

October 20, 1961

**Colorado At 26,190,
Asks Representation**

BILLINGS, Mont. (BP)--The six-state Colorado Baptist General Convention voted here to petition the Southern Baptist Convention for representative members of its agencies.

The SBC constitution provides for representation when membership of churches in a state convention reaches 25,000.

Executive Secretary Willis J. Ray of Denver reported Colorado convention's area now has 26,190 members of cooperating churches. The convention's request will be presented to the SBC Executive Committee in February, hoping for Convention action at San Francisco in June.

The Colorado convention also includes Montana, North and South Dakotas, Wyoming and western Nebraska.

The convention also adopted a plan by which Mississippi and perhaps other well-established state Baptist conventions in the South will sponsor work in the outlying states of the Colorado convention.

Mississippi would underwrite work in Montana, while leaving Montana affiliated with the Colorado convention. North Carolina Baptists have expressed an interest in North Dakota, Virginia in South Dakota, and some Georgians in Wyoming work.

Other resolutions of the 1961 Colorado convention opposed gambling and liquor interests, supported church-state separation, commended President Kennedy for his stand on federal aid to education and denounced obscene literature.

Colorado adopted a 1962 budget, through the Cooperative Program of \$176,870, with 20 per cent going to the SBC for its agencies.

The convention voted to meet in Denver Oct. 8-11, 1962. It elected Glen Field, pastor of Capitol Heights Baptist Church, Bismarck, N. D., as president.

It also asked its 163 affiliated churches to conduct an unending prayer chain for the next year, in light of perilous world conditions. All churches would not be conducting prayer services at the same time, but when one church's prayer period ended, another would begin its period.

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**Kansas City Baptists
Fight Airport Lounge**

(10-20-61)

KANSAS CITY, Mo. (BP)--Southern Baptists here have been in the forefront of a fight to prevent a cocktail lounge opening at the Municipal Air Terminal. They were predominant in speaking out against the proposal as a group of 160 persons met at City Hall to express its opposition.

Paul M. Lambert, general superintendent of Kansas City Baptist Association, said the lounge was a moral question and should not be considered for the \$30,000 revenue it would bring the city. He pointed out because of accidents and other misfortunes, alcohol costs citizens \$20 for each dollar it returns in tax revenue.

One of every 15 drinkers in the U. S. today, he added, is an alcoholic and many began drinking in cocktail lounges.

The Brotherhood of the association also took part in the opposition. It put advertisements in the local paper urging these opposing such action to appear at the hearing.

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At the meeting itself, a resolution adopted by the Baptist Brotherhood of the association, which claims a membership of about 500, was presented to the committee of the City Council members.

The resolution by the city, which had been recommended for passage by the aviation committee at a previous hearing, was taken under advisement after the strong opposition.

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Summer Missions
1962 Dates Set

(10-20-61)

ATLANTA (BP)--The 10-week period between June 11 and Aug. 17 has been set as Baptist student summer missions dates for 1962.

The announcement was made by Miss Beverly Hammack of Atlanta, secretary of special missions ministries for the Home Mission Board of the Southern Baptist Convention.

"Applications are being received now for the 600 appointments we will make in 1962," she said. Students will serve in the United States, Panama and the Canal Zone. They are supported by the mission board and state Baptist Student Unions.

Students from 166 colleges and seven seminaries served in 1961. These 676 students came from 33 states and 10 foreign countries.

Each year the students assist in home mission work through preaching, vacation Bible schools, visitation, surveys and other religious functions.

Miss Hammack said applications would not be accepted after Feb. 1. Announcement of appointments will be made by April 10.

To be appointed, students must have 60 semester hours of college or one year of seminary. They are paid \$25 a week. Transportation and most expenses are provided.

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San Francisco Church
Ministry Multi-Racial

(10-20-61)

SAN FRANCISCO (BP)--At a recent service in First Southern Baptist Church here, a young Austrian woman made her profession of faith in Christ.

Kneeling at her side was a converted Catholic who still spoke in the thick brogue of his native Ireland. Watching from the choir was a young Hawaiian girl, only three months in the mainland United States.

And singing in the congregation were a middle-aged woman of Mexican descent and a full-blooded Creek Indian, who had lived on a government reservation until a few months before.

A Japanese woman, recently won from Buddha to Christ, would have been there had she not been hospitalized.

A church member of Filipino extraction pronounced the benediction. After the service, several members witnessed to an English girl who had visited the service.

In telling this account, Pastor A. Maurice Norton said it was an indication of what messengers to the 1962 Southern Baptist Convention here will find in the way of a Baptist church ministry.

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Building And College
Under Maryland Study

BALTIMORE (BP)--Committees surveying Baptist work in Maryland said here they are still considering the possibility of a larger Baptist office building and the creation of a Baptist college in this area.

Cline L. Vice of Glen Burnie, survey committee chairman, reported "the need is urgent" to enlarge or replace the present building housing offices of the Baptist Convention of Maryland.

He added "considerable expense" would be involved.

A committee conferred with Southern Baptists in Virginia and Washington, D. C., over the Baptist college question. It was "most impressed by the difficulties of establishing a university in the District of Columbia area," Vice said.

