

# Home

Walker L. Knight, Editor Linda Stephens, Editorial Assistant

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LETTERS

From Our Readers

Missions Committees

Just a word or two about your fine December issue. All of the articles concerning the missions committees are very good. They cover several different groups, and they are well presented. Wendell Belew, secretary of the Department of Associational Administration Services and Church Extension, did a fine job on his part, too.

Robert O Barbara

Robert O. Barker Columbia, S. C.

A Shut-in Writes

A Situl-III writes

I enjoy the magazine very much, especially the January issue, which is interesting and inspiring. I am a "shut-in" of 93 years of age and a member of the Second Baptist Church of Cumberland, Md. We have a wonderful, kind pastor, Dallas Bivins.

matter as stated. I would like to inform you that we have been in "cace relations" in Birmingham for years. I don't know about the "role" you can play in this resolving conflict—but we have been building a better fellowship for years.

I think W. T. Moore, director, North I think W. T. Moore, director, North Sappist Center for Negroes, Tulsa,

I am slarmed and concerned over the trend of the Sunday School Board and other agencies in the material coming into our churches, concerning the race question and political question, of our very liberal leaders and writers, that is causing much concern in our churches. All the 124 publications by the Sunday School Board as stated by Dr. Sullivan in Birmingham January 17, 1965. be instructed that no political and racial involvement should be mentioned, but that we continue to emphasize spiritual truths.

S. L. Whatley
Birmingham, Ala.

This is a letter to register my disapproval

Race Relations

Recent publications and editorials by the Home Mission Board has prompted me to write expressing displeasure over the writings relative to race relations. Having been a Southern Baptist for 30 years, are greater years and the prompted me to write expressing displeasure over the writings relative to race relations. Having been a Southern Baptist for 30 years, are greater years and the prompted with the southern Baptist and Race of responsibility and leadership who will stray so far and become so wrapped up in social issues that Christ takes second place.

To believe our Home Mission Board will stray so far and become so wrapped up in social issues that Christ takes second place.

To believe our Home Mission Board will stray so far and beave social responsibilities and leave social responsibilities to those delegated. Unless our Boards: Home, Foreign, Sunday School, etc., wake up and realize that we are in the business social many that it will be necessary for those Southern Baptists with firm convictions toward segregation to take drastic action to preserve what we feel is God's will.

Mr. and Mrs. R. W. Scarbrough Bessemer, Alabama

Congranulations on the very excellent and the second Possible segregation for the proposed proposed and different concept. An idea were difficult to accept for the pious Christian. west Monroe, La.

West Monroe, La.

West Monroe, La.

Winds of Change

Home mission studies have come and gone in my life with always a dedication, unever a consecration. However, this souls rather than trying to solve social ills. I fear that it will be necessary for those Southern Baptists with firm convictions toward segregation to take drastic action to preserve what we feel is God's will.

Mr. and Mrs. R. W. Scarbrough Bessemer, Alabama

Congratulations on the very excellent article, "Southern Baptists and Race Relations." This is a remarkably well done presentation, and I certainly feel you have handled it admirably.

Foy Valentine.

Nashville, Tenn.

I enioy your magazine each month. I especially liked the article, "Southern Baptists and Race Relations," By W. T. Moore. It was very informative and pertinent. I hope you will have other articles on this subject regularly.

Chaplain W. H. Griffith Malmstrom AFB, Mont.

I recognize the "large" stake which Southern Baptists have in the right relation-ships between all men, but I hasten to say that I do not recognize your work in this matter as stated. I would like to inform you that we have been in "race relations" in Birmingham for years. I don't know about the "role" you can play in this resolving conflict—but we have been building a better fellowship for years.

I think W. T. Moore, director, North Tulsa Baptist Center for Negroes, Tulsa,

Mrs. T. H. Foster Houston, Tex.

HOME MISSIONS

**EDITORIALS** 

By Walker L. Knight

## A National Strategy

Do Southern Baptists have a national are all accomplished best through New instead of strengthening the Home Mis-

which the redeemed might worship, train themselves for service, and take part in witnessing to the unredeemed, and (3) the provision for meeting thouse special needs which keep individuals from becoming all that God would have them be as his created children.

National strategy calls for related strategies by each state, each association, and each church. Without these units the national strategy cannot be effective. Though the strategy is planned for each geographic area it is expressed

of new missions and churches, and the ministering to persons with special needs some of its work in the United States,

4

To solution appriss have a national strategy? How can a national strategy? How can a national strategy be expressed through organizations?

Testament churches.

Associations and state conventions and state conventions because through strengthening the work of the state of the s organizations?

Southern Baptists do have a national strategy, and it involves (1) the evange-lization of those who are without Christ, (2) the establishment of churches in which the referended might worship, train themselves for service, and take part in witnessing to the unredeemed.

for each geographic area it is expressed only through New Testment churchs and is best characterized by the term of the control of the contro the plus side there was decentralization, self-determining boards and agencies, "church centered." The evangelization of persons without Christ, the starting when the Southern Baptist Convention and more participation by pastors and laymen in the work of their agencies.

(Continued on page 50)

#### COVER

Mr. and Mrs. John B. Beal of Atlanta, Ga., typify the missionary appointees of the Home Mission Board. Through a weekday ministry of the Tabernacle Baptist Church, this couple touches the lives of hundreds of youths and adults in one of Atlanta's housing developments. Each year hundreds of developments. Each year numerous of Southern Baptists receive certificates of appointment from the Home Mission Board. For a detailed discussion of mis-sion appointments see Glendon McCul-lough's article on pages 6 and 7.

missions

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Val. XXXVI April 1965 No. 4

Published Monthly by the Home Mission Board
Southern Sagnist Convention.

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Rill G West

U. S. Racial Problems

Arthur B. Rutledge, executive secretary of the HMB, urged denominational members at the annual meeting of the Advisory Council of Southern Baptists for Work with Negroes to cast aside "provincialism" and "narrow thinking" and become more active in helping to solve the country's racial problems.

Rutledge reminded the 10.6 million member denomination that it is a "algnificant group" in the life of the nation. Consequently, he said, Baptists have a "very heavy responsibility."

Another speaker was T. B. Maston, formerly of Southwestern Baptist Theological Seminary, who said that "obsession with success is making the denomination more concerned with our preside in the world than in our impact on the world."

is the question faced by one downtown church after anomer, and which some have answered by moving and others

#### Help for Prisoners

(ed.) Nachvilles: Broadman Press, Publishers, impossible. However, the suggested list for additional reading at the close of each chapter provides guidance in more study and further consideration. This volume is the result of interest and their families receive little assistance from the churches; and in a preliminary survey we found no national ministry by a religious group." L. W. Crew, juvenile rehabilitation director, told the mission agency in asking for the study.

Nachvilles: Broadman Press, Publishers, impossible. However, the suggested list for additional reading at the close of each chapter provides guidance in more study and further consideration. The reliable information and Christouthestern Baptist Theological Seminary, Fort Worth, Tex., in which the students did research concerning current ethical issues. All the contributors are former students now serving in responsible places of Christian service.

The limited space allowed each of the

Inadequate this book (as well as the earlier ones) aside with the feeling that something is wrong with the basic structure of this Theology

CHURCH GROWTH AND CHRISTIAN MISSION—By Donald Anderson McGavran (ed.), New York: Harper and Row, Publishers, 1965, 252 pages, \$5.00.

Downtown Church Trends
Shall we move or stay where we are?
In the fall of 1963, Trelvin L. Hodges,
Calvin Guy, and Eugene A. Nida joined
the editor of this book in a panel prestentation at the Institute of Church
church after anomer, and which some
church after anomer, and which some
Crowth in Eugene, Ore. The papers

The ultimate purpose of the Christian
dissions is the redemption of men. Jesus
was filled with compassion for the whole
man. He preached and taught and healed
forwith in Eugene, Ore. The papers 

The Home Mission Board approved a ten-month, \$10,000 study to determine needs and guidelines for a national min.

