

"THE MOTIVES OF SERVICE"

by J. W. Storer

James Wilson Storer, president of the Southern Baptist Convention, is a native of Kansas. He attended Kansas University and is a graduate of William Jewell College, Liberty, Missouri. He was honored with the D.D. degree by William Jewell College in 1943 and Union University in 1920. Oklahoma Baptist University honored him with the LL.D. degree in 1939. He has served as pastor of First Baptist Church, Tulsa, Oklahoma, since 1931.

That I count it an honor to have been asked to be on the program of Women's Missionary Union in its annual session at St. Louis, is a self-evident fact, but it is even more than an honor, it is a distinct privilege, and I so consider it.

You will be told that by every speaker, I'm sure, and also that you are the greatest missionary propagandists known in the world today. I firmly believe that, and it will be understood that the word propaganda is used in its best and primary sense. When Jesus said to His followers, "Ye shall be my witnesses," He commissioned them as propagandists. All of which makes your general theme, "Come, Women, Wide Proclaim," most fitting, and by the same token, arresting.

This theme is taken from a song, a martial hymn, written by the beloved and gracious Miss Fannie Heck for your Jubilate Celebration held in 1913 here in St. Louis. It is a temptation to digress and spend some precious time in calling attention to a few of the many things which have transpired in the more than forty years since then, both by way of world events and in our denominational life.

One thing at least makes history brighter, it is that since that Jubilate session you wonderful women have become members of the Southern Baptist Convention, with all the rights, privileges and prerequisites which belong to such membership. It will doubtless be news to some of you that such has not always been the case.

I can remember the long, lusty, and loud argumentations which preceded for sessions the climactic one in which you were welcomed into the Convention. It all seems strange and fantastic now--as I am sure some of our current denominational discussions will seem odd and incredible to the generation which will forty-one years hence look back at us.

How we ever got along without you, I cannot understand! While it may be that there are some of the brothers who still have lingering doubts about the marriage, I suspect there are times when some of you grow weary with having to spur the brothers into action. Perhaps I should change the figure and say "needle" us to action. If so, it would be nothing new. One of the most fascinating stories in the Bible is that found in Judges four and five, wherein is a duet by Deborah and Barak which opens with a declarative that is definitive, "For that the leaders took the lead in Israel, For that the people offered themselves willingly, Bless ye Jehovah."

I have a feeling, by the way, that Deborah had a very deep and commanding dramatic soprano voice, and that Barak's was a contained and necktie tenor. My justification for this assumption is found in verses 8, 9, and 14 of Judges 4, "And Barak said unto her, if thou wilt go with me, and I will go, but if thou wilt not go with me, then I will not go. And she said, I surely will go with thee, notwithstanding, the journey that thou takest shall not be for thy honor, for Jehovah will sell Sisera into thy hand, is not Jehovah gone before thee?"

In the long and often tortuous road we have traveled since Jesus gave His disciples the great Commission, it has so frequently been the courage, the zeal and the initiative of women that have kept the battle moving forward, and surely all Southern Baptists will unite in saying that the missionary spirit of the W.M.U. has rallied us in times of financial depression and spiritual inertia to a renewed effort to carry out the witness in a manner commensurate with His command to us.

Back of every action in life there is the incentive of motive. This is so whether the movement is great or small, worthy or unworthy. Now it is true that too careful recognition of moral action may not only destroy that grace but be a

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positive hindrance. But at the same time there must be determining motives for what we do. This is the fact supreme in living the theme of this Convention, "Come, women, wide proclaim."

Why should you do that? What is it that you proclaim? And is there any pressing urgency about it?

This world is in a continual struggle between the forces of righteousness and the forces of evil; not to recognize this is to close our eyes to an evident and tragic fact, and make of our coming here a travesty, an utter mis-use of time.

Do we realize that as we here assemble, well clad, comfortable, and well fed to the point of lethargy, millions drag through the day in misery, want and terror? That even as we sing our songs and say our little pieces, thousands die without Christ, and with no knowledge of the Good Shepherd who walks through the valley of the Shadow?

Carlyle's terrible indictment of another age may well be ours, "Stomachs well alive, souls so dead."

