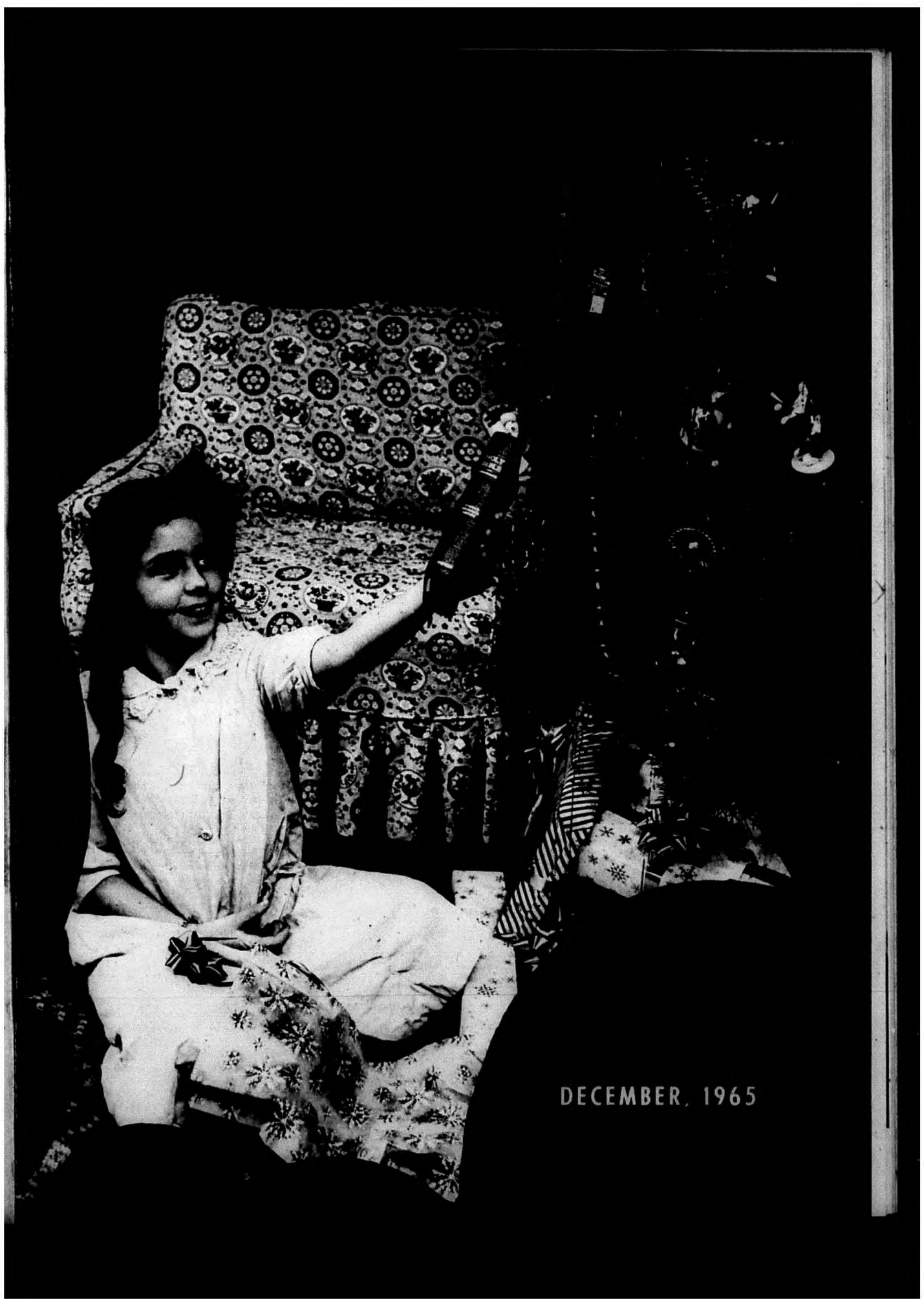




Home missions

Walker L. Knight, Editor
Linda Stephens, Editorial Assistant

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LETTERS

From Our Readers

New Slant in Home Missions

The October issue of *Home Missions* magazine is especially interesting and pertinent. Two articles in particular caught and held my attention. "A Uniform Missions Program" by Arthur B. Rutledge is an excellent statement, revealing the Home Board to be a unifying center for many types of home missions work. Southern Baptists are to be congratulated on the outstanding work of Arthur Rutledge and his staff. His earnest spirit, dedicated intelligence, Christian optimism, and deep commitment will bless our denomination for many, many years. I was also deeply impressed with the statement by John F. Havlik, "Revival Evangelism Is Not Dead." Perhaps we owe more than we realize to the dedicated men of our Evangelism Division. Havlik's optimism about revival evangelism is like a fresh breeze of the Spirit of God itself blowing across our country. May God grant that we shall once again see a great outpouring of the Spirit of God in all our services.

W. E. Grindstaff
Nashville, Tenn.

You have done it this time! You have produced the most readable missions magazine that I have ever read, and I have been reading them for more than a half century. You may equal it, but never exceed it. The articles, pictures, and general make-up kept my attention to the end. The US-2 is an eye-catcher.

E. W. Marshall
Dallas, Tex.

Let me commend you for such a fine report, in October *Home Missions*, on the great work our student summer missionaries are doing. I thoroughly enjoyed every article.

Gerald Roberson
Union, Miss.

New Slant for Pastors

Two years ago when I came to Muskogee, I learned that our church was sponsoring a mission in the state of Vermont. David Perkins, employed by the Home Mission Board, had been appointed as pastor of the mission. As our finance committee was preparing the budget for 1965, I mentioned to them, and to our missions committee, that I would like to go to our mission church in Vermont for a revival effort. I told them that I would give eight of my vacation days to this effort if our church would pay the expenses of travel there and back. It

was agreed. My family and I enjoyed the historical places of interest and the beautiful scenery along the way. We also enjoyed camping out at night.

The David Perkins' were ready for us. They had done much work in preparation for the meeting. A team of men had visited for a week and surveyed the territory for prospects.

Through the assistance of the Home Mission Board and some churches, a nice two-story house and a very large garage, called a barn, and seven acres of ground had been purchased for \$25,000. The mission had renovated the barn and made it into a beautiful little auditorium.

The first Sunday of the revival there were only 66 present in Sunday school. This was a great disappointment to the pastor and people who had worked so hard. They had registered 85 present the previous Sunday which was a record up to that time.

The crowds even dwindled through the week. But the pastor and I, together with others, kept visiting prospects and signing up folks for a big attendance on Sunday.

The Sunday school enrollment was only 104, and since several of them were away on vacation, many doubted that we could expect a good crowd on the closing Sunday. But we worked and prayed and preached.

What a happy surprise Sunday morning when the records showed 100 present in Sunday school. The spirit was high for the morning service. I preached on "The Only Way To Be Saved." The invitation lasted about 40 minutes. People who had drifted away began coming in tears to make new commitments. Others came to move their membership. About five came trusting the Lord as Saviour.

That night the people testified out of grateful hearts saying, "We prayed for a gracious revival. Now we must praise him for answering our prayers." Some said they had never seen anything like it.

We left Vermont with a song in our hearts. We had asked them to put the love offering in their building fund.

The next Sunday the mission had 95 in Sunday school. The last report showed 103. Others have been added to the Lord and to the church.

Work of this nature does not take one dime away from Cooperative Program gifts. It enhances it. Pastors, let's all ask our churches to send us to one of the pioneer areas for a revival effort. It will be a blessing to you, your church, and to the little church who desperately needs help and encouragement.

Stanley Jordon, pastor
First Baptist Church
Muskogee, Okla.

HOME MISSIONS

EDITORIALS

By Walker L. Knight

EXPECTATIONS

Sometimes one unconsciously feels or senses something before he takes the time to analyze what is behind the feeling. To be a part of Southern Baptists' home missions effort today and especially to be at the nerve center in Atlanta, is to feel the agency surging with the potential of exceptional achievement. Then when you begin to search for the reasons, you quickly find them.

There have come from everywhere warm, welcome words of praise from Southern Baptists for the work of home missions. It was not too many years ago that the most often heard suggestion about home missions was to eliminate the Board. So the present strong acceptance of the strategic place of the agency is welcome.

Southern Baptists are now giving to home missions the resources with which to accomplish its task. The budget exceeds \$8 million. There is also an undergirding of physical things with the spirit of prayer, and except for one or two areas we are meeting personnel needs.

The largest and best trained missionary force in the history of the Board now serves in our America. Since the organization of the Missionary Personnel Department in 1959 and the adoption by the Board of personnel requirements, there have been at least 500 career missionaries appointed. These account for a large percentage of the 2,500 now at work.

There is also an enlarged, effective organization in Atlanta which is staffed, or is in the process of being staffed, with qualified, dedicated, and capable personnel. The relationship of this staff with the state Baptist conventions, thanks to the cooperative agreements, is the finest ever.

Finally, the present drive by the Convention to define the program responsibilities of each agency has helped to

sharpen the tasks in home missions. More than ever before, the agency knows what the denomination expects it to do.

This is not to say that any of these strong assets are entirely adequate, for whenever you array what we have against the tasks we are expected to do, you feel somewhat dwarfed. Nevertheless, you sense that the agency stands at an apex of opportunity.

Then you reflect on the tremendous responsibility of it all, and you realize that we cannot expect exceptional achievement to happen automatically. The fallible, human element can get in the way.

Once before the Board stood in a similar position, with a large missionary force, Convention acceptance, and financial support. Then unwise financial procedures, the Carnes defalcation, and the depression nearly killed the agency. No one can assess the hurt to the cause of home missions all those years of debt caused.

Neither can one assess the contribution of those who led us through amazing achievement in the midst of hardship.* Overcoming such deficits in finances, in personnel, in suspicion demanded wise, careful leadership, sternness of character, and unknown sacrifice. There is no doubt the challenge brought out the qualities to a degree not possible otherwise.

If now, in a period of affluence and acceptance, we can call upon the same spirit of sacrifice and dedication to winning to Christ the people of our America, we can expect and we will see great things happen.

*Stories in this and a later issue record the contribution of four of these who have led us: G. Frank Garrison, Lewis W. Martin, B. F. Wilson, and C. Y. Dossey. Each retires January 1.



HMS PHOTO

ON THE COVER

Jo Ellen Vereen gets excited over her Christmas gift—God's word. Thousands will find a spiritual meaning and emphasis to Christmas as they share God's word as a physical gift and as they share the truths within these pages with other thousands in our America and in the world.

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NEWS

From Baptist Press

SBC Missions Gifts May Hit \$22 Million

The Southern Baptist Convention could possibly exceed its \$20 million budget this year by as much as \$2¼ million, a financial report from the convention's Executive Committee indicates.

Mission gifts through the convention's Cooperative Program for the month of October topped the \$2 million mark for the fourth time in convention history and the second time this year.

The missions gifts of \$2,011,247 during October bring the total for 1965 to \$18,172,083.

With two months left in the fiscal year, the convention lacks meeting its operating and capital needs budget by only \$1,043,517.

Once the budget is reached, all funds exceeding the budget will be divided between foreign missions and home missions, with two-thirds going to foreign missions.

If the present giving trend continues, about \$2¼ million should be available to foreign and home missions through the "advance" action of the budget, observed SBC Financial Planning Secretary John H. Williams of Nashville.

In addition to the \$18.1 million distributed to 19 convention boards, agencies and institutions for operating and capital needs, a total of \$16,770,045 has been contributed to designated missions causes in the denomination.

With undesignated Cooperative Program receipts and designated gifts combined, the total world missions gifts so far this year reached \$34,942,128.

Cooperative Program mission gifts are sent from the 33,580 Southern Baptist churches throughout the nation to state Baptist convention offices, which in turn send a percentage for Southern Baptist work on a national and world-wide scale. The funds are allocated according to a percentage scale adopted by the convention, except for designations which go only to the agency indicated by the giver.

