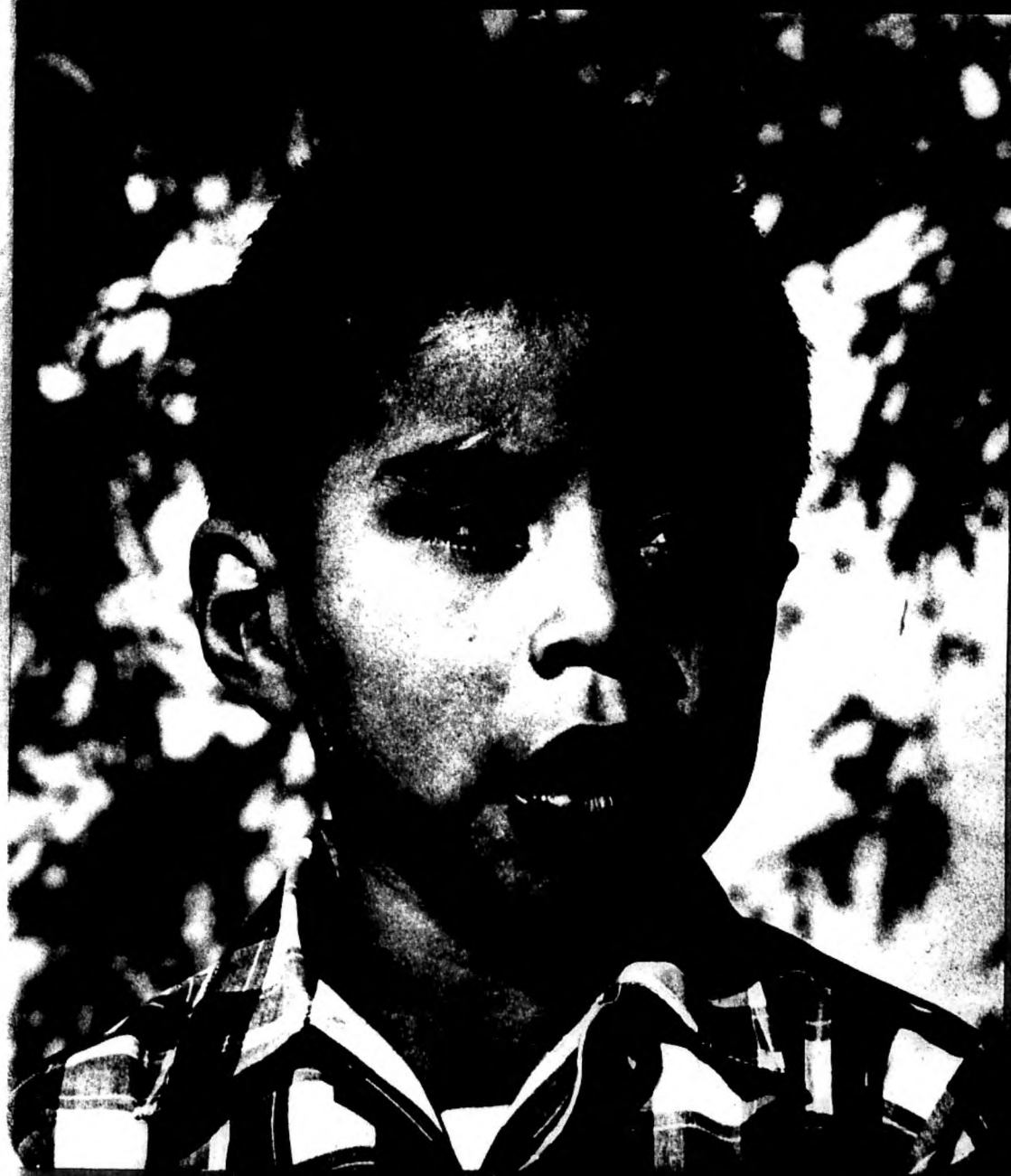




November, 1970

Comment

by Walker L. Knight

A couple of issues back a reader suggested that I write a book and resign. It might appear that this editorial is responding to that letter (sorry, I'm not resigning). But the number of books being written by the staff of the Home Mission Board is worth mentioning.

No previous period compares to the past two years in the volume of writing and publishing of books by the staff. In fact, during the past 15 to 20 years only four or five staff members had written books, other than mission study volumes for the graded series.

Within these past few years more than eight books have been published, two others have a January, 1971 release date, three others are in manuscript form and five others are in preparation (See accompanying list).

Why this sudden burst of creativeness?

A number of factors are behind the writings. Possibly, a major reason is simply the size of the staff. With more than 80 capable people employed, nearly double that of 10 years ago, questions might be asked if they did not produce some books.

During these past 10-15 years, however, the agency shifted from direct missions (supervising missionary personnel) to a cooperative mission program with state Baptist conventions. Part of the shift places the mission agency's staff in the role of resource leaders and strategy planners, with more of the direction of personnel

turned over to those much closer to the field. This has provided correlation and has contributed to the development of a uniform missions program throughout the nation by all Southern Baptist mission groups. This process of development continues, and it will receive even greater consideration in the future.

As part of this change, a new emphasis has been placed on leadership training, especially conferences, consultations, etc. For example, the national consultation on the suburban church in October is expected to produce two of the projected new books.

The point here is that staff personnel more and more see their roles as planning, strategy, and thought leadership. This means communication through books as well as other means. While many of the books of the past two years were not exactly in the strategy area, most of those in the future will be.

Executive Secretary Arthur B. Rutledge, while director of the Division of Missions, discovered the vacuum in books dealing with missions during the year he taught at Southern Baptist Theological Seminary. Since then he has encouraged the staff to write, giving recognition to their efforts. In addition, he wrote (*Mission to America*) a serious study of the history of the agency. He also instituted an in-service-training program to provide time for staff members to study in their fields of specialization.

The books have a significance beyond themselves, then, indicating a competent, qualified staff which has

been encouraged to write as a part of an evolving national mission strategy. ■

Books by the Staff Published

A. B. Rutledge—*Mission to America*, Broadman
Ed Seabough—*After the Riot and Other Debris; Babble On and Other Ruins*, Broadman
Walker Knight—*Struggle for Integrity*, Word
Kenneth Chafin—*Help, I'm a Layman*, Word
George Torney—*Toward Creative Urban Strategy*, Word
E. C. Watson—*Superintendent of Missions for an Association*, HMB
Meeler Markham—*This Confident Faith*, Broadman

At Publishers

John Havlik—*People Centered Evangelism*, Broadman
Walker L. Knight—*See How Love Works*, Broadman (Photographs by Don Rutledge)

In Manuscript Form

Meeler Markham—*This Missionary Faith*
Emmanuel McCall—*The Negro's Contribution to the Religious History of America*
Wendell Belew—*Church Growth*

Projected for 1971

Russell Bennett—*Christian Mission in Suburbia and Mission of the Suburban Church*

Tentative

John McBride—*Mission and Insurance Ministry in Appalachia*
Jack Redford—*The Mission Pastor's Manual*

HOME MISSIONS

Letters

The other day I received a complimentary copy of HOME MISSIONS. It proved extremely interesting and worthwhile. . . .
George A. Dunger
Sioux Falls, S. D.

THANKS:

Let me commend you for the fine, honest and brave presentation which HOME MISSIONS offers. You are maintaining a ministry of real excellence. . . .
Roger Benton Seidner
Windermere, Fla.

Your editorial of the August, 1970, issue is absolutely great. . . .
Jesse C. Fletcher
Richmond, Va.

This is just a note to congratulate you on the job you are doing with the HOME MISSIONS magazine.