What will it take to stab us broad awake, I sometimes wonder. In our soft upholstered life, where Cadillacs charm us more than Christ, and a two-carat diamond is more to be desired than the Rock of Ages--what have we to say to that world we abhor behind the iron curtain where suffering, sacrifice and death is a small thing to offer for the cause--where men call each other comrades and know not that that comradeship is born of the Prince of Evil?

Why have we come here? Because for one reason, I trust, we realize that we are in real need of the water of life. Before we can hope to carry that life-giving water to others, at home or across the seas, we must drink of it ourselves, our own parched lips must be satisfied. The missionary passion in our churches is sporadic and half-hearted because we of the churches are not drinking life-giving water out of over-flowing cups beside the well of our salvation; we are not experiencing in ourselves its refreshing ministry.

What a motive of obligation is laid upon us--our unhindered opportunity to worship God--our freedom of speech, liberty--sweet liberty itself. And each of these has cost something--for not a single worthwhile thing but is ours at the cost unweighable. Consider that cost in these words, "God was in Christ reconciling the world unto Himself," or these, "He bore our sins in His own body on the tree," or these, "God commendeth His love toward us in that while we were yet sinners, Christ died for us."

O what your salvation and mine cost God!

"It was an unspeakable love that thought it,  
It was an unspeakable life that brought it,  
It was an unspeakable death that wrought it,  
It is an unspeakable joy, when taught it."

It may seem an unnecessary question to ask, "What side are we on in this strife which began in Genesis 3:15 and will not cease until Revelation 21 shall have been fulfilled; what side are we on?"

Before we answer it too quickly, let us examine and see whether there be too great evidence of an attempted neutrality in our midst.

Remember in this conflict to which we are called, we cannot be neutral; not to declare for Jehovah is to be on the side of His foe, for did not Jesus declare, "He that is not with Me is against Me, and he that gathereth not with Me, scattereth abroad."

There is another motive for our service, and for want of a better name, I would call it that of relationship. None of us lives to himself alone, though the plainest fact of human history is a natural tendency toward attempting it. But the prerogative of love is not selfishness--which is the essence of isolationism--rather it is prodigality. "Freely ye have received, freely give."

In the days of His flesh, men were drawn to Jesus, and gave heed to Him because He lived, He loved, and He cared. Rome perished not only because of the sins of the patricians, but most of all because those favored few, grown used to luxury

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ground out of the humble peoples, forgot that those humble people existed, and that they had a right to life, liberty and the pursuit of happiness.

The mission of our Lord was to give Himself--the finest description of that which I know, you will find in Philipians 2, verses 5-8: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

And the disciple who followed closest in His footsteps declared in 2 Corinthians 12:15, "And I will very gladly spend and be spent for you though the more abundantly I love you the less I be loved."

To repeat, none of us lives unto himself--we could not even if we tried, and relationship to others brings naturally and inevitably the obligation to give what we have received, which is the meaning of missions.

In that very moving book by J. R. Miller, "The Transfigured Life," there is the story of a saint whom the angel came down to see, and the secret of whose life he found to be this, "He gave, and he forgave." So impressed was the angel that he told the saint that he might have whatever he wished. His request was, "that I might do the most good without knowing it." So, his shadow as it fell behind him, healed and comforted--therefore he was known by the name, "Healing Shadow,"--incidentally the basis for that story is in Acts 5:15.

There is another story in the great reservoir of truth and illustration, found in 2 Kings 4:1-7. You recall it--about the widow who died leaving nothing but bad debts. My friends the life insurance agents ought to commit this whole incident to memory--it is a wonderful sales talk.

When the creditors came crowding in to satisfy their claims on the estate--they found nothing but children, these they would take as slaves. Then she appealed to Elisha. He was a wise man, he did not have a Committee appointed to deal with the situation. You know what a Committee is--it is made up of men who individually can do nothing, and as a Committee decide that nothing can be done. He gave her something to do--and asked for all she had, a jar of oil. And then he got her into the loan business; "Go," he said, "borrow thee vessels abroad of all thy neighbors, even empty vessels, not a few." It was done, and then she began to pour from her one jar into the empty ones, until all were filled--and when all the vessels were filled, "the oil stopped flowing."

