

OCTOBER, 1965

in this issue

## Student Summer Missions

### S PLAN

t today! These

HM-BP/9-65

ERS PLAN and  
for only \$3.00.  
receive three new  
or only \$3.00. I  
rn for full credit  
I also understand  
number of books  
to BROADMAN

new books every  
tree books listed).  
1). I understand  
al cash offer.  
-I enclose \$10.50  
(s) and addresses

per shipment for  
s listed on the at-

the recipient(s).  
e months (begin-

P Code \_\_\_\_\_

ks"

MB MISSIONS



# Home missions

Walker L. Knight, Editor  
Linda Stephens, Editorial Assistant

## INDEX

|                                                       |    |
|-------------------------------------------------------|----|
| LETTERS . . . . .                                     | 2  |
| EDITORIALS . . . . .                                  | 3  |
| <i>Walker L. Knight</i>                               |    |
| NEWS FROM THE BAPTIST PRESS . . . . .                 | 4  |
| WITNESSING TO A DYNAMIC NATION . . . . .              | 4  |
| <i>A. J. Smith, Jr.</i>                               |    |
| THE EXECUTIVE'S WORD . . . . .                        | 5  |
| <i>Arthur B. Rutledge</i>                             |    |
| US-2 . . . . .                                        | 6  |
| RAMBLIN' WRECKS IN SUMMER MISSIONS . . . . .          | 10 |
| <i>Nathan Porter</i>                                  |    |
| STUDENT SUMMER MISSIONS . . . . .                     | 13 |
| MISSIONS TO COME-AND-GO PEOPLE . . . . .              | 20 |
| <i>Walker L. Knight</i>                               |    |
| ALERT THE AREA . . . . .                              | 25 |
| <i>C. E. Autrey</i>                                   |    |
| REVIVAL EVANGELISM IS NOT DEAD . . . . .              | 26 |
| <i>John F. Havlik</i>                                 |    |
| NEW LIFE FOR DECLINING CHURCHES . . . . .             | 28 |
| <i>C. Willis Bennett</i>                              |    |
| WE SERVE MINORS . . . . .                             | 31 |
| <i>Walter R. Delamarier</i>                           |    |
| GIFT OFFERING FROM U.S. AIR FORCE PERSONNEL . . . . . | 38 |
| UTAH CHURCH WINS DEVELOPMENT AWARD . . . . .          | 40 |

## LETTERS

From Our Readers

### Spiritual Maturity Venture

We have discovered added depth since the article, "Venture into Spiritual Maturity," was written. Now we believe we have been able to see even a larger perspective into which the priesthood of believers and the equipping ministry will fit as the most natural way the great ends of the gospel may be achieved.

This venture gets deeper and more exciting as we go along. Some of our people and churches are beginning to catch fire. There seems to be a mighty thirst on the part of many people for that which brings depth meaning and excitement into spiritual life and which produces a great unity and fellowship.

Nat Tracy  
Brownwood, Tex.

I am extremely interested in sharing with others information contained in the *Home Missions* magazine. I am grateful for the report on the search for spiritual maturity being carried on at Howard Payne College.

Shelton Simmons  
Hamshire, Tex.

I think the article, "Venture into Spiritual Maturity," is the most encouraging I've read in a mighty long time. Surely these men, of whom Nat Tracy wrote, have discovered the road to revival.

Emmett Boydston  
Pacoima, Calif.

I read with a great deal of interest and elation your recent article entitled "Venture into Spiritual Maturity."

It was refreshing to know the discussion and the struggle that the group has had for some period of time. They seem to have grappled with and come forth with a new understanding of this whole matter of Christianity. Thank you for sharing these aspects of their struggle and growth with many others through this publication.

I share with you the concern that this type of struggle can help to revitalize the significance and meaning of the church.

Milton P. Snyder  
Butner, N. C.

I have just finished reading "Venture into Spiritual Maturity." I have long felt that there is a need in our churches, and in my personal life, that high-pressure preaching and religious salesmanship cannot supply. A recovery of the practice of the priesthood of believers seems to be in the right direction.

Carmen L. Conner  
Portales, N. M.

We truly appreciate your printing the testimonies and article, "Venture into Spiritual Maturity."

Creath Davis  
De Leon, Tex.

Nat Tracy's article, "Venture into Spiritual Maturity," has thrilled me. He so perfectly expressed what I have been undergoing for a year and a half.

Mrs. Donald M. Hutson  
Vernon, Tex.

### Radio and TV Ministry

I have just checked with the distribution department, and found that 12 stations in the U.S. carry "La Hora Bautista," 10 carry "Control Central," 17 carry "Momentos De Meditacion," and 8 carry the Navajo program, "The Living Water." Many of these programs are sponsored by state conventions, such as Texas and California, or by local associations, or individual churches. It is very difficult to get "public service" time for language programs. In English we can get free time because of the quality of the programs, but most of the language programs are strictly commercial.

As perhaps you are aware, the Home Mission Board pays the cost of broadcast of "Momentos De Meditacion," each week over WMBX in New York City, where they have a potential Spanish listening audience of about 1,250,000 people. In Kingstown, R. I., the Board helps pay the cost of broadcasting a program in Portuguese, "Escola Biblica Do Ar" (The Bible School of the Air) taught by A. R. Major. We produce the program, with Major supplying the Sunday school lessons in Portuguese each week.

We are working with Elias L. Golonka, assistant secretary of the Language Missions Department, to get a program in Polish started. Golonka recorded some Polish music in Toronto, Canada, just prior to the Southern Baptist Convention meeting in Dallas, and we hope to have 13 of these programs produced sometime in the fall.

In addition to radio programs, we have done some experimenting with language television in this country. Perhaps you are aware that the Foreign Mission Board paid the cost of translation, recording, and dubbing of 39 films from "The Answer" series into Spanish, to be known as the "La Respuesta" series. At the present time, two stations in Texas, in Corpus Christi and in San Antonio, have televised this series on a "public service" basis. We feel that this area will increase. These films are available from the Radio and Television Commission on a service commission charge basis of \$3.00 per showing, to any Latin American church or group that could utilize such films in Spanish. They were used extensively during the "Cruzada Bautista Nueva Vida" (New Life Movement) here in Texas last fall, and with very good results. One pastor told me of 18 conversions in his church after he showed one of the films.

Likewise, we have gone into the production of language correspondence courses to supplement the radio and television ministry. We have 3 courses in Spanish thus far. They are the "La Respuesta" course based on the little book, "Esta Es La Respuesta," a course on the book of Luke called "Esta Es La Vida" (This is the Life); and a course on the book of Acts called "Esta Es La Comunidad Triunfante."

Jerome B. Pillow  
Fort Worth, Tex.

HOME MISSIONS

## EDITORIALS

By Walker L. Knight

# EVERYBODY, EVERYWHERE

As one comedian always says, "Everybody's trying to get into the act." When this happens in home missions, the Home Mission Board couldn't be happier. In fact, everything possible is being done to encourage participation by all Baptists in missions.

If any year can be cited as a climax or milestone in making it possible for more participation by Mr. Baptist in missions, 1965 will have to be taken into consideration as the year. Two shiny new ministries were launched this year—the US-2 and the Christian Service Corps.

The driving force behind it all is how to bring willing, capable people into contact with critical missions needs in creative, constructive ways. With encouragement from Woman's Missionary Union and the Brotherhood Commission, both with many capable people wanting to do mission work, the Home Mission Board explored through a pilot endeavor the possibilities in such a ministry as the Christian Service Corps.

There was nothing complicated about the corps. It was simply that if mature (past 35) men and women would give their time and pay their own way, couldn't the mission agency find a place for them to serve? Of course, there were questions about whether they could actually be of any help in a short time or would they simply occupy the missionaries' time in taking care of them or informing them? Could they do anything effective in such short periods? For this reason, the first group was a small one—only six were assigned. But these went to such places as Alaska, the Kentucky mountains, Hawaii, and the Northeast. The reports coming back from the missionaries have been high in praise of their effectiveness. One retired pastor went into a trouble situation and the missionary said, "He was like oil on troubled water. We were truly grateful for his work."

So the adults are getting into the summer missions act. Many more are expected to serve next year.

There was another group of Baptists untapped for mission service, as revealed in the response the government received for its Peace Corps. Thus the Home Mission Board made plans for its US-2 ministry, and as the name implies they serve two years in the United States or Panama, and later possibly in Puerto Rico. The US-2 is a college graduate, who has been an active Baptist, and is willing to give two years' service to meet mission needs. Most of those who have responded have a history of service in Student Summer Missions. They are aware of both the needs of home missions and of how they can help meet these needs. This issue contains a full report on the appointment of the first 20 of these young adults.

So the young adults are getting into the missionary personnel act through US-2. Another 25 will be appointed every year, with a continuous force of 50 in the field of home missions.

Many professional people have been in the act for years through the Tentmaker ministry of the Home Mission Board. These Baptists, many of them school teachers, doctors, nurses, etc., have been willing to relocate their homes in communities designated by the Home Mission Board where they can help establish needed churches by simply being active members of struggling churches or missions.

Meanwhile, the student summer missionaries were at record peaks as 630 served in 1965, and applications were at the highest peak as more and more college students were giving of their summers for missions. Also the number of permanent missionaries appointed by the Home Mission Board stands at a record figure—2,515.

In addition, more and more churches indicate they are educating their people in missions and providing opportunities for them to meet the missions needs within their own communities or in other communities through special missions projects.

## ON THE COVER

Jack Boggs of Pineville, La., becomes a friend to Timothy Poienz, right, on a Cleveland, Ohio, side-walk and invites him to Vacation Bible school. This was a continual experience for Jack, as he served as a student summer missionary for ten weeks. Like the other 630 volunteers for Student Summer Missions, Jack had Vacation Bible school in the mornings and house-to-house surveys in the afternoon.



HMB PHOTO BY  
JAY DURHAM

VOL. XXXVI October 1965 No. 10

Published Monthly by the Home Mission Board

Southern Baptist Convention

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

Rates: \$1.00 per year or \$2.00 for three years. Club

rate (10 or more) 75 cents. Budget rates

to churches, 60 cents.

\*Change of Address: Please give your old and the

new addresses.

Second class postage paid at Atlanta, Georgia.

### ZIP CODE NEEDED

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

October, 1965

## NEWS

From Baptist Press

### Wood Leaves Panama For Southeast Work

Southern Baptists took another administrative move toward more intensive missions to language groups within the United States.

The Home Mission Board asked L. D. Wood of Panama to become assistant secretary of its language missions department effective January 1.

Wood, who has been superintendent of missions in the Republic of Panama since 1949, will work with Baptist state conventions in the Southeast and in Cuba, Panama, and Puerto Rico.

Lloyd Cordier, secretary of the department, said, "The election of Wood to this position was prompted by increased demands on the department in the area of administration and by a desire for closer relationship to the work in the states and the outposts."

With mission strategy, through the Language Mission Department, co-operates in the employment of more than 1,200 missionaries and the use of more than \$24 million annually in working with the 35 million language-connected persons.

Cordier said Wood would promote on-the-job training of language missions personnel, special campaigns and ways for churches, associations, and state conventions to witness to language persons. His office will be in Atlanta.

Wood has spent a lifetime in missionary service, from two terms with the Foreign Mission Board in Chile, to associational work in Texas, then direction of language missions for all of Texas before going to Panama.

Under his leadership, Panama missions have expanded into all sections of the nation and realized its most rapid growth, from less than 60 churches and missions to more than 95, with a corresponding increase in membership.

Wood, a native of Center, Miss., was educated at Mississippi College (Baptist) at Clinton, Miss. and at New Orleans Baptist Theological Seminary and at Southwestern Baptist Theological Seminary in Fort Worth. From the Fort Worth school he earned the doctor of theology degree.

He served as a chaplain in the U.S. Army from 1933 to 1936, and 1944-46.

## WITNESSING

To A Dynamic Nation

### I am a Missionary Because ...

... I see a need for churches to be strengthened and encouraged. I am a missionary because I feel most associations do not equal their potential in the work the churches can do together, especially in the area of advance planning. I am a missionary because I feel the last man on earth needs to hear the gospel, and some of them have no contact with a church which proclaims it. I am a missionary because new missions and churches are needed. I am a missionary because I feel that in this field of service I can render my best service for the Lord.

A few months ago it was learned that a military base in our state was to be closed. Had it closed immediately, almost all the membership of the church in the nearby town would have been gone. Since it was always easier to reach the families moving there from other Southern Baptist churches, very little sustained effort had been made to reach the native people. Objective evaluation indicated that even if the base closed, enough people would remain to justify a Southern Baptist church. The pastor was defeated in spirit and left. I was asked to come amid growing sentiment that the church ought to sell out for whatever the property would bring, and agreed to return for a ten-day stay during which time we would take a telephone survey to determine who the prospects were in the town for other-than-service people. My approach was to be positive and enthusiastic in the face of pessimism. The incomplete survey showed some good prospects. Plans were formulated to reach them. A prospective

pastor was contacted (he's their pastor now). On my last night with the church, the people who had caught the vision of what could be done, base or no base, shared with others. This "dead" church has now ventured out to share in a program of serving an Indian mission in a town 50 miles distant, and is arranging to refinance their debts so that they can handle them under almost any circumstances.

Sometimes desperation dictates action. I was faced with the problem of five student summer missionaries, all having a vacant week at the same time. Plans had been tentative to have an Indian Mission Vacation Bible school on or near one of the seven reservations, but final plans were not completed for a variety of reasons. Time had run out, however, and the pastor of the mission had resigned and was making ready to leave. It was agreed that if he could find us a meeting place of any kind, I would join the five students, and we would have a five-day, six hour-per-day school, serving a noon meal. Two small two-room houses, 2½ blocks apart, were secured—only one had toilet facilities—and two motel units for the workers. Fifty-five were enrolled with a daily average attendance of 33, with two professions of faith. It is not unlikely that a permanent work will be begun with the Indians of North Havre, a community where more Indians live than on either of the two nearest reservations. It is a joy to be a missionary.

by A. J. Smith, Jr.  
Helena, Mont.

HOME MISSIONS

## THE EXECUTIVE'S WORD

By Arthur B. Rutledge  
Executive Secretary - Treasurer, HMB

### A Uniform Missions Program

Between now and Thanksgiving Day, Southern Baptists will conduct 29 of our most significant meetings of the year. These are the annual gatherings of the state conventions which cooperate through the Southern Baptist Convention.

In these conventions critical decisions will be made. Needs and challenges will be confronted; plans of action will be determined; budgets will be adopted.

As an arm of the churches, the Home Mission Board is vitally interested in these meetings. We appreciate the opportunity of having a staff person in attendance. We welcome the privilege of fellowship with fellow workers in home missions work all across the nation.

Most of the field work of the Home Mission Board is carried on in cooperation with the respective state conventions. Every part of our homeland is served, to some degree, by one of the 29 existing state conventions, so the need for cooperation in missionary work at home is readily apparent.

As early as 1853 the Southern Baptist Convention requested general associations and state conventions to develop "the most complete cooperation" with the Home (then Domestic) Mission Board. In the 1882 Convention, in a comprehensive statement, the Home Board declared that "it earnestly desires the hearty cooperation of the several state boards."

In the 1901 Convention it was stated that "the work to be undertaken by the Home Mission Board in any state should be a cooperative work, so far as practicable; the terms of cooperation to be such as may be mutually agreed upon between the Home Mission Board and the state organization." In the years that followed "Home and State Board" cooperation was frequently mentioned in Convention minutes, including criticisms on some occasions.

In the main, the Board has moved in the direction indicated in 1901, and has enjoyed constructive relationships with the state conventions. In 1959, in adopting the report of the Committee to Study the Total Southern Baptist Program, the Convention commended the Home Board for its cooperative relationships with the state conventions. It urged the Board and state conventions to work together in developing a single, uniform program of missions in the homeland.

Today the Board has a clear understanding of relationships and procedures with all 29 state conventions, and

has a written agreement with 26. An annual conference is held with representatives of each of the 29 bodies, at which time plans for the following year are matured and a joint budget is developed.

In cooperating with the younger state conventions, normally the Home Board provides financial assistance for all of the convention-related missionary work done within the respective state. In cooperating with the older and established conventions, usually the Board provides financial subsidies only for types of work requiring workers with specialized training, such as Christian social ministries, language missions, and work with National Baptists, and then only when requested by the state body. The stronger conventions, including many of their associations and churches, provide full support for most of the missionary work done within their respective states. In such cases, where financial help is not supplied, a high level of cooperation prevails.

In working with each of the states, and in conducting conferences attended by workers from all of the state conventions, the Board serves as a *unifying center* for many types of home missions work. Examples are metropolitan missions, work with the deaf, and work with National Baptists.

In these relationships the Board also becomes a *missionary resource* for the state missions offices. The services of specialists, in such areas as pioneer missions, rural work, Jewish ministries, juvenile rehabilitation, literacy missions, area surveys, and establishing new churches, are available to the conventions and the churches.

To all cooperative relationships the Board brings a *national perspective*. Often it serves as a catalytic agent, pointing out needs and suggesting solutions. In these ways it is able to work with the state conventions in developing this single, uniform, convention-wide program of missions which the Southern Baptist Convention recommended in 1959.

Within this framework of cooperation in home missions tasks, the Home Mission Board seeks to face up to the crucial and multiplying spiritual demands of our day.

As we approach the annual state meetings, it is our prayer that all across the nation the 1965 conventions shall be marked by such earnestness, concern, optimism, and commitment that in every state the progress of the gospel will be accelerated in the year ahead.