I just finished reading "A Sense of Absurdity," your editorial for the August issue, and felt I wanted to sit down and let you know that a lot of us outside of the Southern Baptist church appreciate the perspective and concern indicated by the work you are doing.

Keith Miller
Austin, Tex.

A "Pinko" Paper?

A friend gave me several back copies of HOME MISSIONS magazine for my reading. After having carefully studying them I came to this conclusion. Never have I read the Communist line written so well. Having been a subscriber to the official Communist paper in the United States, *The Daily World*, for some time, I can speak with some authority on this matter.

The international Communist Conspiracy jumps with joy when they can use a Christian publication to further their cause. As a Southern Baptist and a leader in my church, I have been for some time concerned about the direction Southern Baptists are moving. Practically all of our literature have socialistic teaching as the answer to the problems of the world. Jesus Christ is mentioned less and less.

The staff of HOME MISSIONS magazine far exceeds all others of Southern Baptist publications in promoting the Communist state.

As another in my church I shall designate my money in the future to causes I know promote Jesus Christ.

Harold B. Key
Jackson, Tenn.

I wish to extend my deep appreciation for the HOME MISSIONS magazine. I consider it to be one of the very finer publications within the Convention, and appreciate your progressive approach. . . .
Charles Chandler
Paducah, Ky.

A note to "thank you" and your associates for "the Happening" which is "Missions." The recent edition of Ministers Taped Digest uses your article on "Man's Psychological Response to Leisure." You provide material worth quoting.

Aubrey S. Tomlinson
Louisburg, N. C.

"Say Again, Please . . ."

Our good Lord is not only a segregationist in locating mankind in various sections of the world according to color but was a conformist since he made lowly and animal to conform to his will unlike mankind who was given a free will to decide his destiny. We must agree that our good Lord did not want a robin mating with a red bird or a cat with a dog but we know that this is not uncommon among races.

Today we see the government spending billions of the taxpayers' money on welfare programs, illegitimate children, etc., but little is being done to liberate the black race to a new section such as Alaska where cities and communities could be built to establish the race. One should remember from history that the main purpose of bringing the black race to America was to exploit them with no intention of mixing race. Today and always will remain this condition since one only has to look around him to see it unchanged. Perhaps if each would contact his congressman or senator we would get action since we can spend billions for war and moving troops around the world but cannot move the blacks from the ghetto to a place of their own.

E. A. Berberich
LeMay, Mo.

Your magazine represents to me one of the few things in the Southern Baptist church that is going "where the action is." I pray that we as a denomination will soon wake up to the things that you are trying to tell about. Keep up the good work.

I say, as I feel Jesus would say about your work, "Right On!"

Jack F. Desaba
Chattanooga, Tenn.

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ON THE COVER

Not far from Tuscon, Ariz., 15,000 Papago Indians live in poverty and frustration, assured that their lives will be short. Missionary Ross Hanna went to the Papago Reservation six years ago carrying the message of Christ's concern and the hope that this Papago's boy's future will not be as bleak as his predecessors'.

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PHOTO BY DON RUTLEDGE

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Escaping the Pigeon Hole

Under Pastor Rudy Sanchez,
First Mexican Baptist Church of Dallas has become
adept at shattering stereotypes.
Text by Mary-Violet Burns/photos by Don Rulledge



A tiny hombre wearing a huge sombrero, wrapped in an Indian print poncho, riding a burro, appears on the TV screen. He invites you to have a snack of fried corn chips. He has a distinctively Spanish accent, is cute and cuddly—and, to a large group of Americans, offensive!

He is a stereotype. Stereotyping is a disease peculiar to people. And fighting stereotypes is a war peculiar to people.

First Mexican Baptist Church of Dallas, Tex., is a lesson in the art of fighting—and overcoming—stereotypes—and even its own stereotypical name: The church has Mexican, Anglo and Negro members.

The 52-year-old congregation started as a mission of the Home Mission Board. "Churches would not begin work with Mexicans at that time," explains Rudy Sanchez, First Mexican's pastor for the past six years.

The church began in a Dallas red-light district, an area of 200 families including Catholics, Protestants and Jews. Its membership now numbers 700-plus. It sponsors three missions and has an active program of community ministry.

Much of the credit for the church's direction must be given to the 34-year-old Sanchez, for First Mexican has taken on, in many ways, the personality of its pastor.

Rudy Sanchez is a proud man—and he has special pride in his Mexican ancestry and heritage.

His last name and heavy accent clearly reveal his lineage, but in appearance he looks very un-Mexican. He is taller and fairer-skinned than many of his people, a fact that bothers him. He compensates for his light complexion with a hyper-emphasis on his Mexican background.

He is not, for instance, offended by the term "Mexican"—as are many Spanish-speaking Americans. But he is greatly offended by a Mexican-American who resents being called a Mexican.

Another way Sanchez reveals his zealous concern with Mexican-American equality is in his attitude toward inter-marriage. He strongly opposes marriages between Mexicans and Anglos because he believes such a union removes the Mexican from the strug-

gles of his people. He does not object to marriages between Mexicans and Negroes, however, because he feels both groups have been victims of social injustice.

Because he is vehemently vocal about the inequities his people have suffered—especially at the hands of government and church—he has been thrust into the position of "thorn in the flesh" of Dallas city officials, some Baptist leaders, and anyone who slurs or maltreats Mexican-Americans.

Sanchez has even attacked Madison Avenue in defense of Mexican-Americans. The famous "Frito Bandito" TV commercial, which features a small, mustachioed Mexican stealing corn chips, offended Sanchez. He joined a movement to get it removed from television.

"The commercial was offensive because it presented a generalization we could not accept," Sanchez explained.

Sanchez's participation in protests against the TV image of Mexicans is typical of the San Antonio native's efforts to instill his own fierce pride in his people and to shatter stereotypes that might be held by others.

And he sees his election as second vice-president of the Baptist General Convention of Texas (BGCT)—after four years a member of the Language Missions Department—as another opportunity in his drive to improve the Mexican-American's condition.

"The overall climate of the BGCT is such that its members are willing to recognize anyone of ability, even though he may be Mexican-American," Sanchez said. "They were waiting for someone to nominate a person of ability. A group of socially sensitive people took steps to give the BGCT a chance to vote on such a person."

"The ruling elders—those who run the convention—were not the ones who elected me," Sanchez added.

"My election indicates to me that the BGCT constituency has developed in its missionary spirit by accepting all people. They were very zealous missionaries but their acceptance was not in balance."

Continued

Meetings like this, keep Sanchez (center) up-to-date on his people's mood.



Sanchez attributes much of the progress made by Texas Baptists in their relationships with Mexicans to Jimmy Allen, president of the convention.

"Jimmy is the greatest force that we could have as a friend of all peoples," Sanchez believes.

The young clergyman feels that the time has come when more Mexican-Americans should be given administrative posts in Southern Baptists agencies and state conventions.

"The majority of people with whom the Texas Baptist Language Missions Department works are Mexican-Americans. Yet there has never been a Mexican-American head of this department," Sanchez said. "They keep putting off appointing a Mexican-American by saying other Mexicans would not support him."

"By refusing to give us administrative duties, the convention is, in effect, discriminating. The appointment of Mexican-Americans would be a step in our struggle to assume the role of administrator and to promote the transfer of authority that is inevitable in any social conflict."

"Secondly, the appointment of a Mexican-American would mean the appointment of a person who is the product of all of these years' mission efforts."

"And most of all it would mean the day has come when we have people who are capable of administration. When you handicap the potential development of our pastors and laymen you say, 'your position is not on the level of giving but receiving.' Anytime you pigeon-hole people, that is unchristian."

