



Home Missions

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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. Barker
Columbia, S. C.

A Shut-in 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.

Mrs. J. C. Taylor
Cumberland, Md.

Race Relations

Recent publications and editorials by the Home Mission Board has prompted me to write, expressing displeasure over these writings relative to race relations. Having been a Southern Baptist for 30 years, I regret very much that we have those in places of responsibility and leadership who will stray so far and become so wrapped up in social issues that Christ takes second place.

I believe our Home Mission Board will do well to adhere to spiritual 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 of saving 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 enjoy 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 relationships 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,

Okla., is way off his "beat," in his article, "Southern Baptists and Race Relations," in the January issue.

J. M. Ezell
Birmingham, Ala.

Thank you for your editorial "Mississippians Act on Race"—a job well done. William P. Davis
Jackson, Miss.

I am alarmed 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 of certain articles found in the January issue. I highly disagree with W. T. Moore in his article on "Southern Baptists and Race Relations," and I think it would be well if the workers in our Home Mission Board would quit making suggestions and giving their opinions concerning the moral obligation of our churches to integrate.

Mrs. H. L. Sampson
West Monroe, La.

Winds of Change

Home mission studies have come and gone in my life with always a dedication, but never a consecration. However, this year brought Winds of Change into my heart. As I gave a true Christian evaluation to my attitudes of missions—not in some far and distant place—but here in my city, a strange awareness evolved within me. It was a new and different concept. An idea very difficult to accept for the pious Christian. I pushed it into the darkest cobwebs of my mind, not wishing to analyze it in the brightness of day. But honesty prevailed and I finally dusted it off, placed it with quivering and scared heart. I printed the words on a stark white card and laid it in my kitchen window. I scribbled them on my appointment book on my desk. I could not remember when I wrote this simple sentence on the note pad under the bright lights of my dressing table. But I knew as I read it over and over day after day that I had reached a higher plane in spiritual maturity. I knew that greater fellowship with God was at last at my doorstep. The basic simplicity had somehow made realization of this truth twice as difficult. I—who had taught mission books for years, who have given time and money to missions across three states of our Convention—picked up the card, mentally writing these simple words on my heart: I NEED MISSIONS. MORE THAN MISSIONS NEED ME.

And all the while, I had thought just the opposite.

Mrs. T. H. Foster
Houston, Tex.

EDITORIALS

By Walker L. Knight

A National Strategy

Do Southern Baptists have a national strategy? Do they need one? If so, what constitutes strategy? How can a national strategy be expressed through organizations?

Southern Baptists do have a national strategy, and it involves (1) the evangelization of those who are without Christ, (2) the establishment of churches in which the redeemed might worship, train themselves for service, and take part in witnessing to the unredeemed, and (3) the provision for meeting those 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 expressed for each geographic area it is expressed only through New Testament churches and is best characterized by the term "church centered." The evangelization of persons without Christ, the starting of new missions and churches, and the ministering to persons with special needs

are all accomplished best through New Testament churches.

Associations and state conventions seek to accomplish these same three objectives through strengthening the work of the churches. Even institutions are to be considered an extension of the churches' missions, and if they do not contribute to the strengthening of the churches, then they should not exist.

The Southern Baptist Convention when organized in 1845 immediately created two agencies—the Foreign Mission Board for work outside the United States, and the Board of Domestic Missions (known as the Home Mission Board since 1874) for work within the United States. The two mission boards were parallel to each other; what the Foreign Board was in its area the Home Board was in its area. The responsibility for leading Southern Baptists to make this nation Christian was first given to the Home Mission Board.

Unlike some other denominations, when the Southern Baptist Convention wanted a stronger emphasis placed on some of its work in the United States,

NEWS

From Baptist Press

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 "significant 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 prestige in the world than in our impact on the world."

Downtown Church Trends

Shall we move or stay where we are? is the question faced by one downtown church after another, and which some have answered by moving and others resolved by staying put.

