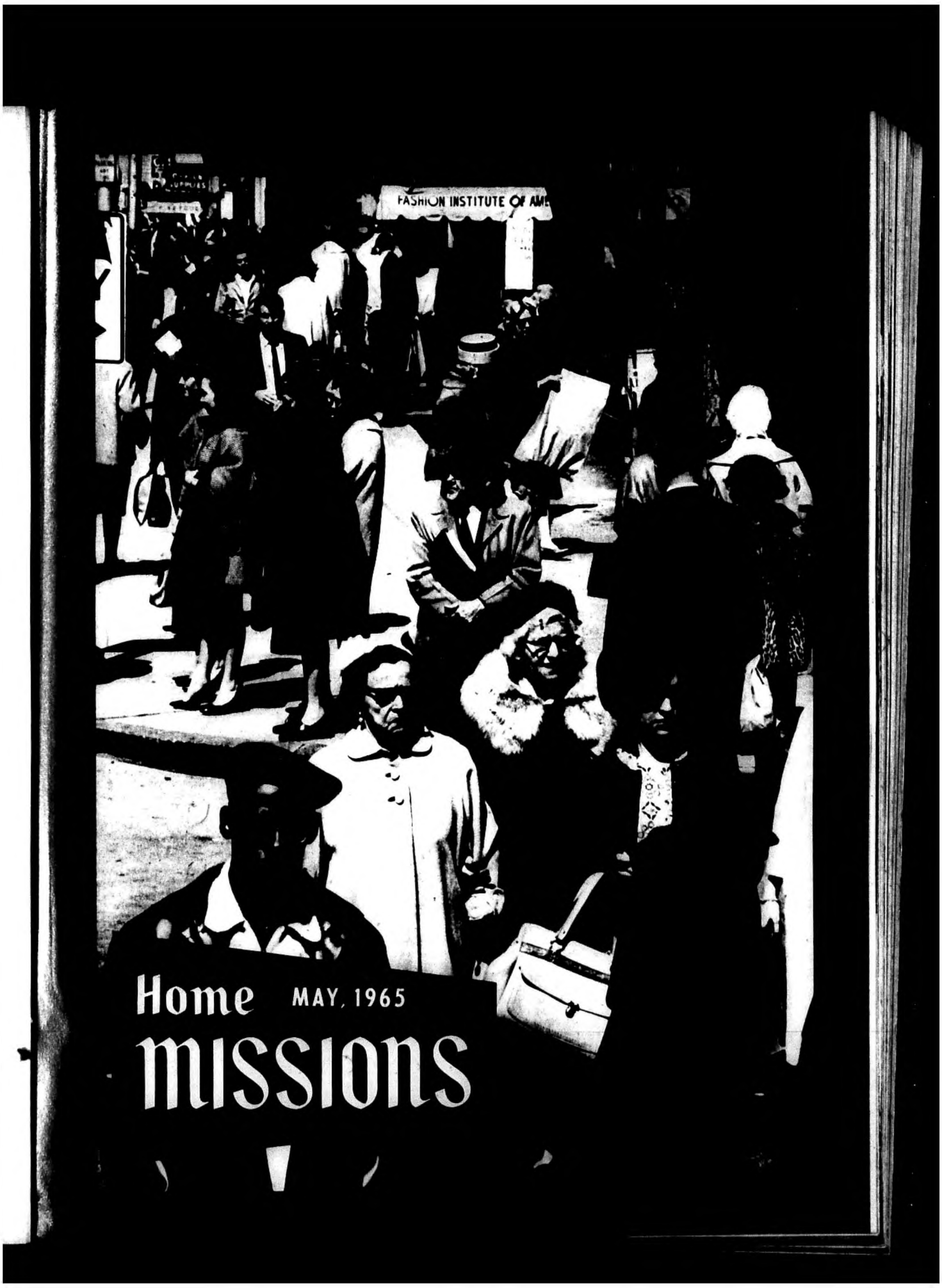

FASHION INSTITUTE OF AM
Home MAY, 1965
missions

Home MISSIONS

Walker L. Knight, Editor
Linda Stephens, Editorial Assistant

INDEX

LETTERS 2
EDITORIALS 3
Walker L. Knight
NEWS FROM BAPTIST PRESS 4
REVIEWS 4
THE EXECUTIVE'S WORD 5
Arthur B. Rutledge
CUBA ARRESTS MISSIONARIES . . . 6
SPEAKING WITH TONGUES 7
John P. Nemport
WHO IS WINNING THE MOVING MULTITUDES? 10
Joseph Stiles
AIKEN TO DIRECT TEXAS NATIONAL BAPTIST WORK 12
RECENT REPORT ON CUBAN REFUGEES 13
Robert Fricke
KANSAS CHURCHES AID IN CUBAN REUNION 14
NEW ZEALAND CRUSADE ENLISTS 137 CHURCHES 15
FINAL 30,000 TALLY REPORTS 24,917 . 15
SOMETHING IS MISSING IN GUERNEVILLE 16
R. Fletcher Royal
ELECTRONIC LANGUAGE LABORATORY DEDICATED 20
SMOKY MOUNTAIN EXTENSION PROGRAM BECOMES GUIDE . . . 21
MOUNTAIN PREACHER AWARD GIVEN MEADE 28
BEJARANO AND HANCOCK, HOME MISSIONARIES, DIE 29
NEW APPOINTEES 31
TOO MANY STRUGGLING CHURCHES 32
Horace F. Burns

LETTERS / From Our Readers

Has Indian Missions Failed?

I read the article, "Has Indian Missions Failed?" As stated, we have about 3,600 Choctaw Indians in Mississippi. While none of them live in Lauderdale County, large numbers of them live in the adjoining county of Neshoba.

The average Baptist of our county knew little about these people until about 1952, and then the most we knew about them was what we would read in our Baptist periodicals.

When these Indians came to our attention, we decided that their greatest need was Christian leadership. We set up an Indian Scholarship Fund, a volunteer program plan that works in the framework of the county Woman's Missionary Union. Only those groups and individuals participate who are particularly interested in the needs of the Chotaws in our vicinity.

Our first project was the education of a young minister. We have a splendid Baptist junior college nearby. This school, Clark College is very sympathetic with our efforts. We entered this young preacher, Clay Gibson, in this school. Upon completion of his work there, we sent him to Mississippi College, our largest Baptist college, where he received his B. A. degree. He then entered Southwestern Baptist Theological Seminary, Fort Worth, Tex., where he earned another degree.

Gibson is now working among his people as pastor of a church which pays him very little, but he supports himself and family by teaching adult education classes, sponsored by the government. He has been offered very remunerative positions, but he stays with the job that he thinks the Lord has called him to do—work with his own people.

We helped one girl to get nurse's training. She is now one of the best nurses in a large hospital here in Meridian. We sent one Indian girl to Clark College for just one year. She took typing, and is now employed as a typist at the Indian Agency. We enabled another girl to get training for a nurse's aid, and she is now employed at a hospital in the state.

At present we have two students at Clark College. One is a young minister who wants to better prepare himself to preach. Another student is a young girl who is taking a course in business administration. She is amazing us with her good grades. Although she lives near enough to the college to commute from her home, we have arranged for her to live in the dormitory. Only Choctaw is spoken in her home. Her parents don't speak a word of English, and we feel that before she goes out into the business world, she needs to become more familiar with the English language; also, she will be greatly benefited by the spiritual atmosphere of the college.

These girls come from homes of great poverty, and without this training they would probably have been employed as servants in their neighborhood. With this training they take care of themselves quite well and are able to help their families also.

Clay Gibson holds as many as six or eight Bible schools during the summer months—with an all Indian faculty. Some of these are held in remote Indian neighborhoods, miles from an Indian church. White churches in our county give financial support to these Bible schools.

For too long we neglected a mission field right at our door. The Choctaw Indians have the potential for leadership, if they can only get the education. The Indian Agency helps those who make very high grades to get a college education. However, we find that those who make just average grades can make a valuable contribution to American society, if they are given the chance.

The Indian Agency and the Home Mission Board are both giving us a lift in our program; otherwise, we could not keep two students in college on our limited volunteer program.

Mrs. H. C. Parker
Lauderdale County, Miss.

Off to Camp!

Each year our boys and girls look forward to going to camp retreat, and this year is no exception. Several weeks before camping time they begin asking, "When can we go to camp?"

Like most camps a physical examination is required of all campers and this costs money most of the boys and girls do not have. However, Dr. W. H. Davis, one of the doctors in Winston-Salem, comes to our rescue and volunteers to give them their examinations.

After the physical examinations, they begin to gather together their clothes, oftentimes limited. Suitcases are lent to those who need one.

On the appointed day they arrive at the mission center raring to get started. And so a week for which they have long planned and looked forward begins.

This year approximately 22 of our boys and girls will go to camp. We pray that as they go to this Christian camp they will return home to live better lives.

Clara Nix
Patterson Avenue Mission Center
Winston-Salem, N. C.

Race Relations Sunday

In observance of Race Relations Sunday, Feb. 14, the congregation of Second Baptist Church, Lubbock, Tex., was host to the members of the New Hope Baptist Church, a local Negro congregation, at the evening worship service. A. L. Dunn, the New Hope pastor, was pulpit guest for the evening.

Members of the New Hope Choir combined with Second Baptist's senior high choir for the service. Special music was brought by Mrs. Ulae Faye Williams, director of the New Hope choir.

Following the worship hour, members of both congregations attended a time of fellowship in the church parlor.

Robert J. Hearn
Second Baptist Church
Lubbock, Tex

EDITORIALS / By Walker L. Knight

Are Jews "Lost"?

A pamphlet published by the Home Mission Board, "Winning the Jew," came into the possession of a Jewish doctor, and this physician became disturbed by the following statement:

At present there are more than 5,500,000 Jews in America. Our Baptist theology teaches us that they are lost without hope, without Jesus Christ as their Saviour.

The doctor carried on a four-year correspondence with leading churchmen of the United States—pastors, administrators, educators, bishops, theologians, mission officials—asking the meaning of the statement, the theological basis for such a position, and if such beliefs had not led to the persecution and massacre of millions of Jews.

Attempting to change the position of the Home Mission Board, he sent a compilation of his correspondence to the director of our work with Jews. The doctor had received hundreds of replies from prominent churchmen of most major faiths. The letters present a cross section of contemporary Christian thought concerning what constitutes salvation.

Reading through the letters, one comes to understand why Christianity is losing its missionary thrust. Letter after letter indicates that the position termed "universalism," that all men will ultimately be saved, has wide acceptance. Also many hold a position closely akin to universalism, that man finds salvation through choosing "authentic selfhood" or following the spiritual light he has.

Another position stresses man's actions. "The sincere Christian will be more concerned with love and justice on earth than with the problem of who is redeemed." Another says, "A Jew who is devout and who gets the best out of his own tradition ought not to be pressed to move into our religious community."

The Jewish doctor aptly summarized these viewpoints in writing to one of his correspondents: "History has ceased to be Europe-centered; the Judeo-Christian ingredient will increasingly cease to be the central element in world civilization; and world unity will be taught in terms which will embrace the spiritual insights of all great religions."

Revealed in the letters is a misunderstanding and lack of knowledge of Southern Baptists, who are classified by "heretical and narrow provincialism," "parochialism . . . rigid prejudices," "bigotry and intolerance of groups."

However, there was near unanimity among Southern Baptists contacted in the doctor's personal survey. They took the same position as the pamphlet, although some desired a restatement of the quotation. They were joined by a number from other groups, though definitely a minority. Letter after letter from those who agreed with the pamphlet took the opportunity to outline the plan of salvation and to discuss with the doctor the meaning of "lost" and of "salvation." Some of the letters were profound discussions on religion; others were friendly discussions. I liked best the letter Nathan C. Brooks Jr. wrote when he was president of Carver School of Missions and Social Work. He answered in part as follows:

"You will be interested to know that my name is Nathan Cohn Brooks Jr. My given names are Jewish because my father's grandfather was a German Jew who came to this country from Germany. He married a Gentile and settled in a rural area of eastern North Carolina. As a boy when I visited the old country home, I could still see the place on the doorpost where the Scriptures had been nailed. This use of the Mezuzah bears testimony to the Jewish faith of my ancestor.

"The next thing I would like to point out is that there was no spirit of anti-Semitism in the pamphlet which you mailed me. You noticed that it spoke of Jewish Fellowship Week and the desire of Southern Baptist people to have fellowship with their Jewish friends.

"If you read carefully you noticed that the statement of the pamphlet did not suggest that the Jew is 'lost' because he is a Jew. It is our Baptist belief based upon the teachings of the New Testament that any man is 'lost' who has not trusted Jesus Christ as his Saviour. This is based upon the definite teaching of the New Testament. The pamphlet called attention to John 14:6, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.'

"Our Scripture also teaches us that the Jew, Simon Peter, said, 'And in none other name is there salvation: for neither is there any other name unto Heaven, that is given among men, wherein we must be saved.'

"I deplore with you the Jewish persecutions that have taken place through the years. I am ashamed of the fact that many so-called Christians have participated in such persecutions. They have certainly not represented the spirit of Christ or his teachings.

"The pamphlet which you sent to me does not seek to stir up Christians to hostile attitudes toward Jewish people. Rather, it seeks to lead them to concern for Jewish people, as for all people, who have not found Jesus Christ as the way of life.

"We Baptists believe that any indi-

(Continued on page 14)

COVER

A competent author estimates that the population of the whole world in the time of Christ was approximately 250 million. At present we have 190 million people in the United States alone. Not only is the population growing, it is shifting. Who is winning the moving multitudes? Every Christian should be concerned about the multitudes and the approaches being used in reaching them. For a brief look at what Southern Baptists and others are doing turn to page 10.

HMB Photo by Moffatt

Vol. XXXVI May 1965 No. 5

Published Monthly by the Home Mission Board Southern Baptist Convention.

161 Spring Street, N. W., Atlanta, Georgia. 30303

Rates: $1.00 per year or $2.00 for three years. Club rate (10 or more) 75 cents. Budget rates to churches, 60 cents.

**Change of Address:* Please give both the old and the new addresses.

Second class postage Paid at Atlanta, Georgia.

ZIP CODE NEEDED

All changes of addresses, renewals, and new subscriptions should contain your zip code number

NEWS / From Baptist Press

Travel Guide, Reception Offered SBC Messengers

A mission travel guide for the United States and an invitation to a reception for home missionaries have been offered messengers to the Southern Baptist Convention.

The announcement came from Arthur B. Rutledge, executive secretary-treasurer of the HMB.

He said messengers were invited to attend a reception honoring the 2,433 missionaries of the agency. The affair will be from 3 to 5 p.m. Wednesday, June 2, in the Terrace Room of the Baker Hotel in Dallas.

Representatives of the mission force will be present for the reception, including Rutledge and others of the administrative staff and the elected board.

The Travel Guide, available by writing to the Home Mission Board, 161 Spring Street NW, presents history and agency locations, as well as hundreds of missionary points in the United States.

"Travel to the Convention in Dallas can be an exciting adventure in home missions for most messengers through use of this guide," Rutledge said.

"Baptists also need to have a physical touch with their history, and a number of these places are located and explained in the guide."

N. McLarry Accepts Oaklahoma City Church

Newman R. McLarry, associate director of the Home Mission Board's Division of Evangelism, Dallas, Tex., has accepted the call to become pastor of the Northwest Baptist Church in Oklahoma City.

The call was extended in a unanimous vote on March 21, the 35th anniversary of the 2,100-member church.

A native of Sulphur Springs, Tex., McLarry has served with the Evangelism Division since 1962. He previously served three years as pastor of First Baptist Church, Fort Smith, Ark., during which time 1,800 members were added.

He has also held pastorates in Augusta, Ga., and Texas.

McLarry is a graduate of Texas A & M College, College Station, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

REVIEWS / By Our Staff

No Relevant Answers

MISSIONS IN A TIME OF TESTING—By R. K. Orchard. Philadelphia: The Westminster Press. 1965. 212 pages. $4.50.

This book reflects the concern prevalent in the minds of those related to missions in these times of revolutionary change. The first part of the book deals with the theological foundations of missions and the second part with the practical application to the roll of "organizations for missions." The author is especially concerned about the matter of penetrating society in order to reach effectively the individual. He seeks to maintain a balance in insisting that the Christian mission is first of all "pointing men to God's act in Jesus Christ" while recognizing that the most meaningful frontiers today are not those of national boundaries but the social boundaries within which the individual who needs the Christian mission is found. The writer does a good joh of analyzing the problem, but from the reviewer's viewpoint does not come up with any relavant answers to the problems involved.

The value of the hook would depend largely upon the reader. The hook is written from the viewpoint of a theologically liberal British churchman serving as an executive of the international Missionary Council, now a part of the World Council of Churches. One quote will indicate the liberalism of the author and the new universalism which now plagues Christianity: "But to express the total meaning of mission in terms of crossing the frontier between the 'saved' and the 'not-saved' is to ignore the witness of the Bible to the fact that in God's act in Jesus Christ humanity has already been saved, the salvation of our human race has been accomplished and the new humanity in Christ has been inaugurated. It is to fall into an individualism foreign to the Bible, to reduce the act of God in Christ from a cosmic event to a private transaction with individuals, and to confine the activity of the Holy Spirit to the initial act of commitment, taking no account of his work in bringing both the individual and the human race into increasing maturity in Jesus Christ."

If one is an executive of a mission agency and/or a student of missions, there is value in knowing the trends of thought in other circles. The average reader however would find the hook quite difficult reading and if one did not check the definitions given for the key words used, the reader would he thoroughly confused.

—Gerald B. Palmer

Filmstrip

IF YOU LOVE ME—61 frames, color, 35mm, produced by Promotion Department, Home Mission Board, Atlanta, Ga., $3.50.

This filmstrip is designed to aid youth in witnessing concerning their Christian faith, and was produced for the Evangelism Division of the mission agency.

Jack Stanton, associate director of evangelism, said, "Purpose of the filmstrip is to present to the churches, youth groups, and individuals a proven method of challenging and guiding youth in effectively witnessing concerning their faith in Jesus Christ."

He said the production was planned so that it may be used with youth or with their leadership.

"It is hoped the filmstrip will play an important part in involving youth in the great thrust of personal witnessing planned by the denomination for the fall of 1965 and the first half of 1966."

The filmstrip depicts the experiences of teen-agers in one church where a planned program of youth witnessing is begun. Competent class training is provided, and with adult guidance and cooperation, the youth and the church experience results in personal witnessing. Available in Baptist book stores.

THE EXECUTIVE'S WORD / By Arthur B. Rutledge, Executive Secretary Treasurer, HMB

Thank God for Our Missionaries, but . . .

During the past few months my life has been blessed by personal fellowship with a sizeable number of home missionaries. Three associational mission rallies and four statewide conferences, plus assorted speaking engagements have provided these opportunities.

These missionaries serve in many places and perform a wide variety of Christian ministries. Some work in what we call "pioneer" fields, where Southern Baptist efforts are relatively new. Missionary pastors from Michigan and Illinois and area missionaries from New York and Ohio have reminded us of vast under-churched and under-evangelized areas in many parts of our nation.

Superintendents of missions from Maryland and California have impressed upon us the necessity of new churches and missions in mushrooming metropolitan complexes. Mission center and juvenile rehabilitation workers from Indiana and Tennessee have called our attention to multitudes of neglected, deprived persons throughout our land.

