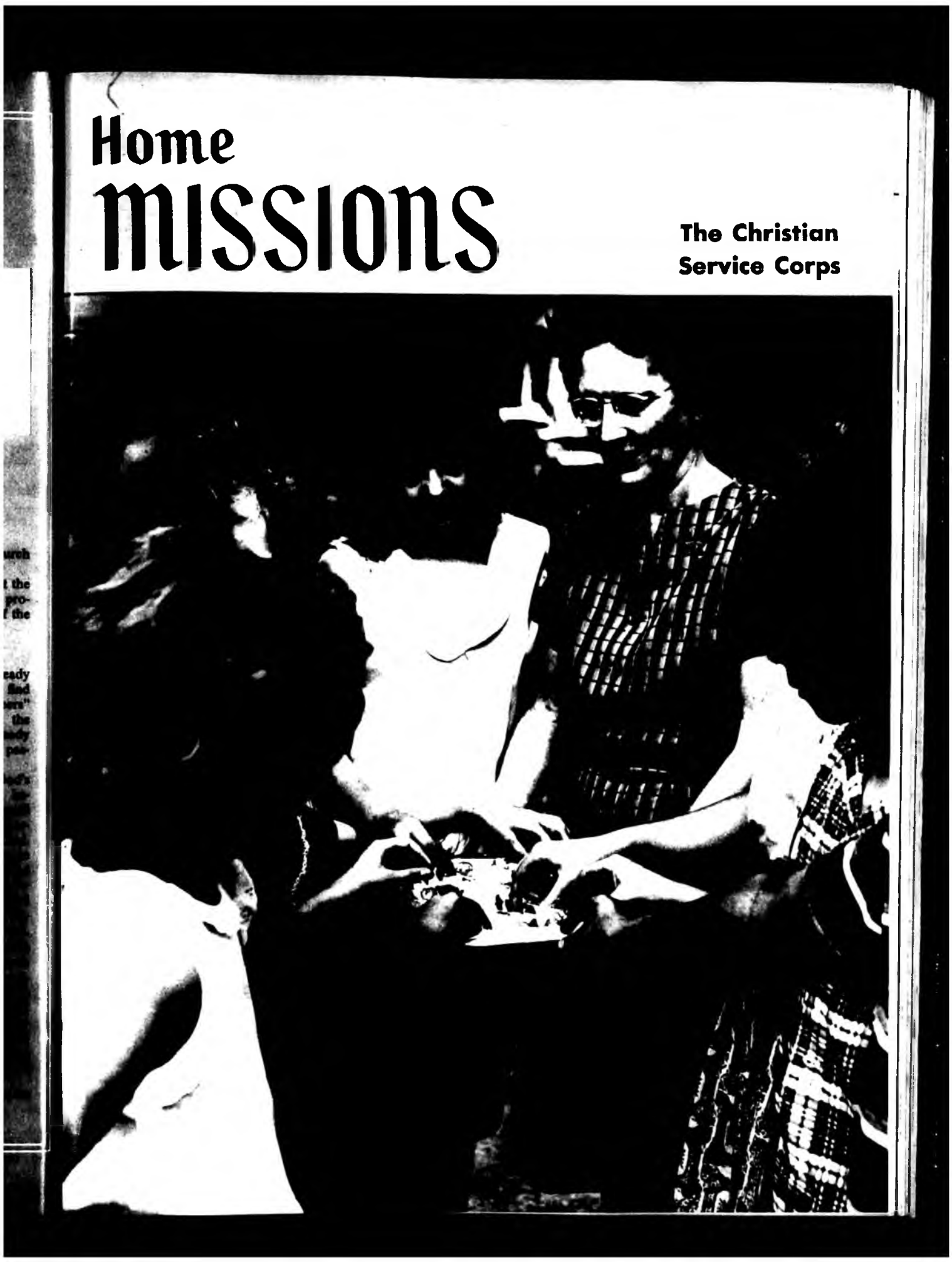
Home MISSIONS

The Christian Service Corps



Home MISSIONS

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LETTERS
From Our Readers

Seeking to Deal with the Modern World

This is to thank you for running the article on "Speaking with Tongues," by John P. Newport. I read it with great profit, for I have been interested in glossolalia. This was a real contribution.

H. H. Harwell
Leroy, Ala.

Let me commend the new issues of *Home Missions*. Vision, vitality, and broad understanding of the world in which we live, seem to reflect from the timely articles which you are publishing.

Southern Baptists have long dwelt in enclosures, talked and wrote to themselves, and adopted a rather unreal attitude toward the world and the Twentieth Century. This is happily passing, and much work of the Home Mission Board marks the passage.

Insular sectarianism cannot build God's Kingdom, especially in times like these. I, for one, am heartily thankful for the gradual pushing outward and onward of many of our people in seeking to deal realistically with the modern world.

Adiel J. Moncrief
Tampa, Fla.

A Lesson of Love

I had just become a Christian at the age of 36, and I knew nothing about missions. The Woman's Missionary Union ladies invited me to go on their mission tour. I enjoyed touring the missions, but when we arrived at Carver Good Will Center, I refused to enter, because it was for Negroes. I went home very indignant. The very idea of them expecting me to go into that mission!

Four years passed, and I grew in my Christian life, as I participated in church activities. I was given another opportunity of visiting Carver Center. It was a hard decision to make, but this time I walked through the doors.

It was amazing to see so many children listening to the missionary attentively, as she taught from an open Bible in her lap.

The spirit of God's love could be felt in that room. My feelings started changing, and for the first time I realized that these were God's children also.

After class was over the missionaries invited me to come back. They told me that prayer and workers were needed. As I went home, I began praying and thinking about these children. I felt that God wanted me to help at Carver Center.

I was soon given a class to teach, and I had the opportunity of really seeing the needs of my children. To me the most obvious need was demonstrated by their pitiful clothing. Many of them came from poor backgrounds. They had a physical as well as a spiritual need.

God has given me the talent of sewing, and he showed me where and how to use it. I am now sewing for my children, that I love. It thrills my heart to see their faces light up when they are given a new shirt or dress.

The experience of working with the children of Carver Center has given me much happiness and contentment. I have learned a lesson in love, and have been able to use the talent of sewing for God's children.

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mrs. Paul Schurmann
Metairie, La.

True Revival and Evangelism

We have recently had a 15-day revival crusade in the Chattooga Baptist Association conducted by Evangelist Clyde Kendall of Jonesboro, Ga., and his team.

This crusade has left a lasting impression for good upon our county. The pastors and churches have been drawn closer together in a bond of Christian love and fellowship.

We are convinced that, if every association could have the kind of crusade that we had, it would do more for the cause of Christ, true revival and true New Testament evangelism than anything we know, and we believe it is the only hope we have; hence this letter.

G. Emmett Smith
Darty E. Stowe
Summerville, Ga.

Two Happy Children

Because of a shortage of workers, we closed our nursery school two weeks before the public schools closed last summer in order to have Vacation Bible school for the children.

When our regular Vacation Bible school began, Cheryl Jean came again, but we told her that she had already had her two weeks of Vacation Bible school. She said, "I am going to keep coming until you let me stay." The second morning Rosemary and a few others from the younger group appeared, along with Cheryl Jean.

Cheryl Jean went on down the street but kept waiting on the corner looking longingly up here. We checked with the workers of the five and six-year-old groups to see if they could take care of a few extras. They could, and we sent for Cheryl Jean. We did not have the heart to send her away again.

We recalled the first year Rosemary was in nursery school, and how much she enjoyed it. When Vacation Bible school time came, her mother talked to us and said, "I hope you will not feel bad, but since we are Catholic I don't think we should let Rosemary come. She is already mixed up in her Bible teaching."

Rosemary cried for the first three mornings we were in Vacation Bible school, and the fourth morning her mother brought her. She learned readily and would tell her father and mother the Bible stories.

Both parents of Rosemary have taken a special interest in the center and have been very helpful.

Mary Lucy Parsons
and Pearl Gifford
Kathleen Mallory
Good Will Center
Baltimore, Md.

By Walker L. Knight

How Brash Can You Get?

For the past 18 months or so something has been happening in Brownwood, Tex., within a group of Southern Baptists which could have major significance for the denomination and for other Christians, as well.

One spokesman for the group writes, "We are convicted that God is trying to say something to us and through us to our Christian brethren which will enable us to find and to follow Christ's strategy for penetrating and transforming the world."

How much greater can a claim be? "Penetrate and transform the world," sounds very much like the claim of first-century Christians.

One expects such words from a brash, young upstart, but instead they come from a square-faced, fiftyish Texan named Nat Tracy, who is chairman of the department of religion and philosophy at Howard Payne College in Brownwood.

It all started when Tracy and other faculty members at the college began a mutual search for spiritual maturity, and they discovered new depth to the Christian experiences of love for Christ and the individual's priesthood.

Although this group started without an impetus from others, they discovered their thinking paralleled that of Elton Trueblood in his many books dealing with spiritual renewal and the priesthood of the believer.

Among Southern Baptists only Finley Edge has published, in *Quest for Vitality in Religion*, in this area. Now the group in Brownwood has found the dynamic in experiencing priesthood which ministers as well as intercedes.

The editor, after reading lengthly papers on the monthly meetings during these 18 months, felt all Southern Baptists should be given the opportunity to read a detailed account of these sessions in Brownwood and what their venture into spiritual maturity brought.

Therefore, this issue devotes ten pages to Nat Tracy's description and to testimonies from a cross section of others involved in the conferences: a pastor, a farmer, a student, a prisoner, and others.

While it would be difficult for anyone to experience what they have by simply reading about it, maybe the publication of this material will start others on their own venture for spiritual maturity. If enough of us undertake such a journey, what Tracy predicts could occur.

The Word in Missions

Today's thirst of knowledge among the newly literate and among the sophisticated has implications for Christian missions. New readers are being fed Communist literature and propaganda in massive doses. Christians must provide basic literature, especially the books of the Bible, for these discovering the wonders of the mind.

John McCombe of the American Bible Society says four-fifths of the world's population is without access to commercially produced and sold Scriptures.

A study by the United Bible Societies reveals the startling fact that only one Christian in eight possesses a New Testament, even though it has been translated into 1,232 languages and dialects.

There are two reasons why this editorial is being written. First, 1966 is the fiftieth anniversary of the American Bible Society, and Southern Baptists will help this group to increase its Scripture distribution from 40 million to 75 million next year.

Second, Southern Baptists will observe Language Missions Week August 23-29, and the Bible should play a major part in this observance.

If you have the opportunity to witness to a language friend, you will want to present him with the Bible or New Testament in the language of his heart. We want to help you do just that, and on pages 22 and 23 are order blanks for language translations from the American Bible Society, together with prices.

ON THE COVER

The summer of 1965 marked the beginning of the Christian Service Corps, a new ministry of the Home Mission Board for adults, 35 years or older. Miss Lena Sisk, a Christian layman volunteer pictured on the cover, helps meet some of the mission needs during a term of two to ten weeks.

HMB PHOTO BY GENE E. MOFFATT

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REVIEWS / By Our Staff

Revolt Against Archaic Mores

VARIETIES OF UNBELIEF—by Martin E. Marty, Holt, Rinehart and Winston, of New York, 1964. 224 pages. $5.00.

A leading national magazine pictures a sweet-faced girl, 13 years of age, and quotes her as stating that she does not believe in God; a housewife leads a drive to remove all semblances of religion from those areas that are governmental, and with a degree of success; a major university campus erupts with a student revolt against archaic mores; almost every system of mass communication experiments with a broader view of moral liberties; nations are caught up in a cataclysmic struggle against ideologies that deny the existence or even necessity of God; and Christian churches name the name of Jesus but largely deny the power thereof.

In this atmosphere of moral bewilderment and spiritual hunger, where belief in God is challenged openly, this book seeks to probe the true meaning of unbelief and to categorize many of its leading expressions. The author analyzes the present age as to its reaction, or lack of reaction, to the concept of a living God. He then sets forth what he terms a Christian definition of belief and unbelief. He next points to those elements in present day unbelief that are unique. He reduces types of unbelief into two broad categories, integral or closed systems and nonintegral or open systems. A discussion suggesting the invisibility of unbelief ushers in an examination of its varieties as seen in secular areas, its syncretistic nature, and even its religious expression.

The two final chapters deal interestingly with the relation of belief with its counterpart unbelief and the possible future of both.

This is a philosophical study and thus draws few conclusions. The author does not impose answers to present dilemmas but does stimulate interesting thinking on the questions. The casual reader will pass this volume by, for within the framework of its subject it probes in the depths of a concept. The author, a Lutheran minister and teacher, does not require the reader to agree, but it is necessary to want to probe in the same area.

—Gene E. Moffatt

PROTESTANT CONCEPTS OF CHURCH AND STATE, by Thomas G. Sanders, Holt, Rinehart, and Winston of New York, 1965, 299 pages, $7.50.

Protestant Concepts of Church and State by Thomas G. Sanders is a timely discussion of the relationship of church and state in America.

The book is well documented and is designed to present in a clear and concise way a historical and useful background in this field.