How applicable is this illustration to us today--how descriptive it is of missions, that which gives our name lustre and our lives a reason for living. But--God help us if we are so blind that we think we can pour from an empty vessel that which will fill other empty vessels. We cannot give what we do not possess--nor can we parrot expressions and give imitative exhibitions, and expect to see any evidence that men move nearer to the Cross. For if the world can see no change in us, who claim to be Christians, why should they take upon themselves our futility? Yours is the hand now--John the Baptist lived his life and gave it, who first said it--yours is the hand now that must with pointed finger give direction to the eyes of the world, "Behold the Lamb of God that taketh away the sins of the world!"

O friends of mine, what shall we do with this clamant call of Christ wherein He says to us, "Follow thou me," a summons to the surrender of faith, to the fellowship of love, and to the service of obedience which is the truest expression of our claims to Christianity? For the possibilities of our lives as we meet here today are greater than any of us can conceive, and which we can never realize until we find Him in obedience.

Years ago I heard Dr. J. Stuart Holden tell this story. He said there was a young man in the University of Cambridge who walked up and down under a great avenue of old elm trees, facing out in the darkness of a summer night the problem which the call of Jesus Christ meant to him. At the time he saw nothing more involved than his own personal salvation and blessing. There was a struggle going on, for doubtless the "prince of the power of the air" saw much farther than the young man saw. He saw what depended on that man's getting into right attitude with Jesus, and sought to thwart it. But Christ conquered, and he went back to

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his college a man who had put his hand into the hand of Jesus, and had said, "Lord, I will."

After a brilliant college course, and an equally brilliant term of work in one of our large schools, where he left the impress of Jesus Christ upon the bright young lives of the boys committed to his charge, he heard the Lord Jesus say, "Let us go over to the other side," and lovingly and obediently he went forward with Him to what was then an almost unevangelized tract of country in British East Africa. There he lived and labored but for a few years, and then went Home. But that man's life was the seed and secret of what has perhaps been the mightiest revival since Pentecost, I mean the revival in Uganda.

That man was George Lawrence Pilkington. He did not know that night as he faced the imperious claim of Jesus Christ, what was involved in his answer, but He who called him knew, and by the decision for Jesus Christ which he made, almost countless souls have come to know Him whom to know aright is life eternal.

For God's sake, for Christ's sake, for the sake of a dying and lost world, I pray you hearken afresh to the call of Christ--"Follow thou me." Take the past and leave it with Him, take the present and put it into His pierced hand, take the future and go with Him without the gate, step by step and hour by hour.

"Challenge Thy people, Jehovah of hosts  
Speak as of old at this hour;  
Silence alike their complaints and their boasts,  
Challenge Thy people with power.

"Speak to them out of the pillar of cloud,  
Speak from the pillar of flame;  
Show them their sin, lest they dare to be proud,  
Show them their weakness and shame.

"Give them a task that will drain their heart's blood,  
Lead on a wilderness way;  
Call them to conquest through fire and through flood  
Challenge Thy people today.

"Dear Master, heed we this challenge thou hast given today,  
With all our hearts best we accept Thine appeal;  
But hearken dear Lord to us now as we pray,  
Forgive us and bless us while before Thee we kneel."

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"PRAY, WORK, YET MORE"

by Juliette Mather

Miss Juliette E. Mather, editorial secretary, Woman's Missionary Union since 1948, is a native of Chicago, Ill. She received her education at the University of Arkansas and the Woman's Missionary Union Training School, Louisville, Ky. Author of a number of books, Miss Mather started World Comrades, publication for young people in 1922, organized the Young Woman's Auxiliary Southwide camp at Ridgecrest, N.C. in 1923, started The Window of YWA in 1929, and started and is now advisory editor of Ambassador Life, in 1946.

A trip around the world returns one to the United States of America with a deep feeling of gratitude and sense of responsibility as an individual and a nation. Our comfortable, easy, push button lives contrast with the drudgery, toil and meagerness of existence in other lands. But everywhere people have the same feelings, hopes and dreams. Women enter into the life of their churches no matter the architecture or place as women in the states. Japan's Woman's Missionary Union is well developed with devoted, highly educated Mrs. Fukunaga as president.