October, 1965

5



PHOTOS BY J. C. DURHAM



1. Norman L. Harrell 2. Mrs. Norman L. (Guelita) Harrell 3. Mary E. Poe 4. Neil L. Jones 5. Jo Ann Bengtson 6. Mrs. John Norwood 7. John Norwood 8. Alva Fritsch 9. Betty Guthrie 10. Raymond Sikes 11. Mrs. Raymond (Linda) Sikes 12. Tom Poole 13. Clara Marie Smith 14. Nelda Jean Hinchel 15. Linda Lincy 16. Libby Roberts 17. Starling M. Price 18. Mrs. Starling M. (Susan) Price 19. Bill Phillips 20. Beverly Beard

For additional information on the US-2 program contact Department of Missionary Personnel, Home Mission Board, 161 Spring Street N.W., Atlanta, Ga. 30303.

EVERYTHING about US-2, from the catchy, appropriate name to the 20 young adults who are the first volunteers, appears to one's sense of adventure and missions service.

These 20 have volunteered for two years of service in the United States and Panama to help meet critical missions needs. The name, US-2, immediately presents the area of service and the length of the term.

To qualify, the US-2 volunteer needed a college degree, a history of service in his church, a high sense of dedication, and a willingness to give up well-paying job opportunities for the next two years.

Their skills ranged from music education, special work with retarded children, accounting, psychology, physical education, drama, nursing, to public school teaching and religious education.

Their two years of work will not be entirely unfamiliar, for 16 of the 20 have served as student summer missionaries, many for two summers. In addition, some were staffers at one of the Southern Baptist summer assemblies, and all were active in their Baptist Student Unions. Many were presidents of the campus BSU; one was president of the state BSU.

Their assignments take them to such isolated places as the

HOME MISSIONS

small, Alaskan village of Kotzebue or the Hawaiian village of Kaapa on the island of Kauai, or the Baptist encampment in Panama. Others will serve in huge metropolitan centers like Houston, St. Louis, Chicago, and New York.

They fill some positions which have been vacant for long periods of time; in other cases they supplement overworked missionaries, and in some they provide personnel for new work (such as with Polish-speaking people in Chicago and New York). The US-2 of the future will make it possible for some missionaries to take study furloughs for language study or additional training in specialized fields. Others will become part of the thrust in new areas, or free other personnel for such work while they take over assignments where theological training and experience are not crucial.

Most expect to continue their education after the two years of service, an aspiration encouraged by the Home Mission Board through financial assistance.

Some see the two years as a means to answer definitely the question of God's call to mission service; others see the two years as an opportunity to help meet critical mission needs, much as they did through Student Summer Missions. Where they will go from here in mission work remains to be seen.

The appointment of these 20 came almost a year to date from the first announcement by the Home Mission Board of the US-2 ministry. Each following year 25 additional college graduates will be appointed, and a continuous force of 50 will be maintained.

Who they are, where they are going, and what they will be doing follows:

#### BEVERLY BEARD TO ALBUQUERQUE

Beverly Jean Beard of Memphis, Tenn., a graduate of Blue Mountain College in Blue Mountain, Miss., will serve two years at Friendship Baptist Center in Albuquerque, N. M.

Miss Beard served in 1962 as a staff member at Glorieta Baptist Assembly and in 1963 on the staff at Gulfshores Baptist Assembly, Gulfport, Miss.

This year she worked ten weeks in New York City as a student summer missionary.

#### JO ANN BENGE TO HOUSTON

Jo Ann Bengtson of Albuquerque, a graduate of Eastern New Mexico University in Portales, will serve two years at the Good Will Center in Houston, Tex.

Miss Bengtson taught third grade in the Albuquerque public schools for two years.

In 1964 in Arkansas and in 1965 in California she worked for ten weeks each summer as a student missionary of the HMB.

#### ALVA FRITSCH TO CHICAGO

Alva Fritsch of St. Louis, a graduate of Louisiana College in Pineville, will serve two years as youth director of the Polish Baptist Church in Chicago.

Miss Fritsch attended St. Louis Baptist College in St. Louis before transferring to Louisiana.

She served 10 weeks in both 1963 and 1964 as a student summer missionary, working in South Dakota first and then in Ohio.

#### BETTY GUTHRIE TO EAST ST. LOUIS

Betty Guthrie of Shreveport, La., a graduate of Louisiana College in Pineville, will serve two years as a missionary at the Baptist Good Will Center in East St. Louis, Ill.

Miss Guthrie secured her degree in physical education, and she will use this knowledge and the experience gained in two summers' work at the Caddo Baptist Mission Center in Shreveport in her new position.

She served in 1963 as a summer missionary, working in a Baptist center in Louisville.

#### NORMAN HARRELLS TO ALASKA

Mr. and Mrs. Norman Harrell, natives of Grapeland and Ter-

October, 1965



US-2 APPOINTEES TO HAWAII, the Raymond Sikes, share during the Home Mission Board appointment service their experiences in answering the call to missions.

US-2 MARY POE, center, talks over her assignment in Lexington, Ky. with Agnes Davis and Clovis Brantley of the Home Mission Board.



7



GROUP INTERACTION provided time for sharing interests and experiences. This group, composed of the four couples, was led by Clyde Walker of



New Orleans Seminary. There were some searching moments as reflected on faces of the Sterling Prices (above left) and the Raymond Sikes, (above right).



TALENTS GALORE were discovered among the 20 US-2 volunteers, and they displayed them in an hour's program following the evening services. Here Nathan Porter of the HMB Personnel Department rehearses a Portuguese song with some of the corps.



THE FUTURE promises new experiences and rewards as the US-2 volunteers discover and meet mission needs. The Raymond Sikes take a few moments from their busy schedule to watch a sunset and think about the next two years.

rell, Tex., will spend two years as missionaries in Kotzebue, a remote village in Alaska.

Mr. Harrell is a graduate of Baylor University in Waco, Tex., and Mrs. Harrell (Gunita) attended Mary Hardin-Baylor College in Belton, Tex.; then she secured a nursing degree from Hillcrest School of Nursing in Waco.

They were members of the Highland Baptist Church in Waco, a congregation long interested in missions in Alaska.

#### NELDA JEAN HEMBOLD TO AUSTIN

Nelda Jean Hembold of Dothan, Ala., a graduate of Clarke Memorial College at Newton, Miss., and of William Carey College at Hattiesburg, Miss., will serve for two years at the Austin Baptist Center in Austin, Tex.

Miss Hembold served for two years as a student summer missionary with the HMB, giving ten weeks for work in Austin in 1964 and in 1965 in New York City.

#### NEIL JONES TO TEXAS

Neil Jones of Panama City, Fla., a graduate of High Point College, High Point, N. C., will spend two years helping establish ministries with juvenile delinquents in Texas cities. He goes first to El Paso.

Jones attended Columbus College, Columbus, Ga., before finishing his college work at High Point. At Columbus he was

president of the Baptist Student Union, and was given the same responsibility at High Point.

He was pastor of the College Heights Mission of the First Baptist Church in High Point for two years.

#### LINDA LINZY TO GRANITE CITY

Linda Linzy of Crittenden County, Ky., an honor graduate in elementary education from Western Kentucky State College in Bowling Green, Ky., will serve two years in the area of social work at the Lincoln Place Mission, Granite City, Ill.

Miss Linzy, a student leader and dormitory counselor, served in the summers of 1963 and 1964 as an assistant in the education department of the Outwood State Hospital and School for Mentally Retarded at Dawson Springs, Ky.

#### JOHN NORWOODS TO MONTANA

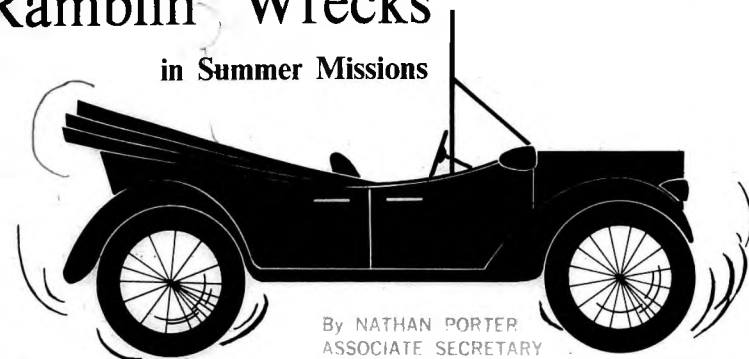
Mr. and Mrs. John V. Norwood, natives of Livingston, Tex., and Enid, Okla., will serve two years in Havre, Mont., where John will be pastor of a mission.

Both the Norwoods graduated from East Texas Baptist College in Marshall. He attended the University of Texas in Austin for two years before transferring to East Texas.

They served 10 weeks in Tennessee in 1965 as student summer missionaries. He had also worked as a summer missionary in 1964 in Nevada.

(Continued on page 34)

## Ramblin' Wrecks in Summer Missions



By NATHAN PORTER  
ASSOCIATE SECRETARY  
MISSIONARY PERSONNEL DEPARTMENT

"You should give God a chance to work a miracle in your life."

Rogers Redding couldn't get away from this statement made in a Sunday school devotional in the college department at Atlanta's First Baptist Church.

"This is the thing that lit the fuse," says Redding. That very week he applied for Student Summer Missions with the Home Mission Board. Redding added: "As BSU president, I didn't feel that I could persuade other guys to go if I wasn't willing to go myself." He was appointed to serve in New York City.

Rogers Redding, from Kentucky, earned his degree in chemistry at Georgia Institute of Technology in May. He received the award for being the outstanding senior in chemistry and was awarded a NASA fellowship for graduate studies at Vanderbilt University. He plans to teach on the college level after completing his studies for the Ph.D. degree.

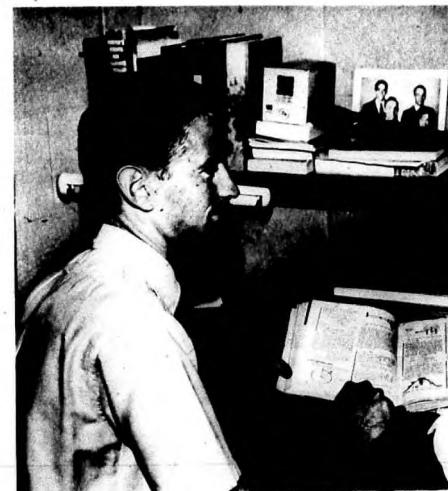
A miracle did take place. Fourteen men from Georgia Tech served as student summer missionaries in 1965, nine were selected by the Home Mission Board.

How did it happen? "Art Sherwood had more influence than anybody else in my going as a student summer missionary," says Jimmy Hendricks, a Junior chemical-engineering student from Georgia; he was assigned to California.

Jim Loomis from Tennessee echoes the same words: "Art was the main influence in getting me into summer missions." Jim is a pre-med, biology major, who was appointed to Florida.

Art Sherwood was the key on the campus for missions involvement. As a Junior electrical-engineering student, he has already received almost every conceivable academic honor granted at Georgia Tech. He is the BSU president for the current year and was missions committee chairman last year.

In the summer of 1964, Art went to East Pakistan as a



JIMMY HENDRICKS of Georgia, left, a Junior chemical engineer, and Cliff Stovall, right, are Georgia Tech students and fraternity brothers, but they also shared something else in common. They were volunteers for Student Summer Missions. Jimmy served in California.



Fourteen Georgia Tech men discover that "missions is the essence of what a Christian should do."

KA PRESIDENT AND BIOLOGY MAJOR, Cliff Stovall of Georgia, went to New Mexico as a student summer missionary.

BOB ELLIS of Mississippi was assigned to Hawaii to serve ten weeks. He has a B. S. degree in chemistry and a M. S. degree in information science.



ART SHERWOOD, a Junior electrical engineer, was the key on the campus for missions involvement. A native of Tennessee, Art served in southern Louisiana around New Orleans.



RODDY INGRAHAM, left, summer missionary in Alaska and Rogers Redding in New York point to their location from a map posted on the Tech campus. Roddy is a mathematics major, and Rogers is a chemistry graduate.

#### RAMBLIN' WRECKS IN SUMMER MISSIONS

| Name             | Home State | Major                  | Mission Assignment |
|------------------|------------|------------------------|--------------------|
| *Shelton Brunson | Ga.        | Civil Engineering      | Ohio               |
| *Bob Ellis       | Miss.      | Information Science    | Hawaii             |
| *Hill Hammock    | Ga.        | Mathematics            | Tennessee          |
| *Jimmy Hendricks | Ga.        | Chemical Engineering   | California         |
| *Roddy Ingraham  | Pa.        | Mathematics            | Alaska             |
| *Billy Kesner    | Tenn.      | Mathematics            | Chile              |
| *Jim Loomis      | Tenn.      | Biology                | Florida            |
| *Doug McCurry    | Ga.        | Civil Engineering      | Tennessee          |
| *Bill Norman     | Ga.        | Industrial Management  | Georgia            |
| *Robert Pirtle   | Tenn.      | Psychology             | Illinois           |
| *Rogers Redding  | Ky.        | Chemistry              | New York           |
| *Art Sherwood    | Tenn.      | Electrical Engineering | Louisiana          |
| *Cliff Stovall   | Ga.        | Biology                | New Mexico         |
| *Henry Tyson     | Ga.        | Aerospace Engineering  | Virginia           |

\*Home Mission Board Sponsored

summer missionary sponsored by the Baptist students of the state of Georgia. This year he served in southern Louisiana with the Home Mission Board.

Art says, "I decided last fall to go as a summer missionary. I was thinking of promoting summer missions with the other fellows and saw no reason why I shouldn't go again. I felt I could get into the work more than what I did last summer; perhaps I could have more contact and common experiences with the people in this country than I had overseas. Also, this experience would be another step in finding God's will for my life."

Art Sherwood went to work. "I made a list of names and contacted everybody who expressed any interest at all in Baptist Student Union, and put the opportunity of summer missions before them. I let them think about it for two weeks, and came back and asked about it again. I put it up to them, each one individually." Thirteen others responded!

Bob Ellis is from Mississippi. He has a B.S. degree in chemistry and a M.S. in information science. He was asked to report for work with IBM in June but was given permission to come in September. He gave his summer in helping meet the mission challenge in the state of Hawaii.

"I thought I should give this summer to Christ, after leaving out BSU and the church during most of my college life," explained Shelton Brunson. He is a graduate in civil engineering and reported "late" for his new job with N. W. Kellogg Construction Company of New York. Shelton was a missionary in Ohio.

Students at Tech aren't "mission volunteers" or aspirants for the ministry or other church vocations. Art Sherwood

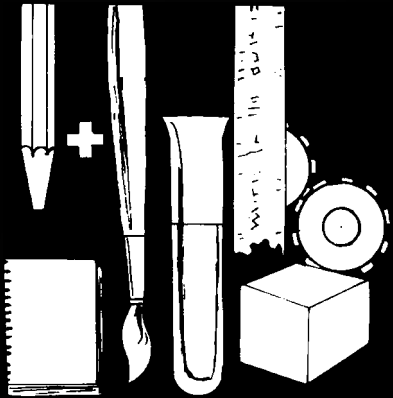
said that two main problems faced those he approached about summer missions. One was that they needed to work to get money to go to school; it is estimated that the fourteen "lost" at least \$15,000 in summer wages by going into summer missions. The other problem was that they felt they didn't have the capabilities to do the work. However, they responded when confronted individually with the challenge of mission involvement!

The campus at Tech is already experiencing a great impact from the lives of the summer missionaries. Warren Woolf, Tech's BSU director, says, "Summer missions brings a new awareness of missions to the campus; this experience affects the work students do on the campus which they now have really found to be a mission field since they have seen missions at work."

Art Sherwood is convinced that Student Summer Missions has resulted in an increased interest in BSU, the church, in missions, and has helped tremendously in the student program on the campus. He said, "The summer missionaries' lives have been changed; they are more mature, dedicated, and are ready to go to work here on the campus and in the local church."

Billy Kesner, mathematics major from Tennessee, expressed the truth well when he said, "Missions is the essence of what a Christian should do." This he did last summer on the mission field, he is doing today on his college campus, and is committed to in the future.

"You should give God a chance to work a miracle in your life" and on your campus. Student Summer Missions may be your miracle opportunity.



## STUDENT SUMMER



MRS. CHARLES MAGRUDER, wife of Charles Magruder, superintendent of missions for the Frontier Baptist Association in Tonawanda, N. Y., shares and prepares student summer missionaries, Ross and Martha West, Shelton Brunson, and James Griffin (left to right) for Vacation Bible school activities.

Over 100 children were enrolled the first day "under the big top," our tent. Each day attendance increased. On Wednesday some neighborhood boys cut the guidelines and our tent fell. We stretched the tent out on the ground and had Vacation Bible school not under a tent, but on top! We averaged 133 pupils every day.

Joe Bruce  
Qulin, Mo.

The first Sunday I was on the field I went to Farm-4 to preach. I was already in doubt about preaching for the first time, and as I got off the train, I could not find anyone who looked the least bit helpful. Not knowing where the church was, I started walking down the track and met the one man who holds the struggling church together. He asked me if I had a funeral message I could bring. With 30 minutes preparation pulling favorite Scriptures and using the concordance, I built a message. The funeral was different from those in the states and when we went to the graveside and covered the grave our-

selves, I knew this was going to be a strange yet interesting summer.

