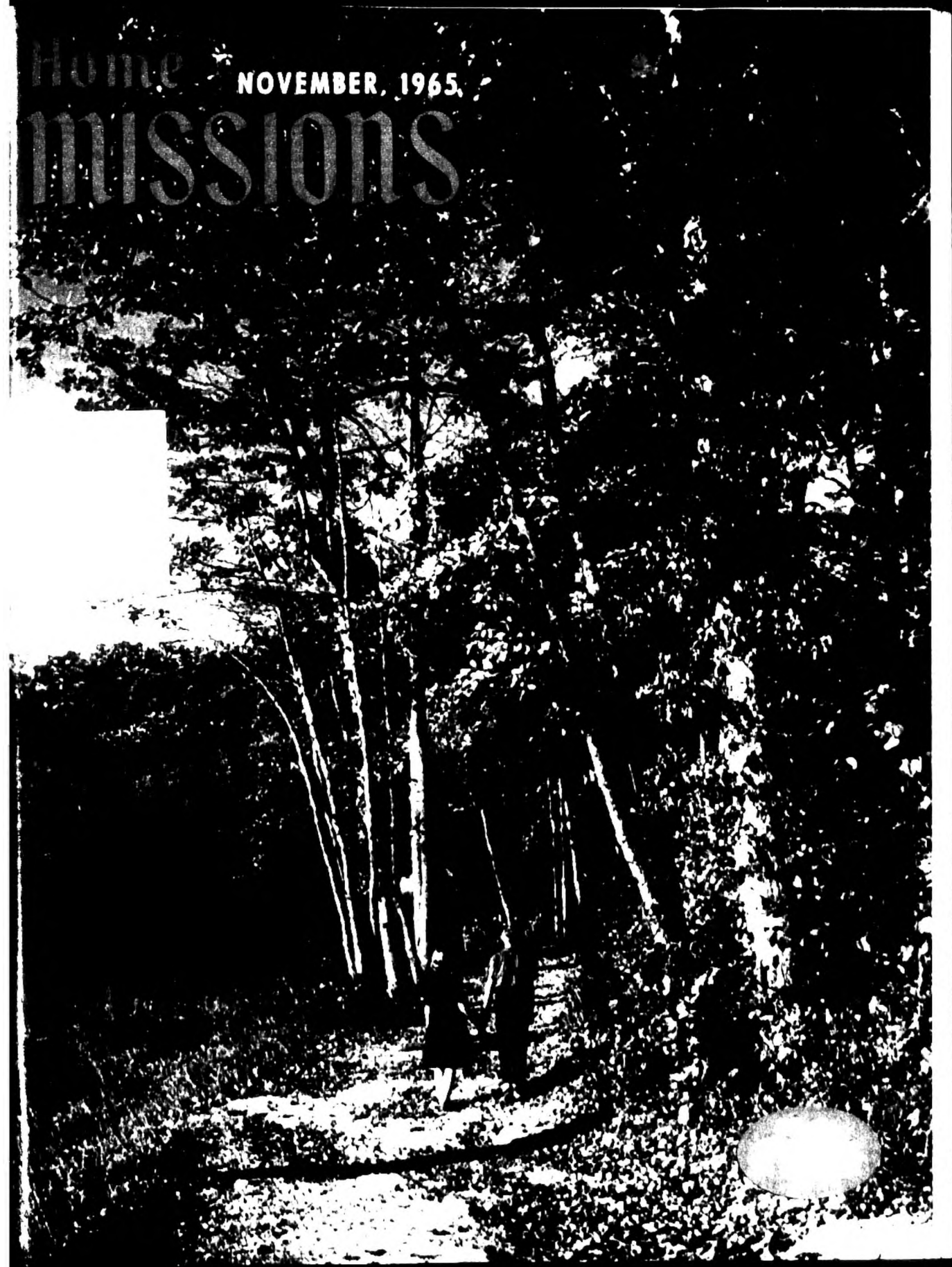


Home
MISSIONS

NOVEMBER, 1965.



Home Missions

Walker L. Knight, Editor
Linda Stephens, Editorial Assistant

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LETTERS

From Our Readers

An Urban Tragedy

The "isolation" you mentioned in your editorial, "An Urban Tragedy" is just beginning to Oliver Baptist Church, but I believe our people realize it, and want to do something about it. By using the Program Guidebook, our church council led our church to adopt some challenging goals for the coming year. Included in these goals were suggested surveys and means of reaching people in our area. Share with us other plans and information so that we may reach the people in our area.

Raye Zacharias
Minister of Education
Oklahoma City, Okla.

I read with much interest your September issue, including the editorial which mentioned ministries for the weekday programs. I am much interested in looking into the matter of a senior citizens program, a child-care program, a mothers club, a fathers club, a children's recreation program, a family counseling program, and possibly the extension of our athletic program.

Our church has about 2,000 resident members, and we need to do some creative programming. A family counseling program might be a good starter for us, inasmuch as we have in our membership an ordained minister who did his Master's thesis on group counseling. We have a youth director who has a good background in YMCA programming, and we have about 100 people enrolled in our oldest Sunday school department. If this letter stirs anything in you, share it with me.

C. Murray Fuquay, pastor
First Baptist Church
Midwest City, Okla.

Editor's note: Both your letter and Mr. Zacharias' have been shared with our Baptist center workers in the Metropolitan Missions Department. These workers have helped hundreds of churches establish many of these programs in meeting the needs of their immediate communities.

Megalopolis

We are to have Dr. Francis DuBoise with us for a unit in the course in missions dealing with the Christian in the city. Your September issue has materials that exactly suit our need.

Gaius S. Dobbins
Golden Gate Seminary
Mill Valley, Calif.

Your issue on Megalopolis is a very significant one. I would like to distribute copies of it to all of the members of our staff and to various others in connection with our board.

George H. Jones, evangelism
The Methodist Church
Nashville, Tenn.

I offered a course—Ministering in the Metropolis—at Southwestern Baptist Theological Seminary this summer, and will repeat it this fall. Because the September issue addresses the issue and challenges Baptists to face the great cities, I would like 40 copies to use with students in teaching. . . . The course will involve all avail-

able literature, denominational sources, and field inquiry. As the course unfolds, I will write in this area also, including a book entitled tentatively, *Ministering in the Metropolis*.

C. W. Brister
Fort Worth, Tex.

The September issue is really an outstanding one. It will be of real value to our churches and especially to those of us in the metropolitan missions task.

Paul E. Crandall
Richmond, Va.

Congratulations on your September issue. This is an excellent treatment of problems of the urban church. As one who formally taught urban sociology, let me say that I think this is an excellent job.

Gordon W. Blackwell, president
Furman University
Greenville, S. C.

The September issue is a challenging presentation of this monstrosity, "megalopolis." How in the world can we cope with it? How complex, how changing, how fearsome it all is! But, as you indicate in the editorial "An Urban Tragedy," as well as in the feature articles, we must lay our plans to try, or we're done for as a factor in the cities of the future.

Two years or so ago I was interim pastor for nearly a year at one of the historic churches in Kansas City that is already an inter-city situation. To formulate a program that will rescue their program is a tedious, tiresome, and often a disappointing process. Some churches are meeting the situation bravely and with some vision and practical wisdom, but most of them are just floundering in the city's sea of people.

C. DeWitt Matthews
Midwestern Seminary
Kansas City, Mo.

"Speaking with Tongues"

Regarding the article, "Speaking with Tongues," by John P. Newport, could you inform me as to whether this can be secured in leaflet or pamphlet form, address, cost, etc.?

John L. Bray
Trinity Baptist Church
Tampa, Fla.

Editor's note: Because of the large number of requests for this article, *Home Missions* magazine has reprinted it for distribution in reasonable amounts on request without charge.

Prays for Cuban Baptists

I appreciated the information on the arrest of Brother Herbert Caudill and David Fite in Cuba. I am sure many have already written assuring you of their prayers for them. I wish to add that churches here in Manaus, Amazonas have and are praying for their safety and release according to the will of the Lord. We too have known some persecution, but nothing serious has come of it. We've had better attendance since a threat was made against me.

Harold Bratcher
Manaus, Amazonas
Brazil, S. A.

EDITORIALS

By Walker L. Knight

Vim And Vigor In Michigan

The visit in May to remodeled Detroit for the annual Southern Baptist Convention will provide opportunity to see firsthand a healthy new state convention. In 15 years Michigan Southern Baptists have started 192 churches and missions, with more than 25,000 members from among the state's eight million residents.

Looking backward the growth has been exceptional, but for Michigan Baptists looking forward toward the increasing population they feel they are standing still.

To see the churches now, one might think growth has come by hanging out a sign around which displaced Southerners rallied. Instead growth has ridden the crest of an urgent, warmhearted evangelistic thrust, which most often reaches out for the Southern Baptist who needs reenlisting to active participation in the church's mission.

So small are most of the churches and so slow is most growth that sacrifice, commitment, and hard, earnest work must be demanded from each church member. From such demands and commitment comes a unique community born of a common mission which burns away the fainthearted, the weak, and those who seek a comfortable religion.

One young seminary graduate came to state missions leaders with the request for the most difficult assignment in Michigan. He said God had made it possible for him to secure a good education, now he wanted an opportunity to put his training to use. In one city

workers had twice tried to start a mission, but they had also failed twice. Not wanting to discourage a prospective good worker, they reluctantly told him of this city. It was challenge enough for him, and in the first year, he baptized nearly 100 persons.

To be among Michigan Southern Baptists for any length of time is to gain an appreciation for their spirit of participation in a common mission. There is a sense of dedication and urgency for which any sacrifice is worth paying.

For example, the common practice is for wives, and often the pastors to teach or hold other jobs to make a living while the church grows toward financial strength. Home Mission Board assistance to pastors and loans for sites and buildings have given needed help for which Michigan Baptists are grateful. However, the assistance often runs out before the church is strong financially; and then the sacrificing really starts.

The migration of the Southerner for military, business, or education provided part of the beginning nucleus, but now more than 50 per cent of those being enlisted are native to Michigan. The baptismal ratio for the state is one to 12, as against one to 27 for the SBC.

It was 15 years ago that a Michigan church sought affiliation with the Arkansas Baptist State Convention. This church had been organized by a young filling station owner, Fred Hubbs. He later answered God's call to the minis-

try, went to Baylor University in Waco, but before graduation he returned to Michigan as the first missionary of the young association of churches.

In 1957, the same year the state opened its Mackinaw Bridge joining the Upper Peninsula to the bulk of the state, Southern Baptists organized the Baptist State Convention of Michigan.

Anyway you look at Southern Baptists in Michigan you see the influence of Fred Hubbs, now the executive secretary. He is one of those unique men whose ability and understanding of men and economics have contributed much to Baptist life. He knows the value of and how to use money, land, and assets. The world of finance challenges him, and he has aided the state convention in securing an encampment, and a six-story downtown building which doubles as a home for working girls and for the state offices. They are now building, with Home Mission Board assistance, an outstanding Baptist center in Detroit.

Hubbs, who became executive secretary when he was only 35, has grown with the young churches, finishing his college education and gaining seminary training since leaving Baylor. He is a versatile, spiritual leader who can sing, preach, and organize, and he has an excellent corps of workers assisting him.

These Baptists in Michigan look for a 15 per cent increase in their work for each of the next 10 years, expecting to have 750 churches by 1975. These are men of vision who know each church and mission must be chipped from the granite of indifference, apathy, and opposition. However, they are dedicated to the task of sharing a personal faith in Christ with all men.

ON THE COVER

What's happening in America? In the harvest time we have a change of color. There are other patterns of change. In this twentieth century we have a population growth. We relate to you in graphic form something of what this means within regions, within cultural groups, where the growth occurs, and the patterns of change. See page 6.



HMA PHOTO

NEWS

From Baptist Press

Missionaries Unaffected By Recent Cuban Decree

Fidel Castro's recent decision to allow on October 10 additional emigration of Cubans to the United States will not affect Southern Baptist imprisoned missionaries.

