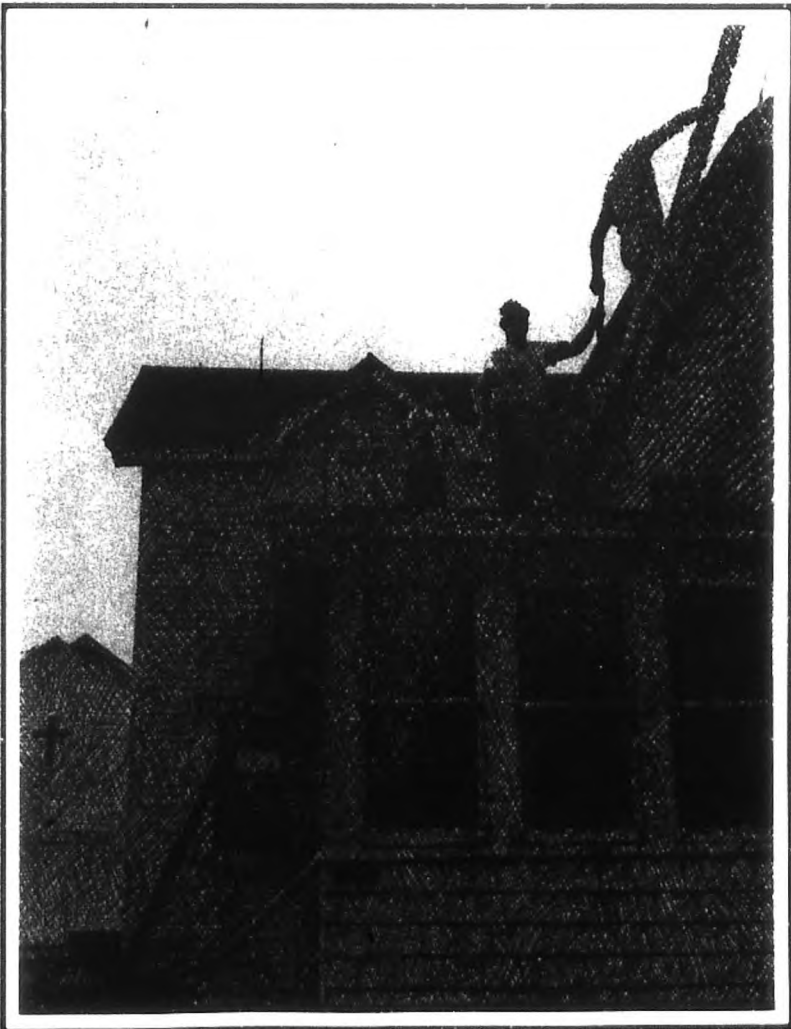


TOBER 1974

Home missions

**Southern
Baptists and
the Pioneer
Movement**



Part : The Move East

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Cover: Members of South Burlington Baptist Church, Vt., work together to reshingle the roof. The church was Southern Baptists first in the last state they entered in the Pioneer Missions movement.

Opposite: Robert Brindle, pastor of South Burlington Baptist Church, expresses himself during a sermon.

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OCTOBER PREVIEW

Never enough—time

Last month, we discussed the beginnings of the Southern Baptist "Pioneer Movement." The patterns of history—especially the Depression/Dust Bowl/WWII migrations of the 1930s and '40s—created restlessness and "homesickness" within the SBC. By comity agreements with other Baptist groups, the Convention was confined to work in the southern tier of states. But hundreds of its members were suddenly outside these boundaries, seeking affiliation and help in establishing new churches. In its 1942 meeting, the Convention elected to accept churches from California into fellowship, thereby shattering any remaining comity agreements and opening the entire nation to SBC expansion. The first steps of the movement were, therefore, in the West, and we developed this phase last month.

This month, we turn eastward. The Pioneer Movement east of the Mississippi River comes in different hues; it caused the Convention to examine methods and practices of mission outreach. And, coupled with continuing development in the West, resulted in some changes in the ebb and flow of SBC life. How significant these are, and how the Pioneer Movement contributed to the Southern Baptist Convention, are subjects we'll attempt to assess in concluding our report this month.

Assessing anything is tricky going, folks, and we're admitting here and now that we're vulnerable. Our report is the vic-

tim of our sources, which may make it brilliant—or idiotic—or, likely, somewhere in between—depending on their knowledge, interpretation of history, experience, bias—or even mood. And recognizing that limitation on reporting turns us, finally, to a larger question that continually nags all reporters: how much is enough? Not "how much writing?" but how much "pre-writing?" In other words, when does a conscientious reporter stop gathering information and begin digesting it? How much is sufficient to give readers a full, rounded, multi-sided view? We don't know the answer, frankly. Surely there is never enough time for all the research, all the interviews that are needed. □ We noted that a recent 15-minute segment of CBS-TV's "60 Minutes" required three reporters to work three months before filming ever began. HOME MISSIONS reporters never have three months to concentrate on any one subject—in fact, we're working on three different issues of the magazine all the time. And almost simultaneously. All of which is merely our way of straddling the fence, we guess: where there are errors, misunderstandings, false interpretations, omissions, we hope you'll correct us—not just in this issue, but in every HM. We also hope you'll stay with us, recognizing that in dealing with most subjects, we are vitally concerned with accuracy, with the smallest details. But we're even more concerned with sweep and perspective. So we ask you to ignore the brushstrokes and step back to see the finished painting in its entirety. That, we hope, will be a picture worth your viewing. •

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... they went thisaway, too.

"I remember a statement I heard at one Convention: 'Baptists are many but not much.' Well, I determined that was not going to be how it was in the pioneer areas. We were going to be many and much."—pioneer missions leader A.B. Cash.

Up to the north, across the Canadian border, and to the west, beyond shimmering Lake Champlain, rain clouds are building. By late afternoon, they will drift insouciantly across northern Vermont, peppering the state with the raindrops that daily water its lush hills.

But now, bathed in warming sunshine, men of the church work at repairs. Led by Fred DeSorda, a native Vermonter who tithes 20 percent of himself—in time and money—a crew shingles the slanting roof of the old two-story building that was the group's first meeting place.

Down the walk, another crew spreads a coat of brown paint on the outside of the auditorium. They come, and go, as time and other Saturday chores demand.

While several blocks away, a gray-haired, gentle man goes about the housework. And thinks, perhaps, of what's happening at the church.

Roscoe Anderson doesn't attend much any more, but not by choice. His wife, the victim of a stroke, is an invalid. During the day, she's cared for by a nurse; at night and on weekends, Anderson handles the responsibility, patiently, lovingly. Sunday nights, a church member stays with his wife so he can attend services.

But Anderson has lost none of his interest in, or excitement about, the church. For Roscoe Anderson, probably more than any other person, is responsible for Southern Baptists having that church—their first church in their fiftieth state: Vermont.

In the living room of his home, a modest, clean house in a new suburb of South Burlington, Anderson remembers its beginnings.

"I was a civilian employee of the Air Force," Anderson says. "I was living in Florida and active in a Southern Baptist church there. But I'd been reading articles about pioneer missions in the west, and I'd been talking to others about missions. I had become unhappy with my contribution."

His voice is low, unhurried. Soft but not deeply southern. "In connection with my job, I'd visited the munitions plant in Burlington. I became convinced there ought to be a good, strong Southern Baptist church there."

Harold Cameron, in hat, working in Church Extension in Illinois, discusses probable building site.

by Everett Hullum Jr.



Roscoe Anderson, "this is a hard society to make inroads into."

Anderson's retirement was soon; already he was doing a little moonlighting, selling encyclopedias. Then an official at the munitions plant called to offer Anderson a job.

"I asked the Home Mission Board if they were interested in starting work in Burlington," Anderson remembers. "They said yes."

So Anderson, a man in his fifties willing to leave the security and safety of home to launch a new career, accepted the job and moved from Florida to Burlington, arriving on a sub-zero, bone-chillingly bitter day in January, 1961.

From the first, he had the idea South Burlington was where the church ought to be, he says, "even though there was practically nothing there." Today's four-lane highway was then a two-lane country road; the subdivisions, shopping centers, motels, eating places—all were merely snow-covered fields at the time.

Anderson met a former SBC family who had lived in the area seven years; he recruited a fellow employee and his wife. A retired couple from Vermont, who had become Southern Baptists while living in Maryland, returned home and joined the fledgling group.

They first gathered—for a Vacation Bible School and a revival—in a rented Grange Hall. David Perkins, pastor of a

Southern Baptist church across the Hudson River in Plattsburg, N.Y., preached the first sermons. And the first conversion, came on the second Sunday night the group met.

But attempts to penetrate the community encountered stubborn, though often covert, resistance. Their advertisements in the local newspaper "never came out right," Anderson says. Often times of services or locations were incorrect.

To increase promotion, Anderson got tapes of SBC Radio-Television Commission radio programs, then found he couldn't get them on the air. The biggest area station refused to listen to them; a second radio station kept the tapes two weeks and sent them back.

Finally, the town's smallest station agreed to hear the tapes. "After about five minutes," Anderson recalls, "the man said, 'This is the best I've ever heard.' He agreed to put them on the air, and only charged us about half price."

"That was the first real publicity and exposure we'd been able to get."

Anderson sits in a soft chair in semi-darkness. Outside, the clouds have rolled in, blotting up the sunshine. At the church, the men are finishing up, putting away the hammers, saws, paints and brushes.

"This is a hard society to make inroads into," says Anderson. "The church didn't grow very fast."

"Most of the oldtimers here, they felt it wasn't for them. They'd say, 'We have our church.'"

The first pastor was Bob Pratt, who lived and taught school in nearby Randolph, Vt. After a year he returned to the south, and the group stood at a crossroads.

David Perkins' Plattsburg church was sponsoring the South Burlington mission, "but we had reached a level where we were financially stronger than they were," Anderson says. "We had to decide what to do—remain a mission, or constitute into a church."

"We decided we needed to be independent, to buy property and plan for our future," Anderson says quietly.

Property was acquired—the same land the church stands on today. Perkins was called to be the pastor and, on July 6, 1963, the church was constituted.

At that moment, it became the first SBC church to be formed in the last of the 50 states in which Southern Baptists had established work. The Pioneer Movement, that rapid expansion of SBC outreach, had seen the Convention start churches coast to coast, and double membership in 21 years. The farthest north, west and east SBC churches—in Minnesota, California and Maine, respectively—were established after 1942. And the Convention's sphere of influence, which had been limited to 18 states and the District of Columbia in 1941, now extended to all 50 states. For the first time, the SBC was a national denomination.

"There was a big ceremony," Anderson recalls. "We were all pretty happy about it."

Three years later, Robert Brindle came to pastor the growing congregation at South Burlington, and to serve as Home Mission Board missionary for the region. Brindle, a ruddy-faced, sandy-haired Marylander, still leads the church, living only a few houses away from Anderson. The two men visit often.

When Brindle first saw the congregation's building, that old two-story house reminded him of "a little sect's meeting place." About 50-60 people attended then; crowds had been larger once, but had dropped off when a nearby air base closed.

To broaden the base of indigenous support, Brindle began working to overcome Vermonters' attitude that the church was an "interloper" in their city.

"People felt we were strangers," Brindle recalls. "They didn't respond. Our members would invite everyone they knew to revivals, for instance, but they couldn't get anyone to turn out."

Local people, gradually, trickled into the church, especially as the church lost its "intruder" identity amid booming community development. South Burlington sprouted homes, restaurants, motels; the nearby University of Vermont doubled in enrollment. And Greater Burlington's population rose to 75,000—up almost 25,000 in 15 years.

"The key to getting community acceptance," Brindle feels, "was getting adults to join. They encouraged the friends to come."

"Now we have contacts that open doors that before were closed to us," he concludes. "It's created a different image for us. We've become a family church, a suburban church, a community church."

Roscoe Anderson smiles. "The church is more accepted now," he says simply.

Outside the Anderson home, rain falls in bold, heavy drops that plunk against the sidewalks, bend the tree leaves, burrow into the grass.

Over at the church site, the painters have left the auditorium wrapped in a fresh coat of brown. And the carpenters have put away their tools, more than half the roof re-shingled. They'll finish next week.

Now the parking lot is empty—it'll fill up tomorrow with 150 people who come to worship. All that remains today, in the rain, are the buildings and the trees and the sign. In bold letters, that sign reads:

"South Burlington Baptist Church."

And below:

"Robert H. Brindle, Pastor"

There is no reference to the church being Southern Baptist. That's significant.

"We started by calling it the 'Southern Baptist Chapel,'" says Anderson. "In hindsight, we know we shouldn't have done that. How many in the south would go to a Northern Baptist Chapel?"

A name is a name is a name...

The name "Southern" has never been used extensively by SBC churches of the South. It seldom appears on signs or literature—perhaps, as one observer has pointed out, because "we're more Georgia Baptists or Texas Baptists, than Southern Baptists. Southern Baptist just means some agency off someplace; it's not where we are."

But as a drawing card, the word "southern" had special merit in the early days of the Pioneer Movement.

From 1930 to 1950, more than 1.5 million Southern Baptists, seeking jobs in oil fields, farms and industries, scattered across the nation. Aliens in their new environments, these transplanted Southern Baptists often formed pockets of southern culture—complete with "down-home" religious fellowship as much as a conservative faith. The Pioneer Movement began, therefore, as an inwardly focused "rebuild" the religious heritage of southerners around the U.S. As HMB mission expert Wendell Brindle said, "It was not true church extension, because it treated more on regrouping into churches people already been saved, rather than reaching people without knowledge of Christ."

Nevertheless, "southern" to the transplanted southerners

clearly indicated theological distinctives, as well as the promise of the warmth and fellowship they knew in their churches back home," says Norwood Waterhouse.

What it did not have, however, was either theological or social connotations to long-time residents of the area. Most people didn't know who we were," says Vermont's Robert Brindle. "They considered Southern Baptists a splinter group."

A Home Mission Board worker recalls many Northerners thought early SBC churches—especially those with rural names like "Bethel Southern Baptist" or "Mt. Hebron Southern Baptist"—were black churches.

Another pioneer-area minister remembers the young people from his church overhearing two nuns talking about Southern Baptists. "You know who they are," one said, "they're that sect that has lots of kids and won't listen to radio or records."

How much of that early impression still exists is debatable. But for all practical purposes the southern exodus ended almost two decades ago, and SBC churches outside the

A.B. Cnsh. . . seeking to build indigenous churches."



the last target for outreach

The only eastern area of Southern Baptist work which has yet to gain convention status is New England. There Baptists have formed a fellowship, but SBC leaders in the area estimate the six member states will not be strong enough to form a convention for five or six years.

The work in New England is less than 20 years old; the first church—Screven Memorial in Portsmouth, N.H.—traces its ancestry back only to 1958.

Because the area has attracted few Southerners, it has been impossible to grow quickly on a base of transplanted SBCers, as was done in most other regions. In addition, the work was handicapped in its early states by the enormous needs of the whole northeast region," says Elmer Sizemore, executive secretary of the Baptist General Association of New England.

Sizemore, who in the late fifties came to the area to help start missions in New York, Pennsylvania, New Jersey and New England, admits the limited time and resources made New England the last target for outreach.

In 1962, however, a New England Association had been organized with eight churches and 13 missions. Most of these, including Screven Memorial, had grown from a nucleus formed by the few transplanted Southern Baptists who were in the area either as students or as military personnel. But because such "transient" people offered limited stimulus for growth, the

work was forced to look outward.

The region has 11 million people—about half of them in Massachusetts. It is the most different of all U.S. regions from the traditional outlook and viewpoints of the Deep-South seat of SBC power.

Some of New England, especially small rural towns, has cultural identity with the South, Sizemore points out, "but in most areas it took a strategy of missions and evangelism" that was different. "Here," says Sizemore, "it's not one culture; it's many, many cultures merging together."

Pockets of ethnic and foreign-language groups dot the region; the black population is large. And the traditional Protestantism of early settlers has been mingled with a large Catholic-oriented influx—the Irish, Italians and Spanish who came in mass immigrational waves at the turn of the century.

To reach these people required a strategy of indigenous missions that demanded "new techniques," says Sizemore. "We've been able to experiment," he says. "We've had the freedom to fail. But also to develop some programs of substance."

The fellowship has used visiting youth groups extensively in getting publicity and holding backyard/park Bible schools; it has developed the art of crusades to a science; it has pioneered in using "church starters"; and it has experimented with a team approach to missions (in such areas as Boston).

"We've tried to place people in key

situations," says Sizemore. "When they develop them into missions or churches, they have a choice of staying there, or moving on to tackle another area."

Despite the difficulties, successes have occurred. The fellowship has 38 churches with 6,000 members, and its annual baptism ratio is best among all SBC regions: one baptism for every four members.

Much of the success, Sizemore insists, is the result of "dedicated, skilled pastors." "They're the finest-trained, warmest-hearted men you'll find anywhere," he says. With the help of HMB strategists, the association staff is developing a plan for growth which will give New England Baptists a more organized approach at missions to replace the early piecemeal flurries.

"We're putting our priorities where they belong," says Sizemore. "We're beginning to make progress. Our growth is immediately ahead of us."

And for the Southern Baptist Convention as a whole, this is a good sign, says Sizemore. "Entering New England has opened SBC life up to a new area, a new culture, another people. For years, the Convention has been largely inbred," says Sizemore. "And that's unhealthy. You stagnate when you have just one culture. But with this growth in New England, we've been given a great national perspective. We've got a chance to look beyond our own language, our own culture, our own setting or environment—and that's a healthy thing for us all." *

south are having to build membership with local converts rather than transplanted southerners.

Probably no one recognized this sooner, or did more to influence that shift away from the word "southern"—than A.B. Cash, the first secretary of the Board's first Pioneer Missions Department.

The cornerstone wasn't 'Southern'

At 74, A.B. Cash, white-haired and leathery, still feels "it would have been a mistake to give too much emphasis to the word 'southern'."

"I don't want to take too much credit for it," he says, "but I did speak out against it so often, the first churches in the east didn't get indoctrinated with the idea they had to be 'First Southern Baptist Churches.'"

"We weren't seeking to build southern churches, we were seeking to build indigenous churches."

That, in fact, became the focus of all Cash's efforts, and the cornerstone of his—and most other pioneer missionaries'—work.

"I kept saying," he recalls, "we don't want to establish Texas churches in Minnesota-Wisconsin; we don't want to establish Arkansas churches in Michigan."

He relaxes, and the fierce, defiant look fades into a soft smile. "I was loudly denounced for that heresy," he says. "I said something about it once in Iowa, that we were not trying to establish Missouri churches in Iowa, and a pastor wanted to know what was wrong with Missouri churches."

Cash looks offended as he remembers it. "I said, 'Nothing, as long as they stay in Missouri. But we don't need them in Iowa.'"

His attitude, which permeated mission strategy at the Home Mission Board, has influenced almost everything that has happened in the Pioneer Movement in the past 20 years.

"We came to see," says Michigan Baptist executive secretary Robert Wilson, "that if we are to have a witness with strength that will last, we must reach the native people."

Adds Illinois' executive secretary Jim Smith, "in the past, we had a lot of people who, frankly, had no sense of mission. They weren't concerned about their lost neighbors; their churches were simply a rallying point for their kind."

"But we're breaking away from that," Smith feels, "with churches aggressively attempting to win people without Southern Baptist backgrounds."

"It should not be our aim to reproduce southern culture, that's a kind of imperialism," explains Wendell Belew, who worked under Cash in Pioneer Missions and succeeded him as secretary of the department.

