

PHOTOGRAPH BY J. G. GALT



U.S. MISSION APPOINTMENT FOR COLLEGE GRADUATES

HOMES OCTOBER, 1956
MISSIONS

US-2

MISSIONS

Walker L. Knight, editor
Dallas M. Lee, associate editor
Anita King, editorial assistant
ART: provided by Art Services, HMB
Tom Baker and Linda Stephens
PHOTOGRAPHY: provided by Audio-Visual Department, HMB
J. C. Durham and Don Rutledge

INDEX

LETTERS	2
EDITORIALS	3
NEWS FROM BAPTIST PRESS	4
THE EXECUTIVE'S WORD	5
US-2: GOOD WORK IF YOU CAN GET IT	6
LOVE LIFE OF A US-2 MISSIONARY	11
SUMMER MISSIONS REPORT: GAINING AN ENTREE IN THE BIG CITY	12
RECORD MISSIONS	16
SMALL WESTERN CITIES DRAWING SOUTHERNERS	21
UNITY—ARE SOUTHERN BAPTISTS SUSCEPTIBLE?	24
LAYMEN LAUNCH FOUR-YEAR EMPHASIS IN THE NORTHEAST	29
MISSIONARY APPOINTMENT YOUTH CAN BE A VITAL FORCE IN MISSIONS	36

ON THE COVER



Freddie Marcla
Neal of Edgfield, S.C., is one of 26 US-2 volunteers now settling into new two-year assignments. For reports from the original 20 US-2ers and more detail on this homeland youth corps, see page 6.

HMB Photo By Don Rutledge

Vol. LXXVII October 1966 No. 10
Published Monthly by the Home Missions Board
Southern Baptist Convention
251 Spring Street, N. W., Atlanta, Georgia, 30303
Subscription: \$1.00 per year or \$2.00 for three years. Club rate (10 or more): 75 cents. Budget rate: 50 cents. All rates include postage.
Change of Address: Please give your old and the new addresses.
Second-class postage paid at Atlanta, Georgia.
Post Office No. 1000
All changes of address must be accompanied by a self-addressed manila envelope from the reader.

LETTERS

From Our Readers

Mobile Home Parks

We are faced with a challenge which is by no means unique. Other churches share the same problem of being surrounded with mobile home parks.

As yet we have not found a way to reach them. Visitation has not done the job. It is becoming increasingly evident that these people will not come to the church. We are going to have to carry the church to them. But how?

Help us by (1) doing a series on a ministry to mobile homes. Tell us what is being done by other churches, (2) print this letter asking for replies from churches giving suggestions and examples of their ministry.

John H. Baxley
Swift Creek Church
Raleigh, N.C.

Editor's Note: October 1965 issue of HOME MISSIONS reported what Columbus Baptist Association in Georgia has done in buying trailer chapels for mobile home courts. We would like to hear from other readers on what they are doing with this opportunity.

The Leisure Crisis

I appreciated the attention you gave to the crisis in leisure in your latest editorial (August). This is really such a far-reaching problem that it is difficult to estimate its significance to our churches in particular and the Christian ministry in general. Thank you for the awareness you maintain in all areas of our Southern Baptist life.

Bob M. Boyd
Nashville, Tenn.

Editor's Note: This issue reports on a resort mission effort by the HMB and Georgia Baptists, and we expect to print in a future issue something on a theology of missions, together with more about what Baptists are doing in this area.

SBC and the Negro

Just a quick word to share genuine appreciation for the most excellent series you are doing on Southern Baptists and the Negro (concluded last issue). I am just looking at part two which gives Dr. T. B. Maston's article on Southern Baptist Convention actions. I am continually appreciative of the scope and attractiveness of HOME MISSIONS. It is a happy day in Convention life to have such a journal.

William M. Dyal, Jr.
Nashville, Tenn.

I just finished reading your July issue. The articles "Missionary Implications of Racial Tensions" and "Southern Baptists

and the Negro" are courageous and inspiring. Thank you for your creativity and innovation in your work.

Brooks Faulkner
Nashville, Tenn.

Thanks to HMB

Just a brief letter to thank the Home Mission Board for the Margaret Fund scholarship. My brother, Leo, and I both realize that it would have been much more difficult to get a college education without the scholarship. Moreover, the sacrifices Mom and Dad made were alleviated by the scholarship. I am truly grateful to the Home Mission Board. I will always remember how indebted I am to it as I give my offerings.

Priscilla Estrada
New York City, N.Y.

A Proud Mother

I was the proudest mother at Glorieta during Home Missions Week as our son and his wife, Mac and Margie Adams, were commissioned as missionaries. My mother and daddy and the two grandchildren were also present, so the four generations are going strong. The services were so impressive and reverent—one of the most wonderful meetings I have ever attended. The week was one of the best planned. I came home publicizing Glorieta and am going to really push HOME MISSIONS as WMU president.

Mrs. John C. Zachary
Laurel, Miss.

Hawaii

All of us in Hawaii feel that you have been most gracious in devoting so much space to our activities in the 50th state.

We certainly thank God for the privilege of witnessing for him in our daily activities.

Don Liu
Chief of Police
Honolulu

I have just finished reading the August HOME MISSIONS magazine. The articles on the work of Olivet Baptist Church, in Honolulu really brought back some sweet and precious memories. You see, I spent 19 months in the service on the Island of Oahu and worked in Olivet Baptist Church. It was there the Lord called me to preach and I was licensed by Olivet Baptist Church. Victor Koon was then pastor of the church; Sue Kato, now Mrs. Nobuo Nishikawa, was clerk.

James L. O'Connor
Bacliff, Tex.

HOME MISSIONS

EDITORIALS

By Walker L. Knight

MENTAL ISOLATION

"... dialogue is possible between those representing different positions and ... such discussion exposes the limitations of our thought and challenges us to greater faithfulness."

Because Southern Baptists as a denomination have chosen the path of nonmembership in the National and World Council of Churches, there is a danger that such physical isolation also creates mental isolation.

In fact, the publication of news concerning any other religious group (church, denomination, council, or otherwise) is a rare thing in a Southern Baptist publication. From reading our publications one might think we existed in a religious vacuum. As an editor, I am constantly aware of the space limitations Southern Baptist publications face, but these cannot justify the total blackout, and most likely space is not the real reason anyway.

Southern Baptists must depend upon the secular newspapers and news magazines for what they learn of other Christians, unless they are one of the few who subscribe to a number of other religious publications. Depending upon the secular news media for in-depth reporting and adequate understanding of other religious groups leaves much to be desired. That is, if the reports of these groups is similar to that given to Southern Baptists, with the emphasis on the fights, the oddballs, and the startlingly unique demanded by the general public.

A case in point on the lack of coverage of significant religious news is the recent meeting of the World Conference on Church and Society at Geneva, sponsored by the World Council of Churches. One observer expects this conference to have a large impact on the WCC itself. Almost no coverage was given in daily newspapers (especially in the South), though more than 19 legal-size pages of news releases reached this editor's desk.

Whether or not we agree with the

findings or even with whether or not the meeting should have been held, there is a serious information gap existing among Southern Baptist leadership, to say nothing of the church member, if they are not exposed to world religious thought and action.

This publication has in the past and will even more so in the future, attempt to bring some report of what other Christian groups are doing—especially in those areas where this agency is at work.

For now, the following presents excerpts from the final message adopted by participants from 70 nations at the Church and Society Conference:

Throughout this conference, our attention has been focused on three issues:

- Modern technology. Aware of the new hope which it has aroused, we have attempted to understand how it can be so used and controlled that it will best contribute to human liberation, economic well-being and social justice.

- The need for accelerated development in Asia, Africa and Latin America, and for fundamental changes in the relationships between these countries and the advanced industrial nations.

- The struggle for world peace: the importance of doing everything possible to bring an end to the present military conflict in Viet Nam and to find solutions for those explosive situations which would provide the occasion for new wars. We have noted with deep concern that a callous and hard attitude grows among many people concerning the means employed to wage war both civil and international. All ancient cruelties and all new forms of warfare should provoke horror for the Christian conscience.

It is not easy to come to a common understanding either of these problems or of how to solve them. In this conference, however, we have discovered that dialogue is possible between those representing different positions and that such discussion exposes the limitations of our thought and challenges us to greater faithfulness.

If the church is to provide its members with guidance in their service to the world,

it must discover how to make possible a common dialogue between the social scientists and the theologians, and between those who engage in the study of social problems, and those who spend their time in the common tasks in society.

As Christians, we are committed to working for the transformation of society. In the past, we have usually done this through quiet efforts at social renewal, working in and through the established institutions according to their rules. Today, a significant number of those who are dedicated to the service of Christ and their neighbor, assume a more radical or revolutionary position. At the present moment, it is important for us to recognize that this radical position has a solid foundation in Christian tradition and should have its rightful place in the life of the church and in the ongoing discussion of social responsibility.

In many parts of the world today, the church represents a relatively small minority, participating in the struggle for the future of man alongside of other religions and secular movements. Moreover, it can hope to contribute to the transformation of the world only as it is itself transformed in contact with the world.

In fact, when the church lives as servant it may discover the unique vocation that it has at the present time. In the face of the demands for a new relationship between the rich and poor nations and between the powerful and oppressed classes, the church can understand that the powerful need the help of the weak as badly as the weak need the strong. The dynamic world in which we live calls for new experiments in social organization and for new structures. In some cases, these new forms may first emerge in the developing nations, where the impact of social change is most acute.

In keeping with the spirit of this conference, our final word to the churches must be a call to repentance and to the recognition of God's judgment upon us. It is also an urgent appeal for more effective and vigorous action, as an expression of our witness to the gospel in the world in which we are living. We realize that this is a difficult task and requires a long and arduous struggle. But we pray for strength, sustained by the promise of our Lord: "Be of good cheer; I have overcome the world."

October, 1966

Staff Expansion Strengthens Industrial Chaplaincy Efforts

The Home Mission Board has expanded the division of chaplaincy staff to strengthen a program aimed at establishing chaplaincy ministries in industrial settings.

Lowell F. Sodeman of Winston-Salem, N.C., was appointed to direct the new emphasis on industrial chaplaincy, which previously was combined with institutional work under the leadership of T.E. Carter.

Carter will now devote full time to institutional chaplaincy, directing his efforts at prisons, schools, and other institutions.

The organizational changes were announced at the HMB summer board of directors meeting, which met at Ridgecrest Baptist Assembly in August.

Sodeman, previously chaplain to students at North Carolina Baptist Hospital in Winston-Salem, will work to interest industrial executives in the establishment of volunteer or paid chaplaincy programs. He will be working out of Wake Forest, N.C., until he graduates from Southeastern Seminary in May, 1967.

He is a graduate of Wake Forest College in Winston-Salem, and he attended Duke University's Divinity School in Durham, N.C., and Southern Seminary in Louisville. He also studied on the undergraduate level at William Jewell College in Liberty, Mo., and Chowan College in Murfreesboro, N.C.

Sodeman entered the U.S. Army Chaplains Corps in April, 1945, and attained the rank of captain. In October, 1946 he left active service to be pastor of First Baptist Church, Clinton, N.C.

Other pastorates include: Mars Hill Baptist Church in Mars Hill, N.C.; Porter Memorial Baptist Church in Lexington, Ky.; and most recently, First Baptist Church in Rocky Mount, N.C.

Sodeman began work at the North Carolina Baptist Hospital in 1964, where he completed his clinical pastoral training and a one year internship before he became chaplain to students at Bowman Gray School of Medicine, Baptist Hospital School of Nursing, and all paramedical schools, all of which are a part of the North Carolina Hospital.



Sodeman

Jewish Workshop Set in Louisville

A workshop on Southern Baptists' witness to their Jewish neighbors has been scheduled for Oct. 10-12 at Southern Baptist Theological Seminary in Louisville.

"Purpose of this meeting will be to build bridges of understanding that will give Baptists opportunity to exert a Christian witness to their Jewish neighbors," William B. Mitchell, Jewish work director for the Home Mission Board here, said.

Mitchell encouraged both lay leaders and pastors interested in attending the workshop to write to him in care of the Home Board.

The 1966 program calls for discussion and presentations on contemporary Jewish social institutions, the Bible and its use in Jewish evangelism, biblical and theological trends in contemporary Judaism, a theology for Jewish evangelism, and the Jews and Judaism in Christian thought and practice.

Speakers and discussion leaders include G. Willis Bennett, associate professor of Christian ethics at Southern Seminary; Kenneth L. Chafin, Billy Graham associate professor of evangelism at Southern; A. Jase Jones, director of Jewish evangelism for Kansas City.

Chafin Urges Christians to Use Tools of the Age

Change is the order of the day, Kenneth Chafin of Louisville told Baptist evangelism leaders at Ridgecrest, and effective Christian evangelism will take place as it adapts to the context in which it occurs.

"The secret of success of evangelism is not everyone, everywhere doing the same thing but a witness always given in the context of each community or society," Chafin said.

Asking for the adoption of a posture of helpfulness, the Southern Seminary professor called for a complete familiarity with today's changing world.

"Too often we are guilty of trying to use what could have been easily understood in the first century but has difficulty being understood in the twentieth century," he explained.

He asked for a sensitivity to the nature of communities where evangelism takes place, and he chastized churches which move out of changing areas as being slow to have it.

"The churches which move are usually more worried about what is going to happen to them than what is happening to the community," he said.

The evangelism leaders were also asked to help the members of the denomination get a hearing with outsiders. "We do our writing, our preaching, and our witnessing almost entirely within our own groups."

"Also some of us are not too sure the gospel can make it unless we have stained glass windows, and organs, and a group of deacons stomping down the aisle with a collection plate," he said.

Missionary Killed

Mrs. Florence Jean Huse, Home Board missionary to the Indians on the Mescalero Reservation near Ruidoso Downs, N.M., was killed in an automobile accident on Aug. 20 near Ruidoso. She and her husband, James Huse, have served with the Board since 1955 when they were appointed to Albuquerque, N.M. They have served on the Mescalero Reservation since 1962.

At the time of the accident the Huses were on their way to services at the Valley Mission where Huse is pastor. Huse was injured but not seriously. The six children of the Huses were not in the car at the time of the accident.

A LAYMAN'S WORLD

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary - Treasurer, HMB

SOUTHERN Baptists believe firmly that God calls men and women to vocational Christian service. We rejoice that throughout the years God has seen fit to call many of our choicest young people to become missionaries, pastors, and to enter other fields of special service in his name. Our mission boards would not appoint as missionaries and our churches would not call as pastors persons who did not give evidence of a sense of divine call.

This does not mean, however, that there is no work for the layman. The reverse is true. The total force of Southern Baptist vocational workers approximates 34,000 while our total church membership is well over 10,000,000. These millions of church members are charged with the responsibility of Christian witness just as are those who are vocationally employed. Thousands of these members are actively engaged in the work of our churches—teaching, singing, administering, and even preaching. In addition, a growing number of our people, it appears to me, are deeply concerned about making their daily work, their civic and political relationships, and all areas of daily life provide a Christian witness.

One of the encouraging emphases of our day is the greatly accelerated attention being given to the work of the lay person in the life of the churches. Books and articles, sermons and lectures are calling for a reevaluation of the important role of the lay person. Frequent reference is made to the very meaningful statement in Ephesians 4:11-12 where Paul wrote of God's gift of apostles, prophets, evangelists, pastors, and teachers to the church "for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ: . . ." The layman has a ministry, this passage declares. The pastor is to help prepare the saints (God's dedicated people, Christians) for performance of Christian ministries.