This is the opinion of a missions official in Atlanta who said Castro's decision, if carried into action, may allow some Baptist pastors to return to the United States but not the missionaries.

Lord Cordier said Herbert Caudill and David Pitts, the imprisoned missionaries, would need other arrangements in order to return to the United States.

Cordier is secretary of the Language Missions Department, Home Mission Board and director of the agency's Cuban work.

He said the U.S. State Department has obtained to press for the release of the missionaries, who were arrested April 4, and have spent nearly seven months in prison.

Caudill, 62, is under a 10-year sentence and David Pitts, 31, is under a six-year sentence. Both were charged with espionage, subversive activities, and illegal currency transactions.

The wives of both missionaries continue to live and do missions work in Havana. Mrs. Pitts, Margaret, is the daughter of the Caudills.

Mrs. Caudill, in a letter following their last monthly visit, reported both men "looked better and seemed to have gained a little and had good color."

"They manage to keep in good spirits and keep the others (there were 31 Baptists arrested with them) in good spirits," she wrote.

Commenting on the family, she added, "Margaret's children keep well. The baby is plump and cheerful, and the boys are fine. They have started back to school."

Earlier in a telephone interview with the *Georgia Christian Index* Mrs. Caudill had said the missionaries were holding daily prayer meetings in their cell block.

She reported 28 students enrolled in the Baptist Theological Institute in Havana, and that most pastors were serving two churches since the arrest of many of the other ministers.

REVIEWS

By Our Staff

The Church's Social Responsibility

INASMUCH—by David O. Moberg. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1965. 216 pages. \$2.45.

This publication could not have hit the market at a more opportune time. Ministers and lay persons alike are raising questions regarding the church's responsibility in social concern and action. Does the Christian have a message concerning the great social problems that confront man today? Evangelical denominations are reevaluating the ministry of the church and its social services.

Moberg presents a Christian philosophy of social concern and underscores it with the teachings and principles of the New Testament. He writes from an evangelical protestant orientation and shows why evangelical Christians have played down the social implications of the gospel.

The contents are presented in five major sections: the social responsibility of the Christian, the scriptural basis for

social concern, society's need for Christian social concern, implementation of Christian social concern, and evaluating Christian social concern.

He says there is no such thing scripturally as a "social gospel" for each man is personally accountable to God for salvation. However, religion is never "purely personal" but involves social relationships with men as well. To be truly scriptural, one must see the need for both individual regeneration and Christian social concern.

... soul-winning and Christian social concern go hand in hand, he states. He further believes the social dimension of man's relationships to men is an integral part of the gospel. It is love in action and "the failure to love is the equivalent of hatred and hatred is morally equivalent to murder."

The book is written to help both laymen and church leaders alike. Every church would do well to use it as a study course and it should be a required textbook for every ministerial student.

Inasmuch is a stimulating, provocative, timely, and uncompromising scriptural presentation of Christian social responsibilities in the twentieth century America. To read it is a must!

—L. W. CREWS

PLANNING FOR PROTESTANTISM IN URBAN AMERICA—by Lyle E. Schaller. New York, Abingdon Press, 1965. 223 pages. \$4.50.

The greatest problem facing Protestant churches in our nation is how to give a Christian posture and meaningful witness in the ever changing land of rapid urbanization. While the nation was not prepared for such a swift current of change, it seems the churches were even less prepared.

Schaller, no newcomer to this field, is well equipped to discuss this topic. His experience and training both qualify him. His education was technical as well as theological, which helps him to view the problem from two perspectives. His experience in community planning, as well as in church planning, gave him practical knowledge. His present position as regional church planner for the Cleveland - Akron - Lorain - Elyria area places him in the middle of the current of this complex problem of urbanization.

The volume deals briefly with the development and need of church planning. The author emphasizes the im-

portance of the proper relationship between the city planner and the church planner, who are both concerned with many of the same problems.

The author is quick to face the failure of certain church planning principles which have been tried, and he discusses why these principles fail. An example is the treatment of the pitfalls of conformity in church planning. He also has a helpful and realistic chapter on the problems faced in integration.

Many of the external forces which bring pressure upon the urban complex of today are discussed in language any pastor of an urban church would appreciate. The thought-provoking book should help those who face urbanization on the "firing line" without a technical background.

The book presents no "cut and dried" answers for the dilemma of the urban church, but it does discuss the problems and provides helpful suggestions. This volume could be a useful tool to those facing urbanization, whether pastor, superintendent of missions, or a state or national denominational worker.

—LEONARD G. IRWIN

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary - Treasurer, HMB

The "HOW" of Home Missions

"The promotion of Christian missions at home"—this is one of the stated purposes of the Southern Baptist Convention. From its beginning in 1845 the Convention has had an agency for missions at home through which to help accomplish this objective.

A basic and effective means of fulfilling this purpose is through the appointment of missionaries by the Home Mission Board. We rejoice that this year the number of highly qualified mission volunteers is larger than in many years, possibly ever. It appears that in 1965 we shall make significant progress in filling some of the major unmet needs in language missions and Baptist center work. The missionary force, serving in all 50 states plus Panama, Cuba, and Puerto Rico, is at its highest number and continues to increase gradually.

Another important phase of "the promotion of Christian missions at home" is sometimes overlooked, because it does not call for the appointment of missionaries or the expenditure of large sums of money. This is the service which the Board provides for state conventions, associations, and churches in discovering and evaluating missions needs; developing, testing and refining methods of meeting these needs; and conducting conferences and consultations with groups of all sizes.

To discover missionary and evangelistic needs the Board's staff assists with surveys of various sizes and types. Sometimes a complete state is studied, such as Indiana. At other times the focus is on a city or an association, such as Tulsa, Okla., or Greenwich, Conn. On other occasions a particular area is studied, such as the inner-city of Louisville, Ky. Such surveys point up needs for new missions, churches, and ministries to special groups, and often indicate the most satisfactory location for a new or an existing church.

Besides pilot (test) projects in such areas as ministries in resort communities and high-rise apartments, there is a wide variety of techniques which the Board is constantly sharing with the churches throughout the Convention. Among the best known are evangelism methods. These include such plans as cultivative witnessing and revival crusades. They are described in an annual plan book of evangelistic methods, which is sent free to every pastor.

Counsel is offered to associations in establishing a volunteer juvenile rehabilitation ministry, to churches

which have opportunity to witness to Jews, Catholics, and other nonevangelicals. Techniques for providing literacy ministries are provided. Guidelines for establishing church-type missions and constituting churches have been developed and are widely used.

The Church Development Ministry is a technique prepared several years ago for rural and small churches, though sometimes used by other churches. Here is a guide for establishing and accomplishing objectives, already used effectively by hundreds of churches.

A brochure for young men approaching military service, titled "Your Life and Military Service," is a part of the Board's ministry to military personnel. The Board has published a booklet on Baptist center methods, to assist associations and churches to establish ministries to the underprivileged and neglected.

Atlanta based staff members spend about half their time on the field, working with various groups in initiating or strengthening missionary undertakings in the homeland. Filmstrips, books, brochures, tracts, magazine articles, addresses, and conferences provide other avenues by which the Board seeks to assist in "the promotion of Christian missions at home."

In 1959 the Convention reaffirmed a long-accepted principle that "the Southern Baptist Convention and its agencies should carry on only those programs of work which cannot be carried on more effectively by the local churches, the associations, or the state conventions." In harmony with this viewpoint, encouragement is given to churches, associations, and state conventions to meet every local missionary need which their resources in personnel, finances, and techniques equip them to undertake. Beyond this, the Board stands ready to assist in every possible and feasible manner.

For more than a hundred years this Board has served the Convention in these two ways, providing a resource for the churches and commissioning missionaries. In these days of multiplying needs and inspiring challenges, the Home Mission Board is committed to the offering of maximum assistance to our churches, associations and state conventions in the challenging missionary tasks before us in the homeland. May God grant us needed wisdom, courage, and compassion as we seek to know Christ and serve people in his name.

November, 1965

5

What's Happening in the United States?

A 12-page illustrated report on population changes within the United States, prepared by Leonard Irwin and Orrin Morris of the Survey and Special Studies Department, HMB.

At the birth of the twentieth century the population of this growing, young nation was almost 76 million. Compared to our present day population, it would only be equivalent to the people now occupying the Middle Atlantic and East North Central states.

Four decades within the twentieth century, by the year 1940 when the nation stood on the threshold of another world war, the population had almost doubled, climbing to approximately 132 million. By July of 1965 the Bureau of the Census could report a population of 193,818,000, an addition of 61 million since 1940.

In just the past five years since 1960, the increase has been 14½

million, a population increase equivalent to all those living in the mountain states, plus North and South Dakota, Washington, and Oregon.

The next 11 pages of this issue relate to you in graphic form something of what this means within regions, within cultural groups, where the growth occurs, and the patterns of change.

The Patterns of Change

Observe in the first drawing the population distribution which has taken place for the last 60 years by subregions. This will reveal how the population shifted. Using a map divided into subregions, there is illustrated the percentage of the

total United States population by the black column in each region for the year 1900. The bulk of the population can be observed in the Middle Atlantic, the East North Central, and West North Central states. A tapering of population from the Middle Atlantic, East South Central, and West South Central states is obvious. Standing out conspicuously is the small portion of the population in the West.

The gray column represents the percentage of the nation's population in each subregion at the beginning of this decade (1960). Note that the Middle Atlantic and East North Central states continue to maintain the same portion of the nation's population. New England

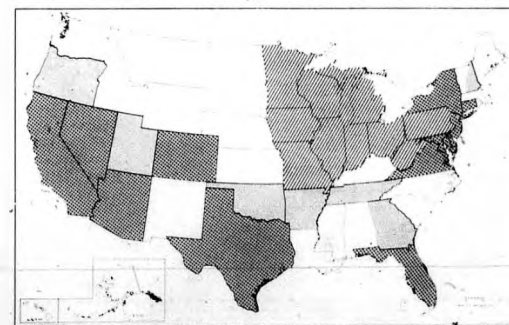
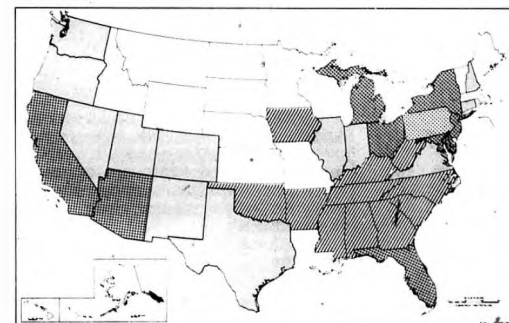
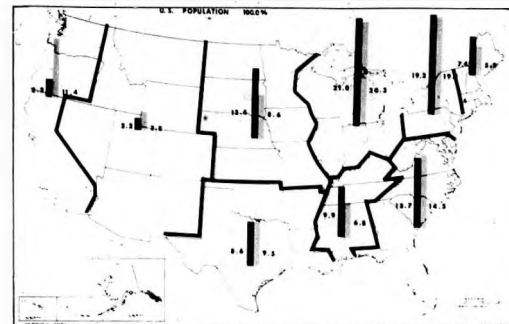
and the West North Central, and East South Central states have shown a decrease as a part of the total. Of course, the greatest growth is among the Pacific states, but significant gains are noted in the South Atlantic and West South Central states. While the Mountain states still remain a small portion of the population, these states have shown substantial increase.

Migration

As our population grows it also shifts. While we cannot observe these changing currents from the turn of the century to our present time, we can for the last two decades. The chart at the middle right shows the trends of the 1950's as to migration in and out of states, and the chart at lower right shows the trends of the 1960's. The blue and dotted areas indicate in-migration. The white and striped areas indicate out-migration. Those states which were taking in more than 20,000 people a year are dotted, and those which lost 20,000 or more annually have the stripes.