Lawrence Corley  
Sponsored by Alabama BSU  
Birmingham, Ala.

I have had the privilege of working on the Canoncito Indian Reservation. We slept in the Canoncito Baptist Indian Mission and ate with the Navajo preacher, his wife, and eight children. Navajo couples do work among their own people. At the beginning of camp we had 51 non-Christians and by the last night 41 had made decisions for Christ. One lady who professed Christ was 66 years old!

Marilyn Hinson  
Kershaw, S. C.

I have slaved for two weeks in Mexicali, Mexico and Calexico, Calif. in temperatures from 108° to 120°. The Mexican mission has been a tiny adobe building in the midst of crowded, dusty suburbs of Mexicali. I have been a foreign missionary each morning with Vacation Bible school in Mexico and a home missionary each afternoon com-

HOME MISSIONS



ing back to California for VBS. I am a Spanish major struggling to tell Bible stories in Spanish. To many, Christ has been presented for the first time.

Carole Ann Proctor  
Macon, Ga.

There is a great challenge in this Mormon community. We have 78 enrolled in Vacation Bible school, and only 15 are Baptists.

Claudine Philley  
Oak Grove, La.

Statistics of crime and filth of cities were made real to our lives, as we walked the streets of Detroit where such statistics live and grow. It is quite different in person than just hearing about it in a YWA program or in a Training Union discussion.

Carol Ann Byerly  
Beaumont, Tex.

1,500 people live here, mostly Indians. There is no church of any kind. The heartbreaking thing about our suc-

cessful Bible school is that there is no one left to follow up.

Kenneth Swafford  
Belleville, Ill.

We are happy to have played a small part in the beginning of the North Tonawanda Baptist Chapel in this town of 35,000 people. Perhaps a "Thank you" ought to be said to the summer workers of 1963 and 1964. Through their efforts, which possibly seemed rather purposeless at the time, this community has an established witness for Jesus Christ.

Ross & Martha West  
Ruston, La.

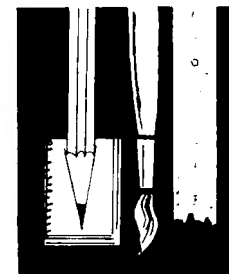
It first seemed that the Indian people were just quiet, stonefaced, gentle people, but after a month of trying to reach their hearts and learn their ways, I must admit that they have stolen my heart.

Gail Stewart  
Athens, Tenn.

In the home where I was living were three precious children. One night as I



TAKING HOUSE-TO-HOUSE SURVEYS was quite a task for Shirley Hensley and her partner, who covered 700 homes in three days. In the right picture Mary Nell Farlow of Hattiesburg, Miss., has the opening assembly program.





THE POLISH DISTRICT, east side of Buffalo was the area assigned to Student Summer Missionaries James Griffin, center right, and Shelton Brunson, right. In the above picture they receive their instructions from Charles Magruder, superintendent of missions, left, and Michol Odlyzko, center left, pastor of the Fillmore Baptist Church, formerly the Baptist Church of Our Saviour.

was preparing for bed, they (supposedly asleep) called, "Linda, please come here." Then they said, "Do you say your prayers at night?" I said, "Yes, do you?" "No, we don't know how. Will you show us?" And what a joy I received being able to tell them how to talk to God. I shall never forget their smiling faces, as I tucked them in. They said, "Now we can go to sleep."

Later they asked me if I had a Bible. They have none, but said their Mom might buy them one when they grow up. They have no church within 35 miles, and they are starving for the love of Jesus. We had Vacation Bible School in a one-room social building.

Linda Holland  
Atlanta, Ga.

Before I came to "my" place of service this summer, the idea never dawned on me that summer missions would make such an impact—a penetrating impact—

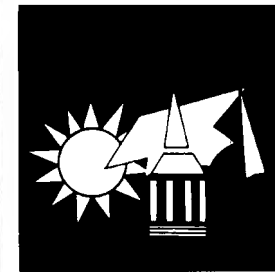
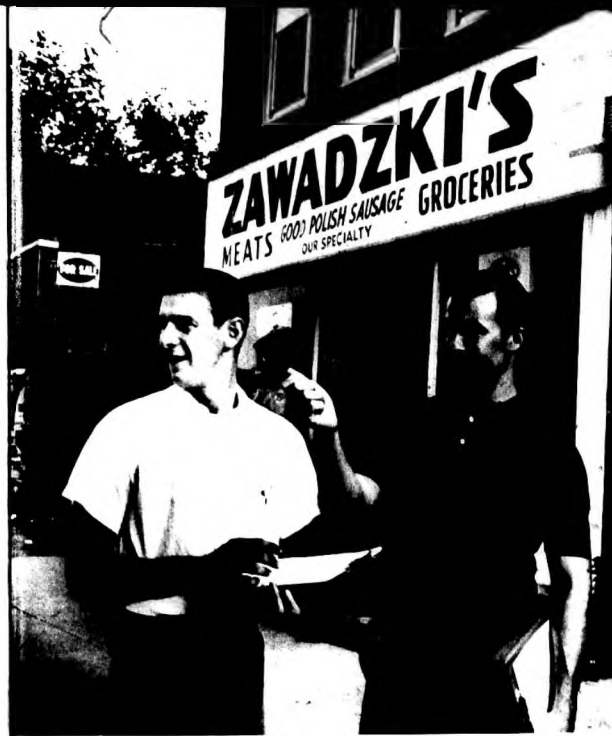
upon my life. Instead of singing "I am satisfied," while my pew in my college church is warmed, I now say, "Give me a vision, Lord, I plead," as my heart is warmed, as I tell others of him.

Roger Hatfield  
Springdale, Ark.

In Vacation Bible school I taught the second graders. Each day I would pass around a small bowl of candy hearts at the end of activities. The hearts had words written on them; some silly, some meaningful. One day a little Latin American boy looked through all the candy hearts, desperately searching for one certain one. When he finally found it, he ran to me, his eyes sparkling and a big smile on his face. He held his hand out bashfully and showed me the words on the heart. It said, "LOVE ME."

Brenda Jennings  
Albuquerque, N. M.

HOME MISSIONS

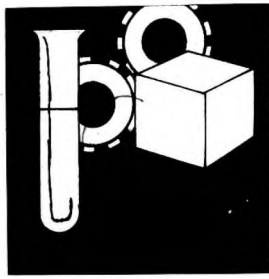


WHERE TO START is the question James Griffin of Fulton, Ark., and Shelton Brunson of Sylvania, Ga., ask as they begin door-to-door surveys in the Polish district.



October, 1965

SPENDING THEIR SUMMER IN CHICAGO was not a relaxing vacation for Linda Hensley from Bryson City, N. C., a student at Carson-Newman College, Jefferson City, Tenn., and Shirley Blumlee of Fort Worth, Tex., a student at Howard Payne College, Brownwood, Tex. They were among the 630 students who volunteered to serve this past summer as student summer missionaries. Preston Denton, superintendent of missions in Chicago, Ill., prepares them for the house-to-house surveys and Vacation Bible schools.



THE FLAG BEARERS AND BIBLE BEARER lead the parade of Vacation Bible schoolers. At the front of the line is Alfred Johnston, pastor of the Grand Island Baptist Chapel, N. Y. James Griffin, student summer missionary in background led the song service. The Vacation Bible school and revival led by Charles Magruder, area missionary, were held in a funeral home.



At the Bible school in Utica, N.Y. I led a Junior who didn't know the Old Testament from the New, yet she learned the books of the Bible with other Juniors and seemed to appreciate the opportunity to memorize Scriptures. As a matter of fact, she did so well that her mother was impressed enough to fill the promise of a Bible which had belonged to her as a child.

On the night of commencement the Junior's mother approached me to ask, if I knew of a group or concern which collected or preserved old Bibles. I answered, no, but being somewhat interested myself, I asked how old the Bible was. She replied that it was a family Bible and that it was over 115 years old, but that she had so many Bibles around she was "Bible poor" so she didn't really care about the old one if somebody wanted it. I thought to myself, as I remembered her Junior girl, "Yes, 'Bible poor' is right."

Roger & Janice Capps  
Louisville, Ky.

At the Baptist exhibit my partner and I have had a few chances to witness. A Mexican woman, who was Catholic, was employed in the Mexican Pavilion. She was extremely eager to hear the

plan of salvation and to have as much information on the Baptist beliefs as possible. As soon as she returned to Mexico, she was planning to read and study our literature using the Bible as a reference and guide.

The work is very slow in New York, but if the church pursues the never-ending task of witnessing to people, God will surely bless.

Beverly Beard  
Memphis, Tenn.

We had Vacation Bible school at Jewett, a small town northeast of Effingham. There was no Baptist church there. We held the Bible school in a small vacated restaurant which we were allowed to use, rent free.

Many people were anxious to help. We borrowed books, chairs, tables, a small electric organ, and teachers. The first day we had no electricity, therefore, no music, lights, or fans. But we did have the most important part—children.

During the week five of the sixteen Juniors came to know Jesus as their personal Saviour. Of these five, three were brother and sisters.

Gail Anderson  
Crystal Springs, Miss.

I have found contrasts in individuals.

At the first mission Vacation Bible school in which I worked, there was a little boy named Ronnie. When the pastor gave Ronnie one of his cards with the address of the church on it and invited Ronnie to come to church that Sunday with his parents, Ronnie's eyes brightened and a smile spread over his sweet face. He turned toward me; and as he bubbled with excitement, he said, "Oh boy, this will be the first time I've ever been to church." I could hardly believe that he had never in his life been to church. This was a shock to me. I suppose there might be such people as Ronnie in my own hometown, but you don't realize this until you meet it face to face. I had to come to California to meet it.

Juanita Byrd  
Berea, Ky.

I just have to share with you the joys I have experienced this week in the Polish Baptist Church, Brooklyn, N.Y. The missionary told me we'd be lucky if we had five children apiece in Vacation Bible school. This was discouraging.

As I left the church office that evening and stepped into the neighborhood, I saw scores of little children, teen-age boys and girls, all just hanging around the street and open doorways. What a sight they were! I felt so strange, for

here were the children—but would they come? Could they come?

I walked down the street. The dirty little children stared at me, but soon I was jumping rope with them. (I guess it pays to be small in stature.) I told them my name and that we were going to have Bible school on Monday, plus, we'd have lots of cookies and punch. I asked them to bring their games, because we were going to have fun, too!

Those children were so excited! They ran down the street and grabbed their little friends and brought them to me. They said, "Oh boy, we'll come!" Meanwhile the older ones came up. Although they looked kind of mean (and I felt like running), I did tell them the news and asked them to come. Then the little ones left, and the older ones wanted to know who I was. I don't recall how long we talked, but before it was over, I knew many of them, and they knew me.

Monday came, and I was late because of heavy traffic. Yet, as I drove up there were scores of children there, waiting by the gate.

The pastor and I got them all downstairs and got their names. What could two teachers do with 50 children? We divided them. The pastor took the younger ones, and I took the ones 10 years and above.

The boys in my group started to play rough, but Steve, the leader of the

gang, seemed to take pity on me and made them sit down and listen. I started talking, and they didn't seem to know a thing. They didn't even know "Jesus Loves Me" or "Praise Him, Praise Him." Their attitude was one of "When are the cookies coming?" "Give me the punch!"

It was a hard day. I felt as though I was talking to the wall. We needed help.

When Bible school dismissed that day, we called the Young People of Madison. "Come over and help us. We need teachers. We need materials. We need everything!"

The next day the young people of Madison came to our rescue. These were my friends, the ones with whom I had the privilege of working with for four weeks in the Madison Vacation Bible school. They knew what to do, so we greeted the 54 children in a stronger force.

Bible school was going good, but it sure would be nice if we had a "stronger" teacher for the Intermediate boys. They still were "uncontrollable." As the Madison group left that evening, they promised to come back with "more reinforcements" and materials.

Tuesday was a wonderful day. The girls made shifts, and one of the pastors from another chapel talked to the boys. There was peace and happiness at the Polish church Vacation Bible school.

That evening as I was standing out-

ROSS AND MARTHA WEST, left, talk with Charles Magruder about their 10-weeks job as student summer missionaries. Ross was the pastor of North Tonawanda Baptist Chapel and his wife, Martha, was the organist.



side, one of the Catholic mothers came up to me and said that she really appreciated what we were doing for the neighborhood children. She said, "Miss, my daughter can hardly wait each day until it's time for her to be here. Thank you so very much!"

I felt so happy! These children want to come. It's hard to make them leave when it's time to go. It's true—what do they have to go back to in those streets—nothing! Why can't we have something for them everyday? Then I remembered that a US-2 worker was coming in the fall; but she would be only one worker; would she manage? She will probably need help, but there may be no help.

Yes, it is sad, for there are so many waiting, and the laborers are few.

by Nella Popow, a native of Germany, now makes Miami Fla., her home. Her father is a Baptist radio minister in the Russian language in Miami. Nella, who also speaks Russian, is a student at Louisiana Baptist College, Pineville, La.

WHERE TO PLACE THE NEW MISSION—one of many problems studied by members of the missions committee of the Columbus Baptist Association. Checking a city map are Superintendent of Missions Leslie S. Williams, seated left, and pastors W. P. S. Moore, Chairman Henry K. Neal, and Carl Peacock.

GROUND IS LEVELED and the missions committee checks progress where one of the new missions will be placed.



tice of unity. Paul said we are to keep the unity. Cooperation is the act of doing this. We are to practice virtues that keep the unity. Several are listed. Beside them are placed their probable meaning.

1. Lowliness—humility.
2. Meekness—gentleness.
3. Longsufferings—patience.
4. Love—the ability to seek the best for another regardless of what they do—an act of the will.
5. Peace—oneness with God and man.

Cooperation cannot grow in an atmosphere of pride, rebellion, impatience, hate, or turmoil. Each church must practice these virtues which foster Christian unity.

Paul then asserts in 4:7-16 that co-operation matures in the goal of unity. He has two goals in mind. One is the goal of reaching the world for Christ. The other is the goal of strengthening the body of Christ. God has made provision for this task and defined the purpose of the task. Such purpose is to reach perfection in Christ and become stronger believers in Christ.

Cooperation puts us into the fight together and keeps us from fighting each other. This is no time for un-concern; it is a time for understanding. This is no time for neglect; it is a time for nearness. This is no time for ill-feeling; it is a time for insight. This is no time for testing; it is a time for triumph. This is no time for yielding; it is a time for yoking. This is a time for unity through cooperation. Benjamin Franklin may have been cynical but he spoke the truth when he said: "We must all hang together or assuredly we shall all hang separately."

Voluntary cooperation has been the genius of Baptists for a great number of years. We cannot let this distinctive disappear from the association without serious damage to the cause of Christ. In a day when others are uniting organically, Baptists must lead the way to spiritual unity in the work to be done. The best place to begin is

in your own church and association. God has blessed your association with manpower, but will that power co-operate to move his work forward? God has blessed your association with leadership, but will those leaders co-operate to guide his people in the right way? God has blessed our association with physical resources, but will those resources be voluntarily pooled to underwrite the Lord's work? You have the answer! You are the answer!

### Tichenor's Place In Baptist History

By Bernes K. Selph  
Benton, Ark.  
reprinted from the Arkansas Baptist

I. T. Tichenor of the Home Mission Board addressed the messengers of the Arkansas Baptist State Convention, meeting in Broadway Church, Pine Bluff, in 1884.

Born in Spencer County, Ky., this leader among Baptists was graduated from Taylorsville Academy. An attack of measles interrupted his schooling and left him in a weakened condition for several years. But his ability and inquisitive mind led him on to further education.

Of him, Cathcart in his *Baptist Encyclopedia* says, "He is thoroughly acquainted with theology, history, and science, and is a clear and independent thinker, a gifted writer, a most eloquent and powerful preacher, and as nearly the perfection of a platform speaker as one will meet in this country" (Vol. 2, p. 1152).

This glowing praise is borne out in the facts of his life. His early efforts at preaching won for him the title, "boy orator of Kentucky." In 1847 he became agent for the American Indian Mission Association. While traveling in this work he became acquainted in Columbus, Miss., and the First Baptist Church of that city called him as pastor.

Two years later, he went to Texas for a short time and then back to Kentucky as pastor. On January 1,

## Go People

ot quite, the sign out front says, "SCHOOL," and a peek inside on eals six busy classes of children and a word.

urprise when you see the spacious-1, air-conditioned interior, with its s, bathroom, and space for worship

and others like it are the answer of it Association in Columbus, Ga., to ater-to trailer courts which house y's population. In fact, more than 3 populate the 15 large trailer courts s of Columbus, superintendent of is, and other Baptist leaders more tarted exploring ways to minister to ie courts. A few families from the ound their way to the churches, but i had sustained ministries to these many of them connected with the tion at Fort Benning.

Williams in his deep, carrying voice tells how they explored buying property, but either it was too hard to get, not available, too expensive, or unwise because the trailer courts are not always permanent themselves. They considered using wash houses within the courts, but



A FENCE IS REMOVED, with a big heave from Pastor Moore, so that the trailer chapel can be moved into place at another trailer court.

WHERE TO PLACE THE NEW MISSION—one of many problems studied by members of the missions committee of the Columbus Baptist Association. Checking a city map are Superintendent of Missions Leslie S. Williams, seated left, and pastors W. P. S. Moore, Chairman Henry K. Neal, and Carl Peacock.

GROUND IS LEVELED and the missions committee checks progress where one of the new missions will be placed.



1852, he began a 15-year pastorate at First Church, Montgomery, Ala.