In line with this concern Southern Baptists are moving toward an enlarging involvement of lay persons in local missions activities. Woman's Missionary Union and Brotherhood programs magnify the enlistment of their members in varied missions activities. These include juvenile rehabilitation and ministries to ex-prisoners, literacy missions and migrant missions, weekday Christian activities of various

kinds, special services in jails, hospitals and other institutions, and assistance in starting new missions and chapels, Sunday Schools and Bible classes. The objective of all these efforts is to lead to Christ persons who might not otherwise be reached, whatever their culture or circumstance may be.

The Home Mission Board offers to laymen and laywomen several avenues of special mission service beyond the work of the local church.

During the past summer more than 600 college students served as assistant missionaries throughout our nation. Practically all of these were unordained persons. Their service is extremely significant in strengthening existing mission work and in assisting in the opening of new work.

In August, 26 young people, most of them college graduates, and the majority unordained, were commissioned as US-2 missionaries. These young people will give two years of their life in assigned home mission fields.

The Christian Service Corps offers a unique opportunity to mature men and women above the age of 35. During the past summer more than 25 such men and women served in home mission situations for periods extending from two to 10 weeks.

Many other individuals and families have moved to parts of the nation where Southern Baptist work is relatively new, in order to assist in mission situations in these localities while supporting themselves in their own vocations.

In all of these areas there is need for still more people. Another group of summer missionaries will be sent out in 1967. Additional US-2 missionaries will be commissioned next year. Christian Service Corps opportunities are available at any time.

Surely Southern Baptists have reason to be grateful for our clergymen, dedicated men who serve as pastors and in a variety of other settings. As we look to our spiritual leaders for guidance, we pray that the number of laymen and laywomen who are actively involved in missionary projects will increase dramatically in the months and years just ahead.

These are times in America and throughout the world when no Christian should be on the sidelines. It is a time that calls for the devoted witness of every follower of our Lord, by daily life and by active ministry.

US-2:

GOOD WORK IF YOU CAN GET IT



LIBBY
AND ONE
OF THE "GROUPS"



HOME MISSIONS

By DALLAS M. LEE, Associate Editor

I HAVE found out that US-2 has a definite meaning. It means they sent one where they could have USed-2."

"I'm not a spy plane but a missionary."
"Greetings from as close to hell as I ever want to be (over 100 degrees for six days)."

"Happiness is a snowstorm. Then there are only eight instead of 30 in kindergarten."

"I hear Nathan Porter is sending a single girl to Panama. Tell him thanks."

"My preaching is getting so good that I don't even go to sleep anymore."

These are just samples gleaned from correspondence among the 20 original US-2 missionaries and should not be thought of as terribly typical. US-2 (really meaning two years in the U.S.) is not all kicks, of course. But the situations do range from the comically adventurous to the occasionally dull, so a sense of humor and common concern are truly ties that bind for these young pioneers who volunteered two years for mission service before launching their careers.

Their hours are long, their remuneration little more than expenses, but they all will testify: US-2 is good work if you can get it. Just ask Tommy Poole. He requested city missions work in a "big city," instead was sent to Panama (home missions territory) where he has pastored, buried, married, and doctored natives in various isolated areas for the last year.

Or write to Libby Roberts in care of the Polish Baptist Church in Brooklyn, N.Y. She'll tell you about her "work with young people: washing a smashed watermelon off the front steps, ordering the neighborhood gang to get their 'inappropriate' pictures out of the church darkroom, telling some brute in the youth group to 'put me down!'"

Above all, these two veterans will tell you, you've got to keep your cool.

Consider Libby's situation. Appointed to start a youth program, she arrived at her assignment to find only a handful of young people, and these not overenthusiastic. So she went into the streets to see whom she could woo into the church.

She found the Green Point Gents, the Sutton Street Gang, and other "groups" who took it as their mission to sabotage her mission. Their technique? Shock treatment: cuss and watch for her reaction, threaten her, flash weapons, booze in front of her, invite her to a den papered with nudes.

Libby survived, even to the extent of winning their friendship and their "protection." Still, she faces an occasional test:

"One of them came up behind me, lifted me off my feet and held me up in the air by my coat collar. I said 'put me down' as firmly as I knew how. He did . . . hard. I decided it was time to learn judo or karate."

Starting virtually from scratch, Libby has added a photo club, a coffee house called The Carpenter's (see *Summer Missions*, page 12), a drama club, and various other activities for these young people, who for the biggest part of most days have nothing really to do.

Tommy Poole, who laughingly refers to his original assignment as "a fraud, sort of like selling that land in Florida that was underwater," did just about everything but what he was trained to do (music-education) during the first half-year in Panama.

When he left the U.S. en route to his assignment he had made up his mind it was going to be good. "In fact, it sort of caught my fancy," he said. His job was not going to be too out of line with his college preparation: he was to be manager and program director of the Cresta Del Mar Encampment in Santa Clara, a year-round assembly for Panama Baptists.

But Tommy only got to stay at that beautiful seaside haven for a week. Just as mission need was put ahead of Tommy's first request for city missions, so the critical need for a pastor in the village of Almirante was put ahead of his own deep-seated desire for a secure assignment. Crying "I never preached, I never preached," "The Rev" was shipped to Almirante where he served until mid-January 1966 as pastor of an English-speaking native congregation that taught him a thing or two about Baptist infighting during a hassle over officers.

Not all the members involved in the disagreement over officers and teachers thought well of Tommy.

"One Sunday between Sunday School and church I walked out of the building and looked next door and saw one of the ladies doing her wash on the front porch," he said. "She looked at me and stuck out her tongue and made a face. It was so funny that I went in and came out again. She did it again."

When a retired Texas preacher volunteered for the Almirante post, Tommy moved over to the Beautiful Zion Baptist Church in the town of Bocas to sub for missionary

Joe Prickett, who wanted leave to attend language school in Costa Rica.

Tommy (who finally settled at Cresta Del Mar) has also "volunteered" for other duty—taking Malaria blood smears, giving shots, holding the heads of patients for a dentist who works with inadequate equipment—and as a result, his case probably most graphically illustrates what US-2 is all about. The Home Board's idea, as is the motivation behind any short-term missions program, is to supply some supporting action for the work of career missionaries.

Through US-2, the Board has given college graduates, 27 years or younger (single men and women or couples), an opportunity to make a direct and lasting contribution to missions without feeling obligated to devote a lifetime to missions service.

Poole, for example, beyond his own personal gain, provided leadership for a church until a permanent pastor could be located, made it possible for a missionary to further his training at language school, and then added his now-experienced devotion to the staff of the Panama Baptist assembly.

The US-2ers will carry for a lifetime the experiences and lessons gained from working side-by-side with career missionaries, and most likely will transport their resulting skills and knowledge to some fortunate Baptist churches.

Diana Smith, who served the first year at the Omaha Baptist Center in Omaha, Neb., described the center director there as "incredible." Referring to her boundless energy, Diana said: "I move about five miles-per-hour slower when she is around in a subconscious attempt to equalize the kinetic energy in the air. If you can imagine this personality combined with a zeal for the spread of the gospel, then you will believe me when I tell you that we are accomplishing things at 100%."

Later, from the Baptist Good Neighbor Center in Wichita, Kan., Diana wrote:

"If I were to paste a collage of my summer at the Baptist Center, it would have one splash of Kool-Aid, cookie crumbs, tempera paint drops, Plaster of Paris, Bible memory

cards, oft-checked attendance cards, checkers, dominoes, marbles from Chinese Checkers, and one dirty, barefoot Junior boy. I'd have to find room someplace for a few tears, too."

From the career missionary's point of view, these "short-termers" have more than paid their way and have established US-2 as a sound and successful supplement to their own life-long endeavors. Churches and missions have been started, buildings erected, and social ministries begun and strengthened. Work that a career missionary would not be assigned to do, such as establishing a youth program in a pioneer church, or phases of activity too often ignored have suddenly gotten sorely needed attention.

The US-2ers work expense free, receive a severance compensation based on months of service, and if they go on to graduate school or the seminary, get a scholarship bonus. (With about 25 appointed each year, there will be a force of about 50 on the field at all times.)

For this same modest compensation, 26 new appointees are just settling into their assignments, which range from assistant superintendents of missions and mission center staffers to pastors and youth workers.

One young woman has moved near the riot-stricken Watts area of Los Angeles, where she plans to join a National Baptist church and work to develop a weekday program. (If racial tension dictates, she will work under the direction of a Negro pastor in Negro and Anglo churches that border on Watts.)

"I know this is God's will and so I am not afraid of Watts," Letha Mae Trammell of Tulsa, Okla., said. "I go with confidence that God is sending me to this area and therefore I know he will be with me."

Richard Poe of Manchester, N.H., and his wife, the form-

(Continued on page 10)

BIG JUNIORS? Or short US-2er? Susan Price (4'8") measures a hair or so shorter than the Junior boys she taught in the Baptist Center in Savannah, Ga.



BAPTIST CENTER REINFORCED: Sterling and Susan Price, US-2ers, are reinforcing the staff of the Savannah Baptist Center in Savannah, Ga., where they served as student summer missionaries in 1965.





er Carol Hutchinson of Atlanta, Ga., who married just before leaving for their assignment, are in New York to reinforce the work of Libby Roberts.

Here is a list of new US-2 appointees:
Rudy J. Antle of Cheyenne, Wyo.; Mrs. Lindsey Sue Antle of Memphis, Tenn.; Janice Marie Ball of Springfield, Mo.; Melvin L. Boone of Wichita Falls, Tex.; Mrs. Gwendolyn Boone of Yuba, Okla.; Martha Jean Chappell of Louisville, Ky.; Willie Mae Giles of Daleville, Miss.; James M. Hardin Jr. of Gastonia, N.C.; Mrs. Amanda Hardin of Shelby, N.C.; Sharon Hill of Bisbee, Ariz.; Marvin E. Hines Jr. of Paducah, Ky.; Thomas L. Martin of Hamburg, Ark.; Kenneth R. Mathias of Portland, Tenn.; Mrs. Mildred Mathias of Nashville, Tenn.

Amanda Ruth Meadors of Knoxville, Tenn.; Freddie Marcia Neel of Edgefield, S.C.; Jimmy P. Pittman of Holmes County, Fla.; Richard W. Poe of Manchester, N.H.;



LINDA LINZY, (top), an honor graduate from Western Kentucky State College who is starting her second year at the Lincoln Place Mission in Granite City, Ill., attends baseball games on a pass reading "Rev. Linda Linzy."

Mrs. Carol Poe of Atlanta, Ga.; Nancy Lou Quisenberry of Quanah, Tex.; Judy Lucille Rice of Birmingham, Ala.; Troy Raymond Stair Jr. of Batesville, Ark.; Carolyn Genevieve Sublette of Augusta, Ga.; Marilyn Rebecca Thompson of McCrory, Ark.; Letha Mae Trammell of Tulsa, Okla.; and Rafael A. Venegas of Caguas, P.R.

NEW US-2 APPOINTEES, in one of three orientation groups at Ridgecrest in August, take an introspective look at themselves and talk about the coming two years of mission service.

The Love Life of a US-2 Missionary

By NEIL L. JONES

Recently learning that during my first year as a US-2 missionary I met and made plans to marry a wonderful Texas girl, a close friend suggested that a testimony of my experiences should be called, "The Love Life of a US-2er." In honesty, there could be no better name for my experiences during the past year.

From the days immediately following my commissioning at Ridgecrest last summer, I discovered more than ever before the total lovelessness that is in the world for thousands of people in our country. In this year I have worked extensively in the field of juvenile rehabilitation in El Paso, Tex., and have visited several rehabilitation ministries in the Southeast.

Many times children have talked with me and their words add up to lovelessness more severe than I had ever imagined. I have seen children manipulated physically, psychologically, and spiritually to fill the needs and desires of callous parents. Children who have never seen one expression of love in their entire lives are not uncommon.

My ministerial complacency was torn asunder when an explanation of God as father was met by the children whose father drinks constantly, beats his wife, or molests his own children. It seems impossible, but it is true, that there are children in "Christian" America whose only knowledge of the name of Jesus comes from the profane oaths of drunken adults.

What does the church have to offer these children? Love! The amazing restoring, redeeming power of love as experienced through Jesus Christ is the most needed force in their lives. I have seen that life can

be lived without money, without a nice home, without the best education; however, life without love is not life, but a meaningless shadow of existence.

Has the US-2 experiment in juvenile rehabilitation been successful? The answer depends on your measure of success. In the number-oriented world that we live in today, perhaps it has not. For great numbers of children have not been directly confronted by an experience with the saving Christ. But in the orientation of love commanded by Christ and followed by his church, I believe that this "experiment" was a great success.

To see one child, without hope or love in his life, catch a short glimpse of the hope that comes through Christ would be success for the efforts of an entire year. But through the blessings of God, I have seen many catch that glimpse and a few who have seen him "face to face."

Misery is seeing children who are too damaged to be helped. It is the child who sniffs glue until he bleeds from the mouth and nose because he needs to escape from the nothingness he knows as life. Misery is a child who runs away on the day before a solution to his problems is found. Misery is the suspicion and hatred that children have toward the church which has joined in the failure and rejection of the rest of their world. Misery is seeing need and being unable to help.

Happiness is seeing a boy find a place where he is loved and where he can serve his God. Happiness is seeing a child go from attempted suicide because "it's all so meaningless," to the acceptance of the life of ultimate meaning found in Christ.

Happiness is watching the tears of a mother who finally learns that her duty is not only to protect her children, but to allow them to grow into mature responsible Christians. Happiness is also seeing Christian young people recognizing their responsibility for involvement in the needs of sharing, "a cup of cold water" in his name.

Yes, my year as a juvenile rehabilitation worker under the US-2 program of our Southern Baptist Home Mission Board has been a year of love. Love, given to me so freely by Christ, has been shared with children who are literally dying spiritually, emotionally, and some even physically from the lack of it. Some of these children have responded to that love, some rejected it, and some merely ignored it because their life was too full of the activities that for a moment hide from their eyes the emptiness that is life. More than ever before I am convinced that Christ commands us to go—and for me, there can be no greater, no more needy field than our land, our crowded cities that have brought me to the reality of his feelings that, "when he beheld the city, he wept over it."

Love has been real in the past year. I have found the girl who can love freely enough that our love can be shared with a world in need of it. So a new phase of the love story of a US-2 begins early this fall when I will marry Donna Gilliam of Mart, Tex., who is now teaching school in El Paso. Love has many expressions and God has used my first half of this two-year appointment to introduce me to them. My prayer is that as I complete my appointment, I may share his love more fully.

Any college graduate 27 or under recommended by his church is eligible to apply for US-2 appointment, married couples included. Application deadline for 1967 appointment is Jan. 15. Decision on applications is made by March 12; two-year term of service begins on Aug. 15. For further information, write to Nathan Porter in care of the Home Mission Board.

Teen-age boys with dark glasses and long hair and girls in knit shirts and skirts sit casually around tables in the dimly lit basement room. They listen intently to the steady, heavy beat of the band. Their faces are unmoving, occasionally responding with a quick smile to the warmth of a smile from a young man or young woman across the room.

The scene is the simulated "coffeehouse" at the Polish Baptist Church in Greenpoint, Brooklyn, New York. The crowd assembled is from the streets, from the Greenpoint Gents, the Blue Jays—street gangs—and their girl friends. The performing rock and roll band is from a suburban Southern Baptist church in Madison, N.J. The person with the warm smile that speaks with great clarity is a student summer missionary.

Student summer missionaries were ministering to young people in the largest city in the United States, metropolitan New York. Ministering? Yes, gaining an entrée forming a basis for communication, getting to know young people from the streets who care little for getting to know anyone beyond their crowd. In short, seeking a way to minister to the contemporary city, to reach the unreachable with the heart of the Christian message—love, concern, redemption.