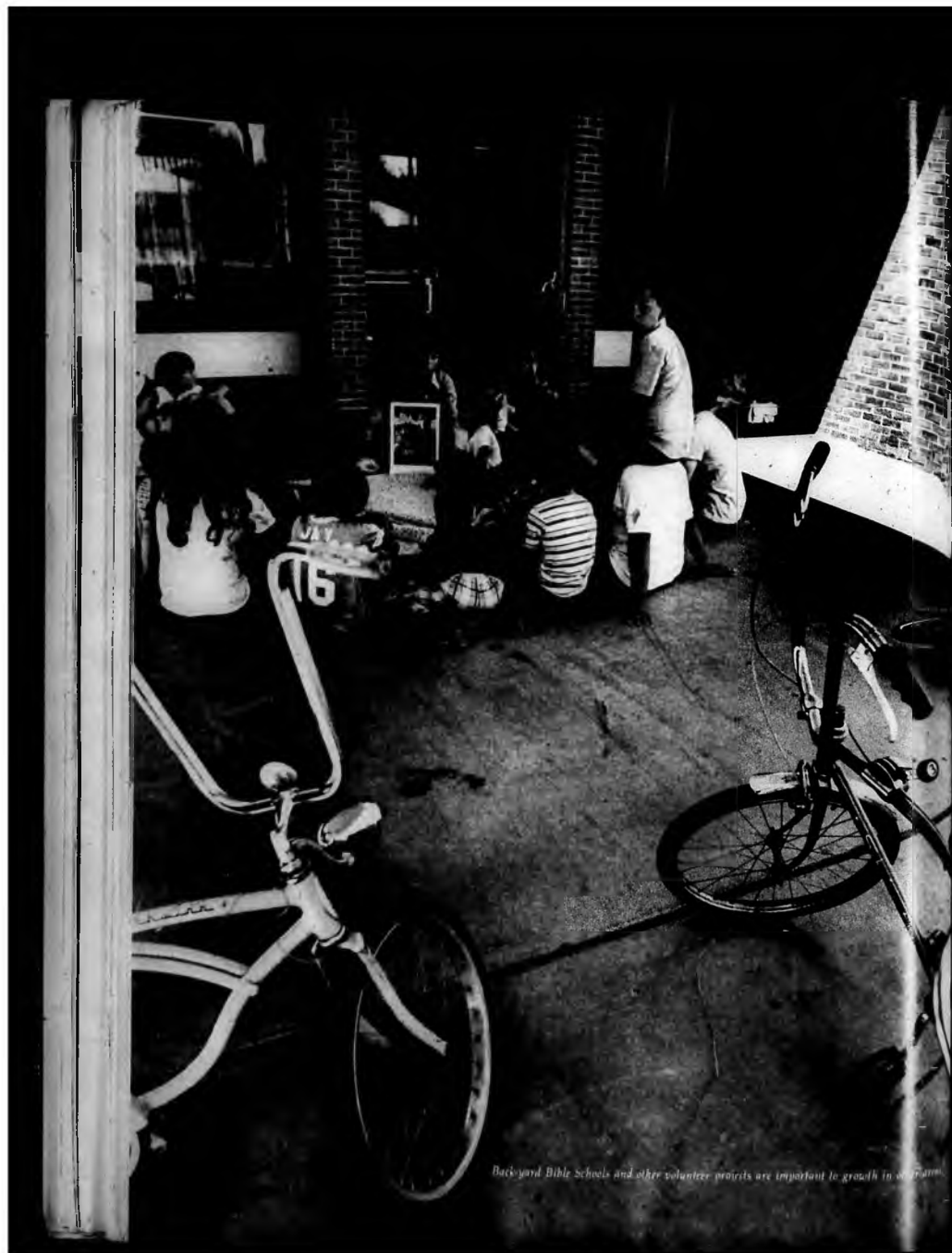
"But in many ways," Belew adds, "we did develop the ham hock and collards identity, and it's taken—it's still taking—a lot of slugging to undo it. But you have to undo it to communicate with the local people."

Belew argues that Baptists had to break "the consecration of their methods." In the east, thanks to the foresight of men like Cash, "we discovered church growth techniques were not based on where we were but where the community was."

Day care for all races is not uncommon in Pioneer Missions.

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Backyard Bible Schools and other volunteer projects are important to growth in the region.

going fishing at the Great Lakes

A move to double the number of Southern Baptist churches in the North Central states ringing the Great Lakes is gathering momentum as a denominational emphasis.

Mission leaders in the seven states started lobbying for the emphasis with denominational groups back in 1972, and their efforts appear to be paying off.

The seven states (Michigan, Illinois, Indiana, Ohio, Iowa, Minnesota and Wisconsin) now have some 1,842 Southern Baptist churches with 400,000 members and are baptizing about 500 persons each week. Total receipts are around \$40 million annually. Baptisms in the past 20 years have totaled about 320,000 and the value of church property has grown to more than \$127 million.

Leaders say that when you double churches, you triple membership, and the gifts go up to \$267 per capita with \$7.8 million going to the Cooperative Program.

The emphasis, to start in 1977, will continue through 1990, and has as its goal the turning of resources of all SBC agencies to meet priority mission needs.

The region is highly urban (75 percent), and contains the largest metropolitan cluster in America, excepting the northeastern seaboard. In 1970 there were more than 50 million persons in the area, nearly a quarter of the nation's people.

The emphasis seeks special priority help from most SBC agencies, special attention through communication, and a partnership development be-

tween one or more strong state conventions with states in the area.

The HMB, according to assistant executive director Fred Moseley, has pledged "genuine cooperation and full partnership" in participating with the states in the effort.

The emphasis now proceeds with needed research, and clear enunciation of its goals and purposes. Studies are being made. Papers are being written.

For example, the home mission graded series theme for 1980 may be tied to the emphasis. This study, sponsored by the Woman's Missionary Union and the Brotherhood Commission, will raise denominational consciousness on the area with its books, study guides, filmstrips and other communication methods. •

The concept of indigenous missions was but one of the legacies Cash left.

He refused to be locked into traditional concepts—if a method of mission growth worked—surveys, revival, youth witness, backyard Bible school—he encouraged its use nationwide. If it didn't work, he jettisoned it without a second thought. Because of his own demands for freedom and flexibility, he gave it to others.

"Because of the Board's openness," says Elmer Sizemore, director of New England Baptist work, "we've been able to try new approaches, to do things of substance that we know we needed."

"We've failed along the way," continues Sizemore, "but in spite of that, the Board has stayed with us and backed us all along."

Adds another worker in the Northeast, "New programs and concepts are hammered out here. Some things we've had to abandon, some things have been successful. But in all of it, there has been value, because it's enabled us to get a perspective in many areas of theory."

In his 15 years as secretary of the Pioneer Missions Department, Cash became the architect of much of what developed in the Movement's eastern expansion, the practitioner of what happened in the western movement's second phase. And his stamp is indelibly imprinted on the events of those years, as sharply defined as a cattle brand.

Cash became a Home Mission Board missionary in 1944, working in the Columbus, Ga., area. Born and educated in the state, he had held pastorates in the north Georgia and Carolinian mountains.

While in his North Carolina pastorate, he also got his first taste of pioneer missions.

"Members of our churches had gone to work in the steel mills, the rubber plants, the auto assembly lines of the Great Lakes states," he says. "What they found was so different from the rural churches that they had known down south. And in any cases, there were no Baptist churches, period."

At the request of friends, he held tent revivals in several Great Lakes states, and helped start a church in Dayton, Ohio, that eventually died from lack of SBC support.

"I didn't know anything about home missions then," he says. "I was just concerned about reaching people with the gospel."

But he was soon to find out all about home missions.

The Board had hired Cash to perfect a five-year pilot program of mountain missions in Kentucky. As it turned out, it took only three years—1949-1951—for Cash, a robust, barrel-chested young man with limitless energy and perseverance, to finish the project and turn it over to Kentucky Baptists.

But during his stay in Kentucky, as in North Carolina, he had continually met Southern Baptists who were leaving the mountains for the hope of northern city life.

"We were already getting many calls, from around the industrial Great Lakes, largely," Cash remembers, "and I was the only one available to answer them. We had not at that time actually hit on the idea of a pioneer missions program, and the work we had been doing in the west was referred to as the western program."

For the next year, Cash answered these calls from a home base in Kentucky; then, in 1952, he came to Atlanta to join the HMB staff. Shortly thereafter, in a meeting of the Department of Cooperative Ministries, the pioneer missions program was developed. Cash was named its first secretary.

In the beginning

The creation of the new program, Cash's appointment, and events within the Convention again dovetailed in one of those fortuitous circumstances that dot the history of the Pioneer Movement.

After almost 10 years of wrangling, the Convention in 1951 passed a resolution that "the Home Mission Board and all other Southern Baptist Boards and agencies be free to serve

as a source of blessing to any community or any people anywhere in the United States."

The act probably killed a burgeoning movement in the west to establish a separate convention that would be free to extend itself in all directions.

"There was every indication that the Western Baptist Convention might be organized," says Cash. "Because of the continued opposition to the Pioneer Movement, many felt they could make greater progress alone."

"If it had not been for the loyalty of a number of men, particularly the men serving as state secretaries in these new conventions, and if Texas had given any encouragement, we would have had a Western Baptist Convention."

But the "source-of-blessing" resolution also freed Cash, once and for all, to follow his conscience into any area of the United States. Now nothing stood between him and the stacks of daily requests—nothing but his limited finances and his inability to be in a dozen places at once. He immediately set his mind to overcoming both obstacles.

Dogged, independent-minded, free-wheeling, Cash ran the Pioneer Missions department "out of his hip pocket," says a friend admiringly. And Cash himself admits, "I found it was not always advisable to ask the administration if I should go into these areas. I would usually make the trip and then report."

And travel he did. He drove at least 60,000 miles a year, grouping visits, responses to calls for help, revivals and survey work into one long trip—to stretch a shoestring budget. Often he was away from Atlanta for weeks. His trips ranged into every state except Hawaii, as he worked to answer the increasingly frequent pleas for help.

"Where I could, I referred the calls to people in the area," Cash remembers. "But in the east, we had no workers. But I couldn't go into an area, either, unless I had enough to do to justify my expenses."

On his first trip into New England, Cash answered calls from Southern Baptists newly moved into New Hampshire and Massachusetts. His meeting with Air Force personnel in Portsmouth, N.H., resulted in Screven Memorial Baptist Church, the first SBC congregation in New England.

To determine mission possibilities, on that trip he also surveyed Hartford, Conn., Burlington, Vt., and Providence R.I., visiting chambers of commerce, National Council of Churches offices and local American Baptist pastors.

Everywhere he went, he had friends or made friends. Because he usually stayed in the homes of Southern Baptists in the areas ("The people were gracious," he says, "and they were hungry for fellowship"), he may have been known by more SBC families in the pioneer areas than any other Baptist leader.

But his friendships extended beyond the Convention.

"I'd say in a high percentage of the areas," Cash reflects, "I had at least one acquaintance among the Baptist preachers—usually American Baptist. They were very frank; they knew they could talk to me and I'd respect their confidences."

In one instance, Cash almost refused to go into West Virginia, even though he'd surveyed and knew one location that "desperately needed a Baptist witness," because there were more than 700 American Baptist churches in the state and he didn't want to duplicate their efforts.

But at a meeting with five of the state's American Baptist pastors, he changed his mind. "They knew about my interest in this one area," Cash recalls. "One of them said to me with tears in his eyes, 'I'd reach out tomorrow and start a church there if my church would support me in it. But we're bound by county agreements, and that area has been assigned to Presbyterians.'"

Southern Baptists now have a church there.

Another American Baptist pastor with whom Cash became friends was Earl B. Pierce, who greatly influenced young Cash's outlook toward missions at a time when he was "shaking out"—as Cash puts it—his philosophy.

Pierce was a Minneapolis pastor and several-term president of the Northern (now American) Baptist Convention. But Pierce never pastored a large church, Cash says, because

he believed churches should engage in a sort of perpetual regeneration process; when they reached 300-400 members, they should divide to begin new work.

Pierce's favorite illustration—and one Cash used often—was "the swarming of bees." Cash says, "When the bees went out to make a new hive, that didn't make the honey in the old one any less sweet; it just made more honey."

On one occasion Cash heard a fellow pastor question Pierce about the small size of his church, "really, I think, with the intention of embarrassing Dr. Pierce," says Cash. "But Dr. Pierce, who was a very quiet, softspoken man, just said, 'Brother, we don't count them, we weigh them.'"

Cash and his companions in the Pioneer Movement didn't hesitate to count or to weigh. But number became relative—25 people could be a good crowd in Billings, Mont., or Portsmouth, N.H. And the emphasis was often weighted toward leadership, both lay and clergy.

"Actually, the Pioneer Movement was a lay movement," says Ray Roberts of Ohio. From the beginning, indeed, it was a procession of followers leading.

Laypersons gave SBC expansion its birth, and continued to provide its substance and its impetus for years. They served as teachers, preachers, visitors, collectors, organizers—all with little more help than an occasional visit from such men as Arizona's Willis Ray or Leroy Smith, Harold Cameron of



Interfaith Witness dialogues, above, serve to give all faiths a clearer understanding of each other. An example of a unique ministry through Pioneer Missions is this trucker's ministry. Left, in Portage, Ind.

Illinois or Ray Roberts of Ohio—and, of course, the ubiquitous Cash.

Even when missionaries started work—such as a home Bible fellowship—they often were so stretched for time they had to turn the project over to laypeople. Leroy Smith remembers beginning a Bible study in Jordan, Mont., which was conducted each week by a lay couple who lived 110 miles away.

"We had to reach out with laypeople," says Smith, "because we just didn't have enough support to do it any other way."

In the Northwest Convention, pastor Henry Blackaby recalls his father, a layman, trying for years to get someone to start Baptist work in his city. Finally, the elder Blackaby rented a dance hall and for eight months, the family held Sunday School around an old, pot-bellied stove, followed by a worship service in which Mrs. Blackaby played the piano, Blackaby preached, and the children were the congregation.

"I can still remember the joy when we had someone visit the service for the first time," Henry Blackaby says.

That same sort of exhilaration was experienced time and again by laypersons across the United States—the Bagwells in New Jersey, the Andersons in Vermont, the Kings and Goddards in Montana, the Aarons and Moores in New York City, the Graves and Mousers in California, the Dillmans in Utah, the Lyons, Robbs and Edens in Pennsylvania—all families responsible for starting churches in their new homes.

They were the nuclei; the pastors came later.

Pragmatic philosophies and laughing matters

Like most of the others who served in pioneer missions, Cash worried little about pay. "As far as I was concerned, if the HMB would just pay my expenses, they could do away with my salary," he once told Paul James, New York's executive secretary.

But in the '50s and early '60s, finances were no laughing matter. "We had a saying to people in the pioneer areas," he says, "If you need anything, just let us know and we'll show you how to get along without it."

But Cash refused to do things second-rate; when Baptists went into New York City, Cash told James, "If you're going to get on Broadway, you'll have to pay Broadway prices." When James found a building the congregation could rent for \$25,000 a year, he called Cash, who immediately gave him the okay to lease it.

"But in 10 years we'll have paid a quarter of a million dollars in rent," James objected.

"That's all right," Cash replied. "Where can you get a building in Manhattan for \$250,000? If you had \$250,000 in the first place."

James rented the building.

And from the congregation that met in that building—Manhattan Baptist Church—came 17 missions that became churches, which in turn spawned other churches. Today, more than half the SBC churches in New England and eastern

New York and northern New Jersey trace their lines e back to the people who gathered with Paul James on Sunday.

Central Church in Syracuse is another example of how one congregation influenced the starting of others. Pastor Dean Preuett says Central is the mother-grandmother of more than 20 churches in the central New York area.

"The last church Central gave birth to just about killed the mother, but we are going to survive and most of the credit goes to some dedicated people who stayed in the inner city and also to the HMB who did not want to see this church go under," says Preuett.

That Manhattan church, with its awesome outreach, became symbolic of the pragmatic philosophy Cash has inherited out. Based on the concept of "church-sponsored outreach," its two tenets continue to guide the work of the Board's Missions Division.

The first is expressed by Northern Plains' John Baker: "If we wait until we are strong enough to reach out in ministry, we'll never get that strong, because when you get a little stronger, then you need another building, you need another 100 chairs, you need an organ or a steeple or another staff member. That point at which you say, 'We're fixed now,' never comes."

"Most of our missions have been started by churches that can hardly stand alone themselves."

Cash himself talks about the second tenet:

"When I came," he remembers, "most of our churches had been started by some concerned man in secular employment who'd go to an unchurched area and, supporting himself, begin a church with a group of people. But some of us felt there ought to be a plan for starting churches; we wanted to develop some techniques." Although not a theorist in the pure sense, Cash spent a decade and a half doing just that.

Influenced by the growing pains of a Convention gaining adulthood, what Cash did—along with other Baptist leaders at the Board and in the states—was recognize the need to reverse the process of church outreach.

Historically, individual churches started missions; missions was, simply, local church endeavor. State workers concentrated on helping churches accomplish their "mission of missions." HMB missionaries, meanwhile, found their primary concerns centered around evangelizing and/or ministering to language and ethnic groups or to people living in unfortunate social or economic conditions.

A missionary remembers that "you couldn't get an audience to listen to you unless you talked about Indians or Baptist centers. They thought that was all the HMB did."

Suddenly developments thrust a new role of "church starter" into the Board's lap. Associations, even state conventions, were feeling more and more responsibility for mission outreach; they were not geared to respond, and the Board became the logical resource.

Needed was a national strategy that would allow enough coordination and efficiency to control the process without stifling creativity or Baptist autonomy. A new era of church extension was in the delivery room, and Convention leaders struggled to make sure it wasn't stillborn.

The pattern of each church reaching out to create new churches wasn't always working; some were in areas too remote to be mothered by any far distant old-south churches.

And the new churches that were springing up were too weak, physically and spiritually, to give the kind of sponsorship a fledgling mission needed.

But Convention leaders knew the philosophy expressed by Baker—and Willis Ray of Arizona, among others—was a theological and practical necessity that shouldn't be sidestepped for numerical expediency. Unless the new congregations captured that special awareness of being a part of something bigger, they would never survive.

Blacks, affiliated with the SBC, are no longer an exception, as people like Guen Williams, work in every venue of missions.



going pioneering with a Southern name

When, at the 1974 Southern Baptist Convention meeting, W.A. Criswell moved that a committee study changing the name of the SBC, he surfaced again an issue debated by Baptists for almost as long as they've been involved in the Pioneer Movement. The word "Southern" has been questioned as long as the Movement has focused on reaching indigenous people primarily, rather than just saying "y'all come" to transplanted southerners.

Criswell argued that a new name was needed to describe more adequately the Convention's national scope.

Clearly, "southern" is a misnomer; in the past 30 years, the Convention has stretched into all 50 states. Its 35,000 churches, 12.2 million members (from more than 50 language and ethnic backgrounds) surely make it as "American" as American Baptists (6,000 churches and 1.5 million members) or as "national" as National Baptists (10 million members).

But geographic considerations alone were not enough reason for name change, Criswell said. The former SBC president also indicated the name may hinder SBC mission advance in some areas.

"I just ask that we look at it and ask a committee to tell us what they find." The Convention agreed, and a committee will report its findings to next year's gathering in Miami.

For reference, committee members will find few hard facts. The most recent study on the question was conducted eight years ago by the Research and Statistics Department of

the Sunday School Board.

The survey indicates Southern Baptists split on the question: 48 percent favored a new name; 48.7 percent opposed it.

In breaking down the opinions of 250 pastors and 660 laypersons, the survey found only 43 percent of the laypersons favoring change, while 60 percent of the pastors did. By location, the north, west and northeast voted heaviest for a different name, while greatest opposition came from Louisiana, Texas, Mississippi, Arkansas, Maryland and Oklahoma. Surprisingly, California—the oldest pioneer state—opposed the name change. Many other pioneer states' numerical responses were so small that no clear projection could be made of their viewpoints; they were lumped under regional headings.

Beyond discovering that the Convention was about evenly divided on the name-change issue in 1966, the committee probably will find little in the study from which to draw conclusions. They will not, however, have any trouble finding proponents or opponents for a proposed name change. A few of them, and their arguments, follow:

□ Paul James, executive secretary of the New York Baptist Convention: "Although I wouldn't say it has been a real hindrance to us—perhaps because we haven't been waving the 'southern' flag—I would have to say for effective communication to this generation, we have to do something about that term 'southern.' We need to have something that will say to our time, we are a national body with a national ministry."

□ Kelly Moseley, former pastor, Yankton, S.D.: "There may have been a time when our work would have progressed more rapidly and we would have been received with more warmth and understanding if our name had been different, but that is history now. Pioneer pastors, missionaries, and laypeople have done marvelously in public relations and education. The work has been done; the time for a name change has passed."

□ Paul Glenn, HMB missionary, Manchester, N.H.: "I've worked in the northwest and northeast, and I feel I wouldn't have to be so defensive if the name was changed. 'I waste a lot of time explaining the 'southern.' It's the spirit of SBC churches that draws people. The name doesn't mean that much after they find the warmth and fellowship. But the name is stopping them from finding that initial experience."

□ Richard Bryant, director of missions, Miami, Fla., Baptist Association: "The name 'southern' is not against us if we use it. When I was in northern Illinois and California, I never took time to make an apology for being Southern Baptist; I used the name to open up discussion. When Western Auto feels its market for selling auto parts in the south, north and east is limited because of its name, and moves to change it, then Southern Baptists should study their position. I say let's get on with our ministry and leave the name alone."

□ Ray Roberts, executive secretary, Ohio Baptist Convention: "The name isn't stressed up here, but I think it would help to get rid of that old

'southern' thinking and talking if we changed the name."

□ G. W. Bullard, executive secretary, Pennsylvania-South Jersey Convention: "The name is an advantage because it attracts any Southern Baptist who might be in the area. I've also discovered that in dealing with business people, they either know, or it doesn't take them long to learn, who Southern Baptists are."