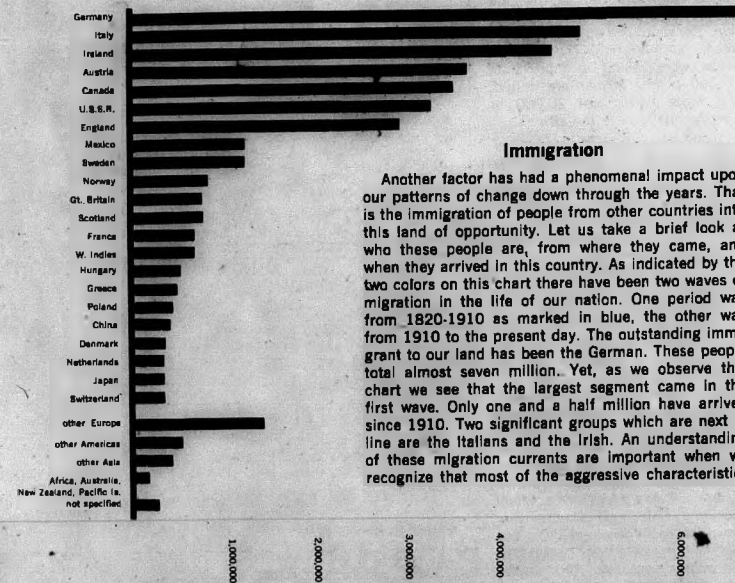
Pennsylvania can serve as an example of how we arrived at these charts. By subtracting the total number of deaths from births, we note a natural increase of 363,000. However, the total population increased only 105,000 from 1960 to 1963. Thus subtracting this net gain from the natural increase we discover that while there has been an increase in population there has been an out-migration. Arizona is an example in reverse—of in-migration.

Study the chart of the 1960's. Immediately we note a reversal from heavy losses in the South to heavy losses in the Mid-western and Great Lakes states. Added to those states of heavy gains have been Nevada, Colorado, Texas, and Virginia. Michigan and Ohio were experiencing heavy increases in the 1950's but are now experiencing heavy out-migration. Kentucky, Mississippi, Alabama, and the Carolinas continue to lose, but at a more moderate rate. Moderate out-migration continues in the Northern Mountain states and Alaska.



Immigration

by Country
of origin
1820 - 1963



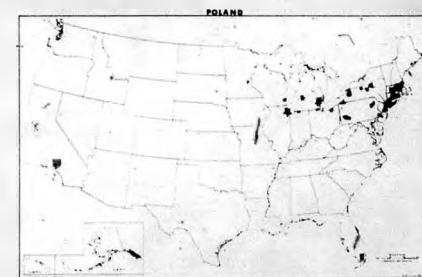
Another factor has had a phenomenal impact upon our patterns of change down through the years. That is the immigration of people from other countries into this land of opportunity. Let us take a brief look at who these people are, from where they came, and when they arrived in this country. As indicated by the two colors on this chart there have been two waves of migration in the life of our nation. One period was from 1820-1910 as marked in blue, the other was from 1910 to the present day. The outstanding immigrant to our land has been the German. These people total almost seven million. Yet, as we observe this chart we see that the largest segment came in the first wave. Only one and a half million have arrived since 1910. Two significant groups which are next in line are the Italians and the Irish. An understanding of these migration currents are important when we recognize that most of the aggressive characteristics

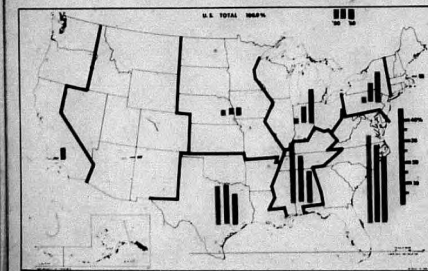
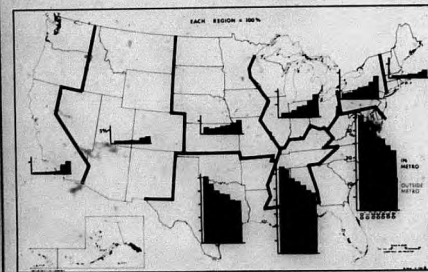
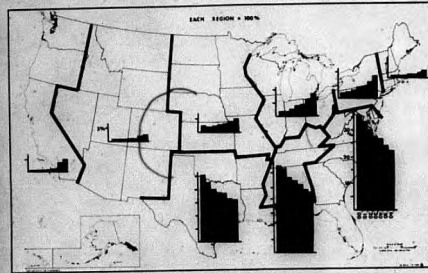
of the Catholic religion are found in these two nationalities. The influence of these immigrants can be felt in many areas of our national life today, both politically and religiously. Note the early influx of Irish and later migration of Italians. We should also observe the significant influx of more than two million Canadians into this country. Also the recent rush of the Mexican, the Hungarian, and people from the West Indies and other Americas.

Where are these people of foreign extraction living in our land today? The first chart on this page reveals the principal distribution of Germans as reported in the 1960 census. Of course, this only reflects the first and second generation immigrants. The yellow shading indicates counties with 1,000 to 10,000. The red shows the counties with 10,000 or more. The small star marks concentrations of 50,000 to 100,000, and the middle-sized star, from 100,000 to 200,000. The large star shows 200,000 or more.

Apart from the New York area and the West Coast, the Germans are the strongest in the Great Lakes states. The concentration of Germanic and Slavic groups in the Miami area are most often Jews. Now we note the Italians of foreign extraction. Observe the heavy concentrations in the Middle Atlantic and New England states. The pattern of the Irish is the same. Because of the new work that the Home Mission Board has recently established among the Polish we have included this map. It illustrates the heavy concentrations of Polish extraction in southern New England and the Great Lakes area. Note again, the Miami area.

One of the most significant language groups of our contemporary period is the Mexican. Observe how these people have moved primarily into the great Southwest and southern California area. Yet, it should not go unnoticed that a considerable number of these people are finding their way into cities such as Chicago, Toledo, and Detroit.



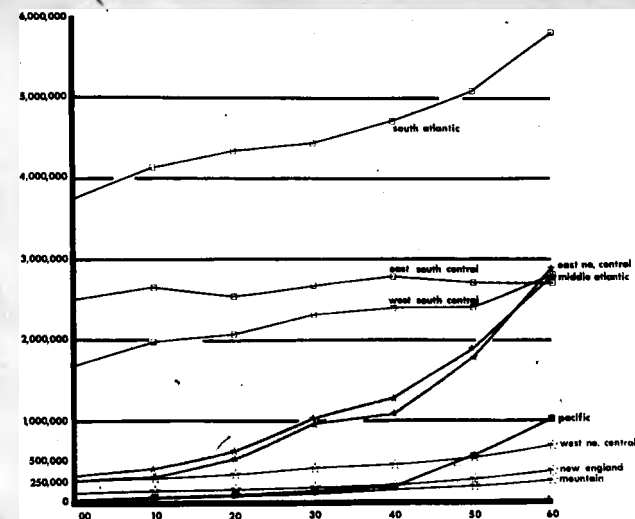


The Negro

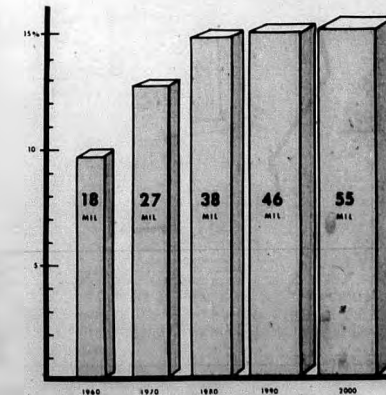
One of the dynamic forces in our shifting population is the Negro. The first chart notes the distribution of the Negro as a percentage of the population within each region for the decades from 1900-1960. The decline of the Negro in the South as a percentage of the population is obvious. However, it is important to observe that nearly one out of every four persons in both the South Atlantic and East South Central states are still Negro. The outstanding factor here is the great increase of the Negro as a percentage of the population in the North Atlantic and East North Central states.

The middle chart illustrates the long-term trend of the Negro as he moves to the populated centers even in the old South. The darker shading shows those living outside the metro areas. In the South Atlantic states about one fourth of the Negroes were in the metropolitan area in 1900, whereas by 1960 approximately one-half were located there.

Now look at the distribution of the Negro in relation to his own population. The chart, below left, indicates the percentage of the total Negro population in the U.S. living in each subregion in 1900-1930-1960. Nearly one-half of the Negro population was located in the South Atlantic states in 1900 while now there is less than one-third. These are primarily located in Baltimore, Washington, Atlanta, and other large populated areas of this region. The percentages of the Negro population living in New England and the Mountain states have not shown any large increase. In fact, comparing the number of Negroes living in the metropolitan area of Atlanta, the entire New England area contains about 20,000 more than Atlanta and the Mountain region about 100,000 less. The migration of the Negro in the Pacific Coast states is a very recent phenomenon. While there has been little change in the North Central states there has been an unusual increase in the East North Central and the Middle Atlantic states. One outstanding occurrence of the shifting Negro population is the radical decline of recent decades in the West South Central area.



The line graph above was prepared to show the relation in the number of Negroes contained in each subregion of our nation over the last 60 years. The top line is the South Atlantic (1900—3,800,000; 1930—4,500,000; 1960—6,000,000). The next line is the East South Central. The third line is the West South Central. Turning our attention to the Middle Atlantic and East North Central states, we can observe the migration of the Negro to these areas as a recent experience starting during the late depression years. The migration of the Negro to the Middle Atlantic and Great Lakes states has been even greater since 1950. Notice how these four regions have about 3,000,000 each. Adding to our graph the Mountain, West North Central, and New England regions, we note very little change. But as we turn our attention to the Pacific Coast states we note a most important post-war phenomenon—a rise from 100,000 in 1940 to one million in 1960.



The chart on the right attempts to relate the Negro as a percentage of the U.S. population projected to the year 2000. In 1960 the Negro population numbered some 18 million and represented 10 per cent of the total population of our land. By the year 2000 the Negro population will have tripled to approximately 55 million and will represent 15.2 per cent of the nation's total.

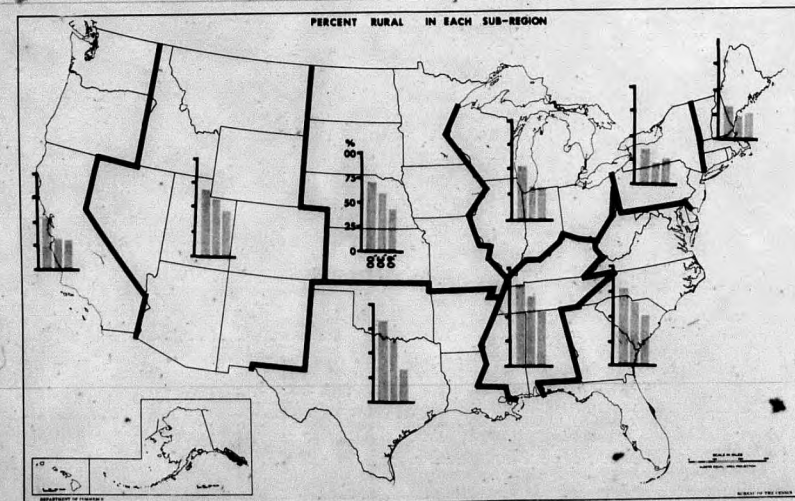
Rural Movement

Rural-Urban Change

One of the most persistent trends in our nation which has maintained itself over the last three decades has been the movement out of the rural areas to the cities. At the turn of the century most of the nation was rural except for the New England and Middle Atlantic subregions. In the recent decades a tremendous shifting of population has taken place. For clarity of thought the rural population is defined as those people living in places of less than 2,500 or in open country areas. The South Atlantic and East South Central states reflect a decline of rural population. This can be accounted for largely by the migration of the Negro out of these areas. The losses in the West North Central and West South Central states have been accentuated by drought and farm mechanization. The

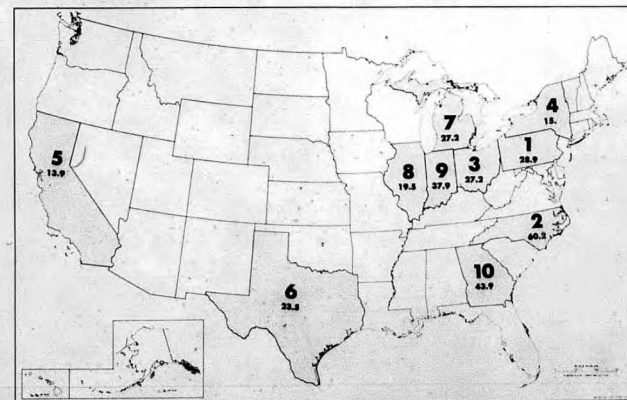
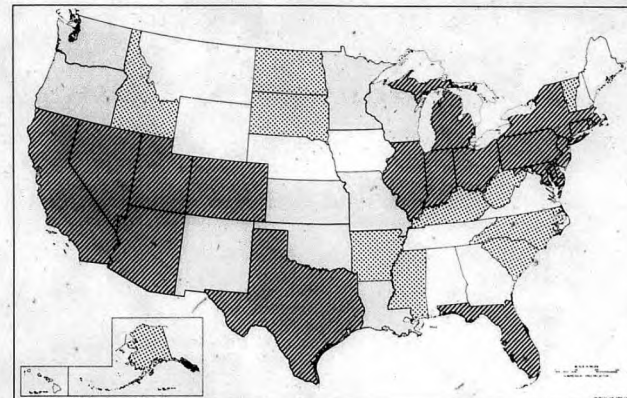
shuffling of rural population in Mountain and Pacific states is primarily accounted for through the growth of large metropolitan areas.