Service ended, the multi-racial congregation spills into "Little Mexico's" streets.



Sanchez proudly boasts of the involvement of his members in community affairs. Between eight and 10 of Dallas' 55 Mexican-American public school teachers are members of First Mexican. The membership also includes officers and members of the Dallas Central Lions Club, Mexican Chamber of Commerce, Mexican-American Advisory Commission to the school board; district and local officers of the League of United Latin-American Citizens (LULAC); Dallas Association for the Mentally Retarded; and the only Mexican-American on the Selective Service Board in the Dallas area.

The efforts of a Dallas fruit vendor brought into existence this unusual church. One of the Mexican-Americans living in the area, he brought together friends and other Mexican-Americans to form a congregation. "The people who joined the church were very conscious that if they became better, God's work would be better," Sanchez says.

Their first meeting place was a building belonging to a Negro church, "because Mexicans were not allowed in the First Baptist Church," Sanchez said. In 1918 the group moved into its own small building in what is now Dallas' "Little Mexico" section. The young church's first community ministries, a good-will center and a kindergarten, began soon after its birth.

In 1947 First Mexican moved to its present location a few blocks away from the original site. The pastor was Leobardo Estrada, now director of language missions in New York.

Today's church building is sturdy, brown brick—beautiful but not ostentatious. It has a warm burnt orange carpet and the baptistry

Continued

Ladies in the church have formed a sewing club. They repair clothes for needy persons.



peers through the belly of a huge, glittery, blue fish, the ancient symbol of Christianity.

First Mexican's initial mission-mindedness and community awareness has survived through the years, growing stronger as the church gained strength and stability.

It now sponsors three missions, a day-care center and kindergarten, a sewing circle, an after-school club for elementary children and language classes.

The building is used for community meetings and extension classes from Dallas' El Centro Junior College. LULAC, the Community Relations Council and the Mexican American Contractors Organization meet at the church.

Mrs. Anita Martinez, a Mexican-American member of the Dallas City Council, uses the church as a meeting place when she wishes to communicate with her Mexican-American constituents.

In January of 1971, the Council on Hispanic-American Ministries (COHAM) will meet at First Mexican.

"This is the first time the meeting has been held in a Mexican-American Southern Baptist church," Sanchez said. "We are going to expose them to how we Mexican Baptists feel."

The church provides transportation for senior citizens and recently began transporting children from Little Mexico to schools outside the area.

Every summer the church takes a mission trip; this past summer 27 members of First Mexican went to Gonzales, Tex. The group included barbers, babysitters and carpenters.

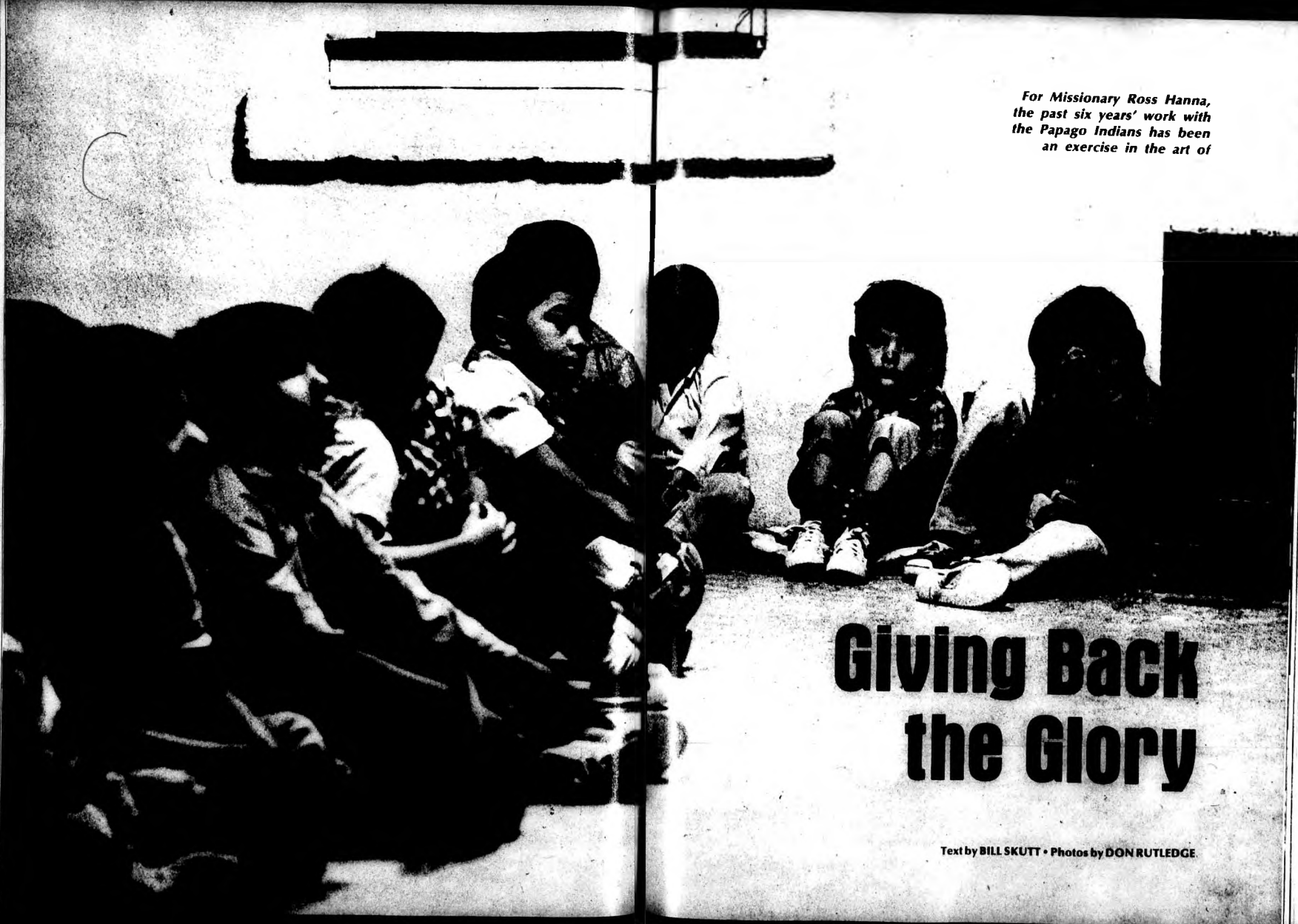
Younger members held a Vacation Bible School for children in the area and presented musical programs at Gonzales' Mexican mission. Sanchez took a group to camp for a retreat.

Their ministry in Gonzales was effective, Sanchez said, "because it was one Mexican-American Christian helping another. We didn't have to worry about how we were going to relate, as an Anglo might. We got there running."

The young pastor believes that the survival and success of Mexican congregations has little to do with the alleged clannishness of his people.

"Our churches are more successful because we are freed from the repressions that we receive in the Anglo churches," he says. "I believe that in the future the Mexican-American will not be reached as much by Anglo churches as by strong missionary-minded Mexican churches."

Mrs. Anita Martinez, a member of First Mexican Baptist, talks with Sanchez about the workings of Dallas' city council.



*For Missionary Ross Hanna,
the past six years' work with
the Papago Indians has been
an exercise in the art of*

Giving Back the Glory

Text by BILL SKUTT • Photos by DON RUTLEDGE



Hanna visits an elderly Indian woman in the hospital. To reach her home he must drive several hours over dirt roads.

Call it discrimination, call it deprivation, call it hard luck—no matter what you call it, the act remains: minority groups, often through no fault of their own, have special problems that their neighbors conveniently fail to notice or choose to ignore.