A mountain missionary in Kentucky and an associational missions superintendent in Oklahoma remind us of needs in the rural areas. A worker with National Baptists in Alabama and a worker with Jews in Missouri emphasize our special obligation to all peoples in these times of unusual tension.

The needs of the 35 million persons of non-Anglo language or cultural background, many of them without a vital Christian witness, are laid on our hearts by missionaries to Indians in Oklahoma, to French-speaking in Louisiana, to Chinese in Arizona, to the deaf in Alabama, and to Spanish-speaking in Texas.

I thank God for all of our missionaries. As a group they are dedicated, diligent, intelligent, wholesome, and happy men and women. They are serving as channels for Southern Baptists to minister to needs which existing churches and programs cannot meet adequately. They work in fields which require persons with special training. Some serve in areas where the churches need additional help from the denomination. Others minister where there are few or no churches to provide a warmhearted gospel witness. Some live and work in isolated places of great stress and strain.

Behind these missionaries stand the love and confidence, the financial and prayer support of Southern Baptists. Most of the missionaries are supported jointly by a state convention and the Home Mission Board, and sometimes by an association or a church as well. In a very real sense each of these workers is a missionary of all Southern Baptists.

The number of home missionaries increased from 937 in 1954 to 2,372 at the close of 1964. "This is the Lord's doing," and for it we humbly give thanks. But the need increases.

Recently I asked Loyd Corder, secretary of the Department of Language Missions, to list the needs for language mission workers. I requested Clovis Brantley, Mission Centers Director, to do the same for mission center ministries. They furnished lists totaling 110 missionaries. Twenty-nine couples are needed in language mission fields. Twenty-eight single ladies, two single men, and 11 couples are needed for mission center work, principally in the transitional sections of our large cities. These places are open now and will be filled as quickly as qualified, God-called persons offer themselves to help meet some of the most urgent spiritual challenges of our day.

Fields are waiting for pastors and their wives to serve Spanish, Indian, and Chinese congregations in California; Indian groups in Idaho, Arizona, New Mexico, and Oklahoma; to open new work among Spanish in New Mexico and Illinois, and to fill vacancies in Spanish fields in Texas, Oklahoma, Michigan, Florida, and Panama.

Ten pastors and their wives are needed to direct mission centers extending from Tampa, Fla., to Atlanta, Ga., in the South, Spray, N. C. to Arlington, Va., in the East, to Austin, Tex., Denver, Colo., and Tucson, Ariz., in the West. A nurse, a social worker, and a kindergarten director are needed in New Orleans. Single persons are needed immediately in Baltimore, in Norfolk, in Tulsa, and in Phoenix.

In other phases of the work, especially in "pioneer" fields, similar needs exist. Doors are open, and spiritual hunger is real.

We thank God for every missionary now serving. May God bless them with strength of spirit, mind, and body for the tasks of our times. Their dedication and their joyous self-sacrifice are an inspiration to the rest of us. But are there not others who should join this group? Vacant fields and hungry hearts ask for help. Our Lord commands, "Go!" Let us pray for divine guidance and yielded hearts as Southern Baptists seek to share the gospel in dark corners of spiritual need throughout our beloved land.

Cuba Arrests Missionaries

Caudill

Fite

Herbert Caudill, superintendent of missions in Cuba for the Home Mission Board, and David Fite, professor at the Cuban Baptist Theological Institute and pastor of the Buena Vista Baptist Church in Marianao, were arrested April 8 by Cuban security police. The following account presents the events as they occurred:

HAVANA, April 8, Approximately 5 a.m.—Fidel Castro's security police, in organized raiding parties, searched homes and churches in the Havana area, arresting 40 preachers and 13 laymen, all affiliated with the Western Baptist Convention.

Herbert Caudill and David Fite were included in the arrests. Caudill was arrested at the Cuban Baptist Institute where his home and office are located. Fite was arrested at home.

In the weeks preceding April 8, the Cuban authorities had arrested eight Baptist ministers in outlying provinces.

The Western Baptist Convention, work sponsored by Southern Baptists, has some 90 churches with 9,000 members in the four provinces of Havana, Matanzas, Pinar del Rio, and Las Villas. The American Baptist Convention has sponsored work in the other two provinces.

MIAMI, April 8, 1 p.m.—Robert Fricke of Miami, director of Spanish work there and former teacher in Havana, received word that Havana Radio had announced the arrest of 53 members of an alleged spy ring, including an American Baptist church executive, Herbert Caudill. He immediately called the Language Missions Department of the Home Mission Board.

MIAMI, April 8, 1:49 p.m.—The Associated Press released the following text of the broadcast by Havana Radio:

"The Broadcast said the American, 'Ostensibly head of the Western Baptist Convention in Cuba,' and the other ministers 'working under the cloak of religion, organized a counter-revolutionary group for missions of espionage and subversion.

" 'Caudill gathered much military information, also information of economic and political nature, which was turned over to espionage agencies of the United States,' Havana radio said.

" 'At the same time, he received instructions and support and issued propaganda against the revolution.

" 'Other activities of this gang of spies included helping and concealing counter-revolutionaries and trafficking in foreign exchange,' the broadcast charged."

ATLANTA, April 8, 2:15 p.m.—The monthly executive committee meeting of the Home Mission Board was in session, and Gerald Palmer, associate secretary of the Language Missions Department, announced to these present the arrest of Herbert Caudill (Fite's arrest was not known). In stunned concern the Board paused for prayers for his safety and release.

ATLANTA, April 8, 2:30 p.m.—The news media of the nation began contacting the Home Mission Board for information about Herbert Caudill and Baptist work in Cuba. Executive Secretary Arthur B. Rutledge issued the following statement:

"The news of Dr. Caudill's arrest reached us as we were in the monthly executive committee meeting of the Home Mission Board handling the affairs of our missionaries. We are stunned to learn of his arrest, shocked that he would even be considered as being involved in subversive activities, for we doubt that any Cuban loves his country more than Caudill loves Cuba. He has given more than 35 years of his life to Christian Service in Cuba.

"Dr. Caudill is known and loved by Southern Baptists throughout the nation who have complete confidence in his integrity and commitment. He would do nothing that would injure his Christian witness. During the months he spent

(Continued on page 19)

A depth study of the Christian gift of "speaking with tongues" looks at the biblical record, at modern expressions of the practice, and even its relation to mental health.

The author asks, "Could it be that God is using the Pentecostal movement and the so-called Neo-Pentecostal or charismatic revival to summon us not to quench the Spirit?"

Speaking With Tongues

BY JOHN P. NEWPORT
PROFESSOR OF PHILOSOPHY OF RELIGION
SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY
FORT WORTH, TEX.

Christianity through the centuries has spoken of the Christian life in a twofold way. First, there is the initial experience of justification or salvation. Next, there is the continuing experience of santification. The Pentecostal movement and the more recent neo-Pentecostal movement claim that there is another specific blessing of the Holy Spirit available. This is called the "filling by the Holy Spirit" or "the baptism by the Holy Spirit." Thus we see that the Pentecostal groups believe in a threefold work of the Spirit: justification, sanctification, and being filled by the Spirit.'

The Pentecostal movement and most of the neo-Pentecostals claim that the initial sign and outward evidence of the baptism or filling of the Holy Spirit is speaking with "other tongues" or the "unknown tongue." The technical term for speaking in tongues is "glossolalia." (tongues—*glossais;* to speak—*lalein*)

The experience of the disciples at Pentecost in speaking with "other tongues" is available for all Christians, the Pentecostals claim. This emphasis is characteristic of what Henry Pitt Van Dusen, president emeritus of Union Theological Seminary, New York City, calls the "Third Force" in Christianity. Historically the Pentecostal movement has been associated with the lower socio-economic levels of the population. In recent years Pentecostalism has leaped into the drawing rooms of the Episcopalians, Presbyterians, Baptists, Methodists, and Lutherans. The Eastern Orthodox churches have allowed this gift, under control, through the ages. In November, 1961, at New Delhi, India, the World Council of Churches received into its membership two Pentecostal groups from Chile. It has been suggested that during this century some two or three million and perhaps many more, Americans have spoken in tongues.

What is to be the reaction of Southern Baptists? As people who have traditionally and historically looked to the New Testament as our rule of faith and practice, it would behoove us first of all to turn to an analysis of the biblical accounts which deal with this phenomenon. The book of Acts is a basic source for the doctrine of the so-called *third aspect* of the Spirit's work. The other primary source to which the Pentecostal groups appeal is I Corinthians, especially Paul's treatment of the "charismata" or spiritual gifts in I Corinthians 12-14.

The "speaking in tongues" which is described in Acts 2 refers to a miracle of hearing in a coherent foreign language and is a unique, once-for-all, inaugurating experience. It was given to vindicate the crucified Christ as the Messiah in view of the Jews' rejection of him. It was a special miracle for a special occasion. It is noteworthy that it happened in Jerusalem, which was the center of Jewish exclusiveness. There were people at Pentecost from Europe, Asia, and Africa. A new movement of redemption was being confirmed. The Christian movement was being emancipated from Jewish national narrowness. The public demonstration accompanying the inauguration of the Spirit appealed to the ear, the eye, and the mind so that there could be no possibility of deception. It was so plain that at the end of it the people accepted the testimony and were converted. They needed no interpreter. For obvious reasons this type of tongues has not reappeared in modern expression.[2]

The tongues gift which is described in Acts 10:46 and Acts 19:6 is God's stamp of approval on the genuineness of the conversion of the Gentiles. The gift of tongues described in Acts 10:46 happened at the home of Cornelius, the Roman Gentile in Caesarea. It shows God's approval of the conversion of a Roman at Caesarea. It broke down the suspicions of the Jewish believers. The tongues of Acts 19:6 proves the genuineness of the experience of the people at Ephesus. Ephesus was known as the center of Greek and pagan culture in Asia Minor. Note that in Acts 8:14-17 a proselyte Jew is converted, but there is no tongues gift mentioned here. God had already put his stamp of approval on the Jews at Pentecost. It is important to note that in Acts there is no instance given of a second baptism of the Spirit accompanied by tongues, although there are second fillings of the Spirit. Note in particular the experience in Acts 4:31.

In the book of Acts Luke is speaking as a historian who wants to describe how the gospel made its way from Jerusalem and Judea to Samaria and then to Rome. Acts is a nontechnical and transitional book bridging the gap between the Old Testament and the first three gospels and Paul and John.[3] It is not a systematic type of book but rather a historical book describing the development of the Christian movement. For example, circumcision was thought to be necessary for identification with the Christian community until after the Jerusalem Conference, which is recorded in Acts 15. Luke's high capacities as a composer and a historian of the Greek style are evident in these stories. We cannot use these accounts in Acts, however, for a foundational and systematic doctrinal study of the Holy Spirit.[4]

The doctrine of the Spirit was universalized and developed in the epistles of Paul. Luke's teacher, Paul, is a systematizer and also one who gives pastoral guidance for church life in established congregations. We turn to Paul for systematic guidance in regard to "glossolalia." It is a weakness of the Pentecostal groups that they start with Luke and not with the Apostle Paul.

The account of the tongues in 1 Corinthians 12-14 is different from other biblical materials on this subject. You will recall what we have said about the accounts in Acts 2; Acts 10:46, and Acts 19:6. Lower textual criticism accepted by most conservative scholars says that Mark 16:8 is the end of the genuine Gospel of Mark. The reference to tongues and the handling of snakes in Mark 16:17, 18 is not found in the best manuscripts. Some of the signs in the last of Mark appear to be semimagical and not moral. Note that nowhere in the New Testament other than in these spurious verses is it indicated that Jesus handled snakes and spoke in tongues. The material in 1 Corinthians 12-14 is even different in its emphasis from the materials dealing with the Spirit in the other Pauline letters including such passages as 1 Thessalonians 5:19, 20; Colossians 3:16; and Ephesians 5:18-20.

Let us briefly suggest some exegetical conclusions drawn from the statements about the tongues found in 1 Corinthians 12-14. The ecstatic utterance of speaking in tongues at Corinth was a genuine gift but not to be exercised by all (12:30). The gift of tongues is closely related to other spiritual gifts and forms a unity with them. The gift of tongues is the last in the list of gifts (12:6-10, 28-30). Chapter 13 of 1 Corinthians indicates that tongues is a lower gift. It is inferior to prophecy (14:3). It is primarily for private edification between God and the believer (14:4). Paul uses the gift of tongues in privacy only (14:18, 19). In 1 Corinthians 14:27, 28, it is stated that if the Christian must speak in tongues in public, he is to be accompanied by an interpreter. It is also to be noted that the tongues uttered at Corinth were not foreign languages (12:10), for if so, why would there be any need for interpretation?[5]

Some Pentecostals claim that the tongues are oftentimes expressions of a coherent language. According to George Barton Cutten's work, *Speaking in Tongues*, verbatim examples of speaking with tongues shows a strong tendency towards alliteration and repetition. Here are some of the examples he compiled:

"Prou pray praddy"
"Pa palassate pa pau pu pe"
"Heli terratte taw"
"Terrei te te-te-te"
"Vole virte vum"
"Elee lete leele luto"
"Sine sirge singe"
"Imba imba imba"[6]

Eugene A. Nida, secretary of translations for the American Bible Society, and a world-renowned expert in linguistics, has analyzed tape-recorded experiences of glossolalia and has concluded that they could not be termed a language because certain elements of a true language are missing.[7]

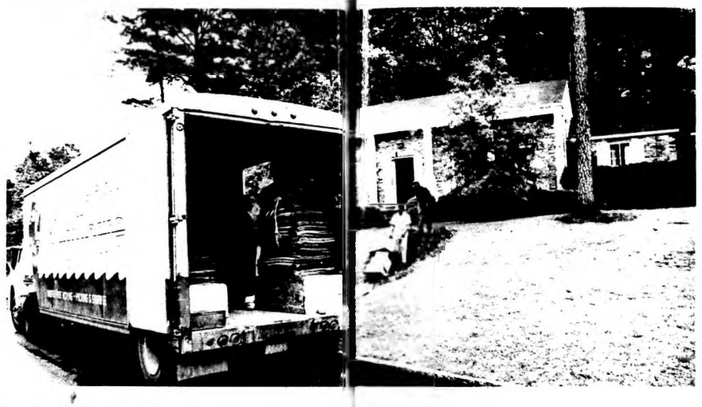
Most people who speak with tongues state that the gift is neither controlled nor directly understood by the speaker but takes possession of his speech. Many affirm that it brings joy and religious emotion.

The exercise of the gifts in public is to be limited to men (14:34). This was a Jewish emphasis and perhaps especially needed in Corinth. This raises the question

(Continued on page 21)

Who Is Winning The Moving Multitudes?

BY JOSEPH STILES
CHURCH ADMINISTRATION PROFESSOR
SOUTHERN BAPTIST THEOLOGICAL SEMINARY
LOUISVILLE, KY.



It has been more than 1900 years since Christ commissioned his disciples and still the world is largely non-Christian. Furthermore, each year the world becomes increasingly non-Christian. Is the gospel really the "power of God unto salvation;" or have Christians been using the wrong approaches to evangelism? It seems most appropriate that serious attention be given to mission strategy by every concerned Christian. Any such study should take into account the multitudes as well as the approaches being used in reaching them. Here is a quick look at the moving multitudes, mainly in the United States, and the principal approaches being used in trying to reach them for Christ.

The world now has approximately three billion people in it. At present we have about 190 million in the United States. By 1970 we shall have 25 million more and before 1980 we shall pass the 250 million mark. A competent author recently estimated that the population of the whole world in the time of Christ was approximately 250 million.

Not only is population growing, it is shifting. According to government statistics, 20 per cent of the citizens of the United States move every year. Much of this movement fits into the urban trend. Large numbers of people are moving to the cities. In 1790 the total population was considered to be rural. In 1960 it was 70 per cent urban. At present 98 million people are concentrated in 21 urban areas (not cities). By 1980 there will be 25 such urban regions with 170 million inhabitants. At least two-thirds of our citizens will be concentrated on ten per cent of the land.

The five areas of greatest concentration will be California, Florida, New England, the Great Lakes and to some extent the Texas Gulf Coast. It seems that the multitudes are moving toward the edges of our land and toward the water. Although cities generally are growing, the inland regions are relatively stable. In fact, a number of states are barely holding their own and a few are actually losing a bit in population.

Since 1940, 85 per cent of all population growth is credited to 215 standard metropolitan areas (a city of 50,000 and its contiguous areas). So dominant is the city becoming in our culture that all of life is increasingly shaped by it. There is constant shifting within the cities. The inner core of the central city is an area of great need because many churches losing capable leadership and financial support to the suburbs have either closed or moved; yet, a good proportion of our citizens still live there.

This shifting of population in the cities is creating, if not "class," then different kinds of churches. Many hourly workers live in a community that reflects their economic and social level of living not far from the place where they are employed. The white collar and technically trained personnel are in a middle class section some distance away. The executives and professional people usually live across town in what is sometimes called the "gold coast." The result is an unwholesome distribution of leadership ability, talent, and financial strength. This suggests the possible need for considerable flexibility in the approach to church ministries and a greater involvement by denominational agencies in the areas of greater need.

The route to the city is not a one-way drive. Many urbanites are seeking places in the country—not for farming purposes but for comfort, freedom, and status. The farm population is diminishing rapidly. In 1950 there were 10 million farmers while in 1970 there will be 5 million. Larger farms carefully operated as businesses will be needed to survive. Economists are predicting a rural boom for the next several years. The main reasons will be better farm management, government help, and expanding recreation facilities for the urbanites. In addition, rapid transportation makes it easier for industry to locate outside the city. Even with the urban trend many rural counties will not lose but will gain in population. All of life will partake increasingly of the urban spirit with its demands. Among other things this means that "the old hull under the hill" will not do. To reach the progressive rural families of the future, it will take better facilities and a better ministry.

Population is also changing rapidly in regard to age. As a whole, our people are getting older and younger. In 1950 there were 12.3 million people over 65 years of age. In 1960 it was 16.6 million and in 1970 it will be increased to 20 million. Most of these senior citizens will enjoy a good degree of health and financial independence.

More than 4 million babies are born every year. When the young people, who were born during the war and shortly thereafter, begin their families (it has already started) the birth rate will rise sharply. The number of children of all ages will be greatly increased. By 1970 there will probably be 3½ million more Intermediates, 9 million more Young People and 2 million more young Adults. What all this means for Christians with spiritual concern is too obvious to mention.

Who Is Winning Adherents

It may be helpful for us to take a quick look at the three main approaches being used in an effort to reach the multitudes with the gospel.

1. How are the Roman Catholics doing? This group is growing steadily, not so much because of evangelistic effort but by producing larger families. It is too early to tell how the liberal trend in Roman Catholicism will affect their outreach.

2. How is the main stream of traditional Protestantism doing? Here, a study of the trends is not encouraging. Gibson Winter in his book *The Suburban Captivity of the Churches* points out

that the traditional Protestant groups have shown "no gain in excess of basic population growth since 1940." He states further that they have barely held their own since 1910. To quote him, "The major denominations of Protestantism have been running full speed in order to stay in the same place." In the face of the great population explosion it is obvious that all we would have to do to be predominantly non-Christian in the United States would be to "hold our own" for one or two generations. The facts seem to make it quite clear that beautiful sanctuaries, liturgical worship, clever sermons, and a "business as usual" approach are not sufficient to win the increasing multitudes to Christ.