□ Norwood Waterhouse, HMB missionary, Waterbury, Conn.: "Many still think we're a 'southerners-only' club, that we're prejudiced, racists. Others think of us as 'don't-oriented.' Others think it's presumptuous for Southern Baptists to be in New England; they don't know the size or sophistication of the Convention, and the name doesn't convey that to them. Some may argue that 'southern' is a theological rather than geographical designation, but when every Baptist comes on with a drawl, that relegates us to a geographical area and confirms the attitudes of the people here. Some church people have come to respect us, but the average man on the street, he either hasn't heard of Southern Baptists, or has a negative outlook toward them—largely because of the name. Once I explain our viewpoints, they understand. But why have to overcome that before you can begin your contacts?"

□ Wayne Williams, pastor, Lubbock, Tex.: "The geographical argument is very weak. Do those who support this name change advocate that when Bro. South moves from Alabama to Minnesota, he should change his name to Bro. North? When the name South-

ern Baptist is mentioned, it at once means a group of Christians who are conservative in their theology. We cannot afford to drop the name that means so much."

Dropping the name is exactly what many Southern Baptist churches in the north, east and west are doing, however.

"Many of our churches are changing their names, just to get away from the word 'southern,'" says John Baker, executive secretary of the Northern Plains Baptist Convention. "In Billings, Mont., one of our oldest and largest churches changed from 'First Southern' to 'Immanuel.' My church in Rapid City, S.D., was First Southern; now it's Calvary."

The trend, where Southern is mentioned at all—is to use "SBC" or "SBC Affiliated" in smaller letters.

"It's really a flag to attract southerners new to the area," admits Norwood Waterhouse; "it's not for the natives."

Even Bullard, who opposes the name change, admits "we don't play up the name, but for the benefit of any Southern Baptists who might be traveling in these parts, we try to relate."

He laughs. "One person said to me, 'I knew this was a Southern Baptist church because I saw on the sign, Training Union at 6:30.'"

"People up here will go where they're convinced people have a Bible message and a concern; if we express a genuine love for them, and we go to them with the message of Christ, we'll get our share, regardless of the name." ■

Workers spread the Word through CSM in a mission center in Connecticut.



thing bigger than themselves, they would grow stale, in-bred. That, in fact, was what had happened to many which constituted early in the Movement; they had popped up "independently" and now were like turtles drawing back into their shells.

"It's rather ironic," says Jim Smith of Illinois, "that some of the first churches came about because somebody came here from Tennessee, got a job, brought his family up; then his neighbors would hear about it and move up, and all at once they'd have enough for a Southern Baptist church. It might be a Shelby County, Tenn., fellowship, or a Concord County, Ark., fellowship. And very frankly, they had no sense of missions. They had no desire even for those Yankees to be a part of it."

Roberts found the same conditions in Ohio. "But after we got a planned way of beginning missions, they began to outgrow that. They understood the purpose of starting a church was to reach people in that community."

Church outreach wasn't the only way to begin missions; that could be bypassed if the new mission was then tied back to a church, even if it was merely an "in-name-only" umbilical cord. The union, despite inherent fragility, is still healthy for both church and mission.

Unfortunately, events didn't run in neutral while the strategy of missions was developing; theory unfolded in the crucible of everyday experience. Nor was the strategy even commonly held, hard-and-fast kind of thing.

Planners going into Chicago elected to encircle the city with suburban SBC churches, rather than begin in the urban environment itself. The result has been four churches around Chicago's perimeter, but no really Anglo congregations (though it has several growing ones) within the city.

Despite the differences in tactics, results seemed the same—perhaps because of the truth of Illinois strategist Harold Cameron's concept that "the quickest way to build a

church is to meet the needs of people who are basically in the socio-economic-cultural strata; otherwise it's like trying to sell oil and water."

And perhaps because the movement's emerging "strategy" of church extension proved to be a flexible, viable process—an at all—able to withstand the daily tests of a Congrowing rapidly in all directions.

Missions in the west had eased into a fairly well honed rhythm; its phase one, easy-growth period was ending. Recognition of the shift to indigenous missions was being felt in California, for example. But in the land of the Mississippi River, the heady phase two of the Pioneer Movement was just beginning. For a dozen years, or more, Kentucky churches had spilled across the Ohio River to begin missions in Indiana and Ohio. New jobs, created by the war industries and continuing boom that followed, magnetically drew hundreds of Southern Baptists from Appalachia, Mississippi, Tennessee,

Arkansas; they flooded the northern rims of Illinois, Indiana, Ohio, poured into Michigan and western Pennsylvania and western New York.

In 1952, Ray Roberts, a steady, strong-willed HMB missionary, went to start churches in Ohio. When he arrived, the state had one association with 19 churches—six of which were actually in Indiana. Two years later, with the number of churches grown to 39 and membership totaling about 10,000, the Ohio Baptist Convention was formed; Roberts became its first executive secretary.

Southern Illinois, a state convention since 1907, was meanwhile spreading its influence northward into western Indiana. From these two expanding epicenters, the Great Lakes Pioneer Movement groped out in an unstructured, unorganized, uncoordinated sort of pincer movement.

Illinois Baptists began answering calls from as far away as Keosha, Wisc., and as close as Decatur, just across the old boundary.

Church starter Harold Cameron, a native Illinoisan who'd returned home, was responsible for much of the movement outside the original southern triangle of the state. To coordinate the work, he moved into Elgin, Ill., just outside Chicago, which was slowly being ringed by Baptist churches.

For a while, Cameron drove 225 miles one-way each Sunday to lead Sunday School and church services in Green Bay, Wisc. "Once," he remembers, "I drove in sleet so bad I could only keep two wheels on the pavement. And I never could cut it to less than a 22-and-a-half-hour day."

He laughs. "But I was younger then."

Like most of the men who worked in mission building in the early days, Cameron found taking surveys to be an effective technique for assessing the potential of a community for an SBC church.

But he didn't always find that easy.

In the early '50s, while surveying St. Charles, Ill., he received 14 anonymous letters telling him to "stay out of our town."

Cameron began a Bible fellowship, nevertheless; its meetings, in the home of an elderly couple, soon overflowed the house. "But we couldn't buy land anywhere," Cameron remembers. Finally, he made friends with the school superintendent, who helped him find a tract of land upon which the congregation could build. Today there is a Southern Baptist church at St. Charles.

On another occasion, a friend of Cameron's had his surveying end in another kind of "threat." At the door of one large, two-story house, he was greeted by a woman wearing nothing but a pair of panties.

Shocked and nonplussed, the man retreated, stammering "I've got the wrong house" as he almost fell off the porch.

"Luckily," he says, laughing, "I had my wife waiting in the car; if I hadn't, I'd never been able to explain going to the house of a call girl."

In less than 20 years, the 16 churches of northern Illinois grew to 160. The one association that had encompassed much of the Great Lakes region had been broken into seven new associations.

Simultaneously with Illinois expansion, Ohio was stretching into Indiana and Michigan. Drawing from the strength of these two conventions, plus support from Kentucky and Arkansas Baptists, Indiana formed a state convention in 1958, with 111 churches and about 20,000 members, it organized as one of the strongest conventions in the region. Illinois gave up its director of stewardship and missions, Harmon Moore, who became Indiana's executive secretary.

Michigan had constituted the year before with 52 churches, a four-fold increase in the six years since the first Michigan Baptist association had been formed.

By the late '50s, Ohio was also moving eastward, sponsoring missions in western Pennsylvania and western New York.

Laypersons were instrumental in beginning the work in Pennsylvania, with churches starting almost simultaneously in 1958 at Pittsburgh, Harrisburg, and Philadelphia. Ohio Baptists sponsored the first of these, while Maryland and the HMB, working through the Maryland Convention, sponsored the other two.

By 1970, when the Pennsylvania-South Jersey Convention had been formed with 50 churches and 9,000 members, these original three congregations totaled more than 1,300 members.

In 1958, also, the Home Mission Board began work in New York with the emphasis in Manhattan. Ohio Baptists had earlier—in 1955—helped Alabama pastor R.Z. Borroughs, who moved to Niagara Falls in 1954 to minister to some of his non-resident members—organize the first Southern Baptist church in New York. By 1969, the work had grown to 70 churches and 10,000 members; the New York Convention was constituted with Paul James as its first executive secretary.



Entertaining children of vacationing parents is only one effort of resort missions.

The Manhattan congregation, although never as strong as some other New York Baptist churches, came the conduit for the final thrusts of the SBC Movement: the penetration of New England.

Few Southern Baptists were in the northeast. There were there were primarily university students, military personnel and white-collar workers—all relatively transient people upon whom church growth would be precarious.

The work at Bangor, Me., for example, was started by personnel from a nearby military base. In its heyday, the Bangor church drew as many as 250 people. But when the base closed in 1969, the church, which had never seen enlist community people, was decimated by the transfer of practically all its members. When the dust settled, only six people remained.

A Home Mission Board missionary was sent in to salvage

what was left. He began an amazing assortment of community ministries, drawing as many as 400-500 people to the church each week. His ministry touched thousands of people but it never grew the church.

During his stay, membership dropped to a couple of people, meeting irregularly.

"Really," says Elmer Sizemore, director of missions for New England Baptists, "we approved of 99 percent of the things that happened in the Bangor church, but when we got down to it, the only area of weakness was church organization—and that's what we'd needed in the first place."

In 1972, when the missionary resigned for a church-ministry job in the South, New England and HMB leaders again assessed the need for a church in Bangor. They turned to a lay couple—which brought the church full cycle, back to its lay beginnings.

The couple, using traditional approaches such as visitation, Sunday school and Bible study, have attracted as many as 20 people.

But the Bangor experience, while too common, isn't the only alternative. In North Kingston, R.I., a newly arrived pastor learned of the imminent closing of a Navy base whose personnel made up most of his congregation. He immediately turned to the civilian community; he developed a bus ministry and an active ministry to youth in the area. "The day they announced plans to close the base," says Sizemore, "he announced plans to build a new building."

Attendance never floundered, adds Sizemore, because he adapted to the changes, attacked the problem quickly, and never let himself be defeated.

Whatever the answer to church growth—and each case was unique—it was obvious that building a substantial, stable fellowship of churches would require heavy investments of money and personnel. The Convention turned to the Home Mission Board to precipitate and correlate this task. In so doing, the story of New England became a home missions story—and the test tube into which Baptists stuck the litmus papers of church extension theory, indigenous missions,

the pain and the promise of pioneer personnel

The Pioneer Movement during the entire time of its three decade growth has been carried—and blessed—by dedicated, sacrificial pastors. A.B. Cash, retired HMB pioneer missions leader, calls them "some of the finest men I've ever known."

"The men who've come out here," says Roy Sutton, Arizona Baptist executive secretary, "had a good deal of energy and determination."

"Our philosophy was," says Indiana's Harmon Moore, "if you have a choice between a fine building or a strong pastor, we'd take the pastor every time." Adds Illinois missions director Harold Cameron, "If you don't have the man, you won't make it."

Many were, in a sense, home grown pastors. In the Southerners' migration, many Baptists were dropped into a situation where, as Roscoe Anderson describes it, "you have to depend more on the Lord."

Faced with a new sense of mission responsibility in a new land, many laypersons "felt called to the ministry," says Cash.

Trained by a roving missionary who could give them only snatches of confidence and large doses of understanding, they learned to prepare sermons and organize a congregation.

"To be a Southern Baptist pastor out here," says M.E. McClammery of Nevada, "you've had to live on a little and like it."

Sometimes as many as half a state's pastors had secular employment, which created problems as congregations grew in size and demanded more time and energy from their pastors. To alleviate some of the tensions, the Home Mission Board began supplemental salary programs, which eventually evolved into the "church pastoral aid" program.

But the program quickly became a two-edged sword. Able pastors were weeded out. "We needed it as a method of upgrading the quality of pastors," says Arizona's Willis Ray.

"We've been plagued with this bunch of fellows who feel called to preach but never have been willing to live on a preacher's pay," says Jim Smith of Illinois. "They come up to the romance of the pioneer areas and

carry a secular job and make more money than they've ever made in their entire lives, and then pastor a church. They call it pastoring, but what it amounts to is they preach on Sunday," continues Smith. "And frankly, they keep that church from growing. In many instances they're afraid if that church grows, it would demand a full-time pastor, and they don't want a full-time pastoring job."

In the west, says Willis Ray, "we began having men come out who had failed in the south—morally, financially. If God couldn't use them back there, then he couldn't use them out here. Because we had salary supplements, we could check on them pretty close before passing it on to them. We always did that through the HMB offices as well as our own. And that's how we got rid of some men we didn't want, and where we got some of these good men. The Board knew them and recommended them to us."

It was, at times, a problem universal to the movement. G.W. Bullard, Pennsylvania executive secretary, remembers instances of pastors in the north finding "a spot" for a friend in the south, then "getting him up here before there was any support for him."

"We now work out the support with the association before inviting a person to come, and do not invite men who haven't been approved by the personnel section of the Board. That has resulted in our pastors' level of training being far above the Convention's average," says Bullard.

But the process made villains. Cash, at times, was one of them. Plain-spoken, abrupt, sometimes brusque, he knew hundreds of pastors—and never wavered in giving them an honest evaluation.

"We faced the problem of men who had failed in the pastorate in the south, going into pioneer areas, and thinking they'd found a gold mine," Cash recalls.

"They'd find a little group under lay leaders who thought they had a God-send, the Lord had sent them a preacher; all these fellows were religious racketeers looking for a stopping place."

A budding congregation in Rollins,

Wyo., once wrote Cash, asking for pastoral aid for their newly called preacher. Cash hit the ceiling. "I knew this man's checkered career," he says, "and I wrote back and laid it on the line. Where I knew the man, I'd tell it all."

"Many times I was too frank, but time was of the essence."

Today on Cash's wall in his home in Rome, Ga., hangs the plaque given him at retirement from the HMB. It reads, in part, "He is appreciated by thousands even though he often sacrificed popularity for the sake of principles in accomplishing a task."

But for every enemy, Cash made dozens of admirers. He was persuasive when he talked about the Pioneer Movement. And he was as determined to bring qualified men into it as he was to keep unqualified ones out.

He convinced Paul James that God and the HMB needed him more in Manhattan than pastoring a 3,000-member church in Atlanta, Ga. In one week, consequently, James' audience dropped by 1,364 per Sunday, and he couldn't help but feel that a "traumatic experience" as he helped the 36 members of his new church in New York City clean up after a previous evening's beer party in the YMCA they rented.

Cash collared G.W. Bullard for a superintendent of missions job in Pennsylvania; Bullard left a comfortable pastorate in Baltimore for the challenge of seven churches and four missions and fewer than 1,000 church members.

And Cash pulled Elmer Sizemore out of a central Georgia superintendent of missions job and sent him to New York to work as a church planter for an area as big as all Georgia—and seven times as populous.

"They told me I was wasting my time trying to get these kind of men to go into pioneer missions," Cash says, "but I knew God needed them."

"I was saying all the time, 'We need our strongest men; we're not able to offer much, and you won't have any money to work with. And it's not romance, it's hard work.' For that we needed the very best leaders. We got 'em, too."

church-centered outreach.

One formula that developed, and has been used in numerous variations since, revolves around youth mission groups. The pattern of 1974's summer "crusade" in Concord, N.H., followed the outline well. Under direction of Sizemore, a youth group from Chattanooga, Tenn., arrived on Sunday to begin a week of VBS-type activities in two parks and a mobile home court. By Wednesday, the group was attracting 25 to 50 children at the three sites.

Within the group—the 38-member "New Found Peace" choir of Oakwood Baptist Church—wasn't conducting back-yard bible schools, it was singing in shopping centers or passing out handbills advertising the upcoming concert/preaching service that weekend. They blitzed, in three days, everything from the governor's office to a local carnival to the ice cream parlor.

Meanwhile, Sizemore had placed ads on radio and in the newspaper.

Despite the preparation and the "New Found Peace" concern, only about 40 people—three-fourths of them children—showed up at the auditorium. The second night's attendance was slightly better; Sunday, the crowd doubled. But the small number didn't faze Sizemore. "It's about what we expected," he told the choir. "We got 100 people from a base of no one. We'd surveyed; we knew there were no Southern Baptists in town. But we felt the number of unchurched people here indicated the potential for an SBC witness. That witness began this week."

He paused to let that sink in, then added, "And if you think 100's not many, how many churches in the South in seven days could increase their attendance by 100 people? Ask yourself that."

Adds a New England missions strategist:

"It's not an evangelistic campaign as much as it is a public relations campaign. We know we're not going to make many converts this way, but we do think we create a favorable impression in the minds of many people who haven't heard of Southern Baptists before."

The problem, of course, is to convert that initial impression into attendance at a Bible fellowship.

In Concord, Paul Glenn, an HMB missionary who's already following up a 1973 crusade in Manchester, N.H., only 25 miles away, will take the list of names collected during the week and begin the cultivation process.

"We think a Bible fellowship, and eventually a church, will come out of this," says Sizemore.

Whatever happens, the crusade may have had just as important a residual benefit. "Experience has shown," says an HMB worker in Special Mission Ministries, which coordinates much of the youth-group travel, "that when young people are exposed to missions first-hand, they get excited. And they carry their excitement back to their home church, and it gets excited."

Mission interest and mission giving goes up. And that will influence missions growth for years to come.

The pattern is different in Boston. Under John Hughton, a soft-spoken, white-haired Southerner who gave up a large congregation for the challenge of pioneer missions, a loose-knit team of HMB missionaries is attempting to carve a foothold in a city of 2.7 million people—only about 50 of whom are Southern Baptists.

With missionaries in church extension, Christian social ministries and language missions working as catalysts, the Hughton team tries to begin fellowships by "meeting the need of community people," says Hughton.

"In one area," says a team-member, "day-care might be the point of witness that brings people together; in another, it might be the opportunity for members of a common language group to meet and share."

From one small congregation in 1967—the Metropolitan

Baptist Church formed largely by Harvard students—the Boston experiment has resulted in two more Anglo churches, three language churches and a half dozen Bible fellowships.

Yet, despite the willingness to try new approaches, the pace in New England is slow, slow. The fellowship now numbers 39 churches and 6,000 members. Sizemore estimates it will be five years before it is ready for area convention status.

The final curtain

When that comes—and when Iowa, Minnesota-Wisconsin and Nevada achieve conventionhood in the west—historians may date the close of the Pioneer Movement. On one level, they will be right. But in some ways, it won't end until Baptists have reached their goal of having an SBC church within reach of every family in the United States.

"The supposition underlying the whole Pioneer Movement," says Willis Ray of Arizona, "was that we ought to have a Southern Baptist church in access of every person in the United States."

And until that goal is attained, the SBC Pioneer Movement will never end.

But on other levels, and for all practical purposes, the Movement has already ended. In some ways, it happened when the HMB, while maintaining its "pioneer missions programs," reorganized to eliminate the Pioneer Missions Department. Thousands of dollars are still spent each year in pioneer areas, but that is within the context of an agency working nation-wide to "cross barriers with the gospel."

The Pioneer Movement of A.B. Cash days is now largely handled by the Department of Church Extension, but this department works nationally with all state conventions. No program of the HMB confines its efforts exclusively within a "pioneer" area.

The Pioneer Movement changed—and was all but buried—with the organization and growth of strong state conventions. These conventions relate to the HMB and other agencies exactly as all other older state conventions—although the percentage of assistance for missions will be different.

The leaders of these state conventions have grasped through experience or absorbed, almost by osmosis, the concept of indigenous missions.

Over and over again, Baptist spokesmen in pioneer areas say, with Robert Wilson of Michigan, "We are not just concentrating on people that are migrating into our state. We are giving greater attention to people that live here and perhaps have lived here a number of years."

And with Illinois' Jim Smith: "In the first years, it was spontaneous growth of little culture groups coming together. What we're going to experience in the next years will be far more significant than that. As far as I'm concerned, Southern Baptists are coming into their own."

And with the Movement's "grand old man," A.B. Cash: "Southern Baptists have come of age." •

Photographs used in this section illustrate some of the varied, innovative ministries of eastern pioneer area states.

Since 1907, Southern Baptists in the southern triangle of Illinois have been part of a convention—although they call it an “association” because of prior claims to “Illinois Baptist Convention”-type names. But only since the Pioneer Movement began have Illinois Baptists stretched from Chicago in the north to Cairo in the south part of the state.

The expansion of the older convention to become a state-wide body was caused by migration of Southern Baptists from southern Illinois, Kentucky, Tennessee and other states, into Illinois' upper half. Before that, Illinois Southern Baptists had honored an unwritten comity agreement that divided the state between the SBC organization and other Baptist bodies which had first worked the northern part of the state.

Yet even when the Illinois association did move northward, its first efforts were mostly to create “rallying points for our own kind of people,” says Jim Smith, the state's executive secretary.

The early transplanted Southerners would “get excited to death if they saw a car in their community that had a tag on it from their home state,” Smith says, “and they'd do anything to try to attract those people. Some of those churches have embarrassed us, frankly, because all they think about is how things are back home.”

GOING WHERE?