The coffeehouse is one of numerous efforts to get this message across. John Smith, a good-looking, dark-haired BSU missionary from the University of Arkansas, worked full time in the small Polish church. Most of the parents in the area speak little English; the children speak no Polish.

By Jacqueline Durham
Decatur, Ga.

Photos by Harry Marsh

SUMMER MISSIONS REPORT:

GAINING AN ENTRÉE IN THE BIG CITY



Communication and mutual respect are practically impossible. Conditions are so crowded that a short street of two-and-one-half blocks has 1,000 residents living in tenement houses crammed against each other. Five hundred children live within one block of the church.

John worked with Ellie Bruton, a student missionary sponsored by the Woman's Missionary Union of her church in North Carolina, and Libby Roberts, a US-2 missionary who has been on the field for more than a year. The pastor is Polish, so the young missionaries concentrated on the younger set.

They worked with children in the day time, young people at night. "The kids are in such need of love and understanding—and Christ—that they crawl all over you," John said. "They all but fight for attention."

The youth schedule ran like this: Monday night, recreation; Tuesday, coffeehouse; Wednesday, Bible study; Thursday, photo club; Friday and Saturday, variety—youth nights at other churches, parties, Bible study or campouts. More than 70 teen-agers have been reached through this program.

On Sunday mornings, John taught the teen-age boys at the Polish church, in the afternoons Primaries on Manhattan Beach where there was no church, Sunday nights a nine-year Training Union at Central Nassau Baptist Church on Long Island.

Disappointments? Yes. One night cake was served and the young people threw it all over the front of the church basement. Another night they threw watermelon over the church steps and broke the broom when asked to clean it up. "It's a slow work," said John, "but so wonderful, because two of the boys are becoming really interested in the program and Bible study." And that is progress.

Working with John, Ellie, Libby, and a Christian Service Corps worker was David Wallace of Ouachita Baptist University in Arkansas, who said of the Polish work: "Their parents allow them to come, for after a long period of time, they realize that we do love their children."

David also served at Manhattan Baptist Church as youth director and "in several other capacities that I have not found names for as yet. We started a youth recreation program at Manhattan church," he said, "in hopes that we could reach and enlist the young people of this area in some pastime other than their gangs or idle wanderings which lead to drugs, alcohol, or other lonesome-time activities." He also set up Royal Ambassadors and Junior and Intermediate Training Unions.

John and David spoke of the sadness of the Bowery where thousands of drunks lie on the streets and of the great loneliness of Greenwich Village. David lived on the edge of the village with Harry Marsh, a Baptist layman who worked on the editorial page staff of the former *New York Herald Tribune*, and helped with the photo club in Brooklyn.

"I have found a new fulfillment in life," said David, "a work that I feel is important and extremely in need of fast growth. The challenge is so intense and wonderful—I pray that more work will be started here before we lose a vital Christian opportunity in this important area of our world."

A different city, a different scene—but the same purpose—other students taking the metropolitan areas of America as their mission for a summer.

In Atlanta, Ga., Judy Clark from Campbell College in North Carolina worked to develop an everyday ministry in a changing neighborhood. The Grant Park Baptist Church saw its field changing from an established neighborhood to a transient, low income neighborhood. It faced the challenge head on and requested a student summer missionary to help get the program going.

Judy worked with girls each morning in recreation, discussion groups, classes in hygiene, sewing, handicrafts, and Bible study. George Golonka, youthful minister of educa-



VBS IN BROOKLYN: John Smith, a BSU summer missionary from McGehee, Ark., helped out in a Vacation Bible School at the Polish Baptist Church in Brooklyn, N.Y. "The kids are in such need of love and understanding that they crawl all over you," he said.

tion and music, conducted a similar program with the boys. They had a regular Thursday night outing, and during the Training Union hour on Sunday, Judy led discussions on current problems and theology.

"Perhaps the greatest challenge," said Judy, "is to make people already here see the great importance of reaching the people near the church." Plans are being made for a permanent director to come and build on the foundation that Judy and other staff members of the church laid for a weekday ministry.

Judy had student summer missionary company in Atlanta, serving in good will centers and across town in a housing project. Gloria Montgomery of Baton Rouge, La., and Jeannie Record of Phoenix, Ariz., helped in the already well-established Clark Howell-Techwood Baptist Center.

They worked with large Primary and Junior groups, with a sewing class, with five-year-olds in a head start (not federal) class. They also visited, surveyed new move-ins in the housing project, and assisted David Beal, the director of the center, in Monday and Tuesday youth night activities.

"I don't really want to go home," said Gloria. "This is really helping me understand the needs and problems of people." Gloria and Jeannie were struck by the tragedy of the young people who apologize for their crowded homes. They have one goal—to get out of the housing project. Yet

(Continued on page 13)



WHAT ARE YOU GOING TO DO? David Wallace of Arkadelphia, Ark., listens attentively as a seven-year-old neighborhood girl explains why she tried to crash "teen night" at the Polish Baptist Church in Brooklyn. She said her mother said they had better let her in or she would call the police. "We let her in," Wallace said.

"... the boys planned to steal their food."

I had a most wonderful camp-out with eight boys of the Green Point Gents last weekend. I began planning the trip with a deep fear of the boys' safety as well as the people living in the area where we would be camping. The boys, ages 13-24, planned to steal their food such as chickens, corn, etc. and I could just see us in jail. Libby let us use her car so we rented a trailer and left on Friday evening. We couldn't decide between the Catskill Mountains and Pennsylvania so we flipped a coin and headed toward Pennsylvania. We began looking for a place to camp in Northern Pennsylvania about 1:00 A.M. At 1:30 A.M. we found the most beautiful creek

with beautiful white rocks hanging out over the water. There were no posted signs so we set up camp. You should have seen the boys. They were just like little kids. They put bread on hooks and caught little trout all night and in the morning they turned over rocks to catch crayfish. It was hard for me to believe that these were the boys who have cut people with knives and beat others to the ground. To make a long story short, we did not steal a thing and we had only one boy who got drunk enough to give us any trouble and this only lasted a few hours. Three of the guys who usually get drunk the quickest didn't even touch any

alcohol. The camp-out made such a difference in the last coffeehouse, also. The boys, whom we have had to kick out of the coffeehouse nearly every Tuesday night, were so nice to everyone and they kept thanking me for taking them. They said that they appreciated me not drinking, smoking, etc. This is the first time that they have ever shown their feelings in anyway and I am so proud of them. Tonight we are going trout fishing from midnight until noon tomorrow. This is my last time with them and I pray that I will say and do the right thing and that the Holy Spirit will work in these boys under these conditions. John Smith.

because they live in it, have little encouragement and often drop out of school, nine times out of 10 they marry back into it.

Next door to the Watts area, on the south edge of Los Angeles, integrated teams of Baptist student summer missionaries from the Home Mission Board and volunteer Baptist college students from California worked to minister to as many ages as possible. Plans had been made to send the team into the middle of Watts, but the tension was too great to do so. "We went as close to Watts as possible on either side," said Jack O'Neal, director of National Baptist work for the Southern Baptist General Convention of California.

One group worked in the Mt. Zion Baptist Church and lived in the homes of Negro families in the area. They had an ambitious youth program aimed at personal counseling and preparing to reach lost youth. They offered music, recreation, tutoring for summer school students, prayer meeting, Bible study, dramatics, arts and crafts, movies, outings, and counseling.

The main thrust at Mt. Zion was a Vacation Bible School in which 225 enrolled and 30 accepted Christ.

Jack O'Neal says their work will be the basis for a sustained weekday ministry, which will be operated by a US-2 worker beginning in the fall. She will have the assistance of the local students who volunteered for the work during the summer, he said.

At Antioch Baptist Church in Long Beach, a companion ghetto in Metropolitan Los Angeles, another team of students worked to develop the same type of program. Another student team followed the work of these teams with an evangelistic emphasis.

After four weeks of Bible schools in one location, the teams divided for extension Vacation Bible Schools in five different areas of the city. Garages, patios, parks, and some churches were the scenes of these schools.

In one extension school in the Watts area, Rosetta Madi-

son, a student summer missionary from North Carolina, and Toni Callicott, a volunteer student from California, worked with 111 children.

Rosetta, who served as chairman of the extension program, said they went to one area where there was no church, but many houses. They were refused permission to use garages for extension classes. "We didn't give up," Rosetta said. "We prayed, went back and talked to a different set of people. Everyone seemed interested." They not only let them use garages but some offered their patios.

On the closing Sunday, students from the extension Bible schools in the city came together in parades to Mt. Zion Church, sharing results with each other.

"This has caused me to think more about my prayer life," said Lee Roy Jefferson, who served as superintendent of the school at Mt. Zion, "and to search my own self, evaluate my own life."

"This has been a great blessing to me—my most rewarding summer," said Rosetta, a veteran of five years as a student summer missionary.

On the riverfront in New Orleans, in Memphis, Oklahoma City, Albuquerque, in riot-torn Cleveland and Chicago, and in practically every major United States city, student summer missionaries sought to break the barriers of the metropolis. They were willing to try any reasonable method to reach individuals with the timeless message of Christianity, which they as college students feel is relevant for their contemporary world. ■

LULL BEFORE THE STORM: Ellie Bruton of Fayetteville, N.C., David Wallace of St. Louis, Mo., and John Smith of McGehee, Ark., relax before opening up The Carpenter's, a coffeehouse established at the Polish Baptist Church in Brooklyn to attract teenagers.





RESORT MISSIONS

Is there a role for Christianity in America's growing number of swinging, carefree resort havens?

Photos and text
by Walker L. Knight, editor

Vacationers, weekenders, and just plain escapees from the prison of humdrum flee by the millions each year to America's growing bonanza in resort communities.

These are benefactors of an unprecedented amount of leisure time and affluence. The resort industry is becoming one of the nation's largest.

Georgia's Jekyll Island, a paradise ocean resort near the Florida border, is typical with long stretches of beautiful beaches, golf courses, fishing, camping, and convention facilities. But it's not so typical in another way.

Jekyll Island is becoming an example of the church's insistence on going where the people go, "where the action is."

The vacationer on Jekyll finds religious services at the poolside, in the camping areas, at picnic grounds, in converted lounges, as well as in such conventional places as chapels and homes.

In addition, he finds Christians offering to care for his children in four-hour day camps and special teen worship and recreation activities. If he has special problems, a 24-hour chaplaincy ministry is available.

None of it is crammed down the vacationer's throat, but the ministry is there with the least amount of effort on his part.

Georgia Baptists and the Home Mission Board have teamed for this resort emphasis. For a number of years Georgia Baptists and the nearby First Baptist Church of Brunswick have had a minister on the island, with most of the traditional ministries conducted in the state-owned Faith Chapel.

Then this summer, the Home Mission Board was asked to appoint a mission couple for an experiment in penetrating the resort community with new approaches.

Pastor of the Baptist mission on Jekyll is Mallory May III, a young native Floridian, who also is associate pastor of First Church, Brunswick.

The 35 permanent island residents who comprise the mission have plans for a permanent building that will enable them to leave the cramped and shared quarters of the

(Continued on page 20)

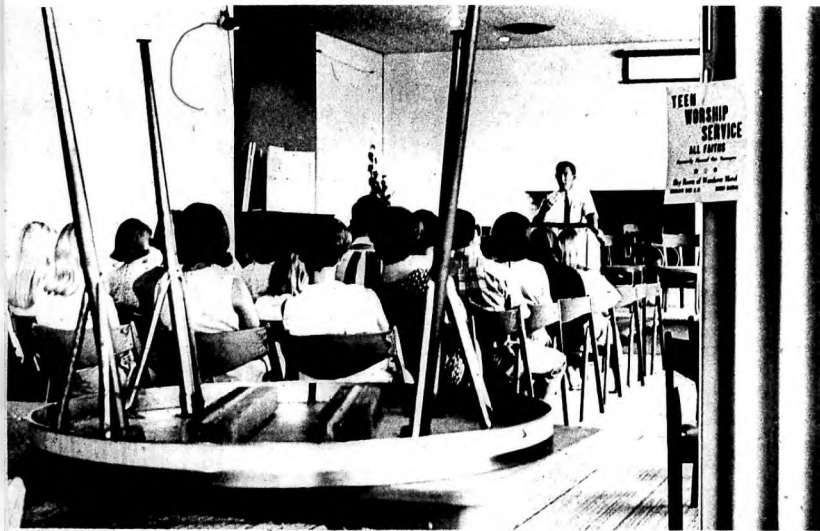
JEKYLL ISLAND is a state-owned resort, and former attorney general Judge A.J. Hartley administers the complex organization. Right, Mallory May III (right), pastor of the Jekyll Baptist Mission, talks with Judge Hartley concerning the mission's lease on property for a hoped-for building.

A DAY CAMP held each day of the week for four hours, provides art instruction, recreation, swimming, and a period for serious discussion for children of visitors. Art instructor Linda Dixon, a brilliant and attractive art student at Wesleyan College in Macon and native of nearby Brunswick, works in the day camp.

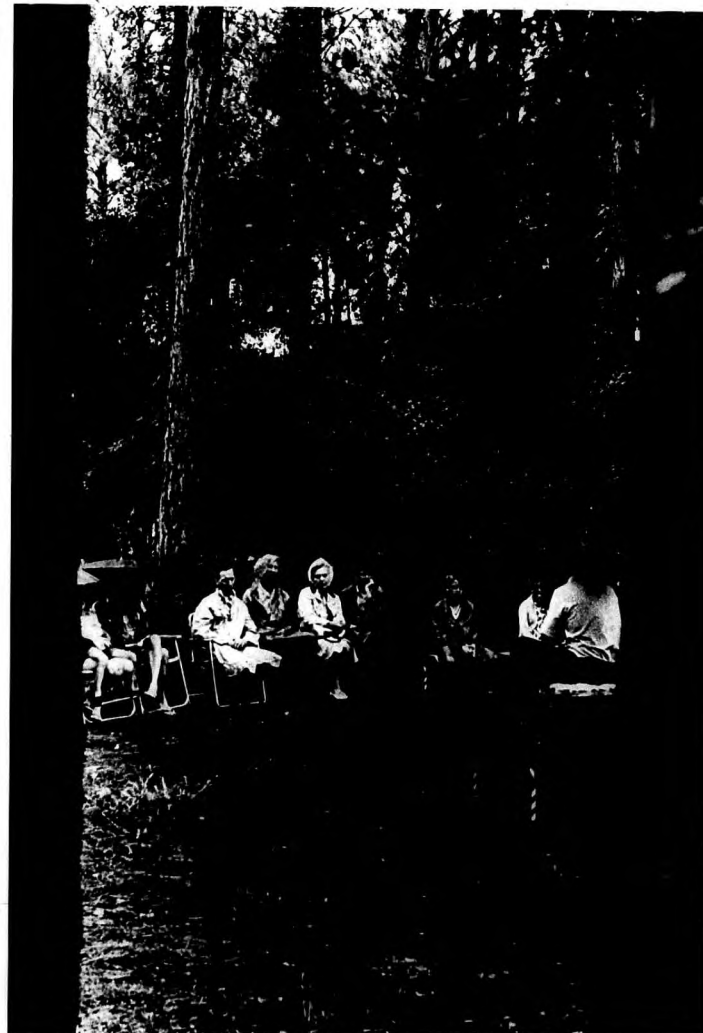


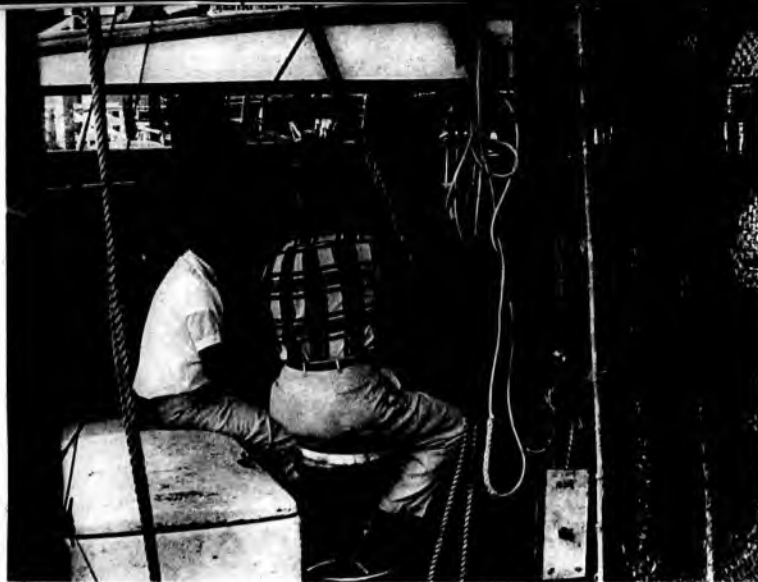
TEEN WORSHIP EARLY ON SUNDAY attracts both visitors and summer workers at the resort area. Earl Troglin keeps the messages short and pointed to their needs. In the picture at bottom right he helps chaperon a motel-sponsored "Hang Teen" club for young people. ▼

A DRIZZLE did not stop outdoor services in a camping area where Earl Troglin spoke on Sunday morning. Instead, umbrellas and slickers gave some coverage. "Our attendance at church picks up when it rains," one of the permanent residents said. On a recent Sunday at the camping area, 138 turned out. ►



MINISTERS ON THE ISLAND have established a chaplaincy service whereby anyone wanting to talk with a minister can call the operator of any motel. Left, Malory May discusses the service with an operator.