CRISIS IN MORALITY—By C. W. Scudder subjects has made a thorough treatment impossible. However, the suggested list for additional reading at the close of

theology of mission. The perspective as to the nature of the Christian mission and the purpose of missions is too lim-

ited. The resulting view is a distortion

The reviewer was the only Baptist par-ticipant in the Consultation on Church Growth at Iberville, Quebec, in August,

1963. He took issue there with this view

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge Executive Secretary - Treasurer, HMB

## No Postscript To The Faith

The spirit of our land and of our day is the spirit of our land and of our day is the spirit of our land and of our day is the spirit of our land and of our day is the spirit of our society. But without any disrespect to those multitudes of earnest persons who do not accept Jesus as Saviour and Lord, the Christian must be spirited by the spirit of all men. The spir

ous.

This situation presents both an exceptional opportunity and a serious obstacle for Christian witnessing. The widespread interest in religion provides a congenial climate for witnessing. On the other hand, a shallow religious profession can very easily make a person insensitive to his deep spiritual needs.

To a great many persons today, inside the churches as well as outside, to claim that Christ is the only way to God seems to be an expression of narrow-mindedness. Such an approach appears to some to be inconsistent with the broad tolerance that is a prominent

it is the faith. "If Christ be not raised, your faith is vain, ye are yet in your sins" (1 Cor. 15:17). The blood of Christ, indeed, cleanses from sin, but unless he has conquered death the cross is no more than a symbol of martyr dom, and even of failure. Rhomadka expressed it well when he wrote, "Without the Cross there is no Resurrection, but without the Resurrection the Cross is a black monument of death and de-

Strictly speaking the New Testament has no account of the resurrection. It relates the incidents leading up to this grand accomplishment and to the events that follow. It is a kind of "hefore and

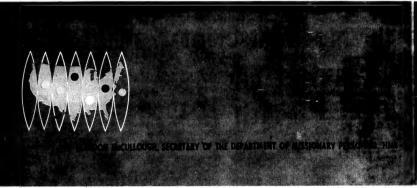
solution and business, education and science, plus athletes and entertainers frequently sound almost like preachers.

As we reflect upon this turning to religion, however, it is clear this is not not necessarily a great turning to God. This phenomenon is more nearly a faith in path it is a faith in Christ. It is not set in content in Christ. It is not other name under heaven faith than it is a faith in Christ. It is not other name under heaven faith that it makes no difference what a least in part, reflection of the popular idea that it makes no difference what a man's religion is so long as he is religious.

This inviting agreet that provided the proposition of the popular idea that it makes no difference what a man's religion is so long as he is religious.

This inviting agreet that a great that it has been difference what a feet of the proposition have a religion; it is only enough of self and sin, finds God in Jesus Christ is the only Savib the disciples went out to witness as their the disciple

## From Missions to Mission



"We have gradually perverted mission are being met by somebody, somewhere,

for service. Perhaps the real call is as it was in mission aries. We support these mission bards and missionaries through our special offerings and through the Cooperative Program. We have special weeks in which we are called on to pray for these missionaries and their work. We remember them on the calendary of the cooperative program is and their work. We remember them on the calendary of the cooperative program is and their work. We remember them on the calendary of the cooperative program is and their work. We remember them on the calendary of the cooperative program is a cooperative program in the cooperative program is for the few who are prepared in the experience in leading a church. This area hould challenge the best of our pastors and seminary graduates. The need for language missionaries is increasing more rapidly than available personnel. According to population trends, this increase will continue. Southern Baptists now find themselves are they are reddening to the cooperative program in the experience in leading a church. This area hould challenge the best of our pastors and seminary graduates. The need for language missionaries is increasing more rapidly than available personnel. According to population trends, this increase will continue. Southern Baptists now find themselves the program in the experience in leading a church. This

into missions," Albert J. Nevins told somehow. There is the tendency to be-the Mission Secretariat of the Roman come less and less personally involved.

dar of prayer as they are listed on their birthdays. So, we feel that mission needs itself. Rowledge. Neither is sufficient within ately Roman Catholic in background.

There is an increasing need for pasthe Mission Secretariat of the Roman Catholic church in an address delivered in September, 1964. Missions is mission in action. An interest in missions is not enough, we need a sense of mission. This poses a problem for the individual, for the church or for the denomination. We are Southern Baptists. Southern Baptists believe in missions. Southern Baptists believe in missions boards who appears the real call is as it was in a few of new work is not an easy task. For a of new work is not an easy task. For a particular of new work is not an easy task. For a of new work is not an easy task. For a of new work is not an easy task. For a particular of new work is not an easy task. For a of new work is not an easy task. For a come less and less personally involved.

The perhaps this is one of the reasons that a particular appears and the reasons that a particular appears and the reasons that a pastor to want to go to a new area where people are "anxious to hear the gospel" is not the answer. Indifference established areas of Southern Baptist work. A knowledge of God's word and the mands that we be willing to serve and work. A knowledge of God's word and the mands that we prepare ourselves for service.

It demands that we prepare ourselves for service.

It demands that we prepare ourselves for service.

It demands that we prepare ourselves for service.

This poses a problem for the individuals. It demands that we be willing to serve and work. A knowledge of God's word and the pastor that the cast of new work is not an easy task. For a pastor to want to go to a pastor the pastor to want to got new where people are "anxious to hear the gospel" is not the answer. Indifference established areas of Southern Baptist work. A knowledge of God's word and the pastor that the cast of the pastor that the pastor to want to want

Along with these accute needs in the

missions or director of juvenile rehabili-tation work. In these areas the husband work that does not involve the entire family, and the wife is not appointed. Then there is missionary appointment in language and metropolitan missions where the husband and wife are both involved and both must meet the qualifications for the particular work to which he is appointed. All things being equal, it is considered a lifetime appointment. His salary is based on the regular salary scale of the Home Missionary appointment when he completes his training. This will be considered at that the student will be given permanent appointment when he completes his training. This will be considered at that time.

\*\*There is no indications\*\*

\*\*There is no indications\*\*

\*\*There is no indications\*\*

\*\*Associate missionary appointment upon graduation. It does not necessarily mean that the student will be given permanent appointment when he completes his training. This will be considered at that time.

\*\*US-2 missionary\*\* this is a new, short-term service for college graduates who appointment. There is no involve the particular work to which he is appointed. All things being equal, it is considered a lifetime appointment. He will be given permanent appointment when he completes his training. This will be considered at that time.

\*\*US-2 missionary\*\* this is a new, short-term service for college graduates who appointment. He will be given permanent appointment. There is no involved and both must meet the qualifications for the particular work to which he is appointed. All things being equal, it is considered a lifetime appointment. There is no involved and both must meet the qualifications for the particular work to which he is appointed. All things being equal, it is considered a lifetime appointment. There is no involved and both must meet the qualifications for the particular work to which he is appointed. All things being equal, it is considered a lifetime appointment. The proportion of the first particular work to which he is appointed to he involved and both must meet the qualifications for the particular work to

We find ourselves now working in metropolitan areas where the "intercity" provides a tremendous challenge.

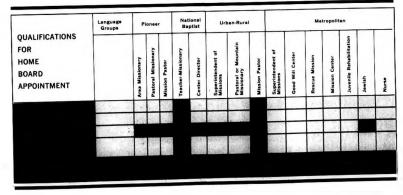
Along with these accute needs in the accute needs in the contrary, there is an effort to assist the contrary, there is an effort to assist these only until they can become self-supporting financially and to give assistance in finding the very best in needs to this type of appointment.

where the husband and wite are both involved and both must meet the qualifications for appointment.

There is no inclination on the part of the Home Mission Board to say whom a church may call as its mission pastor in a pioneer area. Neither is there an inclination on the part of the Board to say whom an association may have as its associational missionary. To

Along with these accute needs in the cities and in language work, we must remember the challenge of Alaska, Hawaii, Panama, and Puerto Rico.