For years, Smith admits, the attitude that “we don't intend to stay here long” hurt the growth of indigenous churches in the state.

“I was in a revival meeting in one of the churches in Chicago,” he recalls, “and this deacon kept talking about when he was going to go back home to Tennessee.” “I said, ‘How long have you been here?’

“He said, ‘We've been here 13 years.’

“I said, ‘Well, you don't have a child that's 13 years old. Were they all born here?’ He nodded yes. I said, ‘This is the only home they've ever known.’

“He said, ‘Well, that's not true with us.’

“So I said, ‘Why don't you go back to Tennessee now?’

“He said, ‘Well, where in Tennessee can a man who hasn't graduated from high school make 12 grand a year?’

“The only thing that was keeping him here was money; that's the sort of attitude we've had to contend with; those are people who have no sense of mission, no concern for their neighbors,” Smith says.

“But I'm glad to say not all of our churches are that way,” he quickly adds. “We have some that are very aggressively pursuing missions, attempting to win the native people; they want to communicate Christ where people are, not just try to relate to ‘our kind.’”

For Illinois Baptists to find ‘our kind’ any more is hard—and easy. Hard because migration of Southerners has slowed, so building churches on transplants is almost impossible. That's forced outreach to all kinds of people—blacks, ethnic peoples, rich, poor, newcomers, old-timers—which means it's easy to find prospects among the millions of unchurched people in the state.

“We used to say,” confides Smith, “if you're not from Tennessee, you're not our kind and you're not welcome; if you're not white, you're not welcome; if you're too educated, you're not our kind. Frankly, most of our churches are over that now. Most of these people—black, educated, wherever they're from—have become so much a part of our fellowship, we have had no problems at all.”

EQUAL TREATMENT

In fact, the change has been so significant, says Smith, he is shocked to find there is still so much race hostility in other areas.

As part of his efforts to blend all groups into a united Illinois Baptist Association, he's refused to have a staff worker for National Baptists. “My philosophy has been there is no more justification for us to have a liaison with National Baptists than with Swedish or German Baptists. My contention is, let's treat blacks like human beings and let's treat black churches like we would treat white churches or any other church,” says Smith.

One of the association's projects has been to train lay leadership for working with these people from culturally different backgrounds. Recently, for example, 12 Spanish lay pastors completed training courses given by HMB missionaries in Illinois.

Relying on lay leadership in all areas of the work has been necessary for Illinois Baptists. One of the association's major problems is that 47 percent of the pastors carry secular employment.

Another problem the state confronts is “difficult, trying financial times” for many churches.

SIGNIFICANT MOVE

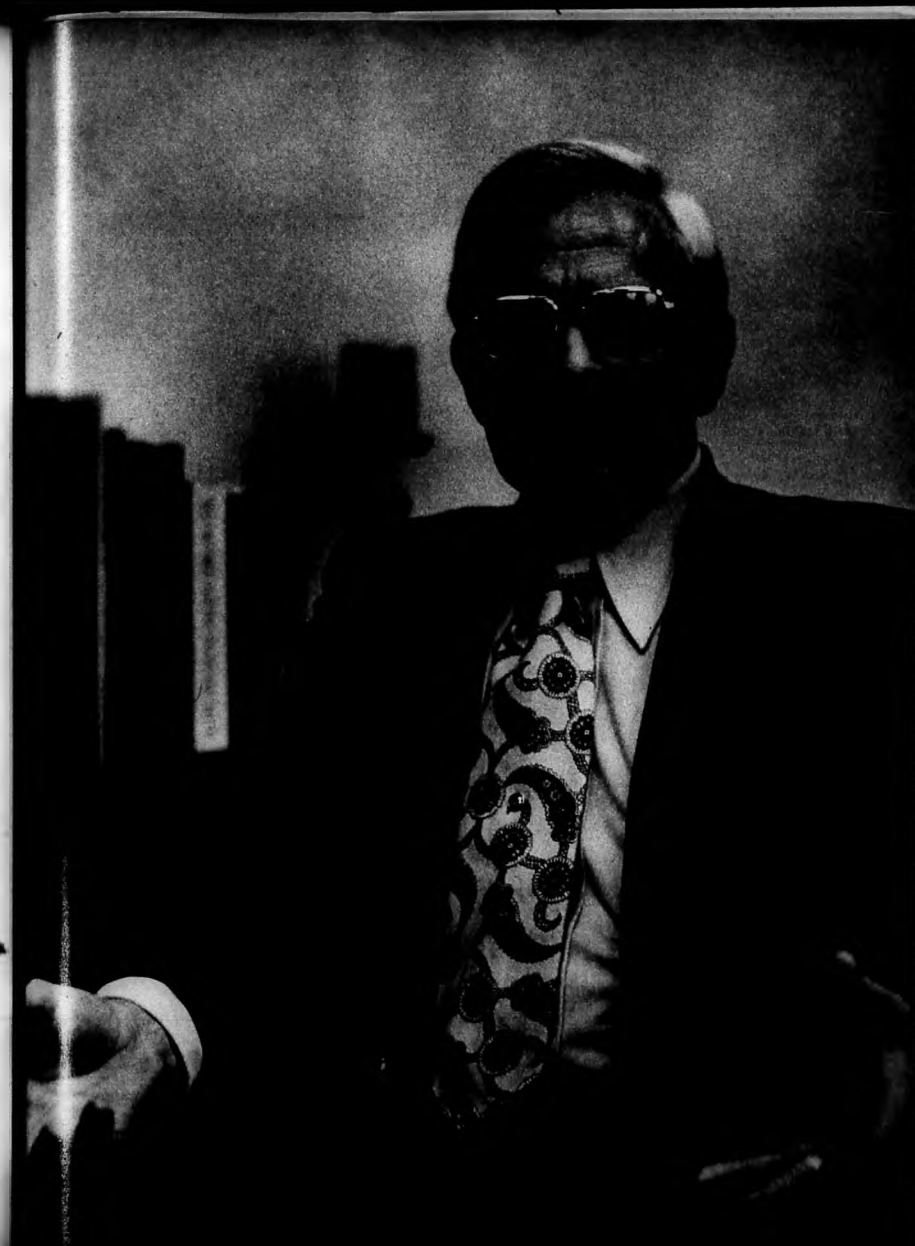
While strengthening existing churches Smith also encouraged the association to reexamine its structures and headquarters location. In a move whose significance went much deeper than a mere transfer of offices, Smith led the association to move from Carbondale to Springfield, which is more centrally located. The relocation move wiped out a long-standing “division” between churches in the south and north and reinforced Smith's concept that “we're here to serve the entire state.”

And that, after all, is what the Pioneer Movement has been all about. •

charts are turning upward again



A transient mindset has hurt SBC expansion in Illinois, feels the state's executive secretary Smith. “But I'm glad to say that attitude is changing; our churches are over that.”



Twenty years ago, there was only one Southern Baptist church in Pennsylvania; today the Baptist Convention of Pennsylvania - South Jersey boasts almost 100 churches and chapels, with more than 11,000 members. And the Convention's newly adopted "master plan" calls for 200 churches and chapels by 1979, says G.W. Bullard, executive secretary.

"We've averaged better than one baptism for every eight members," Bullard says, pointing to the past two decades' consistent growth, "and we believe our goals are reachable in the light of our present situation, resources and possibilities."

"We've not set any arbitrary goals," Bullard continues. "But on the basis of our growth in the past six years—and the potential we see in this area of 14 million people, only about half of whom are churchd—we think we'll double in the next six years."

Bullard recognizes that the early, high-percentage growth of initial pioneer movement thrust cannot be sustained as churches mature, but he feels the Penn-South Jersey Convention hasn't peaked yet.

The first SBC church in Pennsylvania began in 1954, but the work didn't get off the ground until 1958, when Bible fellowships sprung up spontaneously in three different areas: Levittown, a suburb of populous Philadelphia; Middletown, a bedroom community for Harrisburg, the capital; and Pittsburgh, the heavily industrialized center of western Pennsylvania.

All three groups formed, simultaneously and coincidentally, around a nucleus of Southern Baptist families, especially Alabamans who'd followed jobs in the steel industry to the region. Each of the three has grown into a strong church. Pittsburgh Baptist has more than 300 members; Valley Church, Middletown, is almost that big; and the Delaware Valley church, which changed its name and moved across the river to Wilkesboro, N.J., when it discovered most of its members were coming from that area, now has 750 members. It is the convention's largest church.

Hanes Road Church, which meets in the Levittown area originally picked by Delaware Valley Church, as 212 members, some of whom stayed when Delaware Valley moved to New Jersey.

CHALLENGE TO CHANGE

At first, the work in the western part of the state related to Ohio Baptists, while that in the east associated with Maryland Baptists. The HMB, with its Convention mandate to concentrate its efforts in pioneer areas, also contributed heavily to the early work: the first HMB missionary came in 1959, followed the

next year by Joe Waltz, who was to become the first executive secretary of the Penn-South Jersey Convention, which formed in 1970. Waltz died in 1971, and was succeeded by Bullard, another old-timer in area mission work.

SHIFTING FOCUS

The initial work focused on finding transplanted Southern Baptists, but the migration from the South began to dry up in the late sixties. "We're rapidly becoming indigenous," says Bullard. "We have some churches where I'm not sure there's a Southern Baptist who comes from a southern state."

On the New Jersey coast, for example, the convention surveyed, found no Southern Baptists but a number of people interested in a Christian witness.

"We rented a building, got a pastor and started ministering to the people," says Bullard. "That's a little different approach from the Bible fellowships we usually began with, but now we have a church there with about 100 members."

And there, as everywhere in the convention, the community has determined the composition of the church, says Bullard. "We're here to reach people, and we have no hangups about who they are." Penn-South Jersey churches are integrated, but the convention also has some all-black member churches, as well as Spanish, Ukrainian, Polish and Slavic.

In fact, since its beginnings the convention has had few of the problems that sometimes hurt churches in more established areas. It's been, relatively free of dissension, splinter groupings, doctrinal splits, pastor instability. But it has faced the handicaps of numerical and financial weakness and rapid membership turnover.

GOOD GROWTH

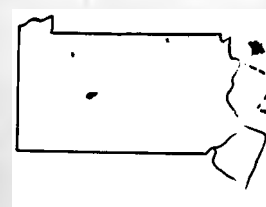
Because all churches are less than 15 years old, there are few debt free congregations. "Growth far exceeds both the stewardship development and the physical facilities we have," says Bullard. "In spite of that, we've experienced good, healthy growth."

Bullard attributes that to strong support from the HMB, which has poured money and other aid into the area. Pastoral leadership has also helped, as has "the capable, strong laypersons who've transferred into the areas; they've helped not only in local situations, but also on our committees and boards."

As for the future, Bullard and his staff—which he hopes to expand so each person won't "have to wear so many hats and can give better, more specialized service to the churches"—are studying trends in population, culture, finance, to determine the possibilities of missions.

"Our people are dedicated and determined," Bullard says, "and almost without exception, our churches are committed to an extension ministry." ■

building southern baptist churches without southern influence



Penn-South Jersey Baptists' "master plan" calls for doubling their number of churches and chapels in 10 years, says Bullard. "It's not an arbitrary goal; it's based on our real potential."

October-December 1974

the southern baptist chaplain

MILITARY • HOSPITAL • INSTITUTIONAL • INDUSTRIAL



FIRST BLACK SBC CHAPLAIN—James A. Wilborn, Jr., prepares to take the oath of office in the USAF with James Kelly (left), director, and William Clark, associate director of the SBC Chaplains Commission. Captain Wilborn, an Atlanta native, is the first black man to be endorsed by the Southern Baptist Convention.

He began his first duty assignment in September at McCord, AFB, Washington. He is a graduate of Morehouse College and Interdenominational Theological Center. His father is pastor of Union Baptist Church in Atlanta dually aligned with the SBC and Progressive National Baptist Convention.

Chaplain Kelly Resigns HMB

James W. Kelly has resigned as director of the Chaplains Division of the Home Mission Board effective September 27.

Chief of Navy Chaplains from 1965 to 1970, Kelly brought to the Chaplains Division a distinguished background of military experience, beginning with his commissioning as lieutenant (jg) in the Navy Chaplains Corps in 1942. He retired from the Navy in 1970 as a rear admiral and came to the HMB in 1972.

During his stay at the HMB, Kelly initiated what is known as "Operation Denomination." Denominational leaders have been encouraged to react out to Southern Baptist chaplains in new and meaningful ways. The chaplains, on the other hand, have been urged to relate to all as-

pects of denominational work and to take the initiative in making their presence known.

As a result of Operation Denomination state conventions have included chaplains in their annual convention meetings and in numerous ways demonstrated their appreciation for chaplaincy ministries.

A native of Carthage, Ark., Kelly is a graduate of Ouachita University and Southern Baptist Theological Seminary. He and his wife, Frances, have five children.

Home for the Kelly family will be the Still House Farm, Route 4, Box 354-C, Lexington, Va., 24550.

Said Kelly, "We plan to help pastorless churches in the mountain area and give a ministry to elderly people who are isolated and lonely."

Pill pusher

"Chaplain, where is my pill for today?" is a request Chaplain JACOB A.S. FISHER of the Confederate Memorial Medical Center in Shreveport, La., hears constantly—both from patients and staff.

The "pill" is a number one gelatin capsule containing a typewritten verse of scripture. They are distributed by the night watch staff on one of the hospital floors. During the past year Chaplain Fisher has given out more than 15,000 capsules to patients and staff.

"On occasion, when there are visitors in the rooms with the patients, I take advantage of the opportunity and 'prescribe pills' to them also. Of course I linger long enough with each patient to see to it that they understand the pills are not to be swallowed."

Chaplain Fisher says he takes some kidding about his 'pill pushing' project. Recently they told him a young man was in the hospital for drug abuse and swallowed three of his pills. He was on a high for three days! □

USAF to AAEO

Each year the relationship of Air Force chapel congregations to the churches is symbolized by Palm Sunday offerings to support the work and mission of local churches in the U.S.

This year's offering was divided among the denominations in proportion to the number of chaplains each denomination has on active duty with the Air Force.

The amount given to the Southern Baptist Convention for the Annie Armstrong Easter Offering is \$8,200. □

Island Religion

Steve Benson, 24, was a member of the Navy Seabees when he was baptized on a remote military installation in the Indian Ocean by Jack Roberts, formerly chaplain there.

Benson was still on the island of Diego Garcia when he died in a mobile crane accident. A memorial service for him was led by Lt. William McManus, who succeeded Roberts as protestant chaplain to the thousand men stationed there.

McManus reports the island is shaped like a horseshoe with a huge lagoon in the middle. The land mass is 34 miles from tip to tip and less than one-half mile wide at its widest part. There are no natives; no women, and few civilians for the Seabees to associate with during their eight month construction assignments there.

"The chapel is filled almost to capacity at each of its two Sunday services," says McManus. "In addition, we have Sunday School, a religious film ministry, an informal Bible study, choir practice and a seminary extension center which Steve was enrolled in.

"These activities and others such as Pentecostal fellowship and Mormon services contribute to the chapel's being only second in utilization to the galley."

At Benson's memorial service, Chaplain McManus said of him, "... his Bible did not serve as a good luck charm or a religious rabbit's foot. It became a guiding light and a source of comfort.

"Steve referred to his New Testament as his 'trucking Bible.' It was in his shirt pocket when he died." □



Chapel of the Palms, Diego Garcia—second most used building on base.



Chaplain W. G. McManus delivers message at Steve Benson's memorial service.

Turkish delight

A small fellowship of Baptists and other interested Christians meeting at K. Amurzel Air Force Base, Turkey, presented the Chaplains Division a check for \$585.47 for the Anni Armstrong Easter Offering. The purpose of the fellowship is to augment the chapel program at the base and give Baptists who are away from home an opportunity to share in Southern Baptist denominational life.

This is the land where two centuries ago, the apostle Paul made his, now famous, missionary journeys and where he received offerings from the small Christian communities for the church in Jerusalem.

It seems ironic that out of this ancient land there still come gifts from a small group of believers for Christian missions. □

Pastors, take note!

The Civil Air Patrol chaplaincy offers unlimited opportunities for ministry to young men and women who are receiving professional training for service to their community and their country.

The CAP chaplain is a volunteer, appointed by and on approval from the National Headquarters, CAP, Auxiliary of the United States Air Force, Maxwell Air Force Base, Alabama, 36112.

We have learned that there are units in various parts of the country that do not have a chaplain. Any pastor who is interested should write to CAP at the address given above. This volunteer service involves absolutely no possible military obligation. All CAP chaplains are endorsed by their respective denominations prior to appointment.

Some 25,000 young men and women, between the ages of 13 and 18 of age, enter the CAP each year. Chaplaincy involves worship, moral leadership, religious education, counseling opportunities and personal-to-person relationships between the chaplain and the young people. □



Chaplain (Lieutenant Colonel retired) and Mrs. R. B. Herndon pin the captain's bars on their son, Chaplain Robert K. Herndon (center), at Ft. McPherson, Atlanta, Ga.

Conference dates

Chaplains professional conferences at the six Southern Baptist seminaries will be led this year by Wayne E. Oates, theological consultant for Norton Psychiatric Center of the University of Louisville.

Designed to assist chaplains to grow toward excellence in interpersonal relationships, the conferences will deal in areas of motivation and initiative, basic attitudinal orientation, and the nature and direction of the caring process.

Dates for the conferences are:

Southern Baptist Seminary, Louisville, Ky., Jan. 9-10, 1975.

New Orleans Baptist Seminary, New Orleans, La., Jan. 23-24, 1975.

Midwestern Baptist Seminary, Kansas City, Mo., Feb. 13-14, 1975.

Southeastern Baptist Seminary, Wake Forest, N.C., Mar. 4-5, 1975.

Southwestern Baptist Seminary, Fort Worth, Tex., Mar. 12-13, 1975.

Golden Gate Baptist Seminary, Mill Valley, Calif., Apr. 22-23, 1975.

The Chaplains Commission will reimburse Southern Baptist chaplains who are endorsed by the Commission and who attend a conference; rates are ten cents per mile to the operator of a car, round trip to the nearest seminary; or air fare plus reasonable ground transportation to and from airport to nearest seminary; and \$30 per chaplain for other expenses.

Chaplains will make own reservations. Lodging not available at all seminaries.

Chaplains are encouraged to bring their wives, but the budget does not allow for their expenses. □

Chaplain commended

Chaplain and Mrs. Oscar J. Harris, U.S. Public Health Service Hospital, Carville, La., attended a Board meeting of American Leprosy Missions, Inc., 297 Park Avenue, South, New York, New York, to receive a commendation.

The commendation reads as follows: "As the Reverend Oscar Harris and Juanita Harris come to the end of 14 years of devoted service at the United States Public Health Service Hospital in Carville, the Board of Directors of American Leprosy Missions extends its heartfelt gratitude and profound appreciation to them.

They have given to both patients and staff a ministry not only of spiritual guidance but of love and comfort, sympathetic understanding and warm friendship.

In a quiet and unassuming way they have enriched the lives of those they served with wise counseling, the gift of music and the sharing of joys and sorrows. We are especially appreciative of their creative contributions to the annual ALM seminars.

American Leprosy Missions is proud to pay tribute to this dedicated partnership of service in the name of Christ." □

Briefs from the World of Chaplaincy

Chaplain DOUGLAS E. VAUGHN of the Pauls Valley State School, Pauls Valley, Okla., tells of a Bible School in the institution where he serves. The nine week Bible School enrolled 180 pupils last year, with classes Monday through Friday. Three classes were held each day except on Tuesdays and Thursdays when there are four. The largest class enrolled only fifteen; the smallest, seven.

Chaplain DOYLE L. LUMPKIN, Arkansas State Training School for Girls, near Little Rock, sees himself as a "listening ear" for over one hundred teenage girls who are classified as delinquent. Their problems include such things as dope addiction, pushers, run-aways, and some who have been totally rejected by their family and forced out of the home. Chaplain Lumpkin serves under the supervision and with the support of the Arkansas Baptist State Convention Missions Department, Chaplaincy Division.

Chaplain WILLIAM L. STONE of Marathon - Letourneau Company, Longview, Texas, says that the pride

and joy of their Employee's Association is a brand new activities building. It is an immense metallic structure, fully insulated, heated and air-conditioned. It has facilities for basketball, handball, weights and other activities. The chaplain's conference room is located in one end of the building. Chapel services are held there where employees gather for evangelistic services. They are paid one hour's wage for voluntary attendance.

Chaplain KEMP W. POWERS, JR., one of three protestant chaplains at the VA hospital, Waco, Tex., has prepared some material on "The Challenge before the Chaplain" and "Utilization of Religious Strengths in Psychotherapy" which may be available to anyone interested in writing him for it. The latter contains a great amount of helpful material in outline form which could be utilized by a chaplain in any area of ministry.

The father of Chaplain JOE F. WEBER died April 21, at Clovis, N.M. Joe

serves at the VA hospital in Tampa, Florida.