A SHRIMP BOAT provides the setting for a pastoral call between Mallory May, one of his church members, and guests from Atlanta.

(Continued from page 17)

chapel. Sunday worship now usually attracts more than 125 vacationers.

May, whose rapport with the professionals on the island has increased each year, found the Motel Association Inc., wanting to provide activities for children. When the association offered quarters, facilities, and expenses, May appealed to the Home Mission Board and Georgia Baptists for summer workers.

He caught the mission agency looking for pilot projects for resort missions; and Earl and Susan Troglin, just graduating from Southern Baptist Theological Seminary in Louisville, were appointed by the mission agency and the Georgia Baptist Convention.

Thus were added the day camp, poolside services, and teen worship at the motels, and services at the trailer and camping areas.

The ministries do not have a distinctive Baptist flavor—since the motels and the camp wanted all faiths included. In fact, other churches were asked to participate, but none have responded.

May sees the ministry as effective in showing people that "the church has something to say to them as persons 24 hours of every day."

He likes the fact that Baptists are willing to go into areas that have been unstructured as far as the church is concerned and make an effort to minister.

By the time the Troglins arrived, May had the summer planned and publicity printed. The Troglins found themselves in a schedule of four hours a day in day camp (swimming, recreation, art instruction, and discussion groups), afternoons in hunting supplies, publicity, or resting; chap-eroning teen groups or holding services at the camping area at night, and directing recreation at a camping area.

On Sunday mornings Troglin, now an intern for pastoral counseling at Georgia Baptist Hospital, led a teen worship service at a motel, a service at the camping area, and had a minor role in the worship services at Faith Chapel. Sunday evenings he conducted the poolside services at one of the motels.

The pace of the week is fast and ministry must be brief, for the people on vacation seldom are in more than one service. There's no time for depth involvement or gradual acquaintance, except with permanent residents.

"A resort area does not lend itself to time schedule and structures," May said. "People forget the clock, and we can't always start our services when we want to." Informality is the rule of the resort area, as May points out, one has to feel comfortable in a informal atmosphere and a loosely knit group.

People on vacation just do not "jump up and go to church" he adds. "We sat back on the other side of the island where our chapel is, waiting for the people to come to us. They wouldn't, so we have come to them."

Troglin has found the summer very rewarding. "People come with problems they want to share, and we are ready to listen. We offer no threat to them, since we don't know them and most likely will not see them again; so sharing comes easier."

In March 1965, the U.S. population (one year old and over), living in the United States numbered 188.0 million. More than 20 percent had been living at a different address in March 1964; another 10.5 percent had been living abroad in March 1964. Who are these persons? From where did they come and where do they now live? What do these facts say to us as Southern Baptists?

Two-thirds (25,100,000) are persons who moved within the same county. Of the other one-third who crossed county lines, half stayed within the same state. And of the 6,147,000 who crossed state lines two-thirds moved to a non-neighboring state. (See Figure 1).

At first glance we might think the mobility of the two-thirds who remain in the same county would have little effect upon our Southern Baptist churches. However, many of these account for a major portion of additions by letter to our churches. We further believe many of the non-resident church members in our large cities are among those who, having moved to another area in the county, are "lost in the masses."

The rate of mobility between states and regions differs widely. In the West, 27 percent of the population lived at a different address in March 1964, than in March 1965. Nearly one-fourth (23 percent) of the persons living in the South changed addresses in one year. This is contrasted to 18 percent in the north central states and 15 percent in the northeastern states. (See Figure 2).

About 6,000,000 people moved between states during the 12-month period and about half crossed regional lines. The West has received an average of 1,000,000 persons per year from other regions while 600,000 migrated away from the West. This is a ratio of five in-migrants to three out-migrants.

Since much of our church growth is related to the mobility of the southern states, let us examine more closely what is taking place.

Figure 3 shows 458,000 people moved from the South to the West while 421,000 people moved from the West into the South. The movement between the other two regions and the South shows a larger number coming into the southern states than those moving out. This is a reversal of what was taking place during the 1950's. With the new trend emerging of large numbers moving in from the North, many of the Southern Baptist traditional approaches are being challenged. Nevertheless, the basic need of the gospel is the same.

By separating the migration trends of the white from the nonwhite, we see more clearly our challenge. During the one year covered by the study, 141,000 more white per-

FIGURE 1

	Percent Total Movers	Number Movers (Thousands)	Same County	Diff. Co. Same State	To Neighboring State	To Non-Neighboring State
White	19.5	32,260	12.4	3.7	1.1	2.3
Negro	25.4	5,167	21.2	1.9	0.8	1.4
Other						
Races	24.6	442	16.5	2.6	0.9	4.6
Male W.	19.7	15,987	12.5	3.8	1.1	2.4
Female W.	19.2	16,274	12.3	3.6	1.1	2.2
Male N.	25.6	2,494	21.2	2.1	0.9	1.4
Female N.	25.2	2,673	21.2	1.7	0.8	1.5
Male O.R.	23.2	217	15.9	3.2	0.3	3.7
Female O.R.	26.0	224	17.2	2.0	1.4	5.5
TOTAL	20.1	37,866	13.4	3.5	1.0	2.2

sons moved into the southern region than moved out of the region. Only a moderate out-migration was noted to the West (21,000). At the same time, 98,000 Nonwhite left the South. Over half of these (51,000) moved into the Northeast, and just over 16 percent moved West. (See Figures 4, 5).

Negroes Move the Most

The Negroes represent only 10.7 percent of the population one year of age and older, but they represent 13.7 percent of those who have moved. More than one out of every four Negroes moved in a year's time (25.4 percent). At the same time less than one out of every five whites moved during the same period of time (19.5 percent). However, the Negro movement is primarily confined to the same county. Only 20 percent of the Negro movers cross county lines while 36 percent of the whites change counties. (See Figure 6).

Only one out of every 40 nonwhites in the U.S. crossed a state line last year while one out of 30 whites moved to a new state. However, when the nonwhite crosses the state line he is most likely to be leaving for good while the whites have a pattern of moving back and forth. The nonwhites are now moving across state lines at a higher rate than any time since 1957.

An examination of the difference between the sexes shows that the nonwhite male will more likely move from one county to another within the same state (280,000 males to 201,000 females). On the other hand the nonwhite females have a higher rate of crossing regional lines than do the

What's Happening in the U.S.?



by Orrin D. Morris
Department of Survey and Special
Studies, HMB

Small Western Bible
Drawing Southern

males (208,000 females to 167,000 males). One thing that we must realize that makes the figures even more startling is that a significant number of the males moved because of military service. If the female could be contrasted to the civilian male the figure would be even more widely differing.

City Dwellers Move More Than Suburbanites

The persons living in metropolitan areas, within the central cities, made up a higher percentage (71.6%) than the suburbanites (18.7%). At an even higher rate, the nonfarm population living outside of metropolitan areas moved more than the farm population, 22.0 to 12.0 respectively. The white farm population now moved less than any segment of the population (9.5 percent). In contrast to these, the nonwhite farm population are among the most mobile (26.6 percent). The residents of the central cities of the metropolitan areas differ considerably by race as well. Approximately 30.0 percent of the white population in these central cities moved each year while 28.6 percent of the nonwhite population will change addresses.

Figure 2

Percent of Population March '65 Living in Region
Who Lived at a Different Address in March '64

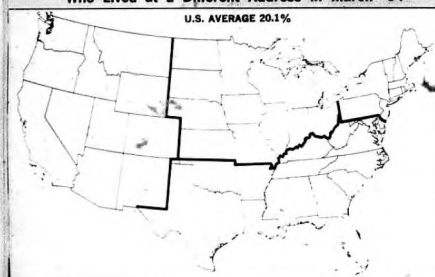
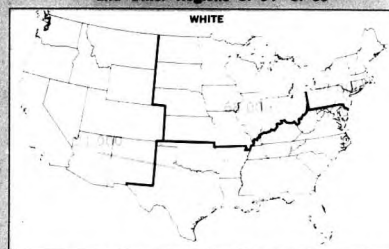


Figure 3

Mobility Between the South and Other Regions



Figure 4
Net Migration Between South
and Other Regions 3/'64 - 3/'65



White Southerners Move to Big Cities in East and Small Cities in West

The white southerner has an erratic pattern of movement among the regions. In the South he continues to move to the suburbs of the large cities. In the Northeast he moves into the central city of the large metropolitan areas. However, the white southerner has a higher mobility rate in recent years to the smaller cities in the West (those with 50,000 population or less) instead of the large metros. The movement of the southerner in the north central states is very similar to the South since he can most likely be found in the suburbs of the large cities.

These facts should make us examine more carefully the approaches we make in planning for more churches. Our churches may get larger quicker if we follow the southern auto tag but is that all we are "called of God" to do? On the other hand, should we ignore the southern migrant? In this day of change we are constantly faced with the responsibility to examine the trends. However, to talk about problems and develop no purposeful course of action would be like preaching the gospel yet giving no invitation.

Nonwhite Southerners Beginning to Go to the Suburbs

The nonwhite migrant, those who change states, show a higher rate of movement to the suburbs in the large standard metropolitan statistical areas than to any other residential grouping as used by the Bureau of Census. Though only 22 percent of the Negroes living in metropolitan areas live in the suburbs, 28 percent of the nonwhites migrating across state lines move to the suburbs. However, in order not to mislead us, by far the largest number of nonwhite migrants still go into the central city of these large metropolitan areas.

Figures show that the Negro male moves more than the Negro female in the South and in the West. However, the Negro female has a much higher mobility in the northeast and north central states than does the Negro male.

The Economic Status of Movers

Contrary to what some of us think, the unemployed do not have as high a mobility rate as the employed. Only in the age group 25-34 do the unemployed show a significantly higher rate of mobility. In this age group the unemployed will more likely cross state lines than any other age group.

Closely akin to the unemployed are those who make very low incomes. The figures released by the Bureau of Census

Figure 5

Net Migration Between South
and Other Regions 3/'64 - 3/'65



indicate that the smaller income a family makes, especially in the 25-34 age group, the higher the rate of mobility will be.

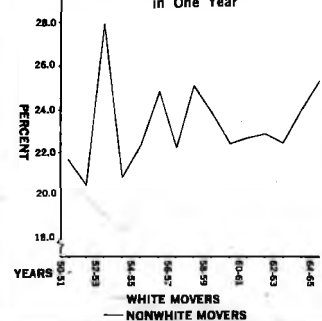
68. A comparison between college graduates and high school graduates show that the collegian moves more often than those who only completed high school. A further look at the educational breakdown shows that the high school dropouts and especially those who have not gone to high school, are more mobile up to age 44. Thereafter, they rarely move while the high school graduate and college graduates continue at a much higher rate.

Farm owners and farm managers are the most "stable" with only 4.6 percent moving last year.

Mobility Decreases with Age

- The population group, 65 years of age and older, is by far the least mobile. Less than one out of ten (9.6 percent) of the Americans one year and older are 65 years of age and older, but only 4.6 percent of all the movers are in this age group. Most of the aged do not move far. Only 3.6 percent of the Americans who cross state lines are 65 and older. The women are more apt to move than men, but when the men do move they seem to go further away.

FIGURE 6
Percent of Population Who Moved
in One Year



Married Young People Move the Most

Over 92 percent of the youths, 18-24 years of age, move during the same year they are married. Before marriage, only 21 out of 100 of single youths change places of residence in a year.

An examination of all married persons living with spouse showed that more than 60 percent move each year. The influence of armed services make the men more mobile than the women (66.9 percent male to 57.6 percent female).

The persons of "other married status"—that is, the separated, widowed, or divorced—have a very high mobility rate in this same age group. Three out of four (75 percent) of the males in this status moved last year while 55 percent of the females moved. The women of "other married status" have a slightly lower rate than the married women living with husbands.

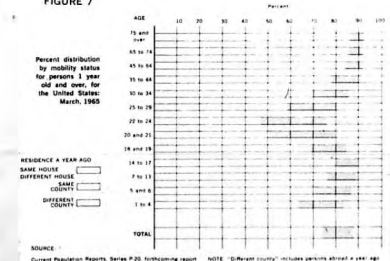
This age group, representing 21.5 percent of the population, accounted for 46.4 percent of all persons who moved from abroad; 41.5 percent of all who moved between regions; 40.7 percent of all who moved to a neighboring state; 38.3 percent of all who changed counties within the same state; and 35.3 percent of those who moved within the same county.

A closer look at specific age segments of the 18-24 year age group, shows the 22-24 (time when they graduate from college) to be the largest contributors to the migrating streams of young people. The men move more (48.6 percent) than the women (45.0 percent). Next to them are the 20 and 21 year olds, many of whom have not gone to college and are among the lower income groups. These are shifting among jobs, getting their families started, relocating to a more permanent residence. The women of this group move considerably more (46.8 percent) than do the men (38.2 percent).

Much of the mobility of the "semi-blighted" rental areas of our large cities; the massive and ever multiplying apartment complexes; the sprawling of "suburbia" are all closely linked to these young people. Many phases of the Home Mission Board ministries are aimed at young people with special needs.

Every observant pastor and missionary is acutely aware of the increasing numbers of persons on the move. Common sense recognizes the obvious moves associated with marriage, new jobs, new homes, new apartments, etc. As we are confronted with these facts, it is not enough to learn the figures. We must use all resources available to develop a course of action to reach all men for Christ.

FIGURE 7



THE American church member is religiously curious, constantly exploring new thoughts and fads. And he is susceptible psychologically and socially to what he discovers, if he thinks it will meet his mental and social needs.

One basis of this susceptibility is that the average church member is often naive and uninformed on the doctrine of his own faith; the evidence of it is the revived interest of many Baptists in a cult known as "The Unity School of Christianity," which is headquartered in Kansas City, Mo.