To remedy their problems and improve their way of life, minority groups need progressive help—not pity, not pittance, and not pietistic clichés. They need programs that build leaders—and the opportunity to lead—rather than paternalistic institutions that are pap-feeding babysitters.

Ross Hanna understands this, and his ministry to the Papago Indian Tribe of Arizona reflects his awareness.

Hanna, a Southern Baptist home missionary, acts on the non-paternal principle that he is there to help others help themselves. He sets up a program or ministry, oils it until it runs smoothly, then turns it over to the Indians.

He attempts to establish programs that are not dependent on him for success and continuity, but are designed to help the Papago lead themselves wisely.

Apparently Hanna is succeeding.

Tucked away in their remote desert home on the Arizona-Mexico border, the Papago are easily overlooked. They have inhabited this rugged, isolated land of cactus and sand for 10,000 years, and "civilization" has passed them by; there is little likelihood the future will either change their ancient way of life or compel them to leave their ancient home. Culturally and technologically, the Papago is today much the same as his grandfather. This can mean life is an unhappy experience, an ordeal to be endured, a trial without prospect or promise.

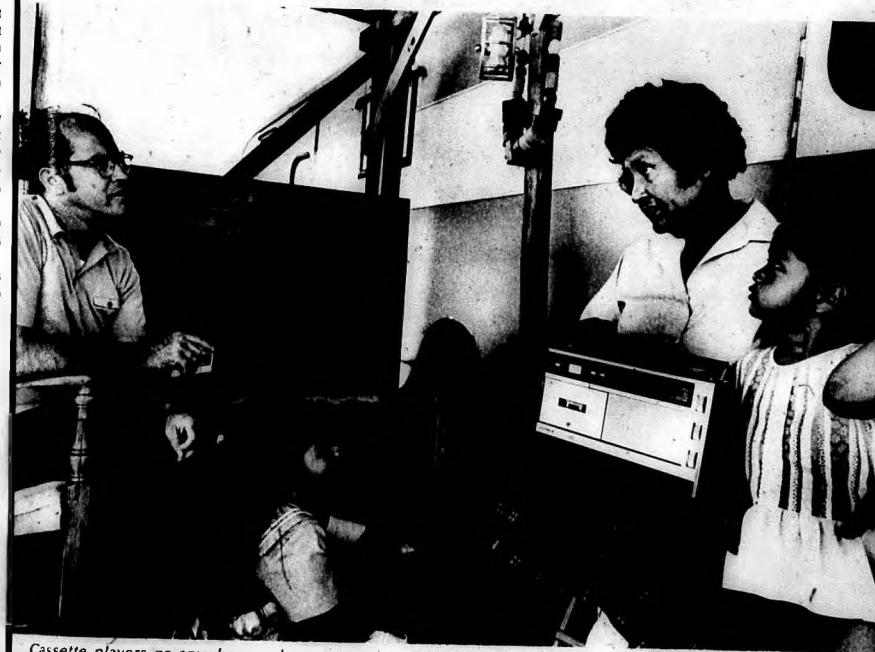
The 15,000 Papago live on a 125 by 100 mile reservation with one paved road and 750 people in its largest village. Scattered over the three million acres are about 80 villages, each of which includes from one to 25 dirt houses. Few villages have electricity and running water is rare. Eighty wells furnish water for the entire reservation.

The reservation has its own law enforcement officers and jail. It has one hospital, manned by Anglo doctors supplied by the Bureau of Indian Affairs. Until recently, it had only four elementary schools, all staffed by white teachers.

A large part of the Papago population cannot read the Indian dialect they speak. Nevertheless, the Papago have an autonomous and democratically elected government, the Tribal Council, which still conducts the tribe's business affairs.

Like most Indians in America, the Papago's history of frustration, suffering and broken promises has taken a heavy toll in family stability and security.

Continued



Cassette players go anywhere and carry the listener the Bible, information and counseling.



Hanna and a few companions stop by the dentist's to offer moral support to a friend. Health services are provided by the government, but "if doctors are not treating the Indians right . . . we have to take a hard stance."

No matter what the topic is, these young Papago can hear what the experts have to say on tape. Then they can discuss it and relate it to life as they live it.

home life. Almost a fourth of the reservation population is under 19 years, yet most live with only one or no parents. Many children are illegitimate; great numbers are abandoned.

Most Papago are unemployed and the average per capita income is \$500 per year. The life expectancy for a Papago is less than 25 years and his people have the highest suicide rate of any ethnic group in the United States.

Despite the hardship, the Papago have developed a stoicism difficult for outsiders to understand. Anglos in the area say the Papago lack ambition and are not trustworthy; but the Anglo's judgment is based on a value system foreign to the Papago.

Anticipating a short, impoverished life, the Papago learn to live from day to day; what they earn on Monday, they spend Monday night. They make no plans for tomorrow.

The Papago have also learned to depend on their neighbor for help. In the homogeneous Papago society, conformity is a basic ingredient for survival. They think alike in order to work together successfully.

Although experienced in Indian work, when Ross Hanna and his wife came to the Papago reservation five years ago, they were unprepared for conditions they found.

"The Papago were in desperate need," said Hanna. "Probably no more than half of them live on the reservation at one time. Many of those who drift back to the reservation do so because they aren't able to compete in the white man's society."

"They aren't ready, they aren't oriented, they don't know how to handle money or how to speak English well enough to hold down a job. So little by little, they give up and drift back. They're failures and they feel it; as a result, some 90 percent of all adults drink."

Before coming to his Sells, Ariz., headquarters, Hanna had spent a missionary career with Indians—working four years in Oklahoma and four in New Mexico.

Now, on the nation's second largest Indian reservation, he began a ministry in which five of his six most recent predecessors had each lasted less than a year.

The reservation's needs were obvious; Hanna set to work.

One of the Papago's basic problems was poor education. When Hanna arrived, four elementary schools made up the educational system. To go to high school, a Papago youngster had to travel to Tucson, where he boarded for nine months. Only about 10 Papago have gone on to earn college degrees.

In addition, the reservation had no kindergarten. Through the cooperation of First Papago Baptist Church, of which Hanna is pastor, Hanna opened the first kindergarten in Papago history.

High school came next. In 1966, Hanna and members of his church met with the Tribal Council to request that a ninth grade be started on the reservation. The council agreed. The next year, at





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Hanna's urging, the council began a tenth grade and in the fall of 1968, the eleventh and twelfth grades followed. In the spring of 1970, the first students educated entirely on the reservation graduated.

Although government offices in Sells were prepared to employ Papago women, mothers had no place to leave children. Hanna's church began a day-care center. And as families became able, Hanna urged them to hire other Papago women to babysit in the homes, thus relieving the church of the day-care center while effectively spreading the new wealth throughout the community. After three years of operation, Papago "prosperity" closed the center.

Shortly after arriving in Sells, Hanna found many Papago children were wards of the court, with no home, no family—and no love.

"The court had many Indian children to care for," Hanna said. "There were no foster homes, nothing. For one reason or another, they were taken away from their relatives, away from their homes, away from their culture.

"When possible, they were being placed in Anglo homes—anywhere, away from the reservation, across the state. Parents and relatives of the kids were continually depressed; they felt the kids were gone. And they drank more and more to ease their sorrow.

"It was a hopeless situation."
Hanna began to care for some of the children—for a day, or two, or longer. When his home was full the church contributed Sunday School rooms and bunk beds. These were quickly filled.

In the months that followed, Hanna found 10 men—not all Baptists—who agreed to give \$10 a month for 30 months so the church could buy a trailer home for the children. Two weeks after the trailer was set up, it too was full.

