

HOME

FEBRUARY, 1966

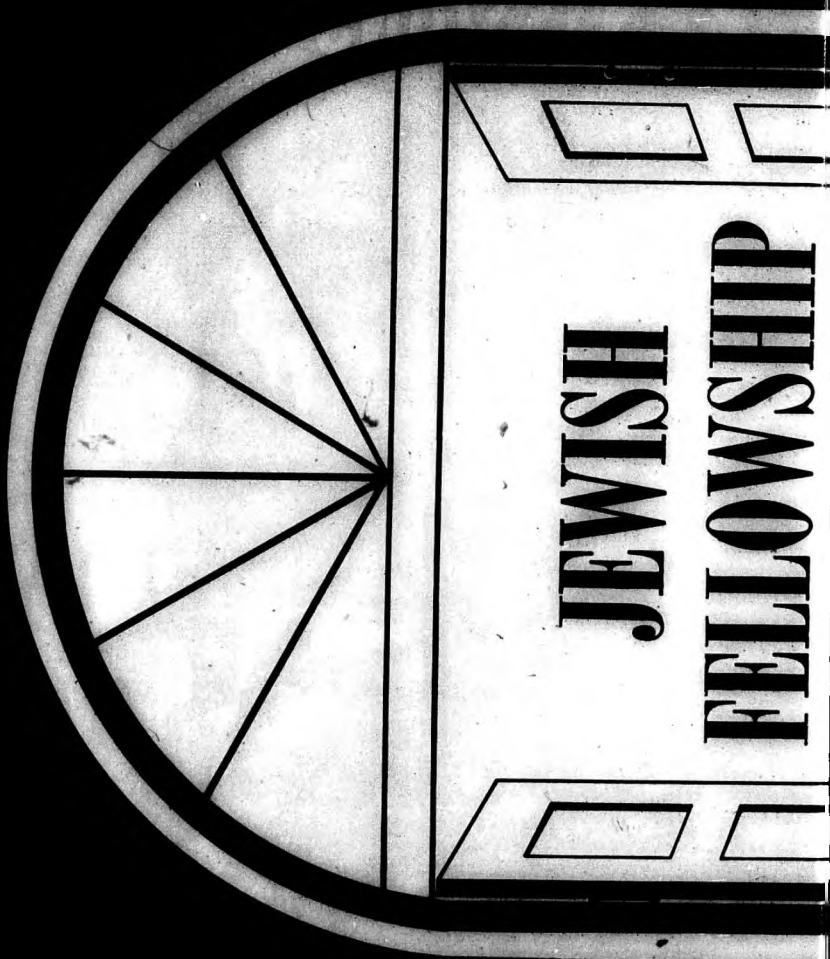
MISSIONS

Ten
Thousand
Times

My Life Has Changed



New Man In Panama



Walker L. Knight, Editor
Linda Stephens, Editorial Assistant

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February, 1966

LETTERS

From Our Readers

Appreciation of Love

Your gracious article and pictures on "Mr. Schools of Missions" in the December issue are truly appreciated. For such elaborate consideration of me I thank you and those in your department heartily and sincerely.

By no means do I deserve so much space in our magazine. Your unique format honored me with the privilege of telling the story myself. This deserves gratitude and thanks.

Thank you, Mr. Editor, for your friendship, for your publicizing Schools of Missions, and for *Home Missions*.

Service under the Home Mission Board has been made enjoyable and more effective because of the cooperation, fellowship, and aid of our staff and friends.

*Lewis W. Martin
Atlanta, Ga.*

I am finding the December issue very interesting and challenging. The article entitled to "Speak on Love," by Dr. Arthur B. Rutledge, is really beautiful and appealing to every Christian. How we do need to pray if we expect to survive.

*Mrs. J. B. Taylor
Cumberland, Md.*

Perception of Susan

We are staying busy. Mrs. McCaulley and I recently served in a week's revival with the Screven Memorial Baptist Church in Portsmouth, N. H., of which Eugene Frawick is pastor.

This Southern Baptist church was organized less than six years ago, after working as a mission for nearly a year. During this period she has organized five other missions, four of which have been organized into churches. Her Sunday school averages well over 200, and her Training Union in excess of 100.

The revival resulted in 10 additions to the church for baptism, three by letter, four volunteers for special Christian serv-

ice, and two rededications. These were days marked by rich fellowship, spiritual growth, and unusual dedication.

We wanted you to see the following poem, written as a requirement for the Queen Regent step in Girls' Auxiliary in Temple Baptist Church in Houston. Susan Rabun, 14 years old, is our granddaughter.

A Missionary

I went to church each Sunday
And sat lazily in my pew.
The preacher often preached to me
But that I never knew.

I didn't think of others
'Til my pastor once revealed:
"If you're not a missionary
Then you're a mission field."

"It is urgent," said my teacher,
"For each of you to visit."
But in my mind I would reply:
"It really isn't, is it?"

I'd always heard of missions
But little would I give
For I strongly felt that all I made
I needed just to live.

I was a "hearer" only
And not a "doer" of the Word.
For I never shared with others
The gospel I had heard.

The preacher's words returned to me:
"Your life you now should yield,
For if you're not a missionary,
Then—you're a mission field."

When I gave my life to Christ that night,
It seemed the church bells pealed.
"You're now a missionary."
"And not a mission field."

*Fred A. McCaulley
Fort Worth, Tex.*

ON THE COVER

The personal testimony of a man reared and educated as a Jew is one of several first-hand reports included in this issue of *Home Missions*, devoted to the Southern Baptist witness to people of the Jewish faith. Also in this issue, a profile of one of the most prolific evangelists of our time, C. Y. Dossy, and a report on the Home Mission Board's new man in Panama.



EDITORIALS

By Walker L. Knight

Again, The Cuban Refugees

The second large influx of Cuban refugees into the United States is well underway, as more than 450 are flown into the country each week.

More than 250,000 in the first group found residence throughout the country, and it is these who have now requested transportation for 174,000 relatives who also want to leave Cuba.

After this large group of relatives have entered the country, others may be allowed. Some predict the immigration will be as large or larger than the number now in the United States.

Once again the refugee leaves Cuba with almost nothing: 44 pounds of baggage and no more than \$200 in cash or jewelry. All else he has owned is confiscated by the Cuban government.

Why, many ask, has Castro opened the doors this time?

There are many reasons, and probably no one of them is sufficient but all of them together form the answer. Castro wants us to believe it's a humanitarian act of reuniting families, and he

may have in mind the causing of embarrassment to the United States. However, he is using the emigration to get rid of malcontents and the unproductive elderly. Not allowed to leave are males between 15 and 26 who are eligible for military duty. He also secures the assets of these people, many of whom are the wealthiest on the island; and Cuba will have fewer mouths to feed and bodies to clothe.

U. S. churches will need to help resettle this second group, but not to the same degree as with the first group of refugees. This time around, the burden again falls on those who responded the first time, since only those with relatives or very close friends who have promised to aid in their resettlement are allowed into the country. More than 80 per cent will resettle other than in the Miami area.

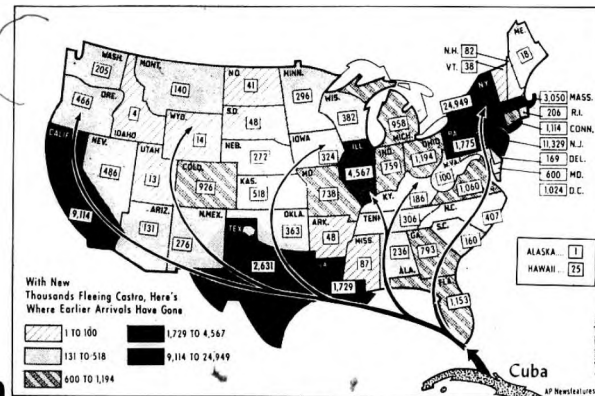
Where will the refugees be going? Mostly they will go to New York, New Jersey, California, Illinois, Texas, and Louisiana—just about in that order. These are the states with the largest

groups from the first wave, although all states have resettled some. Most states where Southern Baptists are strongest have resettled between 125 to a thousand. Southern Baptist churches have helped with more than 1,500 resettlements.

If your church has aided other refugees, you may want to check with the families you have helped. Some families have heard from as many as 20 or more relatives.

At the present time the Baptist Refugee Center in Miami does not have contact with the new families coming into the country. When these newcomers reach Miami, the government processes them at Opa-Locka for health and political purposes, then releases them to relatives or flies them immediately to other cities at government expense.

However, if the immigration continues long enough, many new churches will need to take part in resettlement, but at the present the burden falls on those who responded at first.



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REVIEWS

By Our Staff

Evangelism Now and Then

THE CHURCH IN THE COMMUNITY: AN EFFECTIVE PROGRAM FOR THE CHRISTIAN CONGREGATION, by Arthur E. Graf, Grand Rapids, Mich.: William B. Eerdmans Publishing Company, \$3.95.

Writing in an attractive style, the author begins with the motive for evangelism and ends with the establishing and keeping of the new member. In between he discusses such vital subjects as the theology of evangelism, the minister's role in evangelism, visitation evangelism, enlisting and training the laymen, prayer and evangelism, evangelistic services, and public relations in evangelism.

The book is full of interesting and challenging statistics, tested techniques

for enlisting laymen, and extensive suggestions for the training of laymen as witnesses.

An appendix and bibliography add greatly to the value of the work.

The author believes the gospel is the power of God unto salvation, and that it is the business of every Christian to proclaim it through every possible means.

There are a few instances where the author's Lutheran terminology will seem strange and at times contradictory to the Baptist reader, but on the whole, this is the most helpful book on evangelism I have read in some time.

A most helpful book. It was difficult to lay it aside once I started reading.

—JACK STANTON

BILLY SUNDAY, by D. Bruce Lockerbie, Waco, Tex.: Word Books, 1965, 63 pages.

This is a delightful book for those who love evangelism. The author is a professor of English at Stony Brook School. He says of Sunday, "Perhaps overloved, overhated, overhonored, over-ignored, he was never dull." The book is filled with interesting pictures from the life and labors of Sunday.

Some things about Sunday that are forgotten by his critics are recalled by the author. He gave the entire love offering, \$113,000.00, from the New York campaign to the YMCA and the American Red Cross. He gave the entire offering from the Chicago campaign, \$67,000.00, to the Pacific Garden Mission. He was an advocate of woman

suffrage. He encouraged sex education in high schools. He believed in the equality of the races. He supported the rights of labor to collective bargaining.

The moral and ethical impact of Sunday is also underplayed by his critics. The author discloses that 200 taverns closed their doors in Wilkes-Barre alone within one year following his campaign there. Among his admirers were Woodrow Wilson, Theodore Roosevelt, Calvin Coolidge, and Warren Harding.

The work is of great human interest and after reading it one will come to know better one of America's greatest men. The author has great respect for Sunday but he has not sought to hide the weaknesses of the man or his methods.

—JOHN F. HAVLIK

NEWS

From Baptist Press

Johnson to Replace Wood in Panama Slot

Joe Carl Johnson, a former missionary to Brazil and now director of missions for New Mexico Southern Baptists, has been appointed by the Home Mission Board to serve as superintendent of Baptist work in Panama and the Canal Zone.

Johnson and his wife, also under appointment by the Board, will depart for Balboa, Canal Zone, about Feb. 15. Johnson will be replacing L. D. Wood, now assistant secretary of the Board's Language Missions Department, who served in Panama about five years.

"The Board felt that Johnson's experience as a foreign missionary, pastor, and missions administrator especially qualified him for this responsibility," Gerald Palmer, secretary of Language Missions, said. "Although both the Board and New Mexico Baptists were reluctant to lose him from leadership in New Mexico, we felt he could meet an exceptional need in a strategic location."

Johnson and his wife, the former Colene Richards of Allen, Tex., were appointed in 1950 by the Foreign Mission Board to serve in northern Brazil. Due to Mrs. Johnson's illness, they returned to the U. S. in 1955. Johnson has served as a pastor in Raton and Hatch, N. M., and as director of missions for the Baptist Convention of New Mexico. Johnson, a native of Merit, Tex., was pastor of the Pecan Heights Baptist Church in Dallas from 1947-50, and during World War II served as a chaplain in the Pacific. He holds degrees from East Texas State University at Commerce and Southwestern Baptist Theological Seminary.

Wood, who returned from Panama this fall, reports Baptist work to be progressing well in Panama. The small Central American country has its own Panama Baptist Convention, with the seventh association currently being organized.

Johnson will have seven Board appointees working with him as area missionaries. His responsibilities as superintendent will be similar to those of the executive secretary of a state convention, though possibly broader—he will make all recommendations concerning the use of funds and personnel.



THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary - Treasurer, HMB

BOTH/AND

Southern Baptists' third convention-wide Rural Church Conference is scheduled for March 22-24. It will be sponsored by the Home Mission Board, in cooperation with the state conventions and other Southern Baptist Convention agencies. Invitations have been extended to 1,000 rural pastors and lay persons, associational superintendents of missions, state convention workers with rural churches, and representatives of Southern Baptist Convention agencies.

The three-day conference, to be held at Mississippi's Gulfshores Assembly grounds, will focus upon the problems, the needs, and the opportunities of rural churches in today's changing society. It will seek ways of strengthening our witness in rural America.

It may seem strange to some that we could spend valuable time and money to confer about the rural church in a nation that already has 70 per cent of its people living in metropolitan areas, with the percentage continuing to climb.

Actually, Southern Baptists have been so much a rural people that we have not found it easy to adjust to the radically different conditions in today's cities. Certainly we must give major attention to the cities, and this the Board is seeking to do through its Department of Metropolitan Missions, and through a new emphasis of the Division of Evangelism upon witnessing in the cities.

Though 58 per cent of Southern Baptists are in city churches, 69 per cent of our churches are located in communities of 2,500 or less. More than 15,000 of our churches are located in open country. Almost 60 million persons live outside the standard metropolitan areas. We must care about these also.

Thus, a concern for the cities with their moving multitudes does not preclude a genuine concern also for the country. We need not choose between a solicitude for either the city or the country. Rather, ours must be a both/and relationship; we seek to bear an effective Christian witness in both city and country.

In the same vein, an adequate home mission program must include ministries to both the established churches and the new fields. We need not choose between the

starting of new churches and the development of existing churches. We are interested in both. We are anxious that the needed new church shall begin; we are concerned for the spiritual vitality of all the churches of the community.