While in this pastorate he joined the movement to establish a southwide seminary in Greenville, S. C., and in 1860 preached its first commencement sermon.

For one year during the Civil War he served as chaplain of the 17th Alabama Regiment.

Not all of his interests lay in the ministry. He was concerned with the development of the state. He became one of the owners of the Montevello Coal Mining Company in Shelby County, Ala., in 1863. As its president he began geological surveys of what became the mineral district in Birmingham. He predicted a great potential for this area.

He resigned his pastorate in 1868 to devote all of his time to material interests. But the death of his wife caused him to return to the pastorate. He took First Church, Memphis, Tenn., in 1871.

Tichenor resigned this pastorate after one year and returned to Alabama to be president of Alabama A. and M. College. For ten years he served as head of this institution, laying a broad foundation for its future development.

He studied the agricultural situation, saw possibilities for future industry, and led his people to appreciate these.

In June, 1882, he resigned as president of the college to take the secretaryship of the Home Mission Board, the headquarters of which had recently moved to Atlanta, Ga.

His 17 years of leadership produced extensive achievements. He is accredited with saving the Southern Baptist Convention. Strong currents of influence were running to turn Southern Baptists toward the Northern Baptists' idea of the society method of work. Tichenor advocated the convention plan.

He inaugurated far-reaching work west of the Mississippi; developed a cooperative plan of support through regular giving; established a church

building department; originated and sustained Sunday school literature until the Sunday School Board took over this work. He began work in Cuba, and enlarged the program for Negro education, as well as initiating educational work in the mountain areas. He dealt with the problems in growing industrial centers, and encouraged work among the women and Indians.

He resigned in 1899 and died December 2, 1902.

### Redford Moves To Bolivar, Mo.

Courts Redford of Atlanta, for 11 years executive secretary of the Home Mission Board, has moved to Bolivar, Mo.

"I will be an unofficial good will ambassador for the Southwest Baptist College," Redford said. "My time will be my own, but I will assist in student recruitment and other areas."

Redford retired in January from the mission agency and has been named president emeritus of the college in Bolivar.

He was the school's president from 1930 to 1943, a position he left to come to the Home Mission Board.

Southwest College recently received accreditation as a four-year, senior college and will graduate its first class in 1967. Robert Craig is president.

Dr. and Mrs. Redford will live at 1014 S. Lillian Street. One of his nine children, Mrs. Roy Teters Jr. (Elizabeth) also lives in Bolivar.

### Joint Efforts Provide For a New Negro Church

Joint efforts of a 50-member Negro congregation and white Southern Baptists in Farmersville, Tex., have provided a badly-needed modern church building for the Negro Baptists.

Set amid the trees along a main highway, Mt. Calvary Baptist Church's new sanctuary stands in marked contrast to the ancient structure where the Negro group had been worshipping.

"The project has focused attention on the missions opportunity at hand and has made it easier to understand missionary responsibility around the world," said a member of First Baptist Church, Farmersville, which led in the building program.

"Our people are really excited about it and will probably help outfit the building," he added.

Members of Trinity Baptist Church of Farmersville also helped, along with others in the community.

The community effort began as a result of Mt. Calvary Baptists' determination to provide adequate facilities for reaching the people of their area for Christ. Unable to raise the necessary funds, they sought the counsel of B. O. Baker, teacher of a men's Bible class at First Church, Farmersville.

Approximately 50 men attending Baker's Bible class voted unanimously to assist in the building effort as "a missionary project in their own community." From the missions fund came \$1,100 to help finance construction.

The remaining funds were secured, and Robert Kilgore, formerly of the Baptist Foundation of Texas' church loan department and now director of the Church Loans Division of the Home Mission Board, drew up the building plans without charge. The builder was Leslie Kimsey, a local building contractor and member of First Baptist Church, Farmersville.

Prospects in the area are ample to fill the new building which seats about 150.

### Philosophy and Evangelism

By Newman R. McLarry  
Northwest Baptist Church  
Oklahoma City, Okla.

Ours is an age enamored and obsessed by intellectualism. We bow down to the god of intellectual achievement.

We fiercely fight for higher scholastic standing. Our schools divide classes into lower and higher achievement groups. We have accelerated and "dumb" groups, as the children call them. The pressures are on scholasticism. We are either "in" or "out" according to scholastics. The standard is an intellectual one. All things are measured by this standard. There is a general contempt for any failure in this area.

It was so in Greece when the Apostle Paul went before the learned philosophers of Athens. A high price was placed upon a man's genius for philosophy. It was at Athens (for the only time in his life, as far as we know) that Paul attempted to reduce Christianity's language to philosophical terms. He tried to meet the philosophers with their own language, their own terms, and to quote from their own authorities (Acts 17:22-31). This sermon had very little effect (Acts 17:32-34). Some have said this was the only place Paul failed. I doubt he failed, but his efforts failed to produce a church as resulted in his other labors at Ephesus, Philippi, etc. It was following this experience he told the church at Corinth he was determined not to preach in the wisdom and philosophy of the secular learned world, but that he would preach in the wisdom and power of God lest the cross of Christ be made of non-effect. He enters a discourse on the difference in this world's wisdom and a spiritual wisdom which is not understood by this world.

Paul was not castigating the wisdom of this world, but was saying it does not go far enough in itself. It cannot sit in judgment over spiritual things. It cannot judge spiritual wisdom. It must not supplant spiritual wisdom. The message of evangelism has never been understood by the world's philosophy. In fact it is most often considered as "foolishness." It was so then and it is so now.

Spiritual wisdom is distinctive. The philosophy and theology of evangelism simply cannot be measured by worldly wisdom, and we should not en-

## Go People

ot quite, the sign out front says, "SCHOOL," and a peek inside reveals six busy classes of children and a word.

urprise when you see the spacious, air-conditioned interior, with its bathroom, and space for worship

and others like it are the answer of a Association in Columbus, Ga., to ter-to trailer courts which house y's population. In fact, more than 50 populate the 15 large trailer courts of Columbus, superintendent of is, and other Baptist leaders more arted exploring ways to minister to ie courts. A few families from the ound their way to the churches, but ; had sustained ministries to these many of them connected with the tion at Fort Benning.

Williams in his deep, carrying voice tells how they explored buying property, but either it was too hard to get, not available, too expensive, or unwise because the trailer courts are not always permanent themselves. They considered using wash houses within the courts, but

A FENCE IS REMOVED, with a big heave from Pastor Moore, so that the trailer chapel can be moved into place at another trailer court.

WHERE TO PLACE THE NEW MISSION—one of many problems studied by members of the missions committee of the Columbus Baptist Association. Checking a city map are Superintendent of Missions Leslie S. Williams, seated left, and pastors W. P. S. Moore, Chairman Henry K. Neal, and Carl Peacock.

GROUND IS LEVELED and the missions committee checks progress where one of the new missions will be placed.



deavor to evangelize in such a way that the philosophy of this world determines its message and methods. Rather, we should continue to preach the fact of Christ and his redemptive power with the spiritual wisdom and power that will in turn influence the philosophy of this world.

The fervent pursuit of wisdom is commanded in the Scripture, but it must not be simply a one-sided worldly wisdom. It must place a priority on spiritual wisdom.

We do not need a new philosophy of evangelism; we need to preach the one God has given us with power and boldness.

"The Greeks were intoxicated with fine words; and to them the Christian preacher with his blunt message seemed a crude and uncultured figure to be laughed at and ridiculed rather than to be listened to and respected."

It is possible we could have, in many areas, developed the cultured and refined polish of the Greeks' philosophy without what seems to the world a crude and blunt message of redemptive power which may bring ridicule and laughter in some—but salvation to all who will believe.

## Navajo Scalps White Missionary

By Robert J. Green  
Tuba City, Ariz.

In the earlier part of the year on the supposedly peaceful Navajo reservation, a missionary was scalped by a Navajo brave.

After inquiries disclosed that his family was not harmed, nor particularly apprehensive about their own safety, further probing disclosed that similar treatment could be expected for other whites in the vicinity.

The white missionary who was scalped had spent six years on the Navajo reservation and should have been able to avoid provoking such an action upon himself.

The Navajo who perpetrated this act was said to have performed it on others in the community. He said his business is expanding, and that he may have to add another chair to his barber shop before long and get another barber.

The missionary is still alive and is in danger of coming under the hands of this same Indian again.



CHAPLAIN ALLEN B. CRAVEN, left, prays after baptizing Pfc. David Snider, Pfc. Manuel Huerta, and Pfc. Edward Donery off Red Beach in DaNang, Viet Nam. This is the

beach that the marines landed on when they first arrived. A rifle squad was deployed around the area to watch for snipers during the service.

16-H

HOME MISSIONS

# LEADERSHIP

Vol. XXXVI, No. 10 October, 1965

## The Rural Church of Tomorrow

By R. P. Thompson  
Fincastle, Va.

The rural church of tomorrow depends upon the rural Christians of today.

Many of our rural churches today, within 20 miles of sizable cities, are attracting a host of people who prefer to live in the country and work in town.

There are some reasons, however, why some of our rural churches within this distance are not growing in numbers.

One is that many farmers are reluctant to sell off land in lots, or by the acre, to young couples who would desire very much to live in the community. If they are willing to sell, it is at a price that the prospective buyers cannot afford.

A second reason is that some of our rural churches are pretty well satisfied with the number of families they serve, and even though they would never admit that such a thing as segregation existed in their churches, tenants within the area somehow get the message that they may not be too welcome. At revival time someone may call to visit them and again at Christmas, but the tenants feel that they aren't really accepted.

Another reason for lack of growth may be a refusal to prepare adequate Sunday school space for the people.

The rural churches of today can usually acquire well-trained leadership, and the new parsonages on rural fields is an indication of the desire for this leadership.

Not every rural church should be full time, and many small rural churches have found that, in joining with one other church, they can have preaching every Sunday, pay the pas-

tor a better salary, and give more to the Cooperative Program and to special mission offerings. Surely a blanket rule cannot be followed in the requirements of a church going full time. Membership, economy, location, and potential are all factors that determine this.

One can understand why rural churches, five to ten miles from a small town, are the ones that often become discouraged. The soil bank, from 1956 to 1960, took a lot of land out of cultivation. Modern machinery has brought about a revolution in farming methods, so that the small family farm is becoming somewhat insecure. However, the internal revenue service reports that of the 3.3 million farmers who made income tax returns in 1963, only about 8 per cent had an adjusted gross income of \$10,000 or over from all sources. Of those whose income was between \$10,000-\$25,000, 62 per cent made a profit; those with income between \$25,000 and \$100,000, only 45 per cent made a profit; those with an income of over \$100,000, only 25 per cent made a profit. This seems to substantiate that the family-type farm is holding its own income-wise, and that farms can become too large as well as too small.

With modern transportation and consolidated high schools, the young people rather enjoy going to church in town where usually more desirable Sunday school facilities may be found, as well as a larger number of their school mates. Even now, the government is considering taking whole farms that are real small out of production, retiring them; and this will bring even harder conditions to the small rural church.

16-A



A FENCE IS REMOVED, with a big heave from Pastor Moore, so that the trailer chapel can be moved into place at another trailer court.

## Go People

ot quite, the sign out front says, "SCHOOL," and a peek inside onials six busy classes of children and word.

urprise when you see the spacious-1, air-conditioned interior, with its bathroom, and space for worship

and others like it are the answer of a Association in Columbus, Ga., to ter-to trailer courts which house y's population. In fact, more than 3 populate the 15 large trailer courts s of Columbus, superintendent of is, and other Baptist leaders more tarted exploring ways to minister to re courts. A few families from the ound their way to the churches, but i had sustained ministries to these , many of them connected with the tion at Fort Benning.

Williams in his deep, carrying voice tells how they explored buying property, but either it was too hard to get, not available, too expensive, or unwise because the trailer courts are not always permanent themselves. They considered using wash houses within the courts, but

WHERE TO PLACE THE NEW MISSION—one of many problems studied by members of the missions committee of the Columbus, Baptist Association. Checking a city map are Superintendent of Missions Leslie S. Williams, seated left, and pastors W. P. S. Moore, Chairman Henry K. Neal, and Carl Peacock.

GROUND IS LEVELED and the missions committee checks progress where one of the new missions will be placed.



Recently, at a baccalaureate address, the speaker told the graduates, "Know thyself, accept yourself, be willing to discipline yourself." Might naries. In 1963, 70 per cent of our rural churches. Rural churches must not become discouraged because the number of members remains the same. Quality of character, devotion, stewardship, and worship may all be exercised within the small church and growth in spiritual maturity may know no bounds. Even in our smaller churches, well-trained leadership is available through our many seminaries. In 1963, 70 per cent of our over 33,000 churches had less than 300 members.

Some of our smaller churches may say, "If we only had more space, more money, better leadership, greater potential, then we could become more successful." Others have buckled down to the reality of their calling and sent forth ministers and other leadership for the larger city churches, and have accepted the challenge of their unique situation. Paul spoke these words of assurance to the Corinthian church, "We are troubled on every side, yet not distressed, we are perplexed, but not in despair," and this may best describe the attitude and outlook of many small churches. To be thoroughly challenged is a need of many rural churches.

As Gaines Dobbins has said, "A church may be small but it cannot be little and fill its place in a world of lost and needy men whose hope lies in its ministry."

The rural church of tomorrow will find a greater faith in Christ as its greatest asset, and will be led by the same God of today whose grace is sufficient and whose love is constant.

### Bishop Sheen Sees Catholics Now More 'Mission-Minded'

In commending the generosity of Protestant churches to the missions, Auxiliary Bishop Fulton J. Sheen of

New York noted that Catholics are becoming more "mission-minded."

Writing in his weekly column, "God Love You," which appears in many U. S. Catholic newspapers, the famed "television priest" stressed that Vatican II has stirred great mission interest and greater giving by the American laity.

"The laity perhaps is doing more than anyone, and for a reason which did not exist in the past," Bishop Sheen said. "They are becoming critical of excessive expenditures for local churches, schools, and social centers which remind them that they are neglecting the rest of the world."

"The laity used to be proud of an ornate, two-towered church or school with a gymnasium costing half a million dollars. Now they are ashamed of it."

"How many letters come to our desk expressing alarm at the concentration of wealth on the local, diocesan level. The Holy Spirit is awakening the Church from two sides."

"The bishops at the council now remember they are not only administrators of diocesan funds but shepherds of the slums. The laity are acting as a brake on parish expenditures and at the same time spurring pastors to share with the world."

In his column Bishop Sheen applauded Protestant churches of the U. S. which, according to a recent survey, give "13 cents of every budget dollar" to works outside the parish.

"Some Protestant churches gave 50 cents out of every dollar," he noted. "An Anglican bishop told me that he stopped all building in his diocese for one year and sent the entire building budget to the missions. One very large Protestant denomination gives a third of its national income to the missions."

"One can admire Protestant missionary spirit and their sense of stewardship," Bishop Sheen said in noting that one body had given \$33 per capita to missions each year.

He also noted the fact that the "per capita amount given to the Holy

Father for all the missions throughout the world was 31 cents."

In this announcement, the prelate corrected the impression that American Catholics give only "31 cents" per person for foreign missions. This figure covers only the collection in U. S. parishes for the Pope's annual call for mission help. It does not cover donations to such mission orders as the famed Maryknoll Fathers, whose worldwide operations are financed by U. S. Catholics.

Referring to the "31 cent" per capita average, Bishop Sheen said: "That is not all that Catholics gave to the missions, but it is all that was given to the Holy Father's Society for the Propagation of the Faith."

Bishop Sheen is national director of the Society for the Propagation of the Faith. (RNS)

### No Arizona Dust Storms Stop Their Devotion

By George D. Hook  
Winslow, Ariz.

Like epileptic seizures, northern Arizona dust storms come in varying stages of violence ranging from the mild petit mal to the terrifying convulsions of grand mal. The milder forms are little more than a nuisance; the more violent seem to convulse all nature. Vast quantities of the landscape literally change location. Large areas become denuded while relocated sand and dust accumulate in heavy drifts elsewhere. Nothing seems able fully to resist their relentless onslaught. Even the rocks and the mountains are carved by the merciless wind.

One of the more violent storms was howling its wrath as I topped the low pass that leads into Finger Point Valley. The "finger" rising from the valley floor was ghostly in the haze of moving earth, and the mountains on the other side barely visible. I was on my way to an all day Bible study with some Navajo Christians. I felt very much inclined to turn around and go back home, for I just knew that none

would attend the meeting on such a day. Somehow I felt compelled to go on, however, "just in case."

How wrong I was to underestimate these people! A dozen were in hand awaiting my arrival at the appointed place. And shortly after my arrival two more came—on foot! Kathryn Begay and Dorothea Chee, hair whipped out of order, covered with dust, had come down the mountain a distance of five miles to spend the day in the study of the Word! Five miles they had come with the flying sand lashing their legs, stinging their cheeks, burning their nostrils! Those who find flimsy excuses sufficient for staying away from God's house need a trip to the reservation for a lesson or two in devotion!

Kathryn Begay, an attractive young woman of 26, is a quiet, steady personality who, without any apparent effort to do so, quickly creates the impression that she is a real Christian. She does this without boasting of her experiences, without speaking of the conferences she has attended, or of the offices she holds in her mission. She does it by simply being herself. This remarkable young woman taught herself to read Navajo with records and charts, and is in turn teaching others. Dorothea, seven years younger than Kathryn, is a fine teen-ager with an alert mind, intent on preparing herself better to serve the Lord.