The Home Mission Board has several classifications of workers. There is the mission pastor who is recommended to receive a supplement for a limited period of time. This does not involve period of time. This does not involve period mission so director of juvenile endeath of missions or director of juvenile rehabilitation work. In these areas the husband state of the proportion of the proportion of the missions or director of juvenile rehabilitation work. In these areas the husband state of the proportion of the pr lows: missionary appointment: the missionary appointee is one who meets the qualifications for the particular work



-Required

-Preferred

## Japanese Baptists of Gardena



THE TORRANCE-GARDENA CHURCH, which has a sizable piece of valuable property, hopes to obtain a loan soon for a new building.

The Gardena-Torrance area of Los Angeles County, Calif., has one of the largest concentrations of Japanese families in the United States. There are Japanese restaurants, Japanese stores, and two Japanese stores, and two Japanese stores, and two Japanese stores, and two Japanese community adult education program of Los Angeles County includes classes in the Japanese language, Japanese flower arranging and doll making, and Sumil art (a three-thousand-year-old process of black and white water color type painting).

Japanese is spoken wherever one

April, 1965 HOME MISSIONS



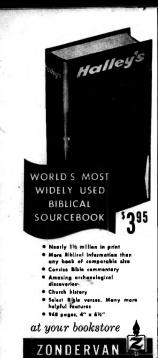
JUNIOR GIRLS, taught by Mrs. Tanauye, meet far their Sunday school class on the front lawn. Some day they will have a new building.

NED BROWN shows his san, Lee, age eight, the Gardena Buddhist Church and the Japanese garden. "Dad," he said, "I wish we had a church like this."



MEN OF THE CHURCH have constructed a long wall around their property as requested by the City Planning Commission.





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first, those of Japanese descent who were born in the United States; second, were born in the United States; second, the Japanese who are from Hawaii; and third, the Japanese who have come directly from Japan. Most of these have as Buddhist background, but when influenced by the gospel and after accepting Jesus Christ, they become sincerely oted to the missionary motivation

of Christianity.

The former pastor of the sponsoring church, Larry Uyhara, a native of Hawaii who has returned to Hawaii, preached in the mission for three or four months. With the help of permanent "Tentmakers" to California—Chemist and Mrs. Burnell E. Brown from Kentucky, who had a concern for Japanese work in Gardena—and Mr. sud Mrs. Wilfred Jo, Larry Uyhara gathered a fellowship of people together.

National Missions

\*Frontier' Held Social,
Not Geographic, Problem

Methodist national missions programs in coming years should concentrate on new church construction, ministry to Negroes in Northern cities, development of new suburban-inner city relationships, and church-oriented college training for

Missionary Brown was called to the Japanese mission in late 1962. About one year later, in December, 1963, the mission was constituted into a church, and it has grown to some 46 members. A Sunday school enrolment of 68 crowds the little house, and they are looking forward to a loan from the Home Mission Board to build a new educational unit.

The Browns, natives of Florida, attended Stetson University, DeLand, Fla., and Ned graduated from Southern Baptist Theological Seminary, Louisvillen, and mobility, new trends in the suburbs, Baptist Theological Seminary, Louisvillen, and mobility, new trends in the suburbs, such as the suburbs, and mobility, new trends in the suburbs, such as the suburbs, and mobility, new trends in the suburbs, such as the suburbs, and mobility, new trends in the suburbs, such as the suburbs, and mobility, new trends in the suburbs, such as the suburbs, and church-oriented college training for the post-World War II babies now entering young adulthood. These were the recommendations of the original suburbs and the post-world for the post-World War II babies now entering young adulthood. These were the recommendations of the original suburbs and the post-world for the po Missionary Brown was called to the

was not afraid to minister and witness to people. We must by his example go into our community and witness. The was not afraid to minister and witness to people. We must by his example go into our community and witness. The fact that we are able to continue our church here in Gardena, to get our wall up (which they had to do on three sides to get a permit to build from the City Planning Commission) is an indication to get a permit to build from the City Planning Commission) is an indication that God approves of our work."

people in the Torrance-Gardena area among the Japanese. In the church she met Dalmos Joyce, a fine young man from Kentucky. These young people fell in love and married. They are still

and church-oriented college training for the post-World War II babies now enter

Fla., and Ned graduated from Southern
Baptist Theological Seminary, Louisville,
Ky. After seminary they came to the
West Coast, and Ned served as pastor
of churches in California. He said,
"This Torrance-Gardena Japanese
church is the most satisfying work I
have ever had."

In a Sunday sermon recently Ned
said, "The lifeline of the church is winning others to Christ. The Apostle Paul
was not afraid to minister and witness

was not afraid to minister and witness

Church extension was defined as "one

Planning Commission) is an indication that God approves of our work."

After a recent successful School of Missions, three young people dedicated themselves to God's work. Kenneth Brown wants to be a missionary: Karen Hamanaka a missionary doctor, and Nelson Hagashida a minister.

Audrey Mason was a student sumpractice of the morthern cities." Although there have been tremendous migrations of Negroes figm the South to the northern industrial areas, "a compared to the contract of the contract of the morthern cities." Although there have been tremendous migrations of Negroes figm the South to the northern industrial areas, "a compared to the contract of the contra mer missionary with the Home Mission parable shift in the 'center of gravity' bas not occurred in the Negro membershe decided to help in the mission work ship of The Methodist Church."

HOME MISSIONS

## "Who Needs You?"

(Your kind's a dime a dozen.)

Friend, this is not our attitude, we don't really know you. Maybe your kind can be bought for a dime a dozen, but you need you-to discover the exciting potential for self-enrichment locked within your life. Man needs you—to help unlock the abundant life which today's world promises him. God needs you-the expansion of his kingdom has been committed to human hands and hearts. Geography, economics, and human relationships come into proper perspective only when related to the larger commitment. More than one hundred million lost people in America need you and the message of which you are a steward.

The Home Mission Board needs you-to help take the message to our America. If you are taking a good look at who needs you; if you are willing to prepare, accept your responsibility, and so far as you can now see it is in the area of missions in America, write the Personnel Department, Home Mission Board, 161 Spring Street, N.W., Atlanta. Georgia 30303.

11

Darwin E. Welsh, a local pastor, has heen elected associate executive secre-tary of missions, and stewardship secretary of the new Utah-Idaho Southern Baptist Convention, which has offices in Salt Lake City, Utah.

Welsh, who came to the position March 1, has been pastor of the city's first Southern Baptist Church since June, 1957.
Welsh's election was announced by

Convention Executive Secretary Charles H. Asheraft of Salt Lake City and Convention President C. Raymond Cearley of Mountain Home, Ida,

Welsh, 41, is a native of lowa but grew up in Denton and Dallas, Tex. He attended Howard Payne College, Brownwood, Tex. North Texas State University. Denton, and Southwestern Baptist Theological Seminary. Fort Worth

Worth.

Called to the ministry in 1948 after serving over four years in the Air Force. Welsh was associate pastor of churches in Denton and Eldorado, Tex. He was pastor of two other Texas churches, near Coleman-and at Trent, before going to a pioneer mission area church in Artesia, Colo., where he taught school as well a preached.

He was, for seven years, on the executive board of the Arizona Southern Baptist Convention, parent state convention of the new Utah-Idaho organization.

#### First Spanish Baptist Church Organized in Illinois

The 120 Spanish Southern Baptists who gathered at Sterling, III, for the or-ganization of the city's First Spanish Baptist Church, knew it was an historic occasion for them.

However, the event has significance

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

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

Alfredo M. Lugo became pastor in July, 1963, and the church was consti-tuted in December. The church has a mission in Silvis, the Quad Cities Bap-tist Mission.

IMPACT I

The booklet, Impact USA, white of Bart of this issue of HOME MISSION

magazine, presents the tole of the

Home Mission Board as it meets the

spiritual needs of our America. This

booklet attempts to be comprehensive in its treatment of the ministry of

the Home Mission Board. Because it is printed in quantity, it is one of the least expensive of all tracts produced by the Board, and it is designed for mass distribution. Copies of IMPACT USA are available upon request to any who wish to distribute them. We encourage their use; our only request is that the copies which you request be wisely used.