REVIEWS

By Our Staff

Incapacity To Sound A Clear Religious Note

THE RELIGIOUS PRESS IN AMERICA—by Martin E. Marty, John G. Deedy, Jr., David W. Silverman, and Robert Lekachman. Holt, Rinehart, and Winston, Inc., of New York, 1963, 184 pages, \$4.00.

This is a behind-the-scenes book of the Protestant, Catholic, and Jewish press, written by able representatives of each group, with the closing chapter on the secular use of the religious press. It represents the first book-length study on the subject. It is an interesting, though sometimes tedious appraisal of intricate problems confronting the publication of news from a religious standpoint. The authors are very critical of the religious press of the day. Robert Lekachman in his summary expresses disappointment. "... not in the literary standards of the best religious journals,

but in their too frequent incapacity to sound a clear religious note in the public dialogue."

The author of the section on the Protestant Press from his ecumenical viewpoint states, "Anyone who reads the papers of several denominations can see how this self-importance of either group cancels out any seriousness with which their witness might be taken. Whoever would like to see this self-concern in its purest form would do well to canvas the papers of the Southern Baptist Convention."

A very interesting book, which raises many important, thought provoking questions, but in the mind of this reviewer leaves many of them unanswered.

—JACK STANTON

PROTESTANTISM IN SUBURBAN LIFE—by Frederick A. Shippey. Abingdon Press of Nashville, Tenn., 1964, 221 pages, \$4.50.

This book describes the suburban explosion which has taken place since World War II. The author attempts to analyze the basic problems of suburban Protestantism and gives some suggestions on how to meet these problems and challenges.

The outmoving of Catholics, Jews, Negroes, sects, and "blue collar" workers is described. He notes that more than 60 million Americans now live in suburban areas—from all classes, cul-

tures, education, economic status—presenting a more challenging situation to Protestantism than the so-called "more difficult" inner city church.

He describes types of suburban dwellers and clearly says that Protestantism must work with others and with community agencies using all known modern skills to make an imprint in "new suburbia."

This is a challenging book, and it will help suburban pastors to better understand their field of labor.

—CLOVIS A. BRANNEY

THE LAYMAN SPEAKS—by Herald M. Dossie. Anderson, Indiana: Warner Press, 1965, 145 pages.

A BIBLE DICTIONARY FOR YOUNG READERS—by William N. McElrath. Nashville, Tennessee: Broadman Press, 1965, 126 pages, \$2.95.

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Christmas speaks of God's love for all mankind. The shepherds were Jews and the wise men were Gentiles. In his earthly ministry our Saviour brought life and light to both the privileged and the handicapped, the prominent and the obscure, the Jew and the Samaritan.

The Home Mission Board, with its many programs and ministries, provides a channel through which Southern Baptists serve persons of varied economic conditions, racial backgrounds, and human circumstances. Pioneer states and the expanding cities receive priority attention, but the Board is concerned also for the states, towns, and open country where our work is established.

The focus in all home missions efforts is evangelism, whether expressed in the establishing of new churches and missions, in social ministries, or in direct evangelistic undertakings. As persons, families and communities are led to follow Christ as Lord and Saviour, we shall move nearer to the ideal of "Our Land for Christ."

We must be concerned, therefore, about the spiritual life of our nation and of our denomination. Our missionaries will reflect much of the spirit of the churches and the institutions from which they go out. Courts Redford, my immediate predecessor and wise missionary leader, has said repeatedly: "We cannot share with others what we do not have ourselves." Compassionate churches, concerned about the total needs of man, and concerned about all men, will continue to produce missionary-minded men and women. Some of these will go out to mission fields; others will provide the spiritual, moral and financial support needed to undergird a Christian mission to the world.

It is fitting that, as we approach the Christmas season, Southern Baptist churches should set aside a Week of Prayer for Foreign Missions. The knowledge of God's unspeakable gift of the Saviour still has not reached multitudes of the world's people. Many contemporary currents obstruct the witness of our Lord. Many opportunities beckon. The harvest, even today, is plenteous and the laborers are relatively few.

Let us pray for our devoted missionaries to other lands, over two thousand of them. Let us pray for the people whom they serve, that they may hear and accept the good news of God's grace. Let us pray for additional volunteers and enlarged financial resources, that still others may be served. Let us pray for ourselves, our families, our churches, and our nation, to the end that our witness may multiply in power and effectiveness in the days ahead.

Surely we welcome the opportunity to have a liberal part in the annual Lottie Moon Christmas Offering for Foreign Missions. This offering, as is true of the Annie Armstrong Offering for Home Missions each spring, furnishes a strong assist to the basic support which comes through the Cooperative Program.

In these days we recall again the gift of Christ to our human family. May this be a time of deepening concern and renewed commitment on the part of all of us. In this way Christmas will take on dimensions of honor to our Lord and blessing to the people whom he came to redeem.

A happy, Christian Christmas to you!

December, 1965

To Speak Of Love

Growing by the Dozen

G. Frank Garrison's 12 years
at the Home Mission Board

By JACQUELINE DURHAM
ATLANTA, GA.

His brow may be furrowed as he studies a loan request; his large sturdy frame may be hunched over a stack of correspondence, or he might be engrossed in discussing a complex problem with a co-worker. Regardless of where you see G. Frank Garrison, he is seriously busy with the many responsibilities inherent in his dual task as assistant executive secretary-treasurer of the Home Mission Board and director of the Board's Church Loans Division.

The same industriousness and unflagging energy which carried him from a bookkeeper to a stockholder and vice-president of an insurance agency in the 34 years of his secular career have characterized Frank Garrison in his 12 years of salaried service with the Home Mission Board.

However, by 1953, Frank Garrison had given more than 23 years of his spare time as a member of the Board—nine of those as its president. When Courts Redford was elected executive secretary, he turned to Garrison to "help him run the Home Mission Board" on a full-time basis. When two months of prayer about the matter left Garrison feeling that he should do so, he did not hesitate to resign his position with Rauschenberg and Garrison Inc.

This decision, like every other in Frank Garrison's life, was made with the benefit of every faculty at his command. Fortunately for Southern Baptists, money did not weigh as heavily in his reasoning as other factors. The qualities of Christian dedication and service which led him to work with the mission agency had come gradually and in order.

Growing up, Frank "did some of anything and everything that had to be done" on his father's farm in Meriwether County, north of Greenville, Ga. The Garrison home was a happy one, composed of the parents, Frank, and two sisters, Beulah and Nell (now Mrs. Willie B. Kee of the homeplace and Mrs. Maynard Chambliss of Savannah, Ga.) Frank had no dislike for farm life, but left "because of the larger opportunities which the city provided."

After graduating from preparatory school, getting some college at Mercer University in Macon, Ga., and a short stint in business school in Atlanta, he took a position as bookkeeper for International Magazine Company, connected with Hearst publications in 1919. He decided against opportunities to leave Atlanta for New York or Dallas during that period.

In 1923, he began work with C. A. Rauschenberg, Inc., insurance agency, marking the beginning of 30 very satisfying years. Rauschenberg was "one of the grandest men I've ever known," says Garrison. "He was almost like a father to me and gave me every opportunity for advancement." That he worked to prove he deserved such trust is evident by the fact that the agency later bore his name also.

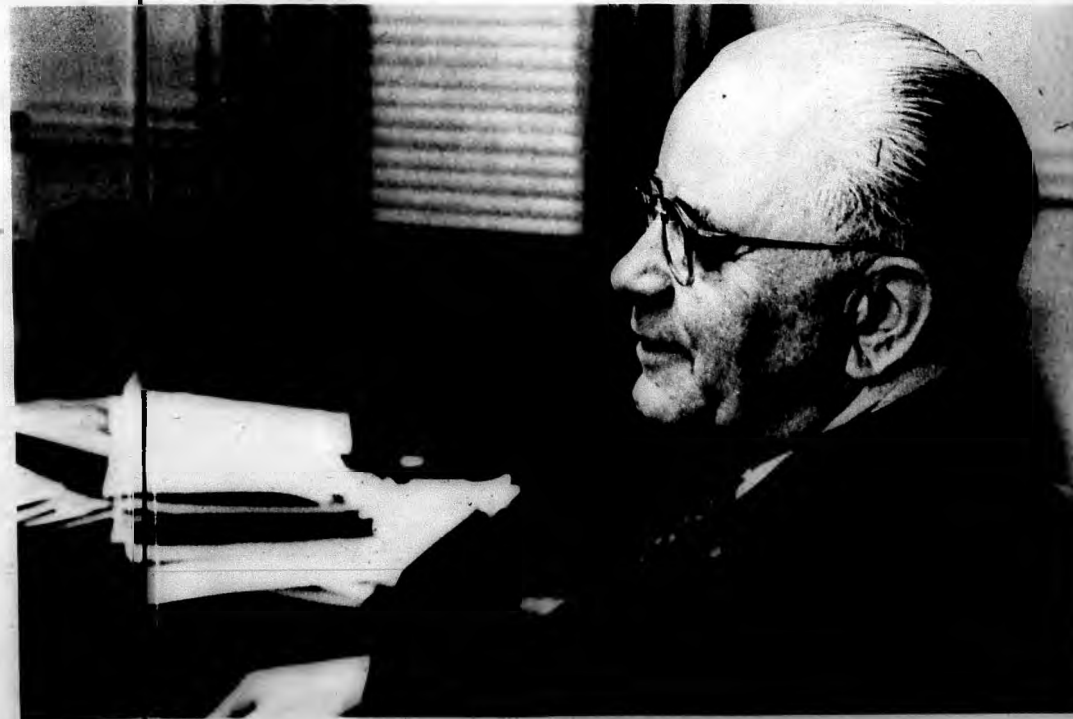
Early in 1920, Frank Garrison was introduced to a young lady on the steps of old Central Baptist Church in Atlanta. His immediate interest in the attractive Gladys Simmons was a forecast of things to come. She became his wife in December of that year at Capitol Avenue Baptist Church where both are still members.

It is to the Capitol Avenue Church that Frank Garrison attributes his spiritual development. He had been baptized as a lad of 15 at Luthersville Baptist Church, five miles from his home. Buggy transportation prevented him from being very active in the church there. Later at Capitol Avenue he began to develop as a leader. He first taught a class of Intermediate boys. His presidency of the Senior Baptist Young People's union led to his election to associational

offices. He served as president of Atlanta BYPU, as chairman of the association's executive committee, and as moderator of the association. He "has filled almost every position in the church," including Sunday school superintendent. He was elected a deacon in 1922 and a life deacon in 1952.

Garrison's willingness, his dedication and ability led Louie Newton, then editor of the *Christian Index*, to present his name to the Southern Baptist Convention as a member of the Home Mission Board in 1931. His contribution from then till now is recorded history. He was instrumental, with J. B. Lawrence, in purchasing the building presently occupied by the Board for \$200,000. The Board expanded the building from three to eight stories, raising its value to more than \$1,000,000. In 1962 the agency named it the Lawrence-Garrison Building.

Under his capable handling and under systems of borrowing allowed by the SBC, the church extension loan fund, including the church site fund, has grown from \$847,630 in 1954 to more than \$12 million. The church building loan fund has grown from a corpus of \$2 million to approximately \$3 million, with nothing added except the earnings of the fund and the sale of a few gift annuity contracts.





"From the beginning we knew that it would take time to secure other permanent funds for church loans," says Garrison. We also realized that with the spread of Southern Baptists into all the states, this fund would be a crucial hinge upon which advancement would swing.

"While we have not been able to respond to all the requests made by churches for assistance we have turned down very few for lack of funds," he says. However, the Board has not been able to meet the need for purchases of church sites and there is no way of knowing how many millions the Board could invest in church sites. This is the need which causes G. Frank Garrison the greatest concern as he leaves the helm of church loans.

