was voiced by T. A. Pat-

erson, Texas Baptists' executive secretary, during the Baptist General Convention of Texas in November. "What has happened in Texas may kindle a flame of evangelism that could cover the entire hemisphere," Patterson said.



"THE FUTURE of our work," exclaimed a crusade leader, "and one of Cruzada Nueva Vida's main achievements may have been to awaken Anglo Christians to the fact that Texas' growing Latin American population—often called 'a state within a state'—can be won for Christ."

terson, Texas Baptists' executive secretary, during the Baptist General Convention of Texas in November.

"What has happened in Texas may kindle a flame of evangelism that could cover the entire hemisphere," Patterson said.

The Texas crusade was an eye-opener in other ways. Language missions workers, who had previously been afraid to use English in Latin American services, found that in some cases more people responded when the crusade campaigns were conducted in English.

Across Texas more than two million Latin American souls are still unreached, for only about 75,000 in all are evangelical Christians.

Long bound by the language barrier and ancient Catholic taboos and traditions, the Latin Texan is emerging as a key figure in the

state's economic and social life. In some south Texas cities, most of the school teachers and city officials are already Latin Americans.

As the Latin American goes, so will go Texas, according to some population experts who predict that by 1980 half the state's people will be of Latin American descent.

Although evangelical churches have traditionally left Latin Americans off their prospect lists, labeling them as Catholics, language missions workers found less than 10 per cent of them practicing Catholicism.

The average Spanish-speaking citizen of Texas, whose ancestors settled in the state before the first Anglos, is seeking a personal relationship with God that Catholicism does not offer, the language missions worker said.

Latin American Baptist churches in Texas show a ratio of one baptism to every 10 members compared to one for every 30 members in Anglo churches. The Latin American ratio should improve to about one for every five members this year as a result of the crusade.

This thirst for the "abundant life" was vividly illustrated during the crusade in Matamoros, Mexico, where a couple came on profession of faith, although they had not been able to get inside a packed church building to hear the sermon. They were among 117 who found Christ as Saviour during revival meetings in the city.

Cruzada Nueva Vida, initially planned in 1963 as a statewide effort to reach 2½ million Latin Americans, spread to border cities of Mexico as well as New Mexico.

A revival campaign held under a tent in Las Cruces, N. M., resulted in 230 decisions for Christ, including 71 professions of faith.

Reports have been received from about three-fourths of the 385 Latin American churches participating in the crusade, showing 2,773 professions of faith in local revivals. More than 2,400 professions of faith resulted from 65 central crusades.

Not all the conversions took place in services of course. Many were won to Christ as a result of extensive prayer efforts and visitation on the part of Latin Americans and Anglos. Seven Anglo churches were assigned as prayer partners to each Latin American church.

Near Ballinger in west Texas, a Latin American man was won to Christ by a water-soaked Bible that he found in a creek.

His name and three others had been given to an Anglo church prayer partner as the hardest in Ballinger to win to Christ. Three had already accepted Christ as Saviour, but the fourth went fishing to avoid the crusade meetings and those who might witness to him.

He noticed a Bible floating down the stream and retrieved it. The only still legible print was in the book of Revelation.

As the man read, he became so concerned over his spiritual condition that he literally dropped his fishing gear and ran to ask Pastor Eliso Garcia how to become a Christian.

One of the older Latin Americans who found new life in Christ during the crusade was a 61-year-old crippled woman. Neighbors said she never left her room at night, until the time she hobbled down the aisle on her crutch to profess Christ as Saviour.

A Latin American woman called the pastor of the First Mexican Baptist Church in Dallas and said: "Tell us, please, what our son found when he attended your meeting to make such a change in him? We want to experience the same thing."

Where church and auditorium space was inadequate or unavailable, meetings were held in tents, ball parks, and even in a Knights of Columbus hall.

Alice, Tex., Baptists were offered the Catholic building on the basis that it was better located and more satisfactory for holding a meeting than the tent site they were seeking.

An area meeting was held in a bowling alley near Raymondville, because it was the largest air-conditioned building in town.

The largest number of conversions reported so far was in the state's densely populated Latin American regions. The major central crusade meeting in Corpus Christi resulted in about 60 professions of faith. Revival meetings in the Weslaco—Rio Grande City—McAllen area resulted in 321 professions of faith. San Antonio reported 430 conversions.

Other crusades include Harlingen with 260 conversions, Haskell with 228, Brownville with 164, Houston with 175, and the Plains Baptist Assembly near Floydada, 105.

Attendance at the meetings usually ran high, crusade leaders said. During the September floods in Eagle Pass, some people packed their belongings for possible evacuation but came on to the meetings, said Manuel Garcia, pastor of the First Mexican Baptist Church there.

The 6,000-seat municipal auditorium in San Antonio was packed one night during a central crusade there.

"A breakthrough in solidifying relations between Anglo and Latin Americans in the city," was the description of the crusade's impact given by San Antonio Superintendent of Missions George E. Stewart.

The crusade's impact did not end with the last central campaign apparently. The *Baptist Standard* gave an account of a young Latin American typesetter who was impressed by accounts of the crusade in a bulletin published during Texas Baptists' state convention recently. Attending the final service of the convention which emphasized the crusade, he was one of 35 people to accept Christ as Saviour.

E. S. James, editor of the *Baptist Standard*, said the real significance of the crusade likely will not be fully realized in this generation.

"The encouragement given to the Latin American Baptists of Texas is immeasurable," James added. He called the crusade a big leap toward giving the message of evangelical Christianity to the more than two million Latin Americans in the state.

Patterson added that more new church buildings will be needed as a result of the crusade, but urged his listeners not to feel defeated. "If we can't get all these buildings at one time."

"We must not quit praying because the crusade has ended," he said. "I don't know of a group on earth which has been given the opportunities of Texas Baptists. It would be a tragedy if we default in this hour."

Baptists Build San Blas Clinic



Helping hands from Baptists in Balboa, Canal Zone and in the United States have reached out to bring promise of a revolution in medical care for the San Blas Indians.

More than \$15,000, including \$2,000 from the Home Mission Board, has been contributed to build a small, modern clinic on Ailigandi Island, one of the 50 inhabited coral atolls which ring the wild Caribbean coast of Panama.

When completed the clinic will handle operations, dental work, and provide beds and care for patients who need hospitalization. It will have X-ray equipment, a daily schedule for sick calls, and nurses will staff the facility.

Doctors will visit on a regular schedule, and the mission agency may employ a mission doctor to serve all three of the Indian groups of Panama—the San Blas, the Guaymí, and the Choco. If so, he will supervise this clinic.

A prime mover behind this activity is the First Baptist Church of Balboa Heights in the Canal Zone. Pastor William H. Beeby has led church members to furnish volunteer labor, which, combined with a main effort by the Cuna Indians, built the structure over a period of several months.

A look inside reveals guest rooms, a kitchen, dining room, two private rooms, and a poured concrete floor to provide expansion of the second floor.

On the ground floor are a pair of two-bed wards, a consultation room, examination room, surgical and delivery room, sterilization room, and medical storage room. The delivery room alone will save the Indian women many trips to hospitals in Panama.

Patients will have a choice of sleeping in the native hammocks or on beds, according to the nature of their illness.

Known as the Marvel Iglesias Clinic, it will serve all of the 50 inhabited San Blas Islands. Medical needs in the islands have been served by small medicine dispensaries, with little equipment and almost no facilities to deal with emergencies or serious cases.

In fact, the near death of one of the Baptist mission workers from an acute attack of appendicitis provided the

impetus for the erection of this clinic.

When completed, the clinic will be turned over to the Home Mission Board for operation. Indians from any of the 50 settlements along the island chain may use it, and the provision for extra floor space will undoubtedly be used before many months have passed.

A diesel generator will be installed for power, and a huge tank must be built to catch rain water, the only pure water available. This will bring the first hot running water to the island.

The Home Mission Board, under Panama Superintendent L. D. Wood, will take over the completed project and coordinate it into a working medical unit with a budget and efficient administration. Wood, whose office is in Balboa, foresees much work ahead, but with some 110 missions in the Republic of Panama under his responsibility, work is no stranger to his office on Balboa Road.

Right Theology Needed For Racial Tensions

Mission philosophy must be undergirded with theology, not culture, anthropology, or a way of life, Victor T. Glass told state Baptist executive secretaries and state mission directors.

Glass, secretary of the Department of Work with National Baptists, spoke on missionary implications of racial tensions.

"The Negro is a human being and God loves him and wants for him the abundant life for which he made him," he said. "To stand in the way of the Negro achieving all that he is capable of achieving, is to oppose God in his plan for every life."

The occasion for the remarks was the annual meeting of the executive secretaries and mission and evangelism associates with the mission agency. Most of the 2,369 missionaries of the Home Mission Board are jointly employed and directed by state mission boards.

The states and the mission agency employ 78 workers with National Baptists, and in 1963, 59,978 students attended schools and institutes directed by

the workers. Also 147 scholarships were given Negro youth. For this work, mission forces spent more than \$400,000.

Glass also asked for a changed definition of man. "Color, race, national origin, or other physical classification is too low an estimate and beneath the Christian teaching that man is a soul and made in the likeness of God."

He said a "representative" strategy is insufficient, that every means is needed to win all people to Christ.

"National Baptists are our allies, not our enemies," he stated, citing the potential of joint effort in a world missionary program. "Kinship of spirit must outweigh other differences."

"Southern Baptists are no longer a regional group, but are now located in every state," he indicated. "We must also recognize that we are not alone in the battle for righteousness over rights."

"Civil rights can be taken from one man and given to another man by men, but only God can make a man righteous."

Baptists Announce Apartment Projects

A Southern Baptist mission leader announced plans here for pilot projects in high-rise apartments in Atlanta, Chicago, and Dallas.

Harold C. Bennett of Atlanta said present approaches and efforts of churches are attracting so few who live in high-rise apartment communities a special effort is made to penetrate them.

The metropolitan missions secretary made the announcement to the annual meeting of the state Baptist executive secretaries and their associates with the mission agency.

The mission leaders also heard one of their own group, Fred W. Kendall of Nashville, executive secretary for Tennessee Baptists, speak on the need for a Christian America.

Kendall cited the responsibility of

American Christians in the modern world, especially in the light of the position America holds as a world power and free world leader.

"The world respects America, especially for the good things which are the direct fruit of the Christian faith and philosophy," he said.

"They are evaluating Christianity in the light of its expression in America," he said. "They judge America by all that is non-Christian as well."

He listed the changes in America which make difficult the task of making the nation Christian, such as population growth, increased crime, other evidences of a degenerate society, urbanization, growing materialism, and racial problems.

Bennett told of the pilot projects in the high-rise apartments as part of a strategy for America's cities. He said these projects would be church-sponsored, with a minister and his wife

placed in an apartment complex, and space for a chapel and library rented.

He also announced that a special conference on apartment life may be held this year in Washington, and that other conferences dealing with the problem would be held at Baptist assemblies.

In addition to this effort, Bennett said the mission agency would stress studies of changes in city life, the need for establishing missions and churches to minister to smaller groups, and development of specialized mission ministries within the big cities.

He also cited the need for correlation of mission programs of associations in a single metropolitan area. For example, Atlanta has nine associations within its metropolitan boundary.

Other emphases will help formerly rural churches adjust to becoming city churches, and detailed planning and aggressive approaches to establishing churches in suburbs.

Mission Leader Asks Second Language For Church Staff

A Southern Baptist mission leader asked churches to include the requirement of a second language in job descriptions for many staff members.

Lloyd Corder said associate pastors, education directors, or church visitors with a second language in many cases would make the church's ministry effective to the entire community.

The secretary of the Language Missions Department praised churches for "doing" language mission work, rather than just praying and paying for it to be done.