For extra copies, write to the Division of Education and Promotion, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.



mes R. Warren was appointed a perintendent of missions to serve in cah, Calif., under the Urban-Rural ions Department. He is a native of ssions Department. He is a native of cogloches, Tex., and a graduate of lahoma. Baptist. University, Shaw-s, and Golden Gate Baptist Theolog-I Seminary, Mill Valley, Calif. He is stried to the former Dorothy Nell mstrong, and they have three chil-en. Birthday 9-16.

Durward Hazzard, appointed under U San-Rural Missions Department, regin work as a pastoral superin-lent of missions in Taylorsville, Ind. zard, a native of De Leon, Tex., a graduate of Texas schools—Uni-sity of Corpus Christi, Corpus risti, and Southwestern Seminary. He arried to Darlene Johnson Haz-and they have two children. Birth-



U.S.A.

Darwin E. Welsh, a local pastor, Darwin E. Weisn, a local pastor, been elected associate executive sectary of missions, and stewardship sectary of the new Ulah-Idaho South Baptist Convention, which has offices Salt Lake City, Utah.

Welsh's election was announced

Convention Executive Secretary Charl H. Ashcraft of Salt Lake City and Co vention President C. Raymond Cearl of Mountain Home, Ida.

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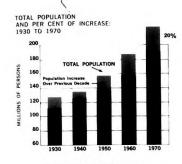
In the next 1,000 days more citizens of our America will be born than the total number who lived in the 14 states represented in the formation of the Southern Baptist Convention in 1845.

One could now create two Americas the same size as one that existed 40 years ago. In the last ten years alone the United States population increased by 28 million persons. Our growing population of more than 190 million is becoming both younger (more high school and young adults) and older (more past 65), creating problems for education and new jobs and problems of caring for the senior citizen.

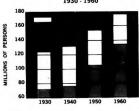
Few challenge the statement that America is changing. One simply asks: How much is the change? How large is our population? Where will it stop? What's happening to the composition of the population? Why are so many moving? Will all of the nation become either urban or suburban? What influence has the shorter work week, automation, and more leisure time had on us?

Home Missions

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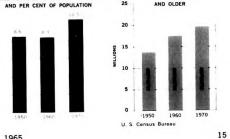


URBAN AND RURAL POPULATION 1930 - 1960



ALL PERSONS 16-21 YEARS OF AGE

POPULATION 65 AND OLDER





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April, 1965

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# America's Challenge

Not all the questions relate to growth and work. Physical and spiritual needs complicate the changes. How do we deal with the fact that every 15 seconds a major crime is committed and at least two people suffer? Or, that shattered, inadequate homes and their companion—delinquency—haunt our society? The unchurched alone today, number over ten times the total population Southern Baptists sought to serve in 1845.

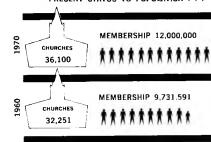
Thus the pressing problems of our urbanized, industrialized, grow ing society, the problems of public and private morality, of race relations and of family life constitute challenges of the first magnitude to Christians.

Home Missions

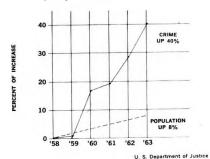
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#### CHURCHES:

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#### CRIME AND POPULATION 1958-1963 PER CENT CHANGE OVER 1958



17





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# TANPAGT!



Christians make an IMPACT on a changing America and its massive, mobile population through the application of three basic principles:

- ▶ Whether man is healthy, wealthy, wise, or otherwise; whether he is white, black, or otherwise; every man needs a personal, dynamic, saving relationship with God through Jesus Christ.
- Men and women who have established this relationship group themselves into churches. They grow in grace and Christian understanding, and in turn become part of the spiritual IMPACT made on a changing America.
- ▶ These churches, expressing the Christian concern for neglected or underprivileged groups, minister to persons of special needs, organize other churches, and witness of Christ to lost men.

Home Missions

mother, to the alcoholic and the ex-prisoner, to the residents of high-rise apartments and personnel in military service, to people in the rural areas and in the teeming cities. Thus, a spiritual IMPACT on a changing America is made as men

come to know Christ, form churches, then minister to others in spiritual or physical need. By such IMPACT the individual and the nation come to know and to follow our Lord.

Southern Baptists, more than a century ago, first expressed their

concern to the immigrants in New Orleans, to the Negro slaves of

the South, to the pioneers of Texas, and to the Indians of the South-

west. Today this same concern reaches to 40 language and cultural

groups, to the deaf and the illiterate, to the agricultural migrant and

the slum-dweller, to the juvenile delinquent and the unmarried

April 1965





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Basic to our mission of IMPACT is the concept that a "true church is an outpost of the kingdom of God, placed in a particular spot in the world to bear witness to the lordship of Jesus Christ."

Such churches provide the thrust of IMPACT. It is not centered in the missionary but in the church.

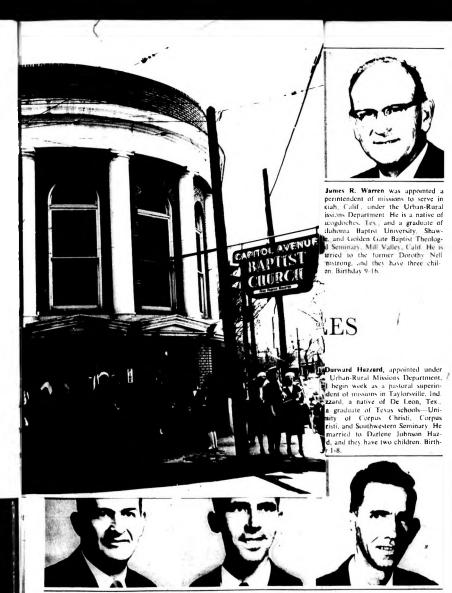
The role of the Home Mission Board, as an agency of the churches, is to form supply lines of techniques, personnel, or finances to strengthen the thrust of the churches. The role of the agency may be to point to neglected areas, to awaken the churches to the basic purpose of their existence (since many do not realize they occupy a missionary situation), and to encourage the churches for concerted action.

In the mission of IMPACT the Home Mission Board, forms a partnership with mission leaders of the state Baptist conventions. Together they seek to establish a uniform pattern of national mission work which will enable churches to christianize America and reach out to share the gospel with the whole world.

'George W. Webber, God's Colony in Man's World.

Home Missions

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## TECHNIQUES OF TOUR PAGT!

Many of the needs of the people of our changing America can be met by long established methods, but new techniques are demanded for new needs. For years churches have been provided methods in evangelism, church extension, church development, city missions, rural missions, mountain missions, and language missions. Such approaches are constantly reviewed and adjusted as new insights are gained or as the needs change. Often a church, association, or state convention finds new, effective ways for such ministries. The Home Mission Board then takes these experiences, combines them with others, and projects such efforts on a national scale.

The Board also does this for new methods, and the list is exciting and lengthy of recent techniques given churches, such as a church community weekday ministry, a juvenile rehabilitation service, literacy missions, in-service guidance for students, ministries to military personnel, an industrial chaplaincy, and church-centered efforts to minister to migrants, deaf, and language groups.

Such study and exploration will never cease, for the situations change as America changes.

April 1965





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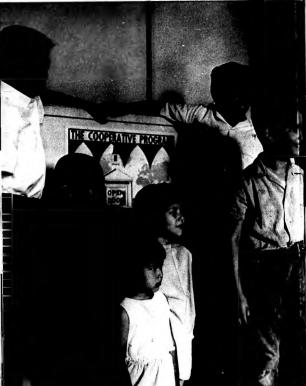
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## Resources IMPAGT!

IMPACT springs from those spiritual forces generated by personto person experience with God, as one has said, "until the telling of this experience involves the aliveness of news instead of the formality of lecture."