The committee still is weighing the possibility of a Baptist school jointly sponsored by the three groups. If such a school does not develop, the committee is expected to consider how Maryland Baptists could by themselves develop a college.

Maryland Southern Baptists have no colleges now.

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20 Churches Exceed
5000 Membership

(10-20-61)

NASHVILLE (BP)--Only one Southern Baptist church exceeds 10,000 members, but 19 other churches have over 5000.

The current issue of Quarterly Review, Baptist Sunday School Board publication here, provides information about the size of Convention-affiliated churches.

First Baptist Church, Dallas, maintains its position of long-standing. With 12,108 members, it continues to be the Convention's largest.

Seven of the 10 largest churches are in Texas, and 11 of the top 20 are. There are nine states with churches in the group of 20 largest.

Bellevue Baptist Church in Memphis is second largest in the SBC and tops all east of the Mississippi River. It has 9480 members.

Next come six Texas churches: First, Lubbock, with 8540; First, San Antonio, with 7821; Cliff Temple, Dallas, with 6890; First, Amarillo, with 6818; First, Beaumont, with 6484; and First, Wichita Falls, with 6394.

Mobile, Ala., Dauphin Way Baptist Church follows in ninth place with 6346 members. First Baptist Church, Tulsa, rounds out the top 10 with 6034 members.

Close behind is First Baptist Church, Atlanta, with 6013. First Baptist Church, Oklahoma City, has 5990. Broadway Baptist Church in Fort Worth reports 5908 members.

Three other Texas churches trail right behind. Fourteenth in size is Second Church, Houston, with 5617. Travis Avenue Church, Fort Worth, is next with 5535. Then back to South Main in Houston--5383.

Walnut Street Baptist Church, Louisville, lists 5304.

First Baptist Church, Baton Rouge, La., has 5297 members; First Baptist Church, Jackson, Miss., 5028, and Central Baptist Church, Miami, Fla., 5003.

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BAPTIST FEATURES

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October 20, 1961

Rufers A German
Type Tentmakers

By John A. Moore
European Correspondent

A parade of bicyclists rode by, carrying posters. Groups of young people sang at the marketplace. Other young people handed out handbills with a cheerful word.

They aroused interest of passersby and attracted some of them to the Baptist church in Bad Schwartau, West Germany.

The team of "Rufers" (Callers) was in town.

Evangelistic services continued for a week under the leadership of a team of 12, mostly young people. Following a time of congregational singing each evening, with lively tunes not to be found for the most part in the hymnal, several members of the team gave straight-from-the-shoulder testimonies.

The "language of Zion" was carefully avoided, and problems for faith frankly acknowledged. One of the leaders gave a brief closing message.

No invitations for public profession of faith were given at the close of the services, but team members remained to speak privately with those interested or personally concerned. Four of these were baptized and others are expected to request baptism and church membership.

The Rufer movement began 12 years ago as an effort on the part of a few Baptist young people to reach those who would not come to church. Disillusioned by war and defeat, the younger generation in Germany regarded religion as irrelevant and seemed determined to avoid involvement of any kind.

In the beginning, Rufer meetings were held on the streets and in neutral halls. In recent years, the main meetings take place in Baptist churches which invite the team, but still the Rufers seek to go where the outsiders are and use methods which will attract them.

The movement is now affiliated with the union of Baptist churches in Germany.

Wilhard Becker, who helped found the movement while a seminary student in Hamburg, still leads it while serving as a pastor of a church in Hannover. Heinz Fuhrmann, formerly a window-dresser by profession, now gives full time to Rufer work.

Team members serve on a voluntary basis. The host church generally pays expenses, which are nominal. A few of those who take part in Rufer Weeks give full time for a year, and these receive from the Hannover office 30 marks (\$7.50) a month for incidentals. Twelve young people have left their jobs to serve in this way during 1961.

There is a circle of at least 1000 persons who contribute to the central fund, above tithes and offerings in their own churches. Rufer workers themselves give generously. Finances are seldom mentioned.

Twenty Rufer Weeks are being held during 1961 in the churches of West Germany. A few have been held in past years in Switzerland and France. For several years, the teams were composed entirely of young people; now older persons frequently take part.

Any earnest church member who desires to do so may join the group, which has preparatory conferences during the year.

The team in Bad Schwartau included a seminary student, a university student, a chemist, an engineer, a government official, a post office employee, a locksmith, a sign painter, a nurse, a clerical worker, a youth secretary and Heinz Fuhrmann as team leader.

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Seven made profession of faith and were baptized following another Rufer Week in Kaiserslautern, Germany.

In addition, an ecumenical youth secretary, who was the only member of the team not a Baptist, requested baptism in the host church at the close of the meeting. Six members of the 13 on the team in Kaiserslautern were taking part for the first time in a Rufer Week.

A new type of project is being undertaken by Rufers this year. A team of eight young people left their jobs to live in a town which has no Baptist witness. They get some kind of work there and live on a communal basis, with the four girls in one house and the young men in another.

They contribute to the project all their income above a small allowance for incidentals. The purpose is to get a church established, then move to another place. Members of this team are committed to give full time to this work for two years. It is expected that other such teams will be formed.