"Paid missionaries cannot be placed everywhere language people are, but a

Southern Baptist church can be there," he said.

Corder was speaking to the annual meeting of state Baptist executive secretaries and state mission directors with the staff of the mission agency.

He said there are now 40 million language people in the United States, Cuba, Panama, and Puerto Rico (including those who may speak English well but who hold the concepts and ideas from their original nationality.)

Southern Baptist mission boards and churches, according to Corder, spent \$4 million in 1964 on work with these people. His department's budget for 1965 is \$1,695,800 to support 1,200 missionaries in cooperation with the state mission boards.

"Southern Baptists are more mature," he said. "In breaking out of their southern homeland they discovered the rest

of the nation and the world.

"Southern Baptists are ceasing to be so much a language or ethnic group and are becoming the world-aware denomination that God would have them be.

"Contributing to this maturity," Corder said, "have been the factors of a stronger economy, industrialization, better education, military service, and the struggle of the Negro for civil rights.

"The same direct loving and concerned approach we use in winning our own people to Christ and to Christian growth works even better with many language people," he said, "because they want acceptance and equal treatment."

He cited ways in which churches minister to language people through interpreting devices, Sunday school classes, separate missions and churches, and with special services.

Baptists Asked To Build On 30,000 Successes

"Southern Baptists need to build upon the accomplishments of the 30,000 Movement to produce a mission consciousness in all our churches," M. Wendell Belew of Atlanta said.

The secretary of the Church Extension Department for the Southern Baptist Home Mission Board was speaking to the state Baptist executive secretaries and their associates during their annual meeting with the mission agency.

Sharing the program with Belew was C. C. Warren of Charlotte, N. C., director of the 30,000 Movement which closed in 1964 a nine-year emphasis on starting churches and missions.

"Southern Baptists have probably never been so successful with anything as they have with the 30,000 Movement," Belew said.

"In addition to starting more than 23,000 missions and churches, new concepts of missions have been gained. The widespread distribution and acceptance of these concepts may yet prove to be the greatest success of the movement."

With Warren's retirement January 1, the Home Mission Board has assigned to Belew's department the responsibility for the program of church extension.

Belew indicated the projection of the program would continue to be in cooperation with other Southern Baptist agencies and with state and association mission workers as in the 30,000 Movement.

"A major part of the projection would be through association and church mission committees, conferences, clinics, and Southern Baptist literature," he said.

Warren indicated his activities in retirement would center in church extension efforts, through engagements, writing, and conferences.

Belew said his department would make use of Warren's offer of his services next year with some travel and other expenses being provided.

Warren said an immediate task he has undertaken is the securing of documents and other material related to the 30,000 Movement to deposit with the Southern Baptist Historical Commission for a permanent record of the effort.

Calendar of Emphasis For Jewish Work

February 14-20, 1965—YWA Focus Week. There are 275,000 Jewish girls ages 17-24. Invite them to YWA and confront them with the gospel.

Place Jewish Fellowship Week poster on the bulletin board. This poster can be found in the February issue of *Home Missions*, 1965.

March 7-14, 1965—March Week of Prayer. The emphasis is on Jewish work.

March 14-21, 1965—Youth Week.

March 20, 1965—Youth Night. Encourage the youth to invite their Jewish friends to these activities. There are approximately 275,000 Jewish young people in this age group.

Take the church community survey. Prepare Jewish prospect list for spring revival. Study a soul-winning book.

April 17, 1965—Passover. Be sure a passover card is sent to your Jewish friends inviting them to the Baptist jubilee revivals. The word jubilee is a good Jewish term from the Old Testament.

April 12-18, 1965—Jewish Fellowship Week. Make definite plans for observance. Invite Jewish friends to Easter services. Explain the meaning of Easter (April 18) to your Jewish neighbors.

Indian missions is appealing, colorful, even romantic to most Southern Baptists, but even more important, is it successful?

Has Indian Missions Failed?

BY GERALD PALMER
ASSOCIATE SECRETARY
DEPARTMENT OF LANGUAGE MISSIONS, HMB

A noted missionary scholar recently made the statement, "The history of missions among the Indians in the U.S.A. is a history of great effort with relatively little response." Of all the mission work that the Home Mission Board has been related to, the Indian mission work undoubtedly is the most complicated. Any judgment of the success or failure of Indian mission work must be judged in the light of the factors that have affected Indian mission work. One must, first of all, find out how far the mission work has to go before he can really judge how far the work has gone. What are some of these factors?

With the exception of the work among the orientals and Jews, the Indians are the only large group of people in the United States who come from a non-Christian tradition. Although their religions have many fine qualities, it would by common standards be considered a pagan religion, though the Indians themselves would resent this classification.

The Indians have, in the main, been isolated from the general population. In most cases, this has not been their choice. In some cases, the Indians have chosen to remain separate, but one can hardly blame them when legally they were not welcome for so many years.

In most cases the Indian has had a limited education, if any education at all. Until recent years the educational facilities have been segregated either because of racial differences or because of the location of the Indian population. In 1950 only 50 per cent of the Navajo

children were in public school. Now there are 92 per cent of them in attendance.

The Indian has been in a constant process of cultural change. He has had to gradually accept the white man's culture, the very culture that sought to destroy the Indian for more than a hundred years.

The Christian religion usually has been thought of as being part of the white man's culture. When it was preached from the pulpit that the Indian was a sinner, when the Indian was looked upon as a "little child" in his mentality, and when other common misconceptions were prevalent, even among Christian groups, who can blame the Indian for not being responsive?

Poor mission methods can account for some of the failure. The welfare type of approach has not been successful, though it may have provided an opening where no other method could make a contact. Too often the missionary did not receive a leadership response because he expected no response.

Too often the basis of judging success or failure has been faulty. By some, the Indian mission work has been judged a failure because the Indian has not adopted the white man's way of life. In many cases, he has to his own detriment. A Christian faith can be meaningful to an Indian living in an isolated part of the Indian reservation, though he may continue to exist in a limited living standard.

On the other hand, the work may be judged by whether the congregation has a well-organized Sunday school, Training Union, Woman's Missionary Union, and Brotherhood. But at the same time, the culture of the Indian in some areas does not lend itself to these complicated organizations, nor are they particularly

needed to meet the spiritual needs of the Indians.

On the other hand, judgment is often based on a false concept about the people called Indians. A visitor to one isolated Navajo Indian field sees the struggle that the missionary is going through in developing an Indian congregation and says, "We have been working with the Indians a hundred years and look how little has been accomplished." The fact is, we have not been working with the Navajo Indians for a hundred years. We have been working with them continuously only since 1944.

Too many people think of the Indians as being one group of people, when there are more than 200 tribes by government classification. Many of these tribes have little relationship to one another. What affects one tribe may not affect another tribe. The various tribes may not even get along too well with each other. Therefore, it is wrong to pick out one group and say Indian missions has failed. Indian missions may have been slow among one group, but this does not mean it has been slow among another group.

Another critic might say, "But we have poured too much money into Indian mission work." It is true that the Home Mission Board is putting a large amount of money into Indian work. But we need to remember that often this is the only money that is being put into mission work among the Indians by Baptists. In ministering to the average Anglo-Saxon community which is unchurched, there are funds from the sponsoring church and often the association. There is an immediate income available from those being reached, whereas only in the last ten years have some Indian tribes come to a "dollar" economy. The Home Mission Board, however, has been able to represent churches, associations, and state conventions in placing money and resources at the disposal of Indian missionaries even in the most isolated places.

What is a valid picture of Indian missions? This article cannot be comprehensive, but let us make a hurried survey of the areas of Indian mission work.

The Seminoles in Florida, that remnant left as the eastern Indian who was uprooted from his homeland and moved to Oklahoma territory, number about 1,200 today. Some 500 of them are Baptists. The Chief of the Seminoles has been a Baptist preacher and the assistant also has been a Baptist preacher. The Home Mission Board has one white man serving as a general missionary. The churches have Indian pastors. The stewardship record of the Seminole In-

dians would put any white congregation to shame considering their limited financial means.

The Cherokees on the reservation in North Carolina number some 5,500. There are 17 Indian churches with about 1,500 Cherokee Indian members. Only the First Baptist Church at Cherokee, and one other church have a white man for a pastor. Granted that many of the churches are small and ill-housed, the problems they face are not because they are Indian, but because they are in a rural mountain area with the same problems that affect our Anglo-Saxon rural mountain churches. There is an untold story about Indian missions in North Carolina and parts of other southeastern states. The United States census, for instance, lists 36,000 Indians in North Carolina alone. In many areas the churches that minister to the Indians have been carrying on for a hundred years. They are no longer identified specifically as Indian churches. These churches are part of the general Baptist work in North Carolina.

The Choctaws of the Philadelphia, Miss., area, not a reservation in the usual sense of the word, number 3,600. Baptists have 12 churches with Indian pastors. When a group of these Choctaw Indians moved to Goldust, Tenn., they took with them their Baptist faith and desire for a Baptist church. A strong influence among the Choctaws is the Baptist faith. These churches are small and their leadership relatively untrained, but the picture is no different than in the rural areas of many parts of the old South.

Oklahoma has the second largest number of Indians. There are approximately 180 Indian Baptist congregations in this state. Only ten white missionaries of the Home Mission Board and the Baptist General Convention of Oklahoma are serving as pastors of Indian churches. Oklahoma has provided leadership for Indian mission work in many other states. Indian young people serve as pastors of white congregations. Recently, the first Indian young person was appointed a missionary of the Foreign Mission Board to Argentina. At the same time, thousands of Indians, whose parents were touched by Baptists mission work, are now members of white churches, providing leadership and finances for the work of the churches.

It is in the southwestern part of the United States that Indian missions is most harshly judged. The modern day ministry to the Pueblo Indians in New Mexico dates to the 1920's. These people are historically of the Catholic tradition. The tribal governments control the property of the Pueblos. Only in a

few cases have Baptists been allowed to lease property on the reservations. In some cases the missionaries have been forbidden to preach, even in the homes. Here again, an impact may be had upon one Indian Pueblo, but it has no effect upon another since they are distinct tribes.

Recent progress, built upon past efforts, is encouraging. The Laguna Acoma Indians constructed their own auditorium without any contribution from the Home Mission Board. We have two Indian preachers among the Pueblos. Today, personal witness is maintained in most of the Pueblos.

But what of the Navajos? Actually, our continuing program of missions with the Navajo dates to 1944. Prior to this, only limited witness was provided. Until 15 years ago, mission work was done in the cities or areas adjacent to the reservation. Even today there are only five missionaries serving on the reservation. Until recently there were no nearby English-speaking congregations strong enough to give assistance to mission work among the Navajo Indians. Until the last four years we have had no white missionaries to the Indians who could preach in the Navajo language. There has been no school where they could learn it.

There has been an amazing acceleration of progress. Now there are six Navajos who are preaching. The white missionaries, except those who are serving the Indian centers and children in the schools in the areas adjacent to the reservations, more and more are assisting the Navajo workers in their ministry to their own people. What if we had thrown up our hands and decided the work was not worthwhile five years ago when there was not one Indian preacher available to serve his own people.

The frustrations of work among the Apache Indians of Arizona are many, but the presence of Edgar and Mrs. Perry, Apache Indians, in Wayland College, speak well of the future. Robert Mackett, Papago Indian preacher at Sells, Ariz., and missionary to his own people, is rewarding fruit of the years of labor among the Papagos in southern Arizona.

We must constantly be aware of the changing situation and correct mistakes that may have been made in the past and change the pattern of mission work to meet new needs. But has not Indian missions, in spite of the seemingly insurmountable obstacles, judged by the proper standards, actually been a remarkable success both from the standpoint of people won to Jesus Christ and the development of Indian congregations with Indian leadership?