Chaplain JOSEPH GROSS is serving now at the Baylor University Medical Center. He has assisted in the establishment of an accredited clinical pastoral education program.

This is in addition to the work of Chaplain B. F. BENNETT who has served as Director of Chaplaincy Services for over twenty-three years. Says Gross: "My work here will harmonize with and build upon the outstanding accomplishments of Chaplain Bennett."

WILLIAM P. BROCK has assumed the position of Director of Pastoral Care at Baptist Memorial Hospital in Jacksonville, Florida. Brock was Associate Chaplain at this institution from 1966 until 1968 when he became the chaplain at Montgomery Baptist Hospital, Montgomery, Alabama. He is a past president of the Montgomery Ministerial Association and twice served as Vice President of the Montgomery Mental Health Association.

Congratulations to Chaplain J. DON CORLEY, Baptist Medical Center, Little Rock, Arkansas, on the publication which he edits, REFLECTIONS OF PASTORAL CARE. The February, 1974 issue of this quarterly marked the beginning of the sixth year of its publication, along with the announcement of the formal dedication of the new Baptist Medical Center and a Career Development Center for pastors and other church related vocations.

According to Corley, the Career Development Center is an effort to provide individuals the opportunity for self-assessment as persons in a particular frame of reference. The program is outlined in detail. Here is an excellent statement concerning pastoral counseling service. If extra copies are still available, it is

some good reading and stimulating idea. Correspondence can be addressed to Don Corley, Director of Pastoral Care, 9600 West Twelfth, Little Rock, Arkansas 72201.

Chaplain WILLIAM T. BASSETT, VA Hospital, Oklahoma City, has published some valuable material titled "Pastoral Care of the Nosebleed Patient." It is his contention that little has been written on this subject and that nosebleeds are not to be regarded lightly. "The rupture of a nasal artery or arteries (anterior, posterior, or both) however, is serious and calls for prompt, priority professional care and, in most instances, hospitalization. Their problem is initially serious and their needs are emergent. . . For many patients the experience is frightfully traumatic, painful, and highly charged with anxious fear."

Chaplain DAN KEELS, serving at Northside Hospital, Atlanta, has shared an outline of his program, "Assistants to the Chaplain." It includes a statement of the philosophy and objectives, functions and requirements, and an extensive bibliography. Participants are required to attend continuing education seminars, to read at least one book listed in the bibliography every three months, and to attend special seminars and workshops as requested. A carefully prepared guide for the assistants gives helpful suggestions for a successful ministry.

Participants in the chaplaincy program need not be professional clergymen. An application form is submitted by interested persons prior to a personal interview with the chaplain.

BERNARD E. MILLER, a Baptist layman and manager for Cameron Employees Credit Union, has been designated company chaplain by the management of the Cameron Iron Works, Houston, Tex.

MAI LOWE LINK, serving as protestant chaplain for the Veterans Home and hospital in Yountville, California,

since November of 1960, has been chosen by the Regular Veterans Association as their National Chaplain for 1974-75. In addition to his membership in this group, Link also belongs to the Marine Corps League, Veterans of Foreign Wars, American Legion and Amvets.

Chaplain ROBERT E. BALLARD, Chief Clinical Chaplain at Southwestern State Hospital, Thomasville, Ga., announces the Fifth Annual Meeting of the Council for Community Pastoral Care of Southwest Georgia and North Florida and the Department of Chaplaincy Services at Southwest State Hospital. Reuel Howe, author, lecturer, and professor will be speaking on October 10 and 11, 1974. Further information may be acquired by writing Chaplain Ballard, P.O. Box 1378, Thomasville, Georgia 31792.

Chaplain MARVIN GOLD, formerly with the Southeastern General Hospital in Lumberton, N.C., is now serving as chaplain in the Virginia Baptist Hospital, Lynchburg, Va. The move was effective August 15, 1974.

Chaplain ADLAI L. LUCAS, director of chaplaincy for the South Carolina Department of Corrections, reports an exciting new educational course conducted within the department for undergraduate and graduate college students.

This supervised educational experience seeks to involve the students in finding answers to critical ques-

WE'RE HUNGRY
Now that our quarterly bulletin is being sent out as a part of the Home Missions Magazine to all Southern Baptist chaplains, pastors, associational missionaries, and denominational representatives in each state convention, we request materials from you which will be of interest to readers. Don't be modest. Thanks! Editor.

tions in present society. For example, What causes people to commit crimes? How can crime be prevented? and, Is the present correctional system effective in preventing repeated criminal behavior?

Students become involved in person to person conversation with inmates, in addition to carefully supervised group sessions and seminars.

W. CHARLES GOE, formerly pastor of Ash Street Baptist Church in Forest Park, Ga., and former member of the Chaplains Commission, has been elected president of the Atlanta Military Chaplains Association. Goe is author of a book, *Is War Hell?*, based on his experiences as a Navy chaplain attached to the 4th Marine Division during World War II in the South Pacific.

HEARTBEAT, a bulletin published by Baptist Memorial Hospital, Kansas City, Mo., quotes from Dr. MYRON MADDEN speaking about depression. "In depression meanings get lost until pain and pleasure are so mixed that when a depressed person moves toward something he desires, he may also feel pain." Dr. Madden was among those on the program for the 12th annual seminar for clergymen and physicians sponsored by Chaplain RICHARD DAYRINGER.

Bioethics examined

The sixth annual symposium on medicine and religion will be held on October 24, 1974, in the Main Auditorium, Naval Hospital, Portsmouth, Virginia. The subject is "Present-day Medical-Moral Questions in the Fields of Human Reproduction and Bioethics." Dr. Andre E. Hellegers, Director, Kennedy Institute of Bioethics at Georgetown University, Washington, D.C., is the speaker. This symposium is presented by the Chaplains of the Naval Regional Medical Center in conjunction with the American Medical Association and the Virginia Medical Association's Department of Medicine and Religion. Registration begins at 8:45 a.m., Oct. 24. □



Chaplain NEWTON V. COLE, Headquarters Aerospace Defense Command, Ent AFB, Co. 80812, was promoted to the rank of Colonel on June 1, 1974. Mrs. Sue Cole is shown participating with Chaplain, Colonel Raymond T. Mattheson, Command Chaplain, ADC, during the

change of rank ceremony. A Southern Baptist, Cole has served in the Air Force Chaplaincy since June 6, 1951. Cole will continue to serve as the Chief, Special Activities and Training Division of the Aerospace Defense Command Chaplain's office.

Project Concern

Personnel of Destroyer Squadron Four are "rediscovering that one of the real ways to change the course of human history is to participate in the change of direction of human lives," says a chaplain there.

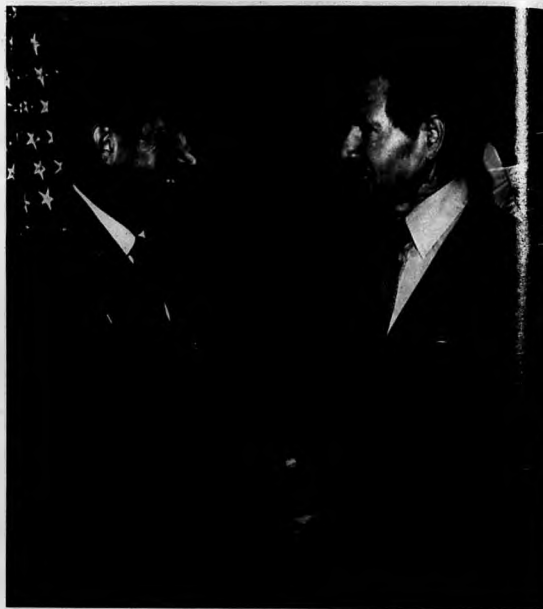
Chaplain Keith E. Wooster, on active duty with the Navy Reserve at Charleston, S.C., Naval Base, says that personnel and their wives are involved in a community involvement program called "Project Concern," target of which is Jenkins Orphanage, located a short distance from the Base. Here, during spring and winter months, a tutoring program has been conducted in Arithmetic, English, History and the Social Sciences. In summer, Tuesday evenings the group teaches the children games and outdoor sports. Work projects have resulted in improvement of facilities.

Growing out of this group, a corporation called "Concern for Youth, Inc." has been established and chartered by the state of South Carolina. The board of directors is composed of military personnel, civil service members of the Naval Station, and other persons in the community.

The group will coordinate efforts to meet future needs in education, building and repairs, recreational facilities and equipment, and clothing and food requirements. "The real interest is to become participants rather than spectators in changing the direction of human lives," writes Wooster. □

ACPE meet

The 1974 convention of the Association for Clinical Pastoral Education, will be held in Atlanta, Georgia, November 10-15. Headquarters will be the Marriott Motor Hotel. Chaplain GUS VERDERY of Georgia Baptist Hospital is a member of the conference committee. There will be a meeting for Southern Baptists attending this conference on Friday, November 15, 4:15-5:30 p.m. □



CHAPLAIN, COL. EARL WAYNE MINOR, (left) receives a hearty hand shake and best wishes from his long-time friend, Chaplain, Maj. Gen. Robert P. Taylor, former Chief of Air Force Chaplains. The occasion was Wayne's retirement ceremony July 3, 1974 after 29 years of distinguished service as an Air Force chaplain.

His last duty assignment was as Command Chaplain with the Air Training Command. Upon his retirement, the Command awarded him the Legion of Merit with first Oak Leaf Cluster in recognition of his outstanding service as an Air Force chaplain. He and his wife, Lea, live in San Antonio.

Book prompts Chaplain's Day

Highland Baptist Church of Shreveport, La., honored chaplains in the Shreveport area in July.

The inspiration for the event started when Don Duren, church recreation director, browsing through the church library, came across a copy of Billy Keith's book, *Days of Anguish, Days of Hope*, the story of experiences of former Chief of Air Force Chaplains, Robert P. Taylor, who was a prisoner of the Japanese during World War II.

When Don finished the book he felt a deep sense of gratitude for

Taylor and others like him. He spoke to the pastor about setting a day in the church to honor chaplains. Taylor himself came to speak the day was a great success. Many to hear this outstanding man and to honor the chaplains.

Our hats are off to Don Duren and other church leaders like him who support the chaplaincy as an extension of the church to people from home—people in institutions, in hospitals, prisons, industry, military installations around the world. □

The request for tapes of the ACPE Convention held in St. Louis in October, 1973, have been so numerous that a lengthy delay is being encountered in mailouts. You can secure this material in printed form in a booklet published by the Association for Clinical Pastoral Education, Inc., Interchurch Center, Suite 450, 475 Riverside Drive, New York, N.Y., 10027. Members of the association have received a copy. Others may write and inquire as to the availability of the material.

Cassette education

Tommy Starkes, director of the department of Interfaith Witness, Home Mission Board, has made two series of cassette tapes, one on world religions and one on cults. The six thirty-minute tapes on world religions are entitled:

Old Religions in a New World

- Tape 1 Side A—East Collides with West
- Side B—Hinduism
- Tape 2 Side A—Buddhism
- Side B—Islam
- Tape 3 Side A—Ancient American Religion
- Side B—Christian Response

Six thirty-minute tapes on the cults:

The Cults: Option to Commitment

- Tape 1 Side A—The Cults: Option to Commitment
- Side B—Christian Science: Healing or Hoax
- Tape 2 Side A—Saints Alive: The Mormons
- Side B—Seventh-Day Adventists: Always on Saturday
- Tape 3 Side A—Jehovah's Witnesses—Jesus is No. 2
- Side B—Unitarian-Universalist—One God At The Most

Each series sells for \$4.50. Make checks payable to Audiovisuals Department, Home Mission Board. □

Amendment response

The following amendment was presented to the Southern Baptist Convention meeting in Dallas in June:

"Recommend for amendment to constitution of SBC to be added to article 9—missionary qualifications—all appointments, endorsements, et cetera, including military and industrial chaplaincy whose function will be that of pastor will be restricted to males by scripture and must meet requirements outlined in the New Testament."

James W. Kelly, Director of the Chaplains Commission, spoke against the recommendation as follows:

"Mr. President and messengers: I will speak to the part of the recommendation referring to endorsements for the military and industrial chaplaincy. There are two other categories involving endorsement, namely, hospital and correctional institutions. Southern Baptists have 857 chaplains serving full-time today. Five hundred four are in the Army, Navy and Air Force. Sixty-one serve in VA hospitals. One hundred eighty-two serve in other type hospitals. Ninety in institutional and correctional facilities, twenty with industry.

"The Home Mission Board of the Southern Baptist Convention does not pay the salaries of the 857 chaplains. The using agencies pay the freight.

"The Chaplains Commission of the SBC does provide endorsement for these chaplains when the chaplain and the using agency desire it. Now here is what endorsement means. It is not ordination, commissioning or appointment. The person desiring endorsement must meet the following qualifications:

1. Ordination by a local church affiliated with the Southern Baptist Convention.
2. Satisfactory pastoral experience.
3. In good standing with the denomination.
4. One who has maintained pastoral identity.
5. Sound, solid and strong in character, faith and caring for people.

"Endorsement is based not on a physical examination, but on a spiritual, theological pastoral and personal examination. I would hope and strongly recommend that this Convention would permit the Chaplains Commission to continue on this basis for endorsement. Remembering that in Christ there is 'neither male nor female.'"

The recommendation for amendment to the constitution did not pass.

Chaplains' News and Notes

ALLEN, Eugene E., USA, Ft. Sam Houston, Tex., received the Meritorious Service Medal for establishing the first and nationally acclaimed Army community model CPE program.

ALLEN, John M., USA, Ft. Campbell, Ky., on July 1, 1974, was promoted to Major.

BARBER, Nathan L., USAR, St. Louis, Mo., was given an honorable discharge from the Army Reserve in June, 1974.

BERRY, John F., USAF, McClellan AFB, Calif., will be retiring from the Air Force February 1, 1975.

BREWER, Billy R., USA, San Antonio, Tex., received promotion to Major effective February 22, 1974.

BUICE, Willie E., USAF, Lackland AFB, Tex., on June 27, 1974 was promoted to Lt. Colonel.

CAMPBELL, James B., CAP, Janesville, Wisc., announces the marriage of his son, Ray, on June 22, 1974.

CHAMBERLIN, Martin L., USN, FPO San Francisco, announces a new arrival for the USS Blue Ridge. The whole ship adopted a fifteen year old hemophiliac patient who requires 500 units of blood annually. Through a ship drive, the crew contributed 186 units. Our prayers are with you. Continued

Chaplains' News and Notes (Continued from previous page.)

CLANTON, Charles T., USA, Ft. Hamilton, N.Y., on May 22, 1974 was awarded the Meritorious Service Medal, 1st oak leaf cluster for his work at Burtonwood Army Depot, Warrington, England January 1971 through May 1974.

CROSBY, George K., USAF, Keesler AFB, Miss., on June 27, 1974 was promoted to Lt. Colonel.

DOFFIN, James E., Jr., USN, Charleston, S.C., was promoted to Commander on April 22, 1974.

DOGGETT, Donald B., USA, APO New York, on June 1, 1974 was promoted to Major; and for his service at Ft. Campbell, Ky., received the Army Commendation Medal (2nd oak leaf cluster).

DONATHAN, Roger G., USAR, Augusta, Ga., announces the marriage of his daughter, Kathryn, to Courtney Logue on June 8, 1974 at Woodlawn Baptist Church in Augusta.

DUKE, Harvey L., USN, Jacksonville, Fla., received promotion to Commander.

DUNKS, Max E., USN, FPO San Francisco, returned to his home in Kerrville, TX for the funeral services of his father in July. Our deepest Christian sympathy is extended to the family.

FASH, Vernon L., USAF, APO Seattle, received the Meritorious Service Medal for his work with the 22nd Combat Support Group at March AFB, CA from July 1970 through June 1974.

GETTS, Harland R., USAF, Kirtland AFB, NM, was promoted to Lt. Colonel effective June 27, 1974.

HARPER, Don E., USA Seminarian, Cleburne, Tex., was commissioned as a 2nd Lieutenant in the Seminarian Program.

HOUSTON, Wade H., HOSP., East Point, Ga., was appointed chaplain East Point Business and Professional Club.

JORDAN, James E., USAF, FPO San Francisco, was promoted to Lt. Colonel.

KERLEY, Clyde N., USAF, Grissom AFB, Ind., was sworn into the Regular Air Force June 28, 1974.

LSK, Richard, USAR, Enid, Okla., was promoted to the rank of Major effective April 24, 1974.

MALLARD, Charles E., USA, Reseda, Calif., was awarded the Ft. McClellan certificate of achievement from the Commanding General.

HOLLAND, Jerry H., USA, Presidio of San Francisco, Calif., was selected for promotion to Major.

HULSEY, Harold R., USNR, Rockmart, Ga., has our deepest sympathy on the death of his brother-in-law.

JONES, Billy J., USAF, Blytheville, AFB, Ark., changed insignia to Lt. Colonel on June 27.

LITTLE, Gene N., USA, Redstone Arsenal, Ala., son, Jack, has enlisted in the U.S. Army and is taking training at Ft. Knox.

MAHLER, Richard L., USAFR, Carlsbad, Tex., was recommended for promotion to Lt. Colonel in the Air Force Reserve.

MARKHAM, Leonard E., USN, FPO New York, Christian sympathy is extended to Chaplain Markham and his family on the death of his mother-in-law April 22, 1974.

MARTIN, Jerry L., USA, FPO New York, has a new arrival, Lisa Michele, born February 11, 1974. Congratulations!

MARTINDALE, Richard E., USN, Orlando, Fla., on July 18, 1974 was promoted to Lt. Commander.

MEEK, Charles A., USA, Ft. Bragg, has our deepest Christian sympathy upon the death of his mother in Memphis, Tenn., on July 11, 1974.

MILLSAPS, James W., USAF, Reese AFB, Tex., was promoted to Major effective May 1, 1974.

MINTON, Dean L., USAF, McGuire AFB, N.J., was promoted to the grade of Lt. Colonel.

NORTHROP, Clyde M., III, USA, APO New York, was promoted to Major in July, 1974.

PHILLIPS, Walter L., USA, APO New York, on June 1, 1974 was promoted to Lt. Colonel.

REAVES, Frank B., USA, Ft. Polk, La., has a new Reaves Son, Fletcher, was adopted on May 24, 1974. Chaplain Reaves received letters of appreciation from a United Methodist Church, U.S. Department of Labor, and French and Polyclinic Medical School and Hospital. Also, he received a letter of commendation from the U.S. Army Chaplains School and Center.

REED, William H., USAF, Houston, Tex., performed the ceremony for his father-in-law, Dr. Carroll Harris, 76, and his bride, Mrs. Bernice Schruichin, 71.

RENTZ, James N., USAR, Spartanburg, N.C., resigned his commission from the U.S. Army Reserve.

ROBERTS, Jack W., USN, Willow Grove, Pa., was awarded a letter of commendation from the Commander of U.S. Atlantic Fleet in recognition of outstanding service while attached to Island Command from August, 1972 through March, 1973.

SMITH, Hugh D., USN, FPO New York, was promoted to commander in January, 1974.

SMITH, Joel R., USAF, Robins AFB, Ga., was promoted to Lt. Colonel on June 2, 1974.

SOWARDS, Douglas H., USA, APO New York, has a new baby girl, Angela Marie, born April 23, 1974 weighing in at eight and one half pounds. Chaplain Sowards was awarded the Army Commendation Medal on June 25, 1974 for his work with the Air Defense Battalion.

STAGG, Myron H., USAFR, Eunice, La., was hospitalized during the past quarter.

STANFORD, James A., USA, Ft. Richie, Md., received Honor Certificate from Freedom Foundation.

THOMPSON, Kenneth R., USAF, Carswell, AFB, Tex., was selected for promotion to Lt. Colonel.

WEBB, William P., USA, Ft. Gordon, Ga., was on the list for promotion to Major.