As the review on the book jacket states, "The heart of Sanders' book is a thorough historical survey of the major Protestant types of approach to church-state questions. The central importance of Luther's concept of vocation, the efforts of Anabaptists and Mennonites to work out a Christian life without political compromise, the Quaker emphasis on pacifism, the consistent and principled strict separationism of American Baptists, the muddier waters of organizational anti-Catholicism are all given careful attention. Dr. Sanders also highlights a movement of moderation and pragmatism in contemporary Protestantism, marked by a broader interpretation of the idea of separation and a more restrained attitude toward Roman Catholicism."

—William E. Burke

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

That All May Know Him

For a half century after the organization of the Southern Baptist Convention, according to Historian W. W. Barnes, Baptist papers north and south frequently referred to the new body as the "Southern Missionary Convention." They were not in error for the Convention came into existence as "a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the Gospel."

This missionary imperative has continued to be the uniting bond and the impelling motive for this varied body which now lists more than ten million members spread over 50 states. God has so richly favored our efforts that today we serve through 2,000 missionaries in more than 56 nations abroad, and 2,400 on the home mission scene. By contrast, as recently as 1948 our foreign missionaries numbered only 670 and home missionaries, 741.

Among the several factors producing this growth, strong emphasis upon the stewardship of possessions must be recognized as a potent force. In 1947, for instance, our Convention engaged in an effort to enlist one million members as tithers. It is not possible to evaluate fully the effectiveness of this campaign, but the records reflect that while total church membership increased 66 per cent from 1947 to 1963, mission gifts increased 242 per cent, and total church gifts increased 320 per cent.

Now in 1965 we are beginning to see the inspiring theme: "Tithe Now." Southern Baptists are challenged to enlist two million tithers during 1965-66. This represents less than 20 per cent of our total membership, and is certainly attainable. Yet, it is a worthy goal.

An increase to two million tithers will add fresh spiritual vitality to many churches. The recognition of God as owner and man as steward provides a new and larger dimension to the life of faith. Tithing is no substitute for obedient conduct and loving service, but with many persons financial commitments open the door to full dedication of life—time, talents, and energy, as well as money.

An increase to two million tithers will also produce further advance in our denominational missionary efforts. This is the message of the theme: "Tithe Now—That All May Know Him." Additional tithers mean increased funds for missions, more missionaries, and a brighter Christian witness in more places than ever before. In the 15 years following the 1947 tithing emphasis, the number of home and foreign missionaries was more than tripled. May God grant that our response in 1965-66 will pave the way for another forward thrust in winning people to Christ and starting New Testament churches.

It is fitting that the "Tithe Now" challenge should commemorate the fortieth anniversary of the beginning of the Cooperative Program. For 80 years Southern Baptists were without a systematic and equitable method of supporting the various phases of its missionary, benevolent, and educational enterprises. The advances made by the Home Mission Board and other Convention agencies during recent decades are due in considerable part to the Cooperative Program plan of providing orderly support for the Convention's boards and agencies.

We of the Home Mission Board congratulate the Stewardship Commission of the Southern Baptist Convention and the state stewardship directors upon the "Tithe Now" challenge. We pledge our support. We call upon every missionary of this Board to enter personally and heartily into this worthy effort.

We pray that Southern Baptists across the nation will respond readily and gladly to the end "that all may know him."

Stepping Out to Volunteer

for the Christian Service Corps

By Beverly Hamilton

I was interested in the Christian Service Corps, because this was for me! It was an answer to prayer. I had retired to serve, and now the opportunity was here."

These were the words of Miss Lena Sisk of Royse City, Tex., who had retired from the employment of the telephone company in order to give more time to her church. Heavy demands of a commuting work schedule had curtailed her church activities. Since retirement, she was more active in Woman's Missionary Union and served as a Girls' Auxiliary counselor.

MISS LENA SISK, a volunteer of the Christian Service Corps, is welcomed by Missionary Elizabeth Lundy, right, in the "strange land." How many lives can one reach in two short weeks? Miss Sisk prepares for this venture by working on reports and learning handcrafts, instructed by Myrtle Salters, that will be taught in Vacation Bible school.

RECREATIONAL DIRECTOR wasn't mentioned, but Miss Sisk became one.

CLOTHES make a woman, and Lena Sisk guides busy fingers of early beginners. How quick one could come and go, and yet the impressions received would never leave. People were not so much in need of food and clothing, as they were in need of Christ to satisfy their spiritual hunger.

The small article in the state paper carrying information about the Home Mission Board's volunteer ministry to meet over-demanding mission needs challenged this adult and others to volunteer two to ten weeks of vacation for mission service, paying their own expense.

After making application with the Home Mission Board, Miss Sisk anxiously awaited the processing of her file and possible assignment.

This was one of several responses the challenge offered adult volunteers. The Home Mission Board wanted to meet more mission needs; and realizing the importance of Christian laymen, the Board sought to enlist this vast leadership. Requests from missionaries and response from willing volunteers were thrilling. A pilot project would be established the first summer.

After much processing, assignments were made in April. A secretary from the South went to Alaska to serve as a "free" secretary in the state Baptist headquarters for three weeks. A teacher from North Carolina volunteered her summer to work in the Kentucky mountains in Vacation Bible school where trained leadership is limited. A retired minister was pastor of a struggling mission in Ohio, while the student pastor went to summer school. These and others have supplemented the misson force.

Lena Sisk was part of this first project. She had requested "deep south" as the area for work. Her assignment sheet directed her to two areas—two weeks of assistance in a good will center in Atlanta, Ga., and the remainder in a remote mountain area of Kentucky working with a woman missionary in a weekday ministry.

Was she afraid? Yes! But this was to be a venture of faith and that was exactly what it would have to be. Packing clothes for a ten-week period was no easy task. To be included was the package of materials supplied by the Home Mission Board—even report forms!

Atlanta bound! How welcome she was to see the friendly missionary, who greeted her at the station. In the mind of Lena Sisk, questions were tumbling and in her stomach butterflies were fluttering, but the missionary soon had her at ease. The schedule was a busy one with much to learn before she could become a leader. The community was viewed, the activities listed, and preparation was made for two weeks of Vacation Bible school. Handcraft, Bible study, character stories, Kool-aid, handcraft, Kool-aid, Bible study, Kool-aid—it became a reality as each day passed.

Confidence was renewed that had been lost as an older adult. Working with teen-agers was becoming a challenge and a joy. Their response and behavior were richly rewarding.

Problems in families of the community were many. Alcohol seemed to be a major one resulting in divorce and broken homes. The soul-winning pastor was a real inspiration as he led three Junior boys to Christ. What a busy schedule the two women had! It was a deep joy to be a part of this mission work.

Two weeks were gone! How quick one could come and leave, and yet the impressions received would never leave. People were not so much in need of food and clothing, as they were in need of Christ to satisfy their spiritual hunger.

Now she must go to Kentucky. What would this work be like? What will the volunteer be expected to do? Again the butterflies—and yet, the joy.

What an adventure, and it will continue as Lena Sisk returns to the First Baptist Church of Royse City, Tex. She pays tribute to Woman's Missionary Union for providing her information as background for this work. Through programs during the Home Mission Week of Prayer and in *Royal Service* she studied about good will centers. Now she returns to share firsthand her missionary adventure. She desires to be a better GA counselor and seeks to enlist more women in WMS. They, too, must catch this missionary vision.

For Lena Sisk, stepping out on faith was as exciting as stepping out in space!

Christian Service Corps

(Christian Service Corps:) A ministry meeting mission needs through adult volunteers.

(Term of service:) Summer of 1966, two to ten weeks.

(Qualifications:)
Minimum age of 35 years
Good physical and mental health
No hindering family responsibilities
Experienced active member of a Southern Baptist church
Able to care for own finances

VENTURE into Spiritual Maturity

By Nat Tracy, chairman of the Division of Religion and Philosophy, Howard Payne College, Brownwood, Tex.

For a year and a half, a volunteer group of interested pastors and laymen, representing a variety of professions and interests, have pursued Christian maturity in meetings at Howard Payne College in Brownwood, Tex. These monthly, five-hour sessions are totally voluntary and proceed upon the initiative and resources of the people involved. Sharing, testimonies, and questions dominate, without any planned agenda or special speakers. We are convicted that God is trying to say something to us and through us to our Christian brethren which will enable us to find and to follow Christ's strategy for penetrating and transforming the world.

Out of these spontaneous conversations emerged general directives by which we proceeded. First, spiritual maturity was a personal development and could not be done creditably in mass movements. Hence small groups, not over ten or twelve, furnished the best procedure. Next, self-honesty and honesty with one another in the group had to be a trustworthy reality. In addition to this, we began to sense the necessity and wonder of openness of life.

In the matter of openness of life, the casual observer was apt to make an error in judgement. This openness of life does not mean a mutual confession of sins but an honest exposure of the true self establishing bridges of fellowship with others. Life inevitably causes people to hide the real self and construct a sort of presentable and respectable self. And in due season, one builds layers of insulation around his inner life to guard against hurts and discovery. In this process one also shuts out much of truth, life, love, and God. Openness of life was an endeavor, in company of like-minded persons, to peel aside the onion-like layers by which the inner self was hidden and expose it in its fear, uncertainty, loneliness, and lack of genuine self-confidence. When one's fellows were discovered to be the same, then something of the deepness of life formed a tie of fellowship and knowledge of one another. To be exposed in some measure as one is truly at heart and to be accepted unconditionally by some of one's brethren cause the inner life to awaken and begin to blossom.

Motivation to continue was sensed as our greatest need. Past experiences and observations had created a distrust of rededications and dependence on one's own loyalty and willpower. Here the most determinative question of ours and anyone's life must be met. This, for the Christian, concerns the quality of his love for Christ. Does this love run deeper in his life than the love of his own life? Our relentless facing of this question leads us to believe that this is probably the most neglected aspect of the Christian venture.

Digging beneath the casual assumptions of our faith, we saw our love for Christ was too shallow and feeble for the long hard discipline which Christian maturity would demand. When we sought to increase our love for Christ, we were shocked and dismayed to find we were not the masters of our deepest affections. To make matters worse, we found an increasing and unbending inner resistance, coldness and unresponsiveness to this desire for increased love for Christ. This seemed to be tragic for our entire venture but it actually indicated a great step forward, painful though it was, into real life.

We discovered the disease of SIN. SIN is the inner spiritual malady which has attacked the human race, and sins are but the results of that inner disease. The symptoms or results of SIN are no longer confused with the inner disease of SIN. This inner resistance revealed that SIN was within our beings and greater than our powers to force it out; we were distorted by it. SIN, and not simply sins, was the tragedy and despair of men. We sincere Christians were but sinners saved by grace and desperately in need of God's supernatural power to further cleanse and transform the inner core of our beings. We now know what Paul meant when he called himself the "chief of sinners."

This posture in itself was a great humbling lesson; but it enabled us to have a new sympathy and understanding of sinners, all sinners, for we saw them from a position of sharing in the same tragic spiritual calamity. SIN has actually poisoned and depraved the wellsprings of man's being and is nothing simple or easy to solve but requires divine and supernatural deliverance. Many new insights into the nature of SIN arose and still are arising.

We felt ready to make progress that had not been possible before—not by rededications and new resolutions but by asking Christ to do further redemptive work within the sources of our being. This most decisive step toward real spiritual maturity comes by God's grace. If we could not by any act of our will increase the love for Christ that we already had by our regeneration experience, then could we not ask God to increase our love for the living Christ? Our love for Christ was real but too weak for a real sustained venture. Our love for him was like the pilot light under the hot-water heater, aglow but insufficient to generate the warmth and passion necessary for the demands of Christian maturity.

Sadly enough, when we began to pray and seek this richer love for Christ, we could not truly want God to increase this love. Our best was "to desire to want to." This phrase may seem empty to those who have never made a serious journey into the inner self. We began to see what could happen to us if God did answer this prayer and increase our love for Christ until it became a passion. It became most frightening to understand what would be the results. This would be no Pentecostal leap into tranquility and holiness with subsequent victory over sinfulness. We now see the hidden error and fatal mistake in Pentecostalism and the "second blessing and speaking in tongues" movement. Spiritual maturity doesn't come that way.

If God gave us a love for Christ deeper than the love of our own life, we would be ushered into the strong but painful arena of spiritual struggle and growth. Here, on the high seas of the spiritual, there are great storms to endure, vast distances to travel, new doubts and inner shaking to one's foundation, the true discovery of the sinfulness within and all the other glorious, exciting, and painful experiences of real life. To love Christ more than one loves his own life must inevitably lead into life on such a level that one's life doesn't belong to him any longer but belongs to the Christ who may desire to be crucified all over again in his beloved believer. If one asks for this love he will ultimately begin to grow in its possession and power.

The nucleus of teachers, without knowing too well where they were headed, finally came to this position. "We were ready to share our convictions and experiences." A letter was sent in December of 1963 to some 500 of the graduated ministers of our college inviting them to meet with us and share our hopes. Approximately 50 persons responded and a voluntary conference was launched upon its course in January of 1964. These sessions have continued each month, except in the summer.