Later I learned one of the older women had left her sheep penned all day to attend the study because she had no one else to herd.

Touched by such devotion, inspired by such hunger for the Word, how could a missionary do less than his best in teaching? I poured out my all. After summarizing the material we had covered at the close of the afternoon session, I asked, "Does anyone have a question?"

A hand went up. "Yes?"

"When do we have our next session?"

I knew there had to be a next session, and many more, to teach and develop these fine Navajo Christians.

## Go People

lot quite, the sign out front says, 'SCHOOL', and a peek inside on eals six busy classes of children and s word. urprise when you see the spacious- d, air-conditioned interior, with its rs, bathroom, and space for worship

I and others like it are the answer of at Association in Columbus, Ga., to ster-to-trailer courts which house ty's population. In fact, more than o populate the 15 large trailer courts. is of Columbus, superintendent of rs, and other Baptist leaders more tarted exploring ways to minister to ne courts. A few families from the found their way to the churches, but s had sustained ministries to these , many of them connected with the tion at Fort Benning.

Williams in his deep, carrying voice tells how they explored buying property, but either it was too hard to get, not available, too expensive, or unwise because the trailer courts are not always permanent themselves. They considered using wash houses within the courts, but



A FENCE IS REMOVED, with a big heave from Pastor Moore, so that the trailer chapel can be moved into place at another trailer court.

WHERE TO PLACE THE NEW MISSION—one of many problems studied by members of the missions committee of the Columbus Baptist Association. Checking a city map are Superintendent of Missions, Leslie S. Williams, seated left, and pastors W. P. S. Moore, Chairman Henry K. Neal, and Carl Peacock.

GROUND IS LEVELED and the missions committee checks progress where one of the new missions will be placed.



## Associational Cooperation: A Vanishing Baptist Distinctive?

By C. W. Brockwell, Jr.  
First Baptist Church  
Illmo, Mo.

The 1962 session of the Southern Baptist Convention, meeting in San Francisco, Calif., adopted a resolution authorizing a committee to restudy the 1925 Baptist faith and message. One year later the new Baptist faith and message was unanimously adopted by the Southern Baptist Convention, meeting in Kansas City, Mo. One section of this statement deals with Baptist cooperation. It says in part: "Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people."

Contrast this belief with the ever-present struggle for leadership in the association. Churches have a way of becoming so involved within their own program that the association is ignored in terms of sharing leadership and planning programs. Token support is sometimes given through the loan of a building and/or the giving of money. But this is not enough if the purposes for which an association exists are to be fulfilled. Have we allowed the ecumenicals of this generation to push us into a corner? Have we so long emphasized the independence of Baptist churches that we are in danger of losing, on an associational level, our great distinctive—cooperation?

Around 62 or 63 A.D., the Apostle Paul wrote a circular letter to the churches in and around Ephesus. One purpose of that letter was to magnify the fellowship and unity of believers. Since the association stands or falls upon this fellowship and unity, it

would be wise to re-examine portions of the letter in the light of our present-day association.

The letter is divided into two sections. The first section, chapters 1-3, deals with the formation and blessings of God's new people. The second section, chapters 4-6, exhorts Christians to act as God's new people. The pivotal verse, the verse that unlocks the entire letter, is 4:1. It is at this pivotal point that the doctrine of cooperation is of utmost importance to the work of Christ.

According to 4:4-6, cooperation originates in the grounds for unity. Cooperation declares to others our belief in this unity. One body—one spirit—one hope; One Lord—one faith—one baptism; One God and Father of all.

Also, cooperation strengthens our own independence. Some have erroneously assumed that independence is proved by rebellion. Others have concluded that it is proved by isolation. Neither of these are valid. Independence is proved by sharing blessings and resources with others. Instead of isolation and strangulation, associational cooperation provides an outlet for the strength and wisdom generated in the local group. The church which does not cooperate with others in the work of Christ is showing one of two things. (1) The church is doing little to arouse enthusiasm and thus has nothing to share or give to others. (2) The church is hoarding the blessings of God. If God is blessing your church, share those blessings. The association is the perfect outlet for this sharing. A church can be strong and independent but it must not be selfish. A church must never be satisfied until other churches are strong and independent too.

Chapter 4, verses 1-3 point out that cooperation grows through the prac-

16-D

It has doors, windows, and walls.  
It has wheels and a trailer hitch.  
It has a low, flat roof, and is mobile.  
It is parked in a trailer court.  
What is it?

## Missions to Come-and-Go People

PHOTOS AND TEXT  
BY LESLIE S. WILLIAMS



A FENCE IS REMOVED, with a big heave from Pastor Moore, so that the trailer chapel can be moved into place at another trailer court.

Trailer house? Not quite, the sign out front says, MISSION SUNDAY SCHOOL, and a peek inside on Sunday morning reveals six busy classes of children and adults studying God's word.

There's another surprise when you see the spaciousness of the paneled, air-conditioned interior, with its flexible space dividers, bathroom, and space for worship or assembly.

This trailer chapel and others like it are the answer of the Columbus Baptist Association in Columbus, Ga., to the difficult-to-minister-to trailer courts which house thousands of the city's population. In fact, more than 15,000 are thought to populate the 15 large trailer courts.

Leslie S. Williams of Columbus, superintendent of associational missions, and other Baptist leaders more than six years ago started exploring ways to minister to those who live in the courts. A few families from the trailer communities found their way to the churches, but few of the churches had sustained ministries to these come-and-go people, many of them connected with the large military installation at Fort Benning.

Williams in his deep, carrying voice tells how they explored buying property, but either it was too hard to get, not available, too expensive, or unwise because the trailer courts are not always permanent themselves. They considered using wash houses within the courts, but

logistic problems of furniture, and such made this impractical. They tried renting houses, but failed to find adequate space.

"I was impressed to create a trailer that would be large enough to meet the needs and attractive enough not to mar the general layout of the court," he said.

He worked his way through almost half a dozen manufacturers, then finally he and members of the associational missions committee went to a company at Americus, Ga. They worked out every detail—lights, windows, partitions, heating, air conditioning, and the spacious 12-by-60-foot size.

The plan was to have churches sponsor the missions, purchase the trailers, and staff them. But there had to be some convincing that the idea would work.

So the association took \$1,000 for the down payment and expenses on the first \$3,100 trailer chapel, and the Kindrick Memorial Baptist Church agreed to sponsor the mission. A member of the church, L. M. Cater who had been reared in the Georgia Baptist Children Home, owned a trailer court and agreed for the chapel to be placed within his court.

The first service was on a cold, rainy Sunday in Febru-

ary, but 50 turned up for Sunday school. One man stuck his head in the door and abruptly asked, "Who's doing this Sunday school business?"

Someone answered back, "Baptists."

"Thank you," he said, nodding his head favorably.

"That's all I wanted to know. I'll see you." And see them later he did, coming right back with his three children.

The chapels are excellent examples of taking the church and the gospel to the people. Entire classes of Juniors and Intermediates were formed without a professing Christian. The adults are not disposed to go to church, for the most part, and without bringing the chapels to the people, the children would never have the opportunity of formal religious instruction and worship experiences.

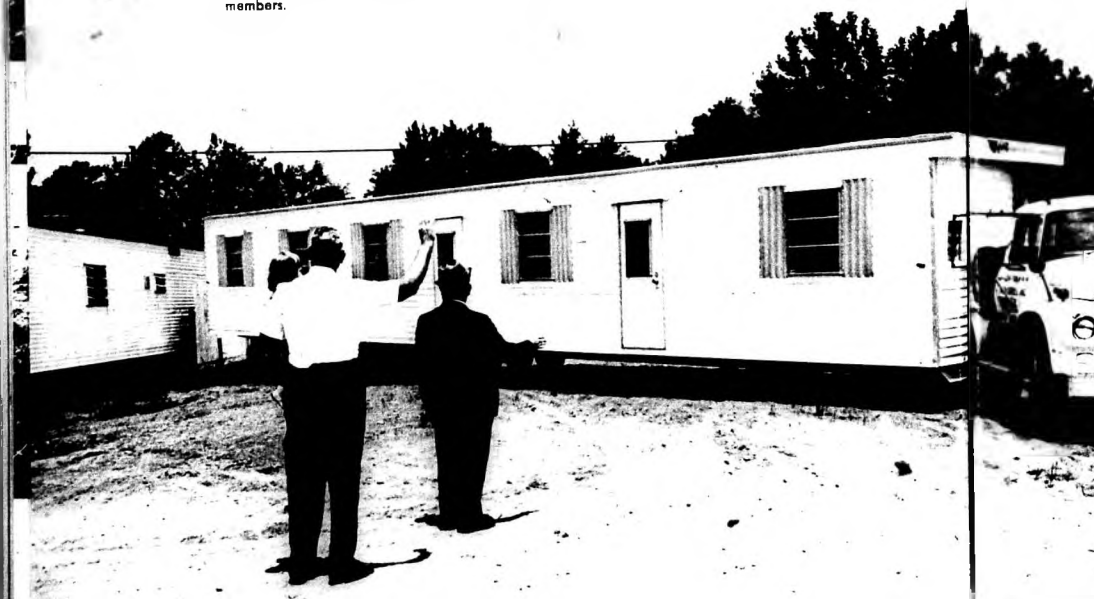
"We let the people and the court owners know we are not starting a church. We do not ever expect these to be churches. They are solely for teaching God's Word and teaching the plan of salvation," Williams says.

In fact, little emphasis is given to the Baptist sponsorship in signs or publicity. Court owners, many of them not Baptists, are sensitive to the many denominations represented within their community.

Williams said the biggest surprise they had came in the first two trailer courts, with about 225 units in them. They did not find a person of young people's age—the unmarried group, 17-24.

He credits this to the lack of privacy and the youth-

THE LONG, LONG TRAILER CHAPEL, a spacious 12 by 60 foot unit, is gingerly inched into place with helpful directions by the concerned missions committee members.



IF TRAILER COURTS HAVE ANYTHING, IT'S CHILDREN. The majority are members of non-church going families, and it is primarily to these children, such as the ones to whom Superintendent Williams is talking, that the trailer chapels will minister.



THE SIGN TELLS THE STORY. The trailer chapels are missions all the way, and they are meeting a need among the more than 15,000 people in the bustling trailer courts of Columbus. Here the missions committee discusses placement of the sign.



FIVE CLASSES OR MORE are conducted simultaneously within the spacious trailer chapels. In the larger picture with the Primary and Nursery classes, the partition was drawn for photographing (see top center of picture). A Junior and Intermediate class has been combined in the other photograph.



fulness of most of the adults, or if the adult is not young he is probably retired.

Churches undertaking the ministry, realize it is missions all the way. Offerings, because most of those who come are children, average about \$10 a week. After the down payment, churches spend between \$50 and \$100 a month. Most of the land use is donated. All staffing is by volunteers.

News of the use of these trailer chapels has spread quickly, and Williams has received mail from ten states wanting to know how it is done.

"We also see this as a world opportunity," he said. "Because these are military families, many of them will soon be going to the remote sections of the world. We want them to carry a witness of faith in Christ."

A few days after making this statement, the U.S. Army sent a paratroop division from Fort Benning to Viet Nam.

Williams hopes soon to have 15 trailers serving the estimated 5,000 families living in these courts in Columbus. They now have three.

"People living in trailer courts reflect a detachment from the mainstream of life in the city. There is much loneliness. Even though the people are living only a few feet apart, they can be a long way apart in their thinking and in their activities and in their mutual interests. They have little community activity, and they need the love which Christ extends to them," Williams said.

## ALERT!

the

area revivals are in style

BY C. C. KERRY, DIRECTOR  
DIVISION OF EVANGELISM  
HOME MISSIONS BOARD

The area revival is a cooperative effort in which the churches of a given area join hands and hearts to see revival during the summer months. This is one of the special efforts of the Division of Evangelism of the Home Missions Board to recapture the summers for evangelism. It is our hope that all of the more than 1,100 associations will participate in this type of revival effort during the summertime every four or five years.

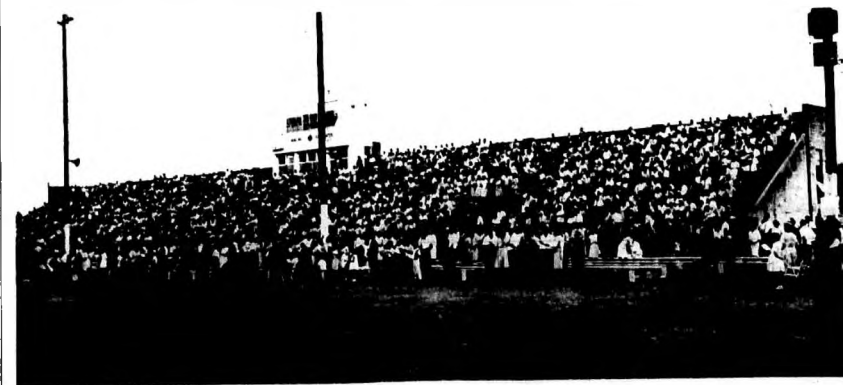
The purpose of mass evangelism is to promote cooperation and teamwork among pastors and churches as well as to deepen the spiritual life of the in-

dividual. It is designed to write religion back into the headlines in the areas where it is promoted because it catches the eye of the populous. The entire area will become alerted and will become God-conscious as the people talk about the crowds and the results of the cooperative efforts in the community.

The area revival is designed to lead Christians to become witnesses. One of the major emphases throughout the whole effort is to call upon Christians, to do the thing for which they have originally been saved.

The author led this type of revival this past June in Paris, Tex., and all

the churches in the Red River Valley Association cooperated. Lowell Leistner of Orlando, Fla., led the singing. The services were held each night, except Saturday nights, in the college stadium. There was never less than 2,000 in attendance at any service and often as high as 5,000. Total attendance for the 13 nights was a little more than 37,000. The Paris daily newspapers stated that the crowds were the largest ever to gather for any activity in the Paris area, larger than for football games or circuses. This shows that people will attend religious services better than entertainment or anything else if the services are



WHY DID  
GOD GIVE  
SO MUCH  
SPACE TO  
WOMEN IN  
THE BIBLE?

Eugenia  
Price's  
Great Seller —  
Now in paperback!



God had sound reason for relating the trials and triumphs of so many different women in the Bible. The problems and temptations they faced are still around in this twentieth century!

In *God Speaks to Women Today*, Eugenia Price deftly sketches the everyday lives of women from the New Testament and the Old. Eve, Sarah, Mary, Martha and many others. She analyzes their strengths—and weaknesses—in direct relation to yours. Using their stories as a wedge, she opens your mind to new awareness of the message Holy Scripture has for you.

You came away humbled, enlightened and encouraged, with renewed insight into God's timeless purpose.

...interesting and challenging! —Book Review Service

Baptist Sunday School Board

GIFT EDITION \$3.95

PAPERBACK \$1.50

order from your Baptist Book Store

**ZONDERVAN**

PUBLISHING HOUSE • GRAND RAPIDS, MICH. 49307

## 6% INTEREST

Colorado Southern Baptist  
Church Loan Bonds

## FOR OFFERING CIRCULAR

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

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_

publicized and relevant.

There were 1,204 decisions made during the campaign. Three-hundred and thirty-five of these decisions were made in the churches and reported during the campaign. There were 25 surrendering for special service.

More than 5,000 people overflowed the stadium out on to the field the last Sunday evening of the campaign to constitute one of the largest gatherings and most glorious religious services ever held in Paris. Scores of people came to make public decisions for Christ when the invitation was given. This characterized almost every service of the Paris campaign. There were a number of decisions every night but the three Sunday nights brought the greatest response.

James Semple was chairman of the revival campaign, and he was ably assisted by a group of pastors and a strong steering committee.

The Paris campaign is just one of the many campaigns that were conducted this past summer. A large number of open-air revivals were held in stadiums because tents and buildings were too small to contain the crowds. One such meeting was held in Bartlesville, Okla., under the direction of C. Y. Dossey, associate director of the Division of Evangelism. J. N. McFaddin of Greenville, S. C., led the singing. Attendance was as high as 4,500, and there were 600 decisions for Christ. It was only a ten-day meeting, but was one of the remarkable religious phenomenon of that area.

Another revival conducted by Eual Lawson, associate director of the Division of Evangelism, was held in Crystal City, Mo. The attendance and results of this meeting were as magnificent as those of the meetings previously mentioned.

These area revivals are being conducted successfully in associations, not only by members of the Division of Evangelism, but by other groups as well. George A. Hern of Dellwood Baptist Church, Memphis, Tenn., reports a remarkable area crusade in that city. This revival was conducted by Bob Harrington under a large tent. It was possible also for them to seat people outside the tent, and Hern reported as many as 6,000 people attended at least one or two of the nights. There was a great outpouring of the spirit of God in the services.

It is the prayer of those connected with evangelism that these area revivals will multiply and that all of our associations will put forth a special effort to do this type of evangelism as soon as possible and as often as is necessary.

# Revival

By JOHN F. HAVLIK  
ASSOCIATE DIRECTOR  
EVANGELISM DIVISION

One of the most important factors in the three great waves of revival that have swept our nation in the past was revival reports that encouraged and blessed others. Is there a fresh breeze of the Spirit of God blowing across our land? Reports reaching the offices of the Division of Evangelism would seem to indicate that this is true.

A church revival that began in January and is still going on is reported from the Eastwood Baptist Church in Houston, Tex. This church is in the "inner city" and its work has been very difficult. The pastor, Martin Duvall, says revival began with a prayer band of 89 people and a Bible study group of about 20, who studied intensively the epistle to the Romans.