Bilingual Worship In Same Hour

IN ORDER TO SERVE a bilingual congregation at the First Chinese Baptist Church in Phoenix, Ariz., an amplifying system with earphones was set up where an interpreter sits in the balcony of the auditorium and speaks softly into a microphone.



BY G. L. STANLEY
PASTOR OF FIRST CHINESE BAPTIST CHURCH
PHOENIX, ARIZ.

For some time The First Chinese Baptist Church of Phoenix, Ariz., has used an amplifying system with earphones to attempt to overcome the language barrier in its Sunday morning worship services.

One of our men sits in the balcony of our auditorium, speaking softly into a microphone a running translation of the pastor's sermon which is delivered in English. This microphone is connected to earphones in one section of the auditorium. Anyone wishing to hear the Chinese translation uses one of the earphones. There are from 15 to 24 who use these devices each Sunday.

Though far from ideal, this method is much, much better than not having this service available. Often the pastor re-

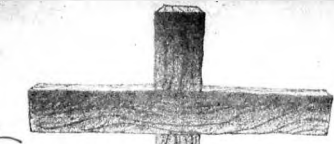
ceives comments from those who listen in this manner. We would most heartily encourage those who have opportunity to minister to people of another language to try this in their regular services.



Of indispensable service in this set-up is the translator. We are grateful for the faithful service of our men who perform this duty. Currently, Walter Ong, our Sunday school superintendent and teacher of our Bible class in Chinese, does most of the translating. On occasions Leslie Yip performs this service. In the past, Stanley Wang, now studying psychiatry in San Francisco, contributed to this service most faithfully.

Ying Ong, Sr., together with his sons, built our system, utilizing the amplifying system in our 16mm projector and inexpensive earphones for the hearing. It works most satisfactorily.

The pastor furnishes the translator an outline of his message in advance. This especially helps in locating the Scriptures that are to be used.



Southern Baptists and Race Relations

BY W. T. MOORE, DIRECTOR
NORTH TULSA BAPTIST CENTER FOR NEGROES
TULSA, OKLA.

Southern Baptists are not agreed on race relations. If anyone doubted this, the Convention in Atlantic City should have dispelled any doubts. Considering our history and culture at this particular point in time we could not expect to be in agreement.

Southern Baptists once were not in agreement on whether to have a Sunday school board. We once were not agreed on whether to have mission boards. There was a time when our denomination was not agreed on having a Cooperative Program. Our forefathers did not see eye to eye on whether or not to have Baptist colleges and seminaries. On each of these questions, and many others, there was long and bitter disagreement, but today Southern Baptists stand virtually united on each one. Our disagreement on race relations is one we need to work at and pray about with all diligence.

Race relations is a priority question for Southern Baptists. Everyone was thrilled with Baker James Cauthen's call for 5,000 foreign missionaries, but in the future there may not be countries that will take 5,000 Southern Baptist missionaries. If we have many more products of the mission fields come to this country and be refused by the churches that sent out the missionaries, then some of the missionaries on the field may have to come home.

Exchange students from a new African nation, who will go home to be leaders, saw politicians leading in preserving segregation in one state and vowed to go home and do all in their power to bar missionaries from their country. Ross Coggins says in the pamphlet, *Missions and Race*, "Race prejudice and foreign missions are mutually exclusive." He

says further, "I am not suggesting that we lightly cast aside our southern traditions; I am suggesting that we cast them aside with great force whenever they violate the spirit and teaching of the New Testament."

He tells of the Russian delegate at a conference of African diplomats who said, "An American representative would not be heard here—America's representative here is Mr. Jim Crow."

Race relations is a priority for Southern Baptists not only for our foreign missions program but for evangelism at home. The heart of Southern Baptist warmth and growth has been reaching people around us, "Come to my church."

For five years I have not been able to invite some of my neighbors and friends to my church for fear they might not be welcome because of their color. The church we belonged to disbanded last June because Negroes had occupied its community. I am concerned for hundreds of Southern Baptist churches that will face the same problem in the next few years. To those churches and individuals who decide to move when Negroes move in I ask, "How long will you keep running?" One church in Chicago moved five times before the advance of Negro population.

Did not Jesus say *all* the world? And does it make a difference if that world is on your doorstep? However, even if a church decides to stay and minister to all the people it is going to face a rough financial problem.

Some of the prophets among us are beginning to say what some of us have been thinking: that Southern Baptists are not going to have a substantial increase in baptisms and growth again until we come to accept that when God said *all* he meant *all*, and we go out to win and receive *all* men.

C. E. Autrey, director of the Evangelism Division of the Home Mission Board, says racial prejudice has curbed the evangelistic outreach of America's churches.

HOME MISSIONS

"You cannot love and hate with the same heart, and today we are trying to generate a church without the basic ingredient of the New Testament church—love for people," he warns.

The civil rights revolution was inevitable. It may have been hastened a little bit by outsiders, but without them it would have come just as surely. The seeds of the civil rights revolution were planted in 1619 when the first 20 Negro slaves were brought to Virginia. (Tracing the growth of those seeds is another story, but Frederick Douglas of pre-Civil War fame is being called the "father" of the protest movement by some historians.)

The problem has many facets. For example, we have a resegregation process taking place in some of our schools. Not until recently did we have any Negro teachers in integrated schools. We are complacent in some states because of the passage of the Civil Rights Bill. The legal problems of injustice and inequality will largely be taken care of by the Civil Rights Bill, but the human relations problems of getting to know each other as equals are really just beginning.

I have been hearing for years that "You can't legislate morality," so I have started looking for someone who is trying to legislate morality. I can't find anyone! I find people trying to legislate against immorality! We Baptists had quite a fling at that. The money we spent trying to legislate (sometimes succeeding) against liquor would have sent out many missionaries. I am not saying we should not have spent it as we did—probably we should have spent more—but I am pleading for consistency. If it's right to back legislation against liquor and gambling why isn't it right to back legislation against discrimination because of race?

Baptists are complacent in some states because they co-operate with National Baptists in a few activities. However, we have a climate in some of these states that would let us do far more in fellowship with Negro Baptists than we are doing.

Every time I speak and allow a question period I am asked, "Does the Negro really want to come to or join our churches?" There is no such thing as "the Negro." After we recognize all Christians as equal in the sight of God and all non-Christians as equal in the sight of God and clean up our racial language, the next beginners' step in race relations is to quit generalizing about Negroes.

If you think all Negroes are better musically than whites or are better athletes than whites this shows you are guilty of generalization. Negroes are producing a larger share of good musicians and athletes at this time, but it is because these fields have been more open to them than others, so they have concentrated on them. In past generations Negro schools and churches had less equipment so they taught their youth to sing well. A Negro member of the American Olympic team, asked why there was such a high proportion of Negroes on the team, replied, "We're hungrier." If you generalize about things that are good, you may also be generalizing about things that are bad.

So, some Negroes want to join white churches, some don't. To the Negro, the most important Christian doctrine is brotherhood, and if we say these are not very good Baptists, they would reply that we are not very good Christians if we are not willing to receive them. Really this question is like locking the barn door after the horse is stolen. Some of the best leaders and most brilliant youth have already joined white churches of other denominations. Many Southern Baptists need to learn that at least 75, probably more than 100 Southern Baptist churches have Negro members, that some 20 or more Negro churches have affiliated with the Southern

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Baptist Convention. Hundreds of Southern Baptist churches (234 in Texas) have agreed to take Negro members.

The real reason why this is the wrong question is that we should be asking, "What does the Lord want?" Let me put it this way, if a Negro belonging to your church would help our missionaries in Africa win lost Africans to Christ, I don't think it makes a lot of difference what most Negroes want or what we want.

Another question I am often asked is, "Have the tensions affected your work?" I consider myself and my work a part of the tension. Wherever there is injustice and prejudice we should be a part of the tension of removing it.

WHAT CAN YOU DO?

1. You can become informed. The pamphlet quoted earlier, *Missions and Race*, is available from the Christian Life Commission in Nashville, Tenn. Three excellent books are *The Negro Revolt* by Lomax, *For Human Beings Only* by Boyle, and *A Look Down the Lonesome Road* by Cregar. Mr. Cregar is a deacon in a Southern Baptist church in Little Rock. I strongly advise reading a Negro newspaper or magazine.

2. Get to know some individual Negroes *on your level*. Your maid, yard man, or the janitor where you work or at your church will not suffice no matter how close you may be. Psychologists assert that strongly held opinions are not changed by reasoning, but only by contacts and experiences.

3. Try to lead your group to do something positive. Southern Baptists have Race Relations Sunday in their calendar for the first time for February 14, 1965. Observe this date in some way. Think in terms of doing something "with" instead of "for" some of the eight million fellow Baptists in America who are Negro.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10).

Race Relations Sunday

Many Southern Baptist churches will observe February 14 as Race Relations Sunday. Suggestions from the Home Mission Board and the Christian Life Commission, including posters, tracts, and other materials have been mailed pastors.

This issue of Home Missions can serve as a resource for additional information, including the article on these pages, an editorial on page 22, and a news story on page 9.

In addition a 16-page brochure on "Working with National Baptists" is available from the Department of Work with National Baptists, Home Mission Board, 161 Spring Street NW, Atlanta, Ga. 30303.

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New Dimensions in Home Missions



Working With National Baptists

BY VICTOR T. GLASS
SECRETARY OF THE
DEPARTMENT OF WORK
WITH NATIONAL
BAPTISTS, HMB

BILLY CRIVELLO
Junior Secretary
Department of Home Missions

Working With National Baptists

The program of work with National Baptists is planned, directed, and promoted by the Department of Work with National Baptists of the Division of Missions of the Home Mission Board of the Southern Baptist Convention.

This program touches Southern Baptist life at the local church, district association, state convention, and convention-wide agencies and institutions. It is implemented in cooperation with National and Southern Baptist churches, district associations, state conventions, and Negro Baptist colleges and universities. It is a program of missions which includes evangelism, stewardship, Christian education, and enlistment.

The purpose of this program is to strengthen National Baptist churches as they seek to win the lost, develop Christian leaders, enlist mission volunteers, and share with Southern Baptists in world missions at home and into all the world.

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Where National Baptists Live

The 1960 census reported 20,491,443 nonwhite people in the United States. More than 91 per cent of these people were classified as Negroes, and approximately 44 per cent are Baptists. They live in all of the 50 states and the District of Columbia. The states with the smallest and the largest populations are in the East—Vermont with 519, and New York with 1,417,511. Six states have more than one million Negroes—four in the South, plus New York and Illinois. Eleven more states have more than 500,000. Seven of these are in the South, three in the North, and one in the West.

Negroes represent 10.5 per cent of the total population of the United States, a gain of seven-tenths of one per cent over 1950. This is the first time in 50 years that the Negroes have registered more than ten per cent. Over the past 70 years the percentage of Negro population has averaged what it is today, 10.5 per cent. The rate of increase in the population from 1950-1960 was 25.4 per cent as over against 18.5 per cent for the nation as a whole. This may be a significant trend in the rate of increase. From 1940-1950 the rate of increase was 15.1 per cent as over against 8.2 per cent from 1930-1940. However, when you look at the rate of increase for the Negro population from 1890-1960, it has been con-

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siderably lower. The rate of increase for these 70 years has remained 14.8 per cent.

The population movement of the Negro is from the South to the Northeast and West. One and a half million left the South from 1950-1960. Georgia slipped from first to third place. Texas went from fifth to second place, Mississippi dropped from third to eighth place. California went from fifteenth to ninth place, and North Carolina lost two points—from second to fourth place. States with the highest percentage gains from 1950-1960 were California with a gain of more than 90 per cent, and Illinois and Michigan with gains of more than 60 per cent. Florida, a Southern state, made a significant gain of more than 50 per cent. Only 52 per cent of the Negroes now live in 11 states of the Confederacy.