The future? It probably holds a position again with C. A. Rauschenberg, Inc., and hopefully a little travel about the country for Mr. and Mrs. Garrison. And there are five grandchildren, three boys and two girls of their son, who occupy much of their time and efforts.

Frank Garrison's expression upon looking back is one of gratitude and tribute to the men with whom he has worked—"to J. B. Lawrence, one of the choicest spirits I've ever known . . . a great denominational leader and executive—to Courts Redford for giving me the privilege of serving with the Board . . . and for his unlimited confidence—and to Arthur Rutledge . . . to wish him Godspeed in the years ahead."

Only eternity will tell the value and drama of the behind-the-scenes, crucial business of buying property and building churches which Garrison directed. One may not comprehend the legal terms of contracts and titles, escrow, and mortgages which Garrison uses with the ease of telling one the "time of day"; but only a little imagination paints the grim picture which would be if he had not worked laboriously to see that funds were available.

FRANK GARRISON was instrumental with J. B. Lawrence (center), former executive secretary of the Home Mission Board, in purchasing the building presently occupied by the Board for \$200,000. In 1962, when Courts Redford (right) was executive secretary, the agency named it the Lawrence-Garrison Building.



HOME MISSIONS



No Backyard Future For a Back Pay Collector

The first thing you want to know when you find out who Berner F. Wilson does, is why would anyone welcome such an assignment?

Having it, would you not look forward to retirement, which Wilson faces on January 1?

Berner answers both questions the opposite most people would. He's not exactly ready to retire, and he likes contacting churches which are behind in their church loans payments.

The slow talking, quick-to-smile Wilson has carried the title of assistant director of the multimillion dollar Church Loans Division of the Home Mission Board since 1954.

While his responsibilities as assistant director include everything the division does, his major concern has been with the churches which were unable to meet their payments.

In 1958 the division discovered that more than five per cent of their loan value was in arrears.

The understaffed personnel had been so busy making loans that no one was giving any time to those in trouble.

Additional staff members were employed, and Berner was asked to contact those churches which were behind, either by mail or in person.

The Dacula, Ga. native welcomed the opportunity, for he knew by years of experience with the Federal Land Bank of the Farm Credit Administration that such situations could be saved. For the past seven years he has devoted himself to lowering that five per cent in arrears, until today it is only a little over two per cent of the total loans of more than \$17 million.

Berner doesn't know who recommended him to G. Frank Garrison for the first position he held in 1954 with the Church Loans Division. He has been a member of First Baptist Church

of Decatur since 1942, and the church membership in 1954 included Courts Redford, Lewis Martin, Curtis Johnston, and Pastor Dick Hall, who was a member of the Home Mission Board. It could have been anyone of them.

Wilson is a deacon of the church. His people have been Baptists as far back as he can remember, and his grandfather, Samuel H. Freeman, a Confederate surgeon, had given the land for the Hebron Baptist Church in Dacula. His father was a deacon of the Hebron church and Berner remembers his father missed only two services during his life. Both of these times he was at Tift College for the graduation services of his daughters.

Berner attended Georgia Institute of Technology in Atlanta, missing getting a degree by only a few hours when the depression interfered. He went back to Dacula for a year to assist his father in the merchandising business during the depression, and while there he was ordained a deacon in the Hebron church.

In getting the delinquent church to pick up its payments, Wilson impresses upon them that much of the loan funds

the Home Mission Board has comes from money borrowed from Atlanta banks.

"A lot of the churches who get behind have the attitude that this is mission money they have helped give, and they should get some of it back," he says.

"I impress on them that we must pay our loans, that they are keeping other churches in need from getting loans, and that they are falling down on an obligation, plus the fact that we hold a mortgage against their property," he adds.

His success has been excellent, considering the fact that he cannot visit everyone and that a loan is considered delinquent when it is even a few days past due. However, the ones he really worries about are those four months or more past due.

Sometimes the only way to help the church is to refinance the loan, especially when they have a burden of back payments too large to do otherwise. Recently he has worked at keeping churches from getting that far behind.

Berner sees his work as helping to grow churches, and he gets a special thrill at the growth which has come to churches he first saw as a few members in a tent on a vacant lot or in a store.

He married Blondine Smith of Lawrenceville, a Methodist who soon became a Baptist. Now they enjoy the three grandchildren. Both their sons are grown. Berner Jr. or "Biff," an industrial engineer, is just home from military service, and Jim is in medical school.

Berner is not too concerned about the future, except that he wants to keep on working; and "not in my wife's yard." He still has the energy and enthusiasm of most men in their 50's, and he plans to use as much of that energy for the Lord as opportunity allows.

Lewis W. Martin of Waddy, Ky., secretary of the Department of Missionary Education at the Home Mission Board, has served with the mission agency for 31 years. Here he tells of those years of work and the Schools of Missions ministry he has directed nationally. In fact, his name and Schools of Missions are synonymous—he is

MR. SCHOOLS OF MISSIONS



10

—When, how, and to what position were you first employed by the Home Mission Board?

—On the 7th of July, 1934 I had a letter from Jesse Warren Beagle, field secretary for the Board, with a copy of one paragraph of the minutes that showed that Mrs. Martin and I had been appointed to do mission work in the Appalachian Mountains. I had made no application to the Board, but I had expressed at Clear Creek Springs boy's camp, to a friend, my interest in doing home mission work. The Foreign Mission Board had informed me that I would not be considered for appointment because of my age. The Home Board's request was just like a streak of lightning out of a clear sky. The letter said, "Take your time. You are not filling any vacancy. It's a new endeavor, and we don't even know what to call you yet."

—Were there other missionaries to the mountain people?

—Not directly employed by the Home Mission Board. Executive Secretary J. B. Lawrence wanted to expand, and he felt that the money was available to place a worker in Appalachia. Beagle had said take your time, and it was the 17th of September before I was satisfied about what the Lord's will was and resigned the church.

—Did you finally get called something?

—Dr. Beagle visited us later and wrote back to say, "We think it is best for you to be a general appointment to the Appalachians because if we give Kentucky a missionary, then the other states will want one and we don't have the funds. Dr. Lawrence and I have decided your title will be missionary evangelist. These are two good Baptist terms."

—What methods did you use to accomplish your task?

—I went to places where there had never been a Baptist revival, started a Vacation Bible school, held a revival, and those converted were baptized. Later a church was constituted, a lot bought, and a building erected. However, many of the county seat town pastors began saying, "Come and help us in a revival meeting." They wanted a lot of my time, and I was undecided as to how to use my time. I asked Dr. Beagle to come see me.

When he got there, he said in his characteristic way, "Now, brother, shoot." I said, "Dr. Beagle, do you want me to preach in a place, where having started something you got to stay with it, or to hold a revival meeting and run off? The county seat town pastors also want me to hold meetings for them."

HOME MISSIONS

He said, "Well, brother, what does the Lord want you to do? If the Lord can't tell you, Beagle can't." So I tried to do some of both. I began to relate the missions out yonder with a county seat town church. We averaged starting about a church a year. Then we would go back and teach *Building a Standard Sunday School*, the church manual, and other basic subjects, even to setting up a records system.

—When did you come to Atlanta?

—I was at the 1942 state convention in Kentucky at Harrisburg. I had spoken on home missions and the state executive secretary, J. W. Black, just spoke right out and said, "Brother Martin, why don't you come work for the state board?" In the middle of a crowd of people I hesitated to say anything so answered, "Well, Dr. Black, I belong to the Lord and whatever he wants me to do, if he will let me know, I'm willing to do it."

Then when I got back home, he telephoned me and he said, "Since the convention is over, I have thought more about this. We would like for you to come to the state board and work with us." He wanted me to come to Louisville to talk about the position. I thought this might provide the Home Board with an opportunity to change its mountain work, so I wired Dr. Lawrence that the state board wanted me to serve them, and I would like to have some word from him before I made my decision. I had a wire right back saying, "Don't resign; we have other plans; letter follows." The letter stated, "The committee has already met, and will recommend at the Annual Board Meeting that you come to Atlanta and promote some phase of missionary education."

—What was your new assignment?

—Lawrence wrote later, "We want you to promote what we call Schools of Missions." Noble Y. Beall, director of Negro Work, also promoted Schools of Missions. He had started using 25 approved workers to teach and 25 missionaries (of whom I was one) to speak. They went to churches as teams.

—Were these the first Schools of Missions?

—No, the term first shows up in the minutes of the Foreign Mission Board in 1918, but they failed to mention them for a number of years after that, and the Home Mission Board began to report Schools of Missions. It's a term Presbyterians and Methodists used before Baptists and has a long history.



—Were the first confined to single churches?

—Yes, a missionary visited a church for a week, and when we began promotion of the circuit plan it was difficult to change some churches. My first service as a speaker was in Florida. Louise Boyd, then executive secretary of WMU in the state, had the idea of teaching books at night to the whole church and having missionaries come and rotate among the churches. I had one circuit, Mrs. Martin had one circuit, and the classes were held each night.

—Was this the first time for this type of School of Missions?

—No, later I have learned that simultaneous Schools of Missions were being held in a number of states, each independent of the others and evidently without the knowledge of each other. These were in Alabama, Missouri, Kentucky, and Texas. It seemed to be a leading of the Spirit at a logical, crucial time, and the Home Mission Board at the right time placed a worker to cultivate the field and correlate the work.

—Did you promote single church Schools of Missions at first?

—No, though I felt this was Dr. Lawrence's idea; that I would take the approved worker and go stay a week, plus enlisting others for this type of service. In Florida I had seen the potential of the simultaneous schools, and this was my program from the start. That first year, 1943, we only had 27 schools but the ground work was laid for the future.

—Did you have any breakthrough in promotion, or has there been a gradual buildup?

—With the promotion of the simultaneous schools, which made it possible for the small churches to cooperate in having missionaries for the first time, success came rather rapidly. The first year, 1943, was mostly laying ground-work, and we had only 27 programs. Then by 1945 there were 173 with a total attendance of more than a half million.

In fact, we soon had more success than we could stand. Forrest C. Feezor, executive secretary of Texas, challenged us in 1955 to provide missionaries for 2,500 churches he would seek to enlist. He said, "I believe these schools will raise another million dollars for missions in Texas."

We didn't quite have 2,500 churches, but there were nearly 2,000, and they did raise the additional million. However, we had to divert most of the missionaries to Texas for that year, and the other states did not have many available.

December, 1965

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- Was this what led to the cycle of three to five years for associations?
- Yes many of these Texas churches wanted a school of missions the next year, while many churches had never had a school. So a ratio committee was established, and states began to limit the frequency of the schools. There is a limit on the number of missionaries available each year, those home on furlough and the amount of time home missionaries can take from their work.
- Each state is given the quota now of 15 per cent of their associations having schools. If by March 15 they have not taken their quota, we allow other states to increase theirs.
- How effective is the school in a church?
- We wanted to know the same thing, and made a survey of some associations. One example was in Harlan County in Kentucky. After their first simultaneous school, they increased by 40 per cent their gifts to the Cooperative Program. Two years later, after another school, they increased by 60 per cent, which is more than a 100 per cent increase from what they were giving before the schools.
- Have you been pleased with the direction taken by Schools of Missions?
- Personally, I wanted to increase the number of schools by limiting them to one missionary and one other speaker (a pastor who has travelled, etc.) on foreign missions, instead of two foreign missionaries. However, the state directors voted otherwise; but they did try this one year when 272 associations were enlisted. Then 35 of them cancelled because they were not going to get two foreign missionaries. It would have taken some selling on all our parts to put this idea over.
- What makes a successful school?
- First, advance preparation. Second, classes for each age and teachers working at attendance and study. Third, the execution of the plans. First Church, Decatur, Ga., had two schools with little attendance, then they held one with pre-enrollment and stress on classes. Attendance on the first night was 650. First Church, Atlanta did much the same and had more than 1,000 enrolled. Birmingham Association averaged more than 19,000 a night by stressing pre-enrollment.
- What are the significant accomplishments of the schools in these 23 years?
- There are many. We have had 28,768 volunteers for mis-

- sion service. The missionaries of the state, home, and foreign boards have learned a mutual appreciation for each other, and each has made a contribution to the lives of the others. The schools have contributed to the increase in Cooperative Program giving. Some thought they would defeat this, and that churches would seek to designate to individual missionaries. This has not happened, because the total missions picture was presented in each church.
- With the improvement within the denomination of missionary education, will Schools of Missions continue?
- The best answer to that is the rate the associations still file for missionaries. We have some in the files for 1970. Nothing can replace hearing the missionaries in person, and as I mentioned before, these schools make it possible for small churches to cooperate with the expenses and have missionaries speak to their congregations.
- When you started working with Schools of Missions, what were your objectives for them?
- From the first, I had five objectives which I wanted the schools to accomplish (and they are still the objectives we emphasize today): personal soul-winning, new missions sponsored by local churches, specific and continuous prayer for missions, faithful stewardship, and commitment of lives for specific missions service.
- Why have some associations refused to repeat the schools?
- Actually there are not many of these, but most often it is because of poor preparation and execution of the schools, causing them to be dissatisfied with the attendance, the intricate transportation of missionaries, or even with the personnel who came to speak.
- What part does the mission study play in the schools?
- Experience has proven that attendance is better and more information is shared with classes, since more people are working. At first only 25 per cent of the churches engaged in the study, but one peak year more than 80 per cent had graded mission study during their schools.