In this centennial year of Mary Baker Eddy's "Christian Science," there has been a particular interest among South-

therefore do not inherit sickness." Due to the inspiration of this thought, the report goes, she was healed of her malady and had good health until her death. Moreover, she began to perform "cures" on her family and acquaintances.⁴

The real genius of the movement, however, lay in the tenacious business acumen of Charles Fillmore. Being a real estate speculator by trade, in which capacity he had amassed and quickly lost a fortune, Charles brought to the movement the "know how" of that trade. Charles, also, had suffered various ailments from childhood.⁵ His wife's newfound faith offered him the solution to both his physical needs and his

I. Health and Prosperity are offered by the Unity School.

The most obvious characteristic of Unity is one that it shares with Christian Science, i.e., physical health through thought processes. This, of course, is derived directly from the experience of the Fillmores. Charles Fillmore came to believe that physical ills were due to "our failure to adjust our mind to Divine Mind" and that when "the right state of mind is established, man is restored to his primal natural wholeness."⁷

He developed a definite, though bizarre, "physiology" of healing.⁸ The practice of repeating such affirmations as, "I am alive with the life of Christ; I am intelligent with the intelligence of

UN

by Joseph R. Estes
Secretary, Department of Work
Related to Non-Evangelicals, HMB



TY

THE
UNITY SCHOOL OF
CHRISTIANITY.

ern Baptists in Unity, an unacknowledged "offspring" of Mrs. Eddy's movement.¹ Nourished in dissident Christian Science between 1887-1890, Unity was soon more directly associated with the New Thought groups, until in 1922 it finally renounced all connections with other movements.²

Unity School was born in the mind and will of Myrtle and Charles Fillmore. The story goes that Mrs. Fillmore suffered from tuberculosis, and though reliable medical evidence is lacking, was given but a short time to live.³ While carrying her third child, Mrs. Fillmore attended a lecture in the Christian Science class of which she was a member and there the thought came to her: "I am a child of God and

business reverses. About 1889, Charles took over the real management of the movement, which was already taking on characteristics of a new religious cult. Since that time, the Fillmore family has carried on a thriving business in printing, publishing, and disseminating materials concerning their faith,* which is especially useful since they are geared to Unity's particular teaching on material prosperity (see below). In fact, the present extensive business operation of the school is a credit to the business acumen and devotion of Charles Fillmore. His spirit still dominates the movement.⁶

Christ," can effect physical health.⁹ He accepted the medical judgment that disease and sickness are due to micro-organisms but declared that physicians

*In addition to the books and pamphlets by Charles Fillmore, the Unity School publishes eight regular periodicals: "Unity," a monthly, teaching healing and other tenets of the school; "Daily Word," a devotional publication, and its Spanish edition, "La Palabra Diaria"; "Weekly Unity," for the beginning student; "Progress," a monthly publication for teen-agers; "Good Business," a monthly dealing with the obvious; "Wee Wisdom," a monthly for boys and girls; and "Unity Sunday School Leaflet," for church at home use, including a Teacher's Section. Of course, these publications provide a steady income for the school, as do the products of the valuable farm tract which it owns at Lee's Summit, Missouri. In addition, the distribution of so-called "prosperity banks," a coin collection tool, is a lucrative means of income.

*Are Southern Baptists dangerously
susceptible to "Every Wind of Doctrine"?*

treat only the germs while "students of the mind" treat their origin. "Every mental process is generative. . . . Thinking is formative—every thought clothes itself in a life form according to the character given it by the thinker. This being true," he contended, "it must follow that thought of health will produce microbes to build up healthy organisms, that thoughts of disease will produce microbes of disorder and destruction."¹⁰ Fillmore even believed that there was a special death microbe separate from those of the various diseases and that this too could be overcome by thought.

Hardly anyone today would deny that one's physical condition can be and often is affected by one's mental attitude and thought. Nor is there any doubt that numerous people have been helped by such "mental healing" methods. Such reliable scientific bodies as the British Medical Society have affirmed that every tissue of the body is affected by "mind" or "spirit." However, charlatans have often abused sound scientific principles and taken advantage of the credulous and confused.

Unity, like so many other mind-healing movements, cares little for reliable medical and clinical diagnosis as being contrary to "faith." This is not to say that all physical remedy is without value, for Unity contends that diet is extremely important and advocates a vegetarian diet. Sexual abstinence is also advocated, since sex causes bodily deterioration.¹¹ Here Unity departs from Christian Science by declaring that sickness, death, and the physical world are real, though not permanent.

Equally attractive is the optimistic emphasis on material prosperity. One of Charles Fillmore's books was entitled *Prosperity*, and the "Unity" magazine contains a "Health and Prosperity Column." However, the emphasis is quite contrary to the mere acquisition of wealth for personal benefit.

"Every idea of personal possession must be dropped out of mind," said Fillmore, "before men can come into the realization of the invisible supply. They cannot possess money, houses, or land selfishly, because they cannot possess the universal ideas for which these symbols stand."¹²

Nonetheless, personal affluence does result from the proper "use" of God-Mind, and the "infinite source" of supply for human needs is tapped. Thus a popular publication of Unity is "As You Tithe You Prosper," and such things as Fillmore's materialistic paraphrase of the twenty-third Psalm are found in their literature.¹³

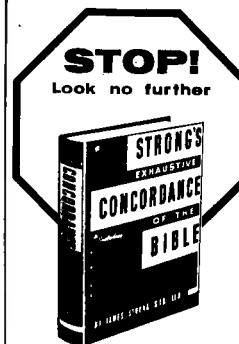
The primary means of assisting peo-

ple in securing the benefits of health and prosperity is the ministry of "Silent Unity." This is the real heart of the movement. More than a hundred paid helpers spend their time in answering the thousands of requests for prayer which come into the School headquarters from all over the world. Personal and family problems of many varieties are made the object of special prayer by this group and pre-prepared letters are sent to each inquirer, or sometimes personalized letters are composed when necessary. These letters will recommend appropriate "affirmations" which the person may use in "thinking" the actuality of the right solution to his problem. This method has also been profitably employed by other sects, e.g., the Oral Roberts' organization. There is hardly any doubt that many have been afforded psychological help by this means.

The primary objection to these emphases is that God is reduced to a pragmatic function in man's religious life. God is "used." Fillmore was quite explicit about this: "God is your highest self and is in constant waiting upon you . . . You cannot use God too often. He loves to be used, and the more you use him, the more easily you use him and the more pleasant his help becomes . . ."¹⁴

Whereas this view is quite consistent with Unity's pantheistic doctrine, it is offensive to the Christian concept of God's holiness and reduces God to little more than an aspirin tablet. Surely God is concerned for the whole salvation and good of man, but man must not think that he can manipulate God to suit his own desires, however refined. II. Unity claims to be the true "Primitive Christianity."

From its beginning, like many other sects, the Unity movement claimed to be a recovery of the real truths of primitive Christianity. According to their belief, these primitive truths have either been obscured or obliterated by all of the established churches and church organizations. These churches, primarily preoccupied with the perpetuation of ancient creeds and maintenance of old establishments, have ceased to promulgate a "practical Christianity" which affects the daily lives of their members.¹⁵ In a sense, Unity claims to be the "true church," while ostensibly operating within the established churches. While disclaiming any "church" type aspirations, the fact remains that Unity has developed definite forms of worship, and many of their local centers even call themselves "churches."¹⁶ The local centers or churches theoretically



Strong's Concordance has the simplicity and accuracy you are looking for in a concordance. Every word in the Bible is included in English, Hebrew and Greek. More than 1,800 pages.

REGULAR EDITION, \$15.75
THUMB-INDEXED EDITION, \$17

Order from your Baptist Book Store

ABINGDON PRESS



Now, from the author of *The Cross and the Switchblade*, comes the most tragic story yet of his "gutter ministry"—a chilling view of the lives of children without a childhood, without love or hope, without physical care or moral guidance. How do they exist? What will they become? Who is responsible? And . . . the most poignant question . . . "don't these little people really belong to God?"

AT YOUR BAPTIST BOOK STORE
Fleming H. Revell Company
Westwood, N. J.

NEW facts! photos! archaeological discoveries!

NEW REVISED EDITION HALLEY'S BIBLE HANDBOOK

The "most trusted Bible guidebook ever published" over 2,000,000 in use, is now even more useful, more fascinating than ever! The latest discoveries of Biblical archaeologists including an up-to-date article on the Dead Sea Scrolls, new maps of the Holy Land, recent photographs, a Church History, an enlightening Commentary on every book of the Bible and a complete history of the Bible are included in this revised edition of *Halley's Bible Handbook*. From first page to last, *Halley's Bible Handbook* is the "most effective aid to Bible reading available." Dr. Daniel A. Poling, *Christian Herald*. Examine your exciting new copy today! **A PRIZED POSSESSION — A PERFECT GIFT.** Cloth \$3.95; Deluxe \$5.95

At All Baptist Book Stores
ZONDERVAN
PUBLISHING HOUSE • GRAND RAPIDS, MICH. 49506

Call For Theology Of Involvement
Read Bennett and Coggins in the November Home Missions

FREE CATALOG

CHAIRS • TABLES
SCHOOL FURNITURE
BLACKBOARDS
OFFICE FURNITURE
IMMEDIATE DELIVERY!

Adirondack CHAIR COMPANY
7744 14th Ave. South
New York, N.Y. 10019

have no official connection with the Lee's Summit School, but actually they are and have always been directed by the Fillmore family. They are organized into a "National Conference," of which a member of the Fillmore family has always been a leading officer. Unity ministers are expected to be graduates of the School and receive an "ordination" at its hands.¹⁷

In the main, Unity ministers have little or no accredited theological training. Like other sects, they prefer the instruction which emanates from within their fellowship. They deplore the "creedalism" of the accredited theological institutions. However, they claim that some of the leading authorities in philosophy, theology, and literature, both Christian and non-Christian, are either advocates of Unity teaching or are in basic agreement with it.

Says one Unity disciple: "We can find evidence of the 'stream of truth' (by which he means Unity teachings) in the thinking of Plato and Socrates and Aristotle and others of the Greek philosophers. We find it in St. Augustine, St. Francis, Thomas Aquinas, Meister Eckhart, and others among religious leaders. We find it in Galileo, Copernicus, Newton, Einstein, and others in the field of science. We find it in Hegel, Kant, Schopenhauer and others of modern philosophers. And we find it singing through the words of poets and essayists like Shakespeare, Browning, Tennyson, Carlyle, and Emerson."¹⁸

How surprised, even shocked, would these persons be to find themselves pressed into the service of Unity thought! Such "name-dropping" can hardly commend the Unity ministers' intelligence to reputable scholars and thinkers, nor, one might suppose, to Christians in general. Suffice it to say that, so far as valid "professional" training is concerned, the leaders of Unity are "laymen."

The most ethically questionable practice of the Unity movement derives directly from their ambiguous claim to be no "church" while at the same time claiming to practice the true "primitive Christianity." I refer to their practice of "infiltrating" the established church life. As opportunity is afforded them to do so, they saturate the churches with their literature, and their teachings are introduced in the most disarming fashion under the guise of serious Bible study.

Without openly declaring themselves as departing from the traditional doctrines and practices of the church, Unity advocates proceed to alter its confes-

sional identity. The Unity "practitioners" seem to desire the stability and security which main-line denominations afford them, while at the same time denying or distorting the principle doctrines of Protestant and Orthodox confessions.

Says Braden: "It is perhaps because of the familiar orthodox language, though the meaning is not always the same as in orthodoxy, that many members of the churches read the Unity literature, and find help in it, but never think of leaving their traditional faith to join the movement."¹⁹

In fact, the Unity School discourages church members from leaving their churches or denominations! A more respectable stance would be that of openly declaring one's allegiance to the Unity method and teaching, after the fashion of Unity's local centers. Those who refuse to declare themselves deserve, and frequently get, the censure of more candid people.

III. Unity claims to be "Non-Dogmatic."

The term "dogma," properly understood, refers to commonly accepted or agreed upon teachings. As with the "doctrine of the Church," so also regarding the "doctrines of the Church" Unity is ambiguous. Their advocates consistently disclaim any "dogmatic" character for the movement. Says one: "Unity has no dogmatic statement of faith to which each student is required to subscribe, nor does it ask its followers to agree with every proposition it makes."²¹ Yet this same author proceeds to enunciate the principle tenets of Unity without which, obviously, the "School" could claim no didactic identity whatever. Another says that Unity is not doctrinal or propositional at all but is merely a "method" of applying daily the true religion "of Jesus" as over against the occasional "preoccupation with the religion about Jesus."²²

The naivete of such a contention is obvious—the juxtaposition of "religion of Jesus" and "religion about Jesus" has obvious doctrinal content and implications. Its origin is Liberal Christian theology. The same spokesman further enunciates his doctrinal position by declaring that the "teachings of Jesus," rather than his person, constitute true primitive Christianity. This is obviously liberal dogmatism! The embarrassing fact that Charles Fillmore composed a "Statement of Faith" for the Unity movement, which is still regularly distributed to its disciples, is explained as an expedient set on his part due to pressure from his contemporaries, and it is considered to be only a tentative statement of Fillmore's "momentarily" held

HOME MISSIONS

beliefs.²³

The contention that any practice or teaching is completely nonpropositional, hence non-dogmatic, is untenable. Unity does teach specific beliefs; teaching is doctrine; doctrine is dogma and tends toward a "dogmatic disposition." Voluntary adherence to teachings does not deny that specific doctrinal positions are enunciated by the headquarters of Unity. Moreover, the subjective voluntarism advocated by Unity is itself a doctrinal-dogmatic stance. It follows directly from a non-biblical pantheism which is central in Unity teachings.

Charles Fillmore wrote: "Drop from your minds the belief that God is in any way separated from you, that he occupies form or space outside of you, or that he can be manifested to your consciousness in any way except through your own soul."²⁴ Turner says that Unity "invites a person to accept what he finds helpful in his efforts to lift his consciousness above the level of the ordinary and somewhat destructive view of life."²⁵ The ultimate criteria of truth in Unity, therefore, is the subjective consciousness of each individual, conceived as the highest expression of the Cosmic-God-Mind. Doctrinal relativism on every other principle is the obvious consequence.

This subjective-individualism tends to be appealing to Baptists. On at least two counts Baptists are susceptible to this teaching: We have become increasingly "non-creedal" in favor of an unreflective biblicism, and we have subscribed to the evangelical-revivalist emphasis on personal "religious experience" as the ultimate criteria of salvation.

The latter of these, especially, tends toward the belief that anyone who has a valid "religious experience" is an equal authority with everyone else in matters of Christian doctrine. It is precisely at this point that Unity attracts Baptists and other evangelicals.

One Baptist-turned-Unity disciple offers the Unity faith as the answer to the individual's desire for "a personal experience with God" which "has always been completely incompatible with the ideals of the religious 'machines' which have perpetuated the idea that relationship with God must come through the organization or its priests or clergy."²⁶ Were this the sum and substance of the Unity faith, it would differ not a bit from mainstream evangelism, of which Baptists are part. But such is, unfortunately, not the case.