Another significant aspect of the population movement of the Negro is that he is leaving rural areas for the city. Seventy-three per cent of the Negroes now live in urban areas. Of the 1,417,511 Negroes in New York state, 1,227,625 live in New York City. Over 900,000 of the 1,037,407 Negroes in Illinois live in Chicago. This is true of the states of Pennsylvania, Michigan, and Ohio. More than 6 million Negroes now live in the 25 largest cities in the United States, and they make up 19.7 per cent of the total population of voting age in these same cities. Four of these cities are in the South—Houston and Dallas in Texas, and the others are Memphis, Tenn. and Atlanta, Ga.

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Who Are National Baptists?

Baptists have an affinity for long and many names. We are also free with our adjectives before the name Baptist. In 1814 the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, later called the Triennial Convention, was organized. This convention split in 1845 into Southern Baptists, and later in 1907 Baptists in the North took the name of Northern Baptists; and still later, in 1950, they changed their name to American Baptists.

Evidently Negro Baptists did not feel at home with either group, so in 1895 in Atlanta, they merged three separate bodies into one to form the National Baptist Convention of the United States of America.

The white Baptist convention lasted 31 years and could not agree over the race question as one of the issues, and agreed to go separate ways. The National Baptist Convention lasted 20 years; or if you take the first date of 1880 when the Baptist Foreign Mission Convention of America was organized, which was one of the merging bodies mentioned above to form the National Baptist Convention, the union lasted 35 years. In 1915 this one group became the National Baptist Convention, U.S.A., Incorporated, and the National Baptist Convention of America. In 1961 a new convention was formed, the Progressive National Baptist Convention.

National Baptists have been called by many other names through the years. Some of these names are Negro Baptists, Colored Baptists, Boyd Baptists, Townsend Baptists, Incorporated Baptists, and Unincorporated Baptists. Today these people with approximately 40,000 churches and about eight million members span the nation. They represent 44 per cent of the Negro population of the United States. They represent also four of every ten Baptists in North America and three of every ten Baptists in the world. If Southern Baptists had been as effective in evangelism with white people as National Baptists have

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been with Negroes, they would number approximately 70 million people today. National Baptists almost double all other Negro Christian bodies in America, counting Roman Catholics to which only one Negro in 60 belongs.

Guiding Principles in Work with National Baptists

There are two main principles which form the base and undergird all of our cooperative work with National Baptists. They are (1) oneness, and (2) togetherness. Both principles are rooted and grounded in the Word of God, the Christian's guidebook for faith and practice.

We are one with National Baptists in several ways. We trace our lineage to a common origin: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Not only do we trace our physical origin back to a oneness, but we are created with them in the image and likeness of God. "And God said, Let us make man in our image, after our likeness" (Gen. 1:26).

We share one world with National Baptists, for God "hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). We share the above, not only with the National Baptists, but with all men. We also share with National Baptists a oneness that is different. We are one with them in that we are members of the "household of faith" (Gal. 6:10).

This spiritual oneness is evident in belief. They believe as we do about God, Christ, the Bible, and church life. In many of their churches, one can see above the baptistry the words, "One Lord, one faith, one baptism" (Eph. 4:5). Their churches are organized similarly to ours, and many of their organizations have the same name as those in our churches.

The second principle is togetherness, which is an extension of the first principle—oneness. We are co-workers and allies in the faith which we hold. We are not working for each other, we are not trying to do anything to each other, we are not under or over each other, but we are working with each other. We do all of our work in the spirit of cooperation and mutual helpfulness.

The principle of togetherness runs through all of our work. We recognize the autonomy and leadership of local churches, district associations, state conventions, and all other institutions and agencies through which we work. We seek to have joint committees composed of National and Southern Baptists wherever we work.

Relationship Between Southern Baptists and Negro Baptists

(A Historical Summary)

The religious history of American Negroes is vitally related to Southern Baptists. Long before the Southern Baptist Convention was organized, white Baptists in the South were ministering to Negroes. By 1795, one hundred years before Negro Baptists organized their National Baptist Convention, there were in the South alone, 17,644 Negro Baptists. Many of the churches had "lookout committees" to enlist Negroes, and by the time the Southern Baptist Convention was organized, of the 350,000 Baptists in the South, 100,000 of them were Negroes. No doubt these "lookout committees" allied with the democratic spirit, lack of formality, absence of ritual, and the emphasis on soul liberty found in the local Baptist churches appealed to Negroes.

The Southern Baptist Convention was organized in Augusta, Ga., May 8, 1845. Immediately the Convention made plans for missionary work among Negroes. One of the boards, called the Board of Domestic Missions, was "instructed to take all prudent measures for the religious instruction of our colored population."

Although Southern Baptists have constantly worked with Negroes through local churches, district associations, and state conventions, their main out-reach as a Convention in the United States has been through the Home Mission Board. At every Convention since its organization the Home Mission Board has reported on work with Negroes. From 1845 until the War between the States, the local churches and members were encouraged to be faithful in their instruction of Negroes, and all the Board's missionaries were urged to serve the Negro people in every way possible.

During the war years and until 1871 very little was done in an organized way among Negroes. In 1872 assistance was given for establishing institutes for the training of Negro Baptist ministers. In 1883 a theological teacher was employed to instruct colored pastors, and in 1884 the first Negro to be employed by the Board was R. T. Pollard, a theological professor.

In 1895 the New Era Plan was initiated by the Board. It was a cooperative effort of the Home Mission Board, the Home Mission Society of New York, and the state

boards, both white and Negro. The missionaries employed to implement this plan were expected to preach, aid pastorless churches, promote the Baptist schools and ministerial students, settle difficulties in colored churches, quell strife between churches and associations, and to "do all possible to promote the peace, purity and efficiency of the colored population." In 1897, this plan of work was operating in Alabama, Georgia, Kentucky, Maryland, Missouri, North Carolina, Tennessee, and Virginia.

In 1904 the New Era Plan was modified and renamed the Enlarged Plan of Negro Work, and a field secretary was employed to direct this plan. The Enlarged Plan was a cooperative work between the Home Mission Boards of the National Baptist Convention and the Southern Baptist Convention. The following provision made up this plan of work:

1. The National Baptist Convention to be recognized as the representative Negro Baptist organization in the South.

2. The plan and spirit of this cooperation must be understood by both parties as not in conflict with all proper comity toward the American Baptist Home Mission Society of New York, whose great field in the work of education among Negroes in the South is hereby gratefully recognized.

3. The Home Mission Board on its part is to have its own field secretary or superintendent to represent the Home Mission Board's interest in the work and before the white Baptists of the South, and to promote Southern sympathy and support in behalf of the work and workers in the field.

4. This plan of cooperation is to have no limit of time for its continuance, and is to take in two bodies—viz: the Home Mission Board of the Southern Baptist Convention and the Home Mission Board of the National Baptist Convention.

5. The adjustment of cooperation to the existing situations and conditions among the Negroes in different states shall be left to the Home Mission Board of the National Baptist Convention.

6. This plan proposes an organization of the work which will touch four cardinal points of opportunity and need among the Negroes of the South: (1) The Negro Baptist State Convention—as the point of coherence in the organization of Negro Baptists in each state; (2) the Negro Baptist district association—with an executive committee of Negro Baptists in each; (3) The Negro missionary conference for local communities for the purpose of Bible and missionary study; (4) the local Negro Baptist church—it is proposed to secure the Christian interest and assistance of local white pastors.

7. To the end that a great forward movement of the Southern Baptist Convention in the discharge of its missionary and Christian obligation to the Negroes of the South shall be made and the great cause of Negro self-reliance and progress may be secured, it is proposed that the Home Mission Board will, for the year beginning May 15, 1904, appropriate dollar for dollar, or one-half the amount necessary to execute these propositions up to the amount of \$15,000.00 the first year.

In 1905, under this plan, there were 19 Negro missionaries serving the two boards; in 1908 the two boards had 35 missionaries in the field, and each board had contributed \$9,525.00 in support of these workers. In addition to this work the Home Mission Board of the Southern Baptist Convention was cooperating with the American Baptist Home Mission Society in Missouri and Virginia in Negro work.

In 1912 this work was in 14 states, supporting 37 missionaries who were doing evangelistic work and holding Bible conferences. This work must have produced some good results in race relations for a report to the Southern Baptist Convention from the Home Mission Board states: "The Negro in the South challenges Christians to two supreme home mission tasks: (1) the uplift of the Negro race and (2) the Christianization of the whites to the point where they will preserve for the Negro his civil and human rights."

In 1927 a report was made to the effect that there were 28 workers among Negroes. In 1934 four white missionaries were appointed to work among Negroes. Two of these were Mr. and Mrs. Noble Y. Beall, and in 1937 Beall was elected as superintendent of Negro work. It was under his leadership that the teacher-missionary program began and the general program began to expand and take the form that it has today.

In 1942 Roland Smith was elected as enlistment secretary to assist teacher-missionaries in arranging and conducting institutes. In 1945 Beall resigned as superintendent of Negro work, and Roland Smith was elected in the capacity as an assistant to the executive secretary of the Home Mission Board and served in this position until May, 1949.

In 1946 the Board initiated a plan for establishing mission centers for Negroes in the large cities of the South. Workers were employed in Atlanta, Baltimore, Memphis, Oklahoma City, and Dallas.

In 1949 Guy Bellamy became secretary of Negro work and has continued to develop this program which will be referred to in a more detailed way later in this article.

Present Plan of Cooperative Work Between National And Southern Baptists

Thoughtful Southern Baptists have always shown their interest in the religious life of the Negro, both at home and abroad. This interest has been shown in a personal way and through the framework of churches, district associations, state conventions, and agencies of the Southern Baptist convention.

The Home and Foreign Mission Boards have been the main channels through which organized interest has been manifested. However, during the last decade, interest has increased among Southern Baptists in all areas of their personal and church life.

Out of this interest has grown the Advisory Council of Southern Baptists for Work with Negroes, organized January 13, 1954. For several years prior to the time the Council was organized, (antedating the May 17, 1954, Supreme Court decision on education by several months) there had been several small groups of Southern Baptists working in this field who were interested in bringing to the attention of other Southern Baptists a team approach to our cooperative work with Negroes.

This Council was initiated by the Home Mission Board and had its first meeting in Nashville, Tenn. Membership on the Council consists of two representatives from each agency that works with Negroes in some way.

Each year the Council meets and hears reports and plans on how Southern Baptists through their various agencies are working with Negroes. The purpose of the Council is "to discuss and correlate plans, share ideas and procedures (techniques), and strengthen the total program of Southern Baptists' work with Negroes."

In 1959 a committee from this Council published a "Study of Cooperative Work between Southern Baptists and Negro Baptists." This study was an attempt to find out how Southern Baptists were cooperating with National Baptists through churches, district associations, state conventions, convention agencies, and institutions. Through this study it was estimated that between 4,400 and 5,200 Southern Baptist churches cooperated in the following: provided scholarships, exchanged pulpits, held simultaneous revivals, repaired church buildings, conferred with pastors, exchanged youth and music programs, and sent boys and girls to summer camps.

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A total of 536 Southern Baptist district missionaries reported that their associations had cooperated in 26 activities. The greatest areas of cooperation were in Vacation Bible schools, simultaneous revivals, extension classes, planning and conferring with pastors, Sunday school work, camps, study courses, and Woman's Missionary Union work. These associations were giving more than \$36,000 per calendar year in scholarship aid, building repairs, Vacation Bible schools, and other church activities.