We are concerned for persons who can ultimately pay their own way, and also for those who may never achieve full self-support. Thus the Board assists both the underprivileged who will require help for many years and the more favored who may need a subsidy for only a few months.

The Board is concerned for "pioneer" fields, where Southern Baptist work has been started in the past 25 years. It is also concerned about the continuing progress of the churches and conventions of the old South. We must bear a witness for Christ in both the newer areas and in the states where we have been strong but could become weak.

From its beginning this Board has manifested a compassion for minority peoples, the Indian and the Negro, and those from more than 40 different language and culture backgrounds. From the beginning the Board has been concerned about the spiritual needs of the Anglo-American as well.

In these days of heavy military involvement, home missions includes ministries to both military personnel and civilians. Southern Baptist chaplains serve our men in uniform and their families around the world. This valuable ministry in no way hinders but rather helps work among civilians.

An adequate missions program in the United States of America must be a comprehensive one. Insofar as resources and opportunities permit, under the leadership of the Holy Spirit we must seek to penetrate every area of human experience with a faithful witness to Jesus Christ. This includes individual and family life, human relations and politics, work and play. We must represent Christ in both the metropolis and the town, in both the small city and the open country.

We pray that God will use the approaching Rural Church Conference to strengthen rural churches all across the nation, and to kindle afresh our compassion for men of every circumstance with their spiritual hungers.

HOME MISSIONS



CY, AS FRIENDS CALL C. Y. Dossey, has thrived on the speaking schedule which has taken him to Alaska, Hawaii, Cuba, Panama, many of the countries of South America, and the rest of the United States. In the left picture he is speaking at one of the state evangelistic conferences in Kentucky.



"Ten Thousand Times" and a million miles

The revival service had reached a climax following the message preached by the booming-voiced evangelist. The invitation for those without faith in Christ to make a public profession had been given; a few had responded.

Suddenly, from back of the auditorium, a man quickly came down the aisle toward the preacher. The choir noticed the evangelist's face go pale, then they saw the man in the aisle carried a gun.

When he reached the front where the speaker stood, he held out the .38 caliber pistol for the minister to take. He said, "I was standing on a corner outside, and I heard you preach through the window. I was waiting to kill a man, when I heard your message. Now, I

want to accept Christ as my Saviour."

Thus does C. Y. Dossey relate one of many incidents which have happened as he has traveled a million miles in 32 years, speaking more than 10,000 times in Baptist churches.

"Cy," as friends call him, appears to have thrived on the schedule, which at times had him speaking for 21 weeks without a break and has taken him to Alaska, Hawaii, Cuba, Panama, and many of the countries of South America.

It was in South America that another experience occurred which he remembers with warmth. In 1951 he was on a four-month tour of the continent, traveling at this time in a bus through Argentina, Paraguay, and Uruguay.

In a small town of Argentina, as he

got off the bus, he heard his name being called by a young man. The youth ran to Cy, embraced him warmly, and began to thank him. This was the evangelist's first time in the town, and he did not remember having met the boy, but the missionary soon explained that the youth had heard Dossey preach in another city and had accepted Christ then.

The balding head and weathered face of C. Y. Dossey have been etched into the memory of thousands like this South American youth, for nearly 17,000 people have made their profession of faith in Christ after hearing him proclaim the gospel.

Cy's frank, open way with all men reflects his native Hill County in Texas.

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NEARLY 17,000 people have made their profession of faith in Christ after hearing C. Y. Dossey proclaim the gospel. In the above picture, Cy is preaching in a Baptist church in Buenos Aires, Argentina.

some nine miles from the town of Hillsboro, where he was born with the Twentieth Century.

Since his birth and education at Baylor University, Waco, Tex. and Southwestern Seminary, Fort Worth, Tex., he has participated in the growing evangelistic effort which has been in a large part responsible for Southern Baptists' becoming the largest Protestant denomination in the United States.

For Cy the evangelistic work came after a successful pastorate at the North McKinney Baptist Church in McKinney, when the congregation of less than 800 members ranked second in baptisms in a state of large congregations.

In 1927 Texas Baptists asked him to join their department of evangelism led by W. Y. Pond. Their major responsibility was simply to preach in revivals. This was when he preached 21 weeks without stopping. He continued this work until 1939, when he accepted a pastorate at the First Baptist Church of Salem, Ill. In 1943 he returned to Texas, as pastor of the Procter Street Church in Port Arthur.

The state had discontinued its evangelism department in 1936. In 1943 the Texas Convention appointed Cy to a committee to study and eventually to ask that the evangelism department be reactivated. A Fort Worth pastor, C. E. Matthews, became the superintendent of evangelism, and in 1946 he asked Dossey to join him.

Less than a year later, the Home Mission Board had decided, after paying off its debt, to reestablish its department of evangelism. Matthews accepted this position and in 1948 asked Cy to become his associate.

These two and the others who would follow and work with them began to implement Matthews' concept of evangelism promotion.

The basic ideas were simple, but effective. First, they asked each state to establish a department of evangelism with personnel assigned to the department. Second, they asked each state to hold an annual evangelistic conference where the fires of witnessing could be fanned. Third, they asked each Baptist association to name a chairman of evangelism.

Matthews' fourth idea was probably the most far-reaching of all—the simultaneous crusade, when churches in a given area held revivals at the same time, sharing in promotion and in planning. These crusades have since included entire continents, and in 1969 Baptists in the Western Hemisphere will hold crusades throughout the year.

"Basically, this is still the program we have," Cy says as he looks back over these years which have seen others take Matthew's mantle—Leonard Sanderson, C. E. Autrey.

"We have also brought in the associational clinics, area crusades, and a greater emphasis to personal evangelism," he added, "and we have improved our methods with all of the other emphases."

"I am grateful that I have seen Matthews' dream come true. Every state has an evangelism department, holds

C. Y. DOSSEY AND PARTY are being welcomed to Anchorage, Alaska on one of the simultaneous crusades he conducted there. The party is met by Fallon Griffin on right, pastor of the First Baptist Church.



an annual evangelistic conference, and most have evangelism chairmen."

Dossey retired as an associate director of the Division of Evangelism at the close of December. He still looks to the future, and he expects a greater emphasis to be placed on evangelistic meetings in stadiums, tents, and other such places in the summer months.

"We have a tendency to hole up in our air-conditioned churches," he said. "Billy Graham found that in churches he preached to audiences composed of only three per cent unchurched. In city auditoriums this jumped to 15 per cent, and in a stadium the percentage was 40."

Dossey warned that follow-up on these meetings were more difficult, and if churches did not contact each one making a decision the meetings would fail. "You can't escape church-centered evangelism," he added. "It's the most effective."

The veteran evangelist says television has brought the most drastic change to evangelism work of any social event, because "it keeps the people home at night, especially on Sunday night."

Retirement actually makes it possible, Cy says, "to enter fulltime evangelism. I have all the engagements in 1966 I need. I hope to do some writing. I am a strong believer in methods, in getting people involved, and I would like to write about this."

He will also find time for golf, a game he started playing in 1930, but like most golfers he says, "I haven't learned how to play yet." He and Mrs. Dossey (nee Katie Lee Davis) will also have time to work with their roses and shrubs. He and Mrs. Dossey will make their home at 7006 Kingsbury Drive, Dallas, Texas 75231.

ducted there. The party is met by Fallon Griffin on right, pastor of the First Baptist Church.

HOME MISSIONS



By A. S. Michel

My Life Has Changed

I was reared, educated, and trained as a Jew for the first 22 years of my life. I was a member of a very close, devoted Jewish family.

I really thought I was a Jew, although I didn't actually participate in the festivals any longer and never went to temple after I left home. You could say that I spent the first 42 years of my life in spiritual oblivion, groping for a sound religious belief, searching for a practical living faith. I studied and read hundreds of articles about every religion and denomination known to man, and I was rather confused. I kept dodging rather than accepting the truth. I was a dissatisfied Jew, a dissatisfied human being. Put another way, I was just plain out and out unsaved.

And then, in 1962, on the threshold of my 43rd birthday, I accepted Christ as my personal Saviour, and my life hasn't been the same since. I experienced what Nicodemus sought when he asked of Jesus, "Born again, what do you mean?" I'm a Christian today because of my wonderful wife, my mother-in-law, my church, and a very few dedicated men whom I consider set the excellent Christian example.

Right off the bat, two questions come to your mind. One is, Why did you wait so long? Well, there were these strong family ties in my youth. Coming from a close, devoted family, I didn't want to upset Mama or Daddy or the family. And then there was this preparation and education in my youth which developed a strong faith in the one God

of Judaism. Believe in the Trinity? Three Gods? How ridiculous! There can only be one. Too, I was never convinced of the need to change to Christ. I already believed in God. What could a belief in Christ do for me that my present belief in God didn't do? Wouldn't it be an unpardonable sin, I thought, to switch from God to Christ? Then, all of this talk about being a sinner left me a little stranded. What do you mean by being a sinner? I didn't smoke, drink, chase women or gamble. I did dance but then, too, I believed in God. These conventional sins were the ones people talked to me about but only one person ever spoke to me about original sin, about being born a sinner. Another reason I waited so long was, I was unsure of what I really believed. After four years of exposure to all denominations at college, and over five and one-half years in the Army with all denominations, and all the denominations I encountered at work, I was confused by all the fighting and bickering between denominations.

And then there was the bungling by some seemingly well-intentioned, sincere people who aggravated me by their arguments and by many unkind remarks. For example, imagine yourself a Jew sitting in an auditorium as the pastor talks about Jews being Christ-killers, or refers to materialistic Jews, or the "Jewish race," or the "Jewish nation." Why bring in all this stuff if you are witnessing to Jews or trying

to save them? Another reason, and probably the greatest, was the fear of what my brother, my sister, and my cousins, and my Jewish friends would think. (My father and mother were dead.) When faced with the big decision, aren't we all concerned about what others think?

Now your next question is, so you changed, why? Well, this takes a lot of digging. After years of sneaking a reading of the Bible as my wife went to Training Union and Sunday School and being exposed to the New Testament and reading it with the idea of learning, I discovered that I was the only one responsible and accountable to God and Christ for my own soul. No one else was. And then I realized as time went on that the old family ties to which I kept clinging didn't really exist. No one in the family really cared what I was. Then I reached the startling conclusion that I really didn't care what they thought. They certainly were not the source of salvation. And then in turn I realized that Christ, Christianity, is the one ingredient required for the worthwhile life here on earth now, as well as hereafter. Well, I accepted Christ and my life hasn't been the same since.

What has been the result? In the three years since I became a Christian I found something in Christ that no one without Christ and some Christians who have been Christians literally all their lives can't or don't appreciate. You see, I have the perspective from having worked both sides of the spiritual street

A. S. (Mike) Michel is vice-president of Waddell and Reed, one of the largest mutual funds in the United States. He has served the Birchwood Baptist Church, Kansas City, Mo., as deacon, chairman of their Forward Program, Training Union director, and teacher of intermediate Sunday school boys.

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A. S. MICHEL, right, vice-president of one of the largest mutual funds in the United States, Waddell and Reed, discusses New Testament points with A. Jose Jones, associate in the department of special ministries of the Kansas City Baptist Association in Kansas City, Mo.

for all of my life. In Christ I found myself. I have been born again. There is a peace that I never knew before and a feeling of accomplishment in this life now that I never felt before. I seem to feel a purpose and a direction that I never experienced before. There is certainly a spirit of belonging that I never knew, and I'm telling you that only Jesus Christ made this possible.

Another question you have is why I did become a Baptist, and this may come as a startling surprise to you. I studied to find out what I was going to be after I decided to become a Christian. The obvious thing was when you walked down the aisle on Sunday you automatically became a Christian and a Baptist. But of all the hundreds who witnessed to me, no one ever said, "You may make your decision, we want you to be Baptist." So I studied and took sheet after sheet of paper, and drew a line down the middle of each sheet. On the left I put "pro" and on the right I put "con". At the top I put the denomination. I went the entire spectrum from "A" to "Z" of all denominations, and I found that the Baptist church was the closest one to the Jewish temple because of organization, administration, and operation. Except for a little difference, it was really no difference. The greatest difference was only difference in that Baptists believe in Jesus Christ.

Now will you permit me to use my experience and observations to make six suggestions which I believe may make your witness more effective and Christlike? When I was first asked to give my testimony years ago, I had about 100 suggestions but I narrowed them down to just six. Now these suggestions don't really matter whether you are witnessing to Gentile, atheist, agnostic, Yankee, rebel, black or white, Democrat or Republican, male or female, or what. They hold true for anyone. Here is what I suggest.

Become better informed about your own religion and your own denomina-

tion. Know your product, which is Christianity, and what you believe in, and why. Then tell the lost about Jesus Christ with a fury like you have never experienced before. While you are there on this visit, explain to them why you are a Baptist. The next thing is to try to understand the belief of the other individual, even though you don't subscribe to the principles which he supports. Do not try to understand and interpret out his point of view, whether he is saved or not. Then in the spirit of Christian love, not hate or prejudice, help him if he is unsaved to establish his need for Jesus Christ, or explain to him if he is of another Christian faith why he should become a Baptist. Then, the next is, erase all dislike or distrust of other denominations and the unsaved and of those who are intentional and unintentional teachers of error. Catholics as "head-twisters," of Jews, of sinners—in the Sunday School and Training Union. Let's win them with love as Jesus directed us to do!

What do I mean by the teaching of hatred? Take, for example, the little remark about the Jews being Christ-killers. I never laid hands on Christ in my life, and if I were there, I probably wouldn't have turned out to see the event. And then, there is the unkind remark about Jews being materialistic. Well, let me tell you. I conducted the Forward Program for my church two years ago, and being a statistician, I made the startling discovery that there are more materialistic Baptists than there are materialistic Jews. And if you don't believe it, I dare you to stand up in church and offer to go out and collect ten pledge cards on a given evening. I just want to make this point, that knocking Catholics doesn't make us better Baptists, knocking Jews doesn't make us better Christians, knocking the Communists doesn't make us better white people, and knocking other people doesn't make us better Americans, and knocking any people doesn't make us better witnesses.

Another suggestion is, that in communicating your religious beliefs and experiences, you must be sure you speak in terms that cannot be misunderstood. For example, the Jews think of sin, salvation, Messiah, repentance, and confession, and these words mean many things to many people. The Jew hears these things in his worship service and so does the Baptist, yet the individual interpretation of each is poles apart. When you speak to a Jew about being a sinner, be sure that you define to him what you consider to be the sin that condemns, and not just smoking, drinking, dancing. The condemning sin is the fact that he hasn't accepted Christ as his personal Saviour.