3. A third force is at work in our time. H. P. Van Dusen, former president of Union Theological Seminary in New York, likens it to a "new reformation." In an article entitled "The Challenge of the Sects" which appeared in *Christianity and Crisis* July 7, 1958, he writes about "the most extraordinary movement of our time." For lack of a better name he suggests "sectarian protestantism" in contrast to "ecumenical protestantism." A general designation used by some leaders of the movement is "evangelicals." There are many diverse and sometimes hostile elements. Especially mentioned were Pentecostals, Holiness, Adventists, Church of God, and Church of Christ. Some larger groups were implied but not named.

The strength of this new movement is seen in its rapid growth of recent years. Van Dusen reports that in most of the countries south of the equator they show a four to one advantage over "ecumenical protestants." In our own country they have accounted for whatever gains have been made in church membership over population growth. Truly, it seems that in what Van Dusen calls "This new major expression of Christianity," sometimes referred to as "peripheral" by others, we have the cutting edge of Twentieth Century Christianity.

Van Dusen helps us further by sifting out the distinguishing characteristics that seemingly contribute to this great expansion. He remarks that "many of the most notable features of the 'new Christianity' bear striking resemblances to the life of the earliest Christian churches."

Some distinctive elements he found in this approach and message are:

1. They make a direct approach to people where they are—usually without the help of beautiful sanctuaries and formal services.
2. They promise an immediate transforming experience with Christ.
3. Converts are nurtured with an intimate group fellowship—(a feature of every vital renewal since the first "Koinonia")
4. A vigorous spiritual ardor sometimes but not always accompanied by excessive emotionalism.
5. Intense apocalypticism like that of the early church.
6. A strong emphasis on the work of the Holy Spirit (the neglected stepchild of traditional protestantism)
7. Above all a life commanding, life empowering, seven-day-a-week devotion, however limited in outlook, to a living Lord of all life.

How About Southern Baptists

Many Southern Baptists have adopted procedures that fit well into the group called ecumenical Protestants. Others feel strongly that we have much more in common with the evangelical sects and fear the influence of more traditional Protestantism. Whatever course may be taken for the future, it seems that an appropriate question for us to ask would be "What do Southern Baptists have that God can use in this day of greatest opportunity?"

We have more churches than any other group, but many more are needed. We have more preachers and more volunteers for service than any others, but we all need a closer fellowship with God and with other concerned Christians. We have more seminaries than most groups, but we need a greater determination not only to know the truth but also to share it. We have developed some good procedures for reaching people, but we need badly to know better how to teach people to follow Christ as Lord. We have many large buildings and good organizations that should always be considered as means and never ends. We need to quit telling each other what a great denomination we have and use that energy in telling and showing the multitudes what a wonderful Saviour we have. We need to realize fully that every opportunity brings a corresponding responsibility as Jesus so well expressed it, "To whomsoever much is given of him shall much be required." Above all we need the type of selfless dedication that will insure the blessings of the Holy Spirit upon our labors for no man can do the work of God without the power of God.

(Sources used in preparing this article in addition to those already mentioned are: United States Census Report; "The United States and Its Churches: Some Facts and Trends" published by the National Council of Churches; The Survey Bulletin of the Southern Baptist Convention; Population Trends Reported by Department of Survey and Special Studies of the Home Mission Board; "The Kingman Agricultural Letter" published in Washington, D. C.)

Aiken To Direct Texas National Baptist Work

The Home Mission Board has elected an Atlanta pastor, Paul R. Aiken of the Kirkwood Baptist Church, to direct work with National (Negro) Baptists in the state of Texas.

Cooperating in the appointment is the Baptist General Convention of Texas' state missions commission, which had earlier given wholehearted endorsement of Aiken's qualifications for the position.

Aiken, a native of Sherman, Tex., will work with the Texas Baptist direct missions department which is responsible for the state's program of work with National Baptists.

He will be the first Baptist staff member in Texas to devote all his time to work with National Baptists. Previously, another associate in the direct missions department for the state convention directed work with National Baptists in addition to other responsibilities.

T. A. Patterson, executive secretary of the Texas convention, said he rejoiced in the choice of Aiken for the position, and commented that Texas Baptists have for many years needed a full-time worker with National Baptists.

Patterson said that more than 1.7 million Negroes live in Texas, and that the state ranks second only to New York in Negro population.

Victor Glass, secretary of the HMB's Department of Work with National Baptists, said that Texas Batists have been a leader among Southern Baptists in race relations, despite the state's not having a department of National Baptist work.

Nine state Baptist conventions have such directors, and Glass indicated two others are expected to employ directors this year or next.

Glass said that Aiken has gained the respect of Negro leaders in Atlanta, and has a reputation of challenging Christians of both races to a responsibility in race relations.

Aiken has served as chairman of an Inter-racial group of pastors in Atlanta from National and Southern Baptist churches. He has also worked with the Georgia Baptist director of Negro work in conferences and meetings with National Baptists.

The Kirkwood church, where he has been pastor since 1947, has faced a changed ministry because of the transition of its neighborhood including a large number of Negroes.

AT ONE TIME the Cuban refugees had to line up outside of the Government Refugee Center to register for interviews days later. The interviews were for jobs, housing, and processing for health purposes. Today there are no lines, but thousands of refugees still live in Miami.

Recent Report on Cuban Refugees

BY ROBERT FRICKS, DIRECTOR OF SPANISH WORK, MIAMI, FLA.

Miami is no longer the same. The royal palms still wave in the evening breeze on Biscayne Boulevard, but Miami is different. What a few years back was considered to be a winter vacationland for "northerners" fleeing the cold has now become a semipermanent refuge for thousands fleeing the red heat of Communism in the Isle of Cuba.

Much has been written and said about the Cuban refugee in Miami. Most has been couched in cold, statistical language. Little is really published about the daily tragedies which occur in lives of living and breathing individuals who, divorced from familiar surroundings, language, customs, and loved ones, are little by little, degenerating personally and professionally in a substandard life. Many months of living in a welfare type of existence has drained many individuals of initiative and drive. People who once were known for their energetic initiative now have become "resettled" in Miami on substandard or at least marginal employment. Lawyers are now dishwashers or waiters; teachers are now factory workers or babysitters; medical doctors are losing their skills and proficiency in their profession because their age prevents them from passing medical examinations here in the English language. It has been said that some run the risk of prosecution by practicing their profession without proper license among the 90,000 plus refugees.

Since January of 1959, more than 175,000 refugees have registered at the Department of Health, Education and Welfare's Cuban Refugee Emergency Center in Miami. All agencies combined have resettled 85,000 from the Miami scene. Southern Baptists have aided 1,318 individuals to be relocated. We are still in the refugee resettlement business, because the need is still here even if on a much more limited scale. We may not need to resettle as many as before, but the need of those requesting resettlement is as great as before, in fact, many now seeking relocation are "refugees" who are arriving to our shores via Mexico or Spain. Because they arrive with their legal residence, having been duly processed through the American Embassy in one of those countries, they do *not* have access to public assistance here. They are therefore often in greater material need than those who arrive as bona-fide refugees in small craft directly from Cuba. The latter are arriving in fewer numbers due to the measures which the Castro regime has taken.

The problems of the many aged and infirm Cubans in Miami are myriad and complex. Sons and daughters, both single and married, have abandoned their elderly loved ones in Miami, because

they thought they would be more secure to remain on the welfare allotments as provided by the government "Refugio." This is a marginal assistance to the refugee consisting of $100.00 monthly maximum to a *family unit* regardless of the number in the family. Medical coverage has also been supplied by the government although some of this program is being cut back at present.

Split families present another tragic picture. Many are the wives whose husbands are in Cuba; they are left with the care of their children. Hundreds still are the children who were classified as "unaccompanied" that are here without their parents. They are being cared for by agencies underwritten by the Federal Government.

In summary, the refugee's problem is complex. Resettlement is still a partial answer, however, its scope is waning. Miami is a warm and hospitable city, and many Cubans hope to remain here. Baptists both locally and nationally have shown their continuing Christian concern and commpassion. At present 25 Spanish-speaking congregations form part of the Miami Baptist Association which is trying to meet the spiritual needs of its refugee constituency. Pray that problems—material, cultural, and spiritual may be overcome.

Are Jews Lost?

(Continued from page 3)

vidual is 'lost' until he finds Christ as his personal Saviour. He may be Anglo-Saxon, Negro, Chinese, Italian, or a mixture of all of these, if he fails to find Jesus, he fails to find the abundant life that God has provided for him. . ."

Southern Baptists have not yet lost their concern for all men, the Jew, the Gentile, the Roman, or the Greek who lives without a personal faith in Jesus Christ as his only and divine Saviour. James Leo Garrett, in a booklet recently issued on *Baptists and Roman Catholicism* quotes W. O. Carver who wrote in 1941 in *The Commission*:

"Evangelical witness is as greatly needed in America as ever it was. Jews and Catholics need to know Jesus Christ and the experience of living faith in Him as truly now as before the days of fellowship conferences among followers of all faiths . . . If it shall come to be considered an impertinence and a breach of tolerance for . . . the Protestant and the Baptist to tell his Catholic and Jewish friends of the spiritual freedom of a personal fellowship with Jesus Christ, then under the guise of tolerance the very sources of religious conviction and power will be attacked."

Kansas Churches Aid In Cuban Reunion

A poignant reunion was held in Kansas City recently when a family of Cuban refugees arrived to be greeted by a bevy of relatives.

The reunion involved 18 Cubans, three Southern Baptist churches, and a waiting period of three years.

The latest arrivals were the family of Miguel Angelo Castro, including his wife, his mother, and the Castro's ten-year-old daughter, Florangel.

They will find a new home because of the Southern Baptist ministry of sponsoring Cuban refugees.

The church that sponsored the latest Cuban arrivals in Kansas City was the Berean Baptist Church. They found a house for the newcomers to live in and the church members fixed it up.

"Already, I think we have been blessed," said Paul Andrews, pastor of Berean, in explaining how the church members have helped the Cubans.

The story of Miguel, a textile worker in Cuba, begins three years ago in Oct., 1962 when the First Southern Baptist Church, Kansas City, Kan., voted to sponsor a Cuban family. In Cuba, he was an accountant and she a school teacher. Both have jobs in Kansas City now.

Once located here, the Castros aided in sponsoring two of her cousins, Nanita Alvarez and Javier Gonzalez, Jr., to bring the total to six.

Next to come were Javier's parents, Mr. and Mrs. Javier Gonzalez, Sr., and this time another denomination came into the picture. They were sponsored by the First Nazarene Church of Kansas City, Mo., and the total of Cuban refugees in the family grew to eight.

First Southern Baptist, the original sponsoring church, got into the act again when it sponsored relatives of Nanita Alvarez. They included Nanita's mother, Mrs. Laudelina Rodriguez, and Miss Anolad Madruga, a sister of the Mrs. Castro, who came in the first group. The total went up to ten.

Next to come was Mrs. Castro's brother, Manuel Madruga, a bookkeeper in Cuba but now a worker in a publishing house in Kansas. The number of relatives grew to 11. He was also sponsored by the Nazarene church.

Another Southern Baptist church sponsored the next group to arrive. It was the Leawood Baptist Church, Leawood, Kan., and the group included Mr. and Mrs. Antonio Leon Rodriguez and their son. This family is also related to Mrs. Castro and the number increased to 14.

Now the emphasis has shifted to Mr. Castro's side of the family. The latest to arrive, Miguel Castro and his family, are related to Othoniel. Miguel is Othoniel's brother and he brought their mother for a reunion that all had awaited with great anticipation. The latest arrivals brought the total number of relatives to 18 who have arrived here from Cuba because of the interest of Southern Baptists.

Since January of 1959 more than 175,000 refugees have entered the United States through Miami, and 85,000 have been resettled in other areas. Southern Baptists have aided 1,318 of the Cubans.

Baptist workers in Miami say the refugee problem is changing, since few now enter the country, and many already here have settled down to some type of employment.

"However, we are still in the refugee resettlement business," says Robert Fricke of Miami, Baptist director of Spanish work there. "The need is still here even if on a much more limited scale."

Fricke says a number of single people or wives with husbands in Cuba need assistance. Many Cubans in Miami live on marginal assistance from the government. (BP)

NEW ZEALAND BAPTISTS PREPARE for their Trans-Pacific Simultaneous Revival Crusade in September. Southern Baptist evangelism leader, Eual Lawson, who will direct the crusade and the enlistment of evangelists from the United States, met recently with leaders of the Baptist Union in New Zealand. They are from left—Evangelism Director Roland Hart, Baptist Union President Stewart Carey, Lawson and Executive Secretary Lawrence A. North.

New Zealand Crusade Enlists 137 Churches

A Southern Baptist evangelism leader said in Dallas that all but four of the 141 churches in the Baptist Union of New Zealand have asked for United States evangelists for their September crusade.

"The enthusiasm there has amazed us," said Eual Lawson of Dallas, associate in the Evangelism Division of the Home Mission Board.

Lawson was commenting on the Trans-Pacific Simultaneous Revival Crusade set for September 12-26 in New Zealand. Earlier, evangelism leaders had anticipated a maximum of 125 churches would take part.

"There is a possibility of unanimous participation," Lawson said. "The other four churches are without pastors now and were reluctant to commit themselves."

Lawson said, after a two-week visit to New Zealand, that he found a concern for revival in the country and evidence of excellent advance preparation for the campaign.

The Baptist Union, under the leadership of Evangelism Director Roland Hart of Auckland, is publishing a revival planbook, a songbook, and follow-up materials for the crusade.

Wherever practical, Lawson said, fellowship meetings will be held during the crusade with co-directors, one an American and the other from New Zealand, to give guidance to the programs.

The response of pastors in the United States has been "very encouraging" according to Lawson. He said a number of races will be represented in the group, including Chinese and Negro.

Evangelists, to be enlisted from all states, will stay in the homes of local pastors. Lawson said this has proved beneficial in previous campaigns.

Hart from New Zealand will attend the Southern Baptist Convention in Dallas, the Baptist World Alliance in Miami, and visit other cities in the United States for conferences and to provide information about the crusade and about New Zealand.

There are 2.5 million people in the two islands of New Zealand, and more than 16,000 Baptists in the Baptist Union, a self-supporting Baptist group which grew from British mission work.

Final 30,000 Tally Reports 24,917

Southern Baptists closed last year one of their most sustained and lengthy emphases—the 30,000 Movement—and the final report just in found them only 5,000 short.

The movement was a church extension effort to start 10,000 churches and 20,000 mission in nine years. They reported 24,917.

C. C. Warren, president of the Convention in 1956, challenged Southern Baptists at their meeting that year in Kansas City to match the number of churches with new missions and churches.

Thus was born the 30,000 Movement, and Warren left the pastorate of First Baptist Church, Charlotte, N. C., to direct the effort, employed by the Home Mission Board and the Sunday School Board. The mission agency presently continues the emphasis of the movement through its church extension department.

A breakdown by states follows:

State	*Churches Organized*	*Missions Established*
Alabama	271	623
Alaska	21	43
Arizona	120	287
Arkansas	102	157
California	351	1,036
Colorado	182	290
Cuba	5	52
District of Columbia	11	63
Florida	344	1,037
Georgia	199	320
Hawaii	9	44
Illinois	253	842
Indiana	94	250
Kentucky	208	483
Kansas	65	233
Louisiana	153	395
Maryland	113	297
Michigan	109	234
Missouri	179	759
Mississippi	133	273
New Mexico	59	182
North Carolina	221	550
Ohio	265	560
Oklahoma	168	485
Oregon-Washington	84	216
Panama Canal	40	80
South Carolina	166	468
Tennessee	218	356
Texas	448	971
Virginia	112	210
Foreign Missions	1,979	3,595
SBC Chaplains	*	1,737
Baptist Student Unions		907
HMB Work with National Baptists		200
Totals	6,682	18,235
Grand Total		24,917

Something Is Missing In Guerneville

Guerneville, Calif., is like any resort area—plenty of parks, plenty of private recreation areas, and plenty of people. Yet, there is no Baptist church in the entire area and few churches of any kind are in existence. The tiny mission at Guerneville furnishes the only Baptist witness. With the combined efforts of seminary students and dedicated families the mission is growing in membership.

PLAY SPOT FOR THE THRONGS of visitors to northern California's famed Redwood Empire is the Russian River district where water sports of all types are enjoyed by tourists. Bridge crosses river at Guerneville, one of many towns bordering the historic stream.

Photos by Redwood Empire Association

churches of any kind are in existence. The tiny mission at Guerneville furnishes the only Baptist witness.

I entered the well-used little storefront building through a tiny vestibule. The show window revealed Avie Lumpkin, a seminary student and graduate of Lamar Tech, Port Arthur, Tex., joyfully singing with four or five Primary and Junior children. Sunday school was in progress. Mr. Torbett and his wife are there faithfully serving week after week. He taught the only other class in the improvised auditorium

HOME MISSIONS LEADERSHIP EDITION

May, 1965 Vol. XXXVI, No. 5

"Go Ahead" Given West Virginia Convention

The Southern Baptist West Virginia missions committee recently studied possibilities for a state convention by 1966 and gave themselves a "go ahead" sign.

Meeting with the committee were representatives of four neighboring state conventions, the Sunday School Board, and the Home Mission Board.

According to John I. Snedden of Charleston, superintendent of missions for West Virginia, the committee studied requirements which new conventions must meet in order to receive financial assistance from the SBC agencies.

The requirements, made by the mission agency in cooperation with other agencies, include membership, mission giving, a regional organization, and an established operating fund.

Snedden said only in membership did they find any difficulty, and he expects this to be overcome. States are asked to have 70 churches with 10,000 members or 50 churches and 12,500 members.

West Virginia is expected to have 50 churches, but membership may be less than the 12,500.

There are now 53 churches with a total of 13,500 members, but only 42 churches have committed themselves to membership in the new convention.

Churches now are affiliated with state conventions in Kentucky, Maryland, Virginia, and Ohio.

The missions committee plans to go ahead with the regional fellowship meeting at Burke Memorial Church in Princeton, October 1-2.

West Virginia churches of the denomination plan to constitute their own convention in the fall of 1966, and begin operating in January of 1967.

The fellowship will consider a budget for 1967 in excess of $100,000, plus a proposed constitution.

The budget provides for three staff positions; an executive secretary who will also be evangelism secretary, a religious education director who will also be the state paper editor, and a missions and stewardship secretary.

West Virginia reports a population of nearly two million, of which a million and a quarter are unchurched. There are also 730 American Baptist churches in the state with a membership of 126,000.

16-A

How Alabama Plans Ahead For Schools of Missions

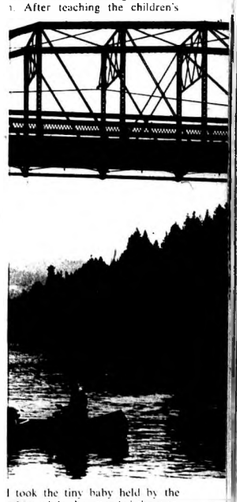
By Lewis W. Martin
Secretary of the Department Of Missionary Education

Preparation for Schools of Missions in Columbia Association, Alabama, was begun two years in advance by requesting missionaries of the several boards. All 33 churches to participate were committed seven months prior to the school's date.