The state conventions reported they were cooperating in 24 areas. Most of these areas already have been mentioned. They did add, however, mission pastoral aid, student summer workers, gifts to schools, literature, good will centers, and music. The conventions also reported they employed approximately 125 full-time and part-time workers. Ten of these conventions gave approximately \$265,000 in 1959 for this cooperative work.

The Convention's boards and agencies are actively engaged in cooperative work with Negroes. All six of the denomination's seminaries are open to Negroes. Baptist colleges accept Negro students in several states. The Sunday School Board provides consultation services of the Church Architecture Department, has published a book by an outstanding National Baptist leader, and shares with National Baptist leaders in the Committee on the Uniform Series, and seeks to develop proper attitudes toward all races through its literature.

Although the Foreign Mission Board's major interest and work with Negroes is in Africa, it exerts powerful influence for cooperative work in the United States through its magazine, **The Commission**, and through the speaking and writing of missionaries on furlough.

The Brotherhood Commission uses National Baptist lay leaders as speakers in local and national men's meetings, and the staff of the Brotherhood Commission shares with the leaders of National Baptist men's groups in the work of men in church life. **The Commission**, in its publications, has presented the cooperative work with National Baptists.

The Christian Life Commission provides the leadership for the main thrust of Christian race relations in the United States for Southern Baptists. The Commission is engaged in the following: publishing and distributing tracts on race relations; conducting seminars, workshops, and conferences on Christian citizenship on local, state, and national levels; dealing with problems of race at its annual conferences at summer assemblies; publishing articles and addresses given at summer assemblies on Christian citizenship; encouraging Baptists to manifest a Christian attitude toward people of other races. The ex-

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ecutive secretary of the Commission attends national conferences on racial problems as a Southern Baptist representative and prepares articles on human relations for the public press and denominational papers.

The Education Commission of the Southern Baptist Convention stands ready to assist Negro Baptist schools in any way possible and in keeping with available time. Advisory services and surveys are possible upon request from organized Southern Baptist groups or their authorized representatives.

The Woman's Missionary Union through the Annie Armstrong Offering gives annually more than 50 per cent of the Home Mission Board's budget for work with National Baptists. The national leaders of Women's Missionary Union cooperate with national leaders of the National Baptist Women's work in conferences on national and state levels. State WMU secretaries help provide material and workers in Vacation Bible schools, summer camps, and other church-related work. WMU literature has been outstanding in presenting work with National Baptists and in helping to develop Christian attitudes toward all races.

The Executive Committee of the Southern Baptist Convention approved the resolution of the Home Mission Board in the initial meeting calling for the organization of the Advisory Council of Southern Baptists for Work with Negroes. This Council studies and seeks to implement resolutions regarding cooperation between National Baptists and Southern Baptists, and gives counsel to the agencies on the Advisory Council in their relationship with National Baptist agencies. Bylaw 9 of the Southern Baptist Convention instructs the Executive Committee "to act in an advisory capacity on all questions of cooperation between the different agencies of the Convention, and between the agencies of the Convention and those of other conventions, whether state or national."

Members of the staff of the Executive Committee are available for personal services which they might render in clinics, workshops, and conferences. They have been especially helpful in the areas of stewardship and promotion.

As was expected, since the Home Mission Board was given the responsibility for developing a program of work with Negroes by the Convention, and since it has a Department of Work with National Baptists, this study revealed that the main thrust of the cooperative work with National Baptists was directed by the Home Mission Board in cooperation with state conventions. The following is a brief report which was given to the Southern Baptist Convention which met in Atlantic City, N. J., May 19-22, 1964: (This is the 1963 report of the Home Mission Board.)

16-L

"The Home Mission Board, through the Department of Work with National Baptists, continues to render a significant service to National Baptists in evangelism, Christian education, church development, and enlistment of youth for full-time, church-related service.

"The 77 missionaries in this department reached approximately 1,000,000 persons in Vacation Bible schools, revivals, extension classes, summer camps, Baptist Student Unions, clinics, institutes, and conferences. This group was assisted during the summer months by 54 National Baptist students in Student Summer Missions.

"One hundred thirty-seven National Baptist students studying for full-time, church-related vocations were given scholarship aid. . . .

"The work of securing information on National Baptist churches was completed in two states and several other states hope to complete theirs in 1964.

"New personnel have been secured for the states of Missouri and South Carolina, and the following states are looking toward adding new personnel for 1964: Louisiana, Mississippi, and Tennessee. Personnel for this department will increase to a total of 82 persons in 1964.

"A significant gain in the work was made this year in that all of the workers in the Department of Work with National Baptists went to Glorieta, N. Mex., to join with all other home missionaries (for the first time) in the annual Home Mission Board summer conference.

"A major interest for expansion of the work of this department is in the areas of evangelism and stewardship. These two areas are to be studied extensively next year with the hope that they may be implemented in 1965."

Statistical Summary

State Directors	9	Ministers Enrolled	1,032
Teacher-Missionaries	36	Institutes and Clinics Held	\$24
Center Directors	19	Enrollment	45,242
Other Workers	14	Ministers Enrolled	6,995
Professions of Faith	6,803	Total Conferences	31,127
Additions to Churches	5,486	Personal	14,258
Volunteers—Full-time Christian Work	636	Group	17,569
Sermons and Addresses	9,727	Extension Units	135
VBS Conducted	1,133	Extension Classes	982
Enrolled in VBS	112,932	Enrollment	14,736
Class Enrollment (Colleges)	5,528	Ministers Enrolled	3,742

16-M

Suggestions for Service And Cooperation

The following suggestions are offered as possible areas of service and cooperation to further implement our work with National Baptists.

For Pastors

1. Seek to understand the Biblical definition of man.
2. Examine your calling to see if it is to minister to persons or to a race.
3. Develop some personal friends among Negroes (pastors).
4. Subscribe to a Negro newspaper or magazine.
5. Read some Negro journals.
6. Subscribe to some periodicals majoring in research on race relations.
7. Attend some Negro public functions.
8. Study the nature and function of national Negro organizations (NAACP, Urban League).
9. Read books written by Negroes.
10. Encourage discussion on race among lay people.
11. Study your denomination's concern in race relations.

For Local Baptist Churches

1. Survey your community to discover how many National Baptist churches are located near your church.
2. Hold a get-acquainted meeting with the leaders of your church and those of a National Baptist church.
3. Study the background and history of some National Baptist church and invite some National Baptist church to do the same of your church.
4. Examine the program of some National Baptist church to see how it compares with the program of your church in evangelism, education, and missions.
5. Exchange auxiliary programs from time to time.
6. Invite National Baptists to your church as speakers for special occasions such as revivals and schools of missions.
7. Conduct a joint institute on leadership and Bible study.

16-N

8. Encourage your pastor to start an extension class for in-service ministers.
9. Plan something together on Race Relations Sunday, the second Sunday in February.
10. Encourage Vacation Bible schools and summer camps.
11. Study the problem of race and citizenship in your city in the light of Christian responsibility.
12. Share and exchange special materials and literature produced by your denomination.
13. Visit National Baptist institutions located in your city such as colleges, publishing houses, and denominational offices.
14. Plan and take a survey or a census together.
15. Encourage your pastor to exchange pulpits with some National Baptist pastor.
16. Encourage your church to maintain an open door policy for all people.

For Baptist District Associations

1. Get acquainted with the leadership (moderator, missionary, etc.) of the National Baptist district association(s) in your area.
2. Hold a get-acquainted meeting with your associational leaders and their counterparts among National Baptists.
3. Survey the National Baptist churches, programs, and physical facilities. (Make this a joint survey if possible.)
4. Organize a small group on Baptist affairs within your city or association and plan occasional joint meetings.
5. Encourage joint simultaneous revivals, schools of missions, and surveys.
6. Start an extension unit for in-service ministers in your association.
7. Invite National Baptist leaders and pastors to special features and programs, and to hear special speakers.
8. Survey needs for institutional services and new missions.
9. Plan joint clinics on various phases of church work.
10. Promote Vacation Bible schools, summer camps, and kindergartens.
11. Promote use of National Baptist student workers during the summer months.
12. Encourage exchange of pulpits among pastors.
13. Study the population trends of Negroes in your association(s).
14. Emphasize Baptist unity and fellowship on Race Relations Sunday, the second Sunday in February.

16-O

BILLY CHING
Pastor, Baptist Church
1000 1st St. N.E.
Washington, D.C.

New

15. Make an effort to know and understand special problems affecting race relations in your association.
16. Encourage your association to develop a cooperative work with National Baptists.

For Baptist State Conventions

1. Have a get-acquainted meeting with National Baptist state leadership with respect to personnel and program such as evangelism, education, missions, stewardship, and promotion.
2. Conduct joint state surveys.
3. Develop a cooperative work on a state basis with National Baptists.
4. Invite pastors and other leaders to clinics, conferences, and conventions as guests and/or observers.
5. Organize a small committee to discuss items of mutual interest to all Baptists such as health, education, and citizenship.
6. Emphasize Baptist unity and fellowship on Race Relations Sunday, the second Sunday in February.
7. Plan a workshop for Baptist college leadership.
8. Plan ahead for a joint session with the National Baptist Convention of your state.

General Suggestions

1. Seek to understand how deeply we are involved with Negroes as persons, citizens, and Baptists.
2. Recognize that we need the good will and cooperation of Negroes as much as they need our aid.
3. Seek out and maintain communication at the personal, church, state, and national levels.
4. Maintain a Christian attitude toward the Negro's desire to become a first-class citizen.
5. Recognize that no "crash" or "representative" program will be sufficient in our desire to work with the Negro. It will be a long, hard pull and a team effort.
6. Encourage talks and conferences between the leaders of our conventions.
7. Seek to become better informed concerning the organizational structure of the National Baptist Conventions.
8. Give more attention to the students in Negro colleges and universities.
9. Keep informed on all of our work with National Baptists.
10. Study the public acceptance of Negroes into the main streams of American culture.
11. Examine population trends of Negro people—rural to city, South to North and East.
12. Recognize the missionary potential in Negro youth.

New



Rutledge Asks Baptists To Face "Pressing Issues"

The new executive secretary of the Home Mission Board called for a facing of "the pressing issues of our day."

Arthur B. Rutledge of Atlanta, in this first communication in his new role, said, "We must find ways, in cooperation with others who love God, to help men to Christ."

"Man lives today in the midst of a society marked by urbanization, automation, population growth and shifts, moral crises, racial tensions, multiplying minorities, and increasingly active non-Christian religions," he said.

Rutledge, who has been director of the Missions Division for the agency for the past six years, expressed appreciation for his predecessor, Courts Redford, and said he would seek to continue the major, fundamental emphases of Redford's missions and evangelism. Because of Southern Baptists' size as

a major denomination, Rutledge said their responsibility is a significant one.

"This Board, with its nationwide concerns, occupies a place of leadership responsibility in the life of the denomination and of the nation which we cannot evade and which we must not avoid," he warned.

He listed three areas for future work—program planning in which the Board is presently engaged, adjustment of the staff to express the programs, and survey the long-range goals.

To implement work in these areas he asked for the appointment of a committee on objectives and goals. The staff was asked to define goals for 1965.

"During the next year the Board and its staff need to make an intensive study of the role and responsibilities of this Board against the projection of future needs," he said.

Home Mission Board Budgets \$6¾ Million

The Home Mission Board budgeted \$6,841,250 for work in the United States, Cuba, Panama, and Puerto Rico.

The budget, largest ever adopted by the mission agency, will support the work of 2,369 missionaries.

Action on the budget came during the annual meeting of the Board, which witnessed the transfer of administrative leadership from Executive Secretary Courts Redford to Arthur B. Rutledge, his successor.