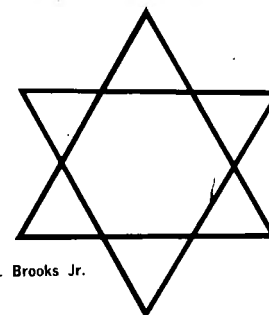
Never argue with anyone about religion, but be prepared to discuss fully when the occasion or opportunity warrants. Too many Christians, I discovered, including myself now, are afraid to put their personal beliefs to a test or a challenge in an intelligent discussion, so they refuse to discuss religion under the pretext that they don't want to argue about it. Who wants to argue? Let's just talk about it. You tell me what you really believe, and I'll tell you what I really believe.

Finally, your attitude affects your witnessing. The wrong mental picture of others can cause the most sincere, most loyal Christian to falter. Thinking of others as kikes, bead-twirlers, niggers, materialistic, dagoes, Christ-killers, is nothing but false witness against your neighbor. And come to think of it, and I had a good experience with this, don't you resent it even a little bit when somebody calls you a hard-shell Baptist?

Well, what do I want you to do? You're going to say, "I don't know any Jews." Why must you restrict your Christian witness to Jews you know? Why must you say that there are no Jews in my neighborhood, so focey, I'm not concerned about the Jews? What about the Jews in your PTA? What about the Jews at the super-market? What about the Jews in your clubs or in your associations, or in the job? What about the Jews in the next town, or on the airplane you're in? Must you win them to Christ only in the city where you live? Don't you sincerely want to see all Jews saved everywhere and take all unsaved people to Jesus Christ wherever they may be, anywhere? Must you be in the same place as the Jew to Christ wherever you may be, whether you are walking, talking, whether you are active or inactive, whether you do it knowingly or unknowingly. And I challenge you to help in this experience of converting all Jews everywhere to a saving knowledge of Jesus Christ.

The Difficult Harvest

By Nathan C. Brooks Jr.



the Gospel message isn't one of God's love for all of us. It's about one of God's love for sinners. And so we have to be willing to admit that where Catholics are right, we're in Christ, we think we're in the Gospel, and where Jews are right, we're not in Christ, we don't think they read the Gospel message correctly, and we're the chosen people.

There are three things which I believe we should most thoroughly understand if we are going to help to change some of the weaknesses of the nation. We should understand Christmas and Jews better than we do now. First of all, you and

Rebellen need to know the history of the First Ali. I know we have the general idea. There are some things that we don't know. The story of slavery from Abraham Lincoln today is not too familiar to the average Jew. Right about now, when the Jew is coming back from the Diaspora, some- times we haven't been too familiar with some of the things that the Christians have suffered in. Concerning Jewish history, I think you are not familiar. What is the land where we live, and we are a part of the history of this land, and we are a part of the history of the Jewish people. One of the things that I think we should know is the Jewish people in this land have arrived in the land where we live. We are a part of the history of this land, and we are a part of the history of the Jewish people. One of the things that I think we should know is the Jewish people in this land have arrived in the land where we live. We are a part of the history of this land, and we are a part of the history of the Jewish people.

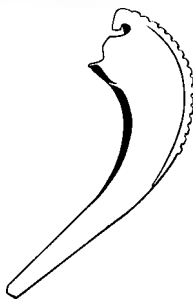
out of the public whipping on the street of my town of the Baptist preacher for the sin of preaching the Gospel in that town. The fact that this kind of background has been the background of Baptists in Virginia, in England, and other places, ought to make Baptists understand and appreciate more fully the persecution which the Jewish people have experienced. Our failure to understand his persecutions, often at the hand of Christians, has erected a barrier sometimes that has kept us from understanding the Jews and his reaction to our proclamation of the Gospel.

Baptists certainly ought to understand the form of government of the synagogues. I do not know any other organization so completely at our disposal.

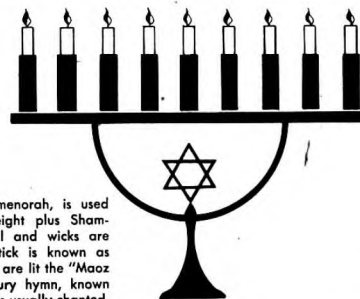


The Torah scrolls contain the five books of Moses and are a reminder of the Ark of Old Testament days which contained the tablets of the Law. A section from the Torah is read aloud in the synagogue each sabbath, along with a portion from one of the other books of the Old Testament.

The Shofar, made from a ram's horn, calls the Jewish people to the observance of the most solemn of Jewish fasts, the Day of Atonement or Yom Kippur and on Rosh Hashannah, the Jewish New Year.



A tiny, rolled-up piece of parchment called the mezzuzah is placed in a small metal or wooden case and is attached to the doorpost of Jewish homes and synagogues. The parchment containing Deuteronomy 6:4-9, occasionally 11:13-17, is kissed by the faithful Jew, when passing through the door.



A special candelabrum, menorah, is used for the Hanukkah lights (eight plus Sham-mash). Either candles or oil and wicks are used. In Israel this candlestick is known as Hanukkah. After the candles are lit the "Maoz Tzur", Mordecai's 13th century hymn, known in English as "Rock of Ages," is usually chanted.

...and for-
Jesus.
need to the
society. Sometimes
short with the Jew
sentimental. Try
backwards to be nice, we
normal; and we need to
the Jew is a shame
Saviour. We need to help
friends; when they talk
down toward them, to
sins and their need of
Christ as Saviour. We
no sentimental about it
face them just as reality
the reprobate down the
Gentile, whom we are trying
to Jesus.

...and for-
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Judaism and Jewish People

By A. Jass Jones

"We would like to visit your village and like to know all about it. Would you guide us around and show it to us?" asked Jewish youth and adults, visitors to the Baptist Village, Petach Tikva, Israel.

Robert L. Lindsey, Southern Baptist missionary to Israel, says that the Baptist Village receives a steady stream of Jewish visitors. These visits provide an excellent opportunity for a Christian witness, for the visitors always ask, "Before you start, would you tell us about the Baptists and what the Baptists believe?"

Two Baptist practices which most impress the Jewish visitors are the reading and individual interpretation of the Bible under the leadership of the Holy Spirit, and the custom of spontaneous prayer. That individual Baptists interpret the Bible unbound by tradition appeals strongly to the modern Israeli Jew who is experiencing a tremendous revival of interest in the Bible and an accompanying revolt against an iron-handed tradition. And in response to a description of Baptist spontaneity in prayer, one Israeli said, "Oh, I always thought that is the way prayer should be."

Lindsey was speaking at Southern Baptists' first Jewish Evangelism Workshop, which was held on the campus of Midwestern Baptist Theological Seminary, Kansas City, Mo., November 1965. The Workshop was sponsored by the Home Mission Board, Midwestern Seminary, Missouri Baptist Convention, and the two Kansas City Baptist Associations (Missouri and Kansas).

Along with Lindsey, other speakers offered insights into subjects and problems that face Southern Baptists as they share their Christian witness with Jewish people. They effectively served the

workshop's objectives of stating and clarifying the Christian purpose for sharing the gospel with Jewish friends, of imparting information which would serve as a background for witnessing, and of developing and sharing practical methods for communicating the gospel to the Jewish community.

Alan W. Gragg¹ dealt with an area of vital importance, Jewish-Christian relations both past and present. He told of a young Jewish woman who looked at an illuminated cross high on Grand Central Building, New York City, and said, "That cross makes me shudder. It is like an evil presence."

Gragg sought to answer the question of how the cross, the symbol of love to Christians, had become a symbol of evil and fear to this Jewish woman. The answer stood out in stark relief as he examined the history of the horrendous persecution of Jewish people in the name of Jesus Christ by those who called themselves Christians.

Gragg said, "Moreover, the factual story of the fate of the Jews from the first century until now is the tortuous and lurid description of an age-long crucifixion in all its gory detail. As the Christian centuries roll by, the trickle of Jewish blood flowing from Jerusalem's cross becomes a mighty stream and then a swift river and finally, in our own century, a torrential flood."

"And, as if this scene of human misery were not already ghastly enough, we must add to the picture the shocking detail that, even when Christians were not among those who actually drove the nails into quivering Jewish flesh, they were among the curiously indifferent spectators who just casually or gleefully watched the Jewish agony."

¹ Dr. Gragg is associate professor of Theology and Christian Philosophy, Midwestern Baptist Theological Seminary.

From the "goldenmouthed" John Chrysostom of Antioch, who said that "Jews are degenerated because of their assassination of Christ and that God hates Jews and always has hated the Jews," to the Crusaders who slaughtered Jews as they marched across Europe, to the church leaders in Spain who faced Jews with "the alternatives of either compulsory baptism into the Church or exile and extermination," the long centuries have produced succeeding Christian movements and leaders who have carried out programs of persecution.

Gragg also made suggestions concerning what ought to be the relation between Christians and Jews. Christians should "acknowledge that they have been convicted by history and the God of history" for their participation in the persecution of the Jews—participation that means not only the brutalities of the Crusaders, or the Spanish Church, but, in a quotation from Edmund Perry's *Gospel in Dispute*,

"Every brutal remark we have allowed our children to make to Jewish children, every silence we have maintained in the face of Jewish quotas in our colleges and universities, every refusal to expose and oppose restricted sale of real estate which intends to 'keep our neighborhoods free of Jews,' every Christian sermon which by its ambiguity has laid responsibility for the Crucifixion of our Lord upon our Jewish contemporaries. . . ."

as well as being "knowing but silent witnesses" to such persecution. Christians should also "gladly affirm their sense of solidarity and unity with Jews in those aspects of faith that they hold in common." For, "The Lord our God is one Lord, and the God and Father of our Lord Jesus Christ is the God of

Abraham, Isaac, Jacob, Moses, David, Amos, Isaiah, Jeremiah, and John the Baptist." They must, as well, reaffirm their mission to evangelize the Jews.

I am willing to walk with the Jewish faith as far as it goes, but it clearly does not go far enough. . . . Christianity cannot surrender its mission to Israel, and it continues to share Paul's earnest prayer and longing for her conversion to Christ.

Finally, Christians must demonstrate in their lives the heart of the redemptive message of Christianity, namely, that a crucified Saviour requires his followers also to bear a cross.

" . . . let Christians say to each other that only those who will suffer for their faith are qualified to preach the gospel of Jesus Christ to Jews who have already suffered much for their faith. The cross is supposed to be the symbol of Christianity, not of Judaism! The gospel of Christ may not be preached to others from some assumed superior vantage-point from which we try to lord it over others' faith and life but only from the place of sacrifice of oneself for the salvation of others. Wherever there are people in sin and suffering and need, we must identify with them for the sake of Christ, and especially if they are Jews. This is the only way Christianity can truly preach the gospel to the Jews."

In his discussion, "Biblical and Theological Trends in Contemporary Judaism," M. Pierce Matheney² characterized modern Judaism as "in search of a systematic theology, which none of its factions, sects, or denominations have been able to provide." He quotes

² Dr. Matheney is assistant professor of Old Testament Interpretation and Hebrew, Midwestern Baptist Theological Seminary.

Rabbi Samuel Sandmel as saying that "Judaism suffers by its nature from a perpetual lack of an encompassing theology." Recognizing the impossibility of treating in so brief a time the major theological differences between Orthodox, Conservative, and Reform Judaism, as well as their relation to Hasidism, Reconstructionism, and Zionism, he recommended Jacob Savin's *Concepts of Judaism*, a sound, scholarly work written for laymen, and a doctrinal synthesis attempted by Louis Finkelstein in Vol. II of his reference symposium, *The Jew: Their History, Culture, and Religion*.

The following quotation from Matheney provides insight into the theological distinctiveness of the three branches of modern Judaism, and into a current trend in Jewish theology.

"Some basic doctrines indispensable to the theological framework of Judaism are the divine revelation with man's active response in terms of rabbinical legal ethics called Halakah. The three common themes within the framework are the one holy God, his chosen people, and the Torah. . . . For instance, the 1928 edition of the *Rabbi's Manual* of the Central Conference of American Rabbis (Reform) states a creedal ritual for the admission of proselytes as follows: The convert is to affirm that 'God is One, Almighty, Allwise and Most Holy,' that 'man is created in the image of God; that it is his duty to imitate the holiness of God; that he is a freewill agent, responsible to God for his actions; and that he is destined to everlasting life.' That 'Israel is God's priest-people, the world's teacher of religion and righteousness as expressed in our Bible and interpreted in the spirit of Jewish tradition,' and finally, that 'God

(Continued on page 18) *

A. Jass Jones is associate in the department of special ministries of the Kansas City Baptist Association, Kansas City, Mo.

SPECIAL INVITATION TO

255. THE BOBBY BEAMER STORY The exciting story of a person account of his own life by the famous second baseman.	276. THE TEEN TONES Take A Little Time To Sing, Please Like A River, No One Ever Cried For Me Like You.	281. ALAN McDELL How Great Thou Art, Let Us Break Bread Together, Linger The Lord's Prayer, I'd Rather Have Jesus, more.	272. RALPH PLETCH Hallelujah, What A Savior, In Times Like These, It Took A Miracle, and many others.	282. THE WHITE WATER How Great Thou Art, Precious Memories, Showers of Blessing, I Am Not Worried, more.	283. DON MUSTARD & YEDD SMITH An I.A. Soldier of the Cross, Grace Greater Than Our Sin, and others.
256. HIS NAME IS WONDERFUL	277. STUART MAMMILL Army of the Lord, Until I Hear, There's a Place in God's Heart, and many more.	284. RALPH PLETCH When We See Christ, Melody Divine, I know I'll See Jesus Someday, and more.	273. RALPH PLETCH The Seven Last Words of Christ, My Precious Lord, sung in English.	284. LES BARNETT Blessed Assurance, Tell Me The Story of Jesus, All the Way My Saviour Leads Me, Praise Him, and others.	285. CHIMES AT DUSK Living for Jesus, Don't Leave Me This Way, Take the Name of Jesus With You, 'Tis So Sweet, and others.
257. HARRY OF BEST CHORUS On the Jericho Road, Sometime We'll Understand, Sing Me A Song of Heaven, others.	278. STUART MAMMILL Army of the Lord, Until I Hear, There's a Place in God's Heart, and many more.	285. CHORUS The Seven Last Words of Christ, My Precious Lord, sung in English.	274. RALPH PLETCH The Seven Last Words of Christ, My Precious Lord, sung in English.	286. J. T. ADAMS Chapel Bells, I May Never Pass This Way Again, and many others.	287. LEW CHARLES Living for Jesus, Don't Leave Me This Way, Take the Name of Jesus With You, 'Tis So Sweet, and others.