HOME MISSIONS

- You have published a manual or School of Missions Guidebook. Did this improve the quality of the schools?
- It has where the leadership has distributed the guidebooks in advance of the schools, and where the school leadership has studied the books and followed the suggestions. Preparation in the schools is all important. For example, Mrs. Martin and I took part in schools in Iowa, and we got there a week early where I had opportunity to visit each of the 11 churches and three missions taking part, with two circuits of seven congregations each. In another state about the same time, 42 churches were participating in schools of missions. In Iowa we had 11 churches with classes, in this other state there were only five. The Iowa schools had a greater attendance than the 42 in the other association. I believe guidance and preparation made the difference.
- Now, what of your future? Will you hold Schools of Missions?
- I am already scheduled to speak in some, and my schedule for next year is as tight as I want it. We plan to continue living in Atlanta, and Sarah, our daughter who is married to Clark Scanlon and serves as a missionary in Guatemala, will be home on furlough with us in June. Then in July and August we plan to work with the Glorietta Baptist Assembly. If I have open dates, I'll certainly serve in additional Schools of Missions. I'm convinced of their value.

Lewis W. Martin, a native Kentuckian from Waddy, is a graduate of Georgetown College, Georgetown, Ky., and Southern Baptist Theological Seminary, Louisville, Ky. Martin has held pastorates in Kentucky and one in Shelby, Ohio. His Kentucky pastorates included Mill Creek, Smith Mills, Little Flock, and Hazard.

He is married to the former Eselle May Snyder. They enjoy their grandchildren and three daughters, Mrs. Doug (Marah) Dillard in Dallas, Tex., Mrs. Clark (Sarah) Scanlon in Guatemala, Rebecca Martin in Dallas, and one son, Lewis Martin, Jr., minister of music at the First Baptist Church in Columbia, S. C.

REPORT OF SCHOOLS OF MISSIONS 1943—OCTOBER 1965

Year	No. of Programs	No. Churches Participating	Total At- tendance	Total Ad- missions	Professions of Faith	No. of Classes
1943-						
1947	616	7,853	2,157,739	12,256	1,335	2,718
1948	149	2,149	775,740	9,005	128	1,746
1949	166	2,961	876,038	12,805	291	2,251
1950	136	3,309	959,193	15,094	402	1,505
1951	104	1,859	685,104	14,195	350	2,500
1952	135	2,797	1,170,521	15,305	403	5,421
1953	124	2,303	925,151	13,729	465	2,196
1954	148	2,625	1,037,087	16,605	580	4,209
1955	210	2,518	914,179	14,971	168	5,421
1956	191	3,825	1,581,555	25,100	439	6,906
1957	146	3,047	1,147,874	19,139	447	5,421
1958	145	2,301	1,056,349	16,312	340	6,427
1959	156	2,570	1,363,439	15,772	430	8,530
1960	235	4,500	2,033,658	24,565	700	13,798
1961	161	3,150	1,346,335	22,832	485	8,492
1962	148	3,223	1,463,198	19,950	461	9,335
1963	174	3,760	1,486,165	21,950	514	8,492
1964	134	2,153	773,986	16,115	297	4,079
1965	88	1,795	792,564	11,920	619	3,552
(Jan.-Oct. 1)						
Total	3,366	58,698	22,545,875	317,620	8,854	103,000
Volunteers:						28,768

December, 1965

The Lifesaving Station A Modern Parable

By T. O. WEDEL
WASHINGTON, D. C.

On a dangerous seacoast, where shipwrecks often occur, there was once a crude little lifesaving station. The building was just a hut, and there was only one boat, but the few devoted members kept a constant watch over the sea, and with no thought for themselves they went out day or night, tirelessly searching for the lost. Many lives were saved by this wonderful little station, so that it became famous. Some of those who were saved, and various others in the surrounding area, wanted to become associated with the station and gave of their time and money and effort for the support of its work. New boats were bought and new crews were trained. The little lifesaving station grew.

Some of the new members of the lifesaving station were unhappy that the building was so crude and so poorly equipped. They felt that a more comfortable place should be provided as the first refuge of those saved from the sea. So they replaced the emergency cots with beds and put better furniture in an enlarged building. Now the lifesaving station became a popular gathering place for its members, and they redecorated it beautifully and furnished it exquisitely, because they used it as sort of a club. Less of the members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do this work. The lifesaving motif still prevailed in the club decoration, however, and there was a liturgical lifesavings boat in the room where initiations took place. About this time, a large ship was wrecked off the coast, and the hired crews brought in boat loads of cold, wet, and half-drowned people. They were dirty and sick and some had black skin and some had yellow skin. The beautiful new club was considerably messed up. So the property committee immediately had a shower house built outside the club where victims of shipwrecks could be cleaned up before coming inside.

At the next meeting, there was a split in club membership. Most of the members wanted to stop the club's lifesaving activities as being unpleasant and a hindrance to the normal life of the club. Some members insisted on lifesaving as their primary purpose, and pointed out that they were still called a lifesaving station. But they were finally voted down and told that if they wanted to save the lives of all various kinds of people who were shipwrecked in those waters, they could begin their own lifesaving station down the coast. They did.

As the years went by, the new station experienced the same changes that had occurred in the old. It evolved into a club, and yet another lifesaving station was founded. History continued to repeat itself, and if you visit that coast today, you will find a number of exclusive clubs along that shore. Shipwrecks are still frequent in those waters, but most of the people drown!

13

12

Refused To Die in the Irish Channel

Coliseum Place Baptist Church in the Irish Channel district in New Orleans, La., continues to survive after sociological change, financial debt, and Hurricane Betsy.

By PHYLLIS RAGAN
KANSAS CITY, MO.

To be honest, it doesn't make a good impression. As I glimpsed it for the first time in the late gloom of a January afternoon, there was nothing inviting about it. I parked my car and tried to guess which entrance I should use. The place looked deserted. I walked around to the front and tried a door. Then I went to a side door where a tall, thin girl met me. We talked in a dreary office, had supper in a little restaurant, and I left.

I left with a silent protest rising in my heart. Why should the Home Mission Board want me to leave my struggling little church in a nice respectable part of New Orleans in order to work in this huge awkward building, set in a seamy-looking neighborhood? My church needed me. I set my jaw and decided I would not do it. But God had other plans. I am not sure I can explain why, but let me tell you this story about a church that refused to die.

Some might say that Coliseum Place Baptist Church was "born with a silver spoon in her mouth." Certainly, a handful of Baptists had struggled in New Orleans for some time before Cornelius Paulding's legacy, along with the generosity of Baptists in other states, made possible the structure which was to stand at the same corner for well over a century. Yet, in the decades which were to follow, Coliseum church faced difficulties which could have proved fatal.

During the Civil War, the church was seized by the Federal Government and operated under the direction of Union Army chaplains for three years before it was restored to the congregation. The church served as a headquarters building for the army, with its steeple as a lookout tower. Three pastors in its history and a number of members have died of yellow fever. Debt plagued the church from its very beginning. But a more telling blow was to come in the form of sociological change.

With the passage of time and the steady growth of New Orleans, the "inner city" began to creep up on the majestic old church building. Members began to move away and attendance, as well as financial support, dwindled. The church found itself in the notorious "Irish Channel" district.

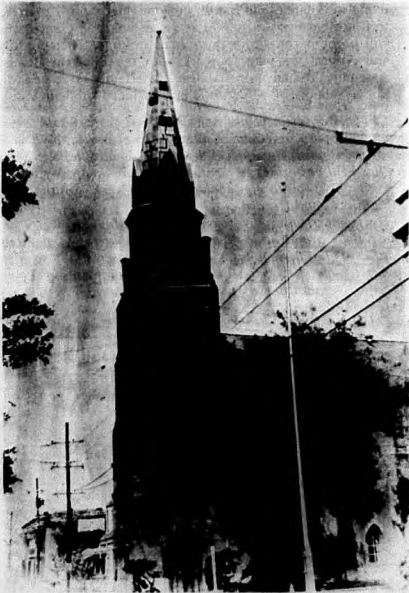
The Irish Channel has been called the third worst sociological area in the world. It consists of a strip along the riverfront in New Orleans in which people of nearly every nationality are living. A dozen families may live in what was once a one-family dwelling. Immorality, poverty, hostility, disease, and illiteracy are but a few plagues of the children of this disorganized community. Buildings and people seem to deteriorate by mere proximity, although the city has made great efforts to solve some of the problems through parks, housing, and social welfare work.

Yes, the Irish Channel should have been the crowning blow for the struggling old church. In the face of such

difficulty, mere survival might have been the goal of the remaining few. Or perhaps the easier solution would be to move with the membership and sell the old building. But the church had started Baptist work for Spanish, French, and Chinese people, had founded missions which were to become some of the strongest Baptist churches in the area, had sponsored the first radio broadcast of a church service in New Orleans and continued them through the years—the church which had done all this in a difficult past was not ready to turn its back on a difficult future.

Courageous pastors led the church to see that where there are people, there is a ministry for Christ. The Home Mission Board was consulted. Plans and discussions stretched over a period of months. Finally, in October of 1960, Coliseum Church, in cooperation with the association and the Home Mission Board, began a weekday program to minister to the needs of the people in the community.

Attendance was weak and there were still financial problems. The church had more responsibility in meeting the



obligations it had made for itself in the community. But it faced those obligations with courage and determination to stick with them for as long as the church existed there.

In the summer of 1965, the director of the weekday program, who had been working in preparation for foreign mission service, submitted her resignation. At the same time, my temporary assignment was completed, and I was to be reassigned for permanent work. Perhaps at another time this situation might not have been so crucial, but knowing the critical shortage of applicants for mission center work, the decision to leave Coliseum was a painful one. Yet, under God's leadership, it had to be made.

Could the church continue this ministry with volunteer leadership until a worker could be found? It seemed doubtful, but they made plans to continue as best they could, using church members and field mission workers from the seminary to staff the activities.

Then in September of 1965, a hurricane named Betsy did what the terrible hurricane of 1915 could not do. At that time, the steeple of Coliseum church was the only steeple left standing in New Orleans. When Betsy left, the steeple lay in rubble around the front of the church. Part of the roof was blown away. Windows were broken. Furniture was damaged. The building was condemned, and the church was told not to meet in it.