It is significant to note the consistency of rural population as a percentage of the whole for the West Coast. This shows us that as these states have increased in urban population, they have proportionately increased in rural population, a factor frequently overlooked. This is also true in the East North Central states around the Great Lakes. The Middle Atlantic and New England states have shown an actual increase in rural population which can be partly attributed to the flight of the city dweller to the urban fringe outside of the city boundaries. Another factor is that of the need for intensive farming to supply the food demanded for the large metropolitan areas.



Perhaps it would be good to observe the population by rural-urban classification of 1960 as it relates to states. The states in gray and striped are those where 70 per cent or more of the population live in urban areas. White and dotted indicate those states with 50 per cent or less of the population living in urban areas.

Now we see definite patterns of states emerging, by noting those with the stripes. The gray only indicates the moderate urban population that is 60 per cent—70 per cent. The moderate rural population, 40 per cent—50 per cent, is marked by white only, and the dots indicate heavy rural.



Located on the above map in gray are the top 10 states in total rural population. The number indicates that Pennsylvania has the largest rural population in the nation followed by North Carolina, Ohio, New

York, and California. These 10 states represent about 45 per cent of the total rural population of the U.S. The small figure indicates the percentage that is rural in that state.

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Areas of Fastest Growth

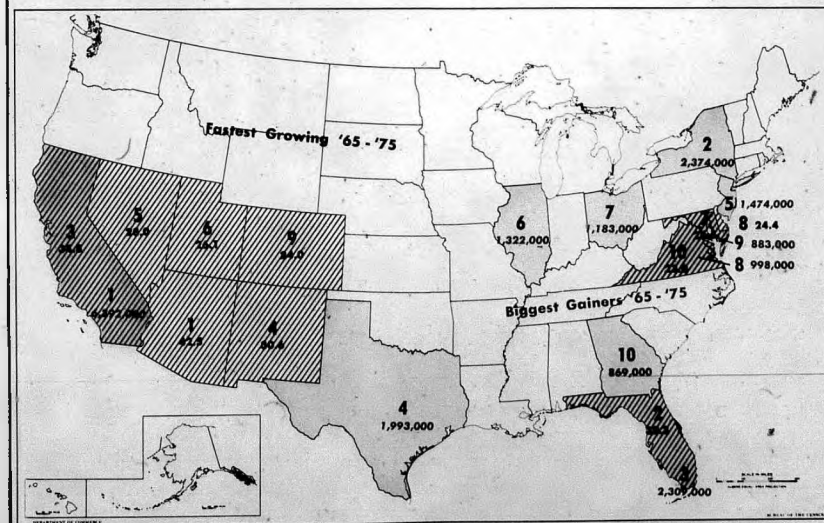
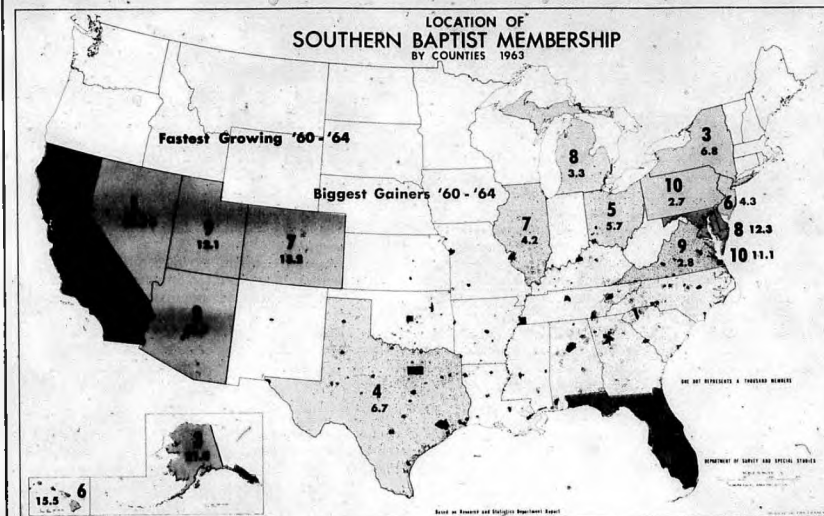
Now take a look at the fastest growing states during the past decade. For a base, we are using a distribution map of Southern Baptist members. One dot represents approximately 1,000 members. Note the concentration in the metropolitan areas of the South.

To help us understand the population growth of our nation in the last five years we would like to note the top 10 states in numerical and percentage increases. The California increase of 2,639,000 represents 19.6 per cent of the total increase of the U.S. population since 1960. When California's net gain in population is divided by the 1960 population figure for that state we note a 16.8 per cent increase for California.

We have sought to depict these changes in the related states by marking the top 10 states with blue which accounts for 63 per cent of the total U.S. increase. Next to California is Florida whose increase represents 6.8 per cent of the nation's gain. Third is New York and fourth is Texas, and thereafter the states are primarily in the Northeast.

Now the top 10 fastest growing states are gray. California and Florida have both colors combined, since they are in each category. The fastest growing are ranked by percentage change of internal growth. For example, Nevada had the highest rate of change from 1960-1964, increasing over 40 per cent. California which ranked first as a total amount of U.S. change now ranks fifth with 16.8 per cent internal change. This chart clearly shows the tremendous acceleration in population to the West. However, the actual people added to the population by the Southern and Northeastern states represent over 30 per cent of the total increase.

Now as we look on the other chart to the next 10 years, let us note by the stripes which of the states some of the leading demographers are saying will be the fastest growing. Arizona is ranked first with a population change of 42.5 per cent. Second is Florida with 39.3 per cent, and third is California with 34.8 per cent. New Mexico will suddenly come to the top rankings with a 30.6 per cent increase. The others can be noted here on the map, each having a significant influence on our nation's total. We have shaded the biggest gainers for the next 10 years. California will continue to be the leader, adding about 6,392,000 people. Second is New York with approximately 2,374,000; then Florida adding about 2,309,000. It would be well to note the number of large gainers along the East Coast and in the Great Lakes area. The net gain in U.S. population from 1965-1975 is expected to be 32,500,000.



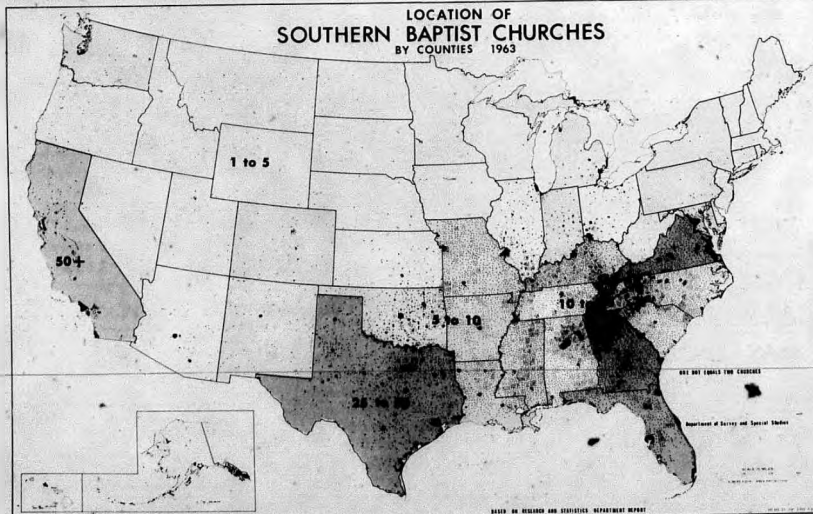
Future Need For Churches

As we have looked upon our changing field, no doubt you have noted many ways to relate these facts. Time does not permit us to pursue how these projections are related to all of the work of the Home Mission Board. Therefore, we have chosen our most general concern, an estimate of the number of churches needed to meet this challenge.

For our base, we use another distribution map. Each dot represents two Southern Baptist churches. Note the concentration in southern Appalachia and the diffusion into rural areas of the South. Please keep in mind that the projections represented are not an attempt to set goals for anyone. We have presented facts that must be faced. We now present the very minimum need. These projections have been calculated by use of a formula which includes population shifts, our past performance in church extension, and anticipated church size. The projections are made up to 1985. However, they are presented on this chart as net increase per year. The blue shows those states which need one to five more churches a year, or as many as 100 more in the next 20 years. The green

shows the states which will need from five to ten churches per year. This means as many as 200 more in some of these states by 1985. The yellow marks the states needing an annual net increase of 10 to 25 churches. Some of these states should add as many as 500 more churches in the next 20 years. Virginia, Texas, and Georgia, as the orange shows, will face a need for 25 to 50 more churches per year, or up to 1,000 more to meet population growth by 1985. Florida and California, in red, will be the major centers of population growth, and to meet the need of this great influx each state should show a net increase which will average more than 50 churches annually, over 1,000 additional churches in just 20 years.

As we lift up our eyes and look, we can see that truly our nation is a field white already unto harvest. The question facing us is, "Will we concentrate our energies and dedicate our lives to the task of gathering the increase to which God is calling us in this dynamic age?"



HOMER ■ MISSIONS

LEADERSHIP

Vol. XXXVI, No. 11 November, 1965

By JIM NEWTON
Assistant Director
of the Baptist Press

The Southern Baptist Convention Executive Committee, during a session dealing mostly with technical business matters, tabled the most controversial issue—a recommendation expressing gratitude for the Vatican Council's religious liberty statement.

The 58-member committee had earlier referred to subcommittees for study two key matters—the possibility of changing the Convention's name and a proposal to establish a Baptist "Diplomatic Unit" in Hollywood.

Meeting in Dallas last June, the Convention had instructed the Executive Committee to deal with both matters referred to subcommittees, which will report back to the full body after fact-finding and procedure investigations.

Strong opposition to the Vatican Council recommendation was expressed during the meeting. Those opposed said they did not believe it would do any good, and that it would look like Southern Baptists were "grateful to some superior group."

Most of the meeting was spent in setting up future studies preliminary to action.

A detailed operating budget for the Executive Committee in 1966 was approved along with numerous financial and legal matters.

Executive Committee Chairman W. Douglas Hudgins suggested a study of the possibility of establishing a Southern Baptist relief fund, or channels to

help people suffering in the wake of such disasters as hurricanes, tornadoes or floods.

The secretaries of the Home and Foreign Mission Boards for the Convention, working with the chairman and staff of the Executive Committee, were asked to recommend study procedures.

An executive committee member from Louisiana, hard hit by Hurricane Betsy, said that Baptist churches and institutions suffered more than \$1 million in damage. The Louisiana Baptist Convention, Box 311 in Alexandria, is accepting contributions to help those who suffered in the tragedy, said Luther B. Hall of Farmersville, La.