Actual transfer of administrative leadership started last August following Rutledge's election, but did not take full effect until January 1.

However, at Redford's request, Rutledge took over the planning of the 1965 budget, a task not unfamiliar to him. As director of the Missions Division for six years, he supervised the spending of more than two-thirds of the budget.

The new budget set \$4,345,000 for the Missions Division in 1965. This includes work in Language Missions, Metropolitan Missions, Pioneer Missions, Urban-Rural Missions, Work with

National Baptists, and other related tasks.

Language Missions will spend \$1,570,000 in work with 40 different language groups, including Cuba, Panama, and Puerto Rico.

One hundred and sixty national workers and four missionaries from the United States have managed to remain in Cuba.

Budgets for other divisions of the mission agency were adopted as follows: Chaplaincy—\$115,000; Evangelism—\$200,000; Education and Promotion—\$225,000.

The administration, including the Personnel Department and the Department of Survey and Special Studies, will spend \$506,780 in 1965.

Another division, that of Church Loans, handles loan funds with a corpus expected to be in excess of \$14,149,222 by December 31. An additional \$731,250 will be added to this next year.

The primary sources of funds for the mission agency come from Southern Baptists' Cooperative Program, a unified budget plan for mission giving through the churches, and from the Annie Armstrong Offering for Home Missions, a special offering taken each spring and sponsored by the Women's Missionary Union.

Five Staff Changes Made by Mission Board

A state Baptist executive secretary and a seminary missions professor have accepted top leadership positions offered them by the Home Mission Board.

Fred B. Moseley of Portland, Ore., leader of the executive board of the Baptist General Convention of Oregon-Washington, assumed a newly created position on January 1. He will serve as assistant to Executive Secretary Arthur B. Rutledge.

Hugo H. Culpepper of Louisville, associate professor of Christian missions and world religions at Southern Baptist Theological Seminary, became on January 1 director of the Division of Missions.

Culpepper takes the position vacated by Rutledge in his elevation to executive secretary-treasurer.

These and three other staff changes took place in Atlanta at the annual meeting of the mission agency.

John F. Havlik of Alexandria, La., was named an associate director in the Evangelism Division. He has been secretary of the evangelism department for Louisiana Baptists. He succeeds Vernon Yearby, who became associate executive secretary of the Baptist Foundation of Alabama.

Victor T. Glass of Atlanta, seven years associate secretary of the Department of Work with National Baptists, became that department's secretary following the retirement of Guy Bellamy of Oklahoma City.

Thomas H. Baker of Atlanta was elected art director, a new position in the Division of Education and Promotion.

Moseley will not find home mission work new; he directed the Board's City Missions Department for two years before taking the Oregon-Washington position. A native of Gloster, Miss., he graduated from Mississippi Baptist College at Clinton.

His education was continued at New Orleans Baptist Theological Seminary from which he obtained the Doctor of Theology Degree.

Following pastorates in Mississippi, Alabama, and Louisiana, he served as associate secretary of the executive committee of the Louisiana Baptist Convention.

The Personnel Advisory Committee, in recommending the staff changes, said Moseley would be given the task of formulating the program definitions for the Home Mission Board.

Culpepper's experience revolves entirely around missions and education, including service with the Foreign Mission Board in China, the Philippines, Chile, and Argentina.

He will coordinate the work of the Board's Departments of Language Missions, Metropolitan Missions, Urban-Rural Missions, Pioneer Missions, Work with National Baptists, and Special Mission Ministries. These departments employ most of the Board's 2,369 missionaries.

A native of Pine Bluff, Ark., Culpepper answered the call to the ministry while a cadet at the Naval Academy at Annapolis, Md., then attended Ouachita College at Arkadelphia, Ark., and graduated from Baylor University at Waco, Tex.

Following graduate work at Southern Seminary, he and Mrs. Culpepper were sent by the Foreign Mission Board to language school in China.

The school was closed in 1941 by the Japanese occupation, and they transferred to Baguio in the Philippines, only to be captured and interned for three years at Bilibid, Manila.

After two years of convalescing, they studied Spanish and then taught in the Baptist Evangelical Seminary at Santiago, Chile, until 1951, when they moved to the seminary at Buenos Aires, Argentina.

In 1959, he accepted the W. O. Carver chair of Christian missions and world religions at Southern Seminary, and in 1961 he received his Doctorate in Christian Theology there.

"As a foreign missionary, I became conscious of the strategic importance of America in world missions," Culpepper said. "I am convinced, after these years of study and teaching, that there is no more significant opportunity for service than in helping to share an authentic and relevant Christian message throughout the United States."

Havlik, a native of Milwaukee, Wis., has been secretary of evangelism for the Louisiana Baptist Convention since 1961. Before that he held the same position with the Kansas Convention of Southern Baptists for five years.

He has been pastor of churches in Missouri, Texas, and Kentucky. The last two were the East Baptist Church

in Louisville, and the Beaumont Baptist Church in Kansas City.

His education was secured at Baylor University and at Southern Seminary where he earned his Bachelor's Degree in Theology, then at Central Baptist Theological Seminary in Kansas City, Kan., for his Master's Degree in Theology. He also did further graduate study at Central Seminary until 1955.

C. E. Autrey of Dallas, director of the Division of Evangelism, said Havlik would work primarily in presenting the role of the division and the program of evangelism through the printed page and visual aids.

Glass, a native of Spray, N. C., will lead in a program aimed at developing National (Negro) Baptist leadership through education, evangelism, and missions.

He graduated from Carson-Newman College at Jefferson City, Tenn., and Southern Seminary, where he earned the Doctoral Degree in Theology. He also attended Vanderbilt University in Nashville.

Before joining the mission agency in 1957, he taught at the American Baptist Seminary in Nashville, and one year was acting president. The school trains National Baptist leadership.

Baker, a commercial artist for 11



January, 1965

years with the Zell Manufacturing Company in Atlanta, will coordinate art production for brochures, displays, and other printed material.

A native of Charlotte, N. C., he attended the Hamlin Art School, specializing in advertising, copywriting, and sales promotion. He worked for Sears-Robuck and Company for nine years, then operated his own business before becoming art and display director for Zell Manufacturing Company.

He has served on the advisory committee for the Division of Education and Promotion of the Home Mission Board for five years.

Home Missions Honors Redford, Elects Officers

The Home Mission Board paid tribute to its retiring executive secretary, Courts Redford, during its annual sessions.

In other action the Board elected W. A. Duncan of Atlanta as its president, following the announcement from C. G. Cole of Atlanta, president for the past nine years, that health would not permit his serving another term.

Redford, whose retirement becomes effective December 31 after 11 years, heard a recital by Board members of home mission accomplishments during these years.

He also received a book of more than 1,000 letters of appreciation from Southern Baptists, which a committee had gathered and bound.

The Board announced Redford would receive a \$10,000 gift from the mission agency following his retirement.

Other officers elected were David Hall of Phoenix as state vice president, John Hughston of Atlanta as local vice president, Mrs. Clint E. Rogers of Atlanta as recording secretary, and Mrs. John J. Hurt as assistant recording secretary.

The Board also recognized the services of Guy Bellamy, secretary of the Department of Work with National Baptists, and C. C. Warren, director of the 30,000 Movement. Both are retiring.

Bellamy, who has maintained his offices in Oklahoma City, was presented with a citation for his work. He has been associated with the mission agency for 21 years, the last 15 in his present position.

In 1949 Southern Baptists had 24 workers with National Baptists and reported about 12,938 persons attending schools and institutes. In 1963 there were 78 workers and 59,978 students. Also, 147 scholarships were given Negro youth.

Redford said of Bellamy, "His genuine interest in all the Negroes has made possible his effective ministry with the leaders of the three major National Baptist conventions and with all the state National Baptist groups."

Evangelism Division To Move From Dallas

The Home Mission Board asked its nine-member evangelism staff to move their offices from Dallas, Tex., to Atlanta by June 30.

The Evangelism Division, operating on a budget of \$200,000, leads Southern Baptists in a uniform program of personal witnessing, revivals, evangelism emphasis, and evangelism techniques.

The Board's decision to move its Evangelism Division follows a trend of recent years to locate all administrative forces in Atlanta. Other offices have been moved from Memphis and Oklahoma City.

When these staff members move, it will be the first time that all of the administrative staff has been together since 1946, the date the evangelism work was established in Dallas.

In recommending the move to the Board, a special study committee said the decision was made for the following reasons:

- 1964 marks the close of one promotional emphasis and the beginning of another.

- Space is available in the eight-story office building owned by the Board in Atlanta.

- Consolidation of the divisions in Atlanta will strengthen all phases of the Board's work.

Although the Evangelism Department was first formed in 1906, it was discontinued between 1928-1937. In 1946 the leadership of the work was given to C. E. Matthews, who asked that the offices be located in Dallas.

Members of the present staff are C. E. Autrey, director; his five associates—C. Y. Dossey, Eual Lawson, Jack Stanton, Newman McLarry, and newly elected John F. Havlik, and three office secretaries.

Lay Service Corps Formed by Baptists

A newly-created Christian Service Corps will place adults over 35 in mission roles during the summer of 1965 in the continental United States.

The corps was created here by the Home Mission Board during its annual

session. Volunteers will meet mission needs through short-term (two to ten weeks) service.

Corps members will serve in mission centers, surveys, revival preparation, leadership training, mission studies, music, and other mission field work.

Direction of their work will be by local Baptist forces who have requested that such workers be assigned to their fields.

Creation of the Christian Service Corps follows the recent move by the mission agency to use graduate students for two-year mission terms, US-2.

It is also in line with its widely-used student summer missionaries. Last summer more than 700 students served as summer missionaries.

Volunteers will provide their own expenses to and from the place of service, receive no salary or honorarium, but local Baptists will provide room and board in most cases.

"Single individuals as well as couples will be sought for this service," announced Beverly Hammack of Atlanta, secretary of Special Mission Ministries which will direct formation of the corps.

She said mature Christian adults, 35 years old or older, in good physical and mental health, with experience in a Southern Baptist church will be sought.

Adults interested in serving this summer are asked to contact Special Mission Ministries, Home Mission Board, SBC, 161 Spring Street N.W., Atlanta, Ga. 30303.

Summer Missions Deadline Nears

Students planning to serve in 1965 as one of the 650 summer missionaries with the Home Mission Board have only until January 15 to submit their applications.

Student missionaries will serve in all 50 states, plus Panama and Puerto Rico.

"This is the first year for students to go to Puerto Rico, where mission workers have requested two men," announced Beverly Hammack, secretary of Student Summer Missions.

Qualifications for student summer missionaries include a minimum age of 18, two years of college, good health, and experience and training in a Baptist church.

Those accepted will serve in Baptist centers, new missions, camps, Vacation Bible schools, with language groups, in surveys, and other mission areas.

"Couples are especially needed for good will centers and in pioneer areas," Miss Hammack said.

All normal expenses are provided

during the ten weeks of service from June 14 through August 20, and in addition, the students receive \$25 a week. Couples receive \$45 a week.

Applications should be sent to Student Summer Missions, Home Mission Board, SBC, 161 Spring Street, N.W., Atlanta, Ga. 30303.

The Kind of Man Who Inspires

BY EDMOND BURGHIER
FRESNO, CALIF.

I saw William Carey last week! I know it was Carey because he was in his shoe repair shop, busy as a bee, and he had the world on his heart.

Perhaps some things were different from Carey's shop nearly two centuries ago, but I thought of Carey just the same. He had no leather map of the world listing the lost heathen, but in his little back room I saw correspondence from all over the world. Carey had 8 (?) children and this man has only 4 children, but like they say, times have changed.