CHOOSE ANY FIVE ALBUMS FREE

READ WHAT FAMILY RECORD CLUB

"We Appreciate Your Spirit-Filled Singers"
"Just a few lines to inform you as to how much we appreciate the privilege of having wonderful, spirit-filled singers and musicians of hymns and gospel songs in our home through the medium of record albums purchased through your Word Record Club."

Mr. and Mrs. James Carmickle
Sarasota, Florida

"I Can't Praise Enough"
"I heartily thank you for the wonderful way you have filled our orders. I can't praise enough the joy these records have given me."

Miss Viola G. Horner

"My hobby is collecting and I don't have a single that isn't used to honor my loving Lord."

Miss Gladys Ann

258. SONGS FROM THE HEART FRANK BAILEY The Old Rugged Cross, My Heavenly Father, Watch Over Me, The Stranger on the Galilee, and more.	259. LET ME WALK WITH THEE PAUL HARRISON Still, Still With Thee, Almighty God of Our Fathers, Make Me a Blessing, and more.	260. POLLY JOHNSON I Found the Answer, My Wayfarer, Light, and many others.	261. THE SPARKS I've Got A Melody, There It Is, Greatest Love, Dear Lord, I'll Praise Thee, and others.	262. THE HUNGARIAN MAMA PAUL HARRISON The best as he dances the "Mama" which he sees all across the nation.	263. A MIGHTY FORTRESS LUTHERAN CHORUS A Mighty Fortress Is Our God, All Glory Be to God on High, and many more.
264. MOODY CHORALS WITH CAR FLORA AND THE CHORISTS The Old Rugged Cross, My Heavenly Father, Watch Over Me, The Stranger on the Galilee, and more.	265. SING A HAPPY SONG WITH CAR FLORA AND THE CHORISTS The Old Rugged Cross, My Heavenly Father, Watch Over Me, The Stranger on the Galilee, and more.	266. ALAN McDELL Balm in Gilead, Over the Sunset Mountains, Snow, Damp in my Heart, He's Got the Whole World.	267. SUNDAY SING Standing in the Need of Prayer, My God is Real, He'll Never Let You Fall, others.	268. NORMAN McLELL Above All Else, Be Thou My Guide, The Riches of Love, and many more.	269. BILL PEARCE Contentment, Joshua Fit de Battle of Jericho, The Savior is Waiting, and many more.
270. THE BOBBY BEAMER STORY The exciting story of a person account of his own life by the famous second baseman.	271. THE TEEN TONES Take A Little Time To Sing, Please Like A River, No One Ever Cried For Me Like You.	272. RALPH PLETCH Hallelujah, What A Savior, In Times Like These, It Took A Miracle, and many others.	273. RALPH PLETCH The Seven Last Words of Christ, My Precious Lord, sung in English.	274. RALPH PLETCH The Seven Last Words of Christ, My Precious Lord, sung in English.	275. DON MUSTARD & YEDD SMITH An I.A. Soldier of the Cross, Grace Greater Than Our Sin, and others.

HOME MISSIONS

MAIL THIS CARD TODAY

SHIP

Vol. XXXVII, No. 2 February, 1966

op Budget;
Extra \$911,752

Executive Committee in Nashville, Tenn., last week announced that the record year of 1965 occurred during the 40th anniversary of the Cooperative Program. The SBC's \$19.8 million net provides funds for operations and capital needs of 13 Southern Baptist boards, commissions, agencies, and six Southern Baptist seminaries.

In addition to the record \$22.5 million given undesignated through Cooperative Program budget, more than \$17.1 million was given designated Southern Baptist churches during 1965, representing a percent increase of designated gifts in 1964.

With total designated and undesignated gifts combined, Baptists contributed a whopping \$39,677,907 to Southern Baptist mission causes in 1965. The combined total represents an increase of more than \$2.8 million over total missions gifts of 1964. These figures do not include amounts given by Southern Baptist churches to support statewide causes or local church programs.

Baptist officials in Nashville expect total church contributions for 1965 to be well over \$100 million. Total contributions topped the \$100 million mark for the first time in 1964.

16-A

ADERS

252. BOB TUTHILL A Calvary, Whiter Than Snow, Sweeter As The Years Go By, I Know He Cared, and many more.	253. BOB TUTHILL God Made Them All, All of My Sadness, West Rolling Away, When Jesus Was A Little Boy, more.
254. JIMMIE DODD The Parable of the Sower, and the Seed, The Christ-story, David and Goliath, The Lord's Prayer.	255. MELODY FOUR Loving Arms, Owe White Spot, They River, I've a Home Beyond the River, more.

TEAR OUT AND MAIL THIS POST-PAYD

AIR MAIL REPLY CARD TODAY

256. BILL McLELL A Never Failing Friend, God is So Wonderful, I'd Rather Have Jesus, and many more.	257. BILL McLELL The Parable of the Sower, and the Seed, The Christ-story, David and Goliath, The Lord's Prayer.
258. BILL McLELL The Parable of the Sower, and the Seed, The Christ-story, David and Goliath, The Lord's Prayer.	259. BILL McLELL The Parable of the Sower, and the Seed, The Christ-story, David and Goliath, The Lord's Prayer.

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THE TEEN TONES
How Great Art Let Us Breathe To: Large: The Prayer; I'd Have Jesus.

HIS NAME IS WONDERFUL
On the Jericho Road: Sometimes We Understand: Sing Me A Song of Heaven; others.

THE TEEN TONES
Army of the Lord: Until Then: There's a Place in God's Heart; and many more.

THE TEEN TONES
When V. Christ: I'd Have Jesus; and many more.

CHOOSE ANY FIVE ALBUMS FREE

SONGS FROM THE HEART
FRANK BOGGS
The Old Rugged Cross; My Heav-ly Father Watches Over Me; The Stranger of Calvary; and more.

LET ME WALK WITH THEE
LAWRENCE
I Found the Answer; He Loved Me; Wayfaring Pilgrim; and many others.

MOODY CHORALE
WITH CARL FLORIA AND THE CONTINENTAL
Sings of Sacred Music.

THE WOODY CHORALE
Prayer Before Sunrise; Built on a Rock; O For a Thousand Tongues; more.

THE WOODY CHORALE
Prayer Before Sunrise; Built on a Rock; O For a Thousand Tongues; more.

THE WOODY CHORALE
Prayer Before Sunrise; Built on a Rock; O For a Thousand Tongues; more.

Need For Emphasis On Choosing Vocation Urged By McCullough

The decreasing number of young people going into church-related vocations reflects a need for greater emphasis on God's will in choosing a vocation, a missions leader told the first Southern Baptist Evangelists' Conference at New Orleans Baptist Theological Seminary in New Orleans.

Glendon McCullough, personnel director of the Southern Baptist Home Mission Board in Atlanta, issued an appeal for the evangelists to "call out the call" during the meeting.

"Surely God is calling men and women to fill the positions necessary for the continuing and expanding work of the church," McCullough said. "Evangelists and pastors can challenge Christians to make this major step in their lives."

Evangelists from 14 states attended the three-day conference at the seminary. The program consisted of panel discussions, New Testament studies led by Seminary Professor Clark Pincock, and addresses by several denominational officials and evangelists.

In a workshop on "Preparing the Evangelistic Message," New Orleans Seminary Professor V. L. Stanfield advised shorter sermons, saying brief messages are more effective for the 20th century man.

An evangelistic program at First Baptist Church in Dallas, aimed at enlisting 2,000 church members to visit in the homes of 3,000 un-churched Dallas citizens, was outlined by Ralph Neighbor, associate in the Texas Baptist evangelism division.

The conference was the first major program of the newly estab-

lished evangelism conference and research center at New Orleans seminary.

Cooper to Head Negro Work in North Carolina

Corbin L. Cooper, pastor of First Baptist Church in Morehead City, N. C., has been named new secretary of the Baptist State Convention of North Carolina's department of interracial cooperation.

Cooper, 34, succeeds W. R. Grigg, who is now associate secretary, Department of Work with National Baptists for the Home Mission Board in Atlanta.

A native of Leaksville, N. C., Cooper has been pastor of the Morehead City church since 1959. He is a graduate of Mars Hill College (Baptist), Mars Hill, N. C.; Wake Forest College, (Baptist), Winston-Salem, N. C.; and Southern Baptist Theological Seminary, Wake Forest, N. C.

American Churches Urged to Integrate by African Baptist

A Nigerian Baptist official said recently that Africans cannot understand how Christians in America can contribute their prayers, money, and missionaries to convert them, but then close the doors of their churches to students who have come to this country.

"Missionaries have been sent to us and millions of dollars have been poured into our country, and for this we are grateful," said David Idowu of the Nigerian Baptist Convention's Sunday School department.

"Churches have done something," he said in a Baptist Press interview,

"but they have not gone far enough."

"Now, in the light of all that you have done for us, it would be very strange if I as a Nigerian (I do not regard myself as a Negro) should come to America and want to join a church—any church of my choice—and then the church should close its door against me," Idowu said.

For the past six months the 46-year-old Idowu has been studying at Southern Baptist Theological Seminary in Louisville, Ky.

He is a member of Crescent View Baptist Church in Louisville where the chairman of the Southern Baptist Christian Life Commission, John Claypool, is pastor. Although his church accepted him as a member willingly, many churches within the Southern Baptist Convention would not, he said.

"When we of other countries come here, we cannot understand why we should not be accepted into your churches since we have been acquainted with you (Southern Baptists) all along."

"When you talk of Negroes in the United States, that is a different situation," he reflected. "Integration of the races here will come, but it will take a long time."

Idowu, whose wife and four children remain in Africa, has worked with the Baptist Sunday School Department in Ibadan, Nigeria since 1945. He was converted by Southern Baptist missionaries when he was 16 years old.

Parentetically expressing his views on missions activity in Rhodesia, Idowu said he feels that the political situation in that country will have little, if any, effect on Baptist work.

"Missionaries have steered clear of political involvement, and will

probably be able to continue their work in Rhodesia without interference," he said.

Youth Rehabilitation Volunteer to Leave Lawton, Okla. Church

K. M. Anderson, who has served as associational juvenile rehabilitation director in Lawton, Okla. for two years, has accepted a pastorate with the Calvary Baptist Church in Brighton, Colo., 15 miles north of Denver.

Anderson previously was pastor of the Pollard Avenue Baptist Church in Lawton, and had served in rehabilitation work on a voluntary basis for the past two years.

"If at all possible, I would like to continue with this type of work, since it has added so much to my ministry," Anderson writes of his experiences. "I will continue to do all that I can in this field of service whether or not I have such a position in the association."

L. William Crews, juvenile rehabilitation director for the Home Mission Board, says of Anderson's voluntary efforts: "Mr. Anderson serves as an example of what can be done in rural-urban areas in ministering to youth on a voluntary basis. Thousands of youth are tottering between a life of crime or a life in Christ, and a firm Christian hand like Mr. Anderson's can steady them and bring purpose to their lives."

In 1965, Crews reports, 34 youth were referred to Anderson from the courts, police and schools. Of these, 25 were related to Christians who served as sponsors; 14 were placed in foster homes; 13 made professions of faith; 18 were related to churches.

ADERS

THE TEEN TONES
All Calvary: All, All of My Sufferings Went Rolling Away; When Jesus Was a Little Boy; more.

JIMMIE DODGE
The Parable of the Sower; and the Seed; The Church as Story; David and Goliath; The Lord's Prayer.

MELROY FOUR
Coming Again; Great White Horse; Deep River; I've a Home Beyond the River; more.

TEAR OUT AND MAIL THIS POST-PAID AIR MAIL REPLY CARD TODAY

THE FLORIDA BOYS
They Toss the Old Country Cherish Down; Many Miles Behind Me; and others.

THE FLORIDA BOYS
They Toss the Old Country Cherish Down; Many Miles Behind Me; and others.

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HIS NAME IS WONDERFUL
On the Jericho Road, Sometime We'll Understand, Sing Me A Song of Heaven, others.

THE STUNNY MAN
Army of the Lord, Until Then, There's A Place In God's Heart, and many more.

CHOC ANY I ALBU FRI

SOMES FROM THE HEART FRANK ROGERS
— NEW JAZZ

LET ME WALK WITH THEE
— SIMA

36. FRANK ROGERS
The Old Rugged Cross, My Heavenly Father, Wander Over Me, The Stranger of Calvary, and many more.

37. LAYWEN
Still, Still With Thee, Almighty God of Our Fathers, Make Me a Blessing, more.

38. SING A HAPPY SONG
WITH CAR FLORA AND THE CONTINENTALS

39. ALAN McNEIL
Elate In Gratitude, Over the Sunset Mountain, Down Deep in my Heart, It's Got the Whole World.

40. THE MOODY CHORUS
Prayer Before Singing, Built on a Rock, O For a Thousand Tongues, more.

41. CAR FLORA
The Lord, I'm on the Sunside, and many more.

42. ALAN McNEIL
Elate In Gratitude, Over the Sunset Mountain, Down Deep in my Heart, It's Got the Whole World.

43. SUNDAY SING
Standing in the Need of Prayer, My God Is Real, He'll Never Let You Fall, others.

44. BORMAN
Above All Else, Thou My Guide, The Riches of Love, and many more.

45. BILL PEACOCK
Concentration, Joshua Fiddle, The Savior Is Waiting, and many more.

46. THE BEST OF THE SUNDAY SING
I Wouldn't Take Jesus For Nothing, It's Real, What a Friend, and others.

47. JOE HARRIS
The Old Time Religion, Onward Christian Soldiers, Hear Dem Bells, A Beautiful Life, and many more.

48. THE SUNDAY SING
Jobless, You've Got to Move, Standing by the River, in Times Like These, more.

49. THE FLORIDA BOYS
They Tare the Old Country Church Down, Meary Miss Behind Me, and others.

50. THE LE FEVERS
I've Been With You, Take a Look in the Book, I Can Call Jesus Any Time, more.

51. TWO WORLD
Leaning on the Everlasting Arms, In The Garden, Let the Lovers Lights be Burning, and many others.

52. MAINSTREAM
Wonderful Time Up There, I'm Free Again, The Family Bible, and others.

53. BILL MANN
Above the Hills of Time, The Stranger of Calvary, Only a Touch, Just for Today, and many more.

54. MONTAGNE
Author of "The Late Life," Gertrude Bahama gives her testimony, more.

"Mild Christianity" Portending Tough Times, Philosopher Says

Hard times lie ahead for the churches, Quaker philosopher D. Elton Trueblood predicted at the biennial Methodist Conference on Christian Education.