One of the rich discoveries during these months has been the awareness of a true nobility which exists all about us. While there are many differences, barriers, and distinctions

which separate men, there is a true nobility which can unify all men. It is the nobility of the *open heart and openness of life*. Future hope lies in this ill-appreciated nobility and the fact of the living Christ who transforms such persons.

Slowly there evolved a great dream and purpose to which the members of this conference gave themselves.

Some Noteworthy Discoveries

We discovered great confusion and misunderstanding concerning the meaning of the priesthood of all believers. The New Testament meaning of clergy, laity, priest, and priesthood differs startlingly with contemporary concepts, and misunderstanding and even resentment is certain to ensue when an ordinary congregation is reminded of their priesthood. Only when the New Testament usage is carefully explained does comprehension begin to dawn. The booklet *Baptist Ideals*, reads:

"Every man is competent to go directly to God for forgiveness through repentance and faith. He needs neither individual nor church to dispense salvation. There is but one mediator of God and man, Jesus Christ our Lord. After one has become a Christian, he has direct access to God through Christ. He has entered into a royal priesthood and is privileged to minister for Christ to all men. He is to share with them the faith he cherishes and to serve them in the name and spirit of his Lord. The priesthood of believers, therefore, means that all members serve as equals under God in the fellowship of a local church.

"Each Christian, having direct access to God through Christ, is his own priest and is also under obligation to become a priest for Christ in behalf of other persons."

This was produced in 1963 by a capable and representative committee of our Convention and published by the Sunday School Board. Even this clear and concise explanation did not satisfy some who dismissed the doctrine as either non-Baptistic or inconsequential. Our Convention ought to reclaim this doctrine, which actually is the lifestream of our entire denominational structure. Of all non-Catholic groups, Baptists are the natural inheritors of this emphasis upon the competency of the individual. Our present state of ignorance about this vital doctrine makes one wonder what has happened to our educational procedures.

The Few, Not the Many

Ignorance concerning the doctrine of priesthood of believers was not the only reason for its neglect or outright rejection. We naively thought all that would be necessary was to become reacquainted with this aspect of the gospel, then the church people and pastors would eagerly grasp it as real basis for our needed spiritual awakening. However, when the cost and revolutionary nature of this is seen, it is the few rather than the many who will accept and cherish it. At this stage, one does not deny its scriptural nature but rather will not involve himself in it on any realistic terms. This doctrine does not bring peace to our present situation but "sends a sword" for it will overturn the status quo.

Only those who would involve themselves in openness of life with their brethren, it was apparent, would give any sustained loyalty to this venture into priesthood. The uninvolved would drift away while the truly involved proceeded to greater discoveries and increased depth. Spiritual growth did not seem very probable for the uninvolved. Jesus himself evidenced a dislike for the lukewarm. In relation to this a heartbreaking discovery was made—the tragedy of the unmelted heart among Christ's followers. The good, conventional, and capable Christian with the unmelted heart probably constitutes the greatest hindrance in Christ's enterprise of transforming the world. This remaking of the world can be done only by people of a great passion and deep joy.

A New Strategy

Our depth venture made apparent the fact that the priesthood of believers was not another doctrine as much as it was a strategy by which the whole of the gospel was to be carried out. Priesthood meant a reversal of our present church strategy. Present procedure seems to place the pastor and a small core of select workers in the forefront of the spiritual conflict, while most church members, only slightly involved, stay in the background and furnish the necessary resources.

Such a strategy may have succeeded while society was comparatively simple and stable, but it is utterly inadequate in our contemporary highly complex and rapidly changing times. The strategy of the priesthood of believers places the individual saint or layman on the spiritual frontier while the pastor and select core of leaders furnish the necessary armament, equipment, and training for the saint to penetrate and transform his world. The implications of this change in strategy is immense and affects every phase of church life. Our present day need is met not so much by a different curriculum of study as in this new strategy. The central objective is not simply getting more saints involved but lies in the strategy which leads to the remaking of the world. If our churches and denomination would adopt this New Testament strategy of the priesthood of believers, it would precipitate the needed changes.

The demand arose for a clear and definite meaning to be given to priesthood of believers. Priesthood had two aspects in it. One was Godward and the other manward. Many accepted priesthood only to mean direct and personal access to God but with no manward responsibilities. Such a position would more properly be described as spiritual devotees rather than priesthood. The manward aspect complicates the entire concept. This, we believe, must be a necessary part.

Here, however, the unusualness and uniqueness of priesthood began to appear. The saints, as the body of Christ and in unity with him, become the fulfilment of the incarnation; and the priesthood of Jesus himself becomes in its essential nature the quality of the priesthood of believers. Christ, the reigning King and eternal Priest at the right hand of the Father, is continuing his priesthood while his body, the church, carries it out upon the earth. Thus the priesthood of believers is the most unique and decisive undertaking in our world. The breadth and magnitude of this daring concept and challenge is the vision by which the sleeping giant of our churches can be awakened.

How long must we wait for the fire of this truth to catch our hearts up into its glory!

(Continued on Page 15)

MY VENTURE

Glen Riddell, pastor
Washington C.H., Ohio

Upon hearing the full implications of the "priesthood of all believers" something fresh deep within me seemed to stir and respond. I committed myself to the pursuit of this which I felt was the answer to our floundering age. If the communities in which we live and do our work cannot be made better because of our work, something must be lacking. If each Christian is not so touched by his response to Christ that he will turn to his world and begin to remake that world after the pattern of the spiritual nature of heaven, there is something lacking.

My first step was to seek a love for Christ that ran deeper than the love of my own life. This was sought through prayer and experiment. Many crises have come which showed the great need for Christ's kind of love. One, especially, I remember in my deepest need of life I cried to God that if I was ever to know love it would have to come from him, and that I wanted it more than life itself. I believe that prayer is being answered, and someday I might experience the God-kind of love.

The next steps were taken to fill a yearning for more knowledge. New insights were revealed that gave Bible study a new magnificance. God's redemptive purpose took on greater meaning. God's means of accomplishing that purpose became clearer. The Christian's task is to give the world a sight of God as he really is. Christians are to be more than they are to do. Motivation for the accomplishment of the purpose of God is a love for Christ that runs deeper than the love for one's own life.

The minister's task takes on a new and glorious meaning as he is to equip the saints of God for the accomplishment of this purpose. His "abiding joy" is found in this servanthood as he sees in saints something of what God sees and stimulates them to share in what God is doing in this world. For almost a year we have endeavored to give the interested saints a vision of the principles of priesthood. The saints went out to stand beside those who did not know Christ and let him say through them, "I love you; I am interested in you; I want to help you; it matters not what you have done, who you are, or where you are; I accept and love you unconditionally." After seven months we began to see some results. In the past few weeks 32 have found Christ as their Saviour. Among them are four former alcoholics, two former barmaids, persons with deep family problems, persons with emotional problems, and entire families who were having God out of their lives.

As we see something of a "Redemptive Society" at work, we discover his spirit in our midst. My joy is equipping God's saints for the work of their ministry in the world. There is ten times as much joy in doing the equipping than in performing the acts of service.

MY VENTURE

Elso Garcia, pastor
Ballinger, Tex.

From the beginning of my ministry I tried to be as honest as possible, and God blessed my work, but I was not happy, because I felt I was lacking something. I heard people speak about "having the baptism of the Holy Spirit," and others speak of "being filled with the Holy Spirit." I was very much afraid of following wrong ideas, so I began praying to God about this matter. I said, "Lord, you know and I know that I am lacking something. I do not know the name of it, but you know; please give it to me in order that I may serve you better."

I made some progress in the field of Christian maturity, but I felt I needed to learn much more about it. I felt also the need of meeting with others who were following the same ideas, so I joined Nat Tracy's series of meetings with a group of people who were seeking similar answers.

Pursuing the "priesthood of the believers," I have learned to put superficiality as far away from me as possible. My primary concern in this was not exactly *what* people do, but rather *why* they do it. Delving deep into the priesthood of the believers I have found that every life is precious in the sight of our Lord. Because he loves all of us in the same way and because he is all-powerful, I discovered that he could change and transform any life in the image of Jesus Christ. To teach people dignity and respect of others was my main concern. This was difficult and a rather slow process, but it was the most rewarding one.

MY VENTURE

Creath Davis, pastor
De Leon, Tex.

I was converted at the age of 12, not in a church service but in a neighbor's home. There was a layman who had a love for boys and a love for Christ, and who communicated the love and reality of God to me both by his life and by his verbal witness.

Later I felt the Lord was calling me to preach. I started preaching, when I entered college. The first five years of my ministry I had little or no idea what my call to preach and to be a pastor really meant. I was sincere, but still I seemed to be dabbling in something that must be greater than what I had seen.

In a class one day I heard something that I had not heard before. This Bible teacher presented to us the "Christian World View" as he called it. Paul called it in Ephesians, "what God hath purposed in the Christ." I had never heard such explosive concepts in my life.

After class, I searched the Scriptures again to see if these things were actually in the Bible. I found that these tremendous, soul-shaking ideas were New Testament teachings. The New Testament reality that God in Christ was bringing into existence a new race of beings who were to be the medium through which God would love and penetrate this world and through whom God would do greater things in the eternities than what he did when he created the cosmos universe, literally exploded my incomplete and inadequate concepts of the Christian venture. If it were true that the great being who created the cosmos was actually in Christ sharing his life with us and making us to be sons who would eventually be conformed to the image of his son (Romans 8:29), then this was the greatest news I had ever heard. This was the good news for the world. Yes, I had preached that we who believed were sons of God but never before had that had such meaning to me.

Again, in a class, with this same Bible professor, I heard him present from the book of Hebrews the priesthood of Jesus which was of such magnitude that not only did it affect earth but it also affected heaven. This was God giving his son, without reservation, eternally to be our Saviour and Lord. He would live his life eternally with his energies and resources turned toward us, and never again would his life be his own. The insight that came to me of the great cost to God for our salvation was overwhelming. Yes, I had preached this before, also; but now I realized how much I had muddled up something so great as what God was doing. My heart was really melted through this experience.

With great intensity, I began to share these New Testament realities with those of our church and with everyone I met. What has happened in the lives of some in our church is almost unbelievable, even to me, and I have witnessed it.

I found that my task was that of allowing God to make me an "equipping minister" to equip the saints in order that the saints serve, penetrate, and transform the world. I found that many of the laymen were starving for this meaning and purpose. What I have seen Christ do in their lives, in their families, and in their business overwhelms me. All I can say is, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

MY VENTURE

Gene Parham, pastor
Colorado, Tex.

Since I was such a *good* Baptist, I was often afforded an opportunity to speak. During this time I "fell on my face" one night during such a speaking engagement. In desperation, God led a young pastor to hear me. He invited me up to talk saying he had something very wonderful to share with me. In that interview with him he helped me see that I was loved by God for being the person that I was: and I needed to be myself and not a pretender. Mainly, I found a sense of freedom; I found something I was looking for.

Through later sessions with this young pastor, I learned that my priesthood was to give unconditional love, acceptance, and repentance to me. I see myself as a sinner, as others are, and am anxious to help them. This led me to go into the county jail to give this love to the unlovely. My pastor and a group of laymen from my church have helped in this and through our efforts, under God, there have been over 40 men saved in a little more than a year. These men were drunkards, murderers, thieves, and guilty of many offenses.

Now, I think I have found God's purpose for my life—giving love to the unloveable.

(Continued from page 12)

The explosive and transforming power of the gospel as it is presented by the priesthood of believers becomes a reality of experience. When the saint is introduced to his priesthood as his supreme glory and adventure, he first begins to examine his face-to-face encounter with the living Christ. Ultimately this must be changed from a weak and uncertain relationship into a knowledge of a transforming reality. The saint-priest comes eventually to allow Christ to love the world unconditionally through him and the living Christ himself begins to get into the ordinary and mundane situations. When one ventures here and sees God change and transform difficult and hardened hearts, he stands amazed. He is inspired and incited to greater endeavors, as the accompanying experiences by members of this conference who practiced their priesthood record.

This explosive dynamic power lies very greatly in the unconditional forgiveness, acceptance, and love of Christ for all men. The sight and realization of this, tragically neglected and unused, melts the hardest heart or destroys its ability to respond to any love at all. The verbalization of this is not lacking but the reality and demonstration of it in living persons is missing. The priesthood of believers vividly demonstrates this in sinners saved by grace who live under the same conditions as do all people. Thus people see this before them in the saint, and it melts their hearts.

A True Nobility

The priesthood calls for a genuine nobility who can carry out its high mission. The commission to bring all the world willingly under the sovereignty of Christ so staggers in its immensity that a feeling of hopelessness may arise. One concludes that only a large group of supermen could accomplish this task. We have made an astounding discovery. That group does exist. They are the people of the "open heart," a true nobility whom God's love and grace can remake into spiritual giants. Their talents may vary from one to ten yet they become unusual ordinary persons. For one thing, this nobility will relate to Christ on his terms and not insist on following him on their own conditions.

The Issue of Motivation

The problem of adequate motivation for such an immense undertaking becomes a paramount issue, since only the highest possible motivation would serve. The highest loyalty which human dedication could furnish will be insufficient. The only sufficient source is a love for Christ which is deeper than one's love of his own life. When Christ's unconditional love elicits this from the people of the "open heart" a trustworthy motivation can become a reality.