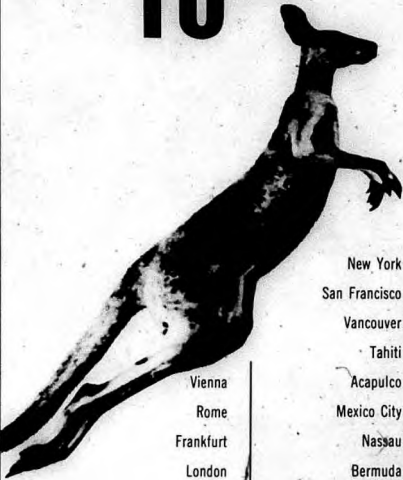
But Coliseum's membership did meet, and decided to continue with the revival meetings which had been scheduled for the following week. It was a revival—decisions were made, and resolutions were rekindled. On Saturday, the church members met and cleaned up as much as they could of the building. By the following Sunday, the building in-



spector had approved the first phase of repairs, which allowed them to meet in the downstairs rear of the building. Radio equipment and furniture were shifted, and the services went on. On October 4, the weekday ministry reopened. The church had again turned its vision outward to the needs around it, while still working frantically to meet the needs within.

It seems that on a dreary day in January when I looked at a worn old building and felt resentment, I was not looking at Coliseum Place Baptist Church. That old building looks even worse now than it did then. But to me, Coliseum Place Baptist Church has never been bigger or more beautiful.

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Panama

**Personnel Changes
Made in Republic**

Supplementary materials presented on these pages are for the graded study this spring on Panama.

Personnel changes made this year in the Republic of Panama with Baptist mission work reflect an expanding effort, as two new areas, medical and student, were entered.

Dr. Dan Gruver, first medical doctor appointed by the Home Mission Board, has opened the Marvel Iglesias Clinic on the San Blas Island of Aligandi. Doctor Gruver lives in Panama City and will share his time between the clinic and with the Guaymi Indians of the Cricamola River area.

The Wendall Parkers transferred from area missionary work in the interior of Panama to Panama City, where they will work with the Spanish-speaking population. Parker will make

Himno Nacional de la República de Panama

Letra de Don Jerónimo Ossa

Musica del Mtro Santos Jorge A.

Marcial

Piano

CANTO

Coro

Energico

Al can - za mos por fin la vic - to - ria, en el cam po fe lix de la u -

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HOME MISSIONS

HOME MISSIONS

LEADERSHIP

Vol. XXXVI, No. 12 December, 1965

Meeting the Ministerial Shortage

By H. K. NEELY
IN-SERVICE TRAINING DIRECTOR
SOUTHWEST BAPTIST COLLEGE
BOLIVAR, MO.

In normal usage, "in-service" training means simply "on the job" training. For the religious worker it means training in connection with actual field experience. In-service training is an attempt to correlate the academic and the practical, to relate theory to actual ministry. Therefore, it is most effective when conducted in connection with an educational institution as an actual part of that institution's general program of training.

In-service training was instituted at Southwest Baptist College, Bolivar, Mo., as part of the college's educational process. The program has received the full support of the college administration; and the director, as any other professor, is responsible to the academic dean. The scope of the program has been limited almost entirely to young men preparing for some phase of the "preaching ministry," although there is contact with those preparing for other church-related vocations.

Any attempt at in-service training involves two basic ingredients: (1) actual field involvement and (2) capable guidance and instruction. The program at Southwest is built generally around these two ingredients.

Each student minister is expected to do something in terms of positive service for Christ in addition to his regular academic studies. In terms of this field work, ministerial students fall into four general groups: pastoral, supply and revival, education and mission, and internship. Around a third of the student ministers are serving as pastors of churches in the area. The

in-service training office maintains a close working relationship with associational missionaries regarding possible pastoral opportunities. The director of in-service training serves as "contact man" for church opportunities also, thereby concentrating this work in one office rather than having it scattered throughout the college personnel.

A large number of student ministers stay active through supply and revival work, fulfilling their field work requirements thereby. Others serve in responsible positions in the educational programs of churches, or work in mission centers of various types. In addition, there are a limited number each semester who serve as "interns" under competent pastors.

The director takes the lead in securing such field work, seeking always to make the field work an actual part of the student's education.

A major task of the in-service training office has been to give guidance to the student minister, especially in regard to his field work. A large portion of the director's time is spent in counseling students. If possible, the director offers personal guidance through visiting the student's field position and seeing him "in action." Associational missionaries, pastors, and others serve as "guidance persons" and submit regular reports. Special ministerial meetings, such as "field work" meetings, are used to offer guidance. Various types of reports, evaluations, and tests are used to help the student know himself and to grow in the ministry.

Class instruction is also part of the program. In addition to teaching other courses in religion, the director

16-A

Himno

gir á tus pies am bos ma - res, que dan rum lo á tu no ble mi sión.

D. C. al

December, 1965

e Panamanian Flag

r. Ernesto J. Castillero tells us: 'Our unusual in its structure and differs ly from other flags, made almost totally rders, now horizontal, then vertical. Panamanian flag is composed of four ss, two white and the other two red ue. The combination of such colors slizes the peace that this land coveted ich through the peaceful union of the ical parties who had as an emblem the red and blue.'

was provisionally adopted in 1904 64) and definitely adopted in 1905 18).

1924 the idea of dedicating Novem- to honor the national flag came out, nce then November 4 has been estab- as 'Flag Day.'

ith regard to the position of the colors e flag, it is known that they were ed, but what no one has been able to ut is who gave the present position to colors.

ie flag of the Republic consists of a gle divided in four quarters in this sr: the first uppermost quarter near gstaff is white, with a blue star of five ; the second uppermost one, a com- on of the one already described, is e first lowermost one, a continuation s, is white, with a red star of five

en from a school text book: "Edu- Cívica," by Diamantina C. de Cal- and Etna H. de Martínez.

**National Anthem
Of Panama**

CORO

v at last is our country united,
terebly is our victory gained.
cw nation with glory required,
with radiant light self-sustained.

ESTROFAS

With a veil thou must cover the sorrow,
Of the struggles and anguish now past,
And illumine the dawn of tomorrow,
With harmonious light that shall last.

Thus shall progress reward thy devotions,
To the measure of heavenly song:
While behold, at thy feet both the oceans,
Make thy destiny noble and strong.

17



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teaches two courses as a part of in-service training. One of these is a three-semester-hour course in "Baptist life," designed to promote understanding and appreciation of Baptists—historically, doctrinally, and organizationally. This course is required of all ministerial students. As a part of the "internship" phase of the program, a one-semester-hour seminar in the work of the ministry is offered.

As well as having these responsibilities, the director has tried to give more meaning and stability to ministerial scholarship procedures, and has been active in ministerial student recruitment.

Of course, in-service training could never be covered adequately in so brief an article, but a few of the major aspects of the program have been outlined. Southwest Baptist College firmly believes that this is its way of meeting the "ministerial shortage." Southwest is bold enough to believe it will work elsewhere, too.

Planning for the Ministerial Students

By ROBERT E. CRAIG
PRESIDENT OF THE
SOUTHWEST BAPTIST COLLEGE
SOLIVAR, MO.

Southwest Baptist College has had a 151 per cent increase in the number of ministerial students in the last three years. The college enrollment has expanded but the percentage of ministerial students has grown even more. This increase is due partially to the total institutional growth but primarily to the planned program of ministerial education.

Although a Baptist college does not exist just for ministers, one of the basic reasons for the institution's existence is the education of the minister. On many campuses almost every group of students has an organized program of curricular and extra-curricular activities designed to give pre-professional assistance. This has not been true with pre-seminary theologians. Often they have been neglected,

having to learn basic doctrines and theological practices from anyone who had time to devote to them. While many young preachers weather the storm and become successful ministers, others become discouraged, disillusioned, and abandon their calling.

In an attempt to give better guidance and to assist area churches, Southwest College established a new ministerial training program in 1962. In the beginning, conferences were held with Lewis Newman, secretary of the Department of Rural-Urban Missions of the Home Mission Board. He provided excellent counsel in the establishment of the program. Area ministers were invited to the campus for suggestions on the new program. The college was able to profit from the experience of other Baptist institutions which had established in-service training programs.

As the enrollment of Baptist colleges continues to soar, these institutions should not let growth hinder the quality of the pre-seminary ministerial students. With the properly planned program, Baptist colleges can produce more doctrinally orientated and academically qualified ministerial students for our seminaries and pastoral churches.

The Power of Negative Thinking

By NEWMAN R. McLARRY
OKLAHOMA CITY, OKLA.

Much has been said and written on the "Power of Positive Thinking." In fact, it has become a big business. Large firms employ motivation experts and consultants to help create this positive climate in personnel. They realize that victory comes ultimately only through this positive attitude of believing, faithing, and determining to make this positive belief fruits of reality. Negative thinking destroys creativity and power in the business world.

This is even more true in Christian experience. There is destructive power in constant, excessive negativism to

destroy the joy and victory of an individual, a home, a state, or a people. An incessant negative pessimism can insure defeat, sickness, and ultimately death.

Evangelism should help provide a constant climate of optimism and sense of victory for the people of God. In a peculiar way, evangelism holds this responsible place.

There are always foes to, and obstacles in the way of an optimist. There will be many to say "It can't be done," "That is the wrong way to do it," "It will not last," etc. In a like manner, this is and always has been true in evangelism.

A survey of books and articles surprisingly reveals much more written on the problems, the excesses, the lack of depth, the irrelevancy, the outmoded jargon, the ineffectiveness, the charlatans, and the Elmer Gantry, the crises excesses, the inadequate handling of children, the inadequate conservation of converts, the questions of credible evidences of genuine experience, and, in short, the total negative aspects than is written on the positive victories being won.

Our generation is plagued with armchair philosophical evangelism analysts who deal in the main with philosophical negativisms, and offer little in a positive activity aimed at the practical objective of witnessing to the lost. It is easier to analyze our negative deficiencies than to enter the arena of positive solution.

Analysis is important, but much of our analysis and planning and programming reaches no further point than "pre-evangelism." We become so enamored with our intellectual acumen in analyzing, planning, and pointing out our weaknesses that we never go beyond this stage of "pre-evangelism" to the thrilling experience of practicing an enthusiastic, warm-hearted, optimistic, practical every day program of confronting men and women with the gospel of Jesus Christ to the end that they might be saved.

• We do not need analyzing as much as we need propagandizing.

• We do not need to accent our weaknesses and failures as much as we

need to exploit the victories God is giving us.

• We do not need to discourage as much as we need to encourage.

• We do not need more negativisms as much as we need more positivisms in evangelism.

Oregon-Washington Receives French, Negro Churches

Two churches of unusual significance were received by the Baptist General Convention of Oregon-Washington in annual session in Spokane, Wash. One is a Negro congregation, and the other is a church in France.

In another action the convention called for a committee composed of the missions division director, the executive secretary, convention president, and the missionaries, to study ways to improve the effectiveness and coordination of the various loan funds and agencies being made available to the churches.

There are associational loan funds, convention loan funds, and some funds from outside the convention which are available to the churches of the convention. The special committee is to seek to eliminate some confusion in channeling the funds. The committee is to bring its report back to the executive committee or to the 1966 convention.

A Cooperative Program budget of \$225,000 was adopted, with 19 per cent going to the Southern Baptist Convention for all causes. Last year's Cooperative Program budget was \$205,000. The total 1966 budget is \$341,112.

Jack W. McKay was reelected president of the convention. When elected in 1964, McKay was from Edmonton, Alberta, Canada. He is now pastor of the Columbia Heights Baptist Church, Longview, Wash.

The convention did not elect an executive secretary. Roland P. Hood will continue to serve in an interim capacity.

(Continued on page 16-F)

e Panamanian Flag

Ernesto J. Castillero tells us: "Our unusual in its structure and differs from other flags, made almost totally vertical, now horizontal, then vertical. Panamanian flag is composed of four stripes, two white and the other two red. The combination of such colors symbolizes the peace that this land coveted through the peaceful union of the rival parties who had as an emblem the red and blue."