We had the privilege of attending three District Woman's Missionary Union meetings, one an overnight retreat. That meant the fun of sitting and sleeping on the floor, eating from low tables in Japanese fashion. But the fellowship was as endearing as in the states and Japanese women seemed more appreciative of the gospel and its blessings and consequently, their responsibility for passing it on to others. The 30,000 Christians have a deep purpose that Japan shall now become a nation influential in her Christianity. Yet Shinto shrines and Buddhist temples claim the worship of 80,000,000 people bowing in futile repetition of formal prayers.

I was embarrassed when I met with the devoted women of our church in Hiroshima. While we were drinking tea together, one was asked to push up her kimona sleeve and show her scars. Reluctantly she did so, and my heart stood still at what we had done to this one woman. Another and another revealed their horrible scars. The hair of one is just beginning to grow back now. It is not easy to sing "Blest be the tie that binds our hearts in Christian love" under such circumstances, but that Christian love must be so strengthened that no more atom and no hydrogen or cobalt bombs will fall.

Korea's need is overwhelming and heartbreaking. America's women should be praying for the various conferences at which leaders of nations consider her future. It is part of the future of American sons and daughters and apparently only prayer will untie these tangled knots.

Taiwan surges with hope for the day of return to the China mainland. The little children sing, "I love China, I am a child of free China, I will go back to the mainland, I love China." We should send missionaries and support to win the people of Taiwan that when they go back they will go back as Christians. Now they worship "idols made with hands" at ornate temples and at small wayside shrines. We saw an elderly woman in a dress so white and clean that she must have carried it and put it on at the temple door. She alternately stood and knelt, ringing the bell to call the attention of the idol in front of her. We were there some fifteen minutes and left her still kneeling and rising, still calling upon the idol to hear her.

Hong Kong lives on the edge of fear with hosts of refugees, many with graduate degrees from overseas universities, seeking employment. Our missionaries are building on churches and schools started by Baptist Chinese people themselves.

The Philippines are a good front window for the United States proving we do not want to annex territory. The majority of the people are Catholics, but inquiring young minds are seeking more truth than their priests reveal. Becoming Baptists they show a zeal that is encouraging indeed.

The civilizations and customs of Malaya, Indonesia, Thailand are so old and established it will be difficult to win the people from their fear of evil spirits

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and their Buddhist or Hindu or Moslem religions. We saw sixty-seven Thai sailors come marching in to say goodbye to the twenty-four inches tall Emerald Buddha before they boarded their ship for duty on the seas of the world. We saw people prostrate themselves at the soles of the Sleeping Buddha. The soles are black inlaid with mother of pearl in designs related to the Buddhist faith. But we also went carolling with young people of Bangkok, and sang in our churches with congregations in Malaya and Indonesia, "Joy to the world, the Lord is come" and other favorite Christmas carols. There is response to the message of the living Lord and with enough missionaries and training of nationals, these lands can be awakened to new life in Christ as they rouse to take their larger place in world affairs.

In Lebanon, Jordan and Israel, the burden of refugees and the tenseness of hatreds cannot but impress everyone. Our hospitals in Ajloun, children's home and school in Nazareth, and few churches stand like oases of love in the midst of the problems there. Women come eagerly to missionary society meetings for the blessings of Christian fellowship and the encouragement of Christian faith.

More missionaries, more schools, more churches, more hospitals, more prayer, more interest are needed. There should be more concern for the ways of peace and help in the United Nations and its agencies as well as in our Southern Baptist forces.

The fiftieth anniversary of the brief successful flight of the Kitty Hawk was celebrated during our tour. Beautifully appointed airports are everywhere now. When mechanical progress whirls so fast, spiritual development must speed up to hold the world together.

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"LOOK UPON THE FIELDS"

by Courts Redford

Courts Redford, executive secretary of the Home Mission Board, is a native of Missouri. He is a graduate of Oklahoma Baptist University and Southwestern Baptist Theological Seminary. From 1943 until December 31, 1953, at which time he took office as executive secretary of the Board, he served as assistant secretary.