Hanna knew he had three alternatives: The children could go to jail, to foster homes across the state, or a child-care center nearby—except there was no center nearby. Yet.

"Because there were no facilities in this section of Arizona for homeless children who needed emergency care, we felt a center was desperately needed.

"Little by little, people became interested in building a center, so they began to contribute, dollar by dollar," Hanna remembered. "We laid block to block and poured concrete section by section until we had a building beside the trailer."

For three years, First Papago Church ran the center. When a child entered, Hanna checked the circumstances and, if possible, attempted to return the child to his parents.

Many times this meant keeping a marriage together; of the 80 children who came to the center, 70 were returned to their homes.

The center receives no support from denominational agencies. "It's strictly a faith program," Hanna said. "What money we draw from other sources, we use to feed and clothe the children.

We have only 10 in our home now."

Hanna is encouraging the tribe to take over the work of the center and expand its program to care for infants as well as children four to 12; he also hopes the tribe will establish a project to care for the elderly. If he's successful, Hanna plans to use the center's facilities for a youth program.

Hanna has worked with a Wycliffe Bible translator to translate the Bible into Papago dialect spoken almost exclusively by elderly on the reservation. But they realized only a limited number would profit from the translation, since many Papago can neither read nor write.

Hanna's solution opened new opportunities for himself and other missionaries. The answer was cassettes—small cartridges of recorded tape that are easily operated. The translator and Hanna began recording parts of the Bible, and now Hanna has several cassette tape players, which, like library books, are on almost constant loan.

Hanna's tapes not only share the Bible. He has a collection ranging from religious humor to "Teen Challenge," a series discussing alcoholic beverages, drugs, immorality and other topics affecting teenagers.

The tapes provide new insights, understanding and Christian counseling—but when the Papago have questions, Hanna is still there.

When Hanna came to the reservation, he felt he had to show the Papago God cared for Indian and Anglo equally. He felt he had to prove that men might leave when the desert sun baked the land at temperatures over 118 degrees, but God would not.

Because the Papago's language has no word for God, they found it hard to understand Hanna's message at first. But as months went by, Hanna's ministry showed God to the Papago: a loving, caring God, concerned about them.

"Every once in a while," he admitted, "we have to take a hard stance—in public health, for instance, especially if doctors are not treating the Indians right or misusing them in some way, or maybe just insulting them.

"Or maybe we get a doctor who loves the Indians and the old institution tries to move him out in a hurry. We go to bat for him."

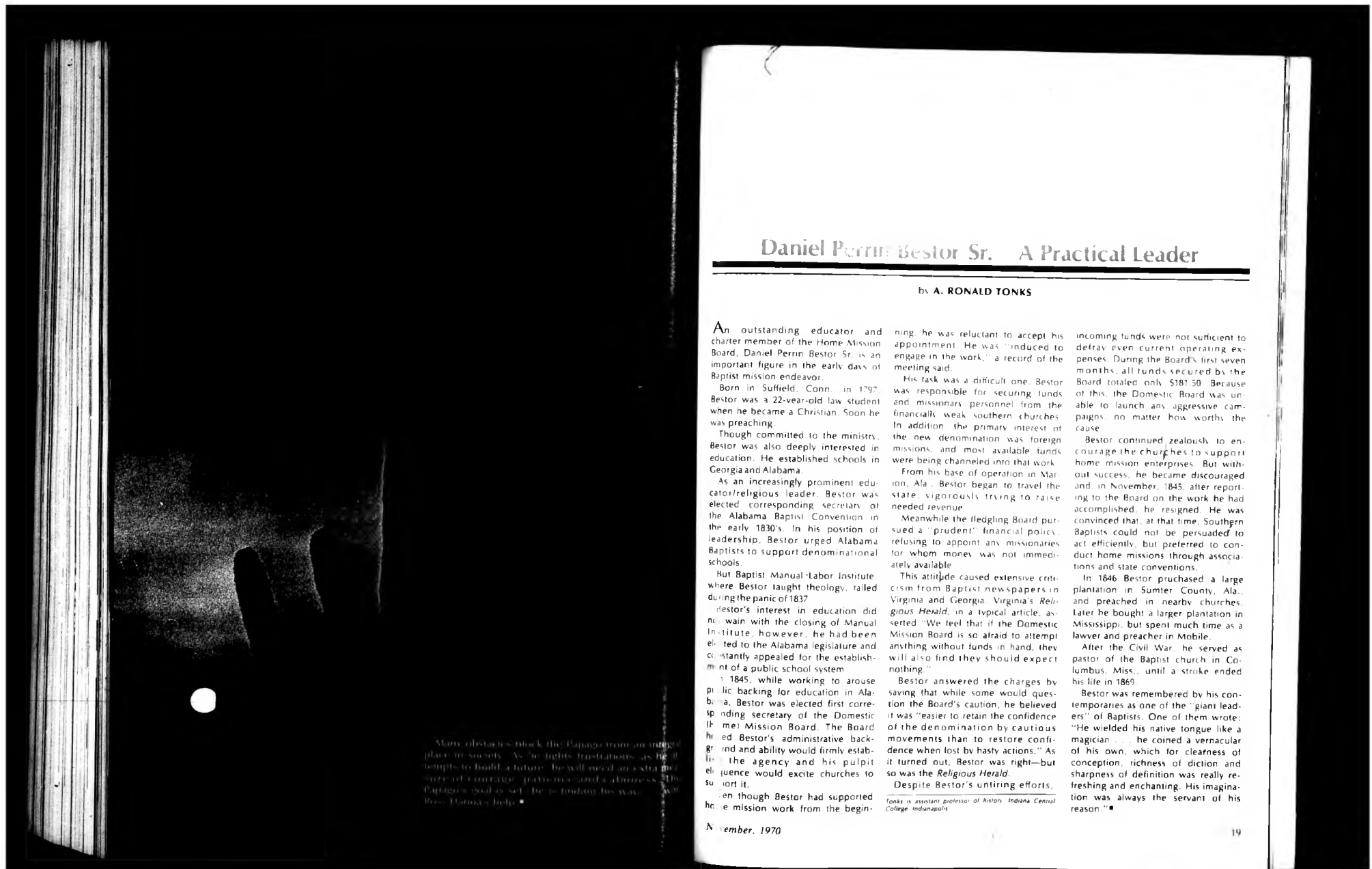
Through such stands, as well as through his work, Hanna has shown the Papago an earthy Christ, a Christ with hands rugged from helping others.

And in sharing Christ with the Indians, Ross Hanna has proven the depth and meaning of Christianity.

"One thing that is so real on our reservation," said Hanna, "is that the missionary becomes involved in everything—directly involved: you can't keep from it. The school, law and order, public health—you're involved if you take an active part with your people."

Perhaps Hanna's Christian involvement will help make the Papago's fight for first class citizenship—with all its rights and privileges—a little shorter and less tedious.

Continued



Many obstacles block the Papagos from an integral place in society. As he fights frustrations, as he attempts to build a future, he will need an extra measure of courage, patience and aggressiveness. The Papagos goal is set: he is finding his way. With Ross' guidance help.

Daniel Perrin Bestor Sr. A Practical Leader

by A. RONALD TONKS

An outstanding educator and charter member of the Home Mission Board, Daniel Perrin Bestor Sr. is an important figure in the early days of Baptist mission endeavor.

Born in Suffield, Conn., in 1797, Bestor was a 22-year-old law student when he became a Christian. Soon he was preaching.

Though committed to the ministry, Bestor was also deeply interested in education. He established schools in Georgia and Alabama.

