

HOME MISSIONS

REV J P EDMUNDS
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The Home Mission Board
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Convention

FEBRUARY

1956



Vol. XXVII No. 2

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Home Missions in Prospect

By Courts Redford

THE OTHER day a fine Baptist man asked me, "What are your prospects for 1956?" Asking that question of me is just like saying "Sic 'em" to a dog.

Would you like to know some of the things I told him? Well, here they are in brief outline.

1. **March Week of Prayer**—I anticipate the most enthusiastic participation in the study of our Indian series of books and in the program for the March Week of Prayer that we have ever had. Interest is already running high. I believe that the Annie Armstrong Offering will exceed the goal of \$1,500,000.00, all of which will give us a good start in making 1956 a great period of achievement.

2. **Church Extension**—Our emphasis for this year is on church extension. Our slogan is "2,666 in '56"—meaning about 2,000 new churches constituted and about 666 inactive churches revitalized during the year. The prospect of reaching these goals is good and its attainment will mean an additional 2,666 centers of Baptist worship and service.

3. **Church Loans**—Never has the Home Mission Board serviced so many loans so quickly as it has during the past few months. It is anticipated that the need for such loans will be accelerated as the program for new churches is stepped up. It is hoped that additional funds may be made available so that every qualified application may be granted. The establishment of a loan fund for church sites, though wholly inadequate at present to meet the need, will help some strategic situations.

4. **Evangelism**—Under the leadership of Dr. Leonard Sanderson, the recently elected secretary of the Department of Evangelism, we expect to continue to go forward in soul-winning. Approximately 425,000 baptisms were reported in 1955. With more places of worship, more territory to be served, and an ever-growing appreciation of the Southern Baptist Program of Evangelism, there is reason to anticipate still further increases in winning the lost to Christ during 1956.

5. **Assemblies**—I really become enthusiastic when I discuss the Home Mission Weeks at Glorieta (June 21-27) and at Ridgecrest (August 2-8). Among the conferences which will be held at one or the other of the assemblies are the following: Western Mission Conference, Pioneer Mission Conference, City Mission Conference, Association Mission Conference, Downtown City Church Conference, Evangelistic Conference, Good Will Center Conference, Kindergarten Workers Conference, Chaplains Conference, and Conference for Chaplains' Wives. These conferences, plus messages from outstanding speakers and denominational workers, visual presentations, and missionary testimonies, promise a

real treat for all who attend these meetings.

6. **Expanding Ministries**—Six new state conventions have been added to the territory of the Southern Baptist Convention since 1940. Through existing state conventions, help is being given in 15 states which have not yet become a part of the Convention territory. All in all the Home Mission Board is now serving 186 per cent more territory and 170 per cent more people than in 1940. These new fields constitute a great mission challenge for 1956.

7. **Co-operation**—That is a word I like. Never has the Home Mission Board enjoyed finer co-operation from the other agencies and boards of the Convention or from state conventions than is enjoyed today. The stewardship program that has been prepared by the Promotion Committee of the Southern Baptist Convention will further encourage co-operation and the co-ordination of our efforts. This spirit of co-operation presages an accelerated rate of advance for 1956.

8. **Crusade for Christian Morality**—The Convention at its last session in Miami, Florida, voted its wholehearted approval of a Crusade for Christian Morality during 1956. This is an effort to make our people more aware of the dangers of immoral tendencies and practices, and more conscious of the need for Bible study and Christian training which will serve as a bulwark against such practices.

The Home Mission Board will give its wholehearted support to this movement which is directed by a joint committee from interested agencies. Dr. Clifton Allen, of the Sunday School Board, is chairman.

9. **Our Staff and Missionary Personnel**—I can really become eloquent when I begin to tell of my co-workers in the home mission task. We now have more than 1,100 missionaries. During the summer we shall add about 400 students for a period of ten weeks. I am grateful for the splendid leaders in our respective phases of work and for the loyal and efficient missionaries who are serving on our various fields. The morale is high; spiritual enthusiasm is growing; the Holy Spirit is leading.