He also said, "Awareness that Southern Baptists were not made by organization—even for missions—is important in prevention of false dependence on things mechanical to guarantee success in matters spiritual."2

Resources, motivated by the movement of the Spirit of God among us, come in the form of commitment, prayer, participation, and finances. Southern Baptists, through the Cooperative Program and the Annie Armstrong Offering for Home Missions, provide annually the Annie Armstrong Offering for Home Wissions, provide annually more than \$7 million to be channeled through the Home Mission Board for IMPACT. Following Convention direction, the larger share of these funds is spent in areas where there is no state convention or where the state convention is not well established.

In some language and mission center situations where resources are limited, the Board buys property and erects buildings, and in other situations where the congregations cannot secure needed loans through commercial channels, the Board makes church loans for sites and for buildings. These loans are almost altogether to young churches in the newer conventions.

\*Cal Guy, "A New/Old Day in Missions," Quarterly Review

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## Personnel

While IMPACT is church-centered, the role of the missionary cannot be overemphasized, for he works at the point of IMPACT. becoming often the agent which brings the church and the need together. More than 2,400 missionaries are under appointment by the Home Mission Board and the state Baptist conventions. Most of the home missionaries work directly with a church or churches.

These have met basic qualifications involving education, exper

Home Missions

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ence, health, age, Christian commitment, and character, a call to missionary service, and doctrinal soundness.

Often the workers are elected by an association, as with an associational superintendent of missions, or by a church, as with a mission pastor. Such workers are missionaries of the Home Board and the state board. The Personnel Department assists men and women in finding God's will in mission work.

Many ethnic and language groups are represented in the mis sionary force, including persons of Negro and Oriental stock as well as of Caucasian. Associate missionaries, who may not fully meet all requirements but who are expected to render satisfactory service at a point of particular need, are appointed.

HOWEVER, effective IMPACT depends both upon the appointed missionary and the Individual church member. Basic strategy is the belief that our mission involves every Christian who is a witness by the very nature of being a Christian. Also the mission is not geo graphical but exists where every Christian is and ends only with the last man who lacks knowledge of Christ.

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Training for INDIPACT!

New skills, procedures, and techniques must be conveyed to those who engage in the effort of IM-PACT; thus the parade of conferences, committees, orientations, assemblies, and other meetings fit into the pattern of communication. Conferences may involve only leaders within a church or association, but often they are for a state, a region, or nationwide.

Home Missions

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Home mission weeks at Southern Baptist assemblies offer assistance to missionaries, pastors, lay persons, and all who may be interested in studying effective techniques in missions and evangelism. The Board provides language instruction for many and orientation for all new appointees.

Mission techniques are given churches and church members through publications and visuals of the Home Mission Board and through publications and programs of other Southern Baptist agencies.

Through all media the trends of work, of cultural patterns, of population, and of needs are understood in relation to each other and to the resources which Southern Baptists have with which to make an IMPACT for Christ upon the nation.



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#### AREAS OF HOME MISSIONS

CATEGORIES	URBAN- RUMAL	METRO- POLITAN	PIONICER	OUTPOSTS
Administration Direction Of All The Work Business Office Personnel Fringe Benefits				
Education And Promotion	,4.9			
Missionary Personnel			-7	
Survey And Special Studies		- "		
Associational Missions Associational Administrative Services Urban-Rural Associational Missions Metropolitan Associational Missions Pioneer Associational Missions				
Church Extension				
Church Davelopment	5.16			
Church Loans Sites Building		-		~
Evangelism Continuous Church-centered Year Soul-winning Plans				
Companion of Compa				
Language Missions In The Homeland Language Groups Spanish-spasking Oriental Europeans Including Slavic, Portuguese, Italian, French Indians Deef				
Migrants In The Outposts Cubs Panama Puerto Rico	=		1	4

Home Missions 32

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## ), IMPACT!

CATEGORIES	URBAN- RURAL	METRO- POLITAN	PIONEER	OUTPOSTS
Work With National Baptists Evangelism Education Enlistment				
麗				
Social Work Missions Baptist Centers Church Community Weekday Ministry Good Will Centers Rescue (Men) Rescue (Women) Juvenile Rehabilitation Literacy				
Non-Evangelical Religions and Others Jawish Catholic Morrhon Hindu Moslam Shinto				

ture are not reflected in the chart.

rmstrong, and they have three chil-en. Birthday 9-16. \*CATEGORIES, as listed on this chart, indicate the types of work of home missionaries and the chart shows the four areas in which this work is conducted. Home mission programs, and organizational struc-

33

URBAN-RURAL as an area includes cities and towns of 50,000 popul lation or less, plus open country and mountains.

METROPOLITAN as an area includes those federally-designated stand METROPOLITAN as an area includes those federally-designated states and metropolitan complexes of 50,000 population or more which are not located in the pinneer area.

PLONEER as an area includes primarily those states of the United States dent of missions population in Taylorsville, Ind.

PIONEER as an area includes primarily those states of the United States in which there is not an organized state Baptist convention; however, Alaska, Utah and Idaho are the exceptions.

OUTPOSTS as an area includes western Cuba, Panama, and Puerto Rico. All work of the Home Mission Board in this area is directed through the Language Missions Department.

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## Strategy for a Nation

The Home Mission Board leads in forming a national mission strategy for IMPACT on our America in four broad geographical areas. These areas are urban-rural missions, metropolitan missions, pioneer missions, and outposts. A national mission strategy unifies churches through that most basic of all denominational units—the association. It is also the association which is the basic unit for IMPACT in these areas, as Baptist churches seek the company of one another for fellowship and for cooperative mission work.

ASSOCIATIONAL ADMINISTRATION SERVICES provides guidance and assistance to associational leaders who are engaged in mission action in all of these areas. Tracts, articles, booklets, and books are published each year which present the philosophy, history, and techniques of mission action in which churches and associations engage.

URBAN-RURAL MISSIONS serves churches and associations in the smaller cities (under 50 thousand population) and in rural and mountain areas. Through this program the mission agency promotes the Church Development Ministry, the inservice guidance ministry for students enabling them to learn while doing, mountain missions, and pastoral support in needy areas. The new state of Hawaii, with its many small towns, is included in this area of mission work.

Home Missions

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PIONEER MISSIONS serves churches and associations in new and underdeveloped areas through assistance in planning mission strategy and financial support to missionary personnel. Pioneer Missions now operates in 23 states, 20 of which do not yet have organized state conventions within them. This is a ministry which decreases in geographical area as it succeeds in assisting Baptists to grow churches and win those who are without faith in Jesus Christ to trust him as their Saviour, For example, in 1965, work in a portion of Michigan was shifted to Urban-Rural Missions as this state reached the stage of growth which gave it representation on Southern Baptist boards and agencies. Other areas in Michigan are ministered to through Metropolitan Missions.

METROPOLITAN MISSIONS serves churches and associations in standard metropolitan areas other than those states served by Pioneer Missions. The standard metropolitan area is one which exceeds 50 thousand population and has the characteristics of a metropolitan area economically and socially. Metropolitan Missions, as do Urban-Rural and Pioneer Missions, stresses church extension, mission action, and assistance in the employment of missionary personnel in situations which presently require help but which will eventually growt to self-support. Through conferences, clinics, and depth studies, ways and means of more effectively reaching the people in these areas are found.



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makes an IMPACT among the more than 35 million people in the United States characterized by their connection with a language other than English, and there are at least 40 such languages. Many language groups are isolated The only opportunity they have to know the gospel is from missionaries. Others in small communities and towns need churches within their communities. Small groups within English speaking communities are enlisted through departments and classes of English-speaking churches Some have associate pastors and others find missionaries who minister to them.