As an increasingly prominent educator/religious leader, Bestor was elected corresponding secretary of the Alabama Baptist Convention in the early 1830's. In his position of leadership, Bestor urged Alabama Baptists to support denominational schools.

But Baptist Manual Labor Institute, where Bestor taught theology, failed during the panic of 1837.

Bestor's interest in education did not wain with the closing of Manual Institute, however. He had been elected to the Alabama legislature and constantly appealed for the establishment of a public school system.

In 1845, while working to arouse public backing for education in Alabama, Bestor was elected first corresponding secretary of the Domestic (Home) Mission Board. The Board needed Bestor's administrative background and ability would firmly establish the agency and his pulpit eloquence would excite churches to support it.

Even though Bestor had supported home mission work from the begin-

ning, he was reluctant to accept his appointment. He was "induced to engage in the work," a record of the meeting said.

His task was a difficult one. Bestor was responsible for securing funds and missionary personnel from the financially weak Southern churches. In addition, the primary interest of the new denomination was foreign missions, and most available funds were being channeled into that work.

From his base of operation in Marion, Ala., Bestor began to travel the state, vigorously trying to raise needed revenue.

Meanwhile the fledgling Board pursued a "prudent" financial policy, refusing to appoint any missionaries for whom money was not immediately available.

This attitude caused extensive criticism from Baptist newspapers in Virginia and Georgia. Virginia's *Religious Herald*, in a typical article, asserted: "We feel that if the Domestic Mission Board is so afraid to attempt anything without funds in hand, they will also find they should expect nothing."

Bestor answered the charges by saying that while some would question the Board's caution, he believed it was "easier to retain the confidence of the denomination by cautious movements than to restore confidence when lost by hasty actions." As it turned out, Bestor was right—but so was the *Religious Herald*.

Despite Bestor's untiring efforts,

incoming funds were not sufficient to defray even current operating expenses. During the Board's first seven months, all funds secured by the Board totaled only \$181.50. Because of this, the Domestic Board was unable to launch any aggressive campaigns, no matter how worthy the cause.

Bestor continued zealously to encourage the churches to support home mission enterprises. But without success, he became discouraged and, in November, 1845, after reporting to the Board on the work he had accomplished, he resigned. He was convinced that, at that time, Southern Baptists could not be persuaded to act efficiently, but preferred to conduct home missions through associations and state conventions.

In 1846 Bestor purchased a large plantation in Sumter County, Ala., and preached in nearby churches. Later he bought a larger plantation in Mississippi, but spent much time as a lawyer and preacher in Mobile.

After the Civil War, he served as pastor of the Baptist church in Columbus, Miss., until a stroke ended his life in 1869.

Bestor was remembered by his contemporaries as one of the "great leaders" of Baptists. One of them wrote: "He wielded his native tongue like a magician . . . he coined a vernacular of his own, which for clearness of conception, richness of diction and sharpness of definition was really refreshing and enchanting. His imagination was always the servant of his reason."

Leadership Section

Persuading Other Persuasions

by A. JASE JONES

A Southern Baptist church near Northwestern University campus welcomes a Southeast Asian student into its fellowship, sharing with him love and care. Before the school year ends, this young Buddhist accepts Christianity and returns to his homeland a living carrier of the message of Christ.

A man in a small midwestern town invites a Jehovah's Witness into his home and courteously listens to his visitor's presentation. Then the Baptist layman asks for equal time—and a dialogue begins between these men of different beliefs.

Several churches in a southwestern educational and governmental center band together to establish a program to help wives of international students, faculty members and government officials adjust to American ways and customs. Almost 200 wives, representing many religions, each week attend classes in English, cooking, sewing, marketing and other practical subjects. The classes result in more than "good neighborliness"; 60-plus international wives and their husbands attend the churches.

In a similar activity in another southwestern city, churchwomen teach English to Japanese wives. The approximately 40 wives are invited to attend church, but no pressure is put on them to attend. Many do attend, however, and some leave their old religion, Shintoism, for Christianity.

Stories of this kind of ministry to internationals and other nonevangelicals are numerous. They indicate that Southern Baptists are aware of the presence of groups of other religious persuasions and are seeking new ways to reach them.

Because religious pluralism is increasing in the U.S., opportunities for face-to-face encounters are also growing. The objective of the Home

Mission Board's Department of Work Related to Nonevangelicals is to help Southern Baptists respond to the opportunities in their midst.

For convenience, "nonevangelicals" is the name given to members of faiths such as Judaism, Catholicism (Armenian, Greek Orthodox, Roman and Russian Orthodox); sectarian groups such as Jehovah's Witness, Christian Science, the Church of Jesus Christ of Latter-Day Saints (Utah Mormons); the Reorganized Church of Jesus Christ of Latter Day Saints (a Missouri group which prefers not to be called Mormons); the Unity School of Christianity, Black Muslims, Unitarian-Universalists, British-Israelism (best known through Garner Ted Armstrong's radio program, "The World Tomorrow"); and world religions such as Hinduism, Buddhism, Islam, Shintoism and Bahaism.

Why single out these groups for special witnessing efforts?

Several reasons. First, nonevangelicals often disclaim or interpret differently parts of the New Testament. Baptists consider basic; second, some nonevangelicals overemphasize persons or approaches to salvation which minimize the role of Jesus, ignoring Christ's claim to be "the way, the truth and the life"; third, Baptists feel strongly about Jesus' instruction: to make disciples of all men.

The department believes nonevangelicals need an unadulterated understanding of New Testament teachings; it realizes this makes imperative a relationship with nonevangelicals based on love; it requires genuine appreciation for contributions nonevangelicals have made and are making to mankind, as well as recognition of those elements of truth they have; and it recognizes a bond of kinship resulting from many common moral and religious concepts.

The department encourages Southern Baptists to be aware of nonevangelicals in their communities, to be conscious of the need for New Testament witness, and to extend this witness to nonevangelical relatives and friends.

Department personnel also work to prepare Southern Baptists for the task of witnessing by making available information about nonevangelicals and by suggesting ways of individual and collective approaches to them.

The ultimate goal of the department is to involve Baptists at all levels in a positive effort to share with nonevangelicals the Christian experience. As part of Christian witnessing, the department seeks to open communication with nonevangelical leadership. Such dialogue can lead to greater understanding and increase mutual respect.

To achieve these goals, department personnel plan and conduct conferences and workshops; encourage participation by Southern Baptists in such activities as Jewish Fellowship Week, Good Neighbor Sunday, special weeks of study, fellowships and dialogues with other faiths. Department personnel research nonevangelical positions and prepare literature which fairly and objectively describes nonevangelicals' beliefs and practices. They also make practical suggestions for Christian outreach to these groups. Getting Baptists involved in efforts of Christian outreach is, in fact, the primary thrust of all the department's activities.

This involvement of life with life is the key, for Christian witnessing cannot be carried on at shouting distance. It is most effective when Christian and nonevangelical friends discuss their beliefs, in openness and honesty. For the Christian understanding his friend's need, and the

nonevangelical knows and trusts his friend well enough to believe he cares for him as a person.

Baptists must enlarge their circle of friends to include nonevangelicals. Friendship means more than short, periodic visits—it means sharing lives, time, thoughts, joys, sorrows, pleasures; it means families spending time together; it means love, not love assumed simply to gain "advantage" but a nonutilitarian love, a love for the person as a person, an uncalculating love that gives without conditions.

Christ's love is the example. It is the reflection of his love in the lives of his disciples that makes his message meaningful today.