What one sees makes a great deal of difference! In the story of the Great Stone Face, little Ernest constantly looked upon the noble lines of that visage upon the mountainside until one day his neighbors recognized that he had become the every image of that mountain face. What Ernest saw on that mountain made a great difference.

Jesus looked upon the wicked city of Jerusalem and wept over it. John Knox looked upon his beloved native land and cried out, "Give me Scotland or I die." What they saw made a great deal of difference.

Hundreds saw the suffering and privation of the people of Labrador but it remained for Grenfell to forsake the ease and comforts of England in order to minister to these needy people. Today, those who chose the comforts are forgotten but the memory of Grenfell is a benediction to all who know of his sacrificial work.

The priest and Levite saw the wounded man in Luke's story of the Good Samaritan, but they passed him by. Only the Samaritan who saw with his heart as well as his eyes stopped to minister to him.

Relatives, neighbors and a doctor saw the ignorant, underprivileged mother but it was her little daughter, four years of age, who placed seventeen cents on the counter and asked the surprised druggist if it was enough for a miracle. "A miracle," inquired the druggist, "What do you mean, my child?" "My mother is awful sick," explained the child and I heard the doctor say that only a miracle could save her life. This is all I have," she pleaded pointing to the seventeen cents, "isn't it enough for a miracle?"

It was enough. The druggist, touched by the concern and the sacrificial spirit of the child, went into action and soon medical attention and nursing care were provided and the life of the mother was saved. That little child saw with all that she had and her concern aroused those who could provide the needed care.

Tonight I want each of you to lift your eyes and look upon our beloved America. I want you to look with your heart. I want you to view the needs with all that you have.

Look upon the extended and expanded fields of our homeland with her fertile plains, her winding rivers, and her rugged mountains. Look upon her amassed wealth, her abundant harvests and her manufacturing centers. Look upon her airplanes that fly as birds across the heavens and the steel horses that pull great trains across the continent. Look upon her tall buildings, her great cities, her wonderful institutions. Look upon all of this but you have not seen America.

America--our homeland--is a way of life. You see America only as you see the mother caring for her restless child, the father toiling at his work bench, the student pursuing his search for knowledge, the lover walking the shaded lane with his betrothed, the citizen casting his vote at the ballot box, the farmer, the merchant and the manufacturer worshipping together in the same church, the hand of love ministering in the hospital and the laughter of children in their play. You see America only as you see life. I want you to see America tonight.

I want you to see our Spanish-speaking friends. There are about two and one-half million of them in our Convention territory. Cubans, Mexicans, and Spanish scattered throughout the United States are thirsting for the same living water.

I recall my first Spanish Convention. It was held at Uvalde, Texas. Every night was devoted to evangelistic services, messengers staying in homes of

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unbelievers brought their host or hostess to the services. After a fervent presentation of the gospel one after another of the Mexican pastors would exhort those present to accept Christ as their Saviour. It seemed that the testimony and exhortation of each found access to some heart which others had not reached. No one seemed to be tired or turned away. It was a genuine revival. Forty-seven people confessed Christ as Saviour during the three days of that convention. I have been going all up and down this land attending other conventions, but I have yet to attend my first Anglo Convention where forty-seven people found Christ.

I have watched my Spanish-speaking friends since then and have been deeply impressed by their earnest testimony for our Lord. But, alas, more than ninety per cent of them do not know Christ as a personal Saviour. Lift up your eyes and look upon these thirsty souls.

Others of the Language Groups are likewise seeking the Bread of Life.

In three states we serve the French, in four the Chinese, in three the Italian, and in one the Russian and the Japanese. Through mission centers and Good Will Centers we serve many others in the urban areas. They all need Christ.

Some years ago I called in the home of a poverty-stricken family. The mother was without a companion in caring for six children. I urged upon her the desirability of having the children in Sunday school and church. "They certainly need the Lord," I explained. "We all need Him," was her answer. We all do need him. Every person of every race and every nation needs the Saviour.

At present there are 6,000,000 exclusive of the Spanish-speaking, who belong to the forty-six races and nationalities who reside in our Convention territory. Only about one of each one hundred of these neighbors of ours has accepted Christ as a personal Saviour.