THE JUVENILE DELIN-

LANGUAGE MISSIONS

QUENT finds the Baptist juvenile rehabilitation direc-tor a friend who understands his need at the court when he faces the judge in those cities where Southern Baptists have provided such men. These directors lead churches to train and enlist sponsors who lead neglected youth to rehabilitation and personal faith in Christ.
EVANGELISM, the oldest

and most persistent emphasis

in home missions, assists the individual Christian in mak-ing an IMPACT on his neigh-bour if he is without Christ. The ministry of evangelism of the Home Mission Board serves the churches, associations, and state conventions in the constant promotion of revivals and personal witnessing for Christ. Evangelistic conferences, leadership clinics, and simultaneous revivals result from leadership in this area. Churches and associations, through literature and plans, are instructed in evangelistic techniques and assisted in the training of evangelistic workers. The enlistment of nonresident memhers is emphasized and special attention is given to churches reporting no bap-

tisms.

NATIONAL BAPTISTS are those 7 million of the nearly 19 million Negroes in the United States. Southern Baptists work with them in providing evangelism and mission techniques to make a spiritual IMPACT on the Negro population. This cooperation in-cludes education, enlistment, evangelism, and other mis-sion techniques. Southern

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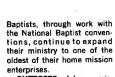
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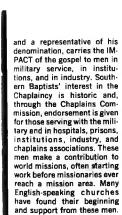




OUTPOSTS of home missions, ministered to through Language Missions, exist in Cuba, Puerto Rico, and Panama. Language Missions encourages churches and conventions to make an IMPACT for the gospel through the use of mission techniques which have proven effective both in the United States and the outposts.

THE CHAPLAIN, who is a pastor in a specialized setting

Home Missions



There is also a ministry to April 1965

the military personnel by the churches and associations of Southern Rentists LITERACY MISSIONS, a

method where one person teaches one other person to read, is a tool for enriching the spiritual lives of those who do not know how to read God's word. The Correspondence Bible Course, free to those who wish to use it, is a study of the Old and New Testaments by chapter and verse. It has been used by many who are without college, seminary, or graduate training, and especially by many who find it necessary to spend part of their lives



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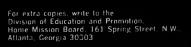
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THE SPECIAL NEEDS of people are met through a ministry in Baptist centers such as good will centers, mission centers church community weekday ministries, rescue homes, and the Sellers Baptist Home and Adoption Center. This rapidly growing area of mission work gives churches techniques which enable downtown and inner-city churches to have a ministry to the people around them. The underprivileged and those usually neglected in the ordinary services of the churches are assisted

Southern Baptists express a concern for all people who are without personal faith in Jesus Christ. Jewish Work seeks to enlist churches and associations to undertake a ministry of personal witnessing to Jewish people. Promotion of special days, home visitation, clinics and conferences, and special literature provide ways to reach Jews and present to them the gospel. A ministry of Catholic Information also assists Southern Baptists in witnessing to many who have never had a personal encounter with Christ, primarily because by birth they were included on a church roll. Through articles, tracts, books, conferences and clinics, Southern Baptists learn more about the Roman Catholic.

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Home Missions

#### THE VOLUNTEERS

Apart from those personnel appointed by the Home Mission Board as permanent missionaries are those unique volunteers who serve in many ways in home mission areas. These include the following ministries:

US-2 provides opportunities of service in the United States, Puerto Rico, and Panama for college graduates who are 27 years and younger to serve for two years in urgent mission tasks.

STUDENT SUMMER MISSIONARIES, who have two years of

college and meet other qualifications, serve ten weeks each summer in making an IMPACT in home mission areas, especi-

ally in Pioneer Missions.

TENTMAKERS, volunteers who do secular work for selfsupport, render a valuable mission service on mission fields. Professionally trained people are especially competent in this area. The Home Mission Board serves as a liaison between the applicant and the contact person on the field.

THE CHRISTIAN SERVICE CORPS, a new channel for service, is an opportunity for mature Christian adults to give of their time, often a vacation period, in doing mission work in areas of mission need in our America. These volunteers pay their own expenses and receive no remuneration except room and board where they work.



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## Call to

Serious spiritual problems exist all across our nation. The unchurched in the United States exceed 75 million, and the number grows by one million a year. Millions of lost people will never be confronted with the gospel forcefully unless our churches reach out to establish a gospel witness in the immediate area of need.

Unchurched or underchurched communities need new chapels and churches. Language persons will respond to a mission in their neighborhood or to departments and classes within established churches. In many cases National Baptist churches in our midst will welcome our encouragement and assistance. Persons in hospitals and nursing homes, in military establishments and industrial plants need special attention, as do others.

Many in our society take God lightly, and enormous moral and spiritual problems plague us. Crying needs live at our doors. Surely our Lord commands us to be witnesses. Through your Home Mission Board, in cooperation with churches, associations, and state conventions, more than 2,400 missionaries are supported. Some of these

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display a heroism and self-giving which humble us. There are urgent appeals now for 150 more—for Spanish language work, in Slavic missions, with Italians, Indians, Eskimos, in mission centers, as nurses. All must be dedicated, God-called, well-trained persons.

Each church member carries a responsibility in making a Christian IMPACT upon our America. Every Christian is a witness to the faith he holds in Christ by the very nature of being a redeemed individual. The need for IMPACT exists where every Christian is and ends only with the last man who lacks knowledge of Christ.

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, through you, our unchanging purpose must be to lead persons to Christian discipleship.

Arthur B. Rutledge

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EDUCATION AND PROMOTION DIVISION



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Joe A, Mauldin was appointed as a Jean Fairfax, a native of Alexandria.



James R. Warren was appointed a pastoral superintendent of missions to Va., was appointed to work in the Mesa, Ariz.. under the Urhan-Rural Missions Department. A native of Texas Ky.. under the Metropolitan Missions Missions Department. He is a native of Missions Department. A native of Texas from Jones County, Mauldin was cell began the Metropolitan Missions Department. He is a native of from Jones County, Mauldin was cell began the Metropolitan Missions Department. He is a native of Necoglaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of Necoglaches, Tex, and a graduate of the Missions Department. He is a native of Necoglaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of the Metropolitan Missions Department. He is a native of Necoglaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood College, Farmville, Va., and so Goldaches, Tex, and a graduate of wood C

## new APPOINTEES

Willard Martin, a native of Dante, Va., was appointed to Monroe County, Mich., under the Urban-Rural Missions Department, to work as a superintendent of missions. He was educated at Moody Bible Institute, Chicago, Ill., and the Crozer Baptis Theological Semi-to-Crozer Baptis Th

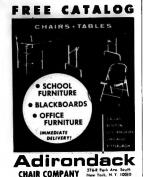
dred Martin, and they have four children. Birthday 7-24.

married to Velma Nalley Tollison, and they have three children Birthday 4-22. they have three children Birthday 4-23.











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No Season For Christian Work

> BY ELLIS EASTERLY CLEAR CREEK BAPTIST SCHOOL PINEVILLE, KY.

Fred Davis is a husky, 200-pound ex-factory worker from Illinois who can look you so hard in the eye it'll almost

His job now is to preach the gospel

To do it better, he's enrolled at Clear Creek Baptist School near Pineville, Ky., and is scheduled to graduate this spring.

While at the adult theological school, he was pastor for over a year at Mill Creek Baptist Church at Kettle Island, a few miles north of Pineville on the research to the straight Creek.

Recently he was called as pastor of the Vansant Baptist Church, Vansant, Va.

Davis, now a graying 47, fills a vital spot in the mens' in-service training program at the school. In this program, students gain practical experience while getting their "book learning."

They are pastors of churches, do personal witnessing, visit the sick in hospitals, comfort the aged in rest homes, on the street.

Clear Creek students in the first semester of this school year carried or. a vigorous ministry outside the class-room. They held 1,643 services in churches and traveled 176,084 miles

GOING OVER FIGURES for 1964 are Postor Fred Davis and Treasurer Dava Pierce of the Mill Creek Baptist Church. A student at Clear Creek Baptist School, Davis' wark at Mill Creek is credited to his in-service training, a vital part of the school program.



HOME MISSIONS

over three states. Most important, they have led 160 persons to make a profes-sion of faith in Christ as Saviour and Lord of their lives. They have taught Lord of their lives, liney have taught people what the Word of God says and carried out church improvement pro-grams. Take Fred Davis, as an example:

When Davis came to Mill Creek in January, 1964, giving was low. The church had good people making good money, but it wasn't finding its way into the kingdom for God's use.