This conference soon recognized that only those who either possess such a love or are in active pursuit of such a love can be counted on to undergo the necessary discipline. Only persons of a great passion can stand up to the long pull and demand of the priesthood. We believe we have found a practical method by which the possession or pursuit of such a love can be accomplished. It is open to the genuine seeker and dealt with in the first part of this article. And, another great discovery is closely allied to this. When one allows Christ to love the world unconditionally through him many doors of opportunity open, hard hearts melt, and amazing things happen. A few experiences here, and one begins to entertain some challenging ideas of what God can do in our world.

On Christ's Terms

For any of these experiences to become a reality, one must be a genuine Christian and not just a conventional church member. A clear and distinct understanding of what is involved in being Christian is necessary. We must be Christian on Christ's terms, not ours. In reexamining Christ's terms for those who would follow him, some disturbing truths asserted themselves. Being saved includes one's safety, righteousness, and the infusion of the divine life. When one stops with safety, as many do, then he is apt to become a spiritual spectator or lightly involved at best. If one adds the necessity for right living, yet ceases there, he is very liable to become a moralizer and miss the leaven of Christian love. But if one presses on into the salvation experience in which the divine nature is infused into one's being, then he is at least ready for spiritual adventuring and maturity. *We have reason to believe if every church member could be brought to a realistic understanding of this, then new advances would be made.*

Now a better opportunity presents itself to understand Christ's terms for accepting would-be followers. The follower must be related to Christ totally by grace and faith. This must be a reality and not just words. While one's mind often plays tricks upon us here, one can come to a stable assurance if Christ's grace elicits from us a pursuit of a love for him which is deeper than one's love of his own life. If this is not true then one should relentlessly reexamine his own spiritual condition.

The one calling to which all are equally called is that the believer firmly take his place in the new race of men that God is creating in Christ, mark himself as thus separated and begin the process of elevating his conduct to be in harmony with his position. This is validated as real when one comes to an irrevocable commitment to being made Godlike and holy in conformity to the image of Christ at any cost to himself.

Christ calls upon believers to follow him and participate in his mission in the world. This includes the commission to bring the whole world willingly under his loving sovereignty. Response here is a reality when one at least bands himself with his brethren to carry out this mission.

Christ's believers are committed to continuous growth. Growth comes from abiding in him as the branch abides in the vine. When self-discipline, which directs the inner spiritual energies towards intelligent goals, appears, then one is ready to be pruned again and again for increasing fruit-bearing.

Vicarious suffering, the spiritual atomic power, eventually is accepted as part of the warfare endeavor and ultimately is seen as part of the joy in following Christ.

The Community

When the church began to be understood as the body of Christ and was uniquely a growing and living organism rather than simply a band of saints, then a concept of com-

munity arose. Community, difficult and costly to achieve, requires the exposure of one's own life in its depth and the melting of the heart and awakening of it into a strong fellowship. But once fellowship is achieved, the results are almost endless.

Out of community, fearful and timid men can be changed into brave and venturesome persons. Community involves more than the sum total of its members. In fact, the living Christ is present and now able to get into the human situation. Not only is this potent for the church itself, but once the church learns genuine community, remarkable occasions for the exercise of divine power appear. When these saints regather in some other social group, two or three assembled there bring Christ in a realistic way into that situation.

The mystery and magnificence of unity itself has a strange reward. The ability to enter one another's life and share deeply therein opens up the variety and magnitude of the whole human race. Community achieved by the church leads a husband and wife to find each other in a new depth and fashion which deepens their love and trust in one another, puts new quality into their sex life and decidedly brings new warmth into the home. The benefits for all society in the ability of the church to create community is almost boundless, a truly redemptive community in the exercise of their priesthood.

Spiritual Bedrock

Priesthood demands that one be founded upon bedrock reality in his spiritual life. Emptiness, hollowness, sham, and pretense in spiritual claims are incompatible with genuine effort towards priesthood. Unreality and wishful thinking defeat themselves here. Possibly the greatest reason for the revolt of many young people against the church is not so much against the truth declared as against the emptiness and hollowness beneath those claims. On the other hand, youth will listen when the sincerity of reality is present in spiritual discussions. All concerned will have a new vigor when they know beyond doubt they are dealing with the living Christ as a present reality in life.

The truth that **being** precedes **doing** became very apparent. Our age is adept at doing many things and our church people are caught up into this procedure. But the art of BEING something first, then doing in accord with one's inner nature is certainly not the normal condition. Priesthood is achieved as one first becomes a priest and then lives out the role of priesthood.

The Equipping Ministry

Many, many other aspects of the gospel as carried out in the priesthood could be mentioned; however, one stands almost in a class to itself. The priesthood of all believers works a decided change in the image and role of the ministry. The priesthood of all believers actually requires that the ministry become the equipping ministry as described in Ephesians 4. The priesthood of believers is almost completely dependent upon the equipping ministry for any realistic life and vigor. The equipping ministry becomes strategic and necessary, for only by it can the saints be perfected, trained, and equipped. The remaking of the present image of the ministry into that of the equipping ministry is difficult and so revolutionary only God can do it.

The equipping ministry is a "gift of Christ" to men and is fashioned by him into a genuinely heroic mould. Where the minister will allow his heart to be melted and submit to Christ's remaking of him into the "servant of servants," then the equipping minister can call the saints to their priesthood. *The changing of the image of the ministry into that of the equipping ministry, we believe, is the greatest single necessity and achievement of this century.* In fact, the equipping ministry is like the fuse-cap which sets off the dynamite, which explodes only when ignited by the fuse.

The dream of this conference is to bring to the attention of our beloved denomination and all saints everywhere, the strategic nature of this change to the image of the equipping ministry. This carries dangers and arouses resistance, but must be done for the sake of our churches, Christ's mission, and the desperate need of the world.

We have come to a Christian world view. This was an effort to express what Paul meant by "that which God has done in Christ" and is founded upon Ephesians, Colossians, and Hebrews. God is bringing into existence a new race of beings who are his children patterned after the risen Christ. They are the fulfillment of the incarnation and as his body they are to carry out his mission upon the earth.

The equipping ministry leads, loves, and perfects the saints into a very practical and dynamic undertaking as outlined in Ephesians 4:11-16. The first step for the saint is to minister to the world, to meet the needs of individuals. More than little kindnesses and acts of mercy, it is an involvement of oneself in the lives of others. The saint-priest offers God's unconditional love to others in the name of Christ. He who tries this and sees the torrent of response which ultimately will come will reach a turning point in life. When this is followed with an offer of unconditional acceptance, one will see a soul bloom.

The saint may minister by "gossiping Christ" as natural and delightful, but not in a "religious manner," simply striving to demonstrate what Christianity means to God. This ministering is purposed to meet the needs of persons in a fashion which shall enable beholders to see what God really is like. From this ministering comes the true evangelism which is the "ultimate building up of the body of Christ", (Williams translation, Eph. 4:12). It is not the ultimate end nor is it a desire to "save souls" or win people to a decision for baptism but rather it is a step in an ever-growing, unfolding of God's purpose. As ministering leads to the evangelism which causes the newly converted to become a participating member of the body of Christ, so evangelism issues forth into the next stage, which is attaining unity and growth "to a mature manhood and to a perfect measure of Christ's moral stature;" (Williams, Eph. 4:13b). This is the daring idea that the saint-priests achieve unity or community as the living organism of the church and prepare a body for Christ by which he can get into our world situation.

Ministering which leads to evangelism and issues in building a body for Christ now flows into "the growing of the body for its building up in love" (Williams, Eph. 4:16b). This may well mean that here life becomes the great adven-

(Continued on page 18)

HOME MISSIONS

LEADERSHIP

Vol. XXXVI, No. 8 August, 1965

Baptists Launch Jewish Evangelism Workshops

Southern Baptists announced the first of a series of national Jewish evangelism workshops to be held in Kansas City, Mo., November 8-10 at Midwestern Baptist Theological Seminary.

The workshop, to be followed annually by others in different parts of the nation, is sponsored by six Southern Baptist groups.

They are the seminary, the Home Mission Board, the state conventions of Kansas and Missouri, and the Baptist associations in Kansas City, Mo., and Kansas City, Kan.

The conference will deal with strategy and purpose by which Christian groups can work with Jews in presenting the claims of Christianity.

A. Jase Jones of Kansas City, director of Jewish work for the Kansas City Baptist Association in Missouri, said the workshop would be planned especially for pastors, education directors, and Jewish work committees in churches or associations.

However, he added that it would be open to others who might want to attend.

Faculty from Midwestern Seminary

SOUTHERN BAPTISTS' FIRST Jewish Evangelism Workshop is discussed by President Millard J. Berquist of Midwestern Baptist Theological Seminary in Kansas City (left) with Professor William B. Cable (right). The workshop will be held at the seminary November 8-10.

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MY VENTURE

Sue Collins, student
Stephenville, Tex.

on the Tarleton Baptist Student
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but through him as a person and a program for life. Love will always furnish its own motivation for the former, the preacher, the businessman, the homemaker, the young person—for any man who has the open heart to receive it. Never has life held so much astonishing and excitement as it has since I began to venture into life with Christ!

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(Continued on page 18)

will provide much of the workshop program. These include John C. Howell, professor of Christian ethics; M. Pierce Matheney, professor of Old Testament and Hebrew; William B. Coble, professor of New Testament and Greek, George D. Thomason, professor of New Testament and Greek; and Alan W. Gragg, professor of Christian philosophy.

In addition, other speakers will tell of their experiences in becoming Christians, coming from Judaism.

South Carolina County Found Well Churched

A religious survey of the 80,000 people of York County, 20 miles south of Charlotte, found church membership at 71 per cent, seven per cent above the national average.

Releasing the information was Orin D. Morris of Atlanta, survey specialist for the Home Mission Board, who served as survey director.

Morris led 76 Protestant churches in the interracial, door-to-door canvass.

The survey found the Negro community, with approximately 27,000 residents, to have 73.6 per cent of its population with church membership, whereas the white community with 53,000 residents reported 70.5 per cent.

The findings revealed that 19.2 per cent of the local white church members were inactive. In contrast, 36.3 per cent of the local church members in the Negro community were inactive.

More than one-third of the children, birth through eight, seldom or never attend religious activities of any church. The attendance pattern of the entire population showed that 63.1 per cent attend religious activities at least once every week.

Breakdown of the church membership by denominations revealed the five highest were Baptist with 42.4 per cent, Methodist 21.5 per cent, Presbyterian 17.7 per cent, Associate Reformed Presbyterian 5.5 per cent, and Church of God 3.5 per cent.

Morris said, "Southern Baptist members were noted to be more inactive than the other denominations." Approximately 22 per cent of local Southern Baptist church members were inactive, in contrast to slightly more than 18 per cent of the local members of the other white congregations.

O. F. Watts, superintendent of missions for the York County Baptist Association, worked as survey coordinator. He is guiding the churches in the implementation of the survey results and is giving special attention to the analysis of the statistics for long-range planning.

Rock Hill, the principal city of York County, with 35,000 persons, is projected to more than double its population by 1980.

New England Churches Hold Evangelism Crusade

The 12 churches of the New England Baptist Association reported 111 additions following a simultaneous evangelism crusade.

Eual F. Lawson, associate in the Home Mission Board's Division of Evangelism, directed the crusade. "The churches had 51 professions of faith and 60 uniting by transfer of letter," he said.

The New England Baptist Association, formed in 1962 and covering six states, is one of the youngest groups of churches affiliated with the Southern Baptist Convention. The oldest church, Screven Memorial at Portsmouth, N. H., was constituted in 1960.

Elmer Sizemore of Cambridge is superintendent of missions for the association, and Eugene F. Trawick, pastor of the Screven Church, is moderator.

Membership Below Average in Oregon City

A religious survey of approximately 40,000 residents of Oregon's Klamath Falls area found church membership at only 53.4 per cent.

The national average for church membership is 64 per cent.

Thirty churches, representing all denominations in the area, cooperated in making the house-to-house canvass.

Leonard G. Irwin and William A. Powell, both of Atlanta and both survey specialists for the Home Mission Board, directed the survey.

Findings were classified into two age groups, birth through eight and nine years and older.

The survey found 41.6 per cent of the older group without church membership. Local members, who attend as often as once a month, represented 40.2 per cent of the older group. Local members attending less than once a month represented 13 per cent, and nonresident members totaled 5.2 per cent.

The younger group, classified only on frequency of attendance, showed 55.4 per cent attending religious activities as often as once a month.

Breakdown of denominational identification (member or preference) revealed the five highest to be Roman Catholics with 23.2 per cent, Presbyterians with 13.4 per cent, Baptists with 12.5 per cent, Lutherans with 10 per cent, and Latter Day Saints with 7.4 per cent.

More than 15 per cent of the population indicated no denominational preference. Also about 40 per cent of the older group who have no church membership state no preference.

"While the survey shows Baptists are the third largest denomination in the area," Irwin said, "only 44.8 per cent of those with a specific Baptist preference are active in local churches."

He said more than a third of the members of local Baptist churches indicated they seldom or never attend.