Six months before the schools were to begin, planning conferences were

a chairs were packed tightly in
r the nine of us. The prepared
or each person to participate in

ition efficiency" itself. Armistead
: Price, a first year Golden Gate
f education, Avie Lumpkin, who
d Skip Partridge, a friend and
ident, who was minister of music
e impressed by the fact that every
ack of numbers brought no dis-
. After teaching the children's



I took the tiny baby held by the
r him while she attended the wor-
singing without a pianist. Yet the
or too low for comfortable singing

Armistead, as a climax to the service, stood relaxed, but dignified, to bring a message from the Word of God and from his heart to this little group of ten people. He spoke as if he had a nationwide audience. Some might ask, "Can one worship under conditions like this?" Those present would say, "Can one fail to worship in this place, under these conditions?" The preacher had prepared. His message was anchored in Scripture and history. From Cicero and Catiline to Henry the Lion-Hearted and Prince John he took us. Then

BY R. FLETCHER ROYAL, GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY, MILL VALLEY, CALIF.

Somethin

Guen

mi

conducted by Lewis W. Martin, secretary of the Department of Missionary Education, who gave guidance to the associational directing committee and to the pastors and church committees. Thirty-one of the 33 churches had 25 pastors present. This conference spurred the pastors and churches to make thorough preparation during the remaining months.

One month prior to the Schools of Missions, a mission study institute was held with 160 teachers from 29 of the 33 churches attending. The age level leaders were so well prepared that they inspired as well as instructed. Posters, pamphlets, and report forms were sent to the churches in advance.

The long period of preparation was concluded with an assembly of over 600 people, who were stirred by a masterful address by Arthur B. Rutledge, executive secretary of the Home Mission Board. Three volunteered for mission service.

Thirty churches reported 2,020 enrolled in 163 classes. Composing this enrollment were 224 Primaries, 366 Juniors, 304 Intermediates, 139 Young People, 907 Adults, and 189 in 27 other classes. The 38 different speakers delivered 254 messages in churches, Woman's Missionary Union meetings, five-day meetings, schools, and civic clubs for a total attendance of 18,546, an average of 3,091 per day. Local stations favored five radio messages and 15 television appearances. There were 19 conversions, 410 rededications, 36 mission volunteers, and 67 magazine subscriptions. Reports came in from each speaker each day, and all churches but two sent in complete reports.

The churches contributed $1,849.80 —twenty cents per resident member. Total expenses of missionaries were $1,090.42. Printing, promotion, and rally meal made total expenses $1,-349.02, an average of $35.50 per missionary. On the bases of the number of addresses delivered $459.50 was prorated as love gifts to the speakers. Including the love gift, the average cost per church was $47.59.

Former Submariner Is Now Warrior, Minister, Pilot

By Art Schultz
Service Information Office
U.S. Naval Air Station Atlanta
Marietta, Ga.
Reprinted from DeKalb New Era

It is believed that Navy Atlanta has the most-traveled man in the Naval Air Reserve. He is Chaplain William A. Powell attached to Air Wing Staff 67.

Chaplain Powell is a former submariner and a new member to the aviation field. He is one of only two men in the world to wear the silver dolphins, along with the chaplain's cross.

The Chaplain travels from the State of Georgia over 50 per cent of the time to each of the 50 states for the Home Mission Board.

On Jan. 1, 1964, Chaplain Powell decided to become an aviator and he began flight lessons two days later. Since that time he has purchased his own plane and flown over 500 hours.

In addition to his church work, Chaplain Powell is a ham radio operator with the call of K4BSM and a member of Christian Magicians. He also finds time to participate in many civic organizations.

Enlisting in the Navy in 1943 as a seaman apprentice, Chaplain Powell served aboard the submarine USS Pomodon. In 1946 he was released from active duty with the rating of electronics technician second-class. In 1956 he was commissioned a Lieutenant (junior grade) in the Chaplain Corps after his graduation from the University of Alabama, where he majored in Physics, and the New Orleans Baptist Theological Seminary in Louisiana. He now holds the grade of Lieutenant Commander.

Chaplain Powell entered a worldwide sermon contest in 1957 and won eighth place. In 1960 he served on the Billy Graham executive committee in Chicago, and in 1963, while in Detroit, Mich., he directed the largest religious census ever conducted. He and his staff canvassed over one-third of the population of that city. Next January, he plans another such feat and this time in Los Angeles County, California.

In spite of his busy schedule, Chaplain Powell attends week-end drills at NAS Atlanta every month.

Chaplain Powell resides with his wife, Betty, and 10 year old son, William Jr., at their home in Decatur.

Juvenile Rehabilitation

Delamarter, Crews Lead Workshop At Louisville

A Juvenile Rehabilitation Workshop has been scheduled at Southern Baptist Theological Seminary, Louisville, Ky., June 10-18. The purpose is to provide opportunities for associational juvenile rehabilitation directors to receive further information and practical knowledge in regard to problems involved in and related to juvenile delinquency. The workshop will deal with factors relating to juvenile crime, such as defining delinquency, Biblical basis for Christian concern, measuring delinquency, indentifying the delinquent, causative factors, treatment, process, and the role of the church. Films, field trips, and a problem laboratory are included in the course of study.

Walter Delamarter, Director of Social Work Education, Southern Baptist Theological Seminary, will direct the workshop in cooperation with L. Wm. Crews, Director of Juvenile Rehabilitation, Home Mission Board. The Board is providing a $50.00 scholarship for associational juvenile rehabilitation directors and associations are encouraged to send their directors to the workshop.

Southern Seminary is giving two hours credit to those who desire it.

Registration fee of $5 should be sent to Walter Delamarter, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

Film, "Buck And I" Available On Request

A new 16mm film on juvenile rehabilitation has been released by the Department of Promotion of the Home Mission Board. The film, "Buck and I," is a reenactment of a true story about the efforts of a Christian layman to help a boy in trouble. It shows the relationship between the boy and the sponsor plus some of the organizations that prepared the sponsor for this work.

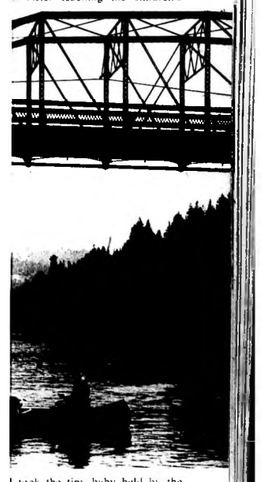
The Home Mission Board's Juvenile Rehabilitation Ministry has subsidized the film making it available for associations to purchase it at $10.00 per black and white print. Associations desiring to purchase the print should send their orders to Juvenile Rehabilitation, Home Mission Board, 161 Spring Street, NW, Atlanta, Georgia 30303.

All state missions directors have received a copy of the film to be used in promotion of juvenile rehabilitation. Churches and/or associations may schedule the showing of the film through state mission directors.

16-C

a chairs were packed tightly in
r the nine of us. The prepared
or each person to participate in

ition efficiency" itself. Armistead
: Price, a first year Golden Gate
f education, Avie Lumpkin, who
d Skip Partridge, a friend and
ident, who was minister of music.
e impressed by the fact that every
ack of numbers brought no dis-
. After teaching the children's



I took the tiny baby held by the
r him while she attended the wor-
singing without a pianist. Yet the
or too low for comfortable singing

churches of any kind are in existence. The tiny mission at Guerneville furnishes the only Baptist witness.

I entered the well-used little storefront building through a tiny vestibule. The show window revealed Avie Lumpkin, a seminary student and graduate of Lamar Tech, Port Arthur, Tex., joyfully singing with four or five Primary and Junior children. Sunday school was in progress. Mr. Torbett and his wife are there faithfully serving week after week. He taught the only other class in the improvised auditorium.

Armistead, as a climax to the service, stood relaxed, but dignified, to bring a message from the Word of God and from his heart to this little group of ten people. He spoke as if he had a nationwide audience. Some might ask, "Can one worship under conditions like this?" Those present would say, "Can one fail to worship in this place, under these conditions?" The preacher had prepared. His message was anchored in Scripture and history. From Cicero and Cataline to Henry the Lion-Hearted and Prince John he took us. Then

BY R. FLETCHER ROYAL, GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY, MILL VALLEY, CALIF.

sports of all types are enjoyed by tourists. Bridge crosses river at Guernaville, one of many towns bordering the historic stream.

Photos by
Redwood Empire Association

Somethin

Guer

mi

NEW

visual materials are now available to aid you in telling the story of home missions in our land. These have appeal for each age group. Their use will increase home mission knowledge, enlarge mission understanding, and challenge each viewer to greater personal involvement in home mission ministries.

If You Love Me

Too often the youth in the churches are referred to as the generation of tomorrow. In many instances leadership is still telling youth that they are being prepared to carry out the tasks of the church when they are grown and the present leaders have passed from the scene of active service. This filmstrip proposes to show that youth are already capable and should be active in personal witnessing now. It depicts the experiences of teenagers in one church where a planned program of youth witnessing is begun. Competent class training is provided, and with adult guidance and cooperation, the youth and the church experience remarkable results in personal witnessing.
Color 61 Frames I-YP-A $3.50

Home Missions Face To Face

This story tells how Harvey Brady and his family in taking a vacation trip are continually confronted with home missions. These experiences inspire them to investigate the mission needs around their own church and to become more actively involved in meeting these needs.
Color 49 Frames J-I-YP-3 $3.50

16-D

sports of all types are enjoyed by tourists. Bridge crosses river at Guerneville, one of many towns bordering the historic stream.

Photos by
Redwood Empire Association

Discovering New Dimensions

This story deals with an incident at an inner city church and the response of one young man, a teacher of Intermediate boys, to succeeding developments. It shows how this man and the whole church begin discovering new dimensions to the home mission challenge that surrounds them.
Color 45 frames I-YP-A $3.50

One Way Trail

Through the experiences of the people of the mountains, this filmstrip shows their resourcefulness in meeting the challenge of a changing society. Although our churches have benefited from some of the improvements brought to the mountains, there are still great areas of spiritual need. The missionary—superintendent of missions for an association—is part of the answer as he carries the message of Jesus to mountain areas.
Color 64 Frames J-I-YP-A $3.50

Look Who's Coming To Our Town

New dimensions in home missions are seen through the eyes of a Primary boy as he discovers new dimensions of life within his own community. Through the newly established weekday ministry at his church, the store-front mission, language groups, and a home fellowship, he meets children of various nationalities. Each contact enlarges his understanding of what it means to live together as God's children in God's world.
Color 35 Frames P-J $3.50

NEW

Available at Your Baptist Book Store

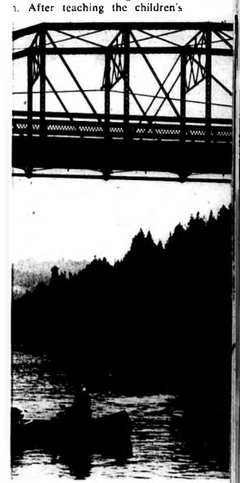
16-E

churches of any kind are in existence. The tiny mission at Guerneville furnishes the only Baptist witness.

I entered the well-used little storefront building through a tiny vestibule. The show window revealed Avie Lumpkin, a seminary student and graduate of Lamar Tech, Port Arthur, Tex., joyfully singing with four or five Primary and Junior children. Sunday school was in progress. Mr. Torbett and his wife are there faithfully serving week after week. He taught the only other class in the improvised auditorium

a chairs were packed tightly in
ır the nine of us. The prepared
or each person to participate in

ıtion efficiency" itself. Armistead
: Price, a first year Golden Gate
ıf education, Avie Lumpkin, who
ıd Skip Partridge, a friend and
ıdent, who was minister of music.
e impressed by the fact that every
ack of numbers brought no dis-
ı. After teaching the children's



I took the tiny baby held by the
r him while she attended the wor-
singing without a pianist. Yet the
or too low for comfortable singing.

Armistead, as a climax to the service, stood relaxed, but dignified, to bring a message from the Word of God and from his heart to this little group of ten people. He spoke as if he had a nationwide audience. Some might ask, "Can one worship under conditions like this?" Those present would say, "Can one fail to worship in this place, under these conditions?" The preacher had prepared. His message was anchored in Scripture and history. From Cicero and Cataline to Henry the Lion-Heated and Prince John he took us. Then

BY R. FLETCHER ROYAL, GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY, MILL VALLEY, CALIF.

Somethin

Guer

mi

Home Mission Assembly Weeks

Glorieta: August 5-11, 1965
Ridgecrest: August 19-25, 1965

Leath

Paschall

Allison

Northcutt

Sims

McFadden

Preachers for the Glorieta and Ridgecrest Home Mission Week Assemblies are Paul B. Leath (Glorieta) and H. Franklin Paschall (Ridgecrest).

Leath is the pastor of the First Southern Baptist Church, Fresno, Calif. Leath, a native of Sagerton, Tex., earned degrees from Baylor University, Waco, Tex., (B.A.), Southwestern Baptist Theological Seminary, Fort Worth, Tex., (Th.M.), and New Orleans Baptist Theological Seminary, New Orleans, La., (Th.D.).

Paschall, a native of Hazel, Ky., is the pastor of the First Baptist Church in Nashville, Tenn. He is a graduate of Union University, Jackson, Tenn., and Southern Baptist Theological Seminary, Louisville, Ky. In 1963 he was an evangelist in the European Evangelistic Crusade sponsored by the Foreign Mission Board.

Bible Teachers for the Home Mission Week Assemblies are B. Gray Allison (Glorieta) and Jesse J. Northcutt (Ridgecrest).

Allison is professor of evangelism in the New Orleans Baptist Theological Seminary, New Orleans, La. A native of Ida, La., he earned his B.S. degree from Louisiana Polytechnic Institute, Ruston, La., and his B.D. and Th.D. degrees from New Orleans Seminary. He is the author of *Now Unto Him* and *Messages from Jude*.

Northcutt is the dean of the school of theology and professor of preaching at Southwestern Baptist Theological Seminary, Fort Worth, Tex. A native Texan from Haskell, he is a graduate of Oklahoma Baptist University, Shawnee, Okla., with an A.B. degree and Southwestern Seminary with Th.M. and Th.D. degrees. He is the co-author of *Steps to the Sermon*.

Music directors for the assemblies are W. Hines Sims (Glorieta) and J. N. McFadden (Ridgecrest).

Sims, a native of Urania, La., is the secretary of the Church Music Department of the Baptist Sunday School Board. He is the author of *Instrumental Music in the Church*, *Church Music Manual*, *Song Leading*, and *You Can Lead Music*. He is the editor of *The Church Musician* and the *Baptist Hymnal*.

He is a graduate of Simmons University, Boston, Mass., (A.B.); Centenary College of Louisiana, Shreveport, (B.Mus.); George Peabody College, Nashville, Tenn., (M.A.); and Hardin-Simmons University, Abilene, Tex., (Mus.D.).

J. N. McFadden is the minister of music and education of the Leawood Baptist Church, Greenville, S. C. Prior to this, he was an evangelistic singer.

DAILY SCHEDULE

	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY
A.M.							
7:30		Breakfast	Breakfast	Breakfast (8:00)	Breakfast	Breakfast	Breakfast
8:25		Bible Study	Bible Study		Bible Study	Bible Study	Bible Study
9:15		Mission Period	Mission Period	Sunday School (9:30)	Mission Period	Mission Period	Mission Period
9:[illegible]		Recess	Recess		Recess	Recess	Recess
10:10		Conferences	Conferences	Worship Service (11:00)	Conferences	Conferences	Conferences
P.M. 12:10		Adjourn	Adjourn		Adjourn	Adjourn	(Adjourn 11:40)
12:30		Dinner	Dinner	Dinner (12:45)	Dinner	Dinner	Dinner (12:00)
2:30		Conferences			Conferences	Conferences	
4:30		Picture Preview			Picture Preview	Picture Preview	
6:00	Supper	Supper	Supper	Supper (5:30)	Supper	Supper	
7:00	Missionary Testimonies	Missionary Testimonies	Commissioning Service	Training Union (6:30)	Missionary Testimonies	Missionary Testimonies	
7:30	Visual Presentation	Visual Presentation		Chaplains Commission	Visual Presentation	Annuity Board	
7:45	Song Service Sermon	Song Service Sermon		Song Service Sermon	Song Service Sermon	Song Service Sermon	
8:00							

a chairs were packed tightly in
r the nine of us. The prepared
or each person to participate in

ition efficiency" itself. Armistead
Price, a first year Golden Gate
of education. Avie Lumpkin, who
d Skip Partridge, a friend and
udent, who was minister of music
e impressed by the fact that every
ack of numbers brought no dis-
. After teaching the children's

I took the tiny baby held by the
r him while she attended the wor-
singing without a pianist. Yet the
or too low for comfortable singing.

Armistead, as a climax to the service, stood relaxed, but dignified, to bring a message from the Word of God and from his heart to this little group of ten people. He spoke as if he had a nationwide audience. Some might ask, "Can one worship under conditions like this?" Those present would say, "Can one fail to worship in this place, under these conditions?" The preacher had prepared. His message was anchored in Scripture and history. From Cicero and Catiline to Henry the Lion-Hearted and Prince John he took us. Then

churches of any kind are in existence. The tiny mission at Guerneville furnishes the only Baptist witness.

I entered the well-used little storefront building through a tiny vestibule. The show window revealed Avie Lumpkin, a seminary student and graduate of Lamar Tech, Port Arthur, Tex., joyfully singing with four or five Primary and Junior children. Sunday school was in progress. Mr. Torbett and his wife are there faithfully serving week after week. He taught the only other class in the improvised auditorium

sports of all types are enjoyed by tourists. Bridge crosses river at Guerneville, one of many towns bordering the historic stream.

Photos by
Redwood Empire Association

BY R. FLETCHER ROYAL, GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY, MILL VALLEY, CALIF.

Somethi

Gu

Three County Area Surveyed in Mississippi

Three northeast Mississippi counties, Clay, Oktibbeha, and Choctaw, engaged in a religious survey in February which involved approximately 500 volunteer canvassers.

The interdenominational effort was directed by Leon Emery, associate secretary of the Cooperative Missions Department, Mississippi Baptist Convention. The survey covered the 30,000 white persons of the counties. Each county had a separate organization. O. D. Morris of the Department of Survey and Special Studies of the Home Mission Board, working with Emery, provided the training for the organization leadership and the instructing of the staff which supervised the processing of the information.

The canvassers interviewed 95 per cent of the area assigned. The findings show that 73.4 per cent of the population hold membership in some church somewhere. The top five denominations which account for 90.8 per cent of the church members were Southern Baptists, Methodists, Presbyterians, Church of Christ, and Christian.

Southern Baptists accounted for 52.5 per cent of the church members; Methodists 23.5 per cent; Presbyterians 9.3 per cent; Church of Christ 2.8 per cent; and Christian 2.4 per cent. Roman Catholics ranked sixth with 2.3 per cent. The distribution of denominations within each county differed slightly.

Tallies were made of the attendance pattern of each county. The highest percentage of population which was reported to attend weekly was in Oktibbeha County. There, 60 per cent indicated weekly attendance. In Clay County, 53 per cent attend weekly, whereas in Choctaw County, less than 40 per cent were reported weekly.

A similar look at the county seat towns show a more active attendance than is noted for the rural areas. In Starkville, 63.5 per cent; in Ackerman, 60 per cent; and West Point 55 per cent of the population attend weekly.

At the other extreme, approximately 25 per cent of the population indicated they never attend.

A study was made of that percentage of the population nine years of age and older who had no church membership. For the three-county area, 13 per cent of this age group fell into this classification. The rural areas of Oktibbeha County reported approximately 18 per cent of those nine and older were without membership. The lowest percentage report was four per cent in Ackerman, the county seat of Choctaw County.