The Executive Committee also approved a proposal for Southern Baptist Convention participation in an evangelistic crusade set for 1959 in North, Central, and South America.

The Executive Committee chairman and the president of the Convention were authorized to appoint six Southern Baptists to serve on a correlating and steering committee with other participating Baptist groups.

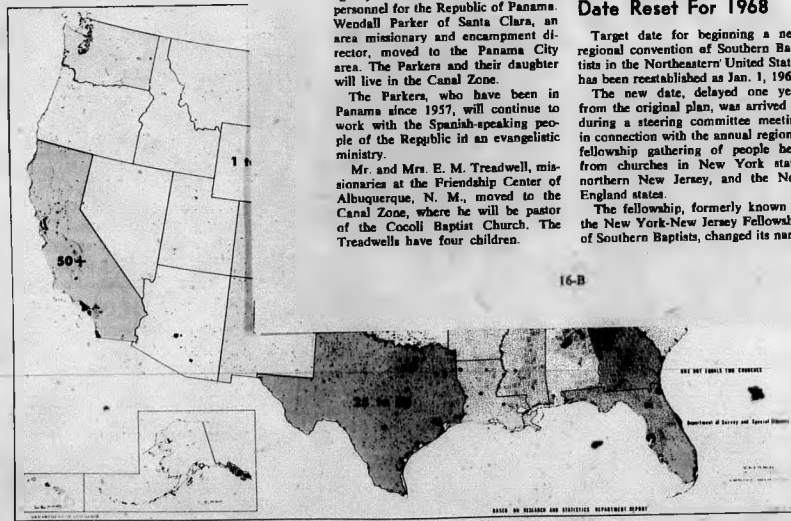
Convention President Wayne Dehoney was named by the Executive Committee to fill a vacancy on the Baptist World Alliance Executive Committee. Dehoney had earlier addressed the group, telling of his recent missions tour in Africa where he said doors are wide open.

The Roosevelt Hotel in New Orleans was selected as the Convention headquarters for the 1967 meeting there.

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Although no action was taken, the organization's program committee reported that it had gone over drafts of program statements for the SBC Home Mission Board, Foreign Mission Board, and the Commission on American Baptist Theological Seminary.

The Home Mission Board was authorized to budget up to \$15,000 during 1966 to help support Brotherhood work in Baptist pioneer states. Special resolutions of appreciation were adopted praising the work of Joe Burton, convention recording secretary for 18 years and registration secretary for one year; and Theo Sommerkamp, assistant director of the Baptist Press, news service of the Convention.

Hurt To Florida, More Panama Changes Made

The Home Mission Board asked the dean of its Theological Institute in Panama to become its first general missionary to language groups in Florida.

Hubert O. Hurt, a native of Louisville, Miss., and a former missionary to Cuba, left the Panama work at Arraijan where he had been since 1961.

Hurt began his work in Florida the first of November.

At the same time, the mission agency announced other changes of personnel for the Republic of Panama. Wendall Parker of Santa Clara, an area missionary and encampment director, moved to the Panama City area. The Parkers and their daughter will live in the Canal Zone.

The Parkers, who have been in Panama since 1957, will continue to work with the Spanish-speaking people of the Republic in an evangelistic ministry.

Mr. and Mrs. E. M. Treadwell, missionaries at the Friendship Center of Albuquerque, N. M., moved to the Canal Zone, where he will be pastor of the Cocoli Baptist Church. The Treadwells have four children.

The Cocoli Church serves military and other Canal Zone personnel from the United States, but the church sponsors a number of missions among the Spanish-speaking within the Republic.

The Treadwells, both natives of Texas, served as missionaries to Brazil for eight years. He also was an associational missionary in New Mexico for two years.

In Florida, the Hurts, who have two children, will work with the many language groups of the state. Southern Baptists now have extensive work with the Spanish-speaking, many of them Cuban refugees. Other work is with Italians, Russians, Polish, Chinese, and Seminole Indians.

Hurt will assume some of the work of Robert Pricke, recently appointed as a foreign missionary in Mexico and former director of Spanish work for the Miami Baptist Association in Florida. However, he will serve with all of the state's associations which have language missions needs and opportunities.

"Hurt's extensive missions experience will enable him to lead in discovering needs and opportunities, and in meeting these needs by enlisting the churches to witness through classes or other organizational units," said Loyd Corder, secretary of the Language Missions Department for the Board.

**Northeast Convention
Date Reset For 1968**

Target date for beginning a new regional convention of Southern Baptists in the Northeastern United States has been reestablished as Jan. 1, 1966.

The new date, delayed one year from the original plan, was arrived during a steering committee meeting in connection with the annual regional fellowship gathering of people here from churches in New York state, northern New Jersey, and the New England states.

The fellowship, formerly known as the New York-New Jersey Fellowship of Southern Baptists, changed its name

to the Northeastern Fellowship to recognize the part the New England churches will play in creating a regional convention.

The fellowship bore the names of New York and New Jersey during a time when it was uncertain whether the New England churches would organize separately. The regional convention will be the equivalent of a state convention in Southern Baptist life, of which there are 29 already.

In number of states and mileage covered it would be similar to the present Colorado Baptist General Convention which covers Colorado, Wyoming, both Dakotas, Montana and western Nebraska.

The date was moved up from Jan. 1, 1967 to Jan. 1, 1968 when the steering committee realized there would be too few churches and members by 1967 to make it practical to begin convention status then.

Churches in the Buffalo-Niagara Falls-Rochester area of western New York are presently affiliated with the State Convention of Baptists in Ohio. All other churches in the Northeastern fellowship are currently affiliated with the Baptist Convention of Maryland.

By the time of organization on Jan. 1, 1968, the Fellowship hopes for 46 churches and 47 missions in the New York-New Jersey region. A projection for the six New England states was not available.

To allocate funds to a state convention for joint mission work, the Home Mission Board requires that there be 70 churches and 10,000 members total, or 50 churches and 12,500 members at the time a new convention is constituted.

The Northeastern Fellowship apparently would come closest to qualifying in 1968 under the 70 churches 10,000 member statistics.

Paul Becker, pastor, Southport Baptist Church, Elmira, N. Y., was elected chairman of the Northeastern Fellowship. Walter Agnor of East Hartford, Conn., was elected vice-chairman, and Curtis T. Porter of Tonawanda, N. Y., was elected secretary.

The time adopted for the next regional fellowship meeting is Sept. 23-24, 1966 at Amherst Baptist Church, Tonawanda, a suburb of Buffalo.

Metropolitan Baptist Association of churches, which covers New York City and adjacent New Jersey, now has 17 churches. Central Association, the Syracuse-Elmira area, has six churches at present. Frontier Association, around Buffalo, also has six churches.

There are 16 churches in the six New England states at present, with 2,500 members.

Churches in southern New Jersey would be aligned with the state convention already being planned in Pennsylvania.

Executive Committee Okays 1969 Crusade Participation

The Executive Committee of the Southern Baptist Convention gave initial approval to participation in a "Crusade of the Americas" evangelistic campaign slated for 1969 in North, South, and Central America.

Convention President Wayne Dehoney of Jackson, Tenn., and Executive Committee Chairman W. Douglas Hudgins of Jackson, Miss., were instructed to appoint six Southern Baptist leaders to serve on an overall steering committee for the crusade.

Baptist bodies from throughout the hemisphere which participate in the simultaneous effort will conduct their own crusades, and elect representatives to the overall steering committee.

Final action on Southern Baptists' participation will come from the Convention in Detroit next May. The convention meeting in Dallas last June had encouraged the Home and Foreign Mission Boards to study crusade possibilities.

Both Mission Boards recommended that the Convention participate, and their request was approved by the Executive Committee and its program committee.

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As we have looked upon our future, I doubt you have noted many ways to pursue. Time does not permit us to pursue. Projections are related to all of the work of the Home Mission Board. Therefore, we have chosen an estimate of the need to meet this challenge.

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Dates for the crusade in the spring of 1969 will be set by the Home Mission Board's Division of Evangelism, in consultation with state Baptist evangelism secretaries and in keeping with the denominational calendar procedures.

Plans will be coordinated with the Convention's special emphasis on "The Church Fulfilling Its Mission Through Evangelism and World Missions" slated in 1968-69 as part of the denomination's long-range themes.

The crusade of the Americas was first suggested by Rubens Lopez, president of the Brazilian Baptist Convention, who proposed the crusade at both the Southern Baptist Convention in Dallas and the Baptist World Alliance in Miami Beach, Fla., last June.

The proposal for participation also asked the Foreign Mission Board, in consultation with the missions and conventions of South and Central America and Mexico, to assist in determining the time and procedure in these areas. The Home Mission Board would provide this service for work in Panama, Cuba, and Puerto Rico.

Tulsa Survey Finds Church Membership High

A mammoth telephone survey of the Tulsa, Okla. metropolitan area by 3,000 religious workers found church membership here at 73 per cent, nine per cent above the national average.

The canvassers, representing more than a hundred congregations, contacted nearly 80,000 homes and filled out cards on 162,516 people from a population estimated at 375,000.

William A. Powell, national survey specialist of the Home Mission Board, directed the survey.

He said the survey was the third largest religious telephone canvass of which he had information. Workers from the Baptist mission agency had directed other telephone surveys in Detroit and Phoenix.

In Tulsa the active church membership, those who attend at least once a month, was found to be 66.5 per cent.

Five denominations were found to have three-fourths of the church membership, Powell reported.

These groups are Baptists with 29.5 per cent, Methodists with 16.9, Catholics with 9.8, Disciples with 7.9, and Presbyterians with 7.2.

The survey provided those churches which participated with names and addresses of the unchurched and the nonactive church members within the homes canvassed.

Powell praised the participation of the Tulsa workers, saying assistance from Catholics and Negro groups was especially good compared to other major surveys.

Local coordinator for the survey was Robert Y. Audd, pastor of Woodland Acres Baptist Church of Tulsa.

Home Missions' Part In Indian Missions

By J. G. ALLEN
HORN LAKE, MISS.

Growing up in the Sooner State with Indian boys my age, gave me firsthand information about the environment around them. The fraternal ties we had during those early years of statehood gave me more than a casual interest in what the Home Mission Board is doing for the Oklahoma Indians. Although my home has been in the state of Mississippi since 1929, I have kept in touch with friends in Oklahoma and have learned that thousands of Indians have been won for Christ who perhaps would never have made a decision had it not been for the Home Mission Board and its special program for them.

I believe that one of the first Baptist churches for Indians was only seven miles from where I grew up, in Pontotoc County between Ada and Stonewall, Okla. I was glad to see the work go on, but I must confess that at that time I was more interested in visiting with them on special days or when they had special events like a big singing. I liked to sing with them and especially enjoyed

the native food they generously served me.

I married a Mississippi girl, and for many years we operated a dairy near Horn Lake. In 1963, I had an urge to return to the scenes of my youth; and this time, I had a sincere desire to learn of some of the accomplishments of the Indians with the help of the Home Mission Board. I wondered why they continued to spend large sums of money there when surely all the Indians by now had integrated into the various Anglo churches over the state. Some had begun to attend the Anglo churches, but there were many who had not.

Many of them have now become doctors, lawyers, teachers, and so on down the line. They were exercising their freedom by going to the church of their choice. But the special program by the Home Mission Board had not been eliminated.

I learned, too, that there is still a segment of Indians who have never integrated. For various reasons, they prefer to be more or less isolated from the white man and his society. Resentment for the manner in which the white man treated their fathers still exists in some.

It is with this group that the Home Mission Board has made a record unequalled by any other organization or group of people. During 1962, the year prior to my visit, they reported 746 decisions for Christ. I was told that perhaps none of these would have accepted Christ had it not been for the work of the Home Mission Board.

I asked one of our missionaries if he got a lot of help from the better educated group. "No," he said, "they seldom come back to their tribe. They become settled in their profession and work elsewhere. I asked the same question of other missionaries in various church fields and received about the same answer; however, I did meet a few educated Indians that had come back to lead their people.