When Baptists love nonevangelical friends the way Jesus loved people, they are non-judgmental, humble and sensitive toward nonevangelicals' beliefs and feelings. And they sincerely respect their denomination or religion.

Baptists who really love nonevangelicals don't approach them with argumentative, critical monologues either; their outreach is a dialogue, a time of sharing religious convictions and experiences, of listening as well as talking.

To be heard, the Christian must be willing to hear. And he must realize that God implants faith, he simply presents the good news; pressuring people is unwise and inconsiderate.

A significant part of the work of the department is developing relationships with leaders of nonevangelical bodies. One such activity was the recent Jewish-Baptist Scholar's Conference at Southern Baptist Theological Seminary. Through the give and take of serious discussion, Baptists and Jews found mutual understandings. Similarities as well as differences were delineated, areas of common interest crystallized, and causes call-

ing for mutual effort were analyzed.

Informal conversations are also being held with leaders of other nonevangelical bodies, especially Roman Catholics. One such meeting in Atlanta hosted Father Jerome Hamer, General Secretary for the Vatican Secretariat for Christian Unity, who was visiting the United States for discussions with leaders of major denominations. Father Hamer expressed the attitude of the Department of Work Related to Nonevangelicals when he said, "A sincere dialogue of our difficulties is also an expression of our hope."

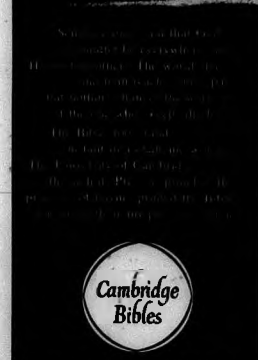
Such encounters do not threaten the distinctives of each autonomous faith, but they do provide clearer understandings of and deeper appreciation and respect for fellowmen who are of different religious convictions.

And the prize of such meetings is often the shattering of long-held prejudices and misconceptions. Throughout history, humans have had a tendency to avoid those who are different and to retreat into the circle of his own kind, a withdrawal at times accompanied by potshots over the walls of the refuge at the "outsiders." This "circle of wagons" tactic and "redoubt" mentality is an indefensible luxury in today's world.

Surely what the world needs now is love. It needs the love that knows no boundaries, the love that Jesus encouraged when he told his disciples to love even their enemies.

These dialogue sessions (which are not with enemies, by the way) give Baptists a chance to demonstrate in personal contact the love for all men that Jesus first demonstrated. ■

Jones is a field missionary serving under the Department of Work Related to Nonevangelicals.

by **QUENTIN LOCKWOOD**

If it rained, the clubs were moved

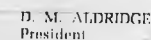
And the young people involved in the programs have been changed too. For everyone, Minnesota churches have demonstrated that they do care for *all* people. ■

Lockwood is assistant secretary of the Department of Pioneer Missions.

HOME MISSIONS

More information about work with non-angelicals can be found in the upcoming winter issue of *Review and Expositor*, the journal of Southern Baptist Theological Seminary, and the April 1971 issue of *Royal Service*, the WMJ magazine. ■

November, 1970



Leadership Happenings

Anchor House

Most people go to the beach to have fun, but this past summer a group of Baptist youth went for more than that. They conducted a mission at Rehoboth Beach, a Delaware resort area.

George and Paula Durham of Decatur, Ga., headed the group, which also included Twyla and Becky Garland of Seaford, Del., and Mara Hunter of Decatur.

George Durham, a graduate of Mercer University, is working toward a master's degree in theology at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

The mission, called "Anchor House," held services each day. The work was sponsored by the HMB and the Delaware Baptist Association.

★ ★ ★

Because of its desire to minister to the whole person and because of its appreciation of a community's efforts to help itself, the Board has given \$50 to Citizens Associated for the Pennsboro X-Ray Fund.

The West Virginia organization was presented the gift by Floyd Tidsworth, area missions director.

A certificate in pastoral counseling has been awarded Lewis Lowe, pastor of Richboro Baptist Church, by the Staten Island Mental Health Association, N.Y.

Pastor Lowe completed several weeks of study and practical counseling through the association.

DeLand Ryals has accepted a pastorate in West Monmouth Baptist Chapel, Freehold, N.J. Mr. and Mrs. Ryals and their two daughters began work last spring, shortly before the chapel's first anniversary.

Terrill Road Baptist Church, Scotch Plains, N.J., has been formed. Kenneth King will pastor this first Southern Baptist church in the community.

Vassar Road Church, Poughkeepsie, N.Y., recently recorded a record 93 in Sunday School. Under pastor Charles Davis, the church has developed a multiple ministries approach to its community, including a weekday nursery school.

Bryon Epps, new pastor of Glen Lake's Baptist Church, Minnetonka, Minn., arrived with his wife and children in mid-July. Epps moves from Appleton, Wis., where he pastored Valley Baptist Church, served as moderator of his association, president of the Wisconsin Southern Baptist Fellowship and worked in Youth Camps.

Under pastor Marvin S. Jackson, Jefferson Street Baptist Chapel, Louisville, Ky., expanded its projects and last summer offered 15 different programs, reaching people of all ages. The programs were: Mother's Club; Teen Time (high school students); Sewing Classes; Primary Club; Junior Club; RAs, GAs, WMU and Sunbeams; Recreation Time; Food and Nutrition Class; Tutoring; Pre-School Group; Canteen; Film Festival; Day Camp; Clothes Closet; Woodworking and Mobile Ministry. Continuing many of these programs throughout the year, plus regular church programs, will keep Jackson busy.

Leland Waters, former executive assistant of the Home Board, died recently in Richmond, Va. For more than 10 years, Waters served under then Executive Secretary-Treasurer Dr. Courts M. Redford.

Mr. and Mrs. Daniel Molina have transferred from Miami, Ariz., to Primera Iglesia, Tolleson, Ariz.

Mr. and Mrs. Rodolfo Rojas have transferred from Hanford, Calif., to Casa Grande, Ariz.

Mr. and Mrs. Jose L. Ramirez have transferred from San Antonio, Tex., to Cethsemani Mission, Carrizo Springs, Tex.

Mr. and Mrs. Marcos Duron Garcia have transferred from Taft, Tex., to Mission Bautista, George West, Tex.

★ ★ ★

Richard McKay, director of hospital chaplaincy, HMB, spoke at the graduation ceremonies of five ministerial students taking a summer course in Clinical Pastoral Education at High Plains Baptist Hospital, Amarillo, Tex.

The course gives ministers and seminarians an opportunity to encounter people in crisis in supervised situations, particularly hospitalization of a person or members of his family.

The five students, representing five different denominations, were: Ronald Lee Clay, John R. Coats, Larry J. Jones, James M. Mosbacher, and Mike Shivers.

★ ★ ★

Mr. and Mrs. Oscar Aldaiz have transferred from Rockdale, Tex., to Taylor, Tex., to serve at Templo Bautista.

Mr. and Mrs. Blax Garza have transferred from George West, Tex., to Templo Bautista, Woodboro, Tex.

Mr. and Mrs. Pedro Cancino have been appointed to Spanish-speaking mission work at Los Encinos Mission, Corpus Christi, Tex.

Mr. and Mrs. Juan Valdez have been appointed to Emmanuel Church, Alpine, Tex.

Miss Naomi Page has been appointed to work among San Blas Indians in Panama. Miss Page was a US-2 worker in Panama.

★ ★ ★

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Salesman, Full-Time
For the last two months, I have earned \$1,500 per week. I have more money than I need. I have more money than I need. I have more money than I need. I have more money than I need. I have more money than I need.



A report to thoughtful laymen . . .

Is your minister's salary for real?