An analysis of the children from birth through eight years of age showed that 46 per cent of this age group seldom or never attend any religious activity provided by the churches in Choctaw County. In Oktibbeha, 22 per cent, and in Clay, 23 per cent of this age group seldom or never attend.

Generalities and Christian Fellowship

By Charles J. Briscoe
Center Director
Kansas City, Mo.

In every field of endeavor there is the danger of being too general which inevitably leads to superficiality. The patent medicine which is supposed to cure everything seldom cures anything but the ailing pocketbook of the person who peddles it. Some of today's sentimental theology makes God everything in general to the point that he becomes nothing in particular.

It is easy to speak and think in general terms, for this does not require the struggle of serious study, or the disturbance of carding dogma, or the painstaking of being pointedly particular. This resort to generality is often the besetting sin of those who endeavor to relate themselves to the matter of interracial fellowship.

General Description

We are too general in describing the wrongs which perpetuate racial problems. Take, for example, the matter of prejudice. Much of the passionate preaching against prejudice is ineffective because the proclamations are made in general terms. Prejudice must be presented as arising not out of a general social environment, but out of our sinful, self-centered nature.

Again, we should be specific in describing the ways prejudice manifests itself. Like the beast of Revelation 13, prejudice has many faces. It is manifested through such actions as discrimination, segregation and stereotyping. We can be effective in dealing with prejudice only as we think and speak in specific terms.

General Prescription

Secondly, we are too general in prescribing our cures for racial ills. Take, for example, the matter of Christian love. The exhortation to love can be so general that in racial relations it becomes an act of paternalism rather than a godly love. Christ was very specific when he said, "Just as I have loved you, you must love one another."

Specific Suggestions

What are some things we can do to avoid being superficial because of generalities? First, we must become keenly aware of the problem. This can be done by reading such books as Kyle Haselden's *The Racial Problem In Christian Perspective*. Secondly, if there is to be any meaningful fellowship between National and Southern Baptists, there must be a person to person confrontation. We must come to know one another as persons. Third, in areas of strong racial feelings, we must maintain a proper tension between where the people are and where they should be in the will of God. The Bible is full of principles regarding our interpersonal (which includes interracial) relationships.

It takes far more effort to be specific than it does to be general. However, our efforts will be amply rewarded in terms of spiritual enrichment for the Christian community in particular and this troubled world in general.

Southern Baptists' First Convert, First Minister In Wisconsin

Ross D. Bruner was licensed to preach the gospel on December 27, 1964, by the Midvale Baptist Church, Madison, Wis.

Ross was the first convert in the first service in the first mission that became the first Southern Baptist church in Wisconsin. He was also the first candidate for baptism, and from one of the first charter member families of the church.

His father, Ivan Bruner, was one of the first deacons of the Midvale church, his mother was the first church clerk, and his brother, J. C., was the first baby born to a Southern Baptist family in Wisconsin.

Brunner is a graduate of West High School, Madison, where he was captain of the high school wrestling team and president of Madison's Hi-Y's his last high school year.

Bruner, the first Junior boy to grow up in a Southern Baptist church in Wisconsin to be licensed to preach, is a freshman ministerial student in William Jewell College, Liberty, Mo.

Skyway Baptist Mission Opens At Luke Air Base

With the interest of two families for a Southern Baptist work at Luke Air Base 12 miles west of Glendale, Ariz., fellowship meetings were begun in a home on January 14.

There were 14 adults present for this first meeting, and they decided to open a new mission as soon as a temporary meeting place could be secured. The nearest possible place was the Dysert School, four miles from the Base housing area. Plans were carefully made with the assistance of the missions committee of the sponsoring church at Avondale, Ariz.

Sunday February 21, was the opening day. The following report was given: 77 present for Sunday school in six departments, 90 present for the

'a chairs were packed tightly in
ır the nine of us. The prepared
or each person to participate in

ation efficiency" itself. Armistead
Price, a first year Golden Gate
of education. Avie Lumpkin, who
d Skip Partridge, a friend and
udent, who was minister of music.
e impressed by the fact that every
ack of numbers brought no dis-
n. After teaching the children's

I took the tiny baby held by the
r him while she attended the wor-
singing without a pianist. Yet the
or too low for comfortable singing.

Armistead, as a climax to the service, stood relaxed, but dignified, to bring a message from the Word of God and from his heart to this little group of ten people. He spoke as if he had a nationwide audience. Some might ask, "Can one worship under conditions like this?" Those present would say, "Can one fail to worship in this place, under these conditions?" The preacher had prepared. His message was anchored in Scripture and history. From Cicero and Cataline to Henry the Lion-Heated and Prince John he took us. Then

churches of any kind are in existence. The tiny mission at Guerneville furnishes the only Baptist witness.

I entered the well-used little storefront building through a tiny vestibule. The show window revealed Avie Lumpkin, a seminary student and graduate of Lamar Teoh, Port Arthur, Tex., joyfully singing with four or five Primary and Junior children. Sunday school was in progress. Mr. Torbett and his wife are there faithfully serving week after week. He taught the only other class in the improvised auditorium

BY R. FLETCHER ROYAL, GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY, MILL VALLEY, CALIF.

sports of all types are enjoyed by tourists. Bridge crosses river at Guerneville, one of many towns bordering the historic stream.

Photos by
Redwood Empire Association

Somethi

Gu

sports of all types are enjoyed by tourists. Bridge crosses river at Guerneville, one of many towns bordering the historic stream.

Photos by
Redwood Empire Association

morning worship services, and seven to be united with the sponsoring church by letter.

For Training Union, 54 were present with 56 attending the evening worship services, and six more united with the mission. Missionary Gillham led in the opening of this new mission, and J. Dee Cates, editor of the state Baptist paper, preached at both services. Another guest present was: Chaplain Willis Brown, secretary of the Military Personnel Ministries of the Division of Chaplaincy of the Home Mission Board.

Very capable lay leadership are among those in this new mission chapel. Land will soon be purchased, and a building constructed. This new Skyway Southern Baptist mission church will soon take its place among the many churches around the world that have been started by the faithful Southern Baptists who are engaged in the defense of our nation and the nations of the free world.

The Association's Mission

By David T. Bunch
Pastoral Missionary
Sioux Falls, S. D.

The association of local Baptist churches is the most important of the cooperative efforts on the part of Southern Baptists. However, in recent years we have been bypassing the association in the name of expediency. The association has become the funnel for pouring the denominational programming into the local church. Allen W. Graves, Dean of the School of Religious Education, Southern Baptist Theological Seminary, Louisville, Ky., suggests that the relationship of the association and state organization be as an hourglass rather than a funnel. This means equal time for the association to reflect the grass roots feelings, needs, and methods to the agencies of our denomination!

The Biblical Foundation

The association is a biblical principle. Paul wrote "unto the churches of Galatia" (Gal. 1:2). This expresses a known communication among the churches in that particular area. The Epistle was to go to all the churches. Paul knew the channels of communication were open to a circuit letter. Also the letter to the Ephesians (Eph. 1:2) is thought by many to be addressed to a collective group of churches, which would indicate a basic cooperative communication between the churches. When the Apostle wrote to the people in Corinth concerning the collection for the saints in Jerusalem, his presentation reveals that this is a cooperative benevolent enterprise among the churches (II Cor. 8, 9).

An isolated, uncooperative, unconcerned group of Christians is foreign to the New Testament teachings and principles. Always there was mutual concern, prayers for one another, and meetings of pastors and fellow-Christians to determine the leadership of the Holy Spirit and the better methods to accomplish the task. This should be the basic idea of the contemporary association.

What Is An Association?

Much discussion evolves today when defining an association. One position states that the association is only the elected messengers from the churches in periodic meetings. Another position states that the association is composed of the cooperating churches along with the geographical areas served by the churches. I feel that both principles are involved. The authority of the association comes from the duly elected messengers meeting at designated times. The responsibility for mission outreach and development of the churches of the association is primarily concerned with the cooperating churches and geographical areas.

The purpose of the association will bring to focus the definition. Historically and biblically the association is for the mutual concern of the churches; i.e., to help one another retain doctrinal integrity, organizational development, and a compassion to bring lost men to the Saviour. The association must never propose to usurp authority from the autonomous local congregations. The association is a grass roots organization of local congregations established to evangelize all contiguous areas and develop stronger local congregations.

History Of The Association

Until 1707 there was no formal Baptist organization except the local church. Pastors and laymen had little opportunity to meet in organized fellowships because of the methods of travel, sparse population, and persecution.

In 1707 representatives from five Baptist churches met in Philadelphia to organize what had been an annual informal meeting for mutual counsel and fellowship. Even the early years reflect the spirit of freedom in the local Baptist churches. Some of the churches would belong to the association and some would not. The Philadelphia Association is the mother of Baptist associations in America.

In 1755 the Philadelphia Association assumed the task of raising funds for mission enterprises. This missionary spirit continued until the Revolutionary War. However, it was the Shaftsbury Association of Vermont (1780) that set up an organized plan for taking the gospel to adjacent areas. In 1802 the Massachusetts Baptist Missionary Society emerged as a rival to the Associational mission programs. The society approach bypasses the churches and associations in that interested persons handle the finances, appointment of missionaries, and programming without the control of local churches or associations of churches. By 1814 the societies had assumed most of the missionary programs. The associations helped collect the funds.

In 1845 the Southern Baptist Convention was formed. Two mission boards, Foreign and Home, were set up to carry out missions. Unlike the societies, these Boards were controlled by and answerable to the elected messengers from local churches. For many years the associations were the primary contributors and supporters of the two Boards. In more recent years the state conventions of churches have become the correlating agencies for the local churches. It must be said that the strength of the Southern Baptist Convention's growth has been because the correlating agencies (the association and the state and the national conventions) have been controlled by the local congregations through their elected messengers.

The association has developed from a simple body of Christian fellowship to even complex organizations to meet the need of particular areas. Yet in the complexity or simplicity, it has retained the purposes of evangelizing adjacent areas for Christ and strengthening local churches.

Revitalizing The Association

Experience has taught us that more centralization of mission monies and programs has destroyed the missionary spirit of the churches. The local church must be the center of mission activity and support. To retain the local church-centered mission program, the association must be revitalized.

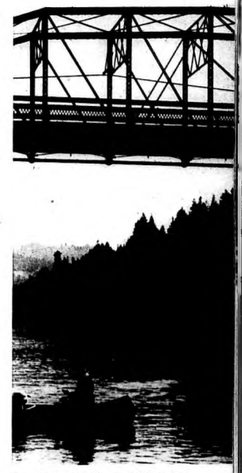
The association can be revitalized.

A first step is to honor and hear the local congregations at the annual meetings. Statistics printed and distributed are good and needed—but not at the impersonalizing of the local church. I would call for a verbal report from the churches. In large associations a rotation of selective system may be needed. The personal testimonies of local churches speak clearly, loudly, and challengingly to the hearts of other churches the same way an individual's testimony stirs the soul of another.

The second step is to make the associational meetings local church-centered. In most areas this is done. Each

'a chairs were packed tightly in
or the nine of us. The prepared
'or each person to participate in

ation efficiency" itself. Armistead
e Price, a first year Golden Gate
of education. Avie Lumpkin, who
id Skip Partridge, a friend and
udent, who was minister of music.
e impressed by the fact that every
ack of numbers brought no dis-
n. After teaching the children's



d took the tiny baby held by the
r him while she attended the wor-
singing without a pianist. Yet the
or too low for comfortable singing

churches of any kind are in existence. The tiny mission at Guerneville furnishes the only Baptist witness.

I entered the well-used little storefront building through a tiny vestibule. The show window revealed Avie Lumpkin, a seminary student and graduate of Lamar Tech, Port Arthur, Tex., joyfully singing with four or five Primary and Junior children. Sunday school was in progress. Mr. Torbett and his wife are there faithfully serving week after week. He taught the only other class in the improvised auditorium

Armistead, as a climax to the service, stood relaxed, but dignified, to bring a message from the Word of God and from his heart to this little group of ten people. He spoke as if he had a nationwide audience. Some might ask, "Can one worship under conditions like this?" Those present would say, "Can one fail to worship in this place, under these conditions?" The preacher had prepared. His message was anchored in Scripture and history. From Cicero and Catiline to Henry the Lion-Heated and Prince John he took us. Then

BY R. FLETCHER ROYAL, GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY, MILL VALLEY, CALIF.

Somethi

G

otos by
dwood Empire Association

area will need to define its own needs and move to answer these needs. The association is primarily for mutual-concern needs, not a funnel for denominational propaganda.

The third step is to develop a denominational "sounding board" for local churches to reflect their needs and feelings. It may be expedient for one agency to operate in a particular way, yet in this expediency service to the local church may be diminished or even annulled.

The fourth and most important step is to develop a missionary spirit of outreach among the churches inspiring them to evangelize the adjacent areas. Someone labeled the Pioneer Missions area as the "cutting edge of the denomination." This is true geographically. However, there should be a circular cutting edge going out from every local Baptist church. This "cutting edge" is to open the way into every home in the community in order to win that home to Christ! The association can be revitalized as we become concerned about the spaces between local churches where a spiritual vacuum exists. Thus the association will be revitalized for there becomes a mutual concern by the churches to win all to Christ!

The Associational Spearhead for Missions

The associational missions program must keep the initiation and spearhead of missions at the basic Christian organizational unit, i.e., the local church. Every step away from this source is a step toward making missions impersonal. The attitudes of church members will emerge as "let John do it," or "hire Bill to do it," when actually the manpower for missions is in the local church membership.

The association should serve as a mutual-concern fellowship for planning and executing the entry into unchurched areas by a local church mission program.

The association is the ideal correlating agency to saturate the area with churches and assume the responsibility for winning all inhabitants to Christ because:

1) Each church field is contiguous to an area needing the gospel. It is only natural that the people will be concerned about their lost neighbors.

2) It leads churches to become missionary minded at home. Without this, the church dies and the gospel is forsaken.

3) It involves people where they live. One does not need to go to the Far East, Near East or the Tropics to become a missionary. He needs to go next door.

4) The people are better acquainted with the needs and culture of the people to be reached.

The associational missions committee must seek to identify the needs of an area. When working closely with the local congregations in this, it will be natural for a local church to assume the responsibilities of the new work. When the church is not strong enough with leadership and finances to support the new work, then the association should provide augmented support.

The Home Mission Board suggests that the associational missions committee is "To stimulate mission concern, to survey possibilities for mission projects, to assist the churches in locating, establishing, and conducting mission projects."

Conclusion

God spoke to a Hebrew-Egyptian who was on the wanted list for murder. Moses stood speechless before the Lord. Upon discovering the Lord's call to him, Moses began to excuse himself. God said, "What is that in your hand?" Moses answered, "A rod." In essence and by illustration, God said, "Use it and together we will accomplish the task."

Associations and local churches need to look within and discover the resources of rods to lead captives in sin to a Saviour who frees from the power of sin.

sports of all types are enjoyed by tourists. Bridge crosses river at Guerneville, one of many towns bordering the historic stream.

We wound our way between firs, redwoods, and other beautiful vegetation along the Russian River to Guerneville, Calif., and stopped near the little storefront building where John Armistead, a graduate of Mississippi College, Clinton, and second year student at Golden Gate Baptist Seminary, Mill Valley, Calif., is pastor.

Two hundred businesses operate full blast during the summer and many of these continue throughout the year. Recreation is the main industry with lumbering secondary. One of the few operating quicksilver mines in the country is nearby. Some $7 million pass through the local bank in the summer, and $4 million are considered to be tourist money. According to the Chamber of Commerce, the census showed a permanent population along the Russian River of 8,119, with approximately 2,500 in Guerneville proper.

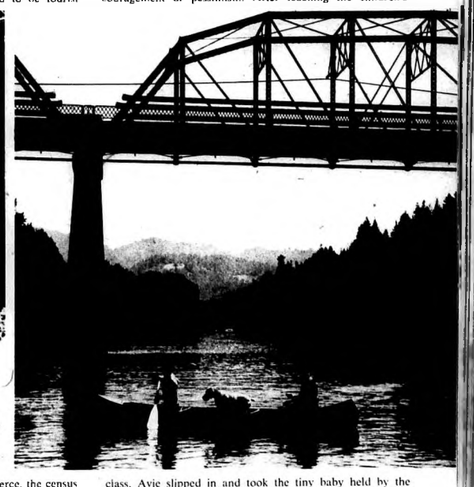
Yet there is no Baptist church in the entire area, and few churches of any kind are in existence. The tiny mission at Guerneville furnishes the only Baptist witness.

I entered the well-used little storefront building through a tiny vestibule. The show window revealed Avie Lumpkin, a seminary student and graduate of Lamar Tech, Port Arthur, Tex., joyfully singing with four or five Primary and Junior children. Sunday school was in progress. Mr. Torbett and his wife are there faithfully serving week after week. He taught the only other class in the improvised auditorium where 30 abandoned opera chairs were packed tightly in rows. Space was ample for the nine of us. The prepared teacher freely gave time for each person to participate in discussion.

This mission was "operation efficiency" itself. Armistead had excellent help in Steve Price, a first year Golden Gate student who was minister of education, Avie Lumpkin, who was children's worker, and Skip Partridge, a friend and possible future seminary student, who was minister of music.

One could not help but be impressed by the fact that every worker did his job well. Lack of numbers brought no discouragement or pessimism. After teaching the children's class, Avie slipped in and took the tiny baby held by the visiting lady, and cared for him while she attended the worship service. Skip led the singing without a pianist. Yet the pitch was never too high nor too low for comfortable singing.

Armistead, as a climax to the service, stood relaxed, but dignified, to bring a message from the Word of God and from his heart to this little group of ten people. He spoke as if he had a nationwide audience. Some might ask, "Can one worship under conditions like this?" Those present would say, "Can one fail to worship in this place, under these conditions?" The preacher had prepared. His message was anchored in Scripture and history. From Cicero and Cataline to Henry the Lion-Heated and Prince John he took us. Then



BY R. FLETCHER ROYAL, GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY, MILL VALLEY, CALIF.

to Benedict Arnold and to Judas Iscariot he smoothly and forcefully moved. Every person was challenged to measure up to his possibilities.

Seeming defeat turned to victory in August, 1963, when the director of field guidance at Golden Gate Seminary supplied the pulpit of First Southern Baptist Church, Santa Rosa, in the absence of Bill Few. This good pastor had dreamed of establishing a permanent work in Guerneville, the great Russian River Resort area.

MEMBERS OF THE GUERNEVILLE RESORT MISSION chat outside the door. In the summer not far from the mission more than 5,000 people may be found on the beaches. Pastor John Armistead was encouraged in the fall of 1964, when 20 people enrolled in Sunday school and 15 joined the mission. Members in front of the building are Tom Coombes, Jackie Nabori, Steve Price, minister of education, Mrs. Tom Coombes, Sunday school teacher, and John Armistead.

Pastor Few had contacted the field guidance office at Golden Gate Seminary about a pastor for the Guerneville mission. John Armistead and Bob Welch, recent arrivals at Golden Gate Seminary from Mississippi College, were invited to go along to get acquainted in the Santa Rosa Church and to see the Russian River Resort area. Both were quite proficient in eating fried chicken in the home of Mrs. Covington and agreed to go with a member of the Santa Rosa Church to the Guerneville mission on Sunday afternoon. The three men were the only people present. Some change had to come or the mission would be out of existence. Two families who had been regular in attendance had moved away. There were no prospect cards, no records. The little building was empty, but Few's vision was not dead. He offered to secure some cots and a hot plate so the boys could spend Friday and Saturday nights in the building at Guerneville, thus having time to visit on the field.