In its semiannual meeting, the SBC Executive Committee proposed "that, in view of the magnitude of the downtown church problem, the Department of Metropolitan Missions of the Home Mission Board working closely with the Church Administration Service of the Baptist Sunday School Board, study the trends..."

The procedures of the departments of the two SBC agencies will be reviewed by the Convention's Inter-Agency Council and the report will be made to the meeting of the Executive Committee in September.

Help for Prisoners

The Home Mission Board approved a two-month, \$10,000 study to determine needs and guidelines for a national ministry to the ex-prisoner.

More than 100,000 prisoners are released from state and federal prisons annually, and more than a third of them return to prison. These prisoners 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. Crews, juvenile rehabilitation director, told the mission agency in asking for the study.

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BOOK REVIEWS

By Our Staff

Inadequate as a Theology

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

In the fall of 1963, Melvin L. Hodges, Calvin Guy, and Eugene A. Nida joined the editor of this book in a panel presentation at the Institute of Church Growth in Eugene, Ore. The papers read on that occasion are published here as a symposium on "church growth." After an introduction by the editor, there are four parts consisting of three or four essays each. Taken in order, they deal with four kinds of issues which affect "church growth": theological, sociological, methodological, and administrative.

In the literature of missiology, this is the latest expression of a school of thought that dates back to the books of Roland Allen. The emphasis is essentially negative as an attack is made on the "mission station" methods of an earlier era in foreign missions. One lays

this book (as well as the earlier ones) aside with the feeling that something is wrong with the basic structure of this theology of mission. The perspective as to the nature of the Christian mission and the purpose of missions is too limited. The resulting view is a distortion. The reviewer was the only Baptist participant in the Consultation on Church Growth at Irberville, Quebec, in August, 1963. He took issue there with this view.

The ultimate purpose of the Christian mission is the redemption of men. Jesus was filled with compassion for the whole man. He preached and taught and healed that men might have life and have it more abundantly. Missions is the implementation of this mission to redeem men. It is not enough, in our kind of world, to be satisfied with organizing churches in areas which are responsive. With the exception of Nida, these authors seem to make it all too easy!

Nida is a wholesome corrective in the group. His essay on "Ideological Conflicts" contributes a needed balance. Indeed, he is a "built-in" critic of the larger view. There is much substance in his contribution.

As a whole, the book is stimulating, interesting, and provocative, but it is inadequate as a theology of mission.

—Reviewed by Hugo Culpepper

CRISIS IN MORALITY—By C. W. Scudder (ed.). Nashville: Broadman Press, Publishers, 1964. 156 pages. \$3.50.

This volume is the result of interest developed in a graduate seminar of Southwestern 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

subjects has made a thorough treatment 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 Christian insights crowded into these chapters should sensitize the Christian conscience of pastors and people, and move them into thinking and acting intelligently in a day of social tension and crisis.

—Reviewed by Mrs. Noble Y. Beall

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 clearly favorable to religion. More United States citizens are church members than ever in the past. Leaders in government 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 necessarily a great turning to God. This phenomenon is more nearly a faith in faith than it is a faith in Christ. It is, at 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 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

mark 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 insist that Jesus Christ is the only Saviour of all men.

It is basic to the Christian faith that "God was in Christ, reconciling the world unto himself" (II Cor. 5:19), and "neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved" (Acts 4:12). It is not sufficient to have a religion; it is only enough when the human heart, with its burden of self and sin, finds God in Jesus Christ.

It follows then that the Christian mission is to share the saving, transforming experience of God's love in Christ with every man. Christ is the way to God for "red and yellow, black and white," even as he declared: "I am the way, the truth and the life: no man cometh unto the Father, but by me" (John 14:6).

The springtime, and Easter, present the recurring drama of new life. The central fact of our faith is that our Saviour Jesus Christ has risen from the dead and is alive forevermore. His resurrection is no postscript to the faith;

it is the faith. "If Christ be not raised, your faith is vain; ye are yet in your sins" (I 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 martyrdom, and even of failure. Rhoads 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 despair."

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 "before and after" account. This is not difficult to understand, for there were no eyewitnesses of his actual rising. His followers saw him die. Some saw him alive after he arose.