Revival came on January 31 in answer to prayer, when there was an unusual moving of the Holy Spirit. The pews were vacated as Christians came rededicating their lives, and men and women came to Christ. Deacons were on their knees explaining the way of salvation to seeking souls. The revival has continued through the last report received from the service on July 12 when there were 14 decisions, including five adults.

The work of the church that had been at a standstill because of its location has been revived. There have been 61 additions and 41 of these are adults. Sunday school and Training Union attendance have increased greatly and

HOME MISSIONS

# DEAD

offerings are at a new high. Praise God for revival!

Witnessing laymen bring revival to Hawaii! Twenty-six laymen under the leadership of Lucien E. Coleman of the Brotherhood Commission made 655 personal soul-winning visits in Hawaii resulting in 224 decisions in the churches, including 37 professions of faith and 29 moving their church membership. Almost 10,000 people participated in the evangelistic services.

From an area crusade in Paris, Tex., where C. E. Autrey, director of the Evangelism Division, was the evangelist, Mrs. Lou Hester writes, "My 38-year-old husband was saved the last night of the crusade. I know you remember when my pastor, Billy Barnett, started shouting when he saw my husband and me coming forward. I have had a touch of just how wonderful heaven can be since the night of June 20. My nine-year-old daughter surrendered her life as a missionary during our crusade. She has been a Christian for two years and really does witness for her Lord. Thank God for men like you for bringing crusades to towns like ours. It really turned Paris upside down. Christians are warmer; churches are warmer."

Youth revivals report blessings! A letter from Jim Bob Griffin to Courts Redford, former executive secretary-treasurer of the Home Mission Board, tells of a missions tour of 42 young people from the First Baptist Church of Lake Jackson, Tex., to Colorado Springs. Before they left Texas, they studied with their seven sponsors how to win others to Christ. At a revival in the Calvary Baptist Church in Colorado Springs, they made 700 visits in two days resulting in 40 professions of faith, two additions by letter and two for special service. Ten of the young people who went on this tour discovered that they had never had a real conversion

experience, and they were saved during the revival. Seven others of the tour members surrendered for special service.

Autrey reports unusual blessings on a Monday night service in revival at the First Baptist Church, Tyler, Tex. Following the first Sunday services he says, "The pastor, William Shamburger, had led the people in a thorough program of preparation both spiritually and organizationally. On Monday night it was raining and storms were threatening. Before I left the hotel, I had all but written the service completely off. When I arrived at the church, to my amazement, the auditorium was filled. The sermon was brief, but as the invitation began all of us were aware that something exceptional was in the making. The power of the Lord fell and the line of seekers waiting to talk to the pastor at times reached to the back doors. Even after the invitation was closed, some 20 people joined those waiting in line. When the cards were counted, 71 people had made professions of faith."

Revival blessings continued throughout the meeting, and this church experienced one of the greatest revivals in its history. On the last Sunday, 32 people united with the church. Among these were an orthodox Jewish woman and her husband and two children.

Youth revivals, layman revivals, church revivals, and area revivals all report unusual blessings from God. Revivals are not dead, thank God! This area of evangelism God has blessed and used in this nation since before The Great Awakening to bring people to Christ and Christians to renewal and revival.

If God has blessed you, your church, or your home in an unusual way through revival, share it with us. Send it to the Division of Evangelism, Home Mission Board. "Let the redeemed of the Lord say so."

October, 1965

## WHEATON TOURS

TO  
1. Spring Holy Land  
2. Summer Holy Land  
3. Europe  
4. South America  
5. Santa America  
6. Fall Holy Land

Write today for FREE BULLETIN

Specify which tour

Address: Dr. Joseph P. Free

**WHEATON TOURS**

BOX 468 Dept. HM105 WHEATON, ILL.

Have you discovered this study favorite?

**THE Pilgrim Bible**

Edited by Dr. E. Schuyler English with 37 evangelical scholars

Complete text of the Authorized King James Version • notes and helps on same page with text • introductions to each book • historical data • summaries • comprehensive index • chronologies • maps and diagrams • special article, "How We Got Our English Bible." With or without Concordance, in a wide range of styles from \$5.75 to \$21.00

**OXFORD BAPTIST BOOK STORE**

**OXFORD UNIVERSITY PRESS**

## Subscribe to Home MISSIONS

Rates: \$1.00 per year  
\$2.00 for 3 years

Club Rates: (10 or more)  
75 cents

Budget Rates: to churches  
60 cents

## 253 COURSES

That's how many ways I.C.S. offers you to get ahead. No tricks. No gimmicks. Whatever your job interests from accounting to zoography, there's an I.C.S. course tailor-made to help you get ahead in your present job. Or in finding a new career. Write today for 3 FREE booklets: (1) 35-page "How to Succeed" career guide, (2) Famous Career Catalog, (3) sample lesson to demonstrate the I.C.S. method. No obligation.

INTERNATIONAL CORRESPONDENCE SCHOOLS

Dept. 1122, Scranton, Pa. 18515

Please send free success book, sample lesson and catalog checked:

☐ Accounting ☐ Chemistry ☐ English ☐ Health ☐ Engineering

☐ Art ☐ Civil Engineering ☐ Drafting ☐ Radio ☐ TV ☐ Electronics

☐ Automobile ☐ Business ☐ Law ☐ Engineering ☐ Secretarial

☐ Languages ☐ Other: please specify

Name \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_



6 "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Unique features make this Bible with the references in the verse a prized possession. Combined dictionary-concordance, devotional guide, presentation page, maps. Family record, marriage certificate. Page size, 5 1/4 x 7 3/4 inches.

- 500R. French Morocco, semi-overlap, Permettel linings, gold edges \$11.50
- RS00X. Red French Morocco, semi-overlap, Permettel linings, gold edges \$11.50
- 500XR. French Morocco, semi-overlap, Permettel linings, gold edges, Red letter \$12.50
- 533X. Hand-Graided Morocco, semi-overlap, leather lined, gold edges \$15.50
- 533XR. Hand-Graided Morocco, semi-overlap, leather lined, gold edges, Red letter \$16.50
- Like-Time Editions in Pin Seal
- 590X. Pin Seal, semi-overlap, leather lined, gold squares, gold edges, Vari-thin India Paper \$28.00
- 590XR. Genuine Sautskin, semi-overlap, leather lined, gold edges, Red letter \$25.00
- 590XRL. Pin Seal, semi-overlap, leather lined, gold squares, gold edges, Red letter \$29.00

AT YOUR BAPTIST BOOK STORE

## New Life for Declining Churches in Declining Communities

*The problems of consolidation, trained ministers, economic support, and adequate programs faced by rural churches with fewer people is here frankly discussed.*

By G WILLIS BENNETT  
SOUTHERN BAPTIST THEOLOGICAL SEMINARY  
LOUISVILLE, KY.

Rural churches among Southern Baptists numbered 23,281 in 1964 with a total membership of 4,437,262. These churches are those listed as being in open country, village, and small town. Although the Convention is no longer as rural as formerly, 70 per cent of the churches and 43 per cent of the membership continues to be found in rural America. As a Convention, therefore, we must maintain our interest in rural work, and we must keep searching for answers to many of the problems our rural churches face.

Most people who attempt to diagnose the problems of the rural church agree that four basic problems account for the fact of declining churches in declining communities.

One problem is the slow adjustment to change made by most rural churches. Technological developments usually outdistance the institutional developments in a community, and technology tends to accelerate change and is forward looking. Institutions, on the other hand, resist change and tend to be backward looking. We are left with weak institutions designed to serve a type of community which no longer exists due to the social changes brought about by technology.

Carl Clark in his provocative article "The Church and Pastor in the Declining Community," reminds us that such a church faces three alternatives: (1) it

may attempt to maintain the status quo and die; (2) it may consolidate with another church; or (3) it may drastically intensify its program so as to counteract the changing needs. Although the first two alternatives will be the course many churches will take, the last one is the alternative most rural churches should pursue. Herein rests the new opportunities for churches in declining communities.

If churches will not be too slow to adjust to change, they well might turn many problems into opportunities. The technological revolution, for example, has led to the mechanization of agriculture and has brought such industrialization into small towns. As a result much hard manual labor has been reduced and more leisure time has been made available for personal involvement in church and community affairs. While farm population has declined as a result of these technological changes, the nonfarm population has been growing. If newcomers are assimilated into the full life of rural communities this blending of folkways and values may produce an increased progressiveness in many churches.

This social revolution has been accompanied with economic change. Rural poverty and farm incomes much too low still prevail, but at the same time the financial base of many families has been expanded and strengthened. As a result,

many churches which are numerically smaller than they were a decade ago are financially stronger. This provides a new stewardship challenge. When the potential is realized, many churches will be able to become better equipped than they have ever been and this may lead to improved work in numerous areas.

With other changes, those occurring in education should be noted. The educational level as it is measured by recognized standards has been rising in rural America. Illiteracy, still a problem, is diminishing. More students are finishing high school and a higher percentage are attending college. These facts suggest that rural churches will be enjoying better trained lay people with higher leadership potential. Better trained ministers will be needed to provide a ministry of greater depth and wider in appeal.

The problem we face is that rural churches have been slow to accept social change as a challenge. The opportunity present is the other side of the coin. If our churches adjust to social changes and design their work to use them, these changes will prove to be blessings.

A second problem is that many rural churches find they must struggle along with inadequate financial support. Rural poverty does exist and the churches must be concerned and do what they can about it. Fatalistic pessimism, however, should not victimize those churches where the facts show that the economic base can and ought to be strengthened. But where the problem is real, herein may lie one of our finest new opportunities. Perhaps it might be used in either of two ways.

On the one hand every numerically and financially weak church should study the possibility of consolidating with another church or churches. James M. Carr documents the urgent need for the consideration of church consolidation. He writes:

"Our tragic heritage of overchurched communities results in many hundreds of underchurched people. Too many churches with too few people, all struggling with an inadequate program, all merely trying to keep alive. . . . In numerous places there are too many weak, struggling churches, almost apologetic for their existence. . . ."

Carr cites illustrations from many places in the South, like the one in Florida of a small village with 280 white people and four white Protestant churches, two of them Baptist. He concludes, "Such is the picture in literally hundreds of local scenes."

If consolidated schools have proved effective in many rural communities,

why have churches not chosen to consolidate? The answer in part lies with the location of power at the local level rather than at the state or national level. Baptists quite rightly should go on insisting on the authority of the local church. Some incentive to study the possibility of consolidation, however, might come from the denomination through the associations or conventions. Maybe the denomination might provide a challenge gift toward the relocation and erection of a building for consolidated congregations; or provide supplement in pastoral salary so as to enable two congregations to come together. Carefully designed pilot projects could be attempted and the progress of a few years could be studied to determine the advisability of a more far-reaching program.

Another idea at least worthy of exploring might be a "Good Neighbor Policy" for churches. Instead of starting new churches, many financially strong churches should be encouraged to provide aid to weaker churches so as to prevent their death. Our rural churches provide a steady stream of members for urban churches. Surely many of these urban churches would do well to make financial investments in rural churches which are struggling to survive. Through associational or other convention channels, policy guidance could be given and participating churches properly recognized. This idea provides a challenge to search for a new spirit of cooperation between churches.

A third problem facing rural churches is that of an inadequate supply of capable, well-trained ministers. Literally thousands of Southern Baptist churches are served by devoted but untrained pastors. This is both our problem and our opportunity.

This fact provides a challenge first to pastors—a challenge to recognize that a call to preach is a call to prepare. Every effort should be made to further understanding and increase ability. If formal education cannot be pursued, rural pastors should use every opportunity to engage in In-Service Training programs, to attend conferences and workshops designed to improve pastoral skills, and to participate in self-improvement through home study and correspondence courses.

Rural churches should begin insisting on the finest trained pastors available, and should try to provide the kind of cooperation and support to secure them. Through whatever means possible, the denomination should undertake the provision of additional support so that better trained ministers may be

More useful, more fascinating than ever...



## NEW REVISED HALLEY'S BIBLE HANDBOOK!

The "most trusted Bible guidebook ever published" is now even more informative, more enjoyable! It is a superb Biblical library in one convenient volume—and at a special introductory price!

You will be fascinated by the startling new findings incorporated in the new *Revised Halley's Handbook*. Here are facts and data, to enhance and illuminate your understanding of Holy Scripture. Never before has so much rich Bible information been encompassed within such small space to provide a comprehensive reference of such uncommon accuracy and readability.

- In the *New Revised Halley's* you find:
  - the latest discoveries of Biblical archaeologists
  - new maps of the Holy Land
  - recent photographs
  - easy to read type
  - intriguing historical background material on books of both Testaments

You enjoy new insights into the circumstances, authenticity and meaning of God's Word. "Most effective aid to Bible reading and study I have ever known."—Dr. Daniel A. Poling in *Christian Herald*

A bargain at many times the regular price, the *Revised Halley's Bible Handbook* is yours now at a special savings of 45¢ if ordered before Dec. 31, 1965. The standard \$3.95 edition is offered at \$3.50. The deluxe volume in slipcase, which sells for \$5.95, can be bought now for \$5.50.

Don't wait long to examine your copy! at your Baptist Book Store ZONDERVAN PUBLISHING HOUSE • GRAND RAPIDS, MICH. 49506

October, 1965

HOME MISSIONS

Write for  
**FREE**

Manufacturers  
of:

- SCHOOL FURNITURE
- BLACKBOARDS
- TENNIS TABLES

**Adirondack**

**CATALOG TABLES! CHAIRS!**

**ADIRONDACK CHAIR CO.**  
276-R Park Ave. South  
New York, N.Y. 10010

Branches:  
DALLAS • BOSTON  
LOS ANGELES • CHICAGO  
PITTSBURGH

**HOLYLAND TOURS**

**\$898**

FIRST CLASS TOUR  
ALL EXPENSES INCLUDED  
"Special Offer for Clergymen"

**CONDUCT YOUR OWN GROUP GRATIS!**

Frequent Escorted 1965/66  
Departures

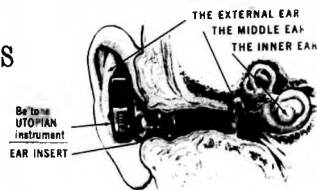
For full information & descriptive folders write:  
**WHOLESALE TOURS INTERNATIONAL**  
(Specialists in Holy Land Travel)  
500 5th Ave., N. Y., N. Y. 10036

Does  
**HEARING LOSS**  
rob you of  
Togetherness  
with Family  
and  
Friends?



Discover how you may now hear clearly whenever you want to, with this amazing new electronic capsule. Look at the diagram above. See how naturally the Beltone capsule fits in the ear. It slips in and out of the ear as easily as snapping your fingers! NO cords, NO wires, NO plastic tubes. Tiny as a thimble, weighs 1/2 of an ounce. Yet amplifies sound 22 times. The Beltone Utopian provides higher fidelity hearing at natural ear-level.

It may end your fears that you'll miss out on what folks say. Discover how it may help you stay actively happy in family, social, church and community life. Write today for descriptive **FREE** book, sent in plain wrapper. Address: Dept. 4-908, Beltone Electronics Corp., 4201 W. Victoria St., Chicago 60646.



able to serve where they are needed most.

The final problem facing rural churches which it will be possible to treat in this study is related to the previous and may be identified as inadequate programs. One study (in Missouri) of 20 churches which closed between 1930-50 showed that there were two primary reasons, namely, the serious absence of effective programs, and the serious absence of capable pastoral leadership. Perhaps the problem of inadequate programs will not be solved until better leadership is available.

Rural churches need the challenge of long-range planning. Careful surveys will reveal both needs and resources. The Church Development Ministry of the Home Mission Board will provide the necessary tool. Church and community interaction and the coordination of efforts will build better communities and better churches. In many a small town the church needs to turn its attention to week-day ministries in the area of social work, juvenile rehabilitation, day care for small children, and other comparatively new types of Christian witnessing and service. More varied and adequate programs, in addition to the tried and proved methods of education, worship, and evangelism, will help claim the countryside, the hamlets, and small towns for Christ.

Referring to the four problems discussed above, Everett Rogers, outstanding rural sociologist, declares:

"If the rural church is to survive and perform its function adequately, then these problems must be solved, and the important point is that all of these problems seem to be associated. They often act in a vicious circle that eventu-

ally leads to a dying church."

By way of illustration, if a church lacks adequate financial support it may have to be content with a poorly trained minister. An untrained minister may result in inadequate church programs which in turn may mean lower membership and participation. This latter results then in less financial support and the cycle begins over again.

What can be done to break the problem cycle? Some denominations have used what may be called "seed ministers." By placing highly trained and skilled ministers in churches burdened with problems, and through financial support from outside making it possible for the ministers to remain at such churches, the vicious cycle was broken and the churches began to make progress again.

Through such methods, or other appropriate ways, the problem cycle must be intercepted at some point so as to break the downward trend. This cannot be done in every situation because the degree of decline in some rural communities has progressed to the point that it cannot be reversed. Wherever potential still remains, however, constructive forces need to join hands to initiate new life.

There are other opportunities that should not be ignored. Many unchurched rural areas remain to be claimed, especially in parts of the nation where Southern Baptists have moved most recently. Evangelistic opportunities await in both old and new territory. The desirability of church-community interaction has not been explored to the extent possible if the fullest Christian witness is to be realized. Some rural towns may need to consolidate churches, but other towns exist where another church needs to be added. Rural redevelopment programs may bring new life to communities and to churches and deserve our encouragement and support. Ethical concerns surrounding poverty, racial tension, migratory labor, and similar issues should claim our attention. Population mobility challenges rural churches to prepare out-migrants for the communities and churches where these migrants settle.