Most of the native leadership, co-operating with the missionaries, had an average of a sixth-grade education. Often their churches failed to

pay them more than three or four hundred dollars per year. Even though they have no formal training, they carry on an effective program, and people are being won to Christ.

In the southeast portion of the state of Oklahoma there are 21 counties with 37 active churches, all of which are now self-supporting and pay their own pastors. I asked one missionary what relationship, if any, did these churches have with the early church near my boyhood home. He replied that most of them are her offspring. That first church has produced more leaders than any other one church. This made me feel proud that I am a Baptist and that my local church is co-operating with the Home Mission Board.

By visiting the Plains Indians, and other portions of the state, I found more Baptist activity but it was not quite as extensive. One Sunday morning I went with one of the Home Board missionaries to pick up a large group of women and children who had no other way to come to Sunday school and church. The missionary explained to me that the group we were carrying perhaps would never have been reached, had it not been that Southern Baptists went after them. In addition to exercising their leadership in spiritual matters and the various phases of church activities, the missionary often serves as a counselor to those needing advice on personal matters. Many times the Indian feels the need for someone to whom he may tell his troubles, or discuss problems of a business nature. The missionary will lend his sympathetic ear.

Many problems arise, and often the Indian feels there is no one to whom he may go except the missionary. It is wonderful to see the love and compassion of Christ in action.

It is gratifying to see the Annie Armstrong money used to promote this work. We cannot all go into this type of service but we can all help support it with our prayers, tithes, and offerings.

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HOME MISSIONS

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By MRS. ARTHUR J. ESTEY

"For thou shalt be his witness unto all men of what thou hast seen and heard" (Acts 22:15). It is not always a friendly look of interest I receive as I say, "I am Mrs. Estes, the chaplain's wife; may I help you find a chapel or church to attend?"

During the four and one-half years we have been stationed at Fort Benning, Ga., I could not tell how many young people I have met from all over the world. As the wife of the Senior Chaplain of The Student Brigade, I meet the wives of the students attending the 30 various courses in the Army Infantry School. Coffees and receptions are provided for these wives to acquaint them with the United States Army and with Fort Benning. Most of my contacts are with wives whose husbands are taking the basic course in the Infantry. This is a nine-week course; there are about 20 classes a year, with an average of 40 for each class. Even during this short period of nine weeks, these students and their wives sing in our choir, substitute in our Sunday school, attend our Protestant Women of the Chapel meetings and help us in visiting the Muscogee County Nurses' Home and other projects. The majority of the married ROTC graduates just out of college and, as yet, uncertain whether the Army is to be their career. I am happy to tell them of the religious facilities available here, such as worship services at our chapel, Sunday school for all ages, four Sunday youth groups, the Protestant Women of the Chapel, choir, Officers' Christian Union, and various denominational groups.

Most of them live in the Columbus community, and I acquaint them with the large number of churches available there. I can attest that many worship God while they are here. For some of the wives this is the initial break from

home; some have been married only a few weeks; and most of them are, for the first time, alone at night during part of the time their husbands are in this course.

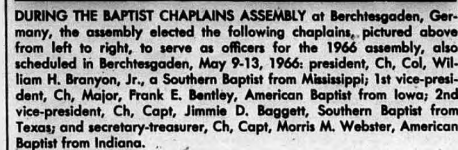
In addition to the basic courses, there are the advanced courses of five and six months duration. These students are career men and, for the most part, familiar with religious activities in the Army. They need assistance in relocating their religious life. I admire the many who look for a chapel the first Sunday on a post, even before unpacking and settling in their new home. At the present time both the president and vice-president of our Student Brigade Protestant Women of the Chapel are wives of men in the advanced course. Our Sunday school depends on this group for teachers, superintendents, and all chapel participation.

Our Student Brigade cohort consists of men from the Officer Candidate Course, one which is probably the most difficult in the Army. Men from the enlisted ranks of the Army draftees, and our colleagues are aspiring to become Second Lieutenants during this training. This course is demanding in scholastics, discipline, and all areas of their life. Their wives are alone a great deal, as the men live in the barracks and are away from home. Some responsibility is placed upon the wife. However, they are faithful in attendance at chapel and need the spiritual strength and moral support of all of us. My husband spends much time counseling, with spiritual help for their many problems; and I sometimes meet with him to their homes and in the hospitals, as most pastors' wives do.

I say again: What an opportunity to witness for my Lord; to tell them of his love as they come here for a short time, and then scatter to all ends of the earth for military service. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great . . ." (Acts 26:22).



HOME MISSIONS



DURING THE BAPTIST CHAPLAINS ASSEMBLY at Berchtesgaden, Germany, the assembly elected the following chaplains, pictured above from left to right, to serve as officers for the 1966 assembly, also scheduled in Berchtesgaden, May 9-13, 1966: president, Ch. Col, William M. Branyon, Jr., a Southern Baptist from Mississippi; 1st vice-president, Ch. Major, Frank E. Bentley, American Baptist from Iowa; 2nd vice-president, Ch. Capt, Jimmie D. Baggett, Southern Baptist from Texas; and secretary-treasurer, Ch. Capt, Morris M. Webster, American Baptist from Indiana.

Three Dominican priests are conducting an experimental "parish home mission" for 15 days in the parish of St. Albert the Great Catholic church in Minneapolis, Minn.

The missionaries—Father Charles R. Malatesta, Father William J. Aldridge, and Father Jerome S. Becker—expect to contact at least 1,000 parishioners during the period.

Here's how the mission works:
A priest chooses the name of a parishioner at random from parish census cards and telephones him. He asks the parishioner to invite not less than 12 and not more than 25 of his immediate neighbors, regardless of religious affiliation, to his home on a given night.

That night, in the home, the missionary preaches a sermon and then asks those present to discuss what he has said. After one full hour, including the sermon, the missionary leaves and proceeds to another home where the same schedule is followed.

As the missionary leaves one home, he is followed immediately by the pastor or a parish priest. The pastor meets everyone present and continues the discussion begun by the missionary.

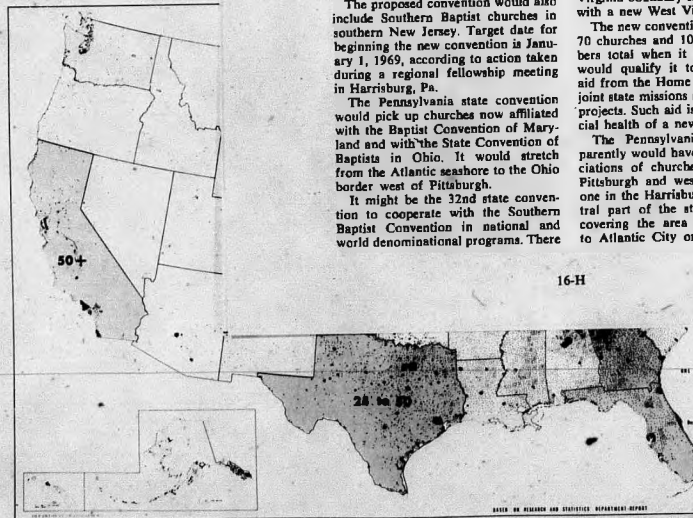
On Saturday evenings, the people gather in church for a three-hour session, including three talks given by the three missionaries, a concelebrated Mass by all participating priests, followed by coffee and a discussion in the church hall.

Object of the mission is to "revitalize the parish in Christ through a change of heart and holiness of life."

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A YOUNG DEAF COUPLE, Betty Irene Isaacs and Harold French Myers, met and married at Grace Baptist Church in Dayton, Ohio. For two years the church has had a complete program for the deaf, and the response has been encouraging. Pastor Clyde Bowen has adapted himself and learned the sign language to the extent he was able to perform this ceremony without a spoken word.

Pennsylvania Reveals Preconvention Plans

An evangelism conference and simultaneous revivals in 1967 and a functioning program of religious education in 1968 have been planned as a prelude to forming a new state Baptist convention in Pennsylvania. The proposed convention would also include Southern Baptist churches in southern New Jersey. Target date for beginning the new convention is January 1, 1969, according to action taken during a regional fellowship meeting in Harrisburg, Pa. The Pennsylvania state convention would pick up churches now affiliated with the Baptist Convention of Maryland and with the State Convention of Baptists in Ohio. It would stretch from the Atlantic seashore to the Ohio border west of Pittsburgh. It might be the 32nd state convention to cooperate with the Southern Baptist Convention in national and world denominational programs. There

are 29 such conventions now, and plans are underway for other state conventions in New York-New England, jointly, and in West Virginia. The Ohio convention would contribute churches to each of the three prospective new conventions. So would the Maryland convention if it had cooperating churches inside the West Virginia boundary to become affiliated with a new West Virginia convention. The new convention expects to have 70 churches and 10,000 church members total when it is organized. This would qualify it to receive financial aid from the Home Mission Board for joint state missions and home missions projects. Such aid is vital to the financial health of a new convention. The Pennsylvania convention apparently would have three major associations of churches—one in greater Pittsburgh and western Pennsylvania, one in the Harrisburg area in the central part of the state, and the third covering the area from Philadelphia to Atlantic City on the Jersey coast.

HOME MISSIONS

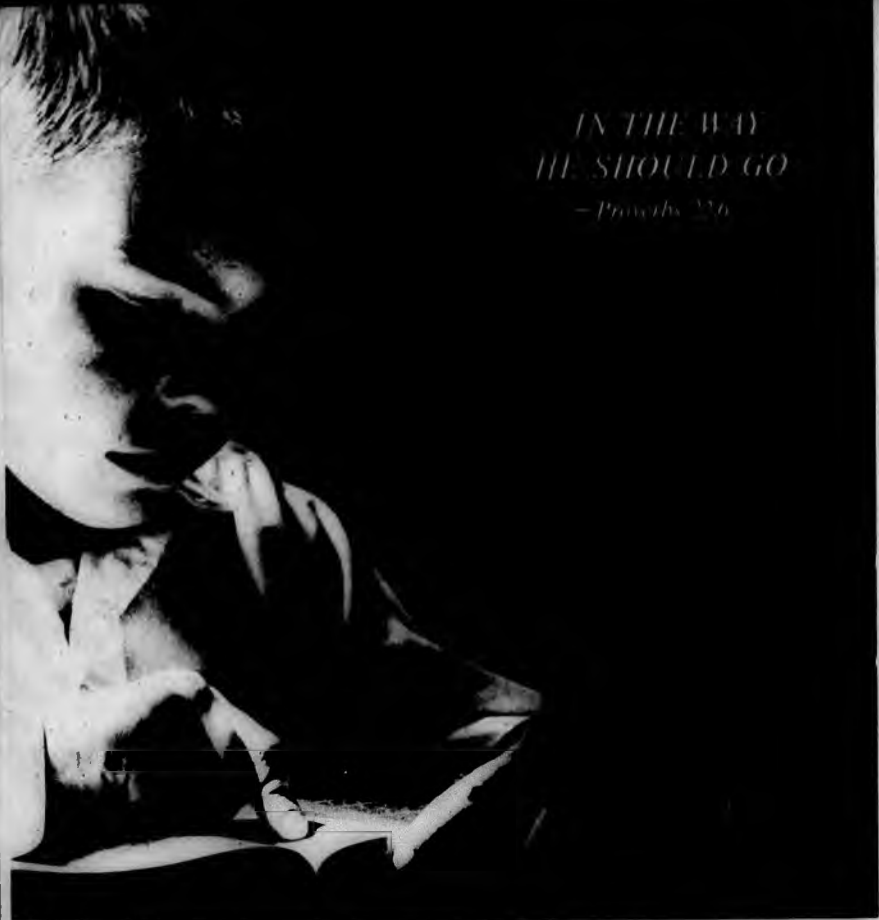
ESTIMATES OF THE TOTAL RESIDENT AND CIVILIAN RESIDENT POPULATION OF STATES: JULY 1, 1964 AND 1965

(Numbers in thousands. Total resident population includes persons in the Armed Forces stationed in each area)