With this vision fresh in their hearts the disciples went out to witness as their Lord had commanded, "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). With amazing power and joy, they proclaimed his resurrection, and thousands believed. The sermon of Peter at Pentecost, the preaching of Paul in Athens, and the testimony we find consistently in the book of Acts centered upon the resurrection (Acts 2:32). It was the resurrection of Jesus Christ that transformed that little band of first century

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.

BY FRANK HALBECK
FRESNO, CALIF.

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 banks. The regular community adult education program of Los Angeles County includes classes in the Japanese language, Japanese flower arranging and doll making, and Sumi art (a three-thousand-year-old process of black and white water color type painting).

Japanese is spoken wherever one

might go. Like many people in this country of foreign descent, the Japanese people speak their native tongue but live and dress like other Americans. So, except for Japanese characters on business signs and Japanese architecture on special buildings, these people have adjusted to the American way of life.

To Ned and Mary Brown, home missionaries, this is an area of opportunity.

Ned Brown is pastor of the Torrance-Gardena Japanese Baptist Church, which meets in a home on about an acre of property located on 179th Street in Gardena. The church started as a mission of the Sawtelle Japanese Bap-

tist Church when Larry Uyehara was the pastor. The mission met in the First Southern Baptist Church of Gardena on Sunday afternoons until they were able to acquire their property through a loan from the Home Mission Board.

On the church property is a seven-room dwelling, the residence of Ned Brown and his family. The home is both an educational center and a place of worship for the church. Since it is not large enough for all of the Sunday school classes, four or five meet under the trees. Usually the California sun smiles upon them, but in unsuitable weather they must all crowd inside.

Brown estimates 15,000 Japanese

HOME MISSIONS



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

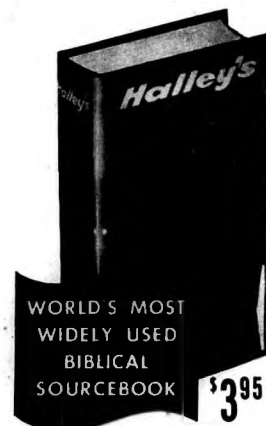


MEN OF THE CHURCH have constructed a long wall around their property as requested by the City Planning Commission.



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

April, 1965



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people in the Torrance-Gardena area represent three different categories—first, those of Japanese descent who 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 a Buddhist background, but when influenced by the gospel and after accepting Jesus Christ, they become sincerely devoted to the missionary motivations of Christianity.

The former pastor of the sponsoring church, Larry Uyehara, 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. and Mrs. Wilfred Jo, Larry Uyehara gathered a fellowship of people together.

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, 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 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 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 summer missionary with the Home Mission Board. After ten weeks in California, she decided to help in the mission work

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 working with the Gardena church.

In this little church one can find real happiness for, as Ned Brown said to his people, "We have something from God to give the people of Gardena, and that is the salvation of Jesus Christ."

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 the post-World War II babies now entering young adulthood.

These were the recommendations of *Horizons in Home Missions*, a document just published by the research and survey staff of the National Division of the Methodist Board of Missions.

The study was undertaken to assess changes in American society and recommend future emphases in the home mission program. It discusses the church's task in relation to population increase and mobility, new trends in the suburbs, current patterns of work, and increasing leisure time.

Pointing out that "the mission frontier in America has changed from geographic to social," the report declares that the "effectiveness of the church today and its existence tomorrow depend on how the local congregations and the denomination respond to the social situation confronting them."

Church extension was defined as "one of methodism's most demanding tasks" in the years ahead. Mushroom growth of America's suburbs was cited as the crucial spot for new church development. It was pointed out, however, that suburbs no longer automatically provide "a favorable Protestant environment" since they are "by no means as homogeneous as is commonly assumed."

The report notes that "one of the greatest mission fields in the world is right on our doorstep, among Negro residents of the northern cities." Although there have been tremendous migrations of Negroes from the South to the northern industrial areas, "a comparable shift in the 'center of gravity' has not occurred in the Negro membership 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.