James Ends Studies, Goes To North Shore Chapel

Edward L. James, son of Dr. and Mrs. Paul S. James of New York City, completed his theological studies at Southern Baptist Theological Seminary in Louisville, Ky., and will begin a summer ministry at the North Shore Baptist Chapel, Kings Park, New York, L.I.

Paul S. James is superintendent of missions for the Home Mission Board in metropolitan New York.

The North Shore Chapel is meeting temporarily in the VFW Hall and is a chapel of the Farmingdale Baptist Church where Edward James was ordained to the ministry in September, 1962, following his summer pastorate of the East Suffolk Chapel on the South shore which has become the Emmanuel Baptist Church. His was the first ordination to the ministry in the Southern Baptist work in the metropolitan New York area.

James with his wife and son will be living in Smithtown, near Kings Park. He is a graduate of Georgetown College, Georgetown, Ky., and received his B.D. degree from Southern Seminary. He has been accepted by the University of Chicago for graduate studies in the field of social ethics and has been granted a full tuition scholarship for studies. His interest is in relating Southern Baptist ministries to urban needs.

He is a native of New York State and spent his boyhood in Atlanta, Ga. Mrs. James is from Owensboro, Ky.

The North Shore Baptist Chapel anticipates the purchase of property and the establishment of a Baptist church in the area.

—Reprinted from **The Maryland Baptist**

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(Continued on page 18)

TAPE RECORDINGS OF HOME MISSIONS

Bring the work of home missions into your church, classroom or living room! These quality tape recordings, many of them to be recorded at Ridgecrest and Glorieta in August 1965 during Home Missions Weeks, are available on a share-the-cost basis from the Home Mission Board. See the end of this listing for details.

1965 HOME MISSION BOARD TAPES

TAPE 1
Recorded narration for the filmstrip, *Panama—Crossroads of the Nations*. This tape, especially designed for use with the filmstrip, is approximately 45 minutes long and is recorded at 7½ ips full track. The cost is $2.50.

TAPE 2
Brief testimonies of some of our home missionaries and of Arthur B. Rutledge, Fred Moseley, and division directors of the Home Mission Board. These share their sense of call to their present work and relate the manner in which God has directed their lives through the years.

TAPE 3
Side (A) Practical Questions and Answers on Catholicism
1 (B) Questions and Answers on Jewish Work
Side (A) Witnessing to Roman Catholics
2 (B) Mixed Marriages
(C) Testimony of Converted Priest

TAPE 4 **GLORIETA**
Side (A) Commissioning Service, Saturday, August 7
1
Side (A) Sunday Morning Service, August 8, Arthur B. Rutledge
2 (B) Testimony

TAPE 5 **GLORIETA**
Bible Hours—Gray Allison (Study from the book of Jude)
Side (A) Friday, August 6
1 (B) Saturday, August 7
Side (A) Continued from Side 1
2 (B) Monday, August 9

TAPE 6 **GLORIETA**
Bible Hours—Gray Allison (Study from the book of Jude)
Side (A) Tuesday, August 10
1 (B) Continued from Side 1
Side (A) Wednesday, August 11
2 (B) Testimony

TAPE 7 **GLORIETA**
Sermons—Paul B. Leath
Side (A) Friday, August 6
1 (B) Testimony
Side (A) Sunday, August 8
2 (B) Continued from Side 2

TAPE 8 **GLORIETA**
Sermons—Paul B. Leath
Side (A) Monday, August 9
1 (B) Tuesday, August 10
Side (A) Continued from Side 1
2 (B) Chaplaincy Commission Period, August 8

TAPE 9 **GLORIETA**
Mission Periods
Side "Trends by Department of Survey and Special Studies," Friday, August 6
1 Leonard Irwin
Side "Missions" Saturday, August 7
2 Hugo Culpepper

TAPE 10 **GLORIETA**
Mission Periods
Side "Evangelism" Monday, August 9
1 C. E. Autrey
Side "Men in Missions" Tuesday, August 10
2 George Schroeder

TAPE 11 **GLORIETA**
Side "Work with National Baptists" Wednesday, August 11
1 Victor Glass
Side Selected
2 Testimonies

TAPE 12 **RIDGECREST**
Side (A) Commissioning Service
1 Saturday, August 21
Side (A) Sunday Morning Service, August 22, Arthur B. Rutledge
2

TAPE 13 **RIDGECREST**
Bible Hours—Jesse Northcutt (Study on the Holy Spirit)
Side (A) Friday, August 20
1 (B) Saturday, August 21
Side (A) Continued from Side 1
2 (B) Monday, August 23

TAPE 14 **RIDGECREST**
Bible Hours—Jesse Northcutt (Study on the Holy Spirit)
Side (A) Tuesday, August 24
1 (B) Testimony
Side (A) Wednesday, August 25
2 (B) Testimony

TAPE 15 **RIDGECREST**
Sermons—H. Franklin Paschall
Side (A) Friday, August 20
1 (B) Testimony
Side (A) Sunday, August 22
2 (B) Continued from Side 2

TAPE 16 **RIDGECREST**
Sermons—H. Franklin Paschall
Side (A) Monday, August 23
1 (B) Tuesday, August 24
Side (A) Continued from Side 1
2 (B) Chaplaincy Commission Period, August 22

TAPE 17 **RIDGECREST**
Mission Periods
Side "Trends by Department of Survey and Special Studies" Friday, August 20 Leonard Irwin
1
Side "Evangelism" Saturday, August 21 C. E. Autrey
2

TAPE 18 **RIDGECREST**
Mission Periods
Side "Missions" Monday, August 23 Hugo Culpepper
1
Side "Men in Missions" Tuesday, August 24 George L. Euting
2

TAPE 19 **RIDGECREST**
Mission Periods
Side "Work with National Baptists" Wednesday, August 25 Victor Glass
1
Side Home Mission Board Appointment Service, Morningside Baptist Church, Atlanta, Ga., April 21, 1965
2

TAPES cost $2.50 each recorded on Ampex 311 tape, 3¾ ips, dual track, two hours per tape.

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Division of Education and Promotion, Home Mission Board, SBC
161 Spring Street, N.W. Atlanta, Georgia 30303

MAKE CHECKS PAYABLE TO HOME MISSION BOARD

MY VENTURE

**Sue Collins, student
Stephenville, Tex.**

on the Tarleton Baptist Student
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(Continued on page 18)

A Seminole Gets Degree in Florida

History was made when Billy Cypress graduated from Stetson University with a bachelor's degree and was commissioned a second lieutenant in the Army Reserve.

Billy Cypress, a 22-year-old Seminole, is believed to be the first Seminole to graduate from a four-year university and the first to become an officer in the Army.

Billy's ancestors battled the Army from 1835 to 1842, and after that war 150 of them fled to the Florida Everglades. There are now 1,200 Seminoles, mostly living on reservations at Dania and Brighton, Fla.

Billy's mother sells souvenir skirts and dolls to tourists traveling the Tamiami Trail through the Everglades. His father wrestles alligators at a tourist attraction in Fort Lauderdale.

Billy spoke no English until he was five years old, but since then has mastered the language and majored in it at Stetson. He minored in education and intends to take post-graduate work in education and eventually go back to his tribe and teach.

—Reprinted from the New York Times

Church Meeting Human Need Through Specialized Counseling

A group of clergymen with advanced training in counseling has organized a national professional association through which the church might strengthen its healing ministry to disturbed and troubled persons. Interfaith and international in scope, the American Association of Pastoral Counselors has 161 members who have passed strict standards of qualifications regarding education, experience, supervised training, and ethical practice.

The association considers itself a medium of communication through which the church and the behavioral science disciplines can more effectively understand and share their common task of helping persons. For centuries the church was the only agency concerned with the care of the maladjusted. In modern times the responsibility for the welfare of persons is capably shared by many agencies and professional groups. The church's task in this present milieu, through such a medium as the American Association of Pastoral Counselors, is not only to minister to the needs of persons, but also to contribute its own understanding of the spiritual meaning of man as a human being.

The AAPC is implementing means to create more dialogue between pastors, pastoral counselors, physicians, psychiatrists, social workers, psychologists, marriage counselors, and educators. This dialogue is made more fruitful due to the fact that many pastoral counselors wear "two hats." That is, they are also psychologists, marriage counselors, social workers or educators, as well as being pastoral counselors. Such dual qualifications make possible a deeper understanding between the two disciplines in which they are grounded.

Regional chapters of the AAPC will carry on the spirit and activity of the national body at the local level. Such chapters will enable a raising of standards and practice for pastoral counselors (both parish ministers and specialists) and pastoral counseling centers, and help the church to protect itself and the public from exploitation.

The association also adopted a specific code of ethics to help guide the practice of pastoral counseling, by which members must abide or lose membership. Means are thus being provided by which the responsible pastoral counselor may appropriately express his accountability to the church, to the community and to the AAPC. The association went on record as opposing the "private practice" of pastoral counseling, defining such "private practice" as functioning in a setting detached from administrative accountability to one's denomination and without the approval of one's form of ministry by one's denominational authorities.

AMERICAN ASSOCIATION OF PASTORAL COUNSELORS
Carroll J. Wright
Los Angeles, Calif.

Pringles Transferred To Chitre, Panama

Mr. and Mrs. G. Douglas Pringle, missionaries to the Spanish-speaking in Parkview, N.M., serving under the Home Mission Board, have been transferred to Panama.

Loyd Corder, secretary of the Department of Language Missions for the Home Mission Board, announced the transfer of the Pringles.

A native of St. Petersburg, Fla., Pringle is serving as an area missionary in the Chitre, Panama section on the Gulf of Panama. He is also pastor of a small Spanish-speaking congregation in Chitre.

He is a graduate of Mercer University, Macon, Ga., and New Orleans Baptist Theological Seminary (t.a.).

Mrs. Pringle, a native of Americus, Ga., is the former Jane Caudill, daughter of the Herbert Caudills, missionaries to Cuba. Herbert Caudill is now serving a 10-year prison sentence imposed by the Havana Revolutionary Tribunal who charged him with counterrevolutionary activities, espionage, and illegal foreign currency traffic.

Mrs. Pringle is also a graduate of Mercer University and New Orleans Seminary. They have three children, the youngest born April 20 and named Marjorie after Mrs. Caudill.

Budget Goal Goes Over Halfway Mark

The Southern Baptist Convention for the first half of the year received $10,804,067 via the Cooperative Program, means of support for most of its agencies.

The 1965 budget goal is $20,335,600, which allows for operating and capital needs for the agencies, plus $500,000 estimated as an advance for foreign and home missions exclusively. Thus, in half the year, the convention has collected over half its budget goal.

SBC Treasurer Porter Routh reported Cooperative Program receipts were running 5.52 per cent ahead of the first six months of 1964.

Designations through June, 1965 amounted to $15,601,543, up 7.6 per cent over the first six months of last year.

Cooperative Program funds, undesignated, go to support the various agencies according to a division voted by the Southern Baptist Convention. The Sunday School Board, a self-supporting agency through its literature sales, does not get Cooperative Program allotments.

Designated funds go only to the purposes picked by the donors.

The funds reported by Routh included $1,653,371 via the Cooperative Program received in June alone, and $804,795 received during the same month through designations. None of his report includes funds kept by local churches or by state Baptist conventions for local and state objectives.

Through the first half of 1965, the SBC Foreign Mission Board's share of the Cooperative Program and its designated receipts amounted to $17,455,758. The Home Mission Board, through the same means, received $5,072,068. No other agency had received as much as $800,000.

MY VENTURE

Sue Collins, student
Stephenville, Tex.

on the Tarleton Baptist Student
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(Continued on page 18)

634 Students Take Up Mission Tasks

For ten weeks Southern Baptist home mission work will be strengthened by the addition of 634 student summer missionaries.

They are an interesting and varied group, going to a number of interesting and varied places.

The students, all with more than two years of college, will work in most states, including 15 in Hawaii, six in Alaska, and three in Panama.

For the first time Puerto Rico was on the list, with a married couple and a single youth assigned to the island.

Nella Popow of Miami, Fla., was born in Germany and her father preaches to Russian-speaking groups in Florida. She speaks German and Russian, in addition to English, and she will serve in New York City.

Then there's Mr. and Mrs. David Wyman, students at Southwestern Baptist Theological Seminary in Fort Worth.

She has a master's degree in psychology, and he worked three years as a student mathematician at the White Sands Missile Range in New Mexico. They will serve in Oregon and Washington.

Dorothy Garrott of Jefferson City, Tenn., daughter of Missionary Max Garrott, will use her ability to speak Japanese in California.

Not that the experience will help her, but Gloria Broom of Charleston Heights, S.C., has appeared on the Ed Sullivan Show and the Mickey Mouse Club on Television.

Gloria shouldn't have any trouble getting the attention of Juniors during Vacation Bible schools in Arkansas.

Announcement of the appointments of the student missionaries was made by Beverly Hammack of Atlanta, secretary of the Special Mission Ministries for the Home Mission Board.

The Board assigns and directs the work of the student missionaries.

Miss Hammack said 24 husband and wife teams are included in this year's group, the largest number of couples ever assigned, and a trend encouraged by the mission agency.