No businessman would consider his employees' expense account, insurance, and other "fringes" as part of income. Personal income is one thing; fringe benefits and business expenses are in another category.

But it is surprising how many respected businessmen on Church Boards overlook this basic accounting practice when calculating their minister's salary. In order to create an illusion of paying a minister well, it is easy to say, "We pay our minister about \$14,000 a year." Not a bad salary. The Board has done its job well. Or has it?

This is the common, though unrealistic way to figure income:

Salary	\$8,500
Utilities allowance	360
Car allowance	1,800
Conference allotment	350
Continuing Education	100
Pension	1,020
Group Insurance	300
Parsonage	1,700
TOTAL	\$14,130

This is the business-like way:

Income:	
Salary	\$8,500
Parsonage	1,700
Utilities Allowance	360
Business Expenses:	\$10,560
Car Allowance	1,800
Conference Expenses	350
Continuing Education	100
Fringe Benefits:	\$2,250
Group Insurance	300
Pension	1,020
	\$1,320

So it's not \$14,130—but \$10,560 for actual income. In these days of rising prices, a minister's modest income is being stretched especially tight. He can't live on an illusion.

Have you—or your Board members—taken a businesslike look at your minister's salary? Only a separate the illusion clearly from reality. Your minister will be happier because of it. We think you will be, too.

Reprints of this public service message for distribution to your local church officials are available on request.

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HOME MISSIONS

Happenings at Westmont

by PAUL GLENN

Westmont Baptist Church, Johnstown, Pa., was begun three years ago as a fellowship Bible class by two Southern Baptist families. Since then, it has grown to 46 members—about 15 families.

Present meeting facilities of Westmont are in the basement of the parsonage. Seventy people can be seated in the improvised auditorium, but classroom space is inadequate. If a \$65,000 loan can be secured, the church plans to construct a larger and more adequate building.

While membership is small, Westmont's congregation is active. Within the past few months, 66 people have discovered Jesus Christ through the efforts of individuals in the church.

God has provided opportunities; it is common to find that one-third to one-half of those attending Westmont's services are visitors.

In addition, young people from the church spend many nights at local youth spots, rapping with other youth about what Christ can do for them.

Contemporary Christian folk-rock has proven an effective tool in outreach to youth. Westmont has two folk-rock musical groups, which perform at "happenings" once or twice each week. At happenings, the groups use songs from the top-record charts, plus songs "modified" to contain a Christian message.

Youngsters who are not members of church families are invited usually during conversations at local youth hangouts. Since most of these young people are unchurched—many have never even heard of a personal relationship with Christ—they come to the happenings out of curiosity.

Once there, they are intrigued by the hard-driving beat of the electric guitars, organs and drums. They begin to listen intently to the Christ-referential words of the vocalists. For many, the words have meaning; a large number of Westmont's 66 new Christians have come to know Christ

through a combination of music and personal dialogue.

My wife and I are US-2 workers here, primarily engaged in "follow-up" with these new Christians. Through study groups, prayer gatherings and personal guidance, we hope to help them build stronger Christian lives. Through one-to-one relationships—an older Christian with a newer one—we seek to help new converts grow daily in the Christ life.

Through such methods, we—my wife and I, mission pastor Jack Smith and all the members of Westmont—hope to see multiplications rather than additions to the Lord's kingdom.

Good Will and Peace

This past summer the Progressive National Baptist Convention held its Congress of Christian Education in Alexandria, Va. Only one thing made this event out of the ordinary: the convention was held in the First Baptist Church.

And because First Baptist is a "white" church and the PNBC is black, news was made.

Members of First Baptist attended many of the PNBC's evening worship services. Afterwards, one man expressed the feelings of many: "I suppose I am a typical WASP but I was close to tears in the final service when an elderly Negro prayed, 'We express our gratitude for this which we have never before experienced, the unselfish sharing by members of another race of facilities for which they had long sacrificed—but more than that, the undeniable show of brotherly affection they have shown us.' Among men of good will, there is peace," the man concluded.

More than 1300 delegates attended the PNBC's congress.

Glenn is a US-2er serving at Westmont, Johnstown, Pa.



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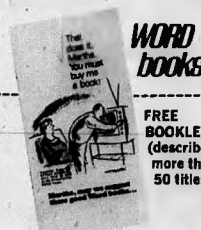
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Missionary Appointees

- EDNA GAYLE DOLAR**
BIRTHPLACE: Pulaski County, Ga.
BIRTHDATE: July 26
POSITION: Staff, Neighborhood Center, Albuquerque, N.M.
- BRENDA ANN FORLINES**
BIRTHPLACE: South Boston, Va.
BIRTHDATE: February 17
POSITION: Director of Weekday Ministries, Frankford Avenue Church, Philadelphia, Pa.
- RUBY JANE OTTO**
BIRTHPLACE: Lexington, Tex.
BIRTHDATE: September 15
POSITION: Regional Director of Christian Social Ministries, Upper New England Baptist Association, Lewiston, Me.
- WAYNE RANDOLPH**
BIRTHPLACE: Lueders, Tex.
BIRTHDATE: April 13
POSITION: Superintendent of Missions, Southeast Colorado Baptist Association
- CAROLE JEAN RANDOLPH**
BIRTHPLACE: Olney, Ill.
BIRTHDATE: July 31
- JAMES A. REID**
BIRTHPLACE: St. Louis, Mo.
BIRTHDATE: July 8
POSITION: Pastor-Director of Las Vegas Ministries, Lake Mead Baptist Association
- JANICE RADFORD REID**
BIRTHPLACE: St. Louis, Mo.
BIRTHDATE: April 1
- HARVEY DUANE IVEY**
BIRTHPLACE: Carthage, Miss.
BIRTHDATE: September 18
POSITION: Pastoral Missionary, Chelsea Baptist Chapel, Chelsea, Mass.

HOME MISSIONS

the CROSS and the SWITCHBLADE

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"The Cross and the Switchblade has got to be one of this season's finest films. Gripping suspense to the end is made all the more emphatic because the action you're seeing depicts real incidents."
Ann Terrill, Santa Ana Register

"The gang fights are the most realistic ever put on film. Captures the sharp realism of the ghetto that can be recognized as true by anyone who has ever lived there. David Wilkerson's misadventure in the New York superghetto is one that will stay with them (the audience) for some time."
Eve Martin Lohmann, Los Angeles Herald Examiner

"... will probably have the long-lasting appeal of many of filmdom's greatest religious dramas."
Leonard Sargeant, Orange County Evening News

"Pat Boone communicates the redeeming love of Christ and the acceptance of persons as they are which is at the heart of a redemptive ministry."
S. Franklin Mack, United Church of Christ

"An excellent and moving production... very strong sense of realism."
Daniel L. Guden, First Presbyterian Church of Hollywood

"The photography was superb, the acting tops, the action fast and gripping. There was no watering down of his (Wilkerson's) faith, his ministry or his church's practices."
Rev. Francis LaRue, SS. CC, National Lathropment Center

"Should bring together young people and older people from all parts of our society in overcoming the terrible destruction of the lives of young people."
Irene Murray, The Link, Armed Forces Personnel Magazine

"The film concentrates on the story to be told, wastes no time and makes a terrific impact."
Lawrence H. Janssen, American Baptist Home Missions Societies

Starring **PAT BOONE** as David Wilkerson with **ERIK ESTRADA** • **JACKIE GIBSON**
DINO DEFLIPPI • **JO-ANN ROBINSON** • Screenplay by **DON MURRAY** and **JAMES BONNET**
Music by **RALPH CARMICHAEL** • Directed by **DON MURRAY** • Produced by **DICK ROSS**

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