The little Chinese lady after giving her heart to Jesus expressed the feeling of all of these from other lands when she said, "I always knew there ought to be a person like that."

Look upon our Indian friends from whom the white man took this land of America.

There are slightly more than 250,000 Indians in our Convention territory. Despite the fact that the white man has been living among the Indian peoples for more than three centuries, there are now hundreds of Indians who have never heard a gospel message.

But Southern Baptists have more recently addressed themselves to this task with renewed vigor. Much has been accomplished through your gifts to the Annie Armstrong offering. The work in the west has grown rapidly, some work has been started in most of the Indian Pueblos of New Mexico and missionaries are now serving the Navajos and most of the smaller tribes of Arizona and New Mexico. Your missionaries are serving the Indians in nine states.

Some years ago Brother Wiley Henton and I were going out to Copper Mine to see about establishing the mission there. This is a very isolated trading post in the Navajo Reservation. Just before we reached Copper Mine, we met an old Indian that could speak English. "Are you going to start a Christian Mission here?" he inquired. I told him we hoped to. "If you don't hurry it will be too late for some of us," he said. I want you to see the urgency of our mission call.

For a change, let us look upon our Home Mission Outposts. The four western provinces of Cuba have more than 3,000,000 population. Our Baptist work has been making splendid progress in this area and it is expected that the growth of Baptist forces in Cuba in the next ten years will exceed that of the past forty.

We are serving among three groups in Panama and the Canal Zone. We have three Anglo churches. We are now building three additional houses of worship for the Panamanians and our Baptist work in the Republic has taken on new life. The work among the West Indians continues to grow. This whole field was greatly blessed through the visit of sixteen pastors who recently assisted in revival meetings in these areas.

There are now sixteen churches and nine mission stations in Alaska. The

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simultaneous evangelistic crusades which have been conducted in this area each year have greatly strengthened this work. There are churches and missions for the Eskimos and Indians and for the Negroes as well as for the whites. We now have two missions in the Arctic Circle.

I think Miss Maria Perez of Cabannas, Cuba, very well expresses the purpose of the noble Christians in all of the Outposts. When tempted by family and friends to give up her faith in Christ, Maria declared, "I've taken as my key verse the words of my Master when He said 'Seek ye first the Kingdom of God and His righteousness and all of these things shall be added unto you.' I shall put Christ first," says Maria, and she does. She is teaching three Bible school classes, leads two Sunbeam Bands and one Young Women's Auxiliary; in addition she helps to direct one mission.

Our hearts were thrilled tonight as we listened to some of our Good Will Center workers. When we think of the 12,000,000 people living in the spiritually underprivileged sections of our cities and are reminded that every one of them has some need much as those of whom we heard, we are surely constrained to do more than ever before for this growing segment of our population.

It is not surprising that large numbers of the wayward, the destitute and the afflicted are today knocking on our doors for help. The increase in liquor consumption, the prevalence of immorality and vice, the physical, mental and spiritual victims of war, and the large numbers who fall by the wayside in America's movements of population combine to create the greatest pools of social and spiritual destitution that our land has ever known.

The Home Mission Board now has Good Will Centers in eight states and Rescue Homes in two states. Other groups and agencies are serving in this capacity in a number of additional areas.

Within the next decade, Southern Baptists should have at least 150 Good Will Centers and several additional Rescue Homes.

In the United States there are twenty-three Florence Crittendon Homes for unmarried mothers that minister to more than 5,000 women each year. Here is the gospel of a second chance in action. Baptists need more such homes.

We have only one such home. To this home women from twenty states have found their way during the past three years. Each girl is allowed to keep her baby if she insists but usually it is better that the child be placed in an adoptive home where it will have a normal home life and the love and fellowship of both father and mother. Last year fifty-one babies were placed in homes in eleven states.

Letters from these unwed mothers which express their gratitude to those who make such a home possible compensate a hundred fold for every cent invested in the Woman's Emergency Home. Their testimonies of service rendered and of devotion to Christ and to the church brings to mind the words of the Master, "Neither do I condemn thee; go sin no more."