This Sunday afternoon in August was one of those days when more than 5,000 people from town were on the beaches and walking the street of the little city of Guerneville. Motels were full, the golf course was occupied—people, people, everywhere!

The three men who had gone for a service spent the time praying. When asked if he was still interested, John Armistead's answer was, "With all those people there I know we could get some of them." He and Bob would use their boxing skill to attract young people. They would survey the town, go into business houses, make friends. Some way would be found to enlist people and win them for Christ.

The two young men tackled the job. In December, Welch was called into the army. Mr. and Mrs. Torbett had learned of the mission and rejoiced to drive some twelve miles into town to join their efforts with that of Pastor Armistead. In February, Steve Price had come from Mississippi College to the seminary and became a part of the team. Mrs. Lela Dean, a resident in Guerneville since 1900, soon joined the church by baptism. In May, 1964, Avie Lumpkin joined the team as children's worker. Skip Partridge, another Mississippi College boy, came in June to add his musical talent, thus the staff was complete.

When public schools were out, the recreation activities were in full force. Sunday school attendance increased. Tourists began attending.

With the help of some women from the mother church in Santa Rosa, Avie conducted a Vacation Bible school with an enrollment of 33.

"Who is he?" asked one little girl, age seven, when shown a picture of Jesus. She had no Bible in her home, but during the week she brought more new students than any other child. A white Bible was her reward.

High attendance day came during the summer with a total of 46 people attending morning worship. With a seating capacity of 30 it was difficult to place enough folding chairs for this crowd in the tiny room.

The winter slump came, but the students who serve the Guerneville Mission were encouraged. On October 11, 1964, 20 were enrolled in Sunday school and the mission had 15 members. Mr. and Mrs. Coombes and their two children were there. They drive ten miles on the winding roads to be present every Sunday. In the Sunday school class Mrs. Coombes said, "The New Testament churches didn't have much equipment, and they seemed to do good work." Her son, Tommy, says he is nine and a half. When asked her age, Joy, the daughter, said, "Nearly eleven." Because this mother provides a Christian environment for her children at home and is willing to work in the mission she is not afraid of her children missing something by being in a small mission.

On a recent Sunday Mr. and Mrs. Fox and their three children were present. The experience of worship and the challenge presented in this tiny mission appealed to them. "We will be coming regularly, soon," said Mr. Fox. "We will be here on weekends, building a home, and we want to be in your services." A family conference was held after going to the car, and they returned, saying, "We have decided to place our membership here, so here is our tithe for today." They live 90 miles away.

One bright light on the horizon is the fact that Pastor Armistead now receives a salary supplement of $100 per month from home mission and state mission funds. The church in Santa Rosa pays each of the three students working in the mission five dollars per week to help on their expenses. With 80 miles to travel from the seminary to the mission on weekends the sacrificial nature of the service rendered by these students is quite obvious.

Caudill & Fite

(Continued from page 6)

in the United States last year, he would not discuss Cuban political matters for fear he would jeopardize the opportunity to return to his spiritual ministry in Cuba.

"We pray and ask all Christians to pray for the release of these men of God. We also ask prayer for Cuba and for those in power that they too may come to know such faith in God as these missionaries have."

ATLANTA, April 8, 2:30 p.m.—The Language Missions Department contacted the United States State Department, informing them of the arrests and asking what procedures should be followed by the Home Mission Board. State Department said they would contact the Swiss Embassy in Havana, which handles US affairs, since this country does not have diplomatic relations with Cuba.

The Language Missions Department also called the Caudill children, Jane, who is married to Douglas Pringle, missionary to Spanish-speaking people in Park View, N.M., and Herbert Jr., a student at New Mexico State University at Las Cruces.

A call was placed to Mrs. Caudill in Havana.

ATLANTA, April 8, 3:30 p.m.—The call to Mrs. Caudill is completed and she confirms the arrest of Dr. Caudill and also gives the news that David Fite was also arrested. This was the first anyone had heard of his arrest. Mrs. Caudill said she and Mrs. Fite, daughter of the Caudills, and the three grandsons, are all well. One of the grandchildren is only a month old, the others are six and eight.

The Associated Press and United Press-International wire services are notified that David Fite has also been arrested, and they release the news to the world.

Contact is made with the parents of David Fite. His father, Clifton E. Fite, is pastor of Rosemont Baptist Church in Waynesboro, Ga. Their other two children are with them at the time: Donald Fite, twin to David and a doctor in Decatur, Ga., and his sister, Mrs. James Patton of Gainesville, Fla.

WASHINGTON, April 8, 3:34 p.m.—A news release reports a spokesman of the Baptist World Alliance says of Herbert Caudill, "To accuse him of espionage is ridiculous." The release added "Cuban exiles here said the Castro regime in Cuba recently has been waging an intensive campaign to keep Cubans of all religious faith from participating fully in Holy Week activities preceding Easter."

ALBUQUERQUE, N.M., April 9, 12:20 a.m.—A news report relays the reaction of the Caudill children. Mrs. Pringle, says they had expected to hear of such arrests at any time, and so were not surprised. Herbert Jr. said he thought his father's turn would come, because of reports of earlier arrests of others.

NASHVILLE, TENN., April 9, 10:25 a.m.—Porter Routh, executive secretary of the Southern Baptist executive committee, sent President Lyndon B. Johnson this telegram: "Earnestly request that State Department make every effort possible to obtain early release of Herbert Caudill, leader of Southern Baptist mission work in Cuba for 30 years."

KNOXVILLE, TENN., April 9—President Wayne Dehoney of the Southern Baptist Convention wired the President, Dean Rusk of the State Department and others in behalf of the missionaries. He also made telephone contact during the day and the following day with White House staffers, including Bill Moyers, and was informed "that President Johnson is deeply concerned personally for the welfare of these missionaries."

ATLANTA, April 9—A news report carries the reaction of David Fite's father, Clifton Fite of Waynesboro. "Our son and Dr. Caudill were very anxious to present the truth of the Bible and preach the teachings of Christ rather than enter into any of the controversy in Cuba," he said, adding that his son had refused furlough during the last five years for fear that once he left Cuba he would not be able to return. "We were surprised at the arrests since they had been so cautious in avoiding controversy."

HAVANA, April 9, 4 p.m.—Swiss Ambassador Emil Stadelhofer formally registers the interest of the United States in its arrested citizens, Herbert Caudill and David Fite, with the Cuban Foreign Ministry. He is informed that he might possibly see the missionaries on Monday, April 11.

ATLANTA, April 10, 11:30 a.m.—The State Department calls Loyd Corder, secretary of the Language Missions Department, and informs him of the action of the Swiss Ambassador. This news is relayed to the nation's press.

ATLANTA, April 12—Glendon McCullough, personnel secretary, received a letter from Herbert Caudill, written March 29. One paragraph read, "We have been quite busy since our return to Cuba. It seems now that we have a good possibility that we may be able to finish our missionary career with joy. Our health evidently is quite good. The brethren everywhere say that they have been praying for us. There is a very fine spirit in our churches."

ATLANTA, April 13, 7 P.M.—The US State Department called Gerald Palmer, associate secretary in the Language Missions Department, to report that Mrs. Caudill, Mrs. Fite, and the three Fite sons had briefly visited the missionaries in prison during the morning. They reported them well. The men had said they were "well treated, the food normal, the bedding comfortable, and they were looking to the future with serenity."

The State Department had received the information from Emil Stadelhofer, Swiss Ambassador in Cuba. He had not received authorization to see the missionaries as he was having difficulty contacting those in authority who could give him permission. Government officials were out of Havana taking part in the sugar cane harvest.

ATLANTA, April 14, 12:45 p.m.—Rutledge and Dehoney issue a "Call to Prayer" for April 25 (allowing time for all churches to be informed). The final paragraph of the statement reads: "Since the beginning of Christianity, when the church at Jerusalem prayed for an imprisoned Peter, Christians have expressed their confidence in the power of prayer. Therefore, we ask Southern Baptists and other Christians in their churches on Sunday, April 25, to pray for the release of our Baptist brethren in prison, for comfort to Mrs. Caudill, Mrs. Fite, and other relatives of the prisoners, for the strengthening of our Christian brothers and sisters throughout Cuba in this time of crisis, and for the softening of the hearts of those in power in Cuba."

HAVANA, April 18—Western newsmen interview Castro while he is taking part in the sugar cane harvest. He says, when asked if the missionaries will be shot, "This is not a case for shooting. The Baptists were arrested because they were conspiring. We did not arrest people because of religious reasons. Of course, it is up to the courts to decide, but we can prove conclusively that they were against socialism." (Cont. on 20)

ATLANTA, April 23—The arrest of 53 Baptists by Cuban authorities April 8 included four women, according to Loyd Corder.

The mission leader's announcement was the first indication women were arrested. He discovered it when given the names of those in prison. Corder said the situation remains very "fluid."

"Some pastors arrested at first were released and others imprisoned," he said. "The prisoners are not all in one prison, but they are scattered throughout Havana and the surrounding area."

He said the wives of missionaries Herbert Caudill and David Fite visited the prison for the second time April 20.

"They missed seeing Caudill, who was in a hearing at the time, but they did see David Fite," Corder announced, "and found him well and in good spirits."

A granddaughter of the Caudills was born April 20 in Park View, N. M. to the Douglas Pringles. The girl, who weighed eight pounds, 10½ ounces, was named Marjorie Diane. Mrs. Caudill's given name is Marjorie.

Mrs. Pringle phoned Havana the day Marjorie was born to relay the news of the second Caudill grandchild born this year. The Fites have a boy born in Havana March 5.

Corder said Mrs. Caudill is keeping very busy working with the churches which had gone ahead with activities planned before the arrest of the missionaries, pastors, and laymen.

The president of the Cuban Baptist Convention, Luis Gonzales Pena, pastor of the Santa Clara Baptist Church, reportedly is held incommunicado somewhere.

Pago Indian Pastor Heads Tribal Council

Robert C. Mackett, a Papago Indian, home missionary to his own people, and pastor of the First Papago Indian Baptist Church at Sells, Ariz., has resigned the pastorate there. He is the first Papago Indian to serve as pastor of a Baptist church.

He has begun his new full-time duties as chairman of the Papago Tribal Council, governing body for the Papago Indian Reservation with a population of 5,000.

Mackett was converted by Home Missionary Marvin Sorrels, while Sorrels served at Sells. He served eight years as the interpreter for Sorrels and other missionaries until he was called as pastor of the Papago Indian Church in January, 1962.

THE MODERN ELECTRONIC LANGUAGE LABORATORY in the Mexican Baptist Bible Institute, San Antonio, Tex., consists of a teacher-operated console which can feed 18 individual booths, where students with earphones may listen to tapes or records, or record their own voices.

Electronic Language Laboratory Dedicated

A modern electronic language laboratory which can handle four classes simultaneously has been dedicated at Mexican Baptist Bible Institute in San Antonio, Tex.

The March dedication ceremony also included the institute's library building which houses a library and the language school.

Appointees of the Home Mission Board who will work with Spanish-speaking persons have been studying at the language school since the beginning of the 1964-65 academic year. Located in the heart of Spanish-speaking Texas, language students have opportunity to practice their newly acquired language skills both at the Institute and in mission situations.

Funds for the library-language school building were provided through the Mary Hill Davis Offering for State Missions, sponsored by the Texas Woman's Missionary Union. Language study equipment was purchased by the Texas convention. The Home Mission Board provides tuition for appointees who study at the San Antonio institution.

The electronic equipment consists of a teacher-operated console equipped with three tape recorders and one record player. The console can feed 18 individual booths, where students with earphones may listen to tapes or records, or record their own voices so they can practice their lessons to themselves. From the console, the instructor tunes in on his students for questions and answers, instructions or other help.

The library building is the second unit to be constructed on a 12-acre site on the south of San Antonio. The first building constructed houses administrative offices, classrooms and a snack bar. Under construction are two dormitories and space for the Institute's kindergarten demonstration schools.

By Charles Arrendell
Dallas, Tex.

THE MEXICAN BAPTIST BIBLE INSTITUTE, located in the heart of Spanish-speaking Texas, gives the 10 home missionaries presently attending the classes an opportunity to practice their newly acquired language.

Smoky Mountains Extension Program Becomes Guide

What is considered one of the most successful extension education programs carried on by Southern Baptists is located in the mountains of western North Carolina.

The denomination's seminary and college extension educators, in their annual meeting in Nashville, were seeking the recipe for a program that would prove as successful in large cities.

The Southern Baptist extension education association admits one of its toughest obstacles is penetrating metropolitan areas. The problem is that city people are so busy.

The ministers and church staff members, whose services as teachers are needed at extension centers, have their hands full with their large-scale local church program a spokesman for the association pointed out. They have no time to teach or to enlist students.

Student enlistment is a problem for the same reason—the prospective students for a city extension center have little or no time left for studying and attending classes.

However, in the Smoky Mountains, away from the urban hustle, extension education has been going great, the spokesman said. It has attracted whites, Negroes, and Indians of western North Carolina. The work has been sponsored jointly by the North Carolina Baptist Missions Department, the Home Mission Board, and the extension department of Southern Baptist seminaries.

The center in the Carolina mountains has taught seminary subjects on a non-credit basis and on an academic level lower than courses on campus. These subjects include Bible, church doctrine, religious education, evanagelism and missions, and church music.

The western Carolina centers, to meet the educational needs of adults there, have offered also literacy courses and English courses to help people read and write better.

The extension education association includes staff members of the extension department of Southern Baptist seminaries and extension educators from several state Baptist colleges—Mercer University in Macon, Ga.; Carson-Newman College, Jefferson City, Tenn.; the University of Richmond in the Virginia capital; Howard College, Birmingham, and Stetson University, Deland, Fla.

In practice, the extension department of Southern Baptist seminaries sponsors no centers in the regional areas served by these colleges.

The association, however, noted the difference in the type of courses offered by the seminary extension department and by the college extension departments. Seminary extension is limited to subjects in a seminary curriculum.

College extension courses may cover liberal arts and social sciences as well as religious subjects. The common denominator is that both seminary and college extension is Baptist-sponsored and it reaches adult students with non-credit courses, the association spokesman explained.

On the average, over half the students in seminary and college extension centers are lay people, both men and women. Usually the courses are taught at night. Centers usually meet in churches and employ staff members of local churches, who are academically qualified and have experience, as teachers.

Speaking With Tongues

(Continued from page 9)

about the emphasis among Pentecostals today in regard to women speaking in tongues. In 14:39, 40, Paul states that the tongues may not be forbidden but must be minimuized and controlled.

Keeping these exegetical conclusions in mind, let us analyze more in detail the tongue gift as described in I Corinthians 12-14. As has already been suggested, no one was to speak in tongues without an interpreter present (I Corinthians 14:27f.). If an interpreter was there no more than two or three—in order—could speak. Perhaps the interpreter could understand by the tone of the voice whether the prayer involved such attitudes as contrition, thanksgiving, or longing. An interpreter who was accustomed to these services and who knew the background of the people, by natural tact and spiritual sympathy could probably discern the general drift that the speaker was striving to give in his utterance.

Contemporary Christians who speak in tongues say that the interpretation is spontaneous and apparently is given intuitively to the interpreter. A leader of the meeting controlled the service so there was both order and freedom. Paul did not forbid the "tongues" but stated that they must be strictly controlled.* This is quite in contrast with some of my own personal experiences with the Pentecostal services. I remember so well an experience in a community in Kentucky where I was pastor. Some of the members had received the gift of tongues in another state. When they returned and conducted a service involving tongues in the home of a prominent member, I stood and reverently read I Corinthians 12-14. The contrast between their demonstrations and the biblical guidelines was obvious. The meeting came to a close.

Evidently the Christians at Corinth believed that they were standing in the fulfillment of the last days. The working of the Spirit brought about an enthusiasm which expressed itself in a special language of jubilation and the praising of God which rises above the normal manner of speaking.** They did not have a developed Christian vocabulary as we do today. The Corinthian area was an area where many of the mystery cults were strong.

Ephesians 6:18 and Romans 8:26, 27 relate all prayer to the Spirit. The necessity for praying in the Spirit (Ephesians 6:18) is because of the believer's weakness (Romans 8:26, 27). This weakness consists of the fact that often we do

SHE USED TO WORRY ABOUT WEARING A HEARING AID!

When she first bought her Radioear 900 hearing aid she often looked into a mirror to make certain that it was unnoticeable. But now her mind is at ease. Her friends still don't know that she wears a hearing aid. As a matter of fact, the Radioear 900 is so light, so comfortable and its tones are so natural that she hardly knows she's wearing it. It fits perfectly behind her ear and is completely hidden by a wisp of hair. She's glad she discovered the Radioear 900. Why don't you find out more about it? Clip this ad today and send it to Radioear Corporation, Dept. 12, Valley Brook Road, Canonsburg, Pa.

RADIOEAR®
for better hearing
... naturally!

THE BOBBY RICHARDSON STORY

America's foremost Christian athlete tells his own exciting story . . . as an all-star Yankee infielder, youth leader and family man. An inspiring self-portrait, peppered with baseball thrills and close-up views of Bobby's fellow big leaguers.

$3.95

R. Earl Allen

TRIALS, TRAGEDIES AND TRIUMPHS

Christ's seven words *before* the Cross, *from* the Cross and *after* the Cross . . . provocative meditations by the noted pastor of Fort Worth's Rosen Heights Baptist Church.

$2.95

ORDER FROM YOUR BAPTIST BOOK STORE

Fleming H. Revell Company
Westwood, N. J.

not know what to say in prayer. But the Spirit stands by to help and in view of our loss for words intercedes for the believer. This intercession of the Spirit is in inexpressible groans. This may throw some light on the impossible-to-understand prayer called "speaking in tongues" practiced at Corinth.[14]

In certain revivals I have had experiences resembling that described in I Corinthians 12-14 if the Corinthian experience is similar to that which is described in Romans 8:26, 27. Henry Van Dusen states: "I've never had this experience but I can understand it best when I think of some of our great poets. They quite often reach a point where they simply are not communicating intelligible ideas. Blake, for instance, and Auden, and Gerard Manley Hopkins have written completely irrational phrases. They 'don't make sense.' This, it seems to me, is what the irrational nature of tongues is all about. The human heart finally reaches a point where words—the dictionary definition of words—simply aren't adequate to express all that cries out to be said."[15] Contemporary tongue-speakers affirm that the experience often occurs in the quiet place of prayer as well as in an emotional service.