To complete the inventory of new opportunities would demand that every rural church in every rural community engage in a comprehensive church-community survey. Only then would the needs and resources become known and watched. I venture to guess that if that were done we would find that in the majority of communities there would be enough opportunity to consume the rest of the life of anyone of us!

HOME MISSIONS

## We Serve Minors

*Our title is a sign the undergraduates in Chicago placed in an old liquor store they leased to convert into a study center for underprivileged children.*

*"Horizons Unlimited" is an operation 170 Vassar students have undertaken in tutoring potential school dropouts in the public schools of Poughkeepsie. Our teen-agers today challenge us with their keen perception and insight. How can we best serve them?*

By WALTER R. DELAMARTER  
LOUISVILLE, KY

Let's give a heartfelt ovation to a great generation of youngsters who for the most part are extremely intelligent, dedicated to the great American tradition of freedom, compassionately concerned about the underprivileged and the disfranchized around the world, and devoted to the achievement of peace everywhere.

While we express our indignation in headlines about the violent crimes on public vehicles and in home elevators and doorways—mainly committed by youngsters and young adults—let us also take the time to read the hidden articles on the inside pages about the "unbeaten generation."

Who are these young people who dare to make a positive contribution to life?

In Richmond, Ind., I recently observed a community center building constructed with the brains, brawn, and muscle of dedicated Earlham College students who were willing to drive nails with numbed hands in the dead of winter in order to give the kids on the other side of the tracks a place to play and learn. Housewives would carry these students to the homes of potential school dropouts to tutor them for two hours a week. Other students were caring for the children of large indigent families

while the deserted or widowed mother had a precious respite from the drudgery of her depressing smothered life.

Yes, these are the high school youngsters from Syracuse who are rebuilding a burned out church in Mississippi and who are also washing cars and doing odd jobs to raise funds to restore other houses of worship.

Similar activities are going on in cities and towns all over this great country of ours as the kinds of youth who have the stuff to make a "peace corps" work—learn about responsibility and freedom—the essence of our American way of life.

We hear so much about school dropouts and this concern is entirely appropriate for we know that an education for American youth is a must, and as President Johnson has said, it is an economic reality. But while we deplore the school dropouts, let us remember that over the past seven or eight years we have experienced in the schools the most important developments since the establishment of public education.

According to Ellsworth Tomkins, executive secretary of the National Education Association, which numbers 30,000 secondary school principals, there is no society in all of history



TO KEEP  
HOUSE  
AND TO BE  
A JOYFUL  
MOTHER

Cambridge  
Bibles

Order from your Baptist Book Store

October, 1965

Familiar passages  
come alive with new  
meaning...in the  
language of  
**THE NEW  
ENGLISH BIBLE**  
*New Testament*

Paul writes to the Corinthians  
in simple, moving words:

"I may speak in tongues of men  
or of angels, but if I am without  
love, I am a sounding gong or  
clanging cymbal. I may have the  
gift of prophecy, and know  
every hidden truth. I may have  
faith strong enough to move  
mountains, but if I have no  
love, I am nothing. . . . Love is  
patient; love is kind and envies  
no one. Love is never boastful,  
nor conceited, nor rude; never  
selfish, not quick to take  
offense. Love keeps no score of  
wrongs; does not gloat over  
other men's sins, but delights  
in the truth. There is nothing  
love cannot face . . ."

John opens his first letter—the  
NEB uses the term "letter" rather  
than "epistle"—in these words:

"It was there from the begin-  
ning; we have heard it; we have  
seen it with our own eyes; we  
looked upon it, and felt it with  
our own hands, and it is of this  
we tell. Our theme is the word  
of life."

New Insight is brought to a  
profound Parable when  
Jesus admonishes:

"Why do you look at the speck  
of sawdust in your brother's  
eye, with never a thought for  
the great plank in your own?  
First take the plank out of your  
own eye and then you will see  
clearly to take the speck out of  
your brother's."

**THE NEW ENGLISH BIBLE**  
**NEW TESTAMENT**  
—the version that speaks  
as can no other to the minds  
and hearts of our generation

Paper, \$1.45 • Cloth, \$4.95 • Leather, \$9.50  
Order from your Baptist Book Store

OXFORD UNIVERSITY PRESS CAMBRIDGE UNIVERSITY PRESS

32

where more teen-agers have gone to  
school and stayed there through such  
advanced ages. In 1900, 13 per cent of  
U. S. children of the ages 15 through  
17 were students. By the time I was in  
high school in 1940, the ratio had risen  
to 75 per cent. Today, enrollment is  
close to 95 per cent of the high school  
age population, and more than half the  
graduates will enter college.

California Institute of Technology  
President Lee DuBridge believes that  
"there is no question that today's teen-  
ager coming to one of the major col-  
leges is better educated and more seri-  
ously motivated than ever before." That  
our children know more than we did at  
their age is an indisputed fact, for a  
recent NEA publication notes that the  
first doubling of knowledge occurred in  
1750, the second in 1900, the third in  
1950 and fourth only ten years later.  
The fifth and sixth, if the plot line  
holds its course, are close at hand. The  
big educational question is not so much  
"how much" shall we teach them, but  
rather "what" will we teach them. If  
we humans knew half as much about  
communicating between ourselves as we  
know about communicating between  
the earth and the moon, what a different  
world you and I would live in. What  
would our world be like if we were  
willing to spend one fraction of the por-  
tion we spend on war and space on  
understanding the social, spiritual, and  
psychological forces which blight man-  
kind everywhere.

In Miami last January, the famous  
Educator James B. Connant, happily  
confessed that "writing about American  
education is almost as breathtaking as  
writing about international politics. Be-  
fore a book is in print, parts of it are  
already out of date."

Have any of you tried working the  
"new math" which deals with principles  
rather than "things"?

So, in this atomic age let's have a  
good word for these specimens of  
youthful platonic energy who vacillate  
between childhood and adulthood—who  
puzzle us with their bravado—who  
shock us with their daring—embarrass  
us with their shyness—amaze us with  
their intelligence and comprehension  
and in spite of all their problems and  
usually in spite of parents, turn out  
to be the kind of citizens of which we  
are all proud.

So much for the elite of American  
youth. I have felt all along that we  
needed to give these young people a  
pat on the back and say, "Thanks for  
making my world and the world of my  
children a better place in which to live."

But then there is at the other end of

the youth spectrum that small percent-  
age, yet growing number, of rebellious,  
disorganized and negative youth.

An article in *Life* magazine describes  
how some of these youngsters feel. Listen  
to the voice of the Negro:

"This is a world of madness, absurd,  
stupid. Nothing's solid. There are no  
values to depend upon."

"You're a fool if you think you can  
believe the same things everyone always  
has. You say you've got something in-  
side that tells you what's right and  
wrong. . . . Boy, I wish I had that Thing!  
Take one good look at the world and  
you'll see that there's no interest in  
decency, only in power and in pushing  
the other guy around."

"Negotism" is a term that the boys at  
Exeter have given to the most virulent  
form of pessimism. A "nego" is a young  
man who cannot find any basis for the  
standards of morality most adults take  
for granted: faith in life, religion, ethics,  
judgement of right and wrong.

The increasing prevalence of the so-  
called "social delinquencies" would  
seem to indicate that the framework of  
values in our society is undergoing  
tumultuous change and you and I may  
unwittingly be playing important roles  
in such change. Juvenile delinquency,  
shattered families, alcoholism, drug ad-  
diction, homosexuality, and frantic pro-  
miscuity are becoming more widespread.  
It is significant to note that sexual ex-  
perimentation appears to be more pre-  
valent among our youth than ever be-  
fore, in spite of the reluctance of many  
to face up to the fact.

Here in the U.S. the number of illegi-  
timate births per 1,000 live births has  
increased every single year in the past  
decade. In 1950 there were 39.8 illegi-  
timate births per 1,000 live births in this  
country. By 1960 that figure had  
jumped to 54 per 1,000 with a large  
percentage of the mothers being adoles-  
cent teen-agers.

The statistics of illegitimacy are only  
part of the picture. When one adds to  
this the rather startling statistic that of  
every 100 girls under the age of 18 who  
marry, at least 40 per cent are pregnant  
brides—the prevalence of illicit sex  
comes more into focus (Shearer, Lloyd,  
"Date Early! Marry Late!" *Parade*,  
May 13, 1962).

All of the facts about youthful crime,  
delinquency, and prolific illicit sex may  
seem to cast ominous clouds over the  
future of American youth. But this need  
not be true if it is realized that youth's  
dilemma is society's dilemma. Yes, it's  
mom and dad's dilemma also for youth  
of today literally mirror the values,  
(Continued on page 36)

HOME MISSIONS

NEW AMERICAN TEMPERANCE PLAN  
**PAYS \$100 WEEKLY...**  
even for life to Non-Drinkers and Non-Smokers!

At last—a new kind of hospitalization plan for you thousands who realize drinking and  
smoking are harmful. Rates are fantastically low because "poor risk" drinkers and smok-  
ers are excluded. Since your health is superior there is no age limit, no physical exami-  
nation, no waiting period. Only you can cancel your policy. No salesman will ever call.  
Start the first day you enter any hospital, you will be paid \$14.28 a day.

**You do not smoke or drink—  
so why pay premiums for  
those who do?**

Every day in your newspaper you see  
more evidence that drinking and smok-  
ing shorten life. They're now one of  
America's leading health problems—a  
prime cause of the high premium rates  
most hospitalization policies charge.

**Our rates are based on your  
superior health.**

as a non-drinker and non-smoker. The  
new American Temperance Hospitaliza-  
tion Plan can offer you unbelievably low  
rates because we do not accept drinkers  
and smokers, who cause high rates. Also,  
your premiums can never be raised be-  
cause you grow older or have too many  
claims. Only a general rate adjustment  
up or down could affect your low rates.  
And only you can cancel your policy.  
We cannot.

**READ YOUR AMERICAN  
TEMPERANCE PLAN  
BENEFITS**

**1. You receive \$100 cash weekly—  
TAX FREE—even for life.**  
from the first day you enter a hospital.  
Good in any hospital in the world. We  
pay in addition to any other insurance  
you carry. We send you our payments  
Air Mail Special Delivery so you have  
cash on hand fast. No limit on number  
of times you collect.

**2. We cover all accidents and  
sicknesses,**  
except pregnancy, any act of war or  
military service, pre-existing accidents

IMPORTANT: Include your first premium with application.

| LOOK AT THESE<br>AMERICAN TEMPERANCE LOW RATES |             |            |
|------------------------------------------------|-------------|------------|
|                                                | Pay Monthly | Pay Yearly |
| Each adult<br>19-59 pays                       | \$3.80      | \$38       |
| Each adult<br>60-69 pays                       | \$5.90      | \$59       |
| Each adult<br>70-100 pays                      | \$7.90      | \$79       |
| Each child 18<br>and under pays                | \$2.80      | \$28       |

SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

or sickness, hospitalization caused by  
use of liquor or narcotics. On every  
thing else you're fully protected—at  
amazingly low rates!

**3. Other benefits for loss  
within 90 days of accident**

(as described in policy). We pay \$2000  
cash for accidental death. Or \$2000 cash  
for loss of one hand, one foot, or sight  
of one eye. Or \$6000 cash for loss of  
both eyes, both hands, or both feet.

**We invite close comparison  
with any other plan.**

Actually, no other is like ours. But com-  
pare rates. See what you save.

Fill out application below and mail right  
away. Upon approval, your policy will be  
promptly mailed. Coverage begins at  
noon on effective date of your policy.  
Don't delay. Every day almost 50,000  
people enter hospitals. So get your pro-  
tection now.

**MONEY-BACK GUARANTEE**

Read over your policy carefully. Ask your min-  
ister, lawyer and doctor to examine it. Be sure  
it provides exactly what we say it does. Then,  
if for any reason at all you are not 100% sat-  
isfied, just mail your policy back to us within 30  
days and we will immediately refund your en-  
tire premium. No questions asked. You can  
gain thousands of dollars . . . you risk nothing.

**TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE**

Application to Buckingham Life Insurance Company, Executive  
Offices, Libertyville, Illinois for

AT 100  
**AMERICAN TEMPERANCE HOSPITALIZATION POLICY**

Name (PLEASE PRINT) \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Street or RD # \_\_\_\_\_ County \_\_\_\_\_

Age \_\_\_\_\_ Date of Birth \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Occupation \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_

Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_

I also apply for coverage for the members of my family listed below:

NAME AGE HEIGHT WEIGHT BENEFICIARY BIRTH DATE

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

To the best of your knowledge and belief, are you and all members listed above in

good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical ad-

vice or treatment, or have you or they been advised to have a surgical operation in the

last five years? Yes ☐ No ☐ If so, please give details stating person affected,

cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I here-

by apply for a policy based on the understanding that the policy does not cover condi-

tions originating prior to its effective date, and that the policy is issued solely and en-

tirely in reliance upon the written answers to the above questions.

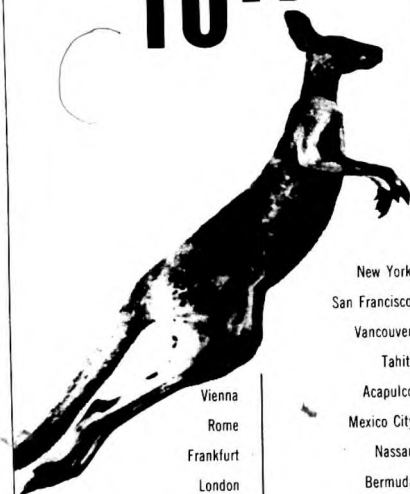
Date: \_\_\_\_\_ Signed: X

AT-1AT  
Mail this application with your first premium to  
AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois

33

October, 1965

# HOP TO IT



|           |                |
|-----------|----------------|
|           | New York       |
|           | San Francisco  |
|           | Vancouver      |
|           | Tahiti         |
|           | Acapulco       |
| Vienna    | Mexico City    |
| Rome      | Nassau         |
| Frankfurt | Bermuda        |
| London    | Brisbane       |
| Sydney    | Auckland       |
| Fiji      | Darwin         |
| Manila    | Melbourne      |
| Hong Kong | Perth          |
| Tokyo     | Cocos Islands  |
| Bangkok   | Mauritius      |
| Djarkarta | Johannesburg   |
| Calcutta  | Noumea         |
| New Delhi | Norfolk Island |
| Teheran   | Honolulu       |
| Cairo     | Christchurch   |
| Istanbul  | Wellington     |
| Athens    |                |

*Qantas goes to the ends of the earth to serve you. May we take you there and back? Call your travel agent or Qantas.*

**QANTAS**

AUSTRALIA'S ROUND-THE-WORLD AIRLINE

(Continued from page 9)

## BILL PHILLIPS TO WASHINGTON

Bill Phillips of Boyce, La., a graduate of Northwestern State College, Natchitoches, La., will serve two years at Ellensburg, Wash., as associate pastor, youth director, and student worker. He will serve the Chestnut Street Baptist Church at Ellensburg and work with students at the Central Washington State College in the city.

Phillips, who has a degree in accounting, served 10 weeks in both 1963 and 1964 as a student summer missionary in the state of Washington.

## MARY POE TO LEXINGTON

Mary Ellen Poe of Evansville, Ind., a graduate of Evansville College, will serve for two years at the Baptist Community Center in Lexington, Ky.

She served as a staffer at Ridgecrest Baptist Assembly for two years, and in 1964 worked as a summer missionary in Colorado.

## TOM POOLE TO PANAMA

Tommy Poole of Roswell, N. M., a graduate of Eastern New Mexico University at Portales with a music education degree, will serve two years as a missionary in the Republic of Panama.

He will be manager and program director of the Cresta del Mar Baptist Encampment at Santa Clara, a year-round assembly for Panama Baptists.

Poole served as music director at the University Baptist Church in Portales.

He was president of the campus and state Baptist Student Union groups in New Mexico, and served as student summer missionary in Florida in 1963 and in Illinois in 1964.

## STERLING PRICES TO SAVANNAH

Mr. and Mrs. Sterling Price, natives of Henderson and Beaumont, Tex., will serve for two years at the Savannah Baptist Center in Savannah, Ga.

The couple (not related to Sterling Price of St. Louis) are graduates of Baylor University in Waco, Tex. They served as student summer missionaries at the Savannah Center in 1965.

## LIBBY ROBERTS TO NEW YORK CITY

Elizabeth Ann Roberts of Lakeland, Fla., a graduate of Shorter College in Rome, Ga., will work with the Polish Baptist Church in New York City as youth director.

A graduate in music education, Miss Roberts served as music director for the Belmont Baptist Church at Calhoun, Ga.

She served as a student summer missionary in Illinois in 1963. She is one of the first appointed by the HMB for work with the Polish-speaking people of America.

## RAYMOND SIKES TO HAWAII

Mr. and Mrs. Raymond L. Sikes, natives of Picher, Okla., and Tyler, Tex., will serve two years in Hawaii as missionaries in the village of Kaapa, on the island of Kauai.

The mission volunteers both served as student summer missionaries in Hawaii in 1963.

Raymond, who attended Northeastern Oklahoma A & M College in Miami, graduated from Kansas State College at Pittsburg.