Days of "easy prosperity are clearly over," said Trueblood, professor of philosophy at Earlham College. "Get ready for hard and tough times," he warned. "We are in a harder fix than we have admitted. A greater part of our new life (in the church) will come from a frank admission of this."

Trueblood called "mild Christianity" one of the greatest hazards. "Our heresy is not that we deny our Lord but that we make small what is intended to be large—a little attendance, a little money, a little prayer, and that's it."

He called on the 1,300 Christian educators to "make people realize that we are enlisting not attenders for a meeting but members of a team." Defining a Christian as "a called person" who is committed to Jesus Christ, Trueblood added: "He is a person who wears Christ's yoke, in other words, one who is on His team."

Another speaker, Bishop Everett W. Palmer of Seattle, warned against permitting patriotism to turn into idolatry. "Patriotism may be the means by which we glorify and worship ourselves rather than God, the device by which we ascribe divinity to our own aims and ambitions rather than seeking to know and obey God and His laws . . . Patriotism may be the blasphemy by which we give the state the throne which belongs alone to Almighty God."

16-F

Ministers Advocate Clergymen's Presence In Juvenile Courts

Twelve Negro and white ministers in Nashville advocated the presence of clergymen in juvenile courts and urged improved youth recreational opportunities.

The suggestions came a few days after the death of a 10-year-old Negro boy who was brutally beaten in a midnight assault.

A 15-year-old white service station attendant, Jessie David Travis, confessed to beating the boy with a club, police said, and was charged with the murder of the Negro youth, James Robert Smith.

Almost immediately, an official of the Southern Baptist Convention Christian Life Commission, Ross Coggin, suggested a fund campaign for the boy and his parents, and contributed \$25 as a start.

In a meeting following the incident, a city Baptist missionary charged that the police in Nashville have no contact with youth until there has been a crime.

Nehemiah Douglass, missions worker affiliated with both the National and Southern Baptist Conventions, suggested that ministers should rotate in service at juvenile courts, and that they counsel youngsters brought in for questioning and their parents.

Metro Police Chief Hubert Kemp countered that his department "is doing everything possible to promote police-community-youth relations."

The police chief expressed surprise at the statement concerning lack of police-youth contact.

Foy Valentine, secretary of the Christian Life Commission and one of the twelve ministers attending

the meeting, said that their session was not "anti-police" but rather was held to help further police-community-youth relations.

A Negro Baptist minister, Dr. Maynard P. Turner of Mt. Zion Baptist church, commended the police department for its swift action in apprehending the culprits in two recent Nashville cases involving youths.

Dr. J. F. Grimmett, pastor of the New Hope Baptist Church and a former president of the state's National Association for the Advancement of Colored People, said: "If the police department has some problems that we can help them with, we will do it; and on the other hand, the department needs to know some of our problems. (RNS)

Leadership Seminars Slated in New Orleans

A seminar for superintendents of associational missions will be held at New Orleans Baptist Theological Seminary, Feb. 24-March 4, sponsored jointly by the seminary and the Home Mission Board.

Superintendents attending the eight-day seminar may elect to take the course for two hours of seminary credit. They will receive 32 hours of classroom work and 64 hours of outside assignments. Part of the studies will be in specific areas of leadership training.

Campus housing and meals are available for participants. Motels are also within walking distance of the campus.

Reservations should be sent to Leonard L. Holloway, Office of Development-Public Relations, New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans, La. 70126.

16-G

ADERS

292. BOB TUTTAGE
At Calvary, White Throats, Sweetest As The Years Go By, I Know He Cared, and many more.

293. BOB TUTTAGE
At Calvary, White Throats, Sweetest As The Years Go By, I Know He Cared, and many more.

JIMMIE DODD
The Parable of the Sower, and the Seed, The Christ-mat Story, David and Goliath, The Lord's Prayer.

31. MURRAY FOUR
QUARTET
Coming Again, Great White Host, Deep River, I'm a Home Beyond the River, more.

TEAR OUT AND MAIL THIS POST-PAID

AIR MAIL REPLY CARD TODAY

DELL-DELL
WATER

194. BILL PEACOCK
A Never Failing Friend, God Is So Wonderful, I'd Rather have Jesus, and many more.

195. FREDERICK OF EMBLISH
STREET
Voice and Testimonies from Branches, and many others.

BILL MANN
MOMENTS OF INSPIRATION

40. BILL MANN
Above the Hills of Time, The Stranger of Calvary, Only a Touch, Just for Today, and many more.

51. MONTAGNE
Author of "The Late Life," Gertrude Bahama gives her testimony, more.

SPECIAL



CHOICE
ANY
ALBUM
FREE



Modern Church Overlooking Aim of Its Mission, Culpepper Warns

Christian churches are so absorbed in talking to themselves that they are not meeting the challenge of their mission.

Thus a Baptist missions leader characterized a primary problem of the Christian mission.

"Churches are largely absorbed in talking to themselves, while the secular world struggles to master the vast forces and dangers unleashed by today's technology," Hugo Culpepper of Atlanta said.

The director of the Division of Missions for the Home Mission Board noted the increasing separation of many aspects of modern life from the residential neighborhood where congregations have been formed for centuries.

"This separation raises in acute form the question as to what new concepts of mission of the congregation are now needed to witness in the neighborhoods," he said.

Culpepper, a former seminary professor and a missionary to China and Chile, was speaking to state Baptist executive secretaries during an annual meeting they held with the mission agency.

"Does the very structure of the present congregation in many ways contradict the missionary calling of the church?" he asked.

"If ministerial training and discipline concentrate upon a pastoral function in relation to those who already are Christians; if the congregational structures are designed exclusively for conservation—nurture and education—rather than for the mission to the world and to the religious or secularized non-

Christians, then the congregation has only 'come-structures' and we can only invite people to 'come to church,'" he warned.

Culpepper stressed the fact that missionary work today recognizes the home base as being worldwide, that the starting point is everywhere the church is and the end is where men are without Christ.

He asked for missions "in depth" to cross cultural frontiers of social, economic, political and other barriers.

"It is the clergy and the theologians, not the laity, who tend to be out of touch with the real issues of life in the world," he said.

"But the layman is a tiny unit in a vast complex, neither wise enough nor strong enough to work through the perplexities of his own situation alone."

Culpepper then said sermons do not meet the layman's need, because they are monologues when he needs dialogue, "the give and take of serious searching together in the intimate fellowship of small groups."

During a question and answer period that followed his message the missions leader emphasized he was not advocating less emphasis on preaching or mass communication of the message.

"The complexity of human nature today demands added dimensions to our witness. Also, I am not advocating a drastic change in our present structures as much as a matter of attitude as churches see their mission in their community and in the world," he said.

16-H

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stry and testimony through

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ords and raise

to enjoy them. God Bless you all

in your work."

Mr. E. N. Franklin
Pampa Texas

Mrs. Jerome Guillian
Iola, Wisconsin

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AND MAIL THIS
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REPLY CARD
TODAY



CHOC
ANY I
ALBU
FRI

36. FRANK BOGGS
The Old Rugged
Cross; My Heav-
enly Father
Watches Over Me;
The Stranger on
Galilee; and more.

37. HARRY CHORALE

A man in a suit, likely Harry Chorale, standing and looking down.

38. THE HEBBY CHORALE
Prayer Before
Mornings; Built on
a Rock; O For
Thousand
Lovers; more.

186. LAYNE
STARR
Still With
Thee; Almighty
God of Our Fa-
ther; Make Me a
Disciple; Amen.

SING A HAPPY SONG
WITH CAN FLORA
AND THE CONTINENTALS

178. CAN FLORA
and THE
CONTINENTALS
Maiden: Trust in
the Lord; I'm on
the Sunnyside; and
many more.

178. CAME FLORIDA
and THE
CONTINENTALS
Monday. Trust in
the Lord; I'm on
the Sunnyside; and
merry men.

187
JAN

I Found the Answer; He Loved Me; Wayfarer; Pilgrim; and many more.

ALAN McGILL
SINGS
IN H-F

284. ALAN McGILL
Balm in Gilead
Over the Sun-
Mountain; How
Deep in my Heart
He's Got It
Whole World.

I've Got a Melody
There Is No
Greater Love, I
I Asked the
Lord, and other

END OF
WEST
WAVE

127. SUNDAY BINGE
THAT
Standing in the
Need of Prayer
My God Is Here
He'll Never L
You Fall, other.

best as he decries the "cult of mediocrity" which besets all across the nation.

**254. WHIMMAN
MILGROM**
Above All Else; But
Thou My Guide:
The Riches of
Love; and man-
more.

**A Mighty Fortress
Is Our God; All
Glory Be to God of
High; and many
more.**

**229. BILL PLANCE
Contentment
Joshua Fild
Battle of Jericho
The Savior Is
Waiting; and
many more.**

I'm His To Command; Thine Alone; How About Your Heart; For All My Sins; more

THE BEST OF THE HAPPY GOODMAN
I Wouldn't Take Nothing for My Journey: The Goodman Family Story; more

Not Dreaming; I
will Sing of My
Redeemer! What a
Wonderful Saviour,
and many more.

AMAZING GRACE

BETH FARMAN
with GORDON

148. BETH FARMAN
No One Ever
Cared for Me Like
Jesus; Not Dream-
ing; It's Real;
What a Friend;
and others.

151. RALPH CAR-
MICHAEL BERNERS
The Church in the
Wildwood; O For
a Thousand
Tongues; Sun of
My Soul; others.

**GOSPEL
GUITAR**

Joe
Morgan

152. JOE MORGAN
The Old Time Re-
ligion; Onward
Christian Soldiers;
Hear Them Bells;
A Beautiful Life;
and many more.

77. HARRY JAYNE
AND POLLY
I'll Never Be
Lonely: A Place
That I Know; I'll
Be Somewhere
Standing; more.

...ll Fly Away;
here's a Great
ay Coming;
neel at The
ross; Precious
memories; others.

**The Florida Boys in
Nashville**

...SE. THE FLORIDA
BOYS
They Tore the Old
Country Church
down; Many
files Behind Me;
and others.

WESLEY
TITTLE
When We All Get
Heaven; Lean-
ing on the Ever-
lasting Arms; and
many others.

THE LE FEVER'S

7. THE LE
FEVER'S
We Have Been With
Jesus; Take a Look
at the Book; He;
Can Call Jesus
any Time; more.

PAUL HARVEY
Paul Harvey nar-
rates and ties to-
gether sermons and
tales by actual
voices of the past.

NEW CHAPTERS
Men Morning
wows; Tell Me
Story of Jesus;
Death the Cross;
eath Thou Fount;
eased Quietness.

PLAINMEN
Wonderful Time
There; I'm
e Again; The
ally Bible; and
thers.

WILL MANN
NICH ANTHONY
ever Falling
ed, God is So
derful, I'd
ave Jesus,
many more.

and Testi-
from:
h Risky,
many other.

**GOD
ISN'T
DRIP!**

of "The
l. Ger-
hanna
her testi-

"This separation raises the question as to the concepts of mission of integration and what new congregations are now needed in the neighborhood," Cupepper, a former professor and a missionary in China and Chile, was a state Baptist executive during an annual meeting with the mission agencies.

"Does the very structure of the present congregation in fact contradict the missionary of the church?" he asked.

"If ministerial training discipline concentrate upon function in relation to already are Christians; congregational structures are exclusively for conservation and education—for the mission to the world religious or secular."

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5-H

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 fine ministry and testimony through
 your fine Christian Records. I really
 do enjoy them. God Bless you all
 in your work."

Mr. E. N. Franklin
Pampa, Texas

Mrs. Jerome Gullkan
Iola, Wisconsin

**TEAR
OUT**
AND MAIL THIS
POST-PAID

**AIR MAIL
REPLY CARD
TODAY**

53. RALPH CAR-
MICHAEL BURGERS
The Church in the
Wildwood; O For
a Thousand
Tongues; Sum of
My Soul; others.

GOSPEL
GUITAR

Joe
Wright

161. JOE WRIGHT
The Old Time Reli-
gion; Onward
Christian Soldiers;
Haze Dem Walls;
A Beautiful Life;
and many more.

177. MARY JAYNE
and MOLLY
I'll Never Be
Lonely; A Place
That I Know; I'll
Be Somewhere
Waiting; more.

178. THE GORDEL
HIDINGBOM JUMBLER
Jubilee; You've
Got to Move;
Standing by the
River; In Times
Like These; more.

135. BOB DANIELS
I'll Fly Away;
There's a Great
Day Coming;
Kneel at The
Cross; Precious
Memories; others.

**The Florida Boys in
Nashville**

**256. THE FLORIDA
BOYS**
They Tore the Old
Country Church
Down; Many
Miles Behind Me;
and others.

254. WESLEY
TUTTLE
When We All Get
to Heaven; Lean-
ing on the Ever-
lasting Arms; and
many others.

THE LE FEVRE'S

257. THE LE
FEVRE'S
I've Been With
Jesus; Take a Look
in the Book; He;
I Can Call Jesus
Any Time; more.

PAUL HARVEY
Paul Harvey nar-
rates and ties to-
gether sermons and
hymns by actual
voices of the past.

SACRED GEMS

THE RESULTS
Leaning on the
Everlasting Arms;
In The Garden;
Let the Lower
Lights be Burning;
and many others.

MR. PLAINMAN
Wonderful Time
p There; I'm
Here Again; The
family Bible; and
others.

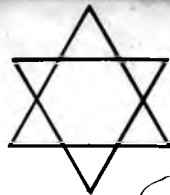
HILL MANN
Never Failing
Good, God is So
Wonderful, I'd
rather have Jesus,
and many more.

...and Testi-
monies from:
...Rickey,
...other.

GOD ISN'T DEAD!

...of "The
...l.g., Ger-
...Behanna
...her testi-
...y.