Total offerings for the four weeks in February, 1964, were around \$60. Davis began preaching on tithing and stewardship of one's resources.

Now total giving is averaging \$300 monthly, or five times as much as February, 1964. There are now 10 tithers. In January of 1964, there were none.

Sunday morning attendance now is between 60 and 100, considerably higher than in early 1964. A Woman's Missionary Society has been organized. James Pinkley, Bell County superinten-dent of missions, conducted a week's study on stewardship.

The inside of the church has been varnished, including the floors after sanding off the old applications of oil. An envelope system was started for con-tributions. The former three treasurers' jobs were consolidated into one

Clear Creek men like Fred Davis are working with churches in Kentucky, Virginia, and Tennessee. Others, who have not been called to churches, including many freshmen, are laboring

in various ways.

They do interim pastoral work, teach Sunday school classes, conduct Bible studies, pass out tracts, give out New Testaments, and talk to people about their souls and Christian lives.

Much preaching is done other than at regular church services. Clear Creek men this year have participated in 217 mission services and preached at 29 revivals. A total of 70 men have been involved in street meetings and 70 in iail services

The students make weekly reports on their in-service training work, which are studied by J. W. Lester, director of the program.

the program.

Reports show 70 baptisms in churches of Clear Creek students, and 61 additions by letter. There have been 152 rededications of faith. Bible classes, Sunday schools, and mission studies taught have totalled 272.

Prayer is a Christian tool Clear creek students encourage. They have held 371 prayer meetings, 231 individ-ual prayer sessions and 495 group pray-ers out on the field. Music also has its

place. Clear Creek students have led 256 song services.

Personal work gets a great deal of attention, whether in office conferences or in home visitation. There have been 1,431 personal conferences and 3,254 homes visited. Group conferences have totalled 225.

Offering spiritual comfort to the sick, students have made 212 hospital visits.
There are also other ways to present the word of God. Students have placed 486 New Testaments in the hands of people, handed out 2,578 tracts, and shown 35 films.

"There is no let-up when it comes to the most important work in the world—that of witnessing for Jesus Christ," said Lester.

Clear Creek students believe with the Apostle Paul that there are no "sea-sons" to Christian work. As Paul told one of his beloved followers in II Timothy 4:2, "... be instant in season, out of season ..."

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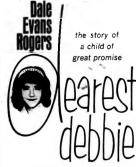
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## Avoid Misleading

### Council News:

## Archbishop Warns

FIELD WORKER, HMB

Catholic newspaper, Dec. 31, 1964.

An appeal to Catholics to "try to exercise discretion in what you read"

some of its strongest points, particularly the principle of collegiality, by unilaterally proclaiming Mary as the Mother of the Church, by suggesting changes in the document on Ecumenism and by, as they say, failing to support the large group of hishers who restricted the method of the control of the co as they say, failing to support the large group of bishops who petitioned him

on religious liberty. have "In my opinion," Archbishop O'Boyle declared. "those who hold such views N do not understand the doctrine of colstates that the Pope in any manner or respect is subordinate to the bishops, not even during the council. From the days of Peter to Paul VI, the Primacy Catholic sees Peter in Paul VI.

**BY WILLIAM E. BURKE** try to exercise discretion in what you read about the Council." "Above all be convinced that there

can be no change in those matters which the Church has previously pro-The following article appeared in claimed as true, either by solemn definition or by the universal teaching of pope and bishops.

The archbishop said apparently some people have thought "the Church is about the Second Vatican Ecumenical prepared to change some of her teach-Council was made in Washington by ings in order to conform to the ideas of Archbishop Patrick A. O'Boyle of the present day. "They believe," he said, "that the

He urged the people to "realize that the printed accounts are sometimes misleading."

They decree he said, that the first that the printed accounts are sometimes misleading. They decree he said, that the first that the printed accounts are sometimes misleading. They decree he provided that the printed accounts are sometimes misleading. the printed accounts are sometimes misleading."

He said: "Shortly after my return
from Rome, I was surprised and disappointed to read certain statements reflecting on the authority of the Holy
Father which, in my estimation, were

infallibility in matters of faith and
proceeding the processing were and infallibility in matters of faith and
processing that she may downgrade the "These statements said in effect that, in promulgating the Constitution on the Church, the Holy Father undercut she will stop saying that Catholicism is she will stop saying that Catholicism is the one true religion."

Declaring that "it is unfortunate

to override the majority decision of the presidency concerning the declaration as great scholars and profound intellectuals from the very fact that they have something new and novel to of-

Noting that "it is natural that these new ideas should attract attention," the legiality as approved by the council. The Constitution on the Church in no place Catholic doctrine" has been enunciated

theologians attending the council said of the Roman Pontiff has been the bul-walk of the stability and strength of the Catholic Church. Let us always remember that it was Peter whom Christ made the head of the Church, and the faithful was going to wake up and adapt her teachings to the thought of the modern

world.
"OF COURSE THIS WAS ALL "Every Catholic should be interested in the proceedings of the council," WISHFUL THINKING," the arch-hishop O'Boyle continued, "But bishop added: "The Church cannot **NEW AMERICAN TEMPERANCE PLAN** 

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change her doctrine, in the sense that A National Strategy she can never deny what has been taught previously with the full weight of the Church's teaching authority. . . . .

That there will not be any dogmatic or doctrinal changes in the Roman Catholic Church, is made clear by the ollowing statements on the Ecumenical

"The Catholic Church's official policy regarding interconfessional encounters does not allow us to rid ourselves of the apprehension that for Rome the word imenicity is just another expression for a reunion movement conducted by friendly means and which comes very close to a conversion campaign" [Bishop Dietzfelbinger, head of the Lutheran Church in Bavaria, quoted in Christian Heritage, Sept., 1964, p. 28].

"Churches are fast moving toward the organization of a massive world church. Many Protestants are no longer Protestants, but are willing to swallo almost anything in the name of church man, Supt of the Assemblies of God (ibid. p. 28)].

of Rome and Evangelical Protestants without a mutual belief in the supreme and indisputable authority of the Bible. But if Rome truly accepted this mutual ground, she would have to give up her basic dogma of the infallibility of the pope, along with the other traditions and doemas that are not founded on the word of God alone. And so we must

"There will certainly be some changes, but not on fundamentals." [Cardinal Rufino Santos, Archbishop of Manila (ibid. p. 21, Nov. 1963)].

"In the present dialogue with other churches the doctrines of the Word of God and of the sovereignty of Christ should be carefully defined as well as the right of every human being to religious liberty and freedom of conscience, in every country, in every city, in every family" [European Area Committee, World Presbyterian Alliance, (ibid. p. 21. Nov. 1963)].

"Our greatest concern should be to the first place an argument to discuss but a spirit to create" [Erik Ruden,
Secretary of the European Baptist Federation (ibid. p. 21, Nov., 1963)].

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## (Continued from page 3)

Also, if one agency failed to act in an area assigned to them, often another agency stepped in and filled the vacuum.
Unfortunately, this has led to more than one agency doing similar work.

The primary disadvantage of the separate agency concept of Southern Baptists has been in the area of providing uniform direction and giving unity to the work, especially noticeable in the area of a national strategy. While strategy has remained with the Home Mission Board, the creation of each new agency has limited the effective projection of it, since participation is left to the discretion of the agencies, who may at the same time be projecting their own emphases.

The denomination is presently caught up in periodic emphases instead of in mission strategy. This has come about because we have strong agencies, not unity . I want no part of the march concerning the tion of emphases. Churches, associa-tions, and conventions often feel they "There could be no drawing together are being led in many directions by difthey are participating in a national strategy. Maybe this is so because it is create and carry out a strategy. Unfortunately, the 30,000 Movement became an emphasis instead of a strategy.