"These married couples are able to take more responsible positions, such as leading a church or mission which is pastorless," she said.

Of the 634 students, 52 will be supported by state Baptist Student Unions through campus donations, and Southwest Baptist College in Bolivar, Mo., has sponsored two.

Miss Hammack said the Student Summer Mission Ministry gives the students an opportunity to discover their interests and aptitudes in mission work while at the same time helping to meet critical mission needs.

"We find this ministry actually becomes a training period for future missionary personnel," she said.

Western Church Sponsors Fourteen Missions

The First Baptist Church, Winnemucca, Nev., pastored by Mountain Missionary LaVern A. Inzer of the Urban-Rural Missions Department of the Home Mission Board, sponsors 10 church-type missions, two institutional missions, one preaching station, and has another mission in the planning stage. This is a part of the remarkable mission work being done in the west.

Inzer pastors the church, seven missions, and is planning to begin another mission soon. Arthur Blessitt serves five missions sponsored by Winnemucca Baptist Church, and Harvey Broadway serves as pastor of one mission at Crescent Valley. This is a total of 14 missions being sponsored by this church in the western part of Nevada.

MY VENTURE

Parker Ray George, farmer
De Leon, Tex.

I had never seen much challenge in the gospel. It always had seemed to be just one segment of life that many people talk about but few take seriously. Being a farmer and therefore generally not a social person, I had never thought much about the subject of Christianity for my own good. I'm sure I attended church a little more than occasionally. In the last three years I have been captured by something great to say about this.

I was born in a small community about five miles out of town, close to where I now live. I was converted at the age of 17, after having a false conversion experience at the age of nine. After finishing school, I worked for a grocery firm in west Texas until I married. I then returned farming on my own. Having been reared in a Christian home, I was aware of the need of a church in my community, so my wife and I joined a small church in De Leon. We attended services regularly, but never allowed any of the spiritual truths to enter our lives. My interests were centered around my farm and livestock operation, and I was interested in nothing else.

As my pastor began stating the role of the church, I began to see that serving God was not to be just for Sunday, but Monday through Saturday also. I then became aware that God wants us to be something on the inside first and then the doing will come naturally. Christ was willing to take me right where I was, just as he did Simon Peter, and nurture me to the place where God could become first in my life. The process of growth is not done through duty, but through love for a person and a purpose for life. Love will always happen to you in the presence of the farmer, the preacher, the teacher, or the businessman, the young person or any man who has the open heart to receive it. Never has life held so much meaning and excitement as it has since I began to venture into life with Christ!

MY VENTURE

Sue Collins, student
Stephenville, Tex.

As I prepared to go on the Tarleton Baptist Student Union Retreat, I dreaded it. Only one thing caused me to go. I had asked a good friend from home, who had never been on a retreat, to come. I knew this kind of experience would be different for her, and maybe I would receive something from her experience.

The first thing on the retreat program was a time called, "Time Alone with God." I had 20 minutes to talk and communicate with him. I hadn't wanted to come anyway, and there I was with 20 minutes alone with Christ just at the start. I really talked to God for the first time, and he spoke back for the first time, or maybe it was the first time I had been listening. At any rate, "I encountered God." I began talking to him, as I really felt, and as I laid aside all pretense, he stepped in.

The next thing I remember was being told that God loved me unconditionally. Every day I have had an opportunity to "share" this unconditional love with someone. God has sent people to me; he has sent me to people; he has put me into the situation that caused someone to ask a leading question; and he has blessed and given me the reality for which I had been searching. He showed me that my experiences would grow and never become old or commonplace. I learned that I became as big as the potential in all those that I shared my life with . . . the more I shared, the more I had.

ture of love. This adventure has no saturation point but increases in scope the greater one's power in it becomes. This adventure of love, the true objective of priesthood, means that conditions are created wherein the unlimited potential in each person is "triggered off" and the endless process of creativity becomes possible. Such a concept makes the heart to live again. Truly the gates of hell shall not prevail" against such a great adventuring.

Some Areas of Need

There needs to be much wisdom, study, and work upon how this can be done in our churches. Many feel that our pastors are too much caught up into the materialistic spirit of the age to submit to the changes necessary. Others conclude that too many unregenerated people are in the churches themselves for any such revolutionary spiritual awakening as the priesthood to take place. We are convinced our situation is not too far gone in institutionalization. It will be costly, but it can be done. How this can be done in the larger churches is in need of being examined.

How may the pastors be awakened to see the need and possibility of priesthood and the equipping ministry? We have progressed far enough to know that this is not easy nor can it be done by the ministers themselves. All the saints and all the ministers must literally help one another. This is a great area of strategic need.

There is immediate need for planned materials and curriculum by which small groups in churches can make progress towards spiritual maturity. Psychological tests, strategic spiritual insights, principles of spiritual growth, and kindred aspects are among the things needed now.

The youth of our churches could become mighty and potent if the proper guidance and understanding of the adventure of the priesthood and the Christian philosophy of life could be presented to them. This area of need cries aloud for those who would dedicate themselves here.

Priesthood of all believers offers the most promising opportunity for a genuine unity in a sound ecumenical movement. This could preserve the essential differences in the denominations yet create genuine dialogue between the people actually on the frontier of the spiritual struggle. Professional theologians and church leaders would most likely only lead into a weak and anaemic union.

Some Conclusions

The voluntary conference has continued in existence solely because those interested have continued to involve themselves with one another in a joint enterprise. There is no truly guiding personality, for all are contributors and the leaders are but servants who make possible the functioning of the conference. There is little financial resources and little cost. No one knows whether we shall continue for a long time or cease to function in the near future.

However, so many marvelous and transforming things have happened that we face whatever the future has with little anxiety but much hope. We believe that a mighty spiritual awakening will come when our church people understand and claim their priesthood. What we have discovered is not new at all. It is as old as the gospel. What we have found is the Reality which underlies these statements.

MY VENTURE

Harley Stone, prisoner
Colorado City, Tex.

Certain unusual successes were accomplished in Colorado City, Tex., by a small group of Christians. Social reforms, removal of racial tensions, and the uniting of broken families were but fringe benefits. The greatest victory was the winning of several lost souls, fortunately including mine.

I was privileged to experience and observe the outstanding work of this group for three months within the local jail, where I temporarily resided. On Sunday afternoons these men from the Oak Street Baptist Church punctually invaded the jail with enthusiasm and cheerful handshakes for every man regardless of color, creed, or criminal charge. Their warmth and humbleness immediately dispelled any fears of unequalness.

The service was simple and informal with two or three songs and then an easy-to-understand prayer asking God's forgiveness.

One in the group stated, "We have come to fellowship with you for a little while. Some of us have spent considerable time behind steel bars. We understand feeling unloved. Men, you need no longer feel alone, we are here because *we love you*. We hope you'll keep that in mind as Brother Blank brings us a brief lesson."

Informally a short lesson followed, emphasizing God's mercy and offering the plan of salvation. Then a prayer urged response.

Individual fellowship followed in which the prisoners were encouraged to pour out their hearts about anything. The tears of grown men flowing freely was not uncommon.

The personal love felt in these private discussions often provide the additional sustenance necessary to fill a love-starved man's need to overflowing, thus effectively resulting in immediate repentance and winning of another lost soul.

With several others there, some older, some much younger, I came to experience the joy of being wanted and of growing in the church. This joy was surpassed only by the unmatched happiness of being a new Christian, simply because this group of Christ-like men found it a real pleasure to love every man they encountered, even the unloved and those who thought they were unloved.

It is little wonder that this jail is now known as the "Christian Clinic," and that it's long-standing habitues are drastically changing their ways in order to avoid sure exposure to what they consider the "plague."

Wouldn't such a national epidemic be wonderful?

Language Groups Total 35 Million, Corder Says

A Baptist mission leader estimates there are 35 million people in the United States who can be classified as "language" groups.

He not only points out the groups, but he seeks to enlist Baptist churches to minister to all of them.

He is Loyd Corder whose interest in language groups comes with his position at the Home Mission Board.

Corder, who speaks fluent Spanish himself, is secretary of the Language Missions Department.

In this role he directs the activities of more than 1,200 missionaries serving among language groups in the United States, Cuba, Panama, and Puerto Rico.

His department's budget annually totals more than 2¼ million, a large share of the mission agency's $7 million annual expenditure.

Corder admits to some vagueness and looseness in his classifying, but he counts everyone in the 35 million who is more at home with another language other than English, or who is an immediate descendant of one of these.

"For our purpose the definition of a language person needs to be broad," he said. "We seek to present the claims of christianity in the most effective way possible.

"To most of these 35 million, we feel that the best presentation is through a language other than English, and through a culture other than the dominant United States' culture."

"However, many of them aspire to acceptance in the dominant culture, and for these, English is the best vehicle for communication."

As an example he cited the huge Spanish-speaking group with more than eight million people, and the scattered Indian-culture groups in the United States.

Corder now is seeking to enlist most of the 35,000 Southern Baptist churches to recognize the existence of these groups in their own communities and to minister to them.

"One way of getting the churches' attention," Corder said, "is through the annual Language Missions Week, August 23-29, which the denomination promotes."

He said the week provides an opportunity to show all the churches they can do language mission work.

"Churches once looked the other way when confronted with a language group," he said. "Now they are starting Sunday school classes, departments, and other organizations in another language."

Some churches work with two and three separate language groups. Others use interpreting devices for worship services, some employ associate pastors for language groups, and quite often a church starts a church-type mission within the area where a language group lives.

Heritage Items Sought For HMB Building

Tangible links with the past, suitable for display, are being sought by the Home Mission Board for a newly-created heritage room in its Lawrence-Garrison Building in Atlanta.

Included in the room will be such items as a wardrobe which belonged to Annie Armstrong, first executive secretary of Woman's Missionary Union, who also was active in home missions; a desk which belonged to Isaac T. Tichenor, an outstanding executive secretary of the mission agency, and pictures of each of the 15 executive secretaries of the Board.

Individuals with items which might be suitable for the Heritage Room are asked to communicate with Walker L. Knight, chairman of a committee to develop the room, at 161 Spring Street N.W., Atlanta, Ga. 30303.

Knight said the committee wants the room to reveal how God has worked through people and events in history to accomplish his will in winning the lost to personal faith in Christ.

To do this the room will preserve historical materials and artifacts which have some relationship to Southern Baptist home missions.

"We hope the room, by its strategic location on the first floor of the building, will encourage those with significant home missions materials to deposit them within it for permanent display to the hundreds of visitors," Knight said.

He asked that no items be sent to the Board at this time, but only that a description, location, and ownership of the material be communicated.

Each item should be unique, significant, clearly related to home missions since 1845, and practical for display.

As examples of material sought by the committee, he cited historical firsts, such as books, magazines, papers, etc., or items related to some beginning of mission work, or material belonging to an outstanding personage of home missions.

"If you do not personally have such material, maybe you can tell us of someone who does," Knight said.

Baptists Join Laubach Kenya Literacy Mission

Thirty U.S. Christians, including four Southern Baptists, have joined world literacy leader, Frank C. Laubach of Syracuse for a two-week literacy mission to Kenya, Africa.

The Kenya literacy mission, sponsored by Laubach Literacy, Inc., will seek to demonstrate literacy as an effective missionary tool.

Laubach, now 80 years old, pioneered in world literacy through his "each-one-teach-one" methods, successfully used in 312 languages in 103 countries.

He predicts the day will come when the churches will look back to Kenya in 1965 as a significant break-through in literacy evangelism.

Joining him in this hope and the Kenya trip are four Southern Baptists—Mildred Blankenship of Atlanta, R. Paul Caudill of Memphis, Henry O. Malone, Jr., of Fort Worth, and John C. Shepard of Mill Valley, Calif.

In Kenya, a Texas-size African country which gained its independence from England in 1963, the 30 literacy visitors will have a three-day orientation, work with missionaries and literacy workers for five days, then meet for three regional critiques, and finally spend another five days in the field.

Laubach feels the time has come, not only to take literacy to the newly-emerging nation, but also the spirit of Christianity.

His hope is that following the overseas phase, these 30 participants will share their training and experience in helping others see the effectiveness of literacy as a tool of evangelism.

The Southern Baptists taking part in the Kenya literacy mission represent varied interests in the denomination:

Miss Blankenship is a literacy field worker for the Home Mission Board, and her literacy training includes work at the Koinonia Foundation in Baltimore.

Caudill, pastor of the First Baptist Church of Memphis, is a former president of the Foundation for World Literacy.

Malone, a former pastor and chaplain, is executive director of the Tarrant Literacy Association in Fort Worth.

Shepard, a student at Golden Gate Baptist Theological Seminary, is a correctional officer and group counselor at San Quentin Prison, San Quentin, Calif.

Our Plea: We Need American-born Chinese Ministers

by FRANK HALBECK
FRESNO, CALIF.

THE EDUCATIONAL SPACE is crowded with 350 enrolled in Sunday school at the Chinese Baptist Church in Phoenix, Ariz., where Missionary G. Lawrence Stanley has been pastor for 16 years. To the left, the Beginners meet in the church kitchen. Stanley, at top, helps transport 30 to 35 Chinese children to Sunday school via church bus. Below, he visits Mrs. W. C. Henderson, a long-time faithful member of the church who, as much as anyone, influenced its beginning.