Among the teachings of Unity which were declared by Fillmore and are

found in contemporary Unity writings are the following:

1. The impersonal "Idealistic" concept of God. God is "mind, intelligence, life, love, spirit," etc., all conceived as abstractions. For example, Fillmore said, "God is not loving . . .". God does not love anybody or anything. God is the love in everybody and everything. God is love . . . God exercises none of his attributes except through the inner consciousness of the universe and man."²⁷
2. A "schizophrenic" view of Jesus Christ. Jesus, the man, is merely the fullest incarnation of the Christ-consciousness which has had many previous incarnations, i.e., as Moses, Elijah, David, and others.
3. The reincarnation of the human soul. Every man, like Jesus, has many incarnations. The soul of man would never have inhabited a body were it not for his sin.
4. Sickness and death are real but not permanent or necessary in human life. Physical health and victory over death may be achieved by the mental processes which Unity recommends. Thus "eternal life" may be realized in the physical plane, granting victory over physical death. Charles Fillmore, himself, expected to avoid physical death!²⁸
5. Man can become Christ. This is self-deification. The uniqueness of the incarnation in Jesus Christ is denied. Turner writes, "We acknowledge Jesus as the way-shower of the race, and we believe that by following his commandments we can bring into full expression our own divine nature, the Christ, and eventually regenerate the body as He did."²⁹
6. All the cardinal doctrines of orthodox Christianity are reinterpreted in the light of the foregoing. For example, "Atonement" is the unity which man has with God—"at-one-ment," the "Second Coming of Christ" is not to be a personal manifestation of Christ at the end of history but is the "outpouring of the Holy Spirit to all who are prepared to receive it."³⁰
7. There are many "sacred books," besides the Bible, which are helpful, but none is of final authority. On the Bible, Fillmore said: "Scripture may be a satisfactory authority for those who are not themselves in direct communion with God."³¹ An allegorical-

New! Study Helps for the Life and Work Curriculum



THE LIFE AND WORK LESSON ANNUAL, 1966-67

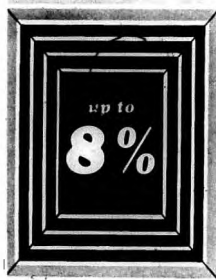
H. I. Hester, Gilbert Giffin, Janet Langston Jones, V. L. Stanfield, and Gordon Clinard. Written exclusively for Southern Baptists—our own commentary to go with the New Life and Work Curriculum. Designed for teachers of Adults and Young People, each lesson contains an exposition of Bible material and interesting background information on each biblical writer. Suitable applications and illustrations give the lessons significance for the contemporary world. (6c) \$2.95

THE DRAMA OF REDEMPTION

Wayne E. Ward. This brisk, panoramic view of the Bible is excellent background reading for the first six months of the Life and Work Curriculum. It introduces the main themes of the Bible, directing attention to certain events as having particular significance in God's purpose to save. It helps the reader see the Bible as a unified book. (26b) Paper, \$1.50

BAPTIST BOOK STORE
Service with a Christian Distinction

Here is Security!



An American Bible Society Annuity provides unfailing income for life

- Large yield without risk
 - Every payment in full since 1843
 - No investment worries
 - Substantial tax savings
 - Deep Christian satisfaction
- An American Bible Society Annuity is an ideal investment for a man or woman looking toward retirement. It brings peace of mind. You may start with as little as \$100, or convert a large part of your estate to an Annuity.

Income starts immediately—up to 8% depending on your age. Payments are largely tax-free and continue for life—may be arranged to include a survivor.

This Christian plan gives you a personal part in the 150th Anniversary of the Society and a lasting share in its world-wide work—translating and distributing the Holy Bible.

1816 ■ 150th Anniversary ■ 1966

American Bible Society HM-106
440 Park Ave. So., N.Y., N.Y. 10016

Please send me without obligation new annuity rates and free booklet "A Gift that Lives."

Name _____
Address _____
City _____
State _____ Zip _____
Date of Birth _____ Month _____ Day _____ Year _____
I do ☐ do not ☐ have an A.B.S. Annuity

spiritualizing method of interpretation allows Unity advocates to press the biblical message into their doctrinal mold.

Unity's idealistic optimism has doubtless helped many people to achieve a kind of mental "health" and thus the physical benefits which it grants. Its widespread influence within established Christian communions bears witness to the failure of established religious forms to minister to all of the needs of all church members.

Yet, psychological benefit must not be the ultimate criteria of religious truth, unless anthropology is to replace theology or pantheism is to replace Christian theism. Unity is a syncretism of Eastern philosophies and religious beliefs, a modified classical idealism and gnosticism, Christian Science and New Thought "healing" principles, and biblical and orthodox language. As such its doctrines are neither intellectually valid nor truly Christian.

Unity School points up the need of multitudes for serious biblical and theological instruction. Sermons which offer "spiritual vitamin pills," tell entertaining stories, or parade current events or the latest literature, without sound biblical and doctrinal content, will not suffice to fill the spiritual vacuum in people's lives. Sunday School classes which consume most of their time with "class business" or to the "sharing of ignorances" on the biblical message, cannot produce well-informed disciples of Christ. Teachers must be chosen who are dedicated and able students of the Christian faith. It would be better to have fewer and better teachers in larger classes than to have poor instruction. The small study "tolerance" of the pupils must be increased.

Is it out of order to suggest that our churches require that their members undergo formal catechetical instruction? Study of a text on the order of old fashioned catechisms, e.g., *Keach's Baptist Catechism*, might insure a more informed commitment by our members and prevent the doctrinally amorphous mentality upon which the sects frequently prey.

We have an abundance of sound biblical and theological scholarship in our denomination, but there is an all too real chasm separating the seminary classroom from the church pew or Sunday School room. The teaching ministry of our churches, i.e., the pastors and teachers, are the key to bridging this chasm. The definition of Christian doctrines must not finally be done by polling the "lowest common denominator" of church membership or by

democratic vote in convention assemblies. The truth about God is not determined by a vote! We must recover a wholesome respect for the integrity and dedication of our scholars. And our scholars must recover a "sense of mission" to the misinformed and ignorant among us who, without their patient help under the leadership of God's spirit, will be "lost" to and fro, and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles." (Eph. 4:14, RSV.)

"Although it is generally denied by Unity advocates that their movement is an offshoot from any other sect or church, the fact remains that Myrtle and Charles Fillmore were among the first members of a Christian Science class in Kansas City, in which Myrtle Fillmore experienced her first inspiration toward "healing," that Charles Fillmore was "ordained by the Christian Science Theological Seminary in Kansas City, and thereafter published a magazine entitled *Thought* with smaller letters across that title reading "Christian Science." Charles S. Braden, *These Also Believe*, (pp. 150-151.)

"Braden, op. cit., pp. 154-155.

"E. Irwin Mosher, a Unity School graduate, in an address to the Baptist pastors in Norfolk, Virginia.

"J. K. Van Baalen, *The Chaos of Cults*, p. 131. Ibid., p. 131.

"Van Baalen reports that each morning the 750 workers at the Unity School stop for prayer while the recorded voice of Charles Fillmore quotes the Lord's Prayer. Op. cit., p. 133.

"*Jesus Christ Heals*, p. 5.

"He declared that "according to physiology, the body has two sets of cells, the living and the dead. At the center of the live cells is a little electric light, while the dead cells are dark. When man is healthy the light cells predominate—in sickness, the dark." He further said that "men physicians have discovered that they can light up the body cells by affirming life and intelligence for them." Braden, op. cit., p. 165.

"Fillmore, *Talks on Truth*, p. 152.

"Ibid., p. 18.

"*The Twelve Powers of Man*, 7th Ed., 1943, pp. 23, 165, 167 and Braden, op. cit., p. 167.

"Fillmore, *Prosperity*, p. 17; cited by Braden, op. cit., p. 150.

"For a copy of this paraphrase, see Van Baalen, op. cit., p. 137.

"Fillmore, *Talks on Truth*, pp. 11-13 passim.

"Mosher, op. cit., according to Mosher, one characteristic which all churches have in common is that "they make every effort to protect the existing order and to maintain things as they are." Accordingly, he says that they are concerned with "ancient doctrines" and "historic creeds" which are inimical of true "primitive Christianity."

"Braden, op. cit., p. 147.

"Braden, *Ibid*.

"Irwin Mosher, op. cit.

"Perhaps a more "kindly" word could be found for this practice, but none more descriptive!"

"Op. cit., p. 158.

"Elizabeth Sand Turner, "What Unity Teaches," p. 3.

"Mosher, op. cit.

"*Jesus Christ Heals*, p. 27-28.

"Op. cit., p. 3. Emphases mine.

"Mosher, op. cit.

"*Jesus Christ Heals*, p. 27.

"Braden, op. cit., p. 162. Fillmore died on July 5, 1948.

"Op. cit., p. 8. Emphases mine.

"Turner, op. cit., p. 205.

"Quoted by Braden, op. cit., p. 172.

SELECTED BIBLIOGRAPHY

1. Charles S. Braden, *These Also Believe*, Macmillan Co., New York, 1949.
2. J. K. Van Baalen, *The Chaos of Cults*, William B. Eerdmans Co., Grand Rapids, Michigan, 1962.
3. Elizabeth Sand Turner, "What Unity Teaches," a tract published by the Unity School of Christianity, Lee's Summit, Missouri, undated.
4. E. Irwin Mosher, "Unity—A Quest for Truth," an unpublished address by (a Unity disciple) before the Baptist pastor of Norfolk, Virginia, in the spring of 1966.

HOME MISSIONS

LAYMEN LAUNCH FOUR-YEAR EMPHASIS IN THE NORTHEAST

by DeLane M. Ryals
Joppa, Md.

A lot of folks like me want to get on God's side, but don't know how," a 76-year-old man in Massachusetts said. But he made his decision for Christ after Baptist men marched on New England as the first step in a four-year emphasis aimed at starting new churches and missions in the populous Northeast.

The 100 laymen had been enlisted by the Southern Baptist Brotherhood Commission; and by invitation of Southern Baptists in the New England area they spent eight days in four metropolitan centers probing by telephone and door-to-door for unchurched families.

Reserved old New England will never be quite the same again, either. For the village green was stirred by the singing of "He Lives," the historic Christian witness in this birthplace of religious liberty was strengthened by vigorous preaching of the good news; and New Testament churches are emerging in certain underchurched communities.

A Pennsylvania pastor participated in the New England crusade because Texas laymen conducted a similar crusade in Canon City, Colo., in 1962,

influencing his call to preach. Now Robert Garber, pastor of a Silver Springs, Penn., church, says: "Our pastors need to more readily utilize laymen in their home churches."

All the men travelled to the Northeast at their own expense, representing a total investment by the men of tens of thousands of dollars. Baptist men from all walks of life were giving themselves for one week, to assist the churches in making an impact on four urban centers in three states.

New England Superintendent of Missions Elmer Sizemore welcomed the crusaders on Monday at the orientation meeting in the Statler-Hilton Hotel, across from Boston Common.

"The strategy for the week was to divide into four teams of volunteer workers, to conduct religious surveys of four key cities, to visit homes and bear witness for Christ, and to invite the unchurched to attend the weekend evangelistic rallies in each city," Sizemore told the group.

William A. Powell, Sr., of the Home Mission Board's Department of Survey and Special Studies, set forth the goal for the week: "Finding unchurched people that we may present Christ to them." The goal would be reached by combining New Testament practice—door-to-door, person-to-person contact—with twentieth century methods—telephone surveys of each community.

Four target cities had been selected—populous centers which needed the Southern Baptist witness to the gospel: Worcester, Mass., the center of a metropolitan area of one-half million people; Framingham, Mass., a growing suburb of Boston; Providence, R.I., a metropolitan area that includes about one million people; Portland, Maine's largest city, a metropolitan area of about 150,000. Of these four, only Framingham has an organized Southern Baptist church.

The crusade machinery began to roll on Tuesday. Nerve center for the Portland survey was the Lafayette Hotel. Special telephone lines had been installed on the fifth floor. The Baptist men began the telephoning, which continued from 9 in the morning until 9 each night. Survey Director Kenneth W. Neibel of Crystal Lake, Ill., said, "Our goal is to find all the people who are not in church in the Portland metropolitan area."

In only four days the men in all four cities had contacted a total of more than 37,000 families on about 40 telephones.

Teen-agers joined in the crusade. Building contractor Hubert Line brought

"The Spirit of the Lord 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 deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord."

—Jesus quoting Isaiah (Luz 4:18-19)



When you have heard the call, Clear Creek Baptist School can help you prepare for God's service. Provision can be made for families, if necessary. Employment opportunities. High school diploma not needed.

Quality for pastoral ministry, mission work, or evangelism. Write for free catalog.

CLEAR CREEK
BAPTIST SCHOOL
Pineville, Kentucky 40077

The City's Crisis Of Change

A Series Beginning in the November Home Missions

Have you discovered this study favorite?

THE Pilgrim Bible

Edited by Dr. E. Schuyler English with 37 evangelical scholars. Complete text of the Authorized King James Version • notes and helps on same page with text • introductions to each book • historical data • summaries • comprehensive index • chronologies • maps and diagrams • special article, "How We Got Our English Bible." With or without Concordance in a wide range of styles from \$5.95 to \$22.50.

At Your Baptist Book Store
OXFORD UNIVERSITY PRESS

October, 1966



TO KEEP
HOUSE.
AND TO BE
A JOYFUL
MOTHER
—Page 113—

Some of the most interesting and helpful material has been prepared by the Cambridge Bible Society. The series of books, "The Bible for the Home," is a most valuable addition to the home library. The books are small, and easy to read, and are written in a simple, straightforward manner. They are available in both English and Spanish. The Cambridge Bible Society is a non-profit organization, and its books are sold at a very low price. They are a great resource for anyone who wants to know more about the Bible and its teachings.



Order from your Baptist Book Store

five young men from Munfordville, Ky., to New England to assist in the survey. These teen-agers discovered firsthand the spiritual needs they had studied about in their Royal Ambassador organization. Two teen-age girls, who had come to New England with their parents, found the survey work to be a "vacation with a purpose."

In Framingham and other cities, wives of the Baptist laymen were full-time participants in the telephoning phase of the crusade.

Local Baptist men shared the responsibilities of the crusade. Pastoral missionaries, nearby pastors, and Baptist laymen from the communities surveyed, helped lay the foundations for the effectiveness of the surveys and rallies.

Earl Ederly, a lifelong resident of Maine, had met Christ while stationed at Tinker Air Force Base in Oklahoma. During the crusade he worked the night shift at a Portland paper mill and spent his days on the survey of his hometown.

In most of the areas, portions of the surveys were taken by men walking door-to-door. Six of the Baptist men in Providence were brought in by the police, but were immediately released when they were identified as religious survey workers.

Two roommates for the week, William G. Daniel, a Bluefield College chemistry professor, and Ray J. Anderson, a plumber from Maryland, talked with many people on the streets. During their conversations several New England teen-agers trusted in Christ as Saviour. One of the Baptist men told a man on the street: "Sir, I drove 600 miles at my own expense to get to tell you about Jesus Christ." The seed of the gospel was sown in many lives.

The week demonstrated once again that God can use men—real estate agents, painters, retired printers, locomotive engineers, post office personnel, cemetarians, farmers, pastors—men who present themselves for service. And in a community like Worcester, where 52.6 percent of the people are Roman Catholic, and 21 percent of the population are totally unchurched, the witness of Baptist men can make a significant contribution. A Maryland pastor said: "I have been surprised to observe the interest that these laymen have in witnessing."

As a result of the surveys hundreds of unchurched families were discovered. To follow up on all these prospects would take much longer than a week, and many more visits than could be made by the weekend. As the surveys drew to a close, the laymen formed

teams of two to go into the homes of interested persons to speak to them about Christ and to invite them personally to attend the evangelistic rallies. During these home visits several individuals professed faith in Christ.

All across New England, hotel rooms were scenes of intercessory prayer, as Baptist men knelt to trust the spiritual needs of lost men to God.