Division and state	Total resident population			
	July 1, 1965 (provisional)	July 1, 1964	April 1, 1960 (census)	Change, 1960 to 1965
				Number Percent
NEW ENGLAND:				
Maine	953	969	969	+23 +2.4
New Hampshire	689	689	607	+82 +10.3
Vermont	287	286	290	+7 +1.3
Massachusetts	5,348	5,358	5,148	+199 +3.7
Rhode Island	820	804	809	+81 +10.1
Connecticut	2,832	2,783	2,536	+297 +11.7
MIDDLE ATLANTIC:				
New York	18,072	17,870	16,782	+1,290 +7.7
New Jersey	6,774	6,684	6,067	+617 +10.2
Pennsylvania	11,850	11,401	11,319	+531 +4.7
EAST NORTH CENTRAL:				
Ohio	10,345	10,180	9,708	+637 +6.6
Indiana	4,899	4,842	4,662	+237 +5.1
Illinois	10,684	10,643	10,081	+603 +5.8
Michigan	8,218	8,183	7,823	+395 +5.0
Wisconsin	4,144	4,109	3,932	+192 +4.9
WEST NORTH CENTRAL:				
Minnesota	3,984	3,825	3,414	+569 +16.7
Iowa	2,780	2,761	2,758	+22 +0.8
Missouri	4,487	4,473	4,320	+167 +3.8
North Dakota	682	680	632	+48 +7.1
South Dakota	703	701	681	+22 +3.2
Nebraska	1,477	1,470	1,411	+66 +4.5
Kansas	2,234	2,227	2,179	+58 +2.7
SOUTH ATLANTIC:				
Delaware	508	496	446	+60 +13.2
Maryland	3,819	3,441	3,101	+718 +23.2
District of Columbia	803	797	764	+39 +5.1
Virginia	4,487	4,387	3,967	+520 +13.1
West Virginia	1,812	1,804	1,880	-68 -3.8
North Carolina	4,914	4,884	4,668	+246 +5.3
South Carolina	2,642	2,622	2,381	+241 +10.1
Georgia	4,387	4,284	3,943	+444 +11.3
Florida	5,806	5,680	4,952	+854 +17.2
EAST SOUTH CENTRAL:				
Kentucky	3,179	3,160	3,038	+141 +4.6
Tennessee	3,848	3,799	3,667	+181 +4.9
Alabama	3,482	3,428	3,367	+115 +3.4
Mississippi	2,321	2,298	2,178	+143 +6.6
WEST SOUTH CENTRAL:				
Arkansas	1,980	1,938	1,786	+194 +10.9
Louisiana	3,534	3,488	3,387	+147 +4.3
Oklahoma	2,482	2,461	2,319	+142 +6.1
Texas	10,981	10,380	9,380	+971 +10.3
MOUNTAIN:				
Montana	708	702	678	+30 +4.4
Idaho	692	688	657	+35 +5.2
Wyoming	340	338	330	+10 +3.0
Colorado	1,969	1,958	1,784	+175 +9.8
New Mexico	1,029	1,013	961	+58 +6.0
Arizona	1,808	1,880	1,302	+578 +41.3
Utah	980	973	911	+62 +6.5
Nevada	440	419	288	+164 +57.3
PACIFIC:				
Washington	2,990	2,967	2,863	+104 +3.6
Oregon	1,889	1,880	1,789	+91 +5.1
California	18,072	18,072	16,717	+1,355 +8.1
Alaska	288	288	288	+0 +0.0
Hawaii	711	708	633	+75 +11.8
TOTAL	198,918	191,871	179,323	+14,466 +8.1

November, 1965

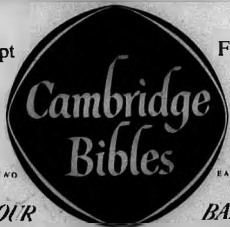
17



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HE SHOULD GO
—Proverbs 22:6

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Evangelism

Trans-Pacific Crusade A Success In New Zealand

"This has been a wonderful crusade. Reports from all over New Zealand tell of blessings. Please thank your generous people and churches for sending us a group of humble, capable, and dedicated men of God." These were the words of Roland Hart, crusade director for New Zealand Baptists, in the final fellowship meeting in Auckland Baptist Tabernacle.

The meetings resulted in 1,969 professions of faith and 2,118 other decisions. This represented one profession of faith for every eight New Zealand Baptists. A revival with similar numerical response in the Southern Baptist Convention would result in over 1,300,000 professions of faith. Hart said, "The response exceeded our expectations."

One of those making a profession of faith in the meetings was the Chinese Ambassador (Taiwan) to New Zealand. The meetings in the Chinese church in Wellington were attended by upwards from 300 nightly including many university students. Dan Kong, pastor of Olivet Baptist Church in Honolulu, was used of God in a real revival among the Chinese population of Wellington and Auckland.

Pastors and others were complimentary of what they called "straight-

forward" American preaching. In the final meeting in Auckland, some New Zealand pastors said that the meetings had encouraged them to preach more boldly on hell, heaven, and sin.

Schools, colleges, and universities were opened to the preachers from America. They were opened with the understanding that the speaker would preach the gospel. One of the preachers was given a long ovation at the conclusion of a message at the Wellington Rotary Club, one of the largest in the world.

E. S. Cary, president of the Baptist Union of New Zealand, said, "Southern Baptists are no longer strangers to us for we are united in Christian bonds. We are amazed at your generosity. The only thanks we can offer is shown in miracles of grace where men and women have been born into the kingdom of God."

Esau Lawson, associate director of the Division of Evangelism, led the contingent of 104 American preachers, including three National Baptist Convention preachers. All of the Americans praised the beauty and hospitality of New Zealand and the wonderful preparation in prayer and organization made by the New Zealand Baptist churches for the crusade. At every airport, there were crowds of New Zealand Baptists singing hymns and "auld lang syne" as the "Missioners" departed for home. There were 300 at the Wellington airport and over 600 at the Auckland airport. Many New Zealanders and Americans were weeping openly. Bonds of faith and friendship welded in the warmth of old fashioned revival.

Churches Urged to Order Lessons on Witnessing

All Boards, Commissions, and churches of the Southern Baptist Convention are putting forth every effort to involve every church member in witnessing in 1966. To do this, we are using every channel available. The Sunday school is preparing alternate quarterlies for the adults and young people called "Bearing Our Witness for Christ" for January, February, and March of 1966. This is one of the most effective means of involvement.

The pastor can help by alerting the Sunday school superintendent to order the alternate quarterlies for adults and young people. If the Sunday school orders the quar-

terlies, as usual, and does not designate the alternate, titled "Bearing Our Witness for Christ," they will receive the uniform lesson and not the material on witnessing.

Why order the special quarterlies? Because 1966 is designated by the Convention as the year of "Proclamation and Witness" and all groups are joining in a concerted effort to lead our people to witness. We believe, if our people study witnessing in the warm Biblical atmosphere of the Sunday school classes for three months, that it will greatly enhance the all-out witness effort in the winter and spring of 1966.

November, 1965



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40 YEAR HISTORY

Arizona's First Southern Baptist Church Observes Anniversary

By Joseph N. Causey
Casa Grande, Ariz.

"Anniversaries are vital moments which link the living present with those two eternities—the Past and the Future," said an unknown philosopher. The fortieth anniversary of the First Pima Baptist Church in Sacaton, Ariz., brings to mind the heroic struggles of the past and those who participated in them.

The history of the Indian church, located near the Pima Tribal Council headquarters, is filled with the names of those who helped make that history. Earliest records reveal the baptism of Henry Johnson, Earl and Mark Whitman, Juan and Maggie James, Jose Antone, Joe Mack, John and Sarah

PIMA INDIAN BROTHERS, Rudolph and David Johnson (top picture) study records in their family Bible which record many activities of their work with the First Pima Baptist Church of Sacaton, Ariz. Rudolph is a charter member, and David is now a member of the Casa Blanca Baptist Church which he helped to establish.

FIRST PIMA BAPTIST CHURCH of Sacaton, Ariz., celebrates its fortieth anniversary November 25. **Pima Pastor** and Mrs. Joe Pate, left, and charter members, Mr. and Mrs. Mark Whitman, stand beside the historical marker which indicates the church is the first Southern Baptist church for the Pima Indians. The church membership includes one other charter member, Rudolph Johnson.

HOME MISSIONS



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November, 1965

Watson, Jessie Johnson, Julia Watson, Elizabeth Owens, and Edward Wood.

In the spring of 1918, a Baptist minister, J. O. Willett, and his wife had moved from Tempe to the reservation to operate Four Mile Trading Post. They accepted invitations to teach in the Sunday school of the church at Sacaton, a church which was not Baptist. Willett taught the adult men and Mrs. Willett, the young women. Their Bible teaching resulted in large classes and in great interest. Eventually the Indians began to request the privileges of baptism and membership in a Baptist church, with the result that 48 were baptised in the year 1922 into the fellowship of the First Baptist Church of Tempe.

Minutes of the meeting for organizing a mission in 1922 reads as follows: "After a devotional service conducted by Brethren Lands and Windes, a Mission of the First Baptist Church of Tempe, Ariz., was organized and the following officers were elected:

J. O. Willett, Pastor
Edward Wood, Clerk
Juan James, Treasurer
Rudolph Johnson, Interpreter and Sunday School Superintendent."

The name of Rudolph Johnson had been mentioned prominently in the journal of Pastor Willett: "In the meantime, Rudolph Johnson, one of the leaders in our work, and a very competent Indian had taken the matter (church building site) up with the Indian Service in Washington and had secured a grant of two and one-half acres of land at Sacaton for the Baptists for church purposes."

Johnson today is 82 years of age. During his active years, he served as Sunday school teacher and as general superintendent. He rendered valuable assistance to the missionaries as interpreter.

The Tempe church was Northern Baptist in affiliation and, although its pastor and members enthusiastically established a mission for the Indians on the reservation, denominational leaders refused to sanction the work on the grounds that the "comity" agreement allocated the reservation to another denomination. So, in July of 1923, all Indians withdrew from the Tempe church to unite with the newly-organized First Southern Baptist Church of Phoenix.

Johnson remembers how two years later they organized the church. Willett's journal provides the following account: "On November 25, 1925, the Pima Indian Mission met for the purpose of organizing a Baptist church.

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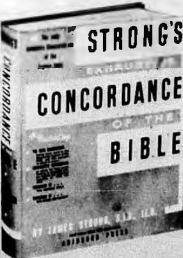
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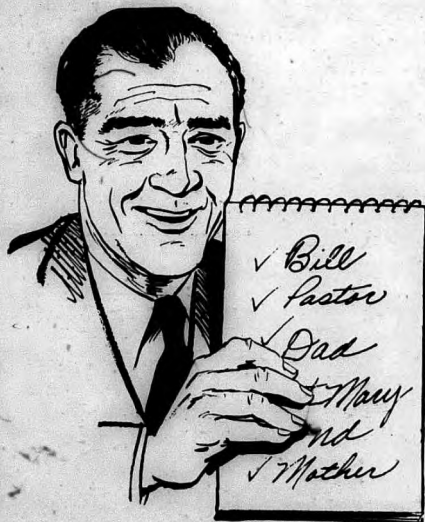


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Upon invitation of the mission, the fol-
lowing churches were represented: the
First Baptist Church of Chandler . . .
the Calvary Baptist Church of Glendale
. . . the First Southern Baptist Church
of Phoenix . . . and the First Baptist
Church of Tempe . . . These brethren
after examination recommended the
organization in due form. And the
church became the First Pima Baptist
Church of Sacaton, Ariz."

During the ensuing two years, a
house of worship was constructed of
timbers and "dobies" (adobe, handmade
bricks), enabling the new church to
entertain denominational meetings. Wil-
lett's journal tells of the visit of guests
from Nashville to one of the inter-
church gatherings: "In the Fall of 1927,
we had a regional meeting of Sunday
School and BYPU workers. Among
those present were Mr. and Mrs. J. E.
Lambdin of the Sunday School Board."