1



ruleth the world with justice and love, and in the fullness of time his kingdom will be established on earth." . . . Perhaps this convenient summary may be regarded as a minimum statement of Jewish Reform theology. Orthodox Judaism still clings in various degrees to the extremely involved law of the Talmud, as it was summarized in the sixteenth century by Joseph Caro in the *Shulchan Aruch* (four volumes). Conservative Judaism refuses to abandon the Talmud in theory while modernizing its regulations drastically in practice. Conservatism prefers not to dogmatize."

John M. Howell² described the Jewish home as the fundamental unit of Jewish society and as "more remarkably preserved among Jewish families than almost any other ethnic group in America." He selected the Jewish home, community center, the school, and various types of Jewish community welfare organizations for analysis in treating his subject, "Contemporary Jewish Social Institutions." Although the synagogue has major social significance for Jewish life, Howell classified it as primarily a religious institution and did not discuss it.

The Jewish family, due to its faithful adherence to certain social and religious customs and practices, has been traditionally resistant to disruptive forces. However, as Jewish people become more acculturated or Americanized, their family life is showing a decreasing stability. As a result, the Jewish community operates family service agencies to provide counseling, vocational guidance, and other social services.

The Jewish community center is one of the chief Jewish institutions. It promotes religious and secular activities, with major emphases on education, health clubs, youth clubs, and various civic and cultural programs. The Jewish school system is composed of parochial all-day schools, weekly afternoon and Sunday morning classes, colleges, universities, and seminaries, and the student organizations related to these schools. In the early 1960s, 600,000 pupils were in the school system, and the operational cost was \$60 million per

²Dr. Howell is professor of Christian Ethics, Midwestern Baptist Theological Seminary.

Judaism and Jewish People

year. " . . . the entire school system, along with the home and community center, attempt to surround the Jewish youth and adult with constant reminders of his heritage," said Howell.

The scores of Jewish community social organizations were classified as social, fraternal, Zionist, protective, religious, and women's. Howell characterized Jewish people as "joiners." A study in Elmira, N. Y. revealed that one of every four Jewish people there belonged to four or more community organizations, with only one of every 15 Jews belonging to no organization. B'nai B'rith is possibly the best known of the fraternal organizations. Its Anti-Defamation League, founded in 1913 to combat prejudice against Jews in America, not only is a watchdog of Jewish interests, but is concerned and involved in the whole broad area of human rights. Hadassah, a Zionist organization, is an outstanding women's organization.

George D. Thomason,⁴ in discussing his subject, "A Theology for Jewish Evangelism," said that for a theology to appeal to Jews it must, using words of Rabbi Samuel Sandmel, be "a guide of conduct, a guide to action," since Jews are activists. For Christians to have consistent witness to Jews, they must have a doctrine of history.

"To present a balanced view of history the twin stumbling blocks of premillennialism and postmillennialism must be avoided. Because of Dachau neither the Jew nor the committed Christian can really believe in postmillennialism anymore.

But, if anything, premillennialism is worse if for nothing else than it holds out a false hope for the salvation of all Jews in the tribulation period. Premillennialism has two false hopes for Judaism: it lets the Jew be both a Jew and a Christian, and more than a preminent one, and it promises salvation in the future if he does not believe now."

The Jew, said Thomason, is seeking today for a theology so they can commit themselves to God.

So, in reality what Jews are seeking for is God to whom they can give all

their hearts and lives and activity. In the past this loyalty was given to the Jewish community in a racial sense and more recently to the revived state of Israel. But this kind of loyalty today does not satisfy. The modern Jew is rather dissatisfied with the old ways and more than a little cynical about them.

For Judaism has not really given him God. As Sandmel admits, Judaism does not really have a theology in the narrow sense of doctrine of God . . . The Jew must be shown that Jehovah of the Old Testament is the Father of our Lord Jesus Christ. And probably the way to begin is to ask him who his God is. He does not really know."

Wm. B. Coble³ dealt with a subject which must be at the heart of any consideration of Jewish evangelism, "The Jewish People and Jesus." He says,

"In the Jew's view of Jesus we deal with one of the major problems of Jewish evangelism. It is a problem to us because the perspective from which he sees him is different from that of any Christian. To us the Gospels are the voice of authority, but to the Jew they are an alien literature of questionable value and no authority. This means that they are free to view the one presented therein as they see fit.

Jews see Jesus as only one of many Jews of great prominence, one man among the many of his day. Possibly he may have been greater than the others, even a prophet, but nothing more than a man. Thus to him the stories of the virgin birth, miracles, and resurrection are—at most—ways of ascribing personal greatness. As history they are nonsense. They see in Jesus' teachings nothing which cannot be found in that of the rabbis of this time. For this reason the statement that he is God's sacrifice for sin leaves them unmoved.

Samuel Sandmel concludes that "Jews and Christians are farther apart today on the question of Jesus than they have been in the past hundred years. This despite other ways in which Judaism and Christianity have drawn closer together than ever before" (*We Jews and Jesus*, New York: Oxford University Press, 1965, p. 104).

³Dr. Coble is professor of New Testament Interpretation and Greek, Midwestern Baptist Theological Seminary. Copies of the messages discussed herein may be secured at a nominal cost from Kansas City Baptist Association, 1021 E. Linwood Blvd. Suite 301, Kansas City, Mo. 64109.

Religious Conditions of Mississippi

An article in a recent issue of a prominent religious publication told of a survey which revealed that 50 per cent of the American public "regularly" attend religious services.

According to the findings of the many metropolitan and area religious surveys of the Home Mission Board's Department of Survey and Special Studies, this is a valid conclusion. The surveys conducted by this department distinguish the frequency of a person's church attendance by asking, "Do you attend church or Sunday school weekly, monthly, seldom, or never?"

From this question persons are classified as "active" or "inactive." A person is "active" if he attends as often as once a month (a rather liberal classification). The person is "inactive" if he seldom or never attends. The findings of these surveys rely only upon the response of the person questioned.

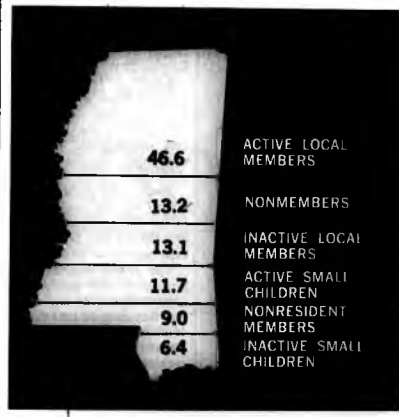
At the conclusion of a five-year cooperative venture between the Home Mission Board and the Mississippi Baptist Convention, the Department of Survey and Special Studies has analyzed the findings of more than 65 area surveys taken by more than 1,500 churches of all denominations. Only a few of the findings can be shared in this brief article:

The surveys showed many differences in the attendance patterns within the cities. The least active are located in the inner city while the most active are in the middleclass suburbs. The older sections and the "exclusive" sections of town are about average. The "slum" areas had characteristics similar to the rural areas.

In Mississippi, as elsewhere across the nation, about one-third of all small children (Nursery through Primary ages) seldom if ever attend any religious activities. In the rural area, in the small villages, and in the "slums" of the large cities the ratio is much higher with over 50 per cent of these children, birth through eight years old, inactive.

Another significant finding was that more than one out of every five church members admitted they seldom if ever attended religious activities anywhere. Again the rural areas were poorest where as high as one-out-of-three were inactive.

For every inactive local church member there is a mature person who has no church membership anywhere. In a breakdown of the population by ages, the analysis revealed that there were 179,315 inactive local members nine years and older, compared to 180,685 nonmembers nine years of age and older (most of these over 15). This is not a phenomenon only within Mississippi. It has been observed to be the same whether east or west, north or south, white or Negro. In special areas of high transiency or extreme isolation (geographic or social) the numbers of unchurched are much higher (usually a much higher proportion of nonmembers to population). These surveys were not designed to answer the many questions aroused by cause-and-effect relationships. The survey technique collects a mass of data from which the church leaders determine methods and programs which they feel will accomplish the goals God lays on their hearts.



By O. D. MORRIS
DEPARTMENT OF SURVEY AND SPECIAL STUDIES, HMB

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is upon me,
because he hath anointed me to
preach the gospel to the poor;
he hath sent me to heal the
broken-hearted, to preach deliv-
erance to the captives, and recov-
ering of sight to the blind, to set
at liberty them that are bruised,
"To preach the acceptable
year of the Lord."



—Jesus quoting Isaiah (Luke 4:18-19)

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JEWISH

Building Bridges of Understanding

"If I listened to you very long, I'd be a Baptist," said a Jewish lady to Paul M. Lambert, superintendent of missions, Kansas City (Mo.) Baptist Association. Lambert had just delivered the main message at a Jewish Fellowship Dinner in Swope Park Baptist Church, Kansas City.

Sixty-five Jewish people, including Rabbi William B. Silverman of Temple B'nai Jehudah, were guests of Kansas City Baptists for the dinner. In fact, they outnumbered their Baptist hosts, men and women from the city's churches.

Among the guests were two Cuban Jewish refugee families. Ruben Cañas, pastor of First Mexican Baptist Church, brought the two families and served as their interpreter throughout the evening.

The Jewish people seemed to enjoy themselves immensely. They chatted animatedly before and during the meal, and they entered into the group singing of popular songs with great zest. They listened intently to the speakers on the evening's program. And they stood around long after the program's conclusion and seemed as reluctant as Baptists to leave.

Many guests voiced the fervent hope that more such meetings could be held in the future. Several invited their Baptist friends to attend their Friday night service.

The theme of the meeting was "Building Bridges of Understanding." Basic to the selection of the theme was the conviction that a clear and winning Christian witness is possible only as understanding and respect between Christian and Jew become a reality. Such a relationship is not built between strangers. Christian and Jew must come together and share moments of fellowship during which they exchange their most fundamental and cherished concepts and convictions. Only as the Christian demonstrates love can he convince others that Jesus loves.

The evening's program began with a

meal. The food was not kosher, but the announcement was made that there were fruit plates for those who could not eat non-kosher food. Only one fruit plate was requested.

A Kansas City pastor, Allard Garren, served as master of ceremonies and presided in a warm and genuinely Christian manner.

While they were still at the tables, Howard Wilmoth, minister of education and music at Maywood Baptist Church, led the group in singing a number of popular songs. Some of them were "fun and motion" songs, and the guests participated enthusiastically. The host pastor, W. Ross Edwards, brought words of welcome, and Rabbi Silverman responded to the welcome.

The rest of the program was presented in the chapel of the church. Mrs. Clark Crinklaw, president of WMU of Kansas City Baptist Association, described the work of the Baptist women's organization. Charles J. Briscoe, young National Baptist minister and director of Baptist Joint Fellowship, told of his work as coordinator of the joint program of the two National Baptist Conventions and Kansas City's Southern Baptists.

That the Jewish people appreciated this forthright approach was evident from their manner and their remarks. One man said that he was very happy to have learned some things that he didn't know about the Baptist faith and that he appreciated Baptists far more.

Two Jewish ladies joined in saying, "This certainly changed our image of Baptists. Our whole idea of Baptists was tremendously improved."

One impression gained was that Jews and Baptists have much in common. A man said to Lambert, "As you described the faith and structure of Baptists, I was amazed at the number of things we have in common in congregational polity. I was surprised to learn that, like us, there is no Sanhedrin to determine your activities. At one time the

Sanhedrin controlled the congregation, and it may in the future, but as of now there is no outside direction of our congregation."

The gospel reached the guests not only through the messages but also through personal conversations. Many of the guests asked to be taken on a tour of the building either before or after the program. Most of these tours included the sanctuary and went past the Lord's Supper table and the baptistry, the description of which takes one into the heart of the Christian message.

Paul Fisher, pastor of Kensington Avenue church, conducted such a tour for his Jewish guests. In the following paragraphs, he tells of this experience.

Following the closing prayer, my guests, a Jewish man and wife, asked me if they could see the sanctuary. I was glad to show them into the sanctuary of the Swope Park Baptist Church.

I turned the lights on in the baptistry and explained our baptismal service to them. During this time, a number of others came into the sanctuary, observing various differences from the synagogue. The wife of my guest said to me, "I was amazed when I came in here to note that there was not a cross anywhere. Rev. Fisher, why isn't there a cross in here?" I answered, "Because the cross is not the symbol of our faith." I continued, "The cross is a symbol of death and that is what it stands for whenever it is seen. Our faith is in immortality, in life. We believe in the resurrection from the dead. The cross does not symbolize this."

"Then what is the symbol of your faith?" I was asked.

"We have no symbol as such. We use the cross, if we wish, because Jesus made out of it a victory. But if we had a symbol it would be the empty tomb, or a star symbolizing life." . . . One Jewish man said, "I have been wanting to hear this discussed for years and years. I am glad I was here tonight."

(I said) "Baptists emphasize the resurrection and believe that death without the resurrection was meaningless. Jesus Christ said, 'Because I live, ye shall live also.'"

At one point Fisher was interrupted by a new group arriving. Very quickly a Jewish woman, showing the interest of the group, said, "Please continue with what you were saying."

All of the guests asked many questions of their hosts. Examples are "How old does a child have to be to join a Baptist church? How do you join a Baptist church? Do you have to take a course to join?" The man who was asked the last question replied, "No, first you have to have an experi-

ence with Christ." It is easy to see the opportunity for witnessing that is offered in answering such questions.

The Baptists also learned some things from their guests. A Jewish woman said, "We don't believe in heaven, hell, or resurrection, or purgatory. We believe that there is a divine spark in man that somehow goes back to God at death."

The effects of the fellowship dinner did not end with the departure of the people. A Baptist minister of education made an appointment for a conference with director of education of Temple B'nai Jehudah. The president of the Sisterhood of an Orthodox congregation expressed the desire for a Jewish-Baptist youth meeting. Sisterhood presidents wrote grateful letters to Mrs. Crinklaw. Edwards received the following letter from Rabbi Silverman.

"How can we possibly begin to thank you, the members of your church and the Baptist association for the hospitality accorded to us on Tuesday evening. The whole evening touched our hearts, and we were deeply moved by this expression of brotherhood, good will, and loving affection. We learned a great deal about the Baptist practices, theology and beliefs, but even more important than the information acquired was the spiritual beauty of an evening made all the more wonderful by the attitude of good and dedicated Christians such as yourself and your associates."

"We thank you most sincerely for a wonderful and inspiring evening."

One regret felt by many was for the fact that Baptists were outnumbered by their Jewish guests. Expressing disappointment at this fact, a convert from Judaism said, "This is not demonstrating Christian love and understanding and promoting the fellowship so essential to winning them." It is so very important that Christians show by their presence in large numbers at such meetings that they truly love and care for their Jewish neighbors.