It was provisionally adopted in 1904 (1906) and definitely adopted in 1905 (1918).

In 1924 the idea of dedicating November to honor the national flag came out. Since then November 4 has been established as "Flag Day."

With regard to the position of the colors in the flag, it is known that they were changed, but what no one has been able to determine is who gave the present position to colors.

The flag of the Republic consists of a rectangle divided in four quarters in this manner: the first uppermost quarter near the staff is white, with a blue star of five points; the second uppermost one, a band of the one already described, is the first lowermost one, a continuation of the white, with a red star of five points.

It is from a school text book: "Educación Cívica," by Diamantina C. de Caland Etna H. de Martínez.

National Anthem Of Panama

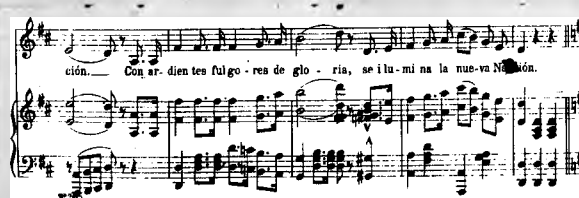
CORO

At last is our country united,
whereby is our victory gained,
our nation with glory requited,
with radiant light self-sustained.

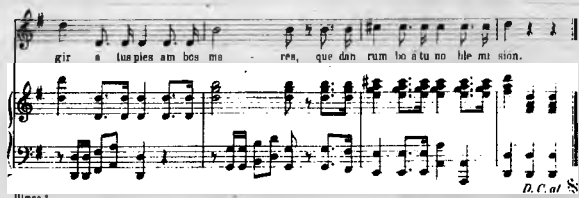
ESTROFAS

With a veil thou must cover the sorrow,
Of the struggles and anguish now past,
And illumine the dawn of tomorrow,
With harmonious light that shall last.

Thus shall progress reward thy devotions,
To the measure of heavenly song:
While behold, at thy feet both the oceans,
Make thy destiny noble and strong.



HOME MISSIONS



December, 1965

17



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CHAPLAINS ONE-DAY CONFERENCES

held in cooperation with Southern Baptist theological seminaries for pastors, ministers, missionaries, students, chaplain candidates and all interested in the Christian ministry.

NEW ORLEANS SEMINARY

New Orleans, La.

Thursday, February 3
8 A.M. to 7:45 P.M.

Chapel Speaker

Colonel William L. Clark, USAF
Chief Personnel Division
Chief of Chaplains Office
Washington, D. C.

MIDWESTERN SEMINARY

Kansas City, Mo.

Thursday, February 24
8 A.M. to 7:45 P.M.

Chapel Speaker

Richard L. Dayinger
Chaplain Supervisor
Baptist Memorial Hospital
Kansas City, Mo.

GOLDEN GATE SEMINARY

Mill Valley, Calif.

Tuesday 'A. M.—Thursday Noon
February 8-10

Chapel Speaker

Mornings

Carl Gordon Howie, Pastor
Calvary Presbyterian Church
San Francisco, Calif.

Preacher

Evenings

Rear Admiral James W. Kelly
ChC, USN
Chief of Navy Chaplains
Washington, D. C.



SOUTHERN SEMINARY

Louisville, Ky.

Thursday, March 10
8 A.M. to 7:45 P.M.

Chapel Speaker

Douglas C. Turley, Jr.
Georgia Mental Health Institute
Atlanta, Ga.

SOUTHEASTERN SEMINARY

Wake Forest, N. C.

Thursday, March 17
8 A.M. to 7:45 P.M.

Chapel Speaker

Richard K. Young, Director
School of Pastoral Care
Bowman-Gray Baptist Hospital
Winston-Salem, N. C.

SOUTHWESTERN SEMINARY

Ft. Worth, Tex.

Tuesday, March 22
8 A.M. to 7:45 P.M.

Chapel Speaker

Major General Charles E. Brown, Jr., USA
Chief of Army Chaplains
Washington, D. C.

CHAPLAINS DAY will be observed at each of the seminaries in the morning chapel service.

DINNER, TO BE SERVED in the seminary cafeteria at 6 P.M., will close the conference. Golden Gate dinner, 6 P.M., Tuesday, February 8.

INTERVIEWS FOR THOSE INTERESTED IN THE CHAPLAINCY. Members of the staff of the Chaplains Commission will be present at the seminaries to interview those interested in the various fields of the chaplaincy. They will be present on the day of the conference and until noon of the following day.



HOME MISSIONS



December, 1965

e Panamanian Flag

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National Anthem Of Panama

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With harmonious light that shall last.

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Make thy destiny noble and strong.



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(Continued from page 16-C)

Received for membership in the Oregon-Washington convention was the Leon Baptist Church of Le Pere Alane, France, an English-speaking congregation. Paul Stanley, a military chaplain, is pastor of the church.

Stanley formerly held pastorates in the Yakima and Spokane, Wash. areas. The Leon Baptist Church turned to the Oregon-Washington convention as a means of channeling their missionary giving.

The convention also received the Providence Missionary Baptist Church of Portland, Ore., a Negro congregation. Churches in the convention have Negro members but this is the first Negro church to be a member of the convention. The church is four years old, with a membership of over 50. Leon Garcia is the pastor.

The sessions of the convention were held at the Ridpath Hotel in Spokane. Most churches of the convention are too small to accommodate the convention. Registration was 400.

The 1966 convention will meet in the Eugene-Springfield, Ore. area, with the exact location not yet decided. The convention will go to Des Moines, Wash., in 1967 and to Salem, Ore., in 1968.

Where Shall I Be A Missionary?

The question is not, "Shall I be a missionary?" but "Where shall I be a missionary?" Which is more important, sharing Christ on the home mission fields or overseas? There is no argument here, neither can we substitute one for the other—both are tremendously important. We can never give enough money to make up for the lack of work at home. We can never win enough people at home to make up for a lack of work abroad.

Three basic questions in regard to the church's support of the Cooperative Program need to be answered:

1. Are we interested in people beyond our own church fields?
2. Are we unselfishly and totally

interested in all missionary fields where our denomination works.

3. If we are interested in all the work, what is the best way to express that interest? Is not the enthusiastic support of the Cooperative Program significant?

1 of 6 Leave Church In Teens, Survey States

One in six youths sever all connections with the church during their teens, according to a survey reported to the National Sunday school association at its twentieth anniversary convention in Milwaukee, Wis.

Roy B. Zuck, executive director of the Scripture Press Foundation, Glen Ellyn, Ill., sent questionnaires to more than 2,000 pastors of conservative Protestant churches throughout the United States. He received 331 responses.

Zuck asked the pastors to have recent teen-age dropouts list reasons for leaving the church. He also asked the pastors' opinions on why they had dropouts.

Pointing out that 56 per cent of the teen-age dropouts considered themselves Christians, Zuck said: "To me, this says something is wrong with our Sunday schools."

He listed the reasons for quitting the church in order of their frequency with which the youths mentioned them:

1. There are not enough youth activities in the church.

2. "Adults in church are hypocrites." An 18-year-old girl in Minnesota said: "There were too many people who were so 'holy' on Sunday, but the rest of the week you would never know they ever went to church."

3. "Church is boring." An Indiana high school graduate wrote: "I got bored with sermons and the Sunday school class. They did not speak to me or my needs."

4. "Too many other conflicting activities."

5. "Parents didn't encourage me."

A Minnesota boy said: "I just quit

going. It was easy to stay at home because my parents didn't attend."

6. Lack of religious interest.

7. Too much schoolwork and school activities.

8. "None of my friends go to church."

Zuck said the survey showed that 70 per cent of the dropouts came from homes where neither or only one parent was Christian.

Small churches suffered the most from youth dropouts. Suburban churches had 55 per cent of the dropouts in the survey; downtown churches, 18 per cent, and rural churches, 27 per cent. (RNS)

Bryan Defends Sunday

A warm, firsthand report on a revival as early as two centuries ago.

By JAMES H. SEMPLE
PLANO, TEX.

(Revival Press) Pittsburgh, Penn., January 1914. In a letter released only yesterday, Secretary of State William Jennings Bryan defends controversial evangelist, Billy Sunday.

In part the letter reads as follows:

"My dear Sunday: Having about four hours in Pittsburgh last night, my wife and I attended your meeting and so we heard and felt the powerful sermon which you delivered. We noted the attention of that vast audience and watched the people, men and women, old and young, who thronged about you in response to your appeal.

"Do not allow yourself to be disturbed by criticism. God is giving you souls for your hire and that is sufficient answer. Christ called attention to the fact that both he and John the Baptist had to meet criticism because they were so much unlike in manner. No man can do good without making enemies, but yours as a rule will be among those who do not hear you. Go on, and may the heavenly father use you for many years to come."

This was Bryan's first visit to a Sunday meeting, and the Secretary of

State made a hurried exit when he was recognized by some well-wishers in the crowd. The Billy Sunday tabernacle (20,000 seat capacity) is crowded with throngs of worshippers every night, and hundreds of penitents are hitting the sawdust trail in Pittsburgh. Mailand Alexander of the First Presbyterian Church reports that up to this time 419 persons have joined that church since the Sunday meeting began.

A tremendous impact is being made on this great city. Religion is being discussed openly in places where before the subject was never mentioned. The men from the steel mills are attending the services in the tabernacle in groups of from one to 3,000.

Material for this story taken from William T. Ellis, *Billy Sunday, The Man and His Message*, L. T. Meyers (publisher), c. 1914, pp. 101, 174.

Hawaii's Kalaoa Has One Of Four Success Schools

High on the slopes of the dormant volcano Hualalai and about six miles from the resort center of Kailua on the Kona Coast of the island of Hawaii is located the little village of Kalaoa. It is one of the few remaining villages in Hawaii that is inhabited almost entirely by people of Hawaiian ancestry.

Many of the people are full-blooded Hawaiians who support themselves by making native crafts or entertaining at the tourist centers with native songs and dances. Although Kalaoa is rich in the culture of Old Hawaii, low incomes and substandard living conditions have made it a depressed area. There is little community life, and the only institutions serving the area are part-time Catholic and Congregational churches and the little two-roomed elementary school. Kalaoa is a neglected area from the standpoint of a spiritual and social ministry.

Early in the summer of 1965, Peter Kawahara, principal of the elementary school, was commenting to his

e Panamanian Flag

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National Anthem Of Panama

CORO

w at last is our country united,
hereby is our victory gained.
ew nation with glory requited,
with radiant light self-sustained.

ESTROFAS

With a veil thou must cover the sorrow,
Of the struggles and anguish now past,
And illumine the dawn of tomorrow,
With harmonious light that shall last.

Thus shall progress reward thy devotions,
To the measure of heavenly song:
While behold, at thy feet both the oceans,
Make thy destiny noble and strong.

16-F



HOME MISSIONS

16-G



December, 1965

17



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HAWAIIAN BOY AND GIRL, who attended the Vacation Bible school sponsored by the Kona Baptist Mission, are from the little village of Kalaoa. Many of the people here are full-blooded Hawaiians who support themselves by making native crafts or entertaining at the tourist centers with native songs and dances.

teachers concerning the lack of community activities and that there was no group willing to sponsor them. One of the teachers, Mrs. Grace Eford, wife of Kona Pastoral Missionary O. W. Eford, suggested that the Kona Baptist Mission, located in Captain Cook some 17 miles away, would like to sponsor a Vacation Bible school in the area.

Kawahara was enthusiastic about the idea and offered the use of the school facilities after hours (Kona schools are in session during the summer and have their vacation from August to November to coincide with the coffee harvest).

Plans were made and student summer missionaries Jane Bacot, Thelma Hebeck, Phyllis Hubbard, and Clifford Lee were secured to assist with the project. The sessions were to begin at 2:30 p.m. with the serving of sandwiches and juice since many of the children did not have an adequate diet.