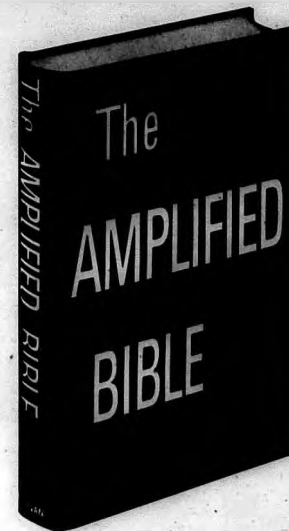
Another guest had noticed the song
books were worn and presented a check
to the church for new ones. Mrs. Lamb-
din had noticed the books and had
planned to send new books when they
got back to Nashville, instead the Lam-
bkins sent a communion service. The
first service, Willett wrote, when the
communion set was used was a moving
one: "I wept with them at the death of
Jesus and rejoiced with them that I
had been privileged to bring to them
the story of his love."

Johnson's younger brother, David,
now 69, has also been a trusted worker
among their people, the Pima Indians.
David was taught to direct music by
Missionary Frank Frazier. He has
led singing literally all over the reserva-
tion in church revivals, regular services,
Vacation Bible schools, and brush arbor
meetings. He has supplied the pulpit,
taught classes, served as deacon and
Sunday school superintendent, and he
has sung solos.

Rudolph and David Johnson are two
of many Pimas converted and trans-
formed into servants of God. As is
true with all other churches, respon-
sibility for the work of the church rests
upon the lay people. These laymen have
demonstrated their understanding of
God's methods. They willingly serve as
members of the body of Christ.

In keeping with the New Testament
pattern, the Sacaton church has assisted
in organizing other churches. Southern
Baptist churches are located at Casa
Blanca, Blackwater, and San Tan. The
four congregations are within easy
reach of hundreds of Pimas living on
the reservation. They cooperate with
the Gila Valley Baptist Association.

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SBC Appears Headed For Budget Record

The Southern Baptist Convention ap-
pears to be on its way to topping its
Cooperative Program budget goal for
the year and receiving record funds to
support the missionary, educational,
and benevolent work of its agencies.

The September 30 statement for the
Convention shows total collections for
the 1965 calendar and fiscal year have
reached \$16,107,835. If the final quar-
ter of the year follows the pace of the
first three quarters, the SBC's Coopera-
tive Program receipts will reach \$22
million.

The budget goal for 1965 is \$20-
335,600. This includes an estimated
\$500,000 advance fund to be shared
exclusively between foreign and home
missions. The amount needed to meet
the operating and capital needs of the
agencies is \$19,835,600.

No matter how large the amount col-
lected above \$19,835,600, all of it will
go as advance funds to foreign and
home missions, Convention leaders
said.

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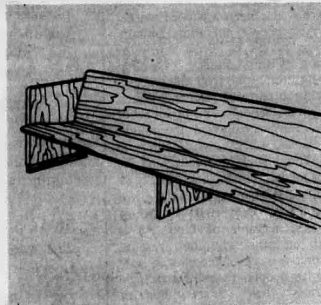
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South Africa Baptists Announce 1966 Crusade

The Baptists of South Africa joined a growing list of Baptists in other nations planning simultaneous evangelistic crusades.

Churches in the Baptist Union of South Africa set May 1-15, 1966, as the dates for their national evangelism effort.

The South Africa churches have asked the Evangelism Division of the Home Mission Board to aid them in conducting the crusade and in enlisting evangelists from the United States.

The simultaneous crusade is an evangelism technique developed by Southern Baptists in which churches within a given geographic area plan for individual church revivals to be held at the same time.

Churches in such a crusade share in publicity, hold joint leadership planning sessions, and often have climactic sessions in one location.

The Baptist Union of South Africa, with headquarters in Johannesburg, reports 164 churches with more than 16,000 members, in addition to the churches and missions of their missionary society.

More than 16 million people inhabit the nearly half million square miles of South Africa, located on the southern tip of Africa.

This population is composed of three major groups: the largest being the Bantu, or Negro tribes; the second the white; and the third the Asiatics.

The South Africa Baptist Missionary Society works with the Bantu peoples and reports more than 300 places of worship with 26,000 members.

Roger Voke of East London, South Africa, and Eual Lawson, associate director of the Evangelism Division of the Home Mission Board, will serve as codirectors of the crusade.

Lawson will lead in the enlistment of evangelists from the United States.

Lawson recently completed direction of an evangelistic crusade in New Zealand and is now in South Africa making preparation for this effort.

He said nearly 100 of the South African churches have indicated willingness to take part in the crusade, and the other churches are being contacted.

Lawson felt the crusade would help in pioneering the Baptist witness in areas without churches where evangelism campaigns could be held. In fact, he said the churches already have mentioned 22 possible areas for such efforts.

November, 1965

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Specimen of Type

ST. LUKE, 11 *The good Samaritan*
33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.
34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to his own inn, and took care of him.

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WITNESSING To A Dynamic Nation

I Am a Missionary Because . . .

... first of all, let me say that I praise the Lord for the opportunity to testify "how great things the Lord hath done for us," in the mountains of eastern Kentucky. I came here from Alabama when a small child, so the biggest part of my life has been spent among the people I love and to whom God has allowed me to minister—at first as a Tentmaker missionary and at present full-time worker in a weekday ministry, which was a vision I had many years before it materialized.

Not being raised in a Christian home, I was up in years before realizing how much I needed the Lord. I'm grateful to the ones who prayed that I would be saved, for in 1945, in the Black Mountain Baptist Church in Harlan County, I made my public profession and was baptized into the fellowship on Easter Sunday. Soon I began to realize that God had something for me to do other than that I was doing, which was a beauty operator.

So I began to pray that God's will be done. I returned to Pikeville in 1948, to my own doorstep to help my own people. No doubt you have heard much about them through newspapers, magazines, and television. Mining was the only occupation our people knew anything about until men began to be replaced by machinery. Slowly the mines closed down, leaving our people without anything. My heart ached for them as I had worked in the company stores as a sales clerk until they too, had to close, closing a door to me also, leaving me praying that another would open. I knew by this time that I couldn't leave—this was where God wanted me.

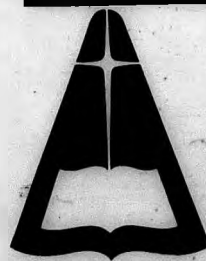
I saw my people go from riches to rags slowly through the years. Our communities went down, leaving the people with a choice of leaving to hunt work, or staying to face poverty. Many have gone into your cities. Those that remained in our mountains are once again looking up, as God, through many sources is proving his great love and power towards those who love him, and are seeking to win those who are lost and without God.

One of these sources makes me feel as Esther did when she went before the king in behalf of her people, and her request was granted because it was right. God, through Southern Baptists, answered our prayers by allowing us to be a full-time worker with the Home and State Mission Boards, and providing transportation in the way of a carryall. This was needed to reach our people in the different hollows and share with them in the many ways that was needed in these dark days.

Next, a building was purchased to house a week-day program that we might reach more of our children for the Lord. God's blessings have been upon this for many have made professions of faith in Christ, and have been baptized into the fellowship of our little church. Our weekday ministry stands ready to help in any need that may arise. There is a club held each week day, when the Bible is taught—also handicraft for both boys and girls.

Many of the homes of the children have been made happier today because someone cared enough to stand by until State Aid and Social Security came through. This has been a long process for some of them. We have seen parents sick

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with fear of their children being hungry and naked. Most of our people have checks coming in now. Their homes are beginning to look better. Faces are happier, bodies are stronger.

The greatest need today is spiritual. Seventy thousand people live in Pike County, and eight out of ten are unsaved. There are many barriers that we face daily, in the way of traditions handed down from one generation to another. One is that it is wrong to go to Sunday school, so children in these homes are not allowed to go. Other parents will not allow their children to be baptized. Just recently one of our boys made a profession of faith in Christ, went home and asked his mother if he might be baptized. She told him he didn't know what he was doing--he was not old enough. This boy is fifteen years old. The boy asked me to talk with her and afterwards the pastor went--still she refuses. One of her other boys trusted Christ also, and he already knows the answer, but as he said, "She can't keep me from making a public profession" and this is what he did, afterwards saying, "God might even call me to preach."

Debby is one of 11 children who wait anxiously for us to pick her up. She is covered with sores from the top of her head to the soles of her feet, even as Job was. She is nearly always ragged, dirty, and barefoot. Some of the children shy away from her, but she has been heard to tell them the sores are not contagious or her brothers and sisters would have them. We are working through the Health Department to help her. She has just returned from Lexington where she spent two weeks in a hospital for treatment. The father, sick and discouraged, has left home. The mother, an alcoholic, immoral, and delinquent does not care, so Debby has very little to look forward to unless we help her, along with the others. An older boy was saved at the center, and now at age fourteen seems to be looking out for the family as best he can.

The carryall makes its daily rounds into the hollows to bring our children to the weekday activities; then on Sunday morning to take them to one of the missions nearest them and then on to the church. On Sunday afternoon, up the hollows again to transport them to another mission, then back to church at night. It has provided transportation for three Bible schools this summer, and is serving as a classroom for Junior boys in one of our missions, where there is only one room for all classes.

This is made possible all because God cares through Southern Baptists.
by Freda Harris
Heller, Ky.

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No. 4151

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which the shepherds knew
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and the New Year through!

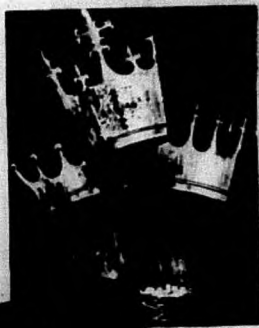
"And there were in the same country
shepherds abiding in the field,
keeping watch over their flock by night."
St. Luke 2:8



No. 4119

Again when carols fill the air
With tidings of good cheer,
May the blessings
of Christmas Day
Be yours throughout
the year

Behold,
I bring you good tidings of great joy,
which shall be to all people."
St. Luke 2:10

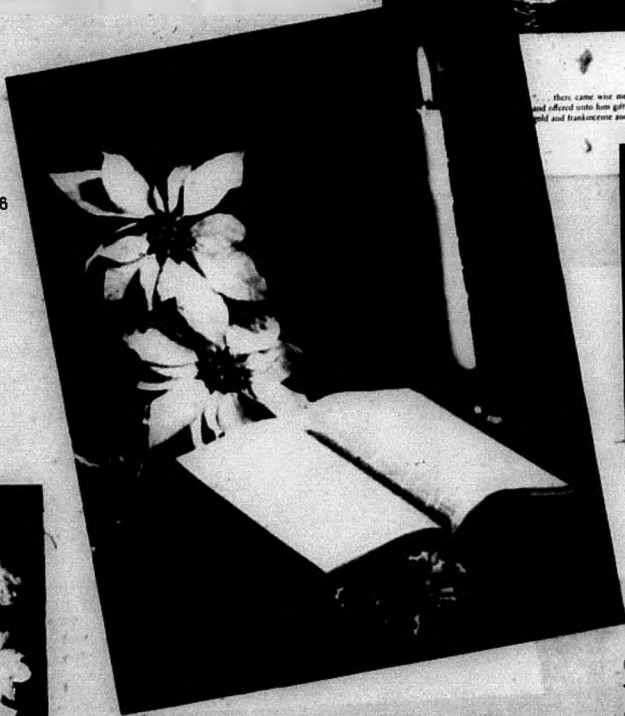


No. 4136

May the stars this
New Year follow
In that land so far away,
Shine upon you
With God's blessing
Bringing joy
and peace today.

"...there came wise men from the east
and offered unto him gifts
of gold and frankincense and myrrh."
St. Matthew 2:11

No. 4098



No. 4031

To wish you a
Blessed Christmas
and
A New Year
filled with happiness

And she brought forth her firstborn son,
and wrapped him in swaddling clothes,
and laid him in a manger."
St. Luke 2:7



No. 3986

May the blessings of the
CHRISTMAS SEASON
Bring you peace and happiness
the whole Year through!

"For unto you is born this day
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which is Christ the Lord."
St. Luke 2:11

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