And so Paul sees some value in this unusual type of utterance. He affirms that the man who speaks in a tongue is himself edified. Paul himself uses tongues in his private devotion (I Corinthians 14:18f.). Speaking in tongues evidently gave him a real outlet for pent-up feelings which he could not express in words (Romans 8:26). President James McCord of Princeton Theological Seminary, Princeton, N.J., says that the current Pentecostal movement may be God's judgment on the more normative churches for our coldness and formality. A Yale religious worker thinks it is a rebellion against over-intellectualized and over-organized Christianity.[15]

Drugs, Drink and Debauchery

Actually the only mention we have of tongues in the New Testament in connection with worship is found in I Corinthians 12-14. And it is probable that the tongue gift was discussed in these chapters in I Corinthians because it was causing division and confusion. According to the "Analogy of Faith" principle in biblical interpretation, we cannot make a *central* doctrine out of something which has so little about it in the New Testament. Other elements of worship such as prophecy, laying on of hands, public reading, exhortation, and teaching are all mentioned in other Pauline epistles. Thus seemingly it is in Corinth alone that the particular problem relating to "the unknown tongue" is experienced.[16]

Even in I Corinthians 12-14 Paul's main emphasis is on the fact that the Christian should move on to seek the mature gifts (I Corinthians 12:31). And the most mature gift is "agape" love! This is not desire love or friendship love but an unselfish, caring love.[16] Paul says love is to be the aim. Agape love is a new way of living for our fellow men originating in the fact that God loved us in Christ while we were yet sinners. If we stop short of "agape love" there is a subtle danger of preoccupation with self rather than serving others and reaching out with the gospel.

Actually the gifts of the Spirit are instruments of service more than signs of God's grace to the individual. Paul says that if you haven't reached the "agape love" stage all your other gifts are worthless in the realm of Christianity (I Corinthians 3:1-13). If we have reached this mature, adult stage, we will put away a primary emphasis on selfish display and emphasize edification, building up, service, love and community. President McCord of Princeton Theological Seminary asks, "Could this concern for tongues be a way to detour around God's will which usually involves sacrificial and specific tasks?" Is it not true that a constant effort to work up to a "free-wheeling," ecstatic experience can be habit-forming and become an end in itself? These self-centered experiences can be used to bypass the struggles which are a part of Christian growth.

Next to "agape love" in order of importance in the roster of gifts as described by I Corinthians is prophecy. This seems to be a sort of forthtelling or preaching. It is a lower stage than love, but it is still higher than the gift of tongues. At least the gift of prophecy edifies and builds up. It seems to be the gift which gives understanding and enables the Christian to express what the will of God is for a given present situation.

Once again we must note that Paul does not forbid the use of tongues (I Corinthians 14:39). He is anxious that the Corinthians have every possible and genuine spiritual experience.

A Lower Gift

As evangelicals we cannot deny the biblical record regarding tongues, nor are we disposed to do so. It is one thing to acknowledge that fact, however, and quite another to accept the contemporary Pentecostal displays as valid expressions of the New Testament spiritual gifts. It never enters the mind of a mature Christian that the ability to

speak in tongues is the *primary* evidence of the Spirit's presence, for several reasons. Unlike many of the Pentecostals, who interpret Paul in the light of Luke, we interpret Luke in the light of Paul. In I Corinthians 12, Paul states that the gift of tongues is an inferior or lower gift. Even there it is not said that everyone must have this gift in order to be sure of the possession of the Spirit. "Do all speak in tongues?" (I Corinthians 12:30). The context here requires a negative answer. No, all do not speak in tongues. Pentecostals point out that in these three chapters Paul is discussing tongues as a gift only, not tongues as the initial *sign* of the baptism in the Holy Spirit. They believe that everyone does speak in tongues, however briefly, at the moment of his baptism with the Spirit, whether or not he is subsequently given the gift of tongues for use in his daily Christian living.[18] I do not find biblical evidence for this belief.

Many Pentecostals make the gift of tongues the *one distinctive* evidence of the Spirit's presence. I have been in great spiritual revivals where the people who came into the service were striken by conviction, and yet no one spoke in tongues. E. Stanley Jones, the famed advocate of the "deeper life," is convinced of his abiding experience of the Holy Spirit but denies that tongues are a normal part of that experience. In some Pentecostal groups when a person reaches the place where he can no longer speak in tongues, it is taken as an indication that he has lost the Spirit.[19] In other words, some Pentecostals try to push religious experience into a set pattern.

It is reported that the Full Gospel Business Men's Fellowship even uses public relation techniques to advance the pattern. In some circles the gift of tongues is not only taught, but it is often induced. A group will gather about a seeker and lay hands on his head, and the seeker will be urged to use some foreign words he knows to start the flow. Or the seeker will be instructed to hold his jaw loose and to let his tongue be limp. Or he will be asked to repeat the name of Jesus over and over and urged to go faster and faster until he begins to stammer. "Now you are getting it," the group will tell the seeker.[20]

In the history of Israel, there was always opposition to "fusion-ecstasy." A unique association between word and Spirit was characteristic of both the Old Testament and New Testament. In I Corinthians 12-14 Paul is opposed to a form of ecstasy which emphasizes mystical fusion and is essentially unintelligible. An ecstatic excursion into tongues, in which the intelligibility of the gospel is eclipsed in the experience of the worshipper, is an escape from the gospel. The phenomenon of ecstatic tongues is not unrelated to those forms of modern art, music, and drama which are also unintelligible expressions of subjectivity. For Paul the answer is found in the limitations of tongues by the discipline of agape love.[21]

For mature Christians the more excellent way of I Corinthians 12:13-13:13 has taken priority over the gift of tongues. Most Christians have had periods of deep emotional or spiritual refreshing—usually when they were alone. Usually these experiences are of such a nature that we would not wish to make them public because of their sacredness. Our trust, however, is in the abiding faithfulness of God and not in some physical demonstration or how we feel at any given moment.[22]

The Matter of Control

In the Christian movement today tongues would probably not be objectionable if they were strictly controlled in the manner which Paul suggests in I Corinthians 14. In many Pentecostal groups, however, no effort is made to control the speaking in tongues. An error is committed by Pentecostals when they conclude that evangelicals in rejecting a major emphasis on tongues reject the fact of the indwelling of the Holy Spirit. Evangelicals know that the Holy Spirit is active and powerful. We look for the Holy Spirit to manifest himself in our worship services, giving us liberty, and in our witnessing and service. We look for him primarily to manifest himself, not in spectacular physical demonstrations, but in the Christian graces of Galatians 5:22, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." These are the abiding evidences of his presence. These are moral qualities. Every single one of these graces applies to Jesus. He embodied them all. There is no evidence that Jesus Christ spoke in tongues. Such evidences leave no place for that proud disdain of the uninitiated seen in some Pentecostal systems. Such evidences have no place for the passing physical pleasures and destructive spirit of division issuing from the more colorful and showy displays.[23]

Dispite warnings about excesses and emotionalism in a church such as the one at Corinth, we must realize that spiritual worship in the early church was very meaningful. In Corinth there was a total outgoing of the personality in worship. For them worship involved emotion and expression. There was

YOU'D NEVER GUESS THAT HE HAS NERVE DEAFNESS!

He used to avoid the telephone. He also avoided personal contacts. He could hear people, but he couldn't understand them. He knew that he needed help, but the thought of wearing a hearing aid distressed him. Then he discovered the Radioear 900. This tiny hearing aid fits inconspicuously behind his ear. Yet it has superb tonal qualities. Now he uses the telephone naturally. And he no longer avoids friends. For the first time in years, he's enjoying good hearing. For more information about the Radioear 900, clip this ad today and send it to Radioear Corporation, Dept. 12, Valley Brook Road, Canonsburg, Pa.

RADIOEAR®
for better hearing
... naturally!

We call it Christendom's most Comprehensive Commentary . . . you will too.

Each volume $8.75
Twelve volume set $89.50
Leatherbound set (sold in 12-volume set only) $175

the
INTERPRETER'S BIBLE

Combined efforts of 146 Bible scholars. Features include: RSV and King James versions of Bible text, the Exegesis, the Exposition, 540 pages of General Articles, and 142 pages of Indexes.

Order from your Baptist Book Store

ABINGDON PRESS

Burial Insurance Sold by Mail

. . . You may be qualified for $1,000 life insurance . . . so you will not burden your loved ones with funeral and other expenses. This NEW policy is especially helpful to those between 40 and 90. No medical examination necessary.

OLD LINE LEGAL RESERVE LIFE INSURANCE

. . . No agent will call on you. Free information, no obligation. Tear out this ad right now. . . . Send your name, address and year of birth to: Central Security Life Insurance Co., Dept. H—8146 West Rosedale, Fort Worth 4, Texas.

6% INTEREST

Colorado Southern Baptist Church Loan Bonds

FOR OFFERING CIRCULAR

MAIL TO—
Bill Landers, Administrator
Colorado Baptist General Convention
P. O. Drawer 22005
Denver, Colorado 80222

Name _____

Street _____

City _____

great variety, spontaneity, and freedom in the worship services. Evidently there was a widespread and heartfelt participation which we have lost in many of our churches today. It is significant that the importance of emotion in human life has been revived by Existentialists and Phenomenologists. Men such as Heidegger remind us that emotions are at the very heart of the "life world" of the average man.

Tongues and Psychology

Morton T. Kelsey, an Episcopal minister, in his recent book, *Tongue Speaking*, suggests that C. G. Jung, the psychologist, and others who accept Jung's general approach, have expressed an interest in "glossolalia." According to Jung, the human psyche is in contact with a psychic world containing elements which are superior to human consciousness. It is affirmed by Jung that no permanent health, maturity, or freedom were achieved in any of his patients until something new emerged from this collective unconscious. The "something new" was an experienced psychic reality which somehow fused together the antagonistic elements of the individual personality. Jung contends that the person who loses touch with the unconscious and the powers which it mediates sooner or later falls into mental, physical, or moral illness. The ego and consciousness cannot exist cut off from the vast reservoir of psychic reality and power which the church calls the realm of the spirit. Therefore, the person who has lost his religious orientation is sick. For Jung it is psychology which inherits the job of bringing the individual into creative relationship with the essential core of psychic totality, Holy Spirit or "self," when the church fails in this function. When religion is alive, it leads the individual to vital contact with the Holy Spirit, the creative center of spirituality. Those who have participated in the Pentecostal or neo-Pentecostal movements remark on the healings in mind and body which occur along with the "gift of tongues."[24]

Kelsey does not maintain that "speaking in tongues" is of necessity a healing medicine for everyone. It is clearly an experience which is healing for some people; yet it may not be so for others. In any case, he affirms that it is an experience which opens to men the actual effect of spiritual reality upon their lives.

There is also the suggestion by Kelsey that Jung believed that tongues can be a positive preparation for integration of personality. Other of Jung's followers have warned that speaking with tongues is strong medicine and should be used sparingly and carefully. Dr. William Sargant of England suggests that tongue-speaking may affect some people like electro-shock therapy.[25]

Even Kelsey, who is sympathetic with tongue-speaking, states that this experience can be dangerous for the weak ego and should never be forced on anyone.[26]

Kelsey, however, sounds a *positive* note. He notes that he is rector of a church in which there is a group of tongue speakers and an associated psychological clinic. He affirms that he has been able to observe the practical results of "glossolalia" in his own parish and to assess the psychological development of many of those who have had experience both in glossolalia and psychotherapy. He states that all who have written of their first experience of speaking in tongues call it one of the most valuable and transforming experiences of their lives. To many of them it was the most important event they had known. In many of the cases which have been observed, Kelsey reports that tongues appears to be associated with growth and integration of personality and with what Jung calls the constellation of the "self."

It has been Kelsey's experience that the extrovert, the one most largely concerned with the outer world, in whom a sense of value is dominant, and who has been inhibited in constructive outlets, is most likely to speak in tongues. Most of those who have had the experience testify to a revitalization of the religious life which follows upon tongues. In addition to all this, tongue speakers make it clear that there is an emotional release.[27] A. J. Mjorud of the American Lutheran Church suggests that the tongue gift seems to fill a spiritual need for simplicity and emotional attachment.[28]

And yet for Kelsey there are *negative* aspects of tongue-speaking. It is easy to point to the conflict and division which have been caused by this irrational practice. The people who have this experience and value it will oftentimes not be reasonable about it, and enmity develops within formerly peaceful church groups. Even more unattractive than tongue-speech are the actions of many tongue speakers. The experience is so meaningful to them that they assume it should be experienced by everyone else. Some become inflated by the experience and proceed to judge those who have not spoken in tongues as religiously inferior and in turn try to force other people into the experience. Many tongue speakers overemphasize the tongue gift in their own lives, and this may have harmful religious and psychological reactions. For the person who is already uninhibited and needs to keep a tight rein on what inhibitions he has, tongue-speaking may allow too much freedom and too much breakdown of control.

Closely related to these reactions is the danger that tongue-speaking can become a shortcut to religious and psychological growth which stunts it instead of giving full measure. Some Christians may become "gift seekers" only, seeking the "jag" or emotional experience without paying the price or counting the cost of full religious commitment. The most unattractive aspect of the tongue-speaking movement is the spiritual pride and arrogance which is found among many who practice it.[29]

A Gift, Not Salvation

Larry Christenson, pastor of Trinity Lutheran Church in San Pedro Calif., has had extensive experience with tongue-speaking and has written clearly about the theory and practice of tongues in the traditional denominations. Pastor Christenson's main point is that this is only one gift of the Spirit and is not necessary to salvation or sanctification. Those who have not received it should not feel inferior, and yet Christenson contends that they must not reject those who have spoken in tongues and found meaning in the experience. He suggests that persons who do speak in tongues should use it primarily for their private devotions and to edify themselves. They should be modest and quiet about their experience and seek fellowship with others who understand and appreciate the experience they have had. For the congregation as a whole, Christenson's suggestions are very specific. Tongue-speaking is not to be encouraged in his regular Sunday services, although it will occur occasionally, and with interpretation, in prayer groups. He asks that these groups meet in the church rather than in private homes.[30]

For the smaller prayer groups Christenson specifically discourages seeking after Pentecostal traditions and usages. Rather, the small groups should develop their own indigenous practices. He also states the basis, adopted by his church, upon which people seek the experience of tongues. "We do not pray for the 'gift of tongues,' as such," he writes, "but we pray for the Holy Spirit." Finally, he specifies that no emphasis should be brought into the church school at this time. In many ways Pastor Christenson's conclusions and suggestions for his own church restate the basic view shaped by A. B. Simpson in 1907 for the Christian and Missionary Alliance. His central conclusion for today is that this is a valuable experience, one that should not be forbidden, and he asks Christian love and understanding from those who have not had the experience.[31]

Call for Dialogue

In the provocative recent book, *They Speak with Other Tongues*, John Sherrill, an Episcopalian layman and son of the well-known Presbyterian theologian, Lewis J. Sherrill, calls for a constructive dialogue between the tongue speakers and the traditional churches. He maintains that every Christian needs both order and freedom. Unfortunately most of us get order in our churches and leave freedom to ball games and political rallies. A Presbyterian church in Pennsylvania conducts a Pray and Praise Service of freedom on Saturday night and a more traditional service on Sunday morning. Here, according to Sherrill, is a church where order and freedom have both been welcomed and both made stronger.[32]

It should also be pointed out that the expression of total personality commitment in worship is related to the culture in which a person lives. For example, the South American temperament seems to be quite different from that of the average person in the United States.[33] Evidently the formal, routine, intellectualized middle-class Protestant churches are not adequate vehicles for expressing the total personality commitment in worship for many people.

Could it be that God is using the Pentecostal movement and the so-called Neo-Pentecostal or charismatic revival to summon us not to quench the Spirit and to earnestly desire and appropriate the power and resources of the Holy Spirit? Has Van Dusen of Union Seminary made too strong a statement when he said: "I have come to feel that the Pentecostal movement with its emphasis upon the Holy Spirit, is more than just another revival. It is a revolution in our day. It is a revolution comparable in importance with the establishment of the original Apostolic Church and with the Protestant Reformation."[34]

Billy Graham, likewise, has made a strong statement: "In the main denominations we have looked a bit askance at our brethren from the Pentecostal churches because of their emphasis on the doctrine of the Holy Spirit, but I believe the time has come to give the Holy Spirit his rightful place in our churches. We need to learn once again what it means to be baptized with the Holy Spirit."[35] One of the greatest needs of our day, if not *the* greatest need, is a rediscovery of the resources of the Holy Spirit. We need the excitement, the joy and the vigor of the Spirit's pres-

3 NEW TITLES IN SERIES

ALETHEIA Paperbacks

A stimulating series of books focusing on a variety of religious topics. For church schools, study groups, laymen, ministers, teachers, parents, libraries. These three titles are **$1.45** each.

THE CREATIVE ERA

Carl G. Howie delves into the obscure but exciting period between the Testaments as he traces the thought patterns which became the framework for Jesus' ideas and teachings.

THE REVELATION OF JESUS CHRIST

Donald W. Richardson informally presents the central teaching and contemporary value of the book of Revelation. He explains the numbers, symbols, and obscure passages of this fascinating document.

THE ENDURING MESSAGE OF THE BIBLE

L. Harold DeWolf explores the Bible's answers to universal questions. Where did we come from? Where are we going? How do we get there? "Dr. DeWolf has achieved that desired end of writing about the ultimates of life with simplicity and fluent grace." —Mary Ely Lyman, Professor Emeritus, Union Theological Seminary

and available at your BAPTIST BOOK STORE

1965 Evangelism Theme:

TRUE WORSHIP

Evangelism is important in your church "fulfilling its mission through worship." Make this a great evangelistic year . . . select your Broadman supplies now!

General Supplies . . .

PERSONAL COMMITMENT CARD
A two-part personal soul-winning commitment card. One part to be filed in the church office; the other is a billfold-size card to be signed and kept by the prospective soul-winner. (26b)
100, 75¢; 500, $3.50; 1000, $6.75

SUNDAY SCHOOL ATTENDANCE CHAIN
Small gummed slips to be used by Sunday school members for pledging attendance at revival services. Slips are linked to form a chain for promoting revival attendance. (26b)
500, 80¢; 1000, $1.50

HOW TO VISIT (Flip Chart)
This flip chart helps answer such questions as: What attitudes and skills are necessary for effective visitation for enlistment? What skills are necessary for meeting special needs through visitation? 11 x 14 inches, 18 pages. (26b)
$1.00

POST CARDS
These beautiful full-color cards encourage attendance at revival services. Message of invitation on front, space for personal message on address side. (26b)
No. 306 and No. 307 12, 25¢; 100, $1.50

WELCOME NEW MEMBER ENVELOPE
To be used by a church to make up a packet of materials for a new member. Size, 7⅛ x 10⅛ inches, with attractive illustration and "Welcome New Member," printed on the front. (26b)
100, $5.50

HOME VISITATION RECORD OF DECISION
A two-part, snap-out form, 4 x 6 inches, to be used for recording a decision made by an individual in home visitation. (26b)
100, $1.65

Census Supplies . . .

CENSUS CARD
Provides space for name and other vital information about an individual. (26b)
Form 698 100, 30¢; 500, $1.20; 1000, $2.15

CHURCH SURVEY RECORD (Family)
A census card for recording information about an entire family. (26b)
Form 735 100, $1.00; 500, $4.50

SURVEY ASSIGNMENT ENVELOPE
Holds all information transferred from the director of the church census to each district captain. Space provided for a sketch of census territory, number of houses in territory, etc.
Form 735 100, $2.50; 250, $4.00; 500, $11.25

TELEPHONE SURVEY RECORD
Use in conducting surveys by telephone where there is a limited number of workers. Instructions on back of the card. (26b)
Form 740 100, 35¢; 500, $2.25; 1000, $4.25

Write, call, or visit your BAPTIST BOOK STORE

ence. Listen to James I. McCord, president of Princeton Seminary: "Ours must become the Age of the Spirit, of God active in the world, shaking and shattering all our forms and structures, and bringing forth responses consonant with the gospel and the world's need."[56]

The widespread contemporary revival of emphasis on the Spirit should have the effect of summoning us to inner growth and outward service and evangelism and calling us to a higher level of both faith and practice.