Fourth Quarter October-December, 1974

Willis A. Brown, Deputy Director

William L. Clark, Associate Director
Military Personnel Ministries
Military Chaplaincy

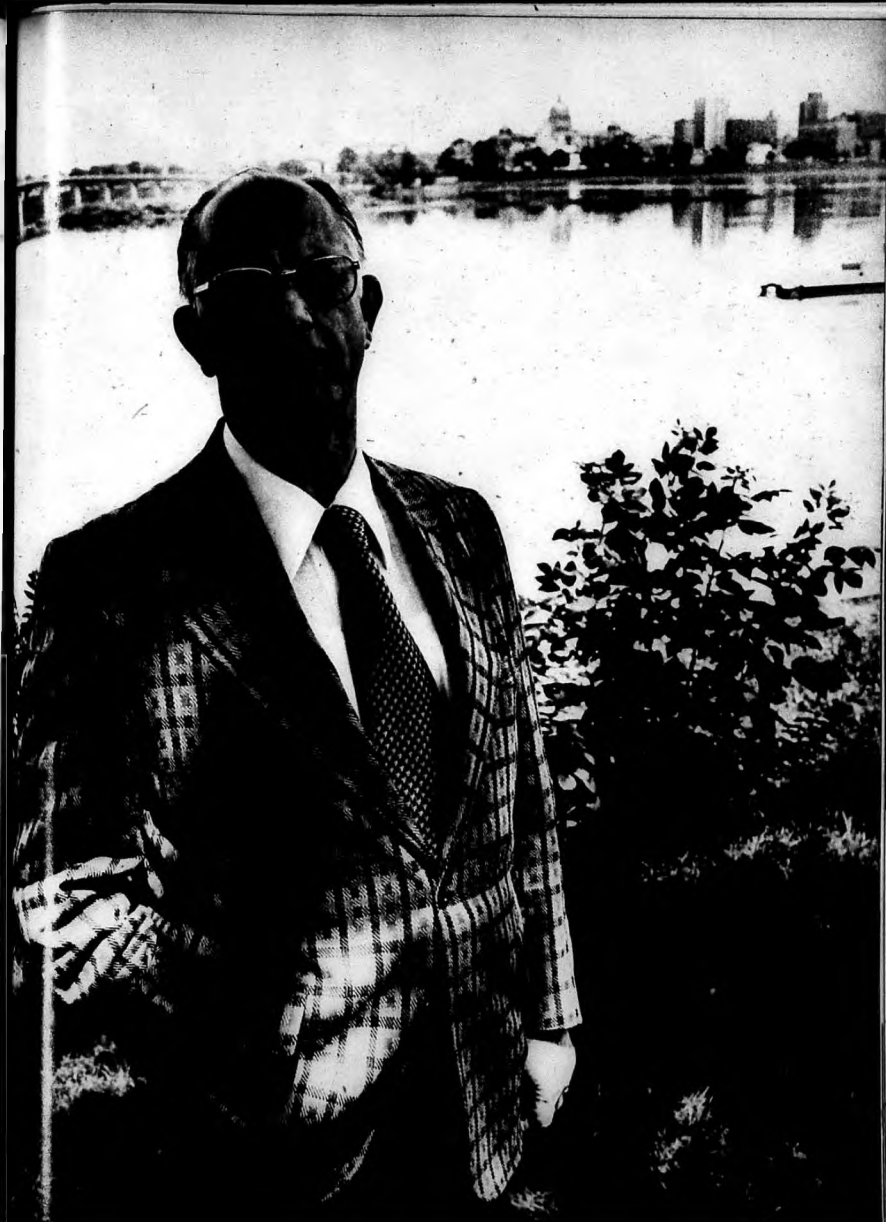
Alfred C. Hart, Associate Director
Institutional Chaplaincy
Civil Air Patrol Chaplaincy

Lowell F. Sodeman, Associate
Director Hospital and
Industrial Chaplaincy
Veterans Administration
Chaplaincy
Editor, The Southern Baptist
Chaplain

Members of Chaplains Commission:

Hoffman Harris
Fred Moseley
Dudley Pomeroy
Arthur Rutledge
Claude D. Shaw
James P. Wesberry
L. Rex Whiddon

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Southern Baptist Convention
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Atlanta, Georgia 30309
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Harmon Moore has a long list of things he'd like to see Indiana Baptists do, but he doesn't intend to tackle them all at once. A slow-moving—but not plodding—attitude toward growth is giving the 15-year-old convention a firm grip on the future.

"We've studiously avoided beginning institutions such as hospitals and colleges without sufficient backing," says Moore, Indiana executive secretary. "For instance, we approved a statement requiring \$10 million before we'd start a college."

This attitude—"not necessarily first class, but stable, competent, lasting"—has had results.

"We're encouraged by the fact that in the last 15 years with 61,000-plus members in our churches, we've baptized more than 45,000 people. This means we're witnessing to people where we are. And that's the purpose of a New Testament church," says Moore.

The State Convention of Indiana Baptists started in 1958 with 20,119 members and 111 churches, now has grown to 249 churches and 37 missions.

The convention's self-reliance may have roots in its history. Other state conventions didn't have time or money to help the scattered churches in Indiana. A group sought affiliation with Kentucky and was turned away. Ohio Baptists snatched a missionary, V.B. Castleberry, who had responsibilities in both states. He resigned and helped Indiana as its first associational missionary. When the convention was formed, the people turned to another of the few who had helped. Harmon Moore, while secretary of stewardship and missions for Illinois, had answered calls into Indiana.

"We did the same for Wisconsin and Minnesota," he says, "but we couldn't promote the work there—our time and resources were scarce."

ONLY A P.O. BOX

He became Indiana's first executive secretary-treasurer. "We had only a post office box to start with," he says. Moore opened an office in Plainfield.

In early 1964 the convention bought the site for the present offices in Indianapolis. State mission offerings paid for most of the site and advance rent from the SSB for a Baptist book store helped with the building. The convention added staff quickly. A religious education staffer came the first of March; July brought a missions and stewardship man. Then WMU and bookkeeping got personnel. "At first I had evangelism and edited the newspaper, where I learned there is a difference in having something to write and having to write something," says Moore. Failing health forced Moore into adding an editor, and a Brotherhood and evangelism secretary.

Moore has written a dream world outline of what Indiana Baptists can plot strategies for. The list looms over the conference table at the state office building.

- Churches for the masses: 3,000 SBC churches in Indiana, 200 fellowship Bible classes at all times, 150 mission chapels at all times.

- Cash for the camp: \$1 million to get it going and \$40,000 per year budget.

- Cash for the campus: \$300,000 capital needs and \$65,000 budget per year.

- Bible teaching and Christian training for all our people.

- Indiana Baptist in every home—an informed people.

- Self-supporting convention—A completely cooperative work without unusual (excess) subsidy.

- Staff development—a well-developed, well-compensated staff of workers and pastors.

- A people practicing holy living—the full power of lives completely committed to the Lord will revolutionize Indiana God's way.

Some of these dreams are closer to reality than others. A campground is being developed 25 miles west of Indianapolis; it'll have year-round facilities for 200 campers.

INCHING TOWARD REALITY

The dream of self-support is inching toward reality. The convention began with the Home Mission Board paying 63 percent of staff and missionary salaries; now the state pays 48 percent.

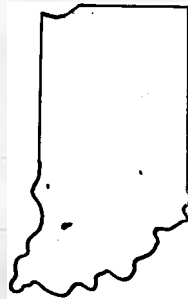
"I've been proud that we started out with 25 percent of our Cooperative Program receipts going to the SBC," says Moore. "Now 29.4 percent goes."

After Moore outlined his "crusade" chart, the convention began associational planning. Called "Disciples in Step," yearly conferences of associational leaders plan what should be happening in Indiana and discover how to implement SBC materials. "We're trying to take the grist from the SBC and grind it into our convention," says Moore.

Indiana Baptists are still predominately transplants from other Baptist bastions. More than 50 percent of all Indians are unenlisted in any church, though, according to the state council of churches. "But," says Moore, "the native Hoosier is amenable to our presence here. He's congenial, conservative in politics and economics, thus, inclined to be conservative in religious convictions."

Ready support is often uncovered in missions established in areas untouched by Southern Baptist hands. "We recently started our first work in a little place called Fowler in the western part of the state," says Moore, "and a woman showed up for a worship service there and says, 'I've been praying for this for 35 years.'" —Tim Nicholas

"taking the grist from the SBC"



Indiana's Moore feels his convention is "ministering to people where they're" (even at the Indianapolis 500 Raceway). In the past 15 years, Indiana Baptist churches have baptized 45,000 people.



On the first Sunday in November, 1957, a small group hurriedly cleaned the rented YMCA room where they were to meet that morning. A beer bust had been held there the night before, and these three dozen people didn't want to begin the first Southern Baptist church in New York City in such a mess.

The group had been brought together earlier by James Aaron, a Southern Baptist student in the area, with the help of Ray Roberts, the ubiquitous executive secretary of Ohio Baptists. Now it was strong enough to rent a building and, with Home Mission Board support, call a pastor.

On that first Sunday they called Paul S. James, an Atlantan who pastored a church of 3,000 members. James, who'd already met with A.B. Cash of the HMB's Pioneer Missions Department, accepted the post and moved to Manhattan.

"It was, of course, a traumatic experience for me," James remembers; "the risk of failure was very great; I have since realized how great it was."

But James and that handful of transplanted Southern Baptists didn't fail. By January, 1958, they'd constituted into the Manhattan Baptist Church; they had 99 charter members.

GOING OUR WAY?

And from the Manhattan church were to come 17 missions—from New Jersey to Maine—which became churches; dozens of other congregations throughout the northeast trace their lineage back to that sacrificial group meeting in the heart of New York City.

James explains: "They knew they only had one way to go, and that was up; they were thoroughly committed to seeing something happen."

The SBC also became proud of the dramatic situation presented by a few Baptists meeting amid the skyscrapers of New York. Convention publications carried stories, and the church soon began receiving visitors from the South each Sunday, and southern pastors started writing to tell of their church members who were moving into the area.

Meanwhile, as Manhattan Church divided, starting new churches in the metropolitan New York area, Ohio Baptists were extending into western and northern New York State.

NEW CONVENTION

Two associations formed, including one that covered all New England states as well as southern New York, and northern New Jersey. This proved too large and diverse an area to be workable as one association, and it was split up. New England became one association, separated from the New York area, but

Connecticut and New Jersey bedroom communities that were under New York City's sphere of influence remained with the New York association.

A few years later—and a decade after Manhattan's founding—the Baptist General Convention of New York organized with 70 churches, 27 chapels and 10,494 members. It became the 31st Southern Baptist state or regional convention.

With the formation of the convention, the state offices moved from NYC to Syracuse—a more central location—although the city still represents about 70 percent of the convention's strength.

"We now have about 100 churches and approximately 40 church-type chapels," says James, who became the first executive secretary. "We've added one church every three months during the life of the convention. We are in a fine position in terms of organizational structure, and our flow of mission support through the Cooperative Program has been increasing at a very encouraging rate."

The convention has problems, of course. Finances and pastoral leadership must be stretched; resources are scarce. Manhattan church, which gave life to so many other congregations, has tumbled in membership lately, as more and more churches surrounding the city make it unnecessary for Baptists living in the suburbs to commute in.

But the convention has potential, too. One of its strengths has been in language work. "I realized early," says James, "that with one of every eight people in the city speaking Spanish, here was a crowd that wouldn't come hear me preach."

With the HMB's help, James brought in Los Angeles pastor Leobardo Estrada to begin work with Spanish-speaking people. Estrada, who's since become director of language missions for Texas Baptists, began his ministry in NYC passing out tracts in the subway. The first Sunday he drew five people, including himself. But today New York Baptists have 40 language congregations, not only with Spanish, but with Poles, French Haitians, West Indians and others.

OPEN MINISTRIES

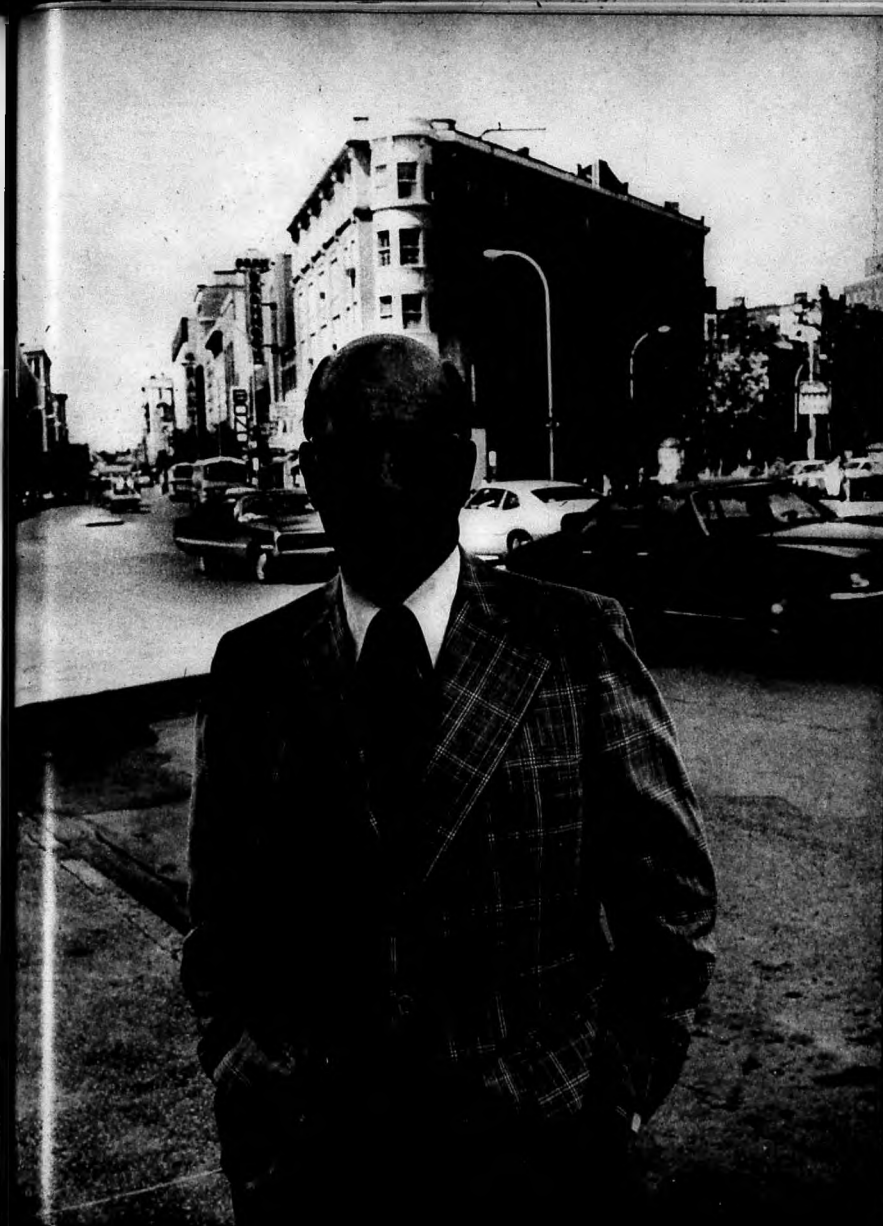
Throughout everything though, Southern Baptists in New York have remained true to the purposes that brought James in the first place. "We are here to relate to these tremendous needs," says James, who retires this year. "But we are here as Southern Baptists. We are proud of what we represent. We do have a program of ministry, Bible teaching, missionary outreach, and all the rest. We've promoted that. But our basic thrust has been to open up avenues of approach, to meet needs as we find them."

—Kim Watson

only one way to go... and that's up



New York's James gave up a large Atlanta congregation to pastor 36 people in the heart of Manhattan. But that church became the foundation of the New York Baptist Convention.



Ray Roberts has a simple master plan for the future of Southern Baptist work in Ohio—"reach the state for Christ; sow it down with New Testament churches."

The "sowing," he hopes, will mean, over the next 10 years, a doubling of everything Ohio Southern Baptists are now doing—twice as many churches, members and missions gifts.

Roberts, a big, ruddy, red-haired North Carolinian, is the only executive secretary Ohio Southern Baptists have ever had and much of what they have accomplished over the last 20 years—and it is considerable—has gone into the history books because of his stick-to-itiveness.

Roberts came to Ohio in 1952 as a "pioneer missionary" under appointment by the Home Mission Board, fresh from his first fulltime pastorate at Danville, Va. A tent revival earlier had brought him to Westwood Baptist Church (now Far Hills Baptist Church, the state's largest) in Dayton and while he was there he was approached about coming to Ohio "and doing mission work all over the state."

V.B. Castleberry already had been working among Ohio Southern Baptists, but his efforts had been confined to the Dayton, Cincinnati, and Hamilton areas. Castleberry, Roberts says, had a vision of a state convention for Ohio. Through his and others' efforts 19 churches and six chapels with about 4,000 members had been planted in the fertile Ohio soil when Roberts came in 1952.

DISTINCTIVE BAPTISTS

Several factors brought the first Southern Baptist churches into being in the state, Roberts believes—principally the need to be with people of similar backgrounds, but also a desire to be "part of a church that believes something and doesn't apologize for having convictions. We've found a hunger among the people to maintain Baptist distinctives," Roberts reports.

"In the early days the churches were strongly composed of people with southern backgrounds who had moved to the state and who either didn't find any Baptist church at all in the community or didn't find one that they felt at home in," Roberts recalls. "They were used to having Sunday night services, revival meetings and Wednesday night prayer meetings, and a lot of activity which the Baptist churches here, other than the independents, didn't have."

"Actually it was a lay movement and a lot of it was just colonizing—forming churches around the Southerners who had moved up here. A lot of our early churches were built around people from some particular part of the South. A

group from Cookeville, Tenn., were the nucleus of the North Dayton Church and they called a pastor from Cookeville. The people at Westwood Church were eastern Kentuckians," says Roberts.

"But we've outgrown that thing now. More and more we have begun to reach people who were just here, period, and now we have some churches that are strong native congregations."

Ohio churches have provided at least one executive secretary: John Snedden of West Virginia, who grew up in Athens, went south for his education, returned to Athens to start a Baptist church before moving to West Virginia to lead Southern Baptist efforts there.

NATIVE PASTORS

"We have become a highly indigenous state convention," Roberts observes.

"Many of the pastors are natives. The president of the pastors' conference was born and reared in Dayton. Some of my staff are natives of Ohio."

Roberts says that current estimates place the total church membership in the state convention at more than 100,000. They are scattered about the state in some 500 congregations—406 churches and about 80 chapels, an especially admirable picture for a convention only 20 years old. Too, in the last three years—actually within a 13-month period three years ago—the Ohio convention helped give birth to three other conventions—New York, Pennsylvania-South Jersey and West Virginia.

"So for two years we have had only geographically the state of Ohio," Roberts says. "But there is plenty of challenge here." The state contains 10½-million persons.

LOSING GROUND

The "challenge," Roberts says, is obvious: "While we've been starting almost 500 congregations in Ohio, we've had almost 2,000 new communities spring up. And while we have reached a hundred thousand people in 20 years, the population of the state has increased two million."

"Conservatively we estimate there are now seven million lost people in the state which is more lost people than we had when I came up here 20 years ago. Back then the population of the state was eight million and we estimated 60 percent of them were lost. Now the population is 10 million and seven million are lost. We are losing ground."

Roberts and his staff, aided by Tommy Coy of the HMB, have projected over the next 10 years a doubling of the number of churches in the convention, twice as many members and gifts to missions. Roberts looks forward to the day when the state gives more through the Home Mission Board than HMB and other agencies now channel into the state. ■

Working to keep pace with the people



Since 1952, Ohio's Roberts has applied equal doses of faith and stick-to-itiveness to help build one of the strongest, most mission-minded of the pioneer area conventions.



The Michigan Baptist Convention is a relative youth among state Baptist bodies, but almost from the start it put away childish things and its executive secretary feels it is now ready to accept the challenge of the future.

Almost Texas-size in some aspects of its geography and population, Michigan Baptists' state sphere of influence stretches some 700 miles from the state offices in Detroit to the upper peninsula. Within that area are 8.9 million people, making Michigan the seventh most populous state. Scattered over that expanse are 180 churches and 35 missions with more than 38,000 members.

That's a far cry from the six congregations and 800 members that formed an association in 1951 and called Fred Hubbs as superintendent of missions and six years later, then grown to 52 churches and about 4,000 members, formed the state convention.

The 17-year interim has been a "pioneering" one for the Michigan convention. Hubbs, who got the organization off the ground before moving to Missouri in 1970, was succeeded by Robert Wilson, himself a real pioneer among Southern Baptists.

Wilson calls Michigan home but was the son of Canadians; he was converted in an American Baptist church.

BACK-HOME WAYS

The Michigan convention, like most other pioneer area conventions, began from a desire by transplanted Southerners to worship with like-minded persons in "back home" ways, Wilson says.

"In the early days we had to sort of justify why we were here and explain who we were and what we were doing as Southern Baptists. In fact, we had a great concern in the early days of our work here that the name of the Convention should change. But I personally believe that we are past this point in Michigan and the native population now accepts us as part of the state—part of the established religious group here; therefore we don't have to deal with some of the barriers that we had before.

"Along this same line, our people have become more open and concerned for the total population of the state. As we have matured, our people have come to see that if we are to have a witness with strength and one that will last we must reach the native people."

But from the outset the convention has been in the vanguard of ministry to Negro and ethnic groups and has served as a model for Christian social ministries projects. The convention was one of the first to have a director of interracial ministries and now has about 20 churches with predominantly black memberships and many others with black members.

The convention offices are in the same building with a unique halfway house for women with histories of emotional disturbances who are seeking to find their way back into society. The convention operates the ministry, which, significantly, is directed by a native of Detroit, Joyce Mitchell, a product of Baptist missions.