While I waited for the privilege to speak with him, customers came in for orders at their appointed time. What a friendly greeting they received, and honest work was meted out for a reasonable price. It seemed that everyone received special attention. Some were greeted in their own native foreign tongue. I recognized three of them; he is fluent in seven!

When we finally got together, he was bubbling over with the happy prospects of winning a Russian peasant to Christ soon—a Molokon. Earlier that morning he explained several Scripture passages to him in his own tongue. Then the customer asked the exact location of these verses and wrote them down. He must learn more. In fact, "Carey" was invited to visit his home soon to explain further!

Then we got into his real interest, gospel-radio programing. His highly trained tenor voice has caught the attention of evangelical radio programs. He has been in America 5 years coming from Australia. He has mailed tapes of his solo work to stations in Korea, The Philippines, Australia, Quito, Ecuador, Europe, and Canada. Then he pulled a letter off his table and showed me the

(Continued on Page 23)

Are Home Missionaries Uneducated?*

* Missionaries given regular appointment by the Home Mission Board today are required to have college and seminary degrees and to meet other qualifications as to health, age, and experience. Until 1960 the Home Mission Board had no adopted policy regarding qualifications for missionary appointment. Each department set its own qualifications. However, some of the best trained and most dedicated missionaries ever to serve any board were named among those appointed.

If God calls us to serve, He also calls us to prepare for service. Paul talked about knowledge and zeal. They are both important. One without the other leaves much to be desired.

When you read of urgent personnel needs, you should realize that basic in this request is the need for those who have prepared themselves to follow God's leadership.

If God's Spirit is leading you and you are prepared, preparing or willing to prepare for missionary service, write the Personnel Department, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

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Mississippians Act on Race

Maybe things had to get worse before they could get better, but three separate actions reported in news stories recently indicate constructive work in race relations in Mississippi.

The first report came from the Mississippi Baptist Convention which adopted a lengthy resolution that recognized "the present situation of conflict cannot continue." The action asked that law enforcement be left to constituted authorities.

Churches and Christians within the state were asked to recognize that a solution must be found, and they were asked to work with the proper authorities in creating an atmosphere wherein such a solution is possible.

Possibly some wording of the resolution can be interpreted in different ways by different groups, but there is encouragement in the simple fact that the resolution was presented and adopted.

The second encouraging report came from an Associated Press release indicating 600 citizens of McComb, Miss., had called for equal treatment of all people. Leading in this were businessmen who had their good faith tested following publication of the action when Negroes visited their business establishments. The businessmen followed their words with actions, and served the Negroes.

The third action came from a report of the Inter-Faith Mississippi Committee of Concern, whose chairman is W. P. Davis of Jackson, director of Southern Baptists' department of Negro work in Mississippi.

The committee seeks to raise funds

for the repair and rebuilding of Negro churches. The committee has an amazing list of 38 churches burned or damaged. Five of these have been examined by the committee, and they will receive some of the nearly \$20,000 which has been collected.

Davis reports funds have been received from Mississippi and nearly every other state, Puerto Rico and Switzerland, ranging in size from seven pennies from a little girl to a check for \$2,500.

The committee is an inter-faith group of Mississippi Negro and white church leaders. Like the resolution of the Mississippi Baptist Convention, we too would commend this committee and the department of Negro work for keeping the doors open for communication with Negro Christians.

Not everyone knows the extent of Baptist work in Mississippi with Negroes. The state convention and Southern Baptists through the Home Mission Board have 14 workers with Negro Baptists in Mississippi on which they spent \$84,176 in 1964. They will increase this by \$10,000 for 1965.

These are the most encouraging reports from Mississippi in a decade, and we hope they indicate a rising tide of leadership from within the state to deal with the problem. The Mississippi resolution asks "fellow Baptists and others from outside the state to refrain from coming into the state and interfering in these affairs, giving Mississippians the opportunity and time to find solutions." We pray they will find both the opportunity and the solutions.

Courts Redford Receives Citation from Air Force

REPRINTED FROM THE MARYLAND BAPTIST



Maj. Gen. Robert P. Taylor (left) and aide, not identified, present Air Force citation to Courts Redford (center).

Courts Redford, retiring executive secretary of the Home Mission Board, received a citation from the U.S. Air Force at the state convention.

The recognition for his services to the chaplaincy through the Home Board was presented by Maj. Gen. Robert P. Taylor, chief of chaplains of the Air Force. It was signed by Gen. Curtis LeMay, Air Force chief of staff. Redford retired Dec. 31.

G. W. Bullard, Maryland member of the Home Mission Board, presented Redford with a wrist watch for Mrs. Redford in behalf of the Baptist Convention of Maryland. Bullard gave the Home Mission Board report prior to the presentations.

In an address on home missions, Redford stressed the opportunity that Baptists of this state convention have in a territory comprising one-fourth of the population of the United States.

Christians in America must work, the retiring executive said, because "no other nation is prepared to take Christ to a lost world. We would have missionaries for all nations if the people of America were genuinely Christian. America must be Christian!"

The speaker expressed concern for "perils that threaten America." He listed disintegration of the home, alcoholism, crime, gambling, and materialism.

He called for dedication of people "to provide more missionaries, more lay workers, more youth responding to the call of the Master."

Man Who Inspires (Continued from Page 21)

request by our Radio and Television Commission for some of his work in the Russian language. They now have it to use in their new Russian program, "The Voice of Peace."

His eyes brightened as he told of other language work. An invitation has come to sing with a small orchestra to do some solo numbers in his native tongue, Rumanian. These religious works will be broadcast to his own people next year. He is considering an invitation from the Church of the Nazarenes for some Spanish work.

There was a large bag of grapes before us and we began to eat. I thought how wonderful if only a television camera could pick up my informal visit with this man, that others could see such enthusiasm! But not everything was the nicest. We had to talk about some of the rough problems that come up in the fellowship of churches. But he made an accurate conclusion, saying, "These problems exist because the people are

not busy winning the lost. We must witness more."

I heard him say, "I read just this morning about that man with one talent in Mathew 25. He didn't trust the Lord, and look what he did. He did nothing at all." Yes, he must have been Carey, for tears came to his eyes as he bemoaned some of our feeble efforts in witnessing. Then he recalled the words of a Russian song that brings forth this idea. "I'm afraid that when I bring in the sheaves to my Master I will find that there will be no grain in the wheat head."

Before we left that holy place, we knelt in prayer. I praised Him for the encouragement that I had received from this man, a man like Carey. Then I asked for power to be as faithful and effective as he is in his little shop. The world passes by his place and it seems to me that all who come in hear of the love of God.

The rendering of service now to another customer brought us back out front. But he said, "Don't leave yet.

What have you heard from Craighead? You know I first heard the gospel from him in Rumania." Walter Craighead is a retired Southern Baptist Convention foreign missionary, the only one ever appointed to Russia, but he could not get inside. I told him I had received a few words since last spring. I was planning to write birthday greetings to Craighead the following day, so he asked that I include his personal greetings. But in addition he said, "Be sure and tell him that I don't agree with him about the American Baptists." (Craighead is 100 per cent Southern Baptist, and the Russian radio program which "Carey" assists in sponsored by American Baptists in Los Angeles. It is also broadcast weekly behind the iron curtain.) I wanted to soften the issue, but he was firm. And this led to our last subject—church discipline.

I've thought we ought not be too strict and that we must be quick to forgive. But he pointed out that we can not do the repenting for the other man.

(Continued on page 27)

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Every day you pick up the paper you read more evidence that drinking and smoking can shorten life. Because they are among America's leading health problems—leading to cancer, heart trouble, sinus trouble, liver trouble and many other diseases—they're a prime cause of the high premium rates most hospitalization plans charge. But why should you pay the price for those who drink or smoke? You no longer have to! Here's why.

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The new American Temperance Hospitalization Plan is not offered to drinkers and smokers, because of the high rates they cause. We can bring you a whole new set of rates that are unbelievably low because they're based on your good health as a non-drinker and non-smoker. Also, your American Temperance premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates! And only you can cancel your policy. We cannot.

HERE ARE YOUR AMERICAN TEMPERANCE PLAN BENEFITS

1) You receive \$100 weekly—even for life

The very day you enter a hospital you begin to get \$100 a week cash...as long as you are hospitalized, even for life! Good in any lawfully operated

hospital in the world. Choose your own! We pay in addition to any other insurance you carry. And we pay direct to you in cash...tax free! We send out our payments to you Air Mail Special so you have cash in hand fast. And there is no limit on the number of times you can collect.

2) We cover all sicknesses and accidents.

Your policy covers you for every conceivable kind of accident and sickness except pregnancy; any act of war or military service; pre-existing conditions; or hospitalization caused by use of liquor or narcotics. Everything else that could possibly happen to you is covered. You'll be protected as never before—at amazingly low rates!

3) Other benefits for loss within 90 days of accident (as described in policy)

We pay \$2,000 cash for accidental death. We pay \$2,000 cash for loss of one hand, one foot, or sight of one eye. We pay \$6,000 cash for loss of both eyes, both hands, or both feet.

We invite close comparison with any other plan.

There really is no other plan like ours. But compare our rates with others for similar coverage. Discover for yourself what you save. And remember, there is no limit on how long you stay in the hospital, no limit on age, no limit on the number of times you can collect!

Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 50,000 people enter hospitals. Any day, one of them could be you. Protect yourself before it's too late!

MONEY-BACK GUARANTEE

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.

Here at last is a new kind of hospitalization plan for *non-drinkers and non-smokers only!* The rates are fantastically low because "poor risk" drinkers and smokers are excluded. And because your health is superior...there is absolutely no age limit, no physical examination, no waiting period. Only you can cancel your policy... and no salesman will ever call! Starting from the very first day you enter any hospital...

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2090 APPLICATION TO
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FOR
AMERICAN TEMPERANCE HOSPITALIZATION POLICY

IMPORTANT: CHECK TABLE BELOW AND INCLUDE YOUR FIRST PREMIUM WITH APPLICATION

LOOK AT THESE
AMERICAN TEMPERANCE LOW RATES

	Pay Monthly	Pay Yearly
Each child 18 and under pays	\$2 ⁰⁰	\$28
Each adult 19-64 pays	\$3 ⁸⁰	\$38
Each adult 65-100 pays	\$5 ⁹⁰	\$59

SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

Mail this application with your first premium to
AMERICAN TEMPERANCE ASSOCIATES
Box 131, Libertyville, Illinois

Name (PLEASE PRINT) _____
Street or R.D. _____
City _____ Zone _____ County _____ State _____
Age _____ Date of Birth _____ Month _____ Day _____ Year _____
Occupation _____
Beneficiary _____ 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 showing 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: X _____
AT-1AT

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of the head. For the past 23
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hearing — but don't understand words; hear better
on clear days — worse on bad days; ear noises
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26



TWO DOCTORS, seven full-time nurses, and 15 other staff members are employed by the Homeplace Hospital at Ary, Ky. Many of the mountain people in the three-county area served by the hospital call it "the old home place." It is known as a hospital operated by Christians on Christian principles.

A Light . . . The Homeplace

BY MARY IDA TITSWORTH, PIKEVILLE, KENTUCKY

"Ye are the light of the world. A city that is set on an hill . . ." (Matthew 5:14). One of God's present day light-houses in the hills of eastern Kentucky is Homeplace Hospital at Ary, Ky. The hospital is operated by trustees of a private fund, but the staff presents a constant witness for Christ simply by not hiding their lights under a bushel.

Two doctors, seven full-time nurses, and 15 other staff members are employed in the 22-bed hospital and outpatient clinic. Dr. Donald Martin and Dr. Keith Cameron are deacons in the Baptist church near Hindman, Ky. The doctors teach a Sunday school class in the Hindman church on alternate Sundays and have a Sunday school in the afternoon at the hospital. All the nurses are dedicated Christians.