April, 1965

11

Utah Calls Welsh To Associate Post

Darwin E. Welsh, a local pastor, has been elected associate executive secretary 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. Ashcraft of Salt Lake City and Convention President C. Raymond Cearley of Mountain Home, Ida.

Welsh, 41, is a native of Iowa 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.

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

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

IMPACT

The booklet, Impact USA, which is a part of this issue of HOME MISSIONS magazine, presents the role 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.



James R. Warren was appointed a perintendent of missions to serve in diah, Calif., under the Urban-Rural missions Department. He is a native of ecogdoches, Tex., and a graduate of lahoma Baptist University, Shawe, and Golden Gate Baptist Theolog- I Seminary, Mill Valley, Calif. He is married to the former Dorothy Nell mstrong, and they have three chil- en. Birthday 9-16.

ES

Durward Hazzard, appointed under U. San-Rural Missions Department, begin work as a pastoral superin- dent of missions in Taylorsville, Ind. zard, a native of

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

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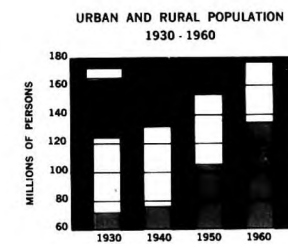
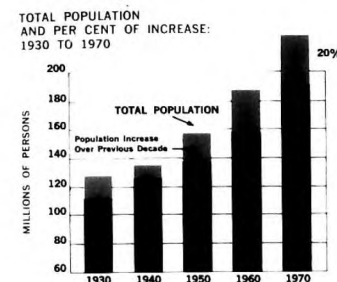
Our Changing America

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?

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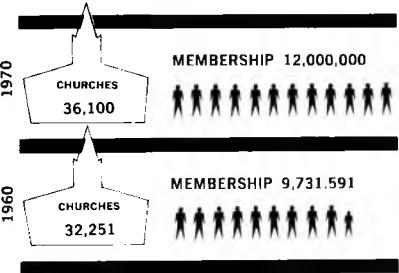
America's
Challenge

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.

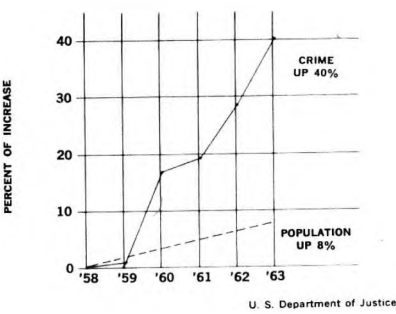
Thus the pressing problems of our urbanized, industrialized, growing society, the problems of public and private morality, of race relations and of family life constitute challenges of the first magnitude to Christians.

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

CHURCHES:
NET INCREASE NEEDED TO MAINTAIN
PRESENT STATUS TO POPULATION . . .



CRIME AND POPULATION
1958-1963
PER CENT CHANGE OVER 1958



Utah Calls Welsh
To Associate Post

Darwin E. Welsh, a local pastor, has been elected associate executive secretary 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. Ashcraft of Salt Lake City and Convention President C. Raymond Pearl of Mountain Home, Idaho.

Welsh, 41, is a native of Iowa. He grew up in Denton and Dallas, Texas. He attended Howard Payne College in Brownwood, Texas, North Texas State University in Denton, and Southwestern Baptist Theological Seminary in Fort 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, Texas. He was pastor of two other Texas churches near Coleman and at Trent, before going to a pioneer mission area church in Artesia, Colorado, where he taught school as well as preached.

He was, for seven years, on the executive board of the Arizona Southern Baptist Convention, and is now a member of the new Utah-Idaho organization.

First Spanish Baptist Church
Organized in Illinois

The 120 Spanish Southern Baptists who gathered at Sterling, Illinois, for the organization 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 beginning to a meeting on June 13, 1953. The small group worked as an independent mission among the 3,600 Spanish-speaking people of the Sterling area, most of whom had come north as migrant farm workers and had found permanent employment.

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

IMPACT!



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.