For years the convention also operated a Baptist Center across the street from its offices that served as a model for others. The center recently was taken over by the Greater Detroit Baptist Association.

Wilson feels that Southern Baptist outreach into pioneer areas and the establishment of new conventions has kept missions at the heart of Southern Baptists and given them opportunities to invest their lives and resources at home.

The executive secretary is optimistic about the future of Michigan Baptists.

"I believe that Michigan Southern Baptists are really just approaching the days of greater opportunity," he says. "The Lord has enabled us to build a base in these first 20 years of organized work that I hope will enable us to make a significant thrust in the years ahead. Doors are now open to us that were not open to us 10 years ago.

"The most significant of these open doors is the native population," says Wilson. "In the early days we sort of had to justify our being here. But the native population has accepted us now and are open to us."

FIVE-POINT FUTURE

The convention has set forth a five-point program of priorities to guide them in maximizing their impact over the next five years. The five points, not listed according to priority, are:

- attention to fellowship with each local church, association, pastor-with-pastor, leadership, ethnic groups;
- new work;
- evangelistic outreach;
- developing churches; and
- stewardship development.

Emphasis on these five priorities will push the convention along a plan of doubling within the next 15 years all it is now doing, Wilson believes.

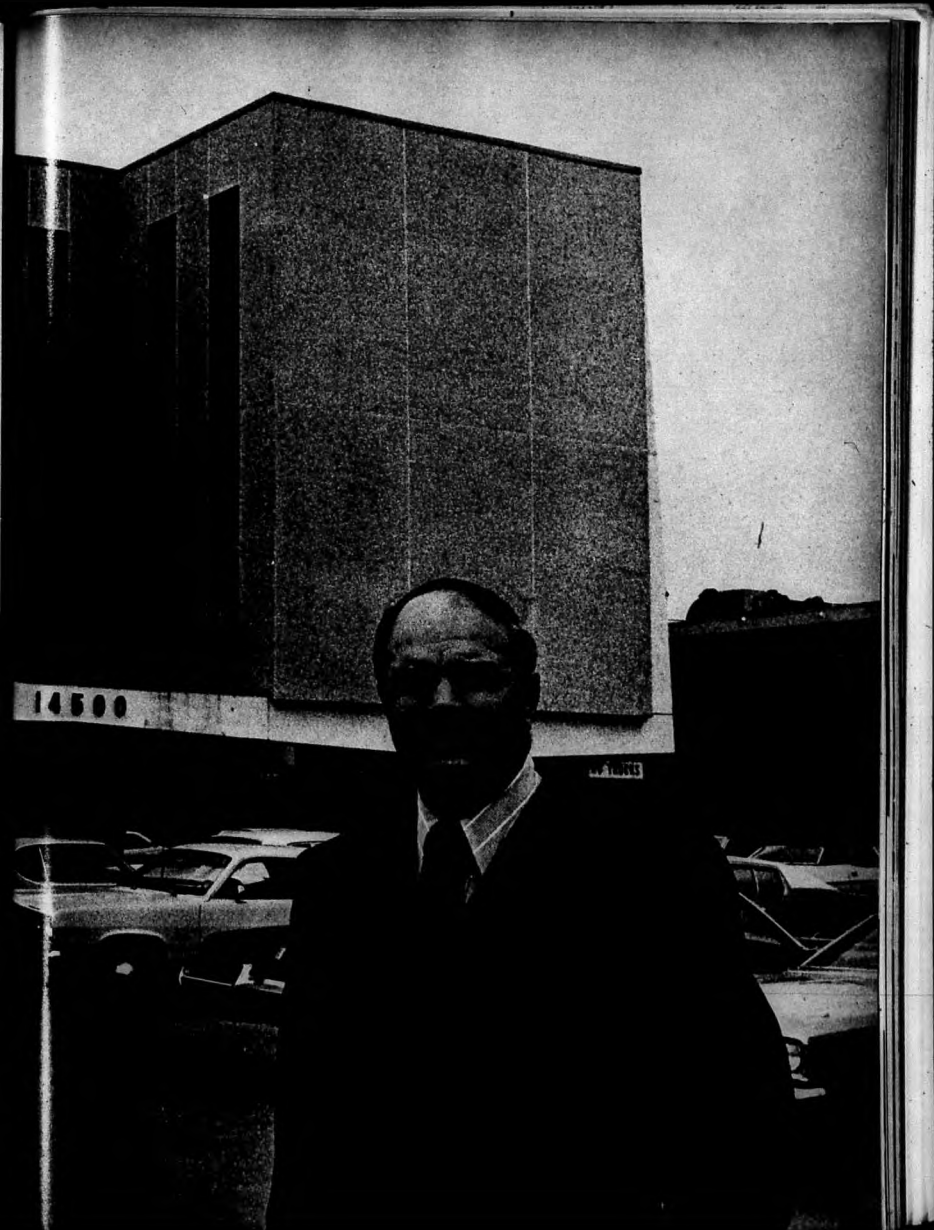
"It is a realistic goal," he says. "It is not built on a percentage that may get difficult as you get larger; it simply says that we ought to be able to do as much in these 15 years ahead of us as we have been able to do in the past 15.

"We are thankful for the support Southern Baptists have channeled to us through the Home Mission Board," Wilson says "but we are looking forward to the time when Michigan Southern Baptists will be able to give to world missions outside our state more than we receive." • Toby Drizin

**ready now
to accept
the
challenge
of the
future**



The Michigan convention, says executive secretary Wilson, has been in the vanguard of ministry to Negro and ethnic groups. About 20 predominantly black congregations belong to it.



Somebody has said that if West Virginia and its mountains were to be stepped on and flattened out, it would be the largest state in the Union.

That's a rather dubious distinction, but the state is situated entirely in the Appalachian Mountains. The natives don't think of North and South—it's up one hollow and down the next.

The people have that clannishness and mountain independence which makes them react negatively to any organization or regimentation. "This makes it more difficult to grow churches," says John Snedden, executive secretary of the West Virginia Convention of Southern Baptists.

Two thirds of the state's population hold no church affiliation, according to the West Virginia Council of Churches.

Methodists are the largest religious group in the state, claiming more than 200,000 members with American Baptist churches reporting 130,000 and 730 churches.

RELUCTANT ENTRY

The West Virginia Convention of Southern Baptists has 58 churches and 15,000 members, the smallest state convention of Southern Baptists. Primarily because of the strength of American Baptist churches, the Home Mission Board was reluctant until recently to carry out an active expansion program in the state. But the impetus of the pioneer movement (see p. 4), coupled with demands for help, justified organizational efforts.

John Israel (after his maternal grandfather) Snedden never planned to get into the ministry anyway. He took a correspondence course and became a refrigeration and air conditioning specialist in Columbus, Ohio. The war came and he was frozen (no pun intended, he says) into his job.

He had a conversion experience at 17 in the Methodist church in Athens County, Ohio. He married Eloise Fields and they began attending a Southern Baptist church and also an independent tabernacle which had a Southern Baptist as music director. From him he learned of Baptists. "I had been walking a tightrope thinking I had to work my way to heaven, and discovered I was saved by grace. It opened a brand new world to us," says Snedden.

When he became aware that in his home county there was no Baptist witness of this kind, "God called me to preach."

After the war, he went to Bob Jones University and then back to Athens County where he pastored two unaffiliated Baptist churches.

Snedden had started his own radio program in the Athens area—a simple

format with music and a five-minute message every weekday morning. It lasted five years. He resigned his dual pastorates to begin First Baptist Church, Athens, aided by the fact that he already was known by his radio show. He rented a theatre building and had 135 people at the first service.

While pastoring a mission of that church in Lancaster, Penn., he was invited to become area missionary in southeast Ohio. S.F. Dowis of the Home Mission Board said, "We think you can start four churches a year and there's a group of churches in West Virginia that needs help getting organized."

"I stayed in that job 13 months and went full time into West Virginia employed by the HMB as area missionary." By January of 1971 Snedden had rounded up enough churches to enter a cooperative agreement with the HMB and the West Virginia Convention of Southern Baptists came into being.

Not all West Virginia churches were enticed into the budding convention. Thirteen remain affiliated with Virginia and Maryland. "But their coming into our convention would cause problems for them—they'd have to give up representation on SBC boards and agencies," says Snedden.

STABLE CHURCHES

Though their number is small, Snedden sees a great amount of stability in West Virginia's churches. "We probably have as low a percentage of delinquent church loans as any convention; only 34 churches out of 54 have building debts, but none are in debt more than three times their annual income. Our emphasis is on people not buildings."

West Virginia is not only raising its own church members, as opposed to transplants, but some of its own sons are returning to pastor churches there. Ron Dillon, pastor of Grace in Parkersburg; Larry Adkins, pastor of Berkeley Springs; and David Kaczmarek, pastor of Immanuel Baptist Chapel in New Martinsville, are all West Virginia natives.

New work is blooming all over the state. West Virginia Baptists just had their first statewide Campers on Mission rally; and they just discovered 26,000 language people in the north. "We're planning to start a Polish radio program in Wheeling," says Snedden.

The Convention just bought the building it had been renting and is completing extensive renovations.

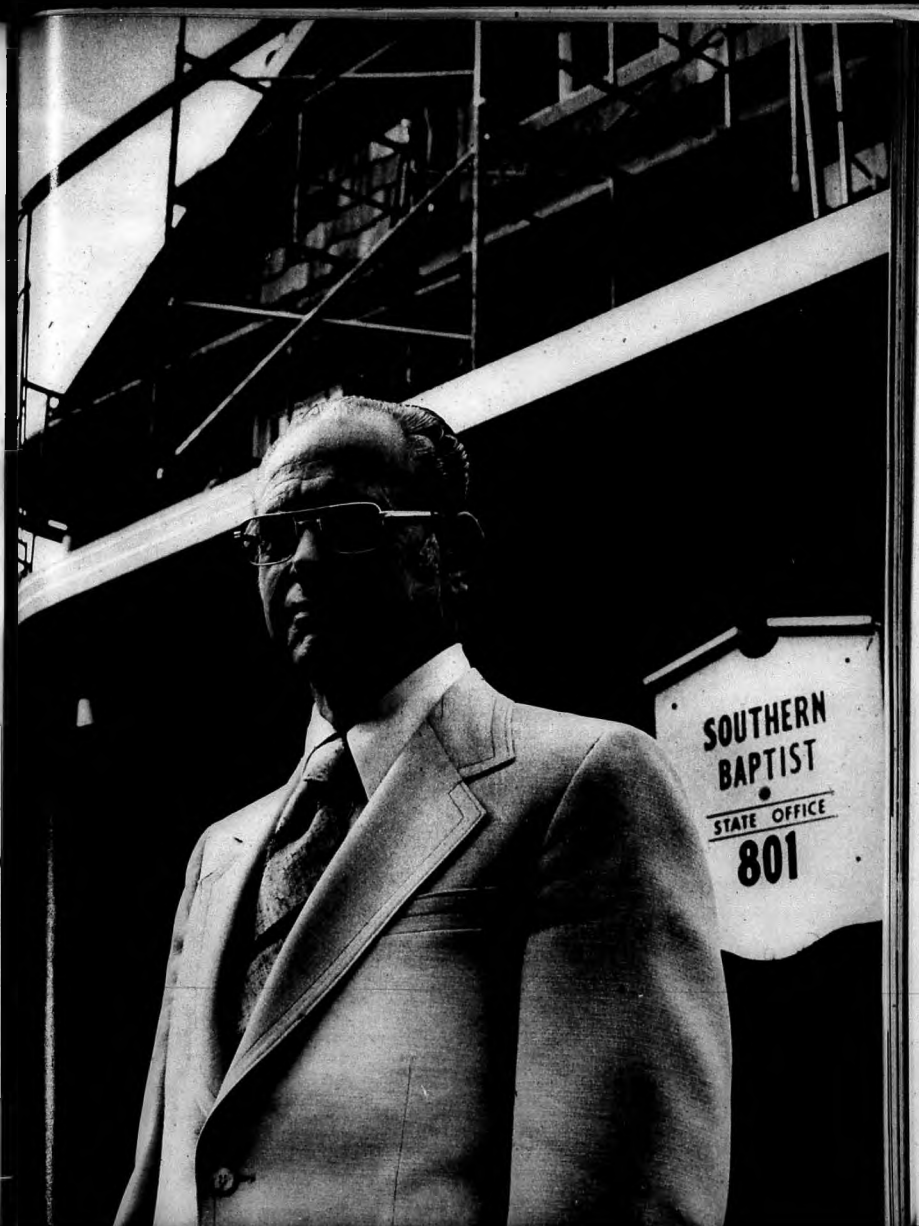
Perhaps it's the fresh mountain air that makes the Southern Baptist work in West Virginia seem so healthy.

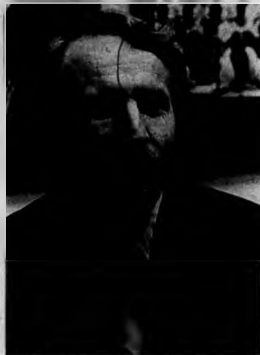
But likely, it's men and women willing to let God work through them to achieve an end that looks more possible today than ever before—that of making disciples for Christ.—Tim Nicholas

"our emphasis is on people, not buildings"



West Virginians' clannishness and independence make it hard to 'grow' churches, says West Virginia Baptists' Snedden. But in 16 years, the convention has grown to 15,000 members.





COMMENT by Walker Knight

What God (and the PM) has wrought...

There was an inevitable quality about the Pioneer Movement.

No master plan by agency or board brought it into being. Even after the movement started, much of the effort expended by the denomination was simply to channel the energy that flowed out of the South toward the magnets of laity-formed groups and pockets of sparsely churching areas.

If you start with Baptist ecclesiology—that churches and other Baptist groups are autonomous—you realize only oceans or international borders place restrictions on expansion. Even these do not always restrict. Canadian churches now affiliate with the Northwest Baptist Convention.

Actually the first choice the SBC had (1942) was whether the churches forming in the new areas would be allowed to affiliate with the denomination or not. The other choice (1951) was the degree of support the SBC would give to this grassroots movement. Had the first decision not been favorable, the nation probably would have another Baptist denomination. Had the second decision not been favorable, the national growth and expansion would simply have been slowed, not stopped.

The Pioneer Movement has altered Convention thinking, outlook, conditions, understanding, openness and mission strategy. How much we can only conjecture, for society was changing drastically during this three-decade period. A whole new world has emerged: new attitudes came toward race, sex, population, environment, productivity, world peace, education and—naturally—religion.

We can make some generalities in our

conjecturing about the SBC as it exists today that are different from the pre-1942 period, and each of us can decide how much influence the Pioneer Movement had upon the change.

• *The SBC is much different today in its racial composition.* The first black officeholder of the SBC was elected in Dallas. Agencies have black and ethnic staff members. State conventions—especially the newer ones—have long had black and ethnic officers.

Norwood Waterhouse of Connecticut talks about the large number of people who have come north, living in an integrated society and attending SBC churches that are integrated. How could they ever go back south again with the same attitudes, he asks?

A.B. Cash, retired HMB pioneer leader, tells of the day he attended two churches who were constituting in Michigan. Both had articles in their constitutions that no one be denied admittance on the basis of race. Seeing Mississippians and Arkansans publicly signing those documents moved and impressed him. He became convinced the SBC was changing.

With a few notable exceptions, the Pioneer Movement has been integrated from the beginning. Today blacks contribute heavily to its success. Many new conventions have all-black churches affiliated with them. Michigan's 20 is the highest percentage. New England's black Haitian congregation has, in two years, grown to the second largest SBC church in the region.

Attitudes about race have matured, also. Black and ethnic churches—not just integrated churches—are encouraged, because the form of worship

is unique and needs to be encouraged. This has long been the emphasis of language missions where the value was easier to see because of the communication problem.

• *The SBC no longer exists in isolation from other religious groups.* Religious stereotypes have been broken. Other denominations are no longer the enemy—to be fought, weakened, or kept at arms' length. Southern Baptists once stayed out of the other areas of the nation because we assumed they were as "churched" as was the South. Then when we discovered that some areas of the nation had two-thirds of the people without church affiliation, we turned our energy in these areas. Meanwhile, the spirit of Christian cooperation, generated by Pope John, permeated the world. Southern Baptists sought to understand other groups, and dialogues—even trilogues—provided us with new perspectives.

Such encounters forced us to be more theologically aware, calling forth a clear articulation of our own beliefs, and gave us a stronger foundation to build on.

Other denominations found they had often stereotyped Southern Baptists. A trend of cooperation surfaced, as they asked us to come into communities, sell us buildings or cooperated with us in evangelistic crusades or surveys.

John Hughton in Boston remembers being cold shouldered by ministers at Harvard, and now has served as president of the minister's alliance. Waterhouse tells of taking a group of ministers from his area to Glorie for a conference, and how impressed they were with Southern Baptists when they came away.

• *The Southern Baptist Convention has a*

national perspective and a broadened viewpoint. The Pioneer Movement has created an awareness of total needs within the nation and a larger responsibility for the nation, as over against a section like the South or West.

Without the Pioneer Movement the Student Summer Missions ministry might not exist, certainly not in its present form. The student ministry was born in 1944 when 24 students were assigned, and since then has grown to more than 900 students serving each year. Most of them serve in pioneer areas. One objective of the ministry is to place students in areas other than their home or college states so they will communicate to others, especially those "back home," the needs and accomplishment of missions. Every mission leader knows that this byproduct is one of the most valuable assets of the ministry.

West Virginia mission executive John Snedden says mission groups to that state generated one of their largest sources of income when they returned home to tell of the needs. Youth tour group in New Hampshire couldn't believe the friendliness and courtesy of those "cold, northern" people.

The student ministry also reflects the maturing of the Pioneer Movement. Today students from the newer states often serve in the south—in inner city, resort and other mission areas.

• *Many Southern Baptist churches are marked by creativeness, innovation and a dynamic outreach.* In the Pioneer Movement the traditional would not always work. New methodology, new techniques and new approaches were the order of the day, or example, before 1942 few would have said teenagers and college

students could be missionaries. Now they swarm by the thousands throughout the nation. Missionaries have always given the students some of the most difficult jobs, simply because the students didn't know they couldn't be accomplished.

• *Today the SBC is characterized by a creative tension, a tension created by the pulling together of many different types—ethnics, blacks, northerners, westerners, people with different mindsets and outlooks.* "All the people" is an awesome sort of responsibility for witness. The SBC has found that there's room for diversity and difference, within limits. This is one change which will be strongly tested in the future. The new, creative tension, if we can learn to live with it, promises to make us a healthier Convention.

• *The SBC has maintained its missions and evangelism emphasis.* As the Convention found that the United States was not as Christian a country as many thought before 1942, we doubled and redoubled our mission and evangelism efforts. Had Southern Baptists been confined to the southern states, where one in every five or one in every seven persons was Baptist, the evangelistic edge and mission impetus might have been lost. Instead, historian Robert Baker says the denomination has grown four times faster than the population since 1917. No other major denominations came close to matching this.

Maybe A.B. Cash gives the Pioneer Movement more credit than it deserves, but his comment that the movement "has been the salvation of the Convention" makes an interesting thought. •

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EXECUTIVE'S WORD by Arthur B. Rutledge *Behind the Statistics*

Statistics can be very informative, if we recognize their limitations. They tell us how well—or poorly—we are doing in measurable activities. But they cannot fully evaluate such indispensable qualities as depth of Christian commitment, spiritual growth and Christ-likeness of our attitudes and of our daily lives.

Nevertheless, a recent study of Home Mission Board reports for the 15-year period, 1959-73, is worth noting. The study, made by Don Mabry, director of the Department of Survey and Special Studies, focused on the evangelism activities of HMB workers.

The study underlines the ultimate purpose of all HMB programs and projects—to lead persons to know and follow Jesus Christ as Lord and Savior. In a given project or ministry, workers may not be as committed to direct witness as we might desire. But the overall response shows that for this 15-year span, HMB-related workers and ministries have been blessed by God in bringing more than 842,000 persons to Jesus Christ. This averages more than 56,000 professions of faith per year, and ranges from a low of 46,000 in 1963 to a high of 69,000 in 1969. The 1973 figures came to 57,741.

It is interesting to note the evangelistic response to missions programs. Language missions efforts produced a total of 86,545 professions of faith during 1969-73—an average of 17,291 per year for these five years. Christian social ministries, with about one-fourth as many workers, brought 20,877 persons to faith in Christ. This is an average of 4,175 per year for five years. The missionaries in

these departments serve in some of the most difficult fields in the world: big city ghettos, Indian reservations; they must cross barriers of language and culture, economics and religion. Yet these devoted Christians, whom Southern Baptists support through the Cooperative Program and the Annie Armstrong Easter Offering, average 16 professions of faith per missionary per year.

The work of fewer than 100 missionaries serving in cooperative ministries with National Baptists was most productive of all. During this five-year period, these workers averaged 48 professions of faith per missionary annually.