It should be a source of satisfaction to every one present to know that the home in New Orleans will soon be enlarged with funds made available from the Annie Armstrong offering.

America is on the move. About one-fifth of our people moved their place of residence in 1952. More than 2,000,000 of these people live in trailers. I recall a lad from a migrant family in the cotton fields of Southeast Missouri some years ago. I tried to explain the plan of salvation, the fact that Christ came to seek and to save that which is lost. "He'll have a hard time finding us," the lad replied, "we move too often."

The fact that eighty per cent of these migratory workers are without church membership indicates that Christ has had a hard time finding them.

Southern Baptists now have three mobile units serving the agricultural migrants. These missionaries preach and teach and give counsel and comfort when most needed. They are provided with Visual Education equipment. The missionaries often provide health kits and clothing. Above all they seek to arrange regular worship services for these people of the road.

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These workers are now, or soon will be, rendering service in eleven states. However, the present force can meet only a fraction of the calls made upon them.

The effectiveness of a call for help published in Royal Service was recently attested. So much clothing was sent in response to the appeal that temporary storage space has had to be rented. One postmaster sent an urgent call for Brother Mayo to call for the packages because they completely filled the vacant space in the post office.

Thanks, ladies, for your gracious response. Hundreds of families will be made happy by these gifts.

Not only are our white people on the move, but the Negroes are too. They are being replaced on the farms by the South and are finding their way to the industrial and manufacturing centers. They are rapidly becoming an urban people.

It is estimated that there are about 10,500,000 Negroes in our Convention territory. Sixty per cent of those who are church members are Baptists. They are our peculiar responsibility. Baptists may well be grateful for the ministry being given our Negro brethren. Teacher missionaries are provided for most of the Negro colleges. Scholarships are furnished to more than seventy Negro preachers. Extension classes and institutes have attracted more than 20,000 Negro leaders. Negro students serve in the Summer Mission Program on the same basis as white students. A Baptist Student Union program is being promoted in Negro colleges and universities.

The Negro Centers in about thirty cities are helping the Negro churches to reach and minister to the multitudes that are moving in from rural areas. The center workers help to train a leadership for these churches and also help to correlate and promote a well-rounded denominational program.

Recently a superintendent of evangelism has been elected to serve jointly with the Southern Baptist Convention and the National Baptist Convention in the promotion of evangelism in their churches. The response has been very gratifying.

Much has been done by Woman's Missionary Union not only to help finance the program which I have suggested, but to furnish leadership in their respective communities for W.M.U. promotion among Negro women, Daily Vacation Bible schools and training classes.

Every state in the Southern Baptist Convention now has a department of evangelism and a superintendent of that department. During the last four years almost 1,500,000 persons have joined our churches by baptism and 1,800,000 have joined by letter. Never have so many joined Baptist churches in so short a period of time.

In 1955, we shall all join in the Convention-wide evangelistic crusade from March 6 through April 24. This should be the greatest concerted soul-winning effort ever promoted by Southern Baptists.

It is needed. It is needed to reach the 60,000,000 lost people in territory served by our Board. It is needed to keep our people together in Christian service. It is needed to provide a warm spiritual atmosphere that is conducive to Christian growth. It is needed to combat the sinful forces that are attacking our social and political order. It is needed to quicken our churches and our church groups in Kingdom service.

These evangelistic efforts include our Outposts, our racial groups and our minority groups as well as our Anglo churches. This is one time when all our Baptist hosts may join hearts and hands in a great Kingdom enterprise.

Within the next few days 375 students will be winding their way to mission fields throughout our Convention to serve in the Summer Mission Program. Last year they served in twenty-eight states and reported more than 4,200 professions of faith.

Some years ago one of our supervisors said that they often accomplish much that cannot be done by the regular missionary. "They have not found out that the impossible cannot be done," he explained, "so they go ahead and do it."

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Many thus find God's place for their lives. Through this program they may discover their interests and aptitude in mission service. Scores of former workers in the Student Program have already been appointed for permanent service.

The Tent-Makers Summer Program also provides an opportunity for Christian service. Those who are not volunteers for special service may thus utilize their summer vacation in making money for next year's schooling and at the same time serving in some Baptist church on a mission field during their spare time.