Many of the mountain people in the three-county area served by the hospital call it "the old home place." It is known as a hospital operated by Christians on Christian principles.

Many methods of witnessing are used in the hospital. Each morning before breakfast the staff meets for a prayer period. Scriptures are available at each bed, and religious publications are attractively displayed in the lobby. As opportunities arise, personal witnessing is done and prayer is held with patients. Ward services are held at 12:30 each day.

Beautiful organ music and the singing of a small group of nurses and aides during the noon hour bring much comfort to the patients. The nurses read Bible passages and speak words of comfort. In their daily talks they appeal to patients to trust Christ. Illustrations from their daily experiences enrich these talks.

The "light of the gospel of our Lord and Savior Jesus Christ" is spread abroad by the doctors, nurses, and staff of Homeplace. It is helping to light the spiritually dark hills of eastern Kentucky where only 27 per cent of the population is Christian.

HOME MISSIONS

Man Who Inspires

(Continued from page 23)

If there has been an injustice, let it be settled rightly or face church discipline. Finally he told of two cases that happened to his Russian pastor this summer. Two members who had been excommunicated from church later repented and came back into the fellowship of Christ's body. One member traveled all day and arrived at 2 a.m. at the little country house where the pastor was sleeping. The rejoicing was akin to that in heaven. Again with tears in his eyes he drove home his point. "We must train our people to live for Christ. We can't let them live for the devil and say nothing! We'll loose our power, and we will not witness either. We need clean churches."

I thought, "Thank you, Mr. 'Carey.'" I'll take this message to Southern Baptists and pray God's grace shall be ours to receive it."

Carey is Peter Denisio. He was wounded in battle, spent months in a hospital in Italy. I met a Christian lady in Hollywood who said, "Yes, I know him. I came back to the Lord under his preaching in Austria after World War II."

Evangelism Opportunity Said Greatest Now

Southern Baptists are more than keeping pace with the population explosion in the United States in winning people to Christ, their denominationwide evangelism leader reported in Nashville.

C. E. Autrey said Southern Baptists needed to baptize 763,000 converts in 1961, 1962, and 1963 to match the proportionate increase in the nation's population.

"We baptized 1,145,000 people those three years," Autrey added. "This is what our critics forget," the director of evangelism for the Home Mission Board said.

He told several hundred top level state Baptist and Southern Baptist Convention officials "evangelism's greatest opportunity is now at our door."

"Southern Baptists can win America and much of the world to Christ if we don't mind who gets the credit," he said. "Teamwork is essential."

The people he spoke to made up the "teamwork" to which he referred. They included SRC agency heads, executive secretaries of state Baptist work, professional staff of the Sunday School Board—sponsor of the series of meetings, and others.

Among the department secretaries

January, 1965



This man found it with John Rudin & Co.

• He doubled his income • He's helped hundreds of people to a better understanding of the Bible

For Tom McNeal, the John Rudin Company has given him two of the things he wanted most in life: 1—more income to meet the financial needs of his family of seven, (his oldest son is now enrolled in seminary). 2—an opportunity to be in full-time Christian work. As Tom puts it, "Six years ago when I started with Rudin, I had been earning good money as a department store manager but I wanted to get into full-time Christian work where my time would really count for the Lord. I not only doubled my income, but also have had an opportunity to help others spiritually. In addition, I have found time to serve as pastor of our small church. I can heartily recommend the Rudin program to any man or woman who wants more out of life than just big earnings."—Tom McNeal

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Here's what some of our folks are doing: Mr. R. C. (Canada) earned over \$1,900 a month the last six months full time. Mrs. M. W. (Wisconsin) earned \$101 per week part time this year. Rev. J. H. (North Carolina) earned \$622 his first month part time. Mr. W. B. (Calif.) averaged over \$1400 a month full time.

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HOW TO MAKE YOUR TEACHING COUNT

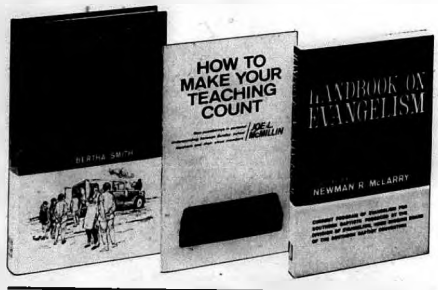
Joe L. McMillan

A Sunday school teacher of 50 years' experience takes a close look at the type of Sunday school teaching that results in changed lives, and the personal teacher-class member relationship at its core. (26b) paper, 75¢

HANDBOOK ON EVANGELISM

edited by Newman R. McLarry

A survey of the principles of New Testament evangelism and the Southern Baptist program for implementing them. Other contributors are C. E. Autrey, C. Y. Dossey, John Havlik, Eual F. Lawson, J. A. Pennington, Jack Stanton, and Vernon Yearby. (6c) \$1.25



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from the states were those in five areas in which the Sunday School Board makes financial contributions to state Baptist groups to aid in jointly promoted work. These are in the fields of Sunday school, Training Union, church music, student work, and church architecture.

Other state representatives included secretaries of evangelism and Woman's Missionary Union.

The group, which the Sunday School Board invites annually, discussed a five-month emphasis in the first part of 1966 on personal witnessing. This will be emphasized in literature, church music, revivals and other church and denominational activities then.

Autrey said teamwork of Baptists in various specialized phases of work has been evidenced all along but "there has never been a time when we have worked together as we are now."

Earlier, W. L. Howse, Nashville, told the denominational leaders, "while many denominations are trying to get their strength from merging with other denominations and building cooperative organizations, Southern Baptists are seeking to strengthen their individual churches."

Howse is director of the education division, Sunday School Board.

Missionary Leaves Cuba

Missionary Christine Garnett, a 78-year-old native of Sylvania, arrived in Savannah, Ga. after spending 47 years in Cuba.

Lloyd Corder of Atlanta, Southern Baptist home mission leader, made the announcement following a telephone call from Miss Garnett.

Corder, who directs Baptist mission work in Western Cuba, said his impression was that Miss Garnett left because of growing tensions between her and certain public officials in Cuba.

The Home Mission Board first appointed Miss Garnett as a missionary to Cuba in 1918, where she served until retirement in 1952. In retirement, she remained on the island to continue in Christian work.

"EVIDENTLY the time had come when her actions were so circumscribed that she could not accomplish anything by staying," Corder said.

He expected Miss Garnett to return to Georgia, but he did not know the city. She was born in 1886 in Sylvania, but moved to Savannah in 1892.



Charles A. Fanshaw, a native of Hampton, Va., began work as Georgia Baptists' first full-time worker with the deaf. Appointed under the Language Missions Department, HMB, he will work in the state school for the deaf, Cave Spring, Ga. He is a graduate of California Baptist College, Riverside, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He is married to Wanda Sentelle Fanshaw and they have two children. Birthday 9-15.



Wanda Fanshaw was appointed, along with her husband, to assist in deaf ministries as needed across the state. She attended California Baptist College and Golden Gate Seminary.



George L. Foster, a native of LaCygne, Kan., was appointed as a pastoral-superintendent of missions to Dodge City, Kan., under the Urban-Rural Missions Department. He attended Southwestern Baptist Theological Seminary, Fort Worth, Tex., and received degrees from Southwest Baptist College, Bolivar, Mo., and Southwest Missouri State College, Springfield, Mo. He is married to Renoma Ruth Foster and they have one child. Birthday 8-10.

new APPOINTEES



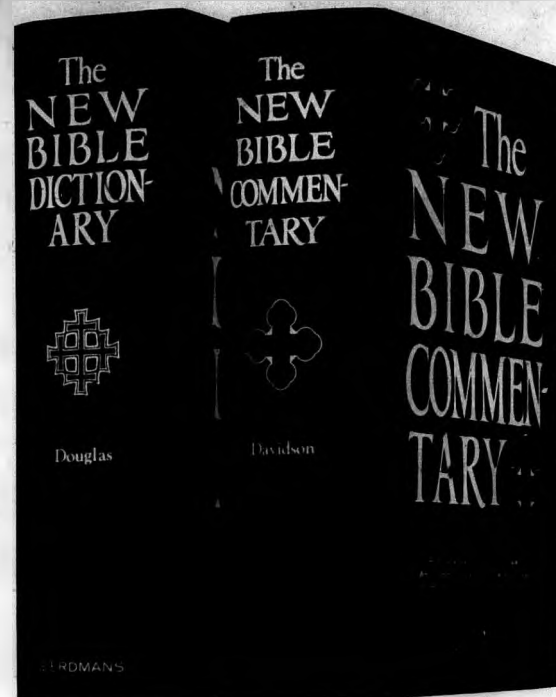
James A. Bowen, a native of Killen, Tex., was appointed under the Language Missions Department to work with the Indians in Bernalillo, N. M. He received degrees from two Texas schools—the University of Corpus Christi, Corpus Christi, and Southwestern Baptist Theological Seminary, Fort Worth. He is married to Marnelle Sullivan Bowen and they have two children. Birthday 10-25.



Marnelle Bowen was appointed along with her husband to New Mexico to work with the Indians. A native of Nacogdoches, Tex., she attended the University of Corpus Christi and graduated from Lilly Jolly School of Nursing, Houston, and Texas Wesleyan College, Fort Worth, Tex. Birthday 5-4.



K. Wayne James, a native of Raton, N. M., was appointed mountain missionary to Altamont, Tenn., under the Urban-Rural Missions Department. He is a graduate of two Texas schools—Hardin-Simmons University, Abilene, and Southwestern Seminary. He is married to Billie Lou James and they have one child. Birthday 10-23.



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held in cooperation with Southern Baptist theological seminaries
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SOUTHERN SEMINARY

Louisville, Kentucky
Thursday, January 28
8 A.M. to 7:45 P.M.

Chapel Speaker,
Chaplain Cecil Etheredge, Secretary
Institutional & Industrial Chaplaincy
Chaplains Commission, Home Mission
Board



NEW ORLEANS SEMINARY

New Orleans, Louisiana
Thursday, February 4
8 A.M. to 7:45 P.M.

Chapel Speaker,
Major General Charles E. Brown, Jr., USA
Chief of Army Chaplains



GOLDEN GATE SEMINARY

Mills Valley, California
Tuesday A.M.-Thursday Noon
February 9-11

Chapel Speaker,
Manning
Grady Cothan
Executive Secretary
California Baptist Convention



Prescher, Evening
Colonel William L. Clark, USAF
Chief Personnel Division
Chief of Chaplains Office
Washington, D. C.



INTERVIEWS FOR THOSE INTERESTED IN THE CHAPLAINCY.
Members of the staff of the Chaplains Commission will be
present at the seminaries to interview those interested in the
various fields of the chaplaincy. They will be present on the
day of the conference and until noon of the following day.

January, 1965

MIDWESTERN SEMINARY

Kansas City, Missouri
Tuesday, February 23
8 A.M. to 7:45 P.M.

Chapel Speaker,
Major General Robert P. Taylor, USAF
Chief of Chaplains
United States Air Force



SOUTHEASTERN SEMINARY

Wake Forest, North Carolina
Thursday, March 18
8 A.M. to 7:45 P.M.

Chapel Speaker,
Rear Admiral J. Floyd Dreith, ChC, USN
Chief of Chaplains
U.S. Navy



SOUTHWESTERN SEMINARY

Fort Worth, Texas
Thursday, March 4
8 A.M. to 7:45 P.M.

Chapel Speaker,
Major General Robert P. Taylor, USAF
Chief of Chaplains
United States Air Force



CHAPLAINS DAY will be observed at each of the seminaries
in the morning chapel service.

DINNER TO BE SERVED in the seminary cafeteria at 6 P.M.
will close the conference at each seminary.



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