Friday night was suspenseful. No one could predict the attendance at the crusade rallies. Evangelistic services were scheduled for Friday, Saturday, and Sunday evenings. Public halls had been rented near the center of each target city. The Home Mission Board's Division of Evangelism had arranged for a preacher in each rally. The Sunday School Board had enlisted music directors.

At Portland's Frye Hall the Baptist men gathered by 7 o'clock. Southern Baptists from the Brunswick church travelled 30 miles to attend the rally. How many local residents would attend? Out of the first-night attendance of 85, possibly 15 were from Portland! It was a beginning, a demonstration of some community interest. And it grew, as new life was proclaimed.

The Providence services were conducted on the campus of Rhode Island State College. The Framingham rallies were in Dennison Auditorium, downtown. The Worcester crusade, which met in the Little Theatre, saw three persons profess faith in Christ as Saviour.

It was a full week. Crusade participants were telephoning, visiting, witnessing, praying, singing, teaching, preaching, sharing their testimony for Christ.

Why are Baptist men crusading in New England? Are we concerned only for displaced Southern Baptists? If so, we have come to the wrong place. The surveys disclosed very few transplanted Southerners in either of the four cities. Are we trying to take members out of the existing Baptist churches? There are fewer Baptist witnesses in this section of the nation than there were a century ago. Active members of other churches, Baptist and otherwise, were not regarded as prospects by these surveys. "Unchurched" is the classification for those who do not attend any church as often as once a month.

John E. Saunders, Brotherhood secretary for the Baptist Convention of Maryland, comments: "We are not saying that there are not Christians or evangelical churches in these cities. What we are saying is that hundreds

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

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

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

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

Our rates are based on your
superior health.

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

READ YOUR AMERICAN TEMPERANCE PLAN BENEFITS

1. You receive \$100 cash weekly—
TAX FREE—even for life.

Good from the first day you enter a hospital. Good in any hospital in the world. We pay in addition to any other insurance you carry. We send you our payments Air Mail Special Delivery so you have cash on hand fast. No limit on number of times you collect.

2. We cover all accidents and
sicknesses.

except pregnancy, any act of war or military service, pre-existing accidents

IMPORTANT: Include your first premium with application. LOOK AT THESE AMERICAN TEMPERANCE LOW RATES		
	Pay Monthly	Pay Yearly
Each adult 19-59 years	\$380	\$38
Each adult 60-69 years	\$590	\$59
Each adult 70-100 years	\$790	\$79
Each child 10 and under pays	\$200	\$20
SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!		

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

3. Other benefits for loss
within 90 days of accident
(as described in policy). We pay \$2000
cash for accidental death. Or \$5000 cash
for loss of one hand, one foot, or sight
of one eye. Or \$8000 cash for loss of
both eyes, both hands, or both feet.

We invite close comparison
with any other plan.

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

DO THIS TODAY!

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

MONEY-BACK GUARANTEE

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

TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE

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

6584 AT-100

AMERICAN TEMPERANCE HOSPITALIZATION POLICY

Name (PLEASE PRINT) _____ City _____ State _____ Zip _____

Street or RD # _____ County _____

Age _____ Date of Birth _____ Month _____ Day _____ Year _____

Occupation _____ Height _____ Weight _____

Beneficiary _____ Relationship _____

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

NAME AGE HEIGHT WEIGHT BENEFICIARY BIRTH DATE

1. _____

2. _____

3. _____

4. _____

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

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

To the best of your knowledge, have you or any member above listed had medical ad-
vice or treatment, or have you or they been advised to have a surgical operation in the
last five years? Yes ☐ No ☐ If so, please give details stating person affected,
cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I here-
by apply for a policy based on the understanding that the policy does not cover con-
ditions originating prior to its effective date, and that the policy is issued solely and en-
tirely in reliance upon the written answers to the above questions.

Date: _____ Signed: _____

AT-1AT

Mail this application with your first premium to

AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois

October, 1966

HOME MISSIONS



Oxford Bibles

From generation to generation—
the *ultimate* in quality,
craftsmanship, and design

Popular selections in the Authorized King James Version: **THE SCOFIELD REFERENCE BIBLE**, Concordance Editions: Moroccoette, in BLACK or RED. 172. \$10.95. Cowhide, in BLACK or RED. 178x. \$21.50. Natural Grain Morocco (illustrated above), in BLACK, BLUE, or RED. 179x. \$23.50. Hand Grained Morocco, in BLACK, BLUE, BROWN, GREEN, MAROON, or RED. 187x. \$27.50. ■ **De Luxe Pocket-size New Testament with Psalms**, Pin Seal Morocco, in BLACK, BLUE, or RED. The ideal gift for servicemen—there is none thinner! 0238x. \$6.00 All feature Ultrathin Oxford India paper (except 172).

AT YOUR BAPTIST BOOK STORE

Oxford—America's Gift Bible Since 1675  OXFORD UNIVERSITY PRESS / New York

of thousands of these people are lost, and we as Southern Baptists have a responsibility for their spiritual welfare also."

The purpose of the crusade was to strengthen and establish Baptist churches in these communities. Pastor Frank Chase of the Greenmeadow Baptist Church, North Kingstown, R.I., said: "Our church is committed to starting a new church in Providence by mid-September." To give added impetus to this new work, Baptist laymen who worked in Providence during the crusade have underwritten \$5,000 (beyond their tithes) to assist in providing a pastor for the first year. Wendell Relew, director of pioneer missions at the Home Mission Board, reminded the men that "Providence, which was once the strongest Baptist city in America, is now the nation's strongest Roman Catholic city per capita."

Some tentative suggestions were offered by several of the men:

Future crusades might enlist women and young people to do the necessary telephoning. The men would then be free to spend all their time visiting in the homes of the prospects.

B. Gray Allison, an associate director of the Home Mission Board's Division of Evangelism, said: "We might consider the possibility of several teams coming one week at a time. We might plan for as much as one month of evangelistic services in each city."

All of the men were concerned that there be adequate follow-up of every survey, preferably led by a pastor who can devote his full time to developing the young congregations that are forming in each community.

To sum up the week, one of the laymen said: "It's a heartbreaking experience. This week has drawn me closer to God, but not many others have been drawn to him."

The New England Baptist Laymen's Crusade of 1966 reached its goal of discovering multitudes of unchurched families. But its long-range objectives of winning them to Christ and nurturing them in the Christian life await the ministry of the New Testament churches that hopefully will grow out of such surveys. W.D. Lawes, another associate director of evangelism, said: "This is the first step in a projected emphasis in the Northeast."

Baptist laymen have served as the infantry, the foot soldiers in "a mighty army," performing the sometimes tedious task of finding the prospects and sowing the seeds of new life in New England. ■

October, 1966



This man found it with John Rudin & Co.

HE DOUBLED HIS INCOME!

He's helped hundreds of people
to a better understanding of the Bible

For Tom McNeal, the John Rudin Company has given him two of the things he wanted most in life: 1—more income to meet the financial needs of his family of seven; (his oldest son is now enrolled in seminary); 2—an opportunity to be in full time Christian work. As Tom puts it: "Six years ago when I started with Rudin, I had been earning good money as a department store manager but I wanted to get into full time Christian work where my time would really count for the Lord. I not only doubled my income but also have had an opportunity to help others spiritually. In addition, I have found time to serve as pastor of our small church. I can heartily recommend the Rudin program to any man or woman who wants more out of life than just big earnings."—Tom McNeal

EARN \$1,000 A MONTH AND UP!

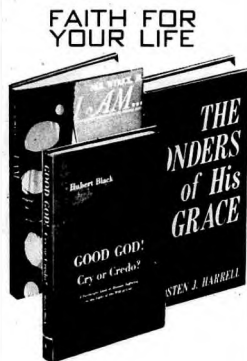
\$75 to \$100 a week *part time!*

Here's what some of our folks are doing: Mr. R. C. (Canada) earned over \$1,000 a month the last six months *full time*. Mrs. M. W. (Wisconsin) earned \$101 per week *part time* this year. Rev. J. H. (North Carolina) earned \$622 his first month *part time*. Mr. W. B. (Calif.) averaged over \$1400 a month *full time*.

IMMEDIATE OPENINGS—MEN AND WOMEN Full Time/Part Time

Here is your opportunity to join a 41-year old Christian organization highly respected by evangelical leaders in every Protestant denomination. Age, experience, present occupation not too important. Our program is unique. It has no competition. There's nothing to buy... no deliveries to make. Here's an opportunity limited only by your own ambition and vision. Mail the coupon today for more information.

mail coupon we'll help you get started immediately. No obligation	JOHN RUDIN & CO., INC. DEPT. HM-106 22 West Madison St., Chicago 2, Illinois	
	Please send me without cost or obligation, complete information on your program.	
	Name _____ Address _____ City _____ State _____ or Province _____	
	(Leave blank)	



THE WONDERS OF HIS GRACE

Costen J. Harrell. "God speaks to us in many ways," says the author. "Let every man cherish the moments of insight and vision when God is real and life is full of promise." These twenty-five devotions do just that—capture moments all through the day which remind us of the richness of God's grace. The inspirational and wisdom here will guide you every day. 128 pages. \$2.50

I AM...

Nail Wyrick, Jr. The joys and sorrows of life are the topic of these meditations which strike the reader with their truthness to life. Some of the topics are as sublime as the human soul; others are as commonplace as a diet or the suburbs. But all the readings remind us of the rich variety and meaning of life if we just take the time to really look at it once in a while. 80 pages. Illustrated, \$2.50

GOOD GOD! Cry or Credo?

Huben Black. This forthright look at the universal problem of suffering begins with an attack on what the author calls "Christian fatalism," the tendency to attribute any misfortune to the will of God. In Dr. Black's view suffering is not the will of God because God is only good. It is the result of our separation from the goodness of God's will and an incentive to reconcile ourselves to it anew. 144 pages. \$2.75

Order from your Baptist Book Store
abingdon
PRESS

Missionary Appointees



Loren Burton Ames, a native of Moreland, Okla., has been appointed as pastoral missionary to serve the Oakview Baptist Chapel in Grand Rapids, Mich. under the Pioneer Missions Department. In addition to his pastoral duties, he will help develop new churches and missions in the area. Ames is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Birthday January 20.

William E. Amos Jr. was appointed by the Christian Social Ministries Department to head up a weekday program for the 23rd and Broadway Baptist Church in Louisville, Ky. Amos, a native of Charleston, S.C., is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Baptist Theological Seminary, Louisville, Ky. He has served on the staffs of associational camps, as youth director, and as interim pastor. Birthday November 15.

Mrs. William E. (Janette) Amos Jr. born in Polk City, Tenn., was appointed to serve with her husband in the weekday program in Louisville. She is a graduate of Carson-Newman, and has attended Southern Seminary. She has served as a student summer missionary, public school teacher, Girls' Auxiliary counselor, and associational youth director. Birthday March 31.

Miss Judith Ann Bair graduated from Madison College, Harrisonburg, Va., and Southern Seminary. A native of Washington, D.C., she has worked as a relief houseparent in the Kentucky Children's Home Department of Child Welfare at Lyndon. The Christian Social Ministries Department has assigned her to the Baptist Center in Alexandria, Va., to direct day care activities. Birthday February 4.

James W. Brown began June 1 as Superintendent of Missions for the Central Michigan Baptist Association in the Detroit area. A native Alabamian, he previously served as pastor of the Farmdale Baptist Church, Louisville, Ky. He is a graduate of Samford University, Birmingham, Ala. and Southern Seminary. Birthday November 10.



HOME MISSIONS



Cabby E. Byrne, a native of Mississippi, was appointed by the Division of Chaplaincy to serve as the first director of Baptist student affairs at the U.S. Military Academy in West Point, N.Y. Previously, Byrne, a graduate of Mississippi College in Clinton and New Orleans Baptist Theological Seminary, served as director of the Baptist Student Union at Mississippi State University. Birthday August 28.



Laurin H. Gardner, a native of Fletcher, N.C., is serving under the Metropolitan Missions Department as superintendent of missions for Southwestern and Miami Valley Associations in Hamilton and Middletown areas of Ohio. He is a graduate of Furman University, Greenville, S.C., and Southern Seminary. Birthday July 3.



Miss Anna Keelin, appointed in April, has been assigned by the Christian Social Ministries Department to the Chesterfield weekday program in Norfolk, Va. She has been a teacher at Buckner Baptist Children's Home in Dallas. She is a graduate of Howard Payne College, Brownwood, Tex., and Southwestern Seminary. Birthday August 22.



Glen W. Ray, a Cleveland, Ohio pastor, became superintendent of missions for the Capital City Baptist Association in Columbus, Ohio on April 1. A native Texan and a graduate of Texas schools—Hardin-Simmons University, Abilene, and Southwestern Seminary—Ray will serve under the Metropolitan Missions Department of the Home Mission Board. Birthday June 26.



Donald F. Venesdel, born in Vilas, Colo., has been assigned as superintendent of missions for the San Francisco Peninsula Baptist Association. He lives in Daly City, Calif. Previous to his appointment by the Metropolitan Missions Department, he had been pastor of the Broadway Baptist Church in Escondido, Calif. He graduated from Baylor University, Waco, Tex., and Southwestern Seminary. Birthday June 18.



V. E. Washington, a Louisiana native, has been named regional missionary of the Lake Charles, La. area by the Home Mission Board's Department of Work With National Baptists. He had been pastor of the New Sunlight Baptist Church in Lake Charles since 1951. He is a graduate of Virginia Union University, Richmond. Birthday March 9.

October, 1966

THE BAPTISTS' FAVORITE BIBLE



The HOLMAN KJV Verse Reference Bible

Quality for Generations

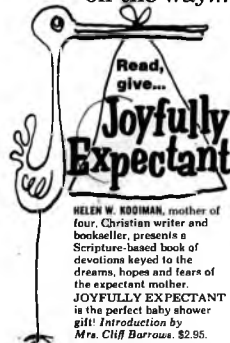
These Quality Bibles contain the unique Holman Verse Reference feature—references conveniently placed in the verse for quick and easy location of related passages. A prized possession, the Verse Reference Bible contains: Combined Dictionary-Concordance Devotional Guide for Family Worship

Presentation page, maps in color, Marriage Certificate, Family Record

Available in Morocco-grained, French Morocco, Hand-Grained Morocco, Genuine Sealskin and deluxe Pin Seal from \$7.95 to \$31.00.

AT YOUR BAPTIST BOOK STORE

When a baby's
on the way...



**Read, give...
Joyfully Expectant**

HELEN W. HOODMAN, mother of four, Christian writer and bookkeeper, presents a Scripture-based book of devotions keyed to the dreams, hopes and fears of the expectant mother. JOYFULLY EXPECTANT is the perfect baby shower gift! Introduction by Mrs. Cliff Barrows. \$2.95.

AT YOUR BAPTIST BOOK STORE
FLEMING H. REVELL COMPANY
Westwood, N. J.



For that TRIP OF A LIFETIME

Experienced tour planning, details handled by tour leaders, lectures en route, outstanding sights, places of special interest to Christians, fine fellowship, new friends, annual tour reunion, happy memories for a lifetime.

Write today for FREE BULLETIN (A) "Around the World"—starts January (B) "Bethlehem for Christmas"—3 wks., Dec. Specify which tour Address: Dr. Joseph P. Free

WHEATON TOURS
BOX 468 Dept. HM125 WHEATON, ILL.

6% INTEREST
Colorado Southern Baptist
Church Loan Bonds
FOR OFFERING CIRCULAR

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

Name _____
Street _____
City _____

Youth Can Be A Vital Force in Missions

by Jack A. Brewer
Texarkana, Tex.