He has served as youth director of Trinity Baptist Church of Pittsburg.

Mrs. Sikes, the former Linda Joyce Pool of Tyler, graduated from Lindale High School near Tyler, Tyler Junior College, and Baylor University at Waco, Tex.

They first met while serving as staffers at Glorieta Baptist Assembly in 1963.

## DIANA SMITH TO OMAHA

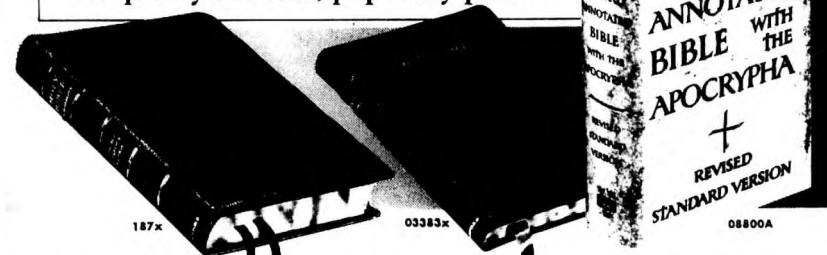
Diana Smith of Miami, Fla., a graduate of Chipola Junior College at Marianna, Fla., and Blue Mountain College in Blue Mountain, Miss., was appointed for two years' service at Omaha, Neb.

Miss Smith served 10 weeks in Alabama in 1963 and in California in 1964 as a student summer missionary.

HOME MISSIONS

# OXFORD BIBLES

**Your finest selection**  
in quality editions, popularly priced



In the Authorized King James Version—

## COMPACT REFERENCE BIBLE

Features the new Oxford Clarified References—a simplified center-column reference system. Concordance. French Morocco, half circuit, simulated leather lining, round corners, gold edges. Clear black type. 5 1/4 x 7 1/4 x 1 1/4".

03383x. \$9.50

## RED LETTER CONCORDANCE BIBLE

All the words of Christ appear in red letters. With 100,000 Chain References, Family Record. Morocco Grain Calf, half circuit, simulated leather lining, round corners, red under gold edges. Black face, self-pronouncing type. 5 x 7 1/4 x 7/8".

04434x. \$12.50

Also available in regular edition— 04334x. \$11.75

## THE Scofield REFERENCE BIBLE

Concordance Editions

The most widely known reference Bible in the English language. With all the famous Scofield features: notes and helps on same page as text, connected topical references, revised marginal renderings, complete synopses of each book, chapter subheads, summaries, and other Bible study aids. Printed in clear black type.

**HANDY SIZE**—French Morocco, half circuit, round corners. BLACK, red under gold edges; BLUE or RED, gold edges. 4 3/4 x 7 1/4 x 7/8".

133x. \$15.00

**LARGE SIZE**—Hand Grained Morocco, half circuit, leather lined, round corners. BLACK, red under gold edges. BLUE, BROWN, GREEN, MAROON or RED, gold edges. 5 1/2 x 8 1/4 x 3/4".

187x. \$27.50

x indicates Ultrathin Oxford India Paper edition; each includes New Oxford Bible Maps with index.

*Oxford: America's Gift Bible Since 1675*

ORDER FROM YOUR BAPTIST BOOK STORE  OXFORD UNIVERSITY PRESS / New York

In the Revised Standard Version—

## THE OXFORD ANNOTATED BIBLE

America's fastest-selling study Bible offers authoritative, page-by-page commentary on the accompanying text. With Cross References, Introduction to each Book, Index to Annotations, special articles on Bible land geography, history and archaeology, and New Oxford Bible Maps with index. 1,600 pages. 5 1/4 x 8 1/4 x 1 1/2".

Cloth, over sturdy boards, square corners, stained top. Printed jacket. 08800. \$7.95

Moroccoette, limp, round corners, red under gold edges. Presentation Page. 08801. \$12.50

## THE OXFORD ANNOTATED APOCRYPHA

This companion volume is a complete book and may be used independently. With running commentary, Cross References, Introduction to each Book, Index to Annotations, Chronological Tables, and endpaper maps. Cloth, over sturdy boards, square corners, stained top. Printed jacket. 320 pages, 5 3/4 x 8 1/4".

08100. \$3.50

## THE OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA

For the first time, a convenient one-volume edition of the two widely acclaimed works. With special introductory material, including list of differences between the Roman Catholic Douay Version and the RSV Bible. New full-color maps for the Apocrypha. Cloth, over sturdy boards, square corners, stained top. Printed jacket. 1,925 pages, 5 3/4 x 8 1/4".

08800A. \$10.50

All of these RSV editions are printed in large type on specially manufactured Bible paper.

(Continued from page 32)

ideals, hopes, fears, and anxieties of their elders and their peers—and all of us can do something about this.

Who spawns the crisis in honesty and integrity where 500,000 shopping carts disappear from supermarkets in a year; where one large department store puts customer and employee theft losses at \$1 million a year; where 75 per cent of all auto accident claims are called

fraudulent; where in one urban area, 90 per cent of the businesses over-charged patrons; where \$5 billion in government tax revenue is lost annually because of dishonesty; where money as a success mania has produced a "money morality"?

Who makes possible the flood of filth where pornographic material is mailed to a million school children each year; where hard-core pornography has doubled since 1955; where filth peddlers

rake in about \$700 million a year with a 200 per cent mark-up on merchandise?

Who makes possible criminal abortions for a million women each year, jeopardizing human life with illegal medical practice and psychological homicide? Who pushes their children to premature social and sexual experience with excessive over-indulgence and over-protectiveness?

Who produces television shows which in one week's time in a Los Angeles survey chalked up 161 murders, 60 "justifiable" killings, 2 agonized suicides, 192 attempted murders, 83 robberies, 15 kidnappings, 24 murder conspiracies, 21 jailbreaks, 7 attempted lynchings, 6 bombings, 11 extortions, 2 cases of arson, and 2 cases of barbaric torture.

Who makes possible teen-age gambling dens and liquor parties in private residences of the so-called sophisticates of the upper and middle income society?

Readers, I submit to you that these are not just the products of a cool generation of teen-agers who exist in iconoclastic isolation from the world at large. These are the symptoms of a sick society of which you and I are inextricably a part. Perhaps ours are not so much sins of commission, but you and I are citizens with a vote and with inevitable individual and corporate responsibility for the cesspools of vice and crime which breed the moral diseases of our day. Our sins are those of "omission" and constitute unconscious and unwitting involvement which directly and indirectly are closely related to the social and emotional disease which you and I are seeking to treat.

As adult members of an explosive American culture, we need to constantly keep in mind the role that each of us plays, as individuals and as members of groups, in sometimes contributing unwittingly and inadvertently to social practices which foster favorable definitions of unethical and destructive social practices. This applies to all of us in our business, family, church, school, and social relationships. Clark Vincent has made a significant contribution to our understanding of this problem when he sums up his research on illicit sex by stating:

...sources of favorable definitions of illicit coition are not only those individuals or groups who favor and engage in such behavior. Rather, favorable definitions of illicit sexual intercourse derive from a number of social practices and ideas which may be supported and promulgated as much by individuals who do not engage in illicit sexual intercourse as by those who do. These definitions may be accidental by-products

of the commercialization of sex to promote box office, magazine, and newspaper sales; of the publication of research data on sexual behavior; of the emphasis on premarital relationships in applying personal ideology for achievement of production quotas; and of the philosophy of fun morality in conventional areas like education and child rearing."

When one examines these indirect causes of illicit sex, a subtle paradox can be seen, seemingly inherent in our materialistic system, whereby we simultaneously encourage sexual promiscuity and censure the results—illicit pregnancy.

This is just part of the frustrating dilemma which society poses for confused, searching youth in their quest for a valid values system in this missile age, and which challenges society for solution. Time does not permit further exploration, but suffice it to say that the dilemma is compounded and multiplied in numerous areas of familial, ecological, social, psychological, and theological disorientation. The devastation of these disorienting influences almost causes us to conclude that youth is, as Shakespeare said, "more sinned against than sinning."

What will we do with youth's challenge to our society—this dilemma of value confusion and diffusion which leaves youth in a fluctuating no-man's land—caught in a conflict between multiple sets of mores, his boss's, his parents', and his peers'?

First, let us not do like Henny-Penny, in the fairy tale, and immobilize ourselves with frantic speculation about impending doom. We may end up losing our heads like her entourage. It should be remembered that there are disturbing aspects in any realm of human behavior, and that youth is not drifting willy-nilly through their problems with values and goals. With and without the help of adults, many young people are developing at least partial solutions to a new way of life.

Secondly, let us do everything within our power to strengthen the fundamental foundations of family life, where sound values can be thoroughly internalized, not just verbalized. Let us build a society where families are not blighted by poverty, ill-health and family conflict; a world where youth can develop a positive self-identity and self-certainty through all of life's maturing processes.

Thirdly, let us not be carried away by the insidious attacks of forces which would cast doubt on some of the great traditional values of a democratic society where the Judeo-Christian value

## Non-Drinking Drivers...

### Low Rates MORE PROTECTION

"This auto insurance  
covers more hazards  
than standard policies  
but costs less!"



William N. Plymat  
President

#### YOU GET MORE... YOU PAY LESS!

|                |                               |                      |
|----------------|-------------------------------|----------------------|
| Preferred Risk | *LIABILITY<br>COVERAGE        | ✓ MORE<br>PROTECTION |
| Preferred Risk | *COLLISION<br>COVERAGE        | ✓ MORE<br>PROTECTION |
| Preferred Risk | *COMPREHENSIVE<br>COVERAGE    | ✓ MORE<br>PROTECTION |
| Preferred Risk | *MEDICAL PAYMENTS<br>COVERAGE | ✓ MORE<br>PROTECTION |

\*Sold only to good drivers who don't drink alcoholic beverages.

**MONEY-BACK GUARANTEE** If your policy does not meet with your complete approval, return it within 10 days and we will refund in full any remittance you have paid.

**ASK FOR PERSONAL RATE QUOTATION TODAY**—Look for your Preferred Risk agent in the "Yellow Pages" or

**USE THIS COUPON**

**Preferred Risk Mutual Insurance Co.** HM-510  
6000 Grand Avenue, Des Moines, Iowa

Please send me, without obligation, complete information on your automobile insurance for Total Abstinents. I am a total abstainer, and have had no accidents for the past 3 ( ) or 5 ( ) years. (Check one)

Name \_\_\_\_\_ Address \_\_\_\_\_ I have had my driver's license \_\_\_\_\_ years.

City \_\_\_\_\_ State \_\_\_\_\_ I have taken a driver training course: Yes ( ) No ( )

Occupation \_\_\_\_\_ No. of Cars in Family \_\_\_\_\_

Make of Car \_\_\_\_\_ Model \_\_\_\_\_ Year \_\_\_\_\_ No. of cyls \_\_\_\_\_

Car is Used for: Circle Owner of This Car MYSELF PRINCIPAL DRIVER ALL OTHER DRIVERS

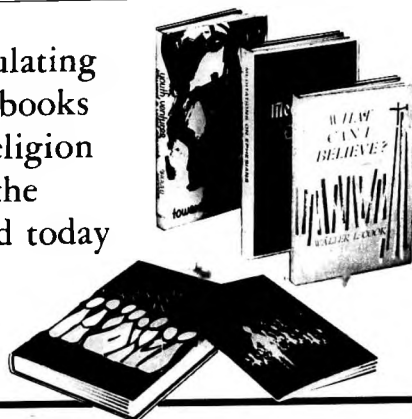
Business ☐ Pleasure ☐ BIRTH DATE \_\_\_\_\_ My Auto Insurance Expires \_\_\_\_\_

To and from work \_\_\_\_\_ SEX \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_

miles one way \_\_\_\_\_ MARRIED \_\_\_\_\_ Year \_\_\_\_\_

America's First Total Abstinents' Automobile Insurance Company  
not available in New York, New Jersey, Massachusetts, North Carolina, or Virginia

### Stimulating new books on religion and the world today



#### MEDITATIONS ON EPHESIANS

By Leonard T. Welcott. A verse-by-verse study of the letter to the Ephesians through which the reader may discover his place in God's overall design. Will stimulate the reader's prayerful thought. 184 pages. \$2.95

#### WHAT CAN I BELIEVE?

By Walter L. Cook. Will prove especially helpful to young people. Provides answers to youth's most important questions—beliefs so real and encompassing they can be taken out of the church and applied to any situation. 112 pages. \$2

#### A GUIDE TO CONDUCTING MEETINGS

By John E. Beird. An invaluable aid for church leaders and ministers. Gives all the essential parliamentary procedures for conducting every type of meeting. An easy-to-read and easy-to-use guide. Glossary and index. Paper. 75c

#### THE FEMINE CRISIS IN CHRISTIAN FAITH

By Elizabeth Achtemeier. A challenging critique of feminine religious beliefs and practices with emphasis on helping the reader develop a sound faith in terms of authoritative biblical interpretation. 160 pages. \$2.75

#### YOUTH VENTURES TOWARD A VITAL CHURCH

By Sheila D. Woods. An outstanding anthology in which the author-compiler seeks to provide youth with stimulating ideas and resources for bridging the distance between Christianity and the contemporary world. 240 pages. \$3.95

Order from your Baptist  
Book Store

**ABINGDON  
PRESS**

erest to every  
to his work.

#### PSALM

A Psalm of David, \*  
wilderness

**O** GOD, thou  
early will I  
soul thirsteth for  
longesth for thee  
thirsty land, \*wt  
2 To see \*thy  
glory, so as I ha  
the sanctuary.  
3 Because thy  
is better than lif  
praise thee.  
4 Thus will I t  
I live: I will lift  
in thy name.  
5 My soul shal  
with \*marrow at  
my mouth shall  
joyful lips:  
6 When \*I reme  
my bed, and mec  
the night watche  
7 Because thou  
help, therefore ir  
thy wings will I

### Easy to read Easy to hold

This beautiful Heritage Large Print Reference Bible is printed from extra large, extra clear type—even the center references are easy to read. Yet it is astonishingly light and comfortable to hold because it is printed on fine, strong, wonderfully lightweight World Indo-Text India paper.

Contents include Concordance, Readers' Aids, full-color illustrations and maps, Presentation Page, and Family Register.

Ideal for ministers, teachers, older readers, and all who prefer large type, this World Bible is available in various bindings in both the King James and Revised Standard Versions. From \$7.50.



**WORLD BIBLES**  
GUARANTEED FOR LIFE

At your Baptist Book Store



U. S. AIR FORCE PERSONNEL, through an Easter offering in their chapels, contributed to the world-wide causes of Protestant churches. The Cooperative Program of Southern Baptists received a proportionate share of \$14,275.11. A check for this amount was presented Porter Routh of the Southern Baptist Convention Executive Committee during home mission week at Glorieta Baptist

Assembly, Glorieta, N.M. Making the presentation were George W. Cummins, secretary of the Chaplains Division, and Executive Secretary Arthur B. Rutledge of the Home Mission Board. Air Force officials, in a letter to Cummins, commended the chaplains for their encouragement of the stewardship of giving among military personnel and their families.

—Home Mission Board Photo

(Continued from page 37)

has been the norm. Social and economic conditions surrounding man go through cataclysmic change, but goodness, love, charity, mercy, truth, humility, brotherliness, and human dignity need never be obsolete. Let us refrain from participation in cunningly resourceful propaganda which in the words of Galdston "... makes the homely virtues and the religious persuasions and faiths of our fathers appear like a compound of neurotic anxiety, infantile delusion, political-economic naivete and mean escapism."

Lastly, let us seek to illuminate the values crisis with thoughtful consideration and analysis—holding our judgments in abeyance until all of the facts are in, and continually seeking new ways for an effective reconciliation of the abiding needs of man with the new ways and needs of our ever-changing society.

This will require creative and diagnostic tools for evaluation of the merits of current patterns of social relationships; it will require safeguards against any premature crystallization of censure of current patterns; and it will require a climate of mutual trust between youth and adults where adolescents will

feel secure in exploring, at least theoretically, new modifications of behavior, without threat of retaliation for ideas which they themselves may later reject.

In this way the ultimate patterns of social relationships will be a healthy growth from previous patterns, rather than an impulsive irrational growth—or denial of worth of the previous patterns.

With the awesome challenge which our world poses for youth of the 60's, surely we will do everything within our power to help them mobilize and execute their tremendous potential for leadership in our dynamic moving society.

### Calendar of Emphasis For Jewish Work

October 6—Jewish Yom Kippur, Day of Atonement. Explain to Jewish neighbor what Baptists believe about atonement.

October 11—(Leviticus 23:40). Succoth. Inquire about this holiday. Compare with Thanksgiving.

HOME MISSIONS



TC-1 (formerly C-1)

## What's made this instrument a great success for the last 10 years?

That's a long time for any organ to be on the best-seller list. But the moderate price range—just above \$1000—and the magnificent tone quality—the TC-1 has the same superb tone as Allen's more expensive models—make this smaller model a consistent favorite.

The fully-transistorized TC-1 is ideal for a small church looking for the best organ tone within a limited budget, or a larger church looking for a small organ with true organ tone. We could make this little giant bigger, but we couldn't make it better. You could spend more for an organ, and still not equal its tonal beauty and workmanship.

If you haven't already heard the incomparable sound of an Allen, may we invite you to hear it soon at your nearest Allen dealer? Or write us for more information.

©Allen Organ Company

# Allen

ALLEN ORGAN COMPANY  
MACUNGIE, PENNSYLVANIA 18062