While almost every Southern Baptist feels he can easily define missions, Southern Baptist leaders are having difthe word of control conclude that it is idle to suppose that Rome will actually change; for if she did, her whole system would collapse arises because some want the definition arises because some want to dimit missions to the periphery and to limit missions to the periphery instead of recognizing the total control of the periphery instead of the periphery instead of the periphery want to limit missions to the periphery instead of the periphery want to limit missions to the peripher instead of recognizing the total con-cept that it must be. If Baptists have contributed anything to evangelical thought, it has been that every regenerated person is a missionary and that every church is placed within a mission field. Baptists must never lose this New Testament insight, and if they do a national strategy would be of little use.

A national strategy is not a one-way street which flows out from the Home Mission Board through agencies, state conventions, association It is a network of two-way and multiple make Christ known and believed in countries of all political systems and ideologies. Religious liberty is not in meeting need, the churches, associations, state conventions, and agencies

The Home Mission Board must give unity to these, and when new insights

are gained, project them to national ous research, survey, pilot projects. and the conveyance of the accumulative sion, and areas of special need.

Because of a clearer understanding of its relationship to the state conventions. the Home Mission Board is moving away from what is termed "direct missions"; but it is moving toward a stronger role in national strategy and assistance to the states in selecting personnel. in finding effective tactics, and in calling the denomination to recognition of what must be done to win to faith in Christ this nation's people.

No one at the Home Mission Board feels the agency has always adequately filled its role in a national strategy, for it has often been limited by finances and overworked personnel. It is possible the Board has fragmented its effectiveness by being long on individual tactics and short on total planning. It d be well for the state convention and the Board to have not only the present annual budget-planning meet-ings but also to begin annual strategy meetings for future planning. Resource need to be used for the harvest of ripen ing fields in the light of a national perspective.

by Southern Baptists. It can fulfill adequately its responsibility in a national strategy, but the Convention can help by acting in the following three areas:

First, strengthen instead of weaken the Board. There have heen, in recent years, moves to fragmentize the mission agency even further and to separate church mission action from its concerns. Some would create an evangelism commission; others a church loans commission; others a church choans commission in the Board. Any additional moves in these directions or others like them will weaken. Southern Baptists' total mission work.

Intelligible, is rare in the United States today Jesus' warning, however, refers to more than this. Does it not also include the complexities and perplexities of daily living? To the threat the complexities and perplexities of daily living? To the threat the complexities and perplexities of daily living? To the threat the complexities and perplexities of daily living? To the threat the complexities and perplexities of daily living? To the threat the complexities and perplexities of daily living? To the threat the complexities and perplexities of daily living? To the threat the complexities and perplexities of daily living? To the threat the complexities and perplexities of daily living? To the threat the complexities and perplexities and perplexities of daily living? To the threat the complexities and perplexities and perplexities

move to strengthen the Inter-Agency Council. This may be in part—though subconscious—from a desire for stronger national strategy and the cooperation of all agencies in it. This Council could some day be a super agency or a national board unless present safeguards are kept and observed. Also the role of referee played by the Executive Committee could lead it into a strategy-making group.

This involves conflicting claims about what is involved in the real conflicts, Communities, for example, about to gain control of the United States? Some people believe that they are of the strategy and observed. Also the role of referee played by the Executive Committee could lead it into a strategy-making group. making group.

Third, define a uniform mission program. This includes the definition of both "mission and missions," the spell-ing out of what is included in a national mission strategy, and the agency which is responsible for it. All agencies must have a responsibility in a national strategy, but one agency must be responsible for the total, encompassing strategy, and it cannot be the Executive. Committee or the Inter-Agency Council since neither has resources to implemen it. Historically, this has been given to the Home Mission Board, and it belongs nowhere else.

Since the Convention is presently defining its programs, now is the time for this to be done.

### Why Be Confused? Try Reading

BY JOSEPH F. GREEN, IR. GENERAL BOOK EDITOR FOR BROADMAN PRESS NASHVILLE TEN

The Home Mission Board is today at tion." Tribulation, of course, includes an apex of support and of acceptance
by Southern Baptists. It can fulfill adeby Southern Baptists. It can fulfill ade-

otal mission work. contests are real. Their outcomes will second, guard against creation of an make a difference about the future.

other agency outside the present agencies. There is danger in the present move to strengthen the Inter-Agency

To complicate matters, however, there is a second kind of confusion. This involves conflicting claims about

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HAROLD BENNETT, Metropolitan Missions Department Secretary of the Home Mission Board, was elected director of the State Baptist Missions Division of the Baptist General Convention of Texas effective on May 15. Bennett succeeds Charles McLaughlin who was promoted recently to state missions commission

#### Try Reading 👟

(Continued from page 51)

possible. Even though the problems do not go away, fresh understanding helps us to deal with them.

us to deal with them.

Understanding comes in many ways.
One method for getting it, however, stands out. Reading good hooks goes beyond other sources of information.
Sermons, broadcasts, and magazine articles are all valuable. Yet only a book can explore fully some of the complexities of our modern world. Only hook readers can have the assurance that comes from careful examination of difficult areas.

To encourage more book reading by Southern Baptists, church libraries are taking part in National Library Week. Church Library Emphasis April 25-May I. Twenty books have been select-ed very carefully to help Christians understand the world today and how to he better Christians in this world. These are books for younger children, older children, teen-agers, and adults. This is a good time to do some extra reading. The recommended books are good

nes with which to start ones with which to start.

For a list of the selected books to be emphasized during National Library Week, Church Library Emphasis write

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6 'For unto us a child is born, us a son is given: and 'the govern's shall be upon his shoul-given and his name shall be acreated wonderful, Counsel-given of the country o

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### Dehoney Says Pioneer States Hold Destiny

"Our destiny as a denomination lies in the states outside the territory of the Southern Baptist Convention of yesterday," SBC President Wayne Dehoney told the semiannual meeting of the Convention Executive Commit-

tee in Nashville. He said six key states in the United States can elect a president of the country. "Not one of these states is within the old SBC territorial lines," accord-

ing to Dehoney.

Dehoney, the pastor of Jackson,
Tenp., First Baptist Church, said an
action of the Executive Committee during its session would permit the SBC Home Mission Board to multiply the usefulness of its loan funds five times. The loans chiefly help churches in states where Southern Baptist work is new or still in early development.

Although critics outside the denom nation continue to oppose the SBC, and other people feel the Convention will split, Dehoney said he is convinced the Convention is "on the threshold of the greatest era we have ever known."

He cited "evidence all around us of the tremendous potentiality of this hour and the brightness of the future." De-honey added, "God is preparing us for the greatest evangelistic, missionary thrust any group has ever had in his-

tory."

He mentioned as evidence a worldwide evangelistic conference in Hawaii convened by Evangelist Billy Graham Another evidence he referred to was the call of Brazilian Baptists for an evange-listic crusade in the entire Western Hemisphere.

Dehoney said thousands of letter have come to him since he was elected SBC president last May in Atlantic City. N.J. "Only two letters in all this time were asking me What are you going to do about some theological situation? The theological controversy is behind us. It is past. We must get to the main question of proclaiming the gospel and quit fighting an issue that is settled."

There are diversities in the Convention, Dehoney acknowledged. His 100, 000 miles of travel since June 1 of last year have given him an impression of

unity, however.
"I sense more unity and harmony i our Convention now than at any time in recent years," he stated.

April, 1965

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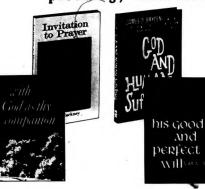
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MY BILL G. WEST

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The history and success of the Cooperative Program is one of the most thrilling stories in Southern Baptist life. Every successive generation of Baptists should hear how Baptist work once was supported by special offerings. This re-sulted in many inequities and dispari-ties. It tended to harden the hearts of the people, also, for they became con-ditioned to hearing heartending ap-peals and ceased to respond to them.

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There is a place in the life of a church for some special offerings.

There is a place in the life of a church for some special offerings.

Supported on an increasing hasis.

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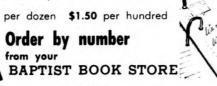
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