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James R. Warren was appointed a perintendent of missions to serve in Lodi, Calif., under the Urban-Rural Missions Department. He is a native of Logansport, Ind., and a graduate of Indiana Baptist University, Shawswick, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He is married to the former Dorothy Nell Armstrong, and they have three children. Birthday 9-16.

ES

Durward Hazzard, appointed under Urban-Rural Missions Department, began work as a pastoral superintendent of missions in Taylorsville, Indiana. Hazzard, a native of De Leon, Texas, a graduate of Texas schools—University of Corpus Christi, Corpus Christi, and Southwestern Seminary. He married to Darlene Johnson Hazzard, and they have two children. Birthday 1-8.



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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."

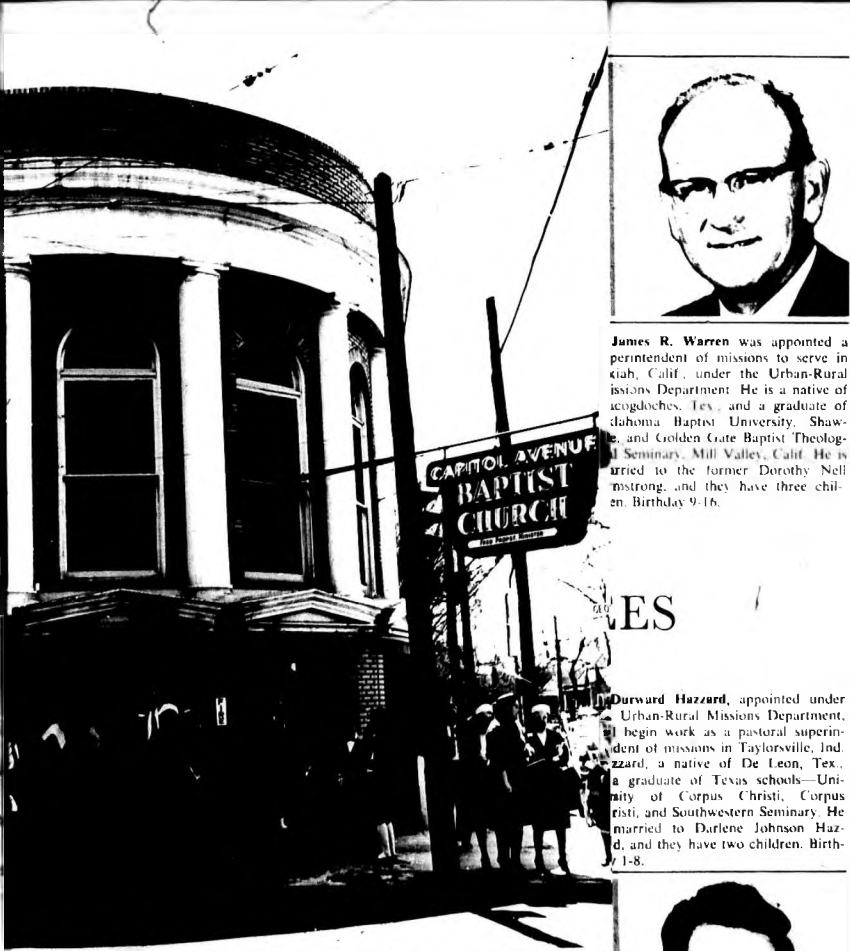
Such churches provide the thrust of IMPACT. It is not centered in the missionary but in the church.

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.

¹George W. Webber, *God's Colony in Man's World*.

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Welsh, 41, is a native of Iowa. He 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.

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

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



James R. Warren was appointed a perintendent of missions to serve in Kiah, Calif., under the Urban-Rural Missions Department. He is a native of Acogoches, Tex., and a graduate of Oklahoma Baptist University, Shawnee, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He is married to the former Dorothy Nell Armstrong, and they have three children. Birthday 9-16.



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TECHNIQUES OF *IMPACT!*

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

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Personnel
of
IMPACT!

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, experience,

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 missionary 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 geographical but exists where every Christian is and ends only with the last man who lacks knowledge of Christ.



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