Often people ask about the methods used to invite Jewish people to a meeting of this type. This is done in several ways. Many of the guests received personal invitations and were taken to the dinner by Christian friends. Mrs. Crinklaw, by telephone and letter to the presidents of the Sisterhoods of four congregations, sent invitations to the ladies of the congregations. Edwards wrote letters to the four rabbis. A copy of his letter is reproduced here.

Dear Rabbi
You and the members of your congregation are cordially invited to participate in a fellowship dinner meeting at

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THY CREATOR
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THY YOUTH
—Ecclesiastes 12:1



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[illegible]

"I'll be in on Tuesday—at 2 o'clock." You wouldn't say this to a doctor, lawyer or dentist. You would request time at his convenience.

Sometimes we forget that our minister is a busy man.

We feel free to fill his days, call him out evenings, arrange his weekends. We excuse ourselves by saying, "After all, that's his job." And, we may even be slightly resentful if some other member of the congregation has spoken first for what we consider to be "our" time.

A minister, like other professional people, needs time for himself to study, plan, and prepare. He must prepare himself physically, mentally, spiritually. As a family man, he must be with his family—even if only for a little while to rest and relax. So, think twice before you subtract from his effectiveness by piling on more administrative work or by asking him to less-than-urgent meetings. Grant him this consideration and he will teach and preach, administer and advise, to the best of his ability.



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The basis for this message is a recent Ministers Life coast-to-coast survey. It highlights the reactions of ministers of all denominations in all sizes of churches.

To the vast majority, counseling, youth work, parish organizations, church services, did not constitute a problem. But "extra curricular" requests proved to be great time con-

sumers—as did administration duties and work on church finances. Almost half felt that they had too little time for study and prayer; a third said they could not take time for vacations; while almost two-thirds indicated a lack of time for any leisure activities.

the Swope Park Baptist Church at 6:30 p.m. November 10, 1964. We appreciate the fact that from time to time our Jewish friends have made a special effort to help Christians to become better acquainted with you. We in turn would like to use this opportunity to help our Jewish friends to better understand the position that we as Christians hold. We feel that Baptists have often been misunderstood just as our Jewish friends have been misunderstood. We believe that you would like to know what we really believe.

This meeting is sponsored by the ladies of the Kansas City Baptist Association, and is for both men and wom-

en. Would you please be so kind as to let us know how many of your people expect to attend the dinner.

The hopes and aspirations of Kansas City Baptists for the evening's effort can well be summed up in a remark made by a convert from Judaism. Speaking of young Briscoe, he said, "If there had been more Baptist ministers like him in Mississippi, I'd have been a Christian a long time ago." The prayers of Baptists in Kansas City Association is that their Jewish guests had such an experience of Christian love that their acceptance of Jesus was set forward many years.

—A. Jase Jones

Synagogue
Home
Church

"What is this man's name?" asked a Jewish woman of her Christian friend. "I must go up and tell him how interesting and informative his discussion was. I want him to know how much I appreciated him."

The man who had just finished speaking was Charles Vincent, pastor of First Southern Baptist Church, Kansas City, Kan. Vincent was the last speaker on the program for a Christian-Jewish fellowship meeting. Called INTERCOM II, it was sponsored by the people of Kansas City Kansas Baptist Association.

The first INTERCOM was in July 1964. It was such a success that the Associational WMU organization, its sponsor, decided that it should have INTERCOM II in May, 1965. Kansas City (Kans.) Baptist Association had in the meantime elected an association Jewish work committee, and this committee, under the leadership of its chairman, Mrs. R. O. Wilson, led the association and the WMU in planning for INTERCOM II.

More than 100 people, 25 of them Jewish, gathered at Nall Avenue Baptist Church for a time of fellowship and refreshments. INTERCOM II's theme was "Synagogue—Home—Church." The theme was particularly appropriate since it was Christian Home Week in the Southern Baptist calendar. The subjects

were chosen to show the place the home occupies in Judaism and Christianity, and the relation of home-pastor-church and home-rabbi-synagogue. Program participation was shared equally by Christian and Jewish persons.

The program began with those present singing two hymns, "O, God Our Help in Ages Past" and "God of Our Fathers." Rabbi William Greenebaum II of Temple Beth El gave the invocation. The Beginner choir of Leawood Baptist Church sang "God's Beautiful World," "The Wonder Song," "Jesus Loves Me," and "The Happy Way."

Mrs. James Jeffrey, wife of the executive director of The Fellowship of Christian Athletes, and her children demonstrated a Christian family altar. Seated in a chair with her children grouped around her, Mrs. Jeffrey led them in their normal nightly Bible reading and prayer.

Two vital elements of Judaism, Jewish holidays and the Jewish home, are linked in the next part of the program. "If you understand the Jewish holidays, you understand Judaism," says a noted rabbi. And Jewish leaders consistently emphasize that Judaism is a home-centered religion. One rabbi has said that all synagogues could be destroyed and Judaism would continue as strongly as ever through its observance in the home. Linking these two emphases, two Jewish ladies described and demonstrated the way in which two Jewish holy days, the Sabbath and Passover, are observed in the home. They showed the religious objects used in the observances and described their meaning.

Mrs. Paul Elledge, wife of the superintendent of Kansas City Baptist Association, described the work of Christian women in the role of Sunday school teacher. Then, the ladies of her Sunday school class set on the platform, and

February, 1966

Readers Digest **JANUARY BOOK
CONDENSATION**

LETTERS TO KAREN

on/Isa 61:1-2, 9-11; Mt 11:1-12; Lk 4:18-21; Jn 1:1-9; 1:29-34; 3:1-15; 6:1-14; 8:12-18; 9:1-41; 12:1-8; 14:1-14; 15:1-8; 16:1-15; 17:1-26; 18:1-11; 19:1-42; 20:1-9; 21:1-14; 22:1-54; 23:1-43; 24:1-26; 25:1-13; 26:1-65; 27:1-54; 28:1-10; 29:1-10; 30:1-10; 31:1-10; 32:1-10; 33:1-10; 34:1-10; 35:1-10; 36:1-10; 37:1-10; 38:1-10; 39:1-10; 40:1-10; 41:1-10; 42:1-10; 43:1-10; 44:1-10; 45:1-10; 46:1-10; 47:1-10; 48:1-10; 49:1-10; 50:1-10; 51:1-10; 52:1-10; 53:1-10; 54:1-10; 55:1-10; 56:1-10; 57:1-10; 58:1-10; 59:1-10; 60:1-10; 61:1-10; 62:1-10; 63:1-10; 64:1-10; 65:1-10; 66:1-10; 67:1-10; 68:1-10; 69:1-10; 70:1-10; 71:1-10; 72:1-10; 73:1-10; 74:1-10; 75:1-10; 76:1-10; 77:1-10; 78:1-10; 79:1-10; 80:1-10; 81:1-10; 82:1-10; 83:1-10; 84:1-10; 85:1-10; 86:1-10; 87:1-10; 88:1-10; 89:1-10; 90:1-10; 91:1-10; 92:1-10; 93:1-10; 94:1-10; 95:1-10; 96:1-10; 97:1-10; 98:1-10; 99:1-10; 100:1-10; 101:1-10; 102:1-10; 103:1-10; 104:1-10; 105:1-10; 106:1-10; 107:1-10; 108:1-10; 109:1-10; 110:1-10; 111:1-10; 112:1-10; 113:1-10; 114:1-10; 115:1-10; 116:1-10; 117:1-10; 118:1-10; 119:1-10; 120:1-10; 121:1-10; 122:1-10; 123:1-10; 124:1-10; 125:1-10; 126:1-10; 127:1-10; 128:1-10; 129:1-10; 130:1-10; 131:1-10; 132:1-10; 133:1-10; 134:1-10; 135:1-10; 136:1-10; 137:1-10; 138:1-10; 139:1-10; 140:1-10; 141:1-10; 142:1-10; 143:1-10; 144:1-10; 145:1-10; 146:1-10; 147:1-10; 148:1-10; 149:1-10; 150:1-10; 151:1-10; 152:1-10; 153:1-10; 154:1-10; 155:1-10; 156:1-10; 157:1-10; 158:1-10; 159:1-10; 160:1-10; 161:1-10; 162:1-10; 163:1-10; 164:1-10; 165:1-10; 166:1-10; 167:1-10; 168:1-10; 169:1-10; 170:1-10; 171:1-10; 172:1-10; 173:1-10; 174:1-10; 175:1-10; 176:1-10; 177:1-10; 178:1-10; 179:1-10; 180:1-10; 181:1-10; 182:1-10; 183:1-10; 184:1-10; 185:1-10; 186:1-10; 187:1-10; 188:1-10; 189:1-10; 190:1-10; 191:1-10; 192:1-10; 193:1-10; 194:1-10; 195:1-10; 196:1-10; 197:1-10; 198:1-10; 199:1-10; 200:1-10; 201:1-10; 202:1-10; 203:1-10; 204:1-10; 205:1-10; 206:1-10; 207:1-10; 208:1-10; 209:1-10; 210:1-10; 211:1-10; 212:1-10; 213:1-10; 214:1-10; 215:1-10; 216:1-10; 217:1-10; 218:1-10; 219:1-10; 220:1-10; 221:1-10; 222:1-10; 223:1-10; 224:1-10; 225:1-10; 226:1-10; 227:1-10; 228:1-10; 229:1-10; 230:1-10; 231:1-10; 232:1-10; 233:1-10; 234:1-10; 235:1-10; 236:1-10; 237:1-10; 238:1-10; 239:1-10; 240:1-10; 241:1-10; 242:1-10; 243:1-10; 244:1-10; 245:1-10; 246:1-10; 247:1-10; 248:1-10; 249:1-10; 250:1-10; 251:1-10; 252:1-10; 253:1-10; 254:1-10; 255:1-10; 256:1-10; 257:1-10; 258:1-10; 259:1-10; 260:1-10; 261:1-10; 262:1-10; 263:1-10; 264:1-10; 265:1-10; 266:1-10; 267:1-10; 268:1-10; 269:1-10; 270:1-10; 271:1-10; 272:1-10; 273:1-10; 274:1-10; 275:1-10; 276:1-10; 277:1-10; 278:1-10; 279:1-10; 280:1-10; 281:1-10; 282:1-10; 283:1-10; 284:1-10; 285:1-10; 286:1-10; 287:1-10; 288:1-10; 289:1-10; 290:1-10; 291:1-10; 292:1-10; 293:1-10; 294:1-10; 295:1-10; 296:1-10; 297:1-10; 298:1-10; 299:1-10; 300:1-10; 301:1-10; 302:1-10; 303:1-10; 304:1-10; 305:1-10; 306:1-10; 307:1-10; 308:1-10; 309:1-10; 310:1-10; 311:1-10; 312:1-10; 313:1-10; 314:1-10; 315:1-10; 316:1-10; 317:1-10; 318:1-10; 319:1-10; 320:1-10; 321:1-10; 322:1-10; 323:1-10; 324:1-10; 325:1-10; 326:1-10; 327:1-10; 328:1-10; 329:1-10; 330:1-10; 331:1-10; 332:1-10; 333:1-10; 334:1-10; 335:1-10; 336:1-10; 337:1-10; 338:1-10; 339:1-10; 340:1-10; 341:1-10; 342:1-10; 343:1-10; 344:1-10; 345:1-10; 346:1-10; 347:1-10; 348:1-10; 349:1-10; 350:1-10; 351:1-10; 352:1-10; 353:1-10; 354:1-10; 355:1-10; 356:1-10; 357:1-10; 358:1-10; 359:1-10; 360:1-10; 361:1-10; 362:1-10; 363:1-10; 364:1-10; 365:1-10; 366:1-10; 367:1-10; 368:1-10; 369:1-10; 370:1-10; 371:1-10; 372:1-10; 373:1-10; 374:1-10; 375:1-10; 376:1-10; 377:1-10; 378:1-10; 379:1-10; 380:1-10; 381:1-10; 382:1-10; 383:1-10; 384:1-10; 385:1-10; 386:1-10; 387:1-10; 388:1-10; 389:1-10; 390:1-10; 391:1-10; 392:1-10; 393:1-10; 394:1-10; 395:1-10; 396:1-10; 397:1-10; 398:1-10; 399:1-10; 400:1-10; 401:1-10; 402:1-10; 403:1-10; 404:1-10; 405:1-10; 406:1-10; 407:1-10; 408:1-10; 409:1-10; 410:1-10; 411:1-10; 412:1-10; 413:1-10; 414:1-10; 415:1-10; 416:1-10; 417:1-10; 418:1-10; 419:1-10; 420:1-10; 421:1-10; 422

by Charlie W. Shedd

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Mrs. Elledge taught the lesson just as she does on Sunday morning.

Rabbi Wm. Greenebaum, of Temple Beth-El, discussed the subject, "The Rabbi and His People." The rabbi is primarily a teacher, he said. He does not have a pastoral role as does the Christian pastor, although it is true that some pastoral functions, such as, the visitation of the sick, are being assumed by some rabbis. Again, even though Judaism has not been traditionally a missionary religion and is yet basically nonmissionary, a small number of rabbis are becoming slightly more aggressive in seeking converts to Judaism. Jews cannot accept the Christian view of Jesus as the Son of God. At the same time, they recognize the truth in many of Jesus' teachings and point out that much of what Jesus taught was found in Judaism of the first century.

Before Vincent brought the closing message, Melinda Grable sang "Fear Not Ye, O Israel."

Vincent discussed the subject, "The Pastor and His People." He discussed the most important Christian doctrines and described the functions of the pastor. Speaking with exquisite tact, he yet presented Christian doctrines without compromise or dilution. The Jewish guests were thoroughly informed on Christian beliefs and practices. The most important part was the spirit in which the presentation was clothed. The pastor's love and respect for the Jewish guests spoke tellingly for Christ and provoked a warm response in Jewish hearts.

As the ordinance of baptism was discussed, two Baptist ministers in baptismal robes, Kenneth Combs, pastor of Immanuel Baptist Church and master of ceremonies for INTERCOM II, and Elledge, moved silently into the baptism. The speaker discussed the ordinance without looking around at the two men, while they wordlessly went through the motions of an actual baptism. Most of the Jewish women slid to the edge of their seats and watched this demonstration with the greatest interest. While Vincent discussed the Lord's Supper, a Jewish lady asked her Baptist hostess, "Is that unleavened bread the same as ours?" When told that it was, she exclaimed, "I didn't know that before." The phrase, "I didn't know that," with emphasis on "that," was said over and over as Vincent spoke. The guests seemed to soak up the information like dry sponges.