For sixteen years home missionary G. Lawrence Stanley has been pastor of the Chinese Baptist Church in Phoenix, Ariz. This church is a monument to the dedication and consecration of many persons who have been concerned about the evangelization of the Chinese people. The church, which now has 350 enrolled in Sunday school and baptized 40 persons in 1964, did not develop overnight, but its ministry in the West has grown to influence the Chinese people for the past 27 years.

Lawrence Stanley said that perhaps the initial interest in the Chinese can be credited to Mr. and Mrs. W. C. Henderson. Henderson, now deceased, was business manager of a wholesale grocery firm in Phoenix. For years he conducted much business with the Chinese grocery store owners. When Henderson would visit the Chinese store owners, his wife would go along with him, seeing a missionary opportunity among the Chinese. Mrs. Henderson distributed tracts and Bibles to the women and children and shared with them Bible stories.

C. G. Sewell was their pastor, and at the death of W. C. Henderson, Sewell met Poi Ong, a Chinese businessman. The pastor visited Ong, who asked, "Why don't you start a mission Sunday school for the Chinese?" Mrs. Henderson and her pastor accepted the challenge, and in the fall of 1938 Chinese boys and girls met in Sunday school to learn about the Bible and Jesus Christ in the Central Baptist Church.

Poi Ong's son, Willie Ong, was the first to be baptized in the church. During the next two years Miss Blanche Rose Walker, who spent much of her life in China, did special missionary work through the Central Church among the Chinese in Phoenix.

Then in 1940 the Home Mission Board appointed Miss Margaret Jung as missionary. A native of China, Miss Jung worked for six years with the mission. She visited Chinese homes, started Woman's Missionary Union auxiliaries, and helped develop the Sunday school. During that time the Home Mission Board purchased property for a Chinese Christian center. In the center, weekday activities were conducted, and it became, during World War II, a meeting place for Chinese Aviation Cadets, who found fellowship with new American friends. In 1946 Miss Jung resigned to prepare herself for missionary service in China.

During this time Mrs. W. C. Henderson, the first WMU president of Arizona, serving for 12 years, and the first woman member of the Foreign Mission Board, 1934-38, continued to work with and support the Chinese work. She said, "A new day dawned for us in January, 1949, when Reverend and Mrs. Lawrence Stanley came as home missionaries. Stanley helped us develop and grow a strong Baptist church among the Chinese people. He began teaching and training workers for the task ahead."

Lawrence Stanley and his wife, Frances, a registered nurse, met while both were students at Howard Payne College, Brownwood, Tex. They graduated in 1938, and he became student pastor of the Chinese Baptist Church in San Antonio, Tex., while attending Southwestern Seminary, Ft. Worth. Stanley had eight or nine years experience with the Chinese in San Antonio before going to Phoenix. They now have two teen-age children, Ruth Marie and Paul Lawrence.

In 1951 the Home Mission Board purchased the former Temple Beth Israel from a Jewish congregation. The building cost $42,000, and was refurnished and repaired by local Chinese friends of the mission at a cost of about $7,000. With the dedication of the building on June 10, 1951, an enlarged ministry for the mission was possible. The church was organized in March, 1952. Through the years Chinese people have come from the Orient and returned, and Pastor Stanley said, "Approximately 35 per cent of the members of the church are from China."

Within the year the church hopes to assume full support for their pastor. They are at present giving 15 per cent of their budget to outside causes, and Lawrence Stanley works closely with the city missionary of Phoenix, Frank Sutton.

Irvin Dawson, director of language missions for Arizona, said, "We have great hopes for the Chinese work in Phoenix. It is the largest Chinese church of any denomination in our area, and we are proud that Lawrence Stanley is moderator of the Central Baptist Association of Phoenix."

Pastor Stanley has a sincere object of prayer. He said, "If I had only one appeal to make to Southern Baptists it would be that we pray that God would call more American-born Chinese as missionaries to their own people in this country. We need more young men among the Chinese to volunteer for the ministry."

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Pioneer Missions Suffers in New York

By JUNE CRAIG
KENMORE, N. Y.

Her huge brown eyes stared up at me with all the earnestness of a seven-year-old child. This scene could have taken place in Africa, Thailand, or France; but no, it took place in Buffalo, N. Y. I heard her ask in her childlike voice, "Who is Jesus? I have never heard of him before."

My mind went back to a seven-year-old with large brown eyes, looking at her Sunday school teacher. "I want to be a foreign missionary when I grow up!" I remember saying these words and dreaming of the time when I could be a missionary in South America.

As the years passed, and school ended, I met the man God had destined to become my husband. He, too, shared my dream of sailing to the shores of some foreign land, bringing the gospel of peace to a troubled land. But, God had other ideas. Our time of particular service had not come. One door after another closed, showing us that foreign fields would never be our place of endeavor for Christ.

We were unhappy—distraught—for we could not be content with the day-to-day existence of pastoring the Georgia church to which we had been led. There had to be a special place for us. We restlessly searched for this place where we could find the peace of mind for which we searched.

When the answer came, we could not at first accept it. Imagine going to Buffalo, N. Y. Imagine having to give up a good income, and a lovely home, for the uncertainty of a mission that could offer nothing more than just a place of service. The mission, only a year old, had dropped in attendance until only a handful remained. A salary of any kind was completely out of the question. Yet, we could not seem to turn our backs on this call for "help!"

In August of 1963, we left our home state of Georgia and turned our faces north to the state of New York. We knew full well what was in store for us—having to pay our own moving expenses, having to find employment, and having to find someone to take us in until we were able to strike out on our own. We found someone who would take us and our two children in, but a job wasn't as easy to find. It was a full two months, without an income of any kind, before we were able to find employment.

During this time, the thought kept coming into our minds, "Are we doing the right thing? Is this where God wants us to labor for him?" Now that we are settled and beginning to see results at the Sheridan Park Baptist Chapel, we have begun to look around us at our fellow Southern Baptist pastors in this area. We know now that we are the *lucky* ones—at least we both can work to support our family. There are others not as fortunate! Several of the pastors live on such a small sum a year, that we wonder how they can exist. Several, after years of grinding work trying to support a family and keep a floundering church going, have broken under the strain, and returned south to find a new source of income.

Churches here have financial struggles and attendance problems unknown in the South. At the moment of this writing, several churches are without a pastor and several are on the verge of being disbanded. Yet souls are being won each and every day for Christ. People are being told about Christ who have never heard about him. Then where does the problem lie?

I believe that if each of us could look into the eyes of a child who has never even heard of Christ, we would know that this is a mission field just as much as Nigeria, Equador, or any other obscure place on a map. These unsaved people in western New York, Buffalo, and our own area of Tonawanda, are just as much in need of a Savior as any man on a foreign field.

I have a vision that some day Southern Baptists may wake up to the needs of the millions of Christ's beloved little children in this area and that churches will spring up all over western New York, with adequately supported pastors, giving all their time to the field of service God has led them.

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U. S. Bishops Give Guidelines For Worship with Non-Catholics

By WILLIAM E. BURKE
CATHOLIC INFORMATION FIELD WORKER

The following appeared in *THE CATHOLIC LIGHT* an official Catholic newspaper, June 24, 1965.

"Washington (NC)—The U. S. Catholic Bishop's Commission for Ecumenical Affairs has laid down suggested interim guidelines for the practice of 'spiritual ecumenism' by Catholics.

The commission's guidelines cover joint prayer and joint worship ('communicatio in sacris') by Catholics and other Christians. In line with the Second Vatican Council's ecumenism decree, it recommends both but with certain reservations, particularly in the case of joint worship.

In the latter area the document: opposes intercommunication by Catholics and non-Catholic Christians; says non-Catholic clergy should not preach at Catholic Masses and Catholic priests should not preach at non-Catholic eucharistic services; and opposes having priests take an active role in non-Catholic ordination services.

The document stresses the commission's recognition that it is 'the local bishop who has the authority to make dispositions' in ecumenical matters.

. . . On the subject of joint prayer by Catholics and other Christians, the document quotes from the council's ecumenism decree, which declares in part that: 'In certain circumstances, such as in prayer services 'for unity' and during ecumenical gatherings, it is allowable, indeed desirable that Catholics should join in prayer with their separated brethren.'

It describes as 'highly desirable' the participation of Catholics and other Christians in services 'which are not part of the official liturgies of any communion' and which are held for the sake of unity, peace or some other shared goal.

Such ecumenical services, it says, should be held in a 'worthy setting' acceptable to all participants. Priests are to be encouraged to take part in such ways as reading Scripture lessons, preaching, offering prayers, and giving blessings. The costume to be worn by priests will depend on circumstances, but the value of some kind of "sacred" vesture is not to be underestimated in creating the right atmophere for prayer in common.

Participation by laymen in this sort of ecumenical service also 'has much to recommend it,' the document says.

On the subject of 'communicatio in sacris'—worship in common—the commission quotes a section of the council's ecumenism decree outlining 'two main principles' for common worship.

The decree says: 'The expression of unity for the most part forbids common worship. Grace to be obtained sometimes commends it. The concrete course to be adopted is left to the prudent decision of the local episcopal authority, unless the bishop's conference according to its own statues, or the Holy See, has determined otherwise.'

The document provides this rundown on non-Catholic participation in Catholic liturgical ceremonies:

• Baptism and Confirmation: 'From the nature of the office of sponsor, Christians of other communions may not be invited to act as sponsors at Baptism and Confirmation. The sponsor stands as guarantor of the faith of the candidate he presents. A Christian not of our communion cannot be asked to assume this role.'

• Holy Eucharist: The Eucharist is both 'sign' and 'cause' of the unity of the Church. The restoration of the Eucharistic Communion is the goal of our ecumenical effort,' but in the present state of disunity, intercommunion with Christians of other denominations should not be permitted.' When other Christians are present at Mass, they may be invited to join in the prayers and hymns, but non-Catholic clergymen should not be asked to preach.

• Holy Orders: 'In the conferral of Holy Orders (the priesthood) Christians of other denominations must not be invited to take leading roles. For reasons of friendship or courtesy, however, they may be invited to be present.'

• Matrimony: Christians of other churches may be admitted as witnesses and attendants. It is not recommended that clergymen of other communions be invited to take an active role in the ceremony.

• Funerals: 'It is recommended that, when requested by the family of the deceased, priests be permitted to conduct funeral services and to lead prayers at wakes for those not of our Church.'

Turning to the participation of Catholics in the liturgy of other denominations, the document says Catholics 'may attend official services of other churches which have special civic or social significance, especially weddings and funerals.

• Catholic Sponsors: It says Catholics may not act as sponsors at the conferral of Baptism or Confirmation in non-Catholic churches and may not participate in the Eucharistic services of other churches, although they may be present.

Priests may not preach at non-Catholic Eucharistic celebrations, the document adds. Catholics may not take an active role in other Christian ordinations. Catholics may, however, serve as witnesses at marriages in other Christian churches."

Although some concessions have been made in the document, Baptists should be aware that they were made with the hope that all baptized non-Catholics will eventually embrace the Roman Catholic religion and then her long-range ecumenical policy would be fulfilled.

That the concessions are hedged with reservations for the Roman Catholic people can be seen from the following: 'Sioux Falls, S. D. (NC)—Joint worship by Catholics and other Christians is 'not a matter of personal whim or individual choice,' Bishop Lambert A. Hoch of Sioux Falls pointed out in a pastoral letter.

Bishop Hoch noted that participation in common worship, under terms of the Vatican Council's decree on ecumenism, is to be decided by the local bishop 'unless otherwise provided for by the bishops' conference . . . or by the Holy See" (*The Tablet*, an official Catholic newspaper, March 3, 1965).

Language Missionary Named for Illinois

James E. Godsoe of Las Cruces, N.M., leads Illinois Baptists in a ministry to the language people of the state. Godsoe, a native of Bryan, Tex., and formerly superintendent of missions in Las Cruces, is employed by the Baptist State Association of Illinois and the Home Mission Board.

"The actions which brought James Godsoe to Illinois reflect the concern of Southern Baptists, and especially of Illinois Baptists, for the thousands, even millions, of people in this state with a language connection," said Harold E. Cameron of Carbondale, state director of missions.

Cameron indicated Godsoe's work includes survey and study of language mission needs, the leading of present churches to minister to language groups, and assisting language mission pastors and congregations to have adequate church programs.

Godsoe, following graduation from Baylor University in Waco, served as a missionary of the Home Mission Board in Raton, N.M., for five years.

He was later pastor of churches in Arizona, and then became superintendent of missions for the Rio Grande Association in New Mexico.

He married Dorothy Donnel of Reedley, Calif., and they have a son and two daughters between the ages of 22 and 19.

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REAR ADM. JAMES W. KELLY
succeeds Rear Adm. Floyd Dreith

Kelly Named Chief Of Navy Chaplains

A Southern Baptist chaplain and Arkansas native, Rear Adm. James W. Kelly, has been chosen as the new chief of U. S. Navy chaplains.