From the earliest days of its organized life the HMB has utilized the starting of new missions and churches as a means of reaching persons for Christ. Properly begun, well located, and well led new missions and churches can reach people who are not likely to be won to Christ through existing ministries.

During the 1969-73 period church extension missionaries, including pastors in "pioneer" fields, reported a total of 63,748 professions of faith. This is an average of 12,750 professions of faith—20 per missionary worker—per year. At this time Southern Baptists seem to be on the verge of another forward surge of establishing new churches. Fully half of the state conventions are developing plans for advance in this area. This should result in a strengthening of our evangelistic witness through new churches and missions.

Most of these missions efforts are conducted in cooperation with one of the 33 state conventions. But in addition, the

Board's evangelism division works with evangelism leaders in each of the conventions in developing evangelism goals, strategies, and challenges for the 34,000 churches. This is a permeating influence that God has blessed in signal ways during very recent years. Fresh impulses in lay witnessing, youth evangelism and renewal evangelism give great encouragement for increasingly fruitful evangelistic effectiveness in the years ahead.

One part of this special study looked closely at home missionaries. The other added Southern Baptist chaplains, student summer missionaries, Christian Service Corps volunteers and HMB staff members. The total number of workers in all these categories doubled from 2,096 in 1959 to 4,133 10 years later. From 1969 through 1973 the figure remained fairly constant, with 4,179 reported in 1973.

The total number of missionaries followed the same pattern, climbing to 2,235 in 1969 and leveling off to 1,777 in 1973. The lack of change during the 1969-73 period reflected budgetary limitations as inflation "ate up" the increased financial support provided the Board during these years.

While statistics cannot tell the whole story, what they do tell should encourage us. They point up the evangelistic purpose of home missions ministries. They indicate that our labor—and our support of these efforts—are not in vain in the Lord.

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Lausanne: what next?



"Amazingly we realized that God is at work around the world."

Editor's Note: The recent International Congress on World Evangelism drew nearly 3,700 persons from 150 countries to Lausanne, Switzerland for inspiration and significant strategy planning "for carrying the Christian gospel to every person in the world." One of the participants at this history-making gathering was the HMB's Director of Evangelism, William Hogue. His report on the Congress follows:

There were strains of "do it again, Lord, do it again," as speaker after speaker told what was happening in evangelism in this part of the world. It was a litany that spoke clearly to the portrayal of God at work in unsuspecting places on the globe, in tribes unknown, and among

peoples of whom those of us in the western world had hardly been aware.

Amazingly we realized that God is significantly at work around the world. He's crossing all the boundaries of human existence to speak to people by the various means available in their particular situations.

The Christian leaders who came to Lausanne gathered to study the and problems related to evangelism. They also sought to produce materials for even the most distant evangelist.

Leading authorities from around the world offered papers on evangelism and church growth around the world. Mission structures were discussed, and innovative concepts presented.

Panel discussions sparked the plenary sessions. Groups demonstrated of evangelistic methods.

evangelism strategies for churches and for groups, and also the theology of evangelism.

From many nations and every major branch of Christian denominations, people came together to discover doors of opportunity relating to implementing the Christian commission. It was a strategic moment in history when world evangelism appeared to be a reality; yet, such reality would be only when individuals have the conviction and love deep enough to communicate the biblical truth that Jesus Christ is our only and best hope.

It appears now that Southern Baptists have indeed been attempting to interpret the message of evangelism which is the Good News. Jaroy Weber, new SBC president, is correct when he says the Home and Foreign Mission Boards are in the forefront of leading in the challenging attitudes toward evangelizing the rest of the world. The congress affirmed the forward-looking, forward-acting must being practiced by Southern Baptists around the world.

At the same time, Southern Baptists must recognize that strategies for carrying the Christian gospel are being developed by other church and para-church groups. We must continue to recognize the contributions of others.

It is obvious that no one denomination or group in the world is going to reach the whole population. It is a necessity, therefore, that we come to grips with what others are doing and precisely declare our oneness in the effort to give every person the Good News.

Also, we must recognize cross-cultural evangelism. Development of international strategies and interests must be of

continual priority so that everyone has the opportunity to hear.

Today's world has a new sense of self-awareness and pride rising in all quarters; different peoples are asserting themselves with increased dignity. We must do everything possible to fulfill the highest priority of our time.

Nearly three billion people are not Christians. The reality of such a massive population about us is staggering. A bridge must be built through love and concern on a united basis so that every Christian believer will communicate Jesus Christ as Savior. Every denomination, every group must do its part to fulfill this commission.

As to the future, the theological combination of personal faith and practical works should intensely guide our evangelism thoughts. Significantly, mission is the "sending" God has called for. The mission is "to go." Once we have gone under our Lord's commission, we are to proclaim the good news that Jesus Christ is Savior, the hope of the world. In the proclamation we do so with intent to persuade to conversion. This is our first responsibility!

But true evangelism goes further. It reaches out the hand of care. It is concerned about the healing of the whole man, his soul and his body. The intent of God is to remake the entire creation of the person of man.

Southern Baptists' responsibility is to become involved. I see it as a tremendous opportunity for the future of the world. As individuals, as a denomination, we must speak out clearly on biblical proclamation regarding the reality of God's intent. We must be unashamed to declare what we believe to be the mean-

ing of salvation for all men everywhere.

We must call for a return to God which has as a consequence a reconciliation not only with him but between men. Repentance, renewal in the authority of the lordship of Jesus Christ, must become real in the midst of the believers. The changes that happen in this experience improve the fellowship with God and attune men to men for a greater fellowship through God and his spirit. Lausanne called for this!

Therefore, our proclamation must at this time and forever be the good news that the redemption of man from eternal damnation is accomplished only through the cross of Jesus Christ and what God does in that relationship. But we must not neglect the proclamation of the good news that the Christian life-style is to become involved in the world in which one lives. Christians must share the good news in life-style evangelistic relationships. Proclamation must include the total spectrum of our existence. It may involve political and social areas in which the framework of evangelism takes shape. The fruit of this kind of proclamation will find expression in personal faith and practical works.

Southern Baptists should not be afraid to get involved with the world situation. We are the largest Protestant denomination in the world, with the largest missionary force, the largest amount of theological students studying for various ministries, the largest budget and financial resource, and the largest amount of baptisms per year. Though Southern Baptists will not (and in my opinion should not) affiliate with a council of any nature, we can be associated in fellowship for planning and exercising evangelism in the whole world.

It would be good if on a continuing basis a post-congress fellowship is established to maintain and extend mutual encouragement in the development of a continuing evangelization to the whole world. Mutual interests can be served as we share with each other the various resources which we have found to be effective and successful. We can pray with each other that the power of God will give strength and initiative to a continual witness of the good news of Jesus Christ wherever his people are found.

Such a fellowship will have no binding facility to tie the hands of any group or denomination. Its major function would be to extend personal prayer, encouragement, and interest toward linking the word of God around the world in a manner unknown hitherto. That is "let the earth hear his voice," which is "to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." *

Site of the International Congress on World Evangelism in Lausanne, below; and left, Billy Graham in one of the two plenary addresses to the congress.



MEDIA by A.J. Conyers
Affirming Christian leadership

Whatever else the church is, it is manifestly an organization. It suffers in the same way businesses and communities suffer from failure of leadership and revolt against authority. Only a few months ago, one would almost think that quite enough had been written on authority, order and the pros and cons of rebellion. Howard Butt's *The Velvet Covered Brick* comes at us from an entirely different direction; and it surprises us, just as the gospel always surprises us.

Howard Butt, a businessman who helps direct Laity Lodge and Christian Men, Incorporated, speaks not simply of churches, but of "the church principle," a universal principle of organization that stems from God's redemptive purpose for the world. He draws from the wisdom of business and management (citing experts) to argue that certain biblical insights concerning leadership and fellowship are the keys to "organizational success" in all areas of life—churches, businesses, families, and nations.

Authority and submission are key words in this book. They are, the author admits, difficult biblical concepts made more difficult by the fact that our age tends to look with suspicion upon authority, and sees submission as a word devilishly applied to women, the poor, and minority classes. The abuse of leadership and the misunderstanding of submission, Butt insists, should not blind us to the real values of authority and submission. Tyranny results when the valid roles of leadership have been abdicated. Submission, on the other hand, that includes submission fearing God, "lights against submission fearing man."

Far from iron-booted oppression, the New Testament teaching on authority is marked by self-giving love. Leaders are dependent upon followers, their authority results from a willingness to take on the responsibility to serve. Leadership is giving of oneself for the sake of others, and as such it affirms the high value of the follower. The result is not feudal hierarchy, but redemptive brotherhood. Real authority finds its truest example in Jesus, who required obedience, but who also said, "No longer do I call you servants, but I have called you friends."

Likewise, submission, the author emphasizes, is not groveling servitude.

The only valid source of real power is in submission. Power flows from the bottom up, not from the top down. Leaders lead by the consent of followers. Butt quotes an organizational expert who says, "Authority is another name for the willingness of individuals to submit." Power resides in the grass roots. "Submission," says Butt, "is love organized."

Even though the arguments put forth in *The Velvet Covered Brick* rush forward with impressive momentum, and are stated with considerable vigor and imagination, one might have expected more attention to the obvious problems of borderline ethical decisions. It is evident, for instance, that we have a number of authorities to whom we may submit. Somewhere the reader will almost certainly ask a question such as, "Can I be obedient to the magistrate in matters concerning which he is clearly disobedient to God?" Questions of this sort could be multiplied many times in the areas of church, family, and community. Conflicts in the acceptance of authority exist in every real-life situation; here, however, we find only scant attention to this type of dilemma.

Nevertheless, *The Velvet Covered Brick* comes through as a powerful and direct treatment of Christian leadership and the nature of organizational life. For our age, the author is plowing long neglected soil. We can scarcely expect finely graded furrows when the task is to break new ground.

The Velvet Covered Brick, Howard Butt. (Harper & Row, 186 pp., 1973), \$5.95.

Pioneer ministries

Two recent books find their themes in the unique pioneer qualities of mountain church life. Both L.O. Griffith's *Head O' The Hollow*, and Marie Walston's *These Were My Hills* are autobiographical accounts dealing with, among other things, the joys and difficulties of pastoral work in rural mountain communities.

Griffith, retired communications director for the Home Mission Board, reflects upon his ministry that began in the hills of Kentucky, and was to continue with the Kentucky Baptist Board of Missions and the Home Mission Board. He takes his theme (and the title of his book) from the theme of an early meeting of the Three Fork Baptist Association. Mimeographed on the program bulletin

of that meeting was the challenge, "To the Head of the Hollow." The head of the hollow," we learn, is where two mountains converge to close the valley there the people are few and communication is poor. Griffith has seen his ministry as one of trying to communicate the gospel to the last person at the furthest point from easy communication—to the head of the hollow.

In *These Were My Hills*, Marie Walston recalls her family and church experiences when her father ministered to churches in the Ozarks. Lively and fast-paced, this book reads like a novel. The author shows a deep appreciation for the mountain folk of her childhood. Human interest, with all of its humor and pathos, runs high. *These Were My Hills* can become both a warming and growing experience for the reader. **These Were My Hills**, Marie Walston. (Keats Publishing, 134 pp., 1974), \$1.50.

Head O' The Hollow, L.O. Griffith. (L.O. Griffith, 116 pp., 1974).

Books, film, and tapes

Mission to America, Arthur B. Rutledge. (Broadman, 271 pp., 1969), \$5.95.

The story of Southern Baptist home missions, written by one who has an intimate knowledge of at least part of that story. The author, the executive director of the HMB, leads the reader from an historical overview of Christianity in America to a closer look at the history of home missions work and finally focuses upon the variety of ministries supported by the Home Mission Board.

Mission to America has become a basic text for those who want to learn of the history, scope, and direction of Southern Baptist home mission work.

Understanding Church Growth, Donald A. McGavran. (Eerdmans, 142 pp., 1970).

This is McGavran's most comprehensive study of the causes and effects of church growth. His earlier books have established him as one of the nation's leading authorities in this area.

Church growth, McGavran says, is primarily faithfulness to God's task is to apply unwavering faithfulness to a world of complexity and change.

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READERS' REACTION

More on pastors

This is a problem that Southern Baptists need to face squarely and find God leading to help us overcome the difficulties that so many men in Christ in vocations face day to day.

Earl Stollings
Marietta, Ga.

It is sad to see pastors who have been frustrated somewhere way back in their lives. They come to a pastorate with great love for self, putting Christ and his people way down on the priorities in their lives. These men are always "cry-baby" pastors. They must break the heart of our loving God.

How wonderful to hear a pastor say, as Ray Jones did, "A minister ought to be able to treat his own frustrations without reverting to escape mechanisms. Oh, at the pulpits and proclaim the great power of God to solve all our problems; who else treat their congregations to deny self and follow Christ in serving others; BUT where do these preachers run when they meet a leader who disagrees with them? To a new convert to cry about how badly they are treated. If God can solve the problems of their members, why can't he solve the pastor's problems?

Ann Chastang
Bay Minette, Ala.

I will follow with interest the steps Southern Baptists take to cut down the exodus (of ministers leaving the pastorate). This effort will not be effective from the top, but will be effected by rumblings beneath. The annual convention is not organized to correct this with a resolution or recommendation.

I would not be naive enough to think that clinical pastoral education is the answer. But it may be that the departments of pastoral care in our seminaries with clinical emphasis, as well as pastors exposed to this training in scores of other centers across our nation, have helped to expose the sensitive areas of pastoral crises.

Psychotherapy and clinical training helped me to rejoin the human race and provided me with support and in a pastoral ministry which has me much satisfaction. Baptists are not involved in either phase of my struggle.

this is why I am particularly interested in my denomination doing something to retain some very honest, capable and dedicated men struggling with the dilemma, "To go or not to go."

John B. Hunter
State Hospital, Ark.

As a pastor myself, I repeatedly breathed a welcomed "Amen" to much of what your issue so poignantly illustrated—that the pastor's role is in danger of being eroded from within and without. Indeed the "plight of the pastor" can only be resolved by a joint effort between minister and congregation.

John D. King
St. Louis, Mo.

I have always enjoyed your approach to any specific subject by devoting virtually the entire issue to the various factors involved. I particularly enjoyed and found timely your June 1974 issue.

Rolf A. Hough
San Francisco, Calif.

As a person serving in my sixth year since seminary, you have touched on many of the feelings and frustrations of my own life in the ministry. This issue continues the reputation for good journalism, sensitivity to vital issues of the ministry, and mission promotion for which HM has become noted.

Neal Schooley
Stillwater, Okla.

The articles were both honest and frank. The only thing I see wrong is that they lay men need to read them.

Max Walker
Newbern, Tenn.

You have done a fine service in presenting the subject and in providing possibilities for solutions. . . . Stick to it and continue to provide the kind of editorial leadership the Southern Baptist Convention needs.

Lloyd Jackson
Richmond, Va.

This is helpful to see the problem discussed in public form. Helpful to the struggling pastor who feels a sense of guilt in even admitting to himself the existence of such problems. Helpful also (continued next page)

IS WOMEN'S LIBERATION THE CRUSADE OF A FEW FANATICS?

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ALL WE'RE MEANT TO BE

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Co-author **Nancy Hardesty** is a doctoral candidate in the history of Christianity. She has been an Assistant Professor of English at Trinity College, Deerfield, Illinois, and Assistant Editor at *Emilny Magazine*.

Letha Scanzoni is co-author with her husband of a soon-to-be-released college textbook on the sociology of marriage and the family. Her previous books include *SEX IS A PARENT AFFAIR* and *YOUTH LOOKS AT LOVE*.

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WORDBOOKS for people on the grow

READERS' REACTION *continued*

to our congregations. Hopefully, to be better informed and more aware of their pastor's struggles should better equip our laymen to pray more intelligently for him and seek ways to strengthen his hand.

*Fred Boekner
Greenwich, Conn.*

• Your June issue has one serious omission. The pressures on the minister were made to appear greater than the pressures on other professions. This is a major error in reporting. The minister does have problems, but so does everyone else.

The American Management Association reports 2,821 "management persons" responded to their recent survey on success and career crisis. Seventy percent said they were "unhappy in what they were doing and would like to make

a change." Over half stated they faced pressures to conform to standards which made them feel uncomfortable.

If the minister is allowed to believe his problems of stress and career are unique, he has not been helped by HM. This misinformation will only encourage a greater self-pity on the part of the minister.

*Lee Prince
Memphis, Tenn.*

Editor's Note: As "non-ministers," most of us on HM's staff are inclined to agree with Mr. Prince. We think the problems that affect ministers also affect plumbers, accountants, doctors, journalists. But after researching this issue, we've concluded that while the ministers' problems may not be unique, the way they perceive their problems and the way they face them are unique. It's all wrapped up in the sense of "God's call" most ministers feel—that attitude

does color their actions and influence their outlook in ways not common to other professions.

Political power
July-August HM is a superior issue.

*Bill Cambie
Alexandria, Va.*

• The only disappointing thing about the issue was the fact that C. Harold Mann, who was featured, was listed from Kansas City, Kan. Mr. Mann, an effective and dedicated layman, has his offices in Kansas City, Mo., and has influenced our Baptist work in metropolitan Kansas City for many years.

*Paul Lambert
Kansas City, Mo.*

• ...comes as a hopeful ray of light at

the end of a two-year tunnel called "Watergate." I am easily tempted to forget that the Lord always raises up a remnant. Keep up your mission of raising our consciousness to the fact that we are living in a time in which God is doing some exciting things against unbelievable odds.

*Ralph Johnston Jr.
San Antonio, Tex.*

...extremely good.

*John A. Miller
Evans, Ga.*

• ...one of the most timely and poignant issues I have seen in some time. I used to get very excited when I received my copy each month, but I have been somewhat frustrated in the last couple of years because it has not been as penetrating and probing as I had been used to; however this issue, I feel, will be a constant reference and anthology of involvement and opinion about the political situation, and provide hope for Christian presence in the political arena.

It was exciting to see so many people involved in the decision-making process in our political system.

*Keith H. Harris
Richmond, Va.*

• ...should stimulate some thinking about the coming elections.

*Roger Babb
Nashville, Tenn.*

• ...definitely informative. Yet I believe you missed someone who has had a tremendous Christian influence on Missouri politics, Dr. Hugh Wamble. This man has helped Missouri Baptists channel their power and influence by keeping them informed as to the facts and issues, and the voting records of our legislators. I wish one man you shouldn't have missed.

*Robert Shane
Osborn, Mo.*

• You have approached a subject which I could not believe more strongly must attract the attention of the church and its members, but a subject which far too few have received that attention. There is no way for the United States to be "a Christian nation" unless its government is founded and administered on

Christian principles. And there is no way for this to occur unless Christians invest themselves in making government and its activities reflect those principles—both as governmental professionals and as responsible and informed citizens.

*T. Scott Buntin
Austin, Tex.*

• ...a monument to your editorial staff and your continuing ability to bring out into the open areas we Baptists have ignored in the past. (however) I am doubtful as many laymen will read this issue as they should. Couldn't there be

an adoption of a summary either at the beginning or the end of an article?

*David Eubank
Raytown, Mo.*

• ... On page 53 you have a wonderful picture of I.B. Ray. Mr. Ray does his part to keep people from being caught in the gambling trap—he helps in many other ways, too. Within the past two years he has assisted Baptist Student Work in San Marcos with gifts of over \$1500. He has spoken to our students about the wonderful adventure of being a Christian for more than 50 years.

*Glen Morris
San Marcos, Tex.*

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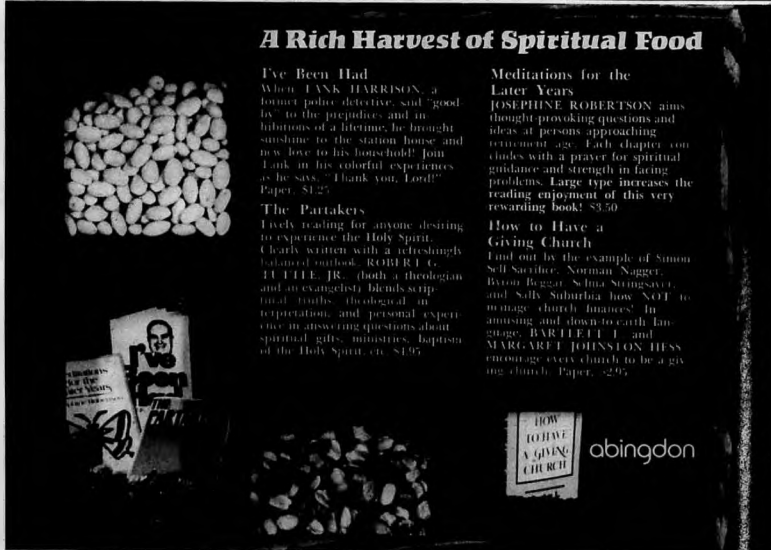
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