A week before the school was to begin information sheets were distributed in the community. There was no assurance that the children would come to the VBS since the mission was not well known in that community and most of the people were either Catholic or Mormon. In spite of these handicaps the response was tremendous. The total enrollment was 67 which was nine more than the enrollment of the elementary school.

On the closing afternoon a wienner roast was held, and a Billy Graham film was shown at the commencement program that night with approximately 80 people attending.

16-H



HOME MISSIONS

an approach to the large student body of the University of Panama.

The Douglas Pringles, home missionaries in New Mexico, replaced the Parkers at Santa Clara. Pringle will serve as an area missionary with the Interior Baptist Association.

Also new to the Panama work are the E. M. Treadwells from New Mexico and former missionaries in Brazil. Treadwell will serve as pastor of the Cocoli Baptist Church in the Canal Zone.

The Forrest Fishers of Phoenix were appointed as missionary-pastor of the Gamboa Baptist Church in the Canal Zone, where the Ray Douglasses had served.

After language study in Costa Rica, Douglas transferred to the Baptist Theological Institute, where he will serve as dean, replacing the Hubert Hurts, now serving in Florida.

Also, as previously announced, Superintendent of Missions L. D. Wood accepted the position of assistant secretary of the Language Missions Department of the Board, effective January 1. He will live in Atlanta and direct language work for the Southeastern states, Cuba, Panama, and Puerto Rico.

Deusdedith Escobar, missionary at La Palma, transferred to Chilbre as pastor of the church there. Nicasio Reina, already working in the La Palma area, is now pastor of the church at La Palma.



December, 1965

The Panamanian Flag

"Mr. Ernesto J. Castillero tells us: 'Our flag is unusual in its structure and differs notably from other flags, made almost totally of borders, now horizontal, then vertical. The Panamanian flag is composed of four squares, two white and the other two red and blue. The combination of such colors symbolizes the peace that this land coveted so much through the peaceful union of the historical parties who had as an emblem the colors red and blue.'

"It was provisionally adopted in 1904 (law 64) and definitely adopted in 1905 (law 48).

"In 1924 the idea of dedicating November 4 to honor the national flag came out, and since then November 4 has been established as 'Flag Day.'

"With regard to the position of the colors of the flag, it is known that they were changed, but what no one has been able to find out is who gave the present position to those colors.

"The flag of the Republic consists of a rectangle divided in four quarters in this manner: the first uppermost quarter near the flagstaff is white, with a blue star of five points; the second uppermost one, a continuation of the one already described, is red; the first lowermost one, a continuation of this, is white, with a red star of five points."

Taken from a school text book: "Educación Cívica," by Diamantina C. de Calzadilla and Etna H. de Martínez.

National Anthem Of Panama

CORO

Now at last is our country united,
And thereby is our victory gained.
Our new nation with glory requited,
Shines with radiant light self-sustained.

ESTROFAS

With a veil thou must cover the sorrow,
Of the struggles and anguish now past,
And illumine the dawn of tomorrow,
With harmonious light that shall last.

Thus shall progress reward thy devotions,
To the measure of heavenly song:
While behold, at thy feet both the oceans,
Make thy destiny noble and strong.

17

By C. E. AUTREY
DIRECTOR
DIVISION OF EVANGELISM
DEL ANKERS PHOTOGRAPHERS



DISCUSSING THE WORLD CONGRESS ON EVANGELISM are Billy Graham, right, honorary chairman, and W. Stanley Mooneyham, coordinating director.

world congress on evangelism



PONDERING THE SIGNIFICANCE of a World Congress on Evangelism are three of the Congress directors. From the left are Carl F. H. Henry, chairman; Clyde W. Taylor, chairman of the executive committee; and W. Stanley Mooneyham, coordinating director. In the background is West Berlin's modern Kongresshalle, where the World Congress on Evangelism will be held in 1966. In addition to the main hall, three smaller halls will be wired for simultaneous translations in at least four languages.

The World Congress on Evangelism will be held in Berlin, Germany, on October 26-November 4, 1966. This could be another Pentecost. At Pentecost "devout men out of every nation under heaven" were gathered for a Jewish religious festival. God used the occasion to pour out His Spirit and many were turned about face by what transpired there.

They went back home filled with the Spirit and determined to publish Jesus everywhere as the crucified, resurrected, ascended Saviour. Pentecost gave rise to a spiritual thrust that projected Christianity into every strata of life among all the people in the entire Middle East. The effect of the spiritual vitality generated at Pentecost has reached out across the whole world ever since.

Twelve hundred men from all evangelical groups carefully selected and vitally interested in evangelism will gather in Berlin to reevaluate present methods and explore the evangelistic possibilities in our generation. They will restudy Bible methods and messages of evangelism. They will come with open minds and hungry hearts hoping to catch the Spirit of Jesus, the greatest of all evangelists.

If these 1,200 men pray, search, listen to God, and seek to be used of God, they may well go back to their posts of responsibility all over the world to be used as instruments to spark a

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December, 1965

revival that will turn the tides in a decadent world. This congress could be the most helpful thing that has happened in 1,900 years.

I here and now call upon Southern Baptists to pray daily for this evangelism congress. Pray for Carl F. H. Henry, W. Stanley Mooneyham, and Billy Graham, as they are the men God has chosen to organize and promote this great congress. Pray for the 1,200 who will attend the meeting. Pray that the Spirit of God will fall upon every session of the congress. Pray that all who attend will see a vision and be so imbued with the Spirit of Jesus that they will be able to carry to every section of the world the spiritual qualities that will make the difference.

We must change our world. We must no longer coexist at peace with the forces of evil about us. All evangelicals must join hands in evangelism to see revival of spiritual religion in our day. It is our prayer that all evangelicals will cooperate in evangelism to form the most formidable army of witnesses that the world has ever seen. The time is late but God being with us we can—and will—redeem the time.

Johnni Johnson Elected By Missionary Education Group

The Southern Baptist Missionary Education Council moved the production of 30 mission study books forward another peg and voted to develop 10 more books in 1970.

Five of the new books will encompass Baptist progress in the New England area and the others on Chinese mission field ministries.

At the three-day meeting at the Baptist Brotherhood Commission in Memphis, the council elected Miss Johnni Johnson of Richmond, Va., as chairman.

Miss Johnson, assistant to the director of the Division of Visual Education of the Foreign Mission Board, succeeded Jay Durham, of Atlanta, Ga., director of the Promotion Department of the Home Mission Board.

Home mission books for study in February are *Panama, The Land Between* by Walker Knight, *Bonanza South* by Billie Pate, *East Is West* by John Carter, *Guaymi Boy* by Kathleen McCormick, *Coconuts For Peter* by Florence Hearn.

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20

CATHOLICISM

"Absolute Obedience" Called the Answer At Vatican Council

By WILLIAM E. BURKE
CATHOLIC INFORMATION FIELD WORKER

ROME (POAU) October 1, 1965—A call for "absolute obedience" to the Pope was sounded at the Vatican Council by the Superior General of the Society of Jesus, Father Pedro Arrupe. This, said the fiery Jesuit, was the only sure formula to overcome what he described as a militant atheistic conspiracy in modern times. He reminded his hearers that Catholicism was losing out in this competition. "Whereas some years ago Catholics constituted some 18 per cent of the world's population, they are now only 16-plus per cent, which represents a notable decrease."

The remedy, said Father Arrupe, is a holy, ideological war led by the Pope who "would assign different fields of activity in various phases of the worldwide campaign." The requisites for success in the campaign are "deep faith," "fraternal charity," and "absolute obedience to the Pope."

At the English-speaking press panel one of the theological experts, Father John J. King of Lowell, Mass., explained that every Catholic is obligated to give absolute obedience to the Pope. Asked if the new stress on the "collegiality of the bishops" in the Vatican Council had not changed this, Father King replied: "Not at all." He said that collegiality meant merely that the bishops would have a part "with the Pope" in the rule of the church. The Pope is just as free as he ever was to "exercise authority at any time without getting consent of the bishops." He added that "absolute obedience" would be an appropriate expression, though this was not to be confused with "passivity."

When the Pope issues a moral decree, Father King explained there is nothing for a Catholic to do but obey. This is a "basic obligation of Christianity." He

acknowledged that the expression, absolute obedience, "grates on our ears" but it is basic.

ROME (POAU)—Little change can be expected in the authoritarian structure of the Roman Catholic Church as a result of the Vatican Council, 1962-1965. The Pope's absolute rule of the Roman Catholic Church is derived not from his infallibility, as many suppose, but from his primacy. The infallibility of the Pope is a rarely invoked prerogative, the force of which is largely symbolic. But the Pope's primacy as chief executive gives him working control of the church's administrative machinery and its legislative operations as well.

At the Vatican Council it is the Pope who controls the agenda, introducing issues for discussion and withdrawing them as he wishes. He can uphold the decisions of the Council's Coordinating Committee or he can overrule them. He has done both. When a schema has been finally drafted and approved by the Council the Pope can, and frequently does, make important changes in it before it is promulgated.

The Synod of bishops constituted by Pope Paul VI on September 15 will not substantially change this situation. A preliminary reckoning indicates that the Pope will directly appoint about one-fourth of the members. Indirectly, he will appoint them all by virtue of his general appointive power for bishops. The Synod will include no laymen. The Pope will determine the time and place of meeting. He will control the agenda and preside or appoint a president. All of this derives not from the Pope's infallibility but from his primacy as the "first among equals" in relation to other bishops in formulating and administering the program of the Catholic Church.

HOME MISSIONS

This will continue after the Council as before.

In the *Baltimore Catechism*, No. 3, page 99, we read, "Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible head of the church."

The assumption of the Roman Catholic Church is that Peter was "the prince of the apostles," and the primate of the Christian church; that to him as "the Bishop of Rome," our Lord delegated his authority, constituting him the supreme head of the church on earth; and that delegated authority was transmitted from pope to pope throughout all succeeding ages since the days of Peter.

In support of these assumptions, the Roman Catholic Church quotes Matthew 16:18-19.

"Christ, in addressing Peter, 'Thou art Peter,' uses the Greek word *petros* which signifies 'a stone'; but in referring to the rock, he used the word *petra* which means properly an 'immovable rock.' He does not say, 'Thou art Peter, and upon thee I will build my church'; but upon this rock—the rock he had confessed, Christ the Son of the living God: as though he had said, 'Thou art Peter, a living stone in the spiritual edifice; but upon his immovable foundation I will build my church.'" (*Blakey's Manual*, p. 219).

The promise given to Peter, "And I will give thee the keys of the kingdom of heaven," means that Christ here continues the figure in which he had been comparing the Kingdom of Heaven to a house which he was about to build. The door of that house—the door of faith—was to be opened, and as Peter had been the first to confess Christ, he was the first to receive the authoritative commission to open the door, and the first to execute it. In this sense the keys are given to him, and he opened the door both to the Jewish and Gentile worlds (*Romanism Analyzed*, p. 73).

This promise of the keys does not signify that authority was given to Peter to open and shut the gates of heaven as he pleased. Those keys are in the hands of Christ.

"He who opens and no one shuts, and who shuts and no one opens" (Apocalypse 3:7).

It is clear from other texts in the Roman Catholic Bible that Christ is the foundation on which we are to build. "Behold, I lay in Zion a chief cornerstone, chosen, precious; And he who believes in it shall not be put to shame" (1 Peter 2:6). Peter himself nowhere suggests that he is the visible head of

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December, 1965

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HOME MISSIONS

the church and the foundation on which it is built. He says, "Now I exhort the presbyters among you—I, your fellow-presbyter and witness of the sufferings of Christ..." (1 Peter 5:1). Here he calls himself a presbyter and witness, but nowhere the vicar of Christ upon earth.

Paul says that Jesus Christ is the rock, the foundation on which the church is built. "For other foundation no one can lay, but that which has been laid, which is Christ Jesus" (1 Corinthians 3:11).