Kelly, formerly director of the chaplains division and assistant to the chief of Navy chaplains, Washington, D.C., succeeds Rear Adm. Floyd Dreith who recently retired.

Kelly in 1963 became the first Southern Baptist chaplain to be advanced to the rank of Rear Admiral in the Navy, with assignment to the office of the chief of Navy chaplains.

Previous to his assignment with the chief of Navy chaplains, Kelly was senior chaplain at the United States Naval Academy, Annapolis, and supervised the academy's total religious program for the 3,800 midshipmen training for officers' roles. He had one of the largest congregations, preaching to more than 2,500 each Sunday.

Kelly feels there is no real difference between being a pastor and a chaplain.

An article in a Southern Baptist publication, in 1942, shortly after Pearl Harbor was attacked, led Kelly into the chaplaincy. The article told of the need for Southern Baptist ministers to serve as Navy chaplains.

Then pastor of First Baptist Church, Malvern, Ark., Kelly responded, and served during World War II.

He was awarded the Purple Heart for wounds received in action. He also won the bronze star medal with Combat "V" for "heroic achievement during the explosion and fire" when his ship, the U.S.S. Mobile, was attacked by enemy aircraft in the Marshall Islands in the Pacific.

Then only a lieutenant, Chaplain Kelly was cited for "calmly and courageously moving among the helpless men (working) desperately to extinguish their flaming clothing and to administer injections to the more seriously wounded.

Geo. W. Cummins of Atlanta, director of the Division of Chaplaincy of the Home Mission Board, said, "Rear Adm. Kelly is one of Southern Baptists' most outstanding chaplains. He is an excellent preacher. He has maintained a pastor's heart throughout this military career and has been responsible for bringing thousands to a saving knowledge of Jesus Christ."

Rear Adm. Kelly, a native of Carthage, Ark., graduated from Ouachita Baptist College, Arkadelphia, Ark., and Southern Baptist Theological Seminary, Louisville.

The booklet "What Does The Roman Catholic Bible Say?" has been released by the Home Mission Board for distribution without charge.

The questions and answers in the booklet should be of interest to Catholics and non-Catholics.

All texts quoted are taken from the Holy Bible, Douay-Rheims edition and the new Douay-Confraternity Catholic translation of the Holy Bible.

The booklet gives better understanding of fundamental teachings of Catholicism and helps Catholics to interpret the Bible.

—William E. Burke
Department of Metropolitan Missions

Home Board Appoints Bullard to Philadelphia

Southern Baptists have called on a prominent Baltimore pastor to lead their work among the 5½ million people of greater Philadelphia.

He is G. W. Bullard, pastor of the Gregory Memorial Baptist Church and a former president of the Baptist Convention of Maryland.

Bullard will be superintendent of missions for the 12 churches and missions of greater Philadelphia and Southern New Jersey. The first Southern Baptist church for the area was constituted in 1960.

Bullard, a native of Abbottsburg, N. C., was appointed to the position by the Home Mission Board and the Maryland Convention. He has been a member of the mission board for the past six years.

"Since coming to Maryland in 1957, I have had a keen interest in the millions of people in the great Northeast," Bullard said.

"My six years with the Home Mission Board have given me a better understanding of where we are spending funds and from which expenditures we are receiving the greatest returns in terms of souls won."

Bullard has led the churches of which he has been pastor in mission outreach. The first church he pastored, Gibson Avenue in Wilmington, N. C., established a mission, and his present pastorate has started two churches.

He was pastor of South Fort Worth Baptist Church in Fort Worth during the period he attended Southwestern Baptist Theological Seminary. He attended business schools and North Carolina State College at Raleigh.

After his seminary education, he was a superintendent of missions at Rocky Mount, N. C., and associate Sunday school secretary and associate general secretary for the Baptist State Convention of North Carolina. Following this he was pastor of Temple Baptist Church, Raleigh, before coming to Baltimore.

John Hughston Takes Boston Position

The Southern Baptist Home Mission Board has asked its president to become the first pastor-director of its work in the greater Boston area.

He is John W. Hughston, Jr., a Spartanburg, S.C., native, now pastor of the Northside Drive Baptist Church in Atlanta.

As pastor-director, Hughston will lead the Metropolitan Baptist Church of Cambridge and direct Southern Baptist work among the 2½ million people of greater Boston.

The work will include ministries among the more than 60,000 students in the colleges and universities of the area and other ministries to language groups.

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campuses of Harvard University and Massachusetts Institute of Technology, both of Cambridge.

"Boston is the last of the million-plus population centers in which Southern Baptists have established a church," said A. B. Cash of Atlanta, secretary of pioneer missions for the mission agency.

"Hughston will lead in establishing church type missions and other mission projects for this area, as well as establishing a multiple ministry program for the Metropolitan Church," he added.

The son of a postmaster, Hughston surrendered for the ministry following graduation from Wofford College in Spartanburg. He earned the master of theology degree from Southern Baptist Theological Seminary in Louisville. The Atlanta Law School gave him the doctor of law degree in 1957.

Following pastorates in North Carolina, Tennessee, and Virginia, he came to First Baptist Church of Milledgeville, Ga., in 1950, and then to the Northside Drive Church in 1961.

He has been prominent in denomination work, both in state conventions and with the Southern Baptist Convention, including seven years as a member of the Home Mission Board.

Hughston, who has been active in preaching missions and other work, credits his concern for the Boston work to knowledge gained during service with the mission board and with visits made in connection with his home mission responsibilities.

He is currently serving as vice-president of the Greater Atlanta Council of Churches, and is a member of the Board of Governors of the Georgia Association for Pastoral Care. He initiated the plan of the Chapels of All Faiths, and assisted in launching a statewide campaign that has resulted in places of worship on the campus of the Milledgeville State Hospital.

JOHN HUGHSTON, JR.
pastor-director in Boston

DONALD F. MABRY
in area religious surveys

Mission Survey Work Adds Mabry to Staff

The Survey and Special Studies Department of the Home Mission Board, added Donald F. Mabry of Cheyenne, Wyo., to its staff.

Mabry, pastor of the Sunnyside Baptist Church since 1960, will be organizing and directing area religious surveys as well as assisting in studies.

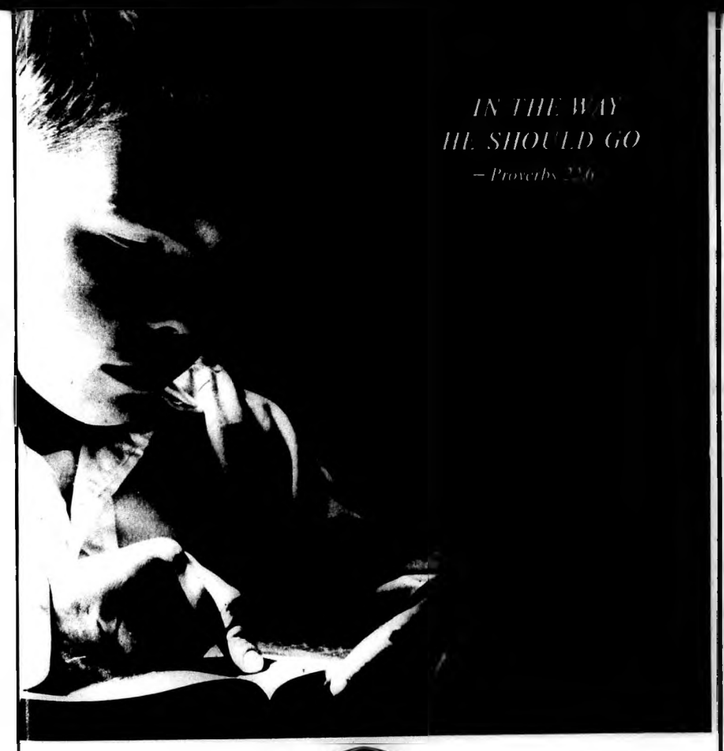
He began his duties as an associate secretary in the department August 1.

Leonard G. Irwin, Secretary of the department, in announcing the election of the Bernice, La., native, said Mabry had served as director of several surveys in conjunction with the department during the past three years.

He graduated from Louisiana College in Pineville, and Southwestern Baptist Theological Seminary in Fort Worth.

For the past two years he has served on the executive board and the executive committee of the Baptist General Convention of Colorado, and he was business manager for the Wyoming Baptist Camp.

He married Eva Deil Fields of Gibsland, La. They have three daughters.



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Yesterday a boat sank, and five people were killed. I could have been one of them. This story began a little more than three months ago. We were living in Communist Cuba at the time. Our only hope in this life rested on the possibility of coming to the United States, *"the land of the free."* All channels for official action had been closed for months. We were classified as "gusanos" (worms) by the Communist officials. Thus, my wife and I were subject to harassment and persecution without end, living in chains to die shamefully. We decided to risk the only thing we had left, our lives, in order to escape the "beard curtain."

Our first move was to get in touch with the "contact" man. He was referred to us by a distant relative. We never learned his name. He gave us verbal instructions as to the amount of money for the fare, five thousand cuban pesos, and details concerning the preparations for the trip. We were to keep all of our dealings in complete secrecy. The day of our escape we were to leave the house as if we were going to buy groceries. We could not sell anything or move any furniture out, or in any other way give the slightest cause for suspicion. We had to make up our minds to abandon home, car, and all. We accepted his terms; and the wheels of the underground began to move.

Three weeks later our "contact" man gave us word to meet a rendezvous at a certain place. [Localities cannot be named for security reasons.] There we left our automobile and walked a few blocks to a public park. A taxi driver, working for the underground, took us around the city until he was certain that we were not followed. Finally he drove out of town and left us on the side of a country road. A few minutes later another car drove up. The driver asked us to get in and lie down on the floorboard. We rode for what seemed a long time. Just before dusk we arrived at a farm where we were greeted by our "guide" and the other 16 people who would share with us the adventure and the danger of reaching for freedom.

By RAFAEL DE ARMAS

This account of escape from Cuba is vividly told by the author, who learned of the story from those who experienced it. De Armas, the son of Cuban refugees, has lived in the United States since securing his college education at Furman University. He is director of the Baptists' migrant mission work at Perrine, Fla.

We had no idea where we might be. We did not know each other. We were a handful of scared and anxious people. All of us had been in business while Cuba was free. We had never engaged in anything more exciting than a weekend trip to the beach. Only one young man in our group was a "professional." He was leaving the island after escaping from one of Castro's prisons. He was under the death sentence. He had a grim look of deadly determination. A young boy of scarcely 17 fighting a man's war. He was the youngest of the group. I was the oldest—57. There were six women and 12 men seeking liberty or death.

All during the night we walked in the marsh. Our guide had lost his way and at one time the men considered the possibility of leaving the women behind for the roughness of the terrain. Finally, after three in the morning, we arrived at the boarding place. The freedom boat was anchored a few hundred feet away in the ocean. There was a small boat moored to be used in reaching the craft. It sank when two men got in it. Then the young man asked the ladies to turn their heads while he undressed. In a few minutes he was in the dark waters swimming towards the boat. No one will ever know the anguish and fear in our hearts while the young man braved the waves and the mysteries of the deep. About 30 minutes later we were all aboard the vessel and putting out to sea.

Our "contact" man had described the trip to us more or less as a pleasure trip. He had said the boat was big and comfortable. Now we were all tired, wet, sleepy, scared, fussy, cramped in an 18-foot fishing boat. We sailed until nearly dawn. Then the "botero" (owner of the boat) took us into a small key. There we went ashore to spend the day hiding while he went to his occupation as a fisherman in order to avoid suspicion. That was the first of five nights and six days we spent in our flight to freedom. As we awaited his arrival we had no way of knowing our location. We would have no idea as to our course of action if the "botero" did not come back. I shudder as I think that the man could have been arrested, or could have had an accident, or could have betrayed us, or could have just left us to die alone. But he always came back with the darkness of night.

On two occasions we came near a tragic end. Once we had to jump ashore and hide in a hurry to avoid the searching eye of an airplane just after dawn. Again we were in another key hiding in some swamps, fighting the tropical insects, but keeping absolute silence. Not more than one hundred yards away, in the other side of the key we could hear the voices of two other "boteros" expressing their suspicion that our "botero" might be taking people out of Cuba. We even heard him deny the charges and threaten with death anyone who would accuse him of something like that without any proof.

I will never forget the emotions that swept through me at the sight of that coastguard plane that circled over us during the sixth day of our trip. It meant that our brothers of the United States were watching over us. How grateful we were to be free again. How thankful for the lies of the "contact" man. If he had told us the truth concerning the perils of the trip perhaps we would not be free today. The "gusanos" had grown wings and were now beautiful, free "mariposas" (butterflies).

Oh, yes, talking about five people being killed yesterday? Our "botero" is not sailing any more.

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* Spanish word meaning "worm" or "caterpillar." The communists refer to us as "worms." We refer to ourselves as "caterpillars" because of the fact that we grew wings and fled the island.

The Churches in Megalopolis

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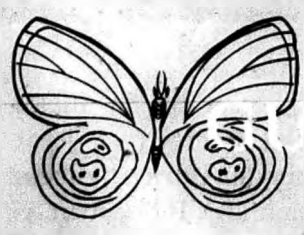

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