I want you to see these hundreds of young people as they return to their homes and their campuses to become more effective witnesses for Christ and devoted exponents of every mission interest.

Lift up your eyes and see the marvelous achievements of the Cooperative Mission Program for rural and city areas. Only a little more than ten years old, this program has achieved a unity and correlation of effort that has been little short of miraculous.

The workers of these departments have helped to constitute more than a thousand churches in the past decade. More than sixty cities have had a city mission program. Nearly all of the rural states have cooperated in the Rural Church Program. The 25-year Rural Church Program which is being promoted jointly by our denominational agencies promises to revitalize our country churches and increase their effectiveness in ministering to the needs of our country people.

These are many pressing needs in these fields. The rapid growth of suburban areas has created a need for 10,000 additional churches in our cities and towns. The semi-urban centers also present a challenge.

The program for Juvenile Delinquents and for broken homes and the cooperative program for ministering to our military personnel are new ventures in Christian service that deserve our most loyal and whole-hearted support. They seem destined to fill larger places in our denominational life in the years ahead.

Lift up your eyes and look upon the opportunities in the West and Pioneer areas. There are more than 50,000,000 people in these areas with less than 5,000 Baptist churches of all kinds to serve them.

More than 1,000,000 Southern Baptists have migrated to these areas during the past twenty-five years. These Baptists, if constituted into churches, would make approximately 4,500 churches the size of the average Baptist church in our Convention today.

There are more lost people in California than the total population of Texas. More lost people in Los Angeles County than the population of Georgia. And the people continue to move to these areas. It would take two new churches a week just to care for the Baptist portion of the influx of population.

Not only is there a crying need for Anglo work in these areas, but about one-half of the migrant population and one-third of the foreign population are residents of these areas.

The call of the lady who lived sixty miles from a Baptist church and who wanted us to help her start a Sunday school is the cry of thousands in these sections. We must not leave them alone.

Southern Baptists owe much to Woman's Missionary Union for the over-and-above of the 1954 Annie Armstrong Offering which is designated for church building loan fund.

Last year 117 churches in 24 states were helped by loans totaling more than \$1,300,000.00 from our loan funds. We have sought from all sources to secure additional money to meet the urgent demands for more loans. At present practically every cent that we have and that we are authorized to borrow has been lent to churches. The Annie Armstrong offering will provide additional assistance for some churches until our denomination can provide more adequate funds.

This need for more loan funds is now the "bottle neck" in our program of advance in our homeland. Hundreds of new churches could be constituted in the next twelve months if building funds could be provided. I covet your prayers as

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your Home Mission Board and our Convention give consideration to this need.

I have not told you all. Time does not permit a recital of the opportunities for deaf, and work among the Jews, and missionary education, visual aids, and our Chaplains ministry and for other ministries of our Board. We want you to remember all of it in your prayers.

The story is told of a man who dreamed of going to heaven. There the angel took him to his mansion and showed him all its furnishings and appointments. One room seemed to be a record room. Here was a list of his good deeds and achievements. While waiting, the recording angel came and made another notation on the record. "Well," he said, "I guess that is something he forgot to record before I reached heaven." A little later the angel was again marking down his achievements. "I do not understand," said the man addressing the angel, "isn't that my record?" "Yes," replied the angel, "that's your record." "Why are you still making entries on it when I am already in heaven," inquired the dreamer. "Oh, you do not understand," replied the angel, "I shall be marking on your record until Christ goes back to close the books of the ages. Do you remember the boy you helped through school? He had three conversions in a service last night and a part of that credit goes to your account. The girl you helped to support among the Indians had a profession of faith last night. I mark a part of that credit to your account. Yes, I'll be marking on this account until Christ's return to earth to close the book of history."

Ladies, your gifts, your prayers and your words of encouragement help those on the mission fields. A part of what they accomplish will most surely be marked to your account. No wonder Christ admonished us to "lay up for yourselves treasures in heaven where moth and rust will not corrupt and where thieves cannot break through or steal."

Thank you for looking upon these fields with me tonight. May the challenge so grip our hearts that we can never get away from the Master's command "to go." I am counting on your best.

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