Recently John Mackay, president-emeritus of Princeton Seminary, is reported to have said: "If it is a choice between the uncouth life of the Pentecostals and the aesthetic death of the older churches, I for one choose uncouth life"[57] But why is there a need for this choice? Surely there can be a synthesis of both emphases on a higher plane than either. And I find that synthesis in a rediscovery of Pauline Christianity! As Cullman onserves: "It is precisely in . . . harmonious combination of freedom and restriction that there lies the greatness and uniqueness of the early Christian service and worship."[58]

1. Hendrikus Berkhof, *The Doctrine of the Holy Spirit* (Richmond: John Knox Press, 1964), p. 85.
2. William Baird, *The Corinthian Church—A Biblical Approach to Urban Culture* (Nashville: Abingdon Press, 1964), p. 125.
   Frank Stagg, *The Book of Acts* (Nashville: Broadman Press, 1955), pp. 53-56
3. Berkhof, *op. cit.*, p. 87.
4. *Ibid.*, p. 88.
5. William Hendricks, "Speaking in Tongues," p. 3.
6. George Battin Cutten, *Speaking with Tongues* (New Haven: Yale University Press, 1927), p. 174 ff.
7. *Christian Herald*, May, 1964, p. 16.
8. Baird, *op. cit.*, p. 160.
9. Gerhard Delling, *Worship in the New Testament* (Philadelphia: The Westminster Press, 1962), p. 34 ff.
10. *Ibid.*, p. 38.
11. Neill Q. Hamilton, *The Holy Spirit and Eschatology in Paul* (London: Oliver and Boyd Ltd., 1957), p. 35 ff.
12. John L. Sherrill, *They Speak with Other Tongues* (New York: McGraw-Hill Book Company, 1964), p. 27.
13. *Eternity Magazine*, September, 1963, p. 4.
14. *Time*, October 25, 1963, p. 86.
15. Delling, *op. cit.*, p. 41.
16. Anders Nygren, *Agape and Eros* (New York: Macmillan Company, 1939), p. 103 ff.
17. Sherrill, *op. cit.*, p. 81.
18. "The New Pentecost Charismatic Revival," *Full Gospel Business Men's Fellowship International* 1963 Seminar Report, p. 21.
    Sherrill, *op. cit.*, p. 81 f.
19. Andrew Jackson Roddy, "Though I Spake with Tongues . . .", p. 28 f.
20. *Eternity Magazine*, July, 1963, p. 16.
21. J. Stanley Glen, *Pastoral Problems in First Corinthians* (Philadelphia: The Westminster Press, 1964), pp. 185-187.
22. Roddy, *op. cit.*, p. 29.
23. *Ibid.*, p. 31, ff.
24. Morton T. Kelsey, *Tongue Speaking: An Experiment in Spiritual Experience* (New York: Doubleday & Company, Inc., 1964), p. 194 f.
25. *Ibid.*, p. 128.
26. *Ibid.*, p. 218.
27. *Ibid.*, pp. 218-221.
28. *Time*, July 10, 1964, p. 66.
29. Kelsey, *op. cit.*, pp. 223-225, 231.
30. *Ibid.*, p. 126. f.
31. *Ibid.*, p. 223.
32. Sherrill, *op. cit.*, pp. 154-162.
33. *Christianity Today*, July 19, 1963, p. 32.
34. Sherrill, *op. cit.*, p. 27.
35. *Ibid.*, p. 69.
36. *Ibid.*, p. 68 f.
37. *Ibid.*, p. 161 f.
38. Oscar Cullmann, *Early Christian Worship* (London: S C M Press, 1953), p. 33.

A recent survey* of professional church organists asked:

Which make of electronic organ do you believe has the best overall tone?

73 percent of the professional church organists replying to this question voluntarily wrote "Allen Organ." For comparison, Allen received 4½ times as many mentions as the next organ named, and almost twice as many mentions as all others combined.

If you are thinking of having the best and have not yet heard the incomparable sound of an Allen Organ, may we invite you to hear it soon at your Allen dealer's? Or send $1 for our demonstration record ($2 outside U.S.A.).

*Conducted by Joint Research Projects Surveys, January, 1965 ©A. O. Co.

Allen

Allen Organ Co., Dept. HM-5, Macungie, Pa. 18062
☐ Enclosed is $_____ Please send me the Allen Demonstration Record in ☐ Stereo ☐ Monaural
☐ Or please send free information on church organs.

Name_____
Street_____
City_____
State_____ Zip Code_____

CHANNELS of CHALLENGE

Fifty-six Meditations

by Maxie D. Dunnam

Grouped around six challenges, these meditations reflect an unusual insight into truth, and an ability to see the relevance of theology to life. 144 pages. $2.75

Order from your Baptist Bookstore

ABINGDON PRESS

MOUNTAIN MINISTER HONORED—D. E. Meade, left, was honored as "Mountain Preacher of the Year" in a ceremony at Clear Creek Baptist School, Pineville, Ky. He is pastor of the First Baptist Church, Forest Hills, Ky. J. W. Lester, teacher of Clear Creek School who is in charge of the In-Service Training, is pictured right.

Mountain Preacher Award Given Meade

D. E. Meade of Pike County, Ky., received the annual "Mountain Preacher of the Year" award at Clear Creek Baptist School in Pineville, Ky.

Meade helped organize the First Baptist Church of Forest Hills in 1941 and has served as its pastor for 24 years.

L. O. Griffith of Atlanta, a former mountain minister at Whitesburg and Fleming and now director of the Division of Education and Promotion of the Home Mission Board, presented the award.

The citation, made each year by the Clear Creek School, this year was named the "A. S. Petrey Minister of the Year Award." Petrey spent 61 years in Baptist mission work in the Kentucky mountains. He died in 1952 at Hazard.

Clear Creek's education ministry centers in training ministers from and for mountain areas, though its student body now represents many sections of the nation.

The citation said Meade was selected from among Baptist ministers in the Appalachian Mountains for his mission zeal, radio ministry, personal study, visitation, and denominational work.

Meade is a member of the Foreign Mission Board and a former executive board member of the Kentucky Baptist Convention.

Oxford

Superb Gift Bibles for the Graduate

Leading selections in the Authorized King James Version

THE *Scofield*

REFERENCE BIBLE

Handy Size Concordance Edition

The most widely known reference Bible in the English language, with all the famous Scofield features. French Morocco, half circuit, round-corners. With Dictionary of Scripture Proper Names, Subject Index, and colored maps with indexed Atlas. Minion, Black Face type on *Ultrathin* Oxford India paper. BLACK, red under gold edges; BLUE or RED, gold edges. Size: 4¾ x 7⅛, only ⅞" thick. 133x. $15.00

NEW LONG PRIMER TEACHER'S BIBLE

Durably bound and printed in large, modified self-pronouncing type, this attractive KJV Bible features an illustrated Cyclopedic Concordance, 100,000 chain references, and Family Record. Levant Grain Persian, half circuit, simulated leather lining, round corners, red under gold edges. *Ultrathin* Oxford India paper. Size: 5¾ x 8⅝ x 1". 04693x. $18.50

Oxford-American

Gift Bible Since 1675

Order from Your Baptist Book Store

OXFORD UNIVERSITY PRESS
New York

Bejarano And Hancock, Home Missionaries, Die

Donaciano Bejarano, retired Southern Baptist home missionary to the Spanish in Artesia, N. M., died there January 25, 1965, at the age of 78.

Also, Aaron W. Hancock, 70, retired home missionary, died February 5, 1965, in a McAlester, Okla., hospital after a three-months illness. For 30 years Hancock served the Home Mission Board as an Indian missionary to the Choctaw, Chickasaw, Creek, and Seminole Indians in Oklahoma.

Bejarano was born in Chihuahua, Mex., where as an infant he was left an orphan. At 15, he left Mexico for El Paso, Tex., to live with his grandmother. During this time he was converted from Catholicism. He was ordained into the ministry by the First Spanish Baptist Church of Abilene, Tex., on March 8, 1922. In the same year he married Andrea Villagran in Baird, Tex.

Bejarano served as pastor in Abilene, Eastland, Rotan, and Pecos, Tex.; Yuma, Ariz.; Chicago, Ill.; and Roswell, N. M. He retired in 1951, but continued to work with the braceros in Artesia, N. M.

Funeral services were held in the Spanish mission of Artesia. He is survived by his wife.

Hancock, a native Indian from Red Oak, Okla., was educated in the Chilicothe Business College, Chilocco, and Oklahoma Baptist University, Shawnee. He was chaplain for the North American Indian Congress for three years and for the Talihina Indian Government Hospital for three years.

A member of the First Baptist Church in McAlester, he was a veteran of World War I, a member of Harrison-Powers Post of the American Legion, with whom he served as chaplain for the past two years; Masonic Lodge No. 96, AF & AM, and the McAlester Consistory.

In 1927, he was appointed by the Home Board as a general missionary to McAlester, to work with the southeast Oklahoma Indians. He retired in 1959.

Funeral services were held at the First Baptist Church, McAlester. A. L. Lowther, superintendent of city missions, Oklahoma City, conducted the service. Charles E. Myers, pastor, and B. Frank Belvin, Indian missionary, Okmulgee, Okla., assisted.

Hancock is survived by his wife, the former Hilda Marie Sultuska, and daughter, Mrs. Truett E. Haskins.

OPERATION HOME STUDY
- - - Your Opportunity to

* *learn more about your denomination and yourself*
* *read books of wide appeal*
* *earn church study course credit*

For Adults

UNDERSTANDING BAPTIST POLITY Lee H. McCoy

Gain new understanding of New Testament principles, and develop your ability to participate actively in your church's government through this study of the principles which operate when a church governs itself or is governed by others. Discussion includes the types of polity, and polity as related to an individual, an association, a convention, and the state. (6c) 75¢

For Young People

THE CHRISTIAN LIFE H. Guy Moore

What the Christian life is and how Christianity meets the needs of our day. The author feels that living the Christian life to its fullest involves more than the average Christian realizes, but that those who accept its challenge find the only real security. Scripture references are given throughout as a basis for each premise. (6c) 75¢

For Intermediates

EIGHT STEPS TOWARD MATURITY David E. Mason

A how-to-do-it book on Christian maturity. Based on 2 Peter 1:5-7, this practical approach to becoming a mature Christian uses illustrations from the lives of outstanding people and Bible characters. (6c) pupil's edition, 35¢

For Juniors

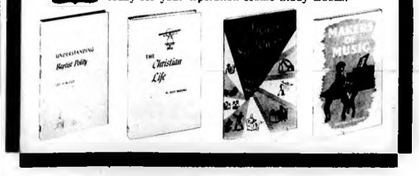
MAKERS OF MUSIC Novella D. Preston

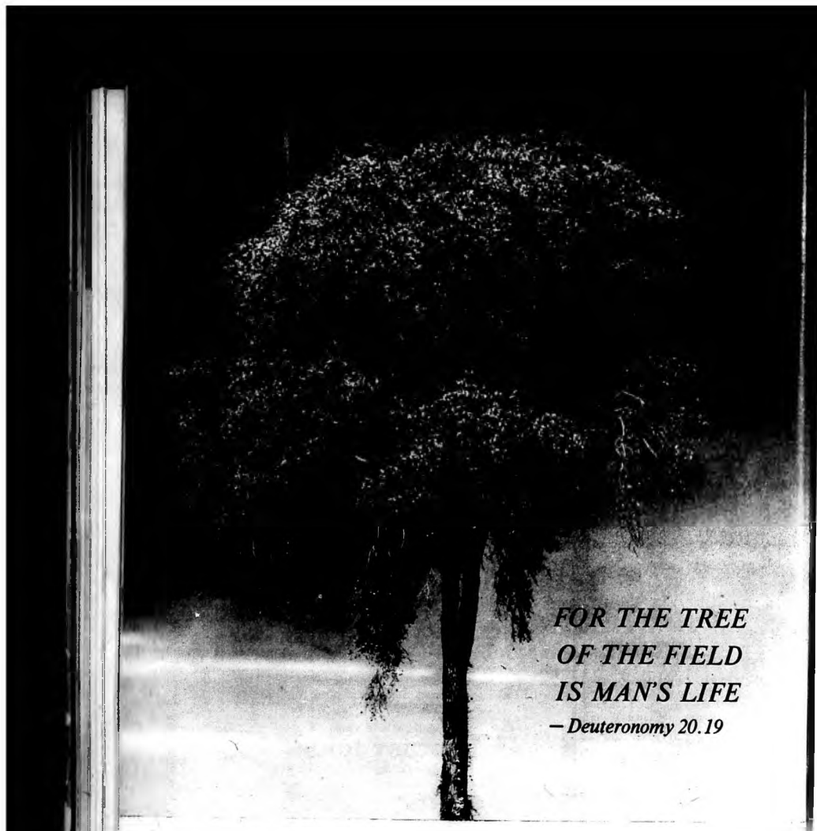
Readers "look in" on six famous church music composers when they were young: Bach, Handel, Haydn, Mozart, Beethoven, and Mendelssohn. Includes quiz games, crossword puzzles, and other pencil activities. (6c) pupil's edition, 35¢

Visit, phone, or write your

BAPTIST BOOK STORE

today for your Operation Home Study Books.





FOR THE TREE OF THE FIELD IS MAN'S LIFE
— Deuteronomy 20.19

A tree stands straight
in spite of storm and season.
Just so is a man's life when,
with the Bible as his guide,
he grows strong and is steadfast.

Cambridge Bibles

Cambridge University Press has made Bibles since 1591. When you own a Cambridge Bible, you own a book made with craftsmanship inherited through twelve generations.

AT YOUR BAPTIST BOOK STORE

New Appointees

Herbert Hughes, born Dec. 20 at Patterson, Mo., was appointed a mountain missionary to Ely, Nev., under the Urban-Rural Missions Department. He earned degrees from Southeast Missouri State College, Cape Girardeau, Mo., University of Missouri, Columbia, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He and his wife, Pearlie Mae Allen Hughes, have three children.

David C. Bandy was appointed as a superintendent of missions to Chico, Calif., under the Urban-Rural Missions Department. He was educated at Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He is married to the former Nova Dee Land, and they have five children. Birthday 4-20.

Tommy L. Austin was appointed to Lancaster, Calif., to work as a superintendent of missions under the Urban-Rural Missions Department. A native Texan from Olton, Austin was educated in two Texas schools—Howard Payne College, Brownwood, and Southwestern Baptist Theological Seminary, Fort Worth. Birthday 1-16.

David Matthews, a native of Chamberlin, La., was appointed a rescue mission worker of National Baptists to New Iberia, La. He is a graduate of Leland College, Baker, La., United Theological Seminary, Monroe, La., and Central School of Religion, Indianapolis, Ind. He is married to Leola Mae Matthews, and they have three children. Birthday 9-17.

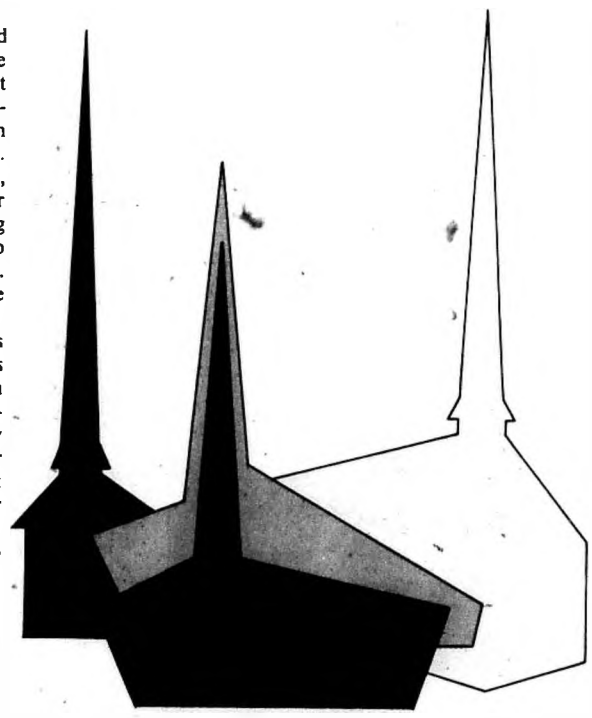
Delbert Lee Penrod was appointed an Urban-Rural missionary to work as a pastoral-superintendent of missions in Nebo, Ill. He is a graduate of Southern Illinois University, Carbondale, and Southern Baptist Theological Seminary, Louisville, Ky. He is married to the former Barbara Ann Brown, and they have three children. Birthday 4-26.

Too Many Struggling Churches

A group of Baptists was recently discussing the establishment of a new mission, and the problems involved. One voiced his opposition, saying, among other things, ". . . we already have too many struggling churches."

In this day of sophisticated religion it is popular to assume that a church needs a great measure of strength and standing in the community which wealth and numbers can bring. These things are fine. However, we doubt that it is essential for a church to have everything money can buy in order to do the Lord's work effectively. Some other things are more important.

We resent the idea that seems to be prevalent which implies that it is wrong for a church to struggle. Some of the greatest heroes of our faith today are found in some of our churches and missions where it is necessary to struggle for survival and growth.



Struggling is not confined to the small churches, or to Baptists whose economic level is low. Often our larger churches undertake worthwhile goals which require strenuous efforts and sacrificial service. It is not an easy matter for a larger church to provide a needed building for its people without reducing its contributions to world missions for a time, but many of them put forth extra efforts and do just that. Often a stronger church finds it necessary to struggle much to maintain its level of activity and mission support when a drouth, or other reverses cause severe economic problems for the entire community. Such struggles mean increased strength, and bring joy to the hearts of the faithful.

Another concern is that so many of our churches and missions are happy to have others do for them things which they might well do for themselves. We fear that substantial sources of God's kingdom are dissipated in helping some of our people who really need the joy and sense of achievement that comes from getting under the load.

We would certainly not advocate establishment of a tarpaper Baptist mission in a community of 40,000 homes, even if zoning restrictions would permit it. We must maintain our self-respect and the respect of the people whom we seek to reach. It is easy to look at a community which needs a Baptist church, and say, "we can't," or "later." We know some communities where some Baptists said "later" 20 years ago, where our people have done nothing until this day.

One dictionary definition of struggle is "to put forth great efforts." We are convinced that across our land there are many places where we would have thriving churches today if somebody had been willing to struggle a few years ago. On the other hand we have many churches now just because some people were willing to struggle to establish, strengthen, and maintain them.

It is essential that when we struggle we do it for a worthy cause. We must make every effort count, for life here is too short and eternity is everlasting. We should never struggle needlessly or without a cause; but we do have a cause and the needs are ever present. Sometimes despite our best thinking or planning, things happen which may cause us to think our efforts have been in vain. It is comforting then to realize that God is aware of our motives and service; also we are never able to measure fully upon this earth, the effectiveness of our labors.

It is tragic when as a result of foolhardiness indebtedness is incurred when net worth is not increased at least proportionately. When unwise investments are made, or money is wasted leaving staggering debts, God's work may suffer for a generation. There is damage to spirit and fellowship, and the total work of the church is hampered, for "it is hard to pay for a dead horse!" We need to struggle with discernment and purpose.

Christians today need to know how to "endure hardness" as good soldiers of Jesus Christ. Our spiritual strength increases when we are exercised by strenuous labor. To overcome and achieve today is excellent preparation for a better tomorrow.

By Horace F. Burns
Editor, **Baptist New Mexican**
Albuquerque, N. M.