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

Albuquerque Churches Keep Up with Growth

A thorough house-to-house religious survey in Albuquerque, N. M., indicates churches in this fast-growing metropolitan area more than held their own during the past 15 years.

Albuquerque, one of the nation's fastest growing cities, now records a population of 238,300, nearly 150 per cent more than 15 years ago when the population was 96,000.

More than 1,500 church workers from 71 Protestant churches discovered church membership to be 69 per cent, or five per cent above the national average.

Donald F. Mabry, survey specialist for the Home Mission Board and co-director of the Albuquerque canvass, said, "Our workers encountered little resistance. The refusal rate was very low, and indicates good community acceptance of the churches."

He indicated the churches found large groups outside their ministry, as nearly 25 per cent of those canvassed seldom or never attend the churches, and nearly 17 per cent have no church membership.

The six largest denominations in the city are Roman Catholics with 33.8 per cent, Baptists with 12.9, Methodists with 12.9, Presbyterians with 8.3, Lutherans with 5.8, and Episcopal with 3.7 per cent.

Mabry said Roman Catholics did not participate in the survey because they had conducted their own survey less than a year before, and the Jewish congregations said they had adequate information on their membership.

W. R. Buchanan, Baptist superintendent of city missions for Albuquerque, served as coordinator.



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Evangelism Adds Allison For Academic Community

Southern Baptists have intensified their national efforts in evangelism with the academic community.

The denomination's Home Mission Board elected a professor of evangelism as an associate director of its Division of Evangelism with assignment in this area.

He is B. Gray Allison of the New Orleans Baptist Theological Seminary in New Orleans, widely known within the denomination as an evangelist, writer, and teacher.

Director of the Evangelism Division, C. E. Autrey, said the new associate would work with others in the denomination "in keeping alive witnessing on all college campuses."

Autrey said Allison would serve with faculty, administration, and pastors adjacent to campuses to encourage evangelism with the academic community.

The associate will work with Baptist and state schools and with Southern



B. GRAY ALLISON
 evangelism with the academic
 community

Baptist seminaries. At the seminaries he will hold evangelistic workshops.

Southern Baptists have become known

A Christmas Tradition With Jewish Friends

BY NATHAN PORTER
 ASSOCIATE SECRETARY
 MISSIONARY PERMITTEE

"What do you do at Christmas time with and for your Jewish friends?" I posed this question to several friends in a recent quick and unscientific survey. "I have no Jewish friends" was the answer most often given.

"No Jewish friends" is truly an indictment on many of us. We will celebrate Christmas without wrapping the gift of our friendship to those around us.

A Jewish neighbor may be a merchant, grocer, banker, professor, student, salesman, or a family down the street back home.

First, remember your Jewish neighbors by observing with them the festival called Hanukkah. The term means "dedication"; it is a post-Biblical (Old Testament) holiday, and is referred to as the "Feast of Lights" or the "Feast of Dedication." Hanukkah begins on the first day of the month of Kislev and lasts for

eight days (December 19-26, 1965). It commemorates the Maccabean victory over the Syrians in 165 B.C. and the rededication of the Temple which had been defiled by Antiochus, king of Syria.

Hanukkah is very popular with children; they enjoy lighting the candles (one each evening), receiving traditional gifts of money, and playing appropriate games. Send Hanukkah cards, visit in the home of Jewish friends, and give small gifts to each child.

Hanukkah probably records the first struggle for religious freedom in human history, and it is appropriate for all of us to join this festive celebration.

Second, invite Jewish friends to a Christmas dinner in your home. Make this dinner a "Christian tradition" where prayer is said and the Christmas story is read from the Bible.

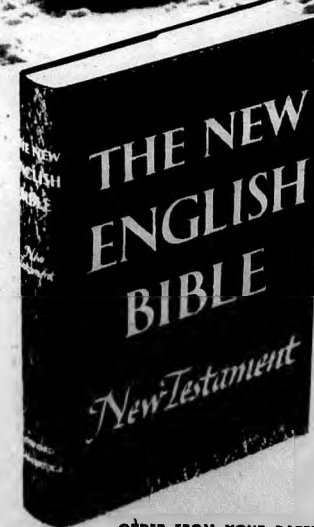
Third, Jewish friends should be invited to the special Christmas programs at the church. Special significance can be given to the children's program or the choir's music service.

The first Christmas happened to a Jewish family. Let us make it happen again!

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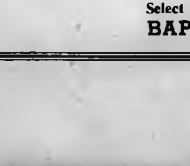
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for their evangelism efforts, which have helped the denomination to become the largest of Protestant groups with more than 10½ million members.

The mission agency's Evangelism Division led the churches in baptizing more than 374,000 converts last year.

Allison, a native of Ida, La., graduated from Louisiana Polytechnic Institute in 1947, and earned his bachelor of divinity and doctor of theology degrees from New Orleans Seminary.

During World War II he served as a U. S. Army Air Corps pilot, then worked for an insurance company before entering the ministry. He was pastor of churches in Louisiana before starting a career of teaching at the New Orleans Seminary in 1954.

He taught history, missions, and then evangelism at the seminary. During the period of 1960 to 1964 he did general evangelism work with Baptist churches throughout the nation and world. He visited Baptist mission fields in the Orient, Latin America, Europe, and Africa.

He wrote *Now Unto Him*, messages from Jude, and has contributed to Baptist publications.

He married Voncille Cruse, and they have three children.

Baptists Ask Churches For Cuban Refugee Aid

A Southern Baptist missions official in Atlanta has asked the denomination's churches to come to the aid of the expected new influx of Cuban refugees.

The organization set up to meet the initial need of refugees is still in operation. State leadership of the refugee relief and resettlement program have already been notified of their responsibility during the anticipated new influx of Cuban refugees.

Lloyd Corder, secretary of the Language Missions Department of the Home Mission Board, said the aid was needed now for the refugees Fidel Castro has allowed to leave the island in recent weeks and more will be needed if proposed plans are carried through to completion.

The form of the aid needed ranges from resettlement to clothing, food, and personal items.

Corder encouraged churches to consider resettling one of the Cuban families. Southern Baptist churches have

resettled nearly 1,500 families since the refugee program started.

He said churches can help by assisting the families with a place to stay, furniture, clothing, and employment. Quite often the assistance does not require much financial help since church members usually donate what is needed.

"The assistance given by the churches is simply temporary, not a continuing obligation," Corder said. "The government pays their transportation from Miami to the city of resettlement, and the churches help until employment is found."

He said churches interested should contact the Cuban refugee chairman at their state Baptist offices.

"This is a national problem, and we should not leave all of the burden on those in Miami," Corder said.

If churches can assist with clothing, food, or welcome kits (personal items such as soap, razors, etc.) these should be sent to the Cuban Relief Center, 1452 N. W. 36th Street, Miami, Fla. 33142.

Powell Lee, Evangelistic Singer, Dies in Alabama

One of Southern Baptists' best known directors of evangelistic music, E. Powell Lee, died in Montgomery, Ala., October 29, at the age of 75.

The Forest Park, Ga. native spent a lifetime in the field of church music, serving both local churches and with the denomination's Division of Evangelism of the Home Mission Board.

Lee was music director of churches in Selma, Birmingham, Little Rock, Raleigh, and Miami. Then for several years he led singing in tabernacle meet-



ings with Evangelist George T. Stephens and other Southern Baptist leaders, such as George W. Truett, M. E. Dodd, Roland Leavell, and Frank Tripp.

He served as a YMCA secretary in both World War I and II. The last nine years of his ministry was with the Evangelism Division as director of music.

Lee graduated from Mercer University (Baptist) in Macon, Ga., and attended Southern Baptist Theological Seminary in Louisville. He studied mu-

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THY YOUTH
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HOME MISSIONS

sic with John Sample of Chicago, Madame Schoen Rene of New York, and John F. Williamson, director of the Westminster Choir School.

In retirement after 1957 in Montgomery, he stayed busy speaking in Schools of Missions and working in revivals.

He is survived by Mrs. Lee, the former Helen Jackson of Little Rock; a daughter, Mrs. Dixie Lee Davies of Oklahoma City, and Jack Lee of Montgomery. Another son, Powell, Jr., was killed in World War II.

Michigan Urges Equal Rights, Name Change

The Baptist State Convention of Michigan, meeting in annual session in Portage, Mich., adopted resolutions urging equal rights for all men, an understanding of the church-state separation principle as it applies to current problems, and a name change for the denomination.

A \$498,975 budget was adopted, with a Cooperative Program budget of \$246,952. A record \$61,738, 25 per cent of the Cooperative Program gifts, will go to the Southern Baptist Convention Executive Committee for world-wide causes.

E. Clay Polk, pastor of the Columbia Avenue Baptist Church, Pontiac, was elected president of the convention. He succeeds Hubert Keefer, pastor of First Baptist Church, St. Clair Shores. Fred Hubbs is the executive secretary.

In the resolution urging equal rights the convention expressed appreciation "for the courageous stand" of the Christian Life Commission of the Southern Baptist Convention, "especially in the area of race relations."

Other resolutions urged Christians to participate in community organizations and fulfill civic duties such as voting, to seek a "vital relevance to our revolutionary world," and to pray for missionaries who suffer for the gospel's sake, "especially our brethren who are imprisoned in Castro's Cuba."

Hubbs said a "spirit of revival swept through our convention" in the final session. Following the messages of the evening he said the convention spent "fifteen or twenty minutes in prayer and another ten or fifteen minutes in testimony."

December, 1965

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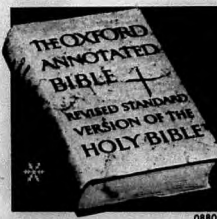
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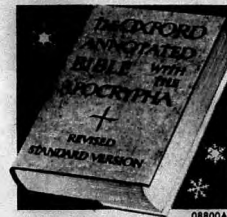
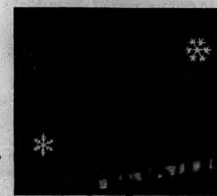
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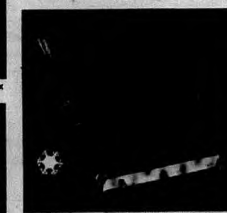
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New Appointees



Mack E. Sharpe serves as a center director in Charleston, S. C., under the Department of Work with National Baptists. A native of Wilson, N. C., Sharpe is a graduate of Benedict College, Columbia, S. C. He is married to Thelma Kennedy Sharpe, and they have two children. Birthday, 12-6.



James Louis Benson enters Spanish Language School in San Antonio, Tex. This appointment comes under the Language Missions Department. Benson, a native of Union County, Ky., is a graduate of the University of Corpus Christi, Corpus Christi, Tex., and Southern Baptist Theological Seminary, Louisville, Ky. Birthday, 10-5.



Margie Mae Benson, appointed along with her husband, is a native of Nueces County, Tex. She attended the University of Corpus Christi, Kentucky State College, Frankfort, and Southern Seminary. The Bensons have two children. Birthday, 5-10.



Therman V. Bryant serves as director of In-Service Guidance in Jackson, Miss. Bryant, appointed under the Urban-Rural Missions Department, is a two-degree graduate from the University of Mississippi at University, Miss.



Barbara Ellen Bush, appointed under the Metropolitan Missions Department, serves in the weekday program of the Capitol Avenue Baptist Church, Atlanta, Ga. A native Kentuckian from Louisville, she is a graduate of Georgetown College, Georgetown, Ky., and Southern Seminary. Birthday, 9-8.

Building Changes Reflect Growth



Guests at open house for the re modeled office building of the Home Mission Board are shown some of the scope of the agency's work by Executive Secretary Arthur B. Rutledge. The eight story building houses the staff of six divisions where 118 persons are employed.



A restudy of space needs was made when the Division of Evangelism moved from Dallas to Atlanta placing all the administration offices together. The study turned up needs for more office space, a library, an historical exhibit room, a photographic studio, conference rooms, and reception area.



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