The guests expressed their reactions in many different ways. A Sisterhood president asked for Mrs. Wilson's address. "We want to have you over for a visit with us," she said. "Would you

come?" She seemed embarrassed that they had been guests twice but had not had the Baptist ladies once.

A Baptist lady walked to the parking lot with Rabbi Greenebaum. She said to him, "We want to be your friends."

The rabbi replied, "We want to be yours, too, but we were afraid you wouldn't understand."

Mrs. Wilson, who led in the promotion of both INTERCOMS, gave some of her impressions of the experience. She says that the understanding each group has for the other is good and is improving. Baptist ladies have a better understanding of and appreciation for the Jewish people. The latter seemed to feel more at ease with their hostesses this year, to feel more sure of the Baptist hostesses and to look upon them as their friends. Mrs. Wilson believes that the relation between the two groups has been so firmly established that there is a good foundation for future evangelism.

A lesson the ladies learned is that great care should be exercised in planning interesting mixing activities. Unless this is done, there is a danger that the Jewish ladies will stay to themselves and the Baptist ladies will be hesitant to approach their guests. It is felt also that the fellowship period should follow the sanctuary program rather than precede it. With the ideas from the discussion period filling their minds, the ladies will have a great deal more of common interest to discuss.

A basic idea of the ladies who have planned and conducted INTERCOM II is that it is a fellowship meeting, not an evangelistic meeting. Its purpose is to promote understanding and appreciation on the part of both groups, Christian as well as Jew. Its aim is to encourage and strengthen individual friendships and to develop the climate of good will which should characterize all human relations. The development of these qualities alone is sufficient justification for a fellowship meeting with Jewish people. To try to establish an atmosphere in this country which will ensure that Jewish friends can live in freedom and dignity is certainly a Christian effort. It is putting into practice the second great commandment of the law, "Thy shalt love thy neighbor as thyself."

Yet, as Mrs. Wilson has said, an INTERCOM can lay the foundation for future evangelistic efforts. When Jewish people do indeed come to look upon Baptists, as a group and individually, as true friends, the message of the love of Christ rings true and draws men unto him.

—A. JASE JONES

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Churches Warned To Face Rebellion By Youth Head On

The Methodist Church must not turn away from the "dramatic revolt" of today's youths on and off the college campus, declared a report presented to the denomination's Board of Education at its annual meeting here.

Most of the students and teenagers in revolt "are not within the influence spirit of our churches," said Dr. Leon M. Adkins, general secretary of the board's Division of the Local Church.

"They are deaf to an answering Church," he said, "but a servant Church may find response, in their questioning and doubting spirits, to ultimate meanings and values of life." Dr. Adkins said that among the youths are "hell's angels, homosexuals, social deviants, as well as the maturing, responsible, committed Christian young adults."

Observing that two hundred years ago John Wesley gave Methodists a mandate to "go where the action is," Dr. Adkins said the Church today "must listen as well as speak, and see its students as allies, not threats."

Methodists, he continued, "must learn to communicate acceptance and love to the disenfranchised and those who differ from the Church's declared positions."

Dr. Adkins went on to say that he saw a "grave danger that adult apathy will be imposed, in the guise of parental authority, upon young minds, at a time when controversial issues are more evident and more articulate."

Christians, he added, have no place to hide from the "revolution against revolting conditions in human relations, against pharisaic ecclesiasticism, and Parkinsonian bureaucracy, against the wilful insanity of war among nations and against the violation of human values by things and extremes of the puritanical."

Another report to the board emphasized that Christian education is too big a job for the minister and education leader alone and must have the involvement of the entire church congregation.

"Christian education," the report said, "is integral to the total life and mission of the Church, and within the membership of every congregation are untapped resources of leadership, skills, and concern—enough to bring about authentic Christian renewal and new life in the community of faith."

It was announced that in 1965 Methodists gave \$17,573,496 to help support Church-related colleges and other

Report From Cuban Prison: Baptist Missionary Has Flu

ATLANTA (BP) — Word has been received from Cuba that Southern Baptist missionary Herbert Caudill has the flu. The report contained no other details, except that Caudill had been separated from his son-in-law, David Fite.

The two missionaries have been held prisoner by the Castro regime since April 1965. The Board's associate missions director, Loyd Corder, said definite location in Cuba of the two men was not known, but that they were thought to be in La Cabana fortress, across the bay from Havana.

schools and Wesley foundations, \$514,527 for Negro schools, and \$254,348 for student loans and scholarships. RNS.

Tragedy Strikes Mission Family

Tragedy on top of tragedy has struck at the family of Larry Don Slaughter, missionary pastor of La Iglesia Olivet Bautista in La Junta, Colo.

His wife, 22, the former Allie Nichole Dyer of Rockdale, Tex., and two children were killed Dec. 22 in a car-truck collision near Boise City, Okla.

The children were Scott Andrew, 5, his son by a previous marriage, and Melisa Elaine, 2, their daughter. A third child, Larry Charles, 9, had both legs crushed.

Slaughter, a native of Perryton, Tex., was in Hereford, Tex. for the funeral of his grandfather. Mrs. Slaughter had stayed in La Junta to participate in special Christmas programs.

A friend was driving her and the children to Hereford. He was not seriously hurt in the accident.

The Slaughters were associate missionaries of the Home Mission Board and joint employees of the mission agency and the Colorado Baptist General Convention.

They were expecting appointment soon as career missionaries. Her death came the day after their fourth wedding anniversary. She was expecting another child in July.

Since the accident, her grandfather has died in Rockdale, where her father, Nicholas E. Dyer, is also critically ill.

Slaughter lost his first wife from a brain tumor while he was stationed in Germany during military service.

HOME MISSIONS

"We at the Home Mission Board are delighted that Broadman Readers Plan is including the intriguing title *Keep Out of Paradise*, by Marjorie Vandervelde. We recommend it to you for an evening of rewarding reading."—Arthur B. Rutledge, Executive Secretary-Treasurer, Home Mission Board, Southern Baptist Convention.



KEEP OUT OF PARADISE

by Marjorie Vandervelde

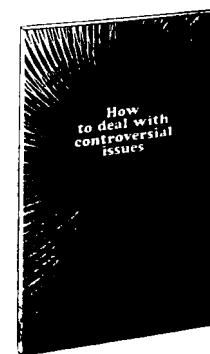
Good background reading for home mission study on mission work in Panama... the author's account of her personal, almost unbelievable experiences deep in the heart of Panama's Darien Jungle among the Choco Indians, one of the most primitive of all peoples, and among the Cuna Indians of the San Blas Islands. Almost nothing has been known of them. As the title indicates, they have lived in complete isolation until very recent years. Through our home mission work, Southern Baptists have been a prime factor in opening the gates of this "paradise."



MEMOS FOR CHRISTIAN LIVING

by James L. Sullivan

For help in daily Christian living... a collection of 28 essays written by the executive secretary-treasurer of the Sunday School Board of the Southern Baptist Convention. These essays have appeared in *Newsletter* under the title "Facts and Trends." Some of the essays included are: *On Developing a Love for Persons*, *The Crisis of Change*, *How Big Are Little Deeds?*, *Dynamic Crusader or Wise Leader?*, etc.



HOW TO DEAL WITH CONTROVERSIAL ISSUES

by William M. Pinson, Jr.

Resource material for the Fundated Training Union lessons for this quarter... provides excellent discussion materials, such as: *What Are Some Current Controversial Issues?*, *Should a Christian Become Involved in Controversy?*, *What Are Some Obstacles to the Christian Approach?*, *How Can the Christian Prepare to Meet Controversy?*, *What General Principles Should Be Followed?*, *What Christian Principles?*, *What Part Should Churches Play?*, *How to Deal with Specific Situations*, and others.

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Marine's War On Squalor Earns 'Tom Dooley' Title

Meet Cpl. Lanny Johnson of Pierre, S. D., a Marine whose career in Vietnam has encompassed battle action and social action.

The young Marine has earned a new title, aide to the regional Civic Action Officer in Danang, and a new nickname, "the Protestant Tom Dooley."

Because of him, and the people back in the U.S. who help him, South Vietnamese in shot-up villages and hundreds of refugees live just a little bit better.

Church congregations are among hundreds of American groups who are shipping to Vietnam the "practical things" that Lanny Johnson suggests: soap, clothing, medicine, tooth brushes and the like.

And among those who have been organizing things "back home" for Lanny are the Rev. Harold Weatherly, pastor of Capitol Heights Baptist Church, Pierre, S. D., the Marine's home congregation, and the Rev. Bruce Coltharp, now of Bay Town, Tex., who once was his pastor.

Cpl. Johnson's story began last Aug. 7 when the Los Angeles Times published a letter from him. It was a tough letter, one actually addressed to demonstrators then protesting against U.S. policy and action in South Vietnam. "You are only hindering our effort here," he wrote. "The more you demonstrate against us, the longer we will be here. . . . You cannot win the war by tearing up draft cards. . . ."

Accompanying his blunt criticism of demonstrators was an appeal for the South Vietnamese. "Do you know fear when you see it?" he asked. "Have you been surrounded by thousands of people who know nothing but fear? Have you ever seen a once pretty young face now maimed by the Vietcong? She now has no nose or upper lip. . . ."

The letter received a wide response, first in Los Angeles and in South Dakota, and then nationwide. People wrote to the young Marine: how could they help the Vietnamese?

Brig. Gen. Lewis Walt, commander of the Third Marine Division in Danang, applauded the letter, drew it to the attention of Marine Corps Com-

mandant Gen. Wallace M. Greene. Soon it was placed in the Congressional Record.

Things happened fast for Lanny Johnson. Gen. Walt switched him to headquarters work, arranged for him to receive training as a Marine combat correspondent. In time, he was named an aide to the Civic Action Officer here.

Much of his time has been taken up sending out data on the needs of Vietnam's refugees. The mail brings hundreds of letters—all asking how they can help. They get a quick reply urging shipment of "practical things" that can alleviate the privation and suffering Cpl. Johnson sees every day.

Such aid can be sent to: Civic Action Officer, 111 MAF Hq, FPO San Francisco, 96601.

The Johnson relief campaign doesn't lack for speedy transportation; air lifts from Marine, Navy and Air Force planes, truck rides from Marine units.

Observers here describe him as a modest man, full of the grim, careless humor of war. They find in him much of the love for his fellow man that drove Tom Dooley to greatness. Underlying his work is a deeply religious background which gives him the sense of mission displayed by the late Tom Dooley.

Twice, before his reassignment, he had narrow escapes from death. In one case a misstep saved him while on patrol near Qui Nhon. As he stepped on a piece of board, he slipped and fell. His full weight had not come down on the board, part of the mechanism of a Vietcong booby-trap. In a second incident, he and a fellow Marine on patrol were careless. They sat on rocks on a hill, eight feet apart. A grenade was thrown at them and landed just about dead center between them in a deep crevice in the rock formation. When it exploded it sent up only splinters of rock and they were unhurt.

Now Cpl. Johnson is largely concerned with care of the refugees. He covers a small area of a large operation—there are now 600,000 South Vietnamese classified as refugees. And the need is seemingly endless. RNS.

February, 1966

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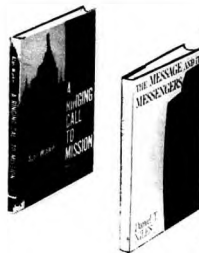
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From the Chaplain's Diary in Viet Nam

Just west of An Khe, Route 19 bridges the Song Ba River; at this point the stream is about 100 yards wide, and (except during heavy rains) moves at the leisurely pace that marks everything in the Orient.

As we parked our jeeps at the bridge and crossed the highway, I remarked, "You know, Nevin, this is a really unique setting for a baptism."

"You're right," answered Chaplain Snyder. "Bill Holley will remember this scene for a long time to come."

To the east, across the old bridge, military traffic merges with An Khe's pedestrians, bicycles, and ancient, overloaded buses. In the other direction (the "84km") the traffic thins, for this portion of Route 19 has not yet been rescued from Viet Cong control.

On the "town" side of the river, children swim in the shallow water and play along the shore while the women-folk busy themselves with the family wash, or with soldier's fatigues left at one of the dozens of "G.I. Lavnder" places that line the highway. As the breeze shifts, we can hear fragments of their shouts and laughter.

The other shore is a melee of military activity. Army trucks with water trailers wait in line to fill up at the water purification point.

Other trucks are there with their loads for the Army laundry facility. Up the bluff from the shore, a steady stream of soldiers, towels and shower shoes in hand, enter and leave the dressing tent of our bath unit.

Through it all, ragged, almond-eyed children dart from group to group collecting their toll of cigarettes, candy, and gum from the generous, while peddlers sell their candles, mirrors, and numberless other small items to whom-ever pauses to buy.

We descended the path toward the river bank, and I came abreast of Pfc William Holley of Company "A," 1-7

Cavalry. Bill had told his chaplain of his decision to profess publicly his faith as a Christian and his desire to be baptized and become a member of the Calvary Baptist Church of Roosevelt, N. Y. Since I am a Baptist, Chaplain Snyder asked me to perform the sacred ordinance.

A sergeant, who was expecting us, suggested a place on the shore that was comparatively quiet, where the bottom was firm and dropped away gradually. Here we gathered in a small group so the words of the Scripture and our prayer could be heard above the multitude of background noises.

Some paused and watched curiously as Bill and I went into the water. There we turned, and the crucial question was asked.

"William Holley, do you believe in the Lord Jesus Christ?"

"I do." The answer was firm and clear.

"I do now baptize you, in the name of the Father and of the Son, and of the Holy Spirit. Amen."

We came up out of the water and a benediction was pronounced. After we had bathed and redressed at the nearby shower point, Bill and Chaplain Snyder left for their battalion. I came back here to write the Calvary Baptist Church of what had happened at the Song Ba River on Saturday, 25 September, 1965.

Just the other day, I received an answering letter from Bill's pastor at home, E. Anderson. He told me Bill had been welcomed into the membership of the church.

Roosevelt, N. Y., is a long, long way from An Khe, South Viet Nam. But basic decisions alter many things. Bill's decision to be a Christian Infantryman has knit together these ends on the earth; he has proved again the ancient truth, "One Lord, one faith, one baptism."

—CHAPLAIN EDWIN R. ANDREWS

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