Like a giant reservoir, literally millions of young people in America stand waiting as a virtually untapped source of energy that could prove to be a vital force in missions. And yet they wait, stagnate, hoping for an outlet through which they can channel their potential. The Peace Corps, Student Summer Missions, Missionary Journeymen, US-2—all are efforts that have begun to utilize the kinetic energy of these youths. However, by far the majority of Southern Baptist churches across our land have never become directly involved with any of these programs, secular or religiously oriented.

At precisely what point or at which fine line do we terminate service to and begin to expect ministry from our youth? There must eventually come some recognition of separation between childhood and adult responsibility. At some definite point in all of our lives there should come the realization that the Bible is speaking to us, individually, when it says, "Go ye. . ."

The problem seems to be that most of our churches annually are allowing thousands of our finest youths to cross this line without ever hurling the challenge of service for Jesus Christ to their hearts and lives.

Too often the strength and dedication of youth is ciphered into ideals and endeavors unworthy of their devotion. Many times our churches simply provide what one Sunday School Board official has described as "cut flower recreation," activities that are planned to use "up" their energy, rather than use it.

Every church, regardless of the size and location, has some youths who can find a meaningful avenue of service. Their challenge may be within the church or local community and not necessarily some remote outpost of Baptist witness. The singularization of the word "missions" to mission is indicative of the fact that our witness for Christ is equally valuable wherever it is borne.

Intermediates, as well as Young People, can be effective in rendering a valuable witness to their faith. Under proper guidance and direction their very youth can touch and change lives that otherwise would go untouched by the

gospel. This is not to mention what the process will do to the participating youths in broadening their own empathy and awareness of world needs.

Granted that there is a need and that our youths could help to meet this need, the question remains: "What can they do?" Without making ethereal and untried suggestions, let me relate specific instances where Intermediates and Young People have made vital contributions to mission endeavors.

In Tulsa, Tex., during the summer of 1961, a number of Intermediates and Young People accepted the invitation of a Negro church to conduct a Vacation Bible School for them. With direction and guidance from the pastor of the youths' church, they prepared and conducted a week-long school in the Negro church. Since many of the children of the area were working during the day, the school was conducted in the evening. After the first session, the attendance grew to the point where it was necessary to have several of the groups meet in the yard.

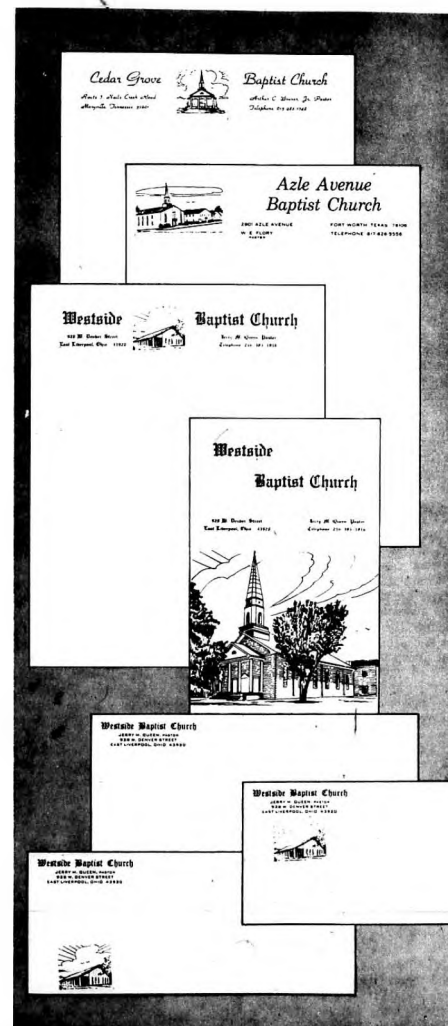
At the conclusion of the week, the youths and youth director of the First Baptist Church conducted a commencement service. Ten Negro boys and girls came forward at the conclusion of the service to make public professions of their faith.

In this same city, the 15-16 year Intermediates in Training Union became aware of a family in need. Within a week their efforts had changed the unfortunate situation of the family and led the entire family to reevaluate their spiritual commitment to the Lord.

The following year, the Royal Ambassadors of the church reset several partitions and repainted the interior of a Mexican mission which was sponsored by their church.

For several years now the older youths of the First Baptist Church of Springfield, Mo., have presented a Christmas party for the children of an area served by a Baptist good will center. Several weeks prior to the party they secure names, addresses, ages, family needs, and health conditions of each child. The parents are informed as to the time, activities, means of transportation, and purpose of the

HOME MISSIONS



**A NEW SERVICE FOR
SOUTHERN BAPTIST
CHURCHES!
from
BAPTIST BOOK STORE
ENVELOPE SERVICE**

Church Stationery and
Bulletins with Church
Picture Feature
and Calling Cards

Church letterheads, mailing envelopes, church bulletins, and calling cards, with your church picture may now be purchased from your Baptist Book Store Envelope Service. Available in black, blue, or brown ink with three choices of layout and type styles. Write today for complete details and prices on this new service.

THERE'S STILL TIME TO TAKE ADVANTAGE
OF VERY GOOD PRICES ON PRINTED-TO-
ORDER CHURCH OFFERING ENVELOPES!
HAVE YOU PLACED YOUR ORDER?

LET US HEAR FROM YOU TODAY!



BAPTIST BOOK STORE
ENVELOPE SERVICE
Box 193
Chester, West Virginia 26034
Phone (304) 387-1955
Another Service of your Baptist Book Store

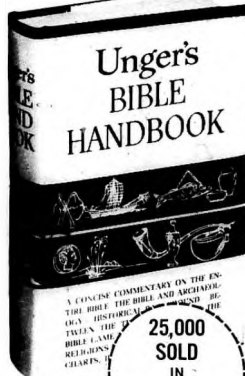
October, 1966

37

If you read or teach the Bible you should own

Unger's BIBLE HANDBOOK

by Merrill F. Unger, Th.D., Ph.D.



Second Printing
50,000 Copies!

25,000
SOLD
IN
FIRST 45
DAYS!

- Introduction to the Bible, including its historical and archaeological background
- A carefully organized commentary on every book of the Bible
- The fascinating record of the formation and preservation of the Bible
- Outline of the intertestamental period
- The dramatic history of the Christian church through the centuries
- A comparative study of other religions
- Charts, maps, photographic illustrations, drawings and indexes by the hundreds

VALUABLE FOR EVERY CHRISTIAN... student, minister, teacher, and interested layman.

Compact, easy-to-use handbook size
960 pages, 4 1/4" x 7 1/4"
\$4.95



AT YOUR BAPTIST BOOK STORE
A Moody Press Publication

event. If they desire, the parents are invited to attend with their children. Both gifts and the true story of Christmas are presented to receptive hearts. This story was told by one of the planners of the activity, Miss Sandra Kay Lyle, "Miss Missouri" of 1962. Mason City, Iowa, has a mission chapel which is sponsored by the First Baptist Church of Springfield, Mo. The chapel is located in an area heavily populated by young families. In both 1962 and 1963, youths between 15 and 18 years of age made the journey from Springfield to Mason City and gave a week of their summer vacation to help conduct a Vacation Bible School for the children of this area.

During "Teenstitute" (a projection of VBS for older youths) in Springfield, Octa May Averitt, Intermediate coordinator, suggested a two-week course of study. The first week would deal with the "how to" aspects of missions and the second week would be given to "practicing what we've been preaching."

The first week they majored on study of witness and prayer. The Second Monday the Intermediates visited absentees and prospects; on Tuesday, they witnessed to those in rest homes; on Wednesday evening, they participated in the prayer service; on Thursday they gave an ice cream party for the children of the good will center; and on Friday they went into homes of shut-ins with devotional thoughts and songs.

A further result of this week was the awareness of physical needs at the good will center. The youths returned to the center and painted much of the furniture and donated needed supplies for the continued work of the center.

In Kansas City, Mo., in 1964, many of the mid-teenagers of Calvary Baptist Church gave 10 days of their summer assisting in a Vacation Bible School for the Valley Memorial Chapel. The work and witness given by these youths strengthened the ties between this mission and the mother church and enabled the mission to conduct an effective school for the many children of the area.

Two years ago a group of older teenagers in Texarkana, Tex., under the direction of Mr. Charles Robertson, then youth director of the First Baptist Church, made their way to New Mexico to assist a language mission. William E. Shields, a layman, served as a sponsor for the group. Their services extended beyond the assistance they rendered during Vacation Bible School. The group provided the manual labor for several much-needed physical im-

provements to the building and property of the mission.

This same group, under the direction of Shields and the present youth director, went to New York State this summer to serve in two missions that are only miles from the Canadian border. The 34 young people and sponsors helped tear down an old building and clear a site for parking, canvassed neighborhoods, and conducted study classes for children and young people.

The inception of a program that will involve the youth of a church in missions is not difficult. However, it needs careful guidance by one or more mature, dedicated adults. These sponsors need to remember that young people, once they are inspired to the task, are like Ahimaaz (II Samuel 18:23): they become so eager to do something they have a tendency to "run off in all directions" or to run before they're sure of the message they are to carry for the King. Each plan should always be with the consent of, and if practical, under the personal guidance of their pastor. It should not be broader in scope than that which can be accomplished in two to three weeks.

Why take the time to involve youth in a task that might be accomplished as quickly, and with a great deal more finesse, by adults who are already involved in the work? Why become involved in projects that might be unpopular with some of the church membership or that could even embarrass those participating? And why take on more activities when the church calendar is already full?

These questions will have to be evaluated by each church and by each individual. However, a partial answer comes from an illustration used by Leon Marsh, Professor at Southwestern Baptist Theological Seminary in Fort Worth. He said that he wondered why God uses any of us in his service. "Perhaps," he said, "God is like the father who allows his little boy to help him carry a pail of water up the hill to their home. The task would undoubtedly be easier for the father without the boy's help. He would surely arrive drier and with more water in the pail. But just because he is a father of love, he allows the boy to carry the share of which he is capable."

I guess this is why we must allow our youth to become a vital force in today's missions. Somewhere, someday, there must come that small, infinitesimal line that separates a boy from a man, one who no longer sits waiting to be served... but one who goes forth as a servant of Jesus Christ. ■

HOME MISSIONS

THE BIBLE that will Surprise You!

Reveals Spiritual Meaning of Verses
Gives Desired Information More Quickly



57 FEATURES... 8 GREAT DEPARTMENTS MAKE—
THE NEW CHAIN-REFERENCE BIBLE
FOURTH IMPROVED EDITION
Truly a Bible PLUS a Biblical Library in ONE Volume
EDITED BY REV. F. C. THOMPSON, D.D., Ph.D.

READ WHAT OTHERS SAY:

Dr. Robert G. Lee: "This is to testify that I have used the Thompson Chain Reference Bible for several years in my study of the Bible. I believe that it is the very best on the market today. I commend it most heartily. I wish that every reader of the Bible and every student of the Bible had a copy of this unusually helpful Bible." Dr. W. R. White: "The most satisfactory Bible for all round purposes I have ever examined or used. Here the Bible student can command the finest reference Bibles on the market today. It has more terms for Bible study than any other reference Bible I know, and while it is of special value to the preacher, it is of even greater usefulness to the laymen. The Late Dr. F. M. McCune: "I firmly believe that a boy in the 7th grade can get more information from this Bible in two days than a preacher can get from an ordinary Bible in a week."

The Late Dr. B. W. Spillman: "I use it constantly and find it the most useful volume in my library. When it is known that my library has in it about five thousand volumes and not ten percent of the books are in the realm of fiction, you can see how I prize this volume. To Bible students, it has a value which cannot be counted in money." Dr. Duke K. McCall: "The New Chain Reference Bible not only provides a wealth of useful helps in Bible study, but also provides them in a form which makes them accessible to the user. I bought a Chain Reference Bible during my first pastorate and have never ceased to use it. For the most useable and time-saving helps I suggest that one carefully examine this Bible before buying any other." Dr. T. C. Gardner: "I wish that every preacher, every Sunday School teacher and every Christian in this great nation of ours possessed one of these Bibles."

Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical Chain Reference System.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury: New Topics for Prayer Meetings, Men's, Women's, Young People's Meetings, etc.
11. Special Bible Readings for private devotion and public services. New and different subjects.
12. Bible Hermeneutic of the Lives of Jesus and Paul.
13. Special Portraits of Jesus.
14. Chart of the Mosaic Law.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Guide: Of special value to soul winners.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, etc.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart showing Seven Editions of Divine Law.
24. Graph of the Promised Son.
25. Bible Memorization, or how to memorize.
26. The Principles and Best Methods of Bible study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with index.
31. Other Features in Text Cyclopedic.
32. Special Study of the Bible: Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
33. Contrast Study of Great Truths of the Bible. Enables you to study the Constructive and Destructive Verses of Life with the Bible versus printed out in full.
34. Life studies, such as Business Life, Home Life, etc.
35. Bible Stories for Children: A list of 55 stories to be read from the Bible itself.
36. Miracles of both the Old and New Testaments.
37. Parables of the Old Testament. Parables of the New Testament, each Group.
38. Titles and names of Christ: of the Holy Spirit; of God the Father; and of Satan.
39. General Bible Prophecies.
40. A list of the Prophets of the Bible.
41. List of the Judges of Israel and Judah.
42. List of the Notable Women of the Bible.
43. Manuscripts and Bibles referred to in Bible.
44. Dictionary Material.
45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Friend of the Christian Era.
49. The Paul-Seminarist Acquaintance of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The Prophecies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Places.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Ninety-Six Special Illustrated Maps Showing the Journeys of Abraham, Children of Israel, Joshua, Gideon, Samuel, Saul, David, Solomon, Jesus, Paul and Peter. These are separate maps, mind you—not several crowded together on one page.
56. Places of Religious Worship, Hebrew Times, Festivals and Religious Officials.
57. Archaeological Supplement: Over 100 illustrated accounts of discoveries in Bible lands linked by number with the Bible text.

B. B. Kirkbride BIBLE CO., INC.
DEPT. H-6310 K. OF P. BLDG.
INDIANAPOLIS, INDIANA, 46204

Be Fair to Yourself!
See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

SEND NOW
for this
big FREE
descriptive
BOOK

Agents Wanted

B. B. KIRKBRIDE BIBLE CO., INC.
Dept. H-6310, K. of P. Bldg.
Indianapolis, Indiana, 46204

☐ Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Fourth Improved Edition of your New Chain Reference Bible.

☐ Send your special terms to Representatives.

Name _____

Address _____

City _____ State _____

FOR SPECIAL PEOPLE

an exciting new gift book

SUNRISE to STARLIGHT

compiled by May Detherage

An anthology of inspiration and wisdom—captured in prose and poetry. Hundreds of selections from the literature of the past five centuries give pleasure and companionship to readers at any stage of life.

The book is arranged in five parts representing the hours of the day and the periods in man's life: DAWN (childhood), MORNING (youth), NOONTIME (adulthood), EVENING (maturity), and NIGHTTIME (old age).

Sunrise to Starlight is attractively bound in dark olive green Klvar Kldskin with light olive green end sheets and stained-to-match page edges. The book is  with an "old gold" cord tie and is boxed in a gift box covered with sunburst gold paper. Thirty full-page photographs. Fully indexed by author-title-subject. 208 pages.

AMONG THE CONTRIBUTORS: Robert Browning, George Bernard Shaw, Robert Louis Stevenson, Rachel Field, Christina Rossetti, Carl Sandburg, Peter Marshall, Elizabeth Barrett Browning, Joshua Liebman, Robert Raynold, Rabindranath Tagore, Ann Morrow Lindbergh, and James Russell Lowell.

\$4.95



ORDER FROM YOUR BAPTIST BOOK STORE **ABINGDON PRESS**