10. **Southern Baptists**—On every hand people are giving words of encouragement. They like our home mission magazine. They like our mission study books. They are enthusiastic about Schools of Missions. They are saying, "Our home mission workers are doing fine but let's do more." This desire to do more is growing. Our people want to do more for our language groups, more for our military personnel, more for our outposts, more for the Negroes, more in our pioneer and western areas, more for the Jews; in fact, more in every phase of home mission endeavor.

That's why I am enthusiastic about 1956.

NEWS

Chaplains Send First Check

The first check to arrive at the Home Mission Board offices designated for the 1956 Annie Armstrong Offering was one for \$75.00 sent in by Chaplain Fred Kevetter from the men at Sampson Air Force Base, New York. Chaplain Kevetter is now transferred to the Moody Air Force Base, Valdosta, Georgia.

Inter-Agency Council Approves Plans

The year-end meeting of the Inter-Agency Council of the Southern Baptist agencies manifested united interest in the Brotherhood's National Conference of Baptist Men to be held in Oklahoma City in celebration of their golden anniversary in 1957. Foreign mission advance; Crusade for Christian Morality; and Church Extension in 1956 were other items considered to be universal in their appeal and promotion for 1956.

Highest Yet

It's news! *Home Missions* reached a printing of 170,000 for its January edition this year as contrasted with 143,000 in January 1955.

Spanish Pastor Moderator

Rev. Irvin Dawson, pastor of the Spanish Mission in Sacramento, California, was recently elected the new moderator of the Sacramento Baptist Association.

"This is typical of the fine feeling of brotherhood and co-operation that exists here among the Anglo and foreign-language people," says E. J. Combs, director of Foreign Language Missions in California for the Home Mission Board.

To Work with Foreign Students in Texas

Miss Eunice Parker has been appointed by the Home Mission Board to work with the foreign students in Texas colleges and universities. She will work jointly with the Home Board and the Baptist Student Union Department of Texas. This is a new phase of mission work and has been under consideration by the two groups for some time.

New Chinese Church in San Antonio

The Home Mission Board has recently appropriated \$22,000.00 for the construction of a Chinese Baptist church in San Antonio, Texas, where Rev. and Mrs.

Ralph J. Park are missionaries. The Chinese church expects to repay the Board for \$18,000.00 of this amount in monthly payments.

Miss Tarry to the West

Miss Rebecca Tarry, who served for a number of years in the Good Will Center in Tampa, Florida, has recently been appointed Secretary of Youth Work for the WMU in Washington-Oregon. Miss Tarry, who had to give up her work in Tampa to return to her home in Murray, Kentucky, because of illness in her family, has been teaching school there for the past two years.

Study Military Personnel Needs

Representatives of interested Southern Baptist agencies were invited to attend a conference on work for and with Southern Baptist military personnel in Nashville, Tennessee, December 12.

Attending the luncheon discussion meeting were representatives from the Sunday School Board including the Sunday School, Training Union, and Baptist Student Union departments, also from the Brotherhood Commission and the Home Mission Board.

Ways and means of rendering a more effective spiritual service to the young men and women in service were discussed and a similar meeting was planned for early in January.

The meeting was called by Dr. E. L. Ackiss, director of Military Personnel Service for the Home Mission Board.

Texas Has Biggest Schools of Missions

Final figures on the Texas Schools of Missions held last November are revealing some interesting figures.

Houston had 104 churches participating with 104,066 attending. This was an average of 8,672 for the 12 days of the school or 165 per day per church. Enrolled in the mission study classes were 10,197 and there were 30 professions of faith and 59 dedications to Christian service. They secured 593 combination subscriptions to *The Commission and Home Missions*, two mission journals.

Dallas had 128 churches, 100,438 total attendance, an average daily attendance for the 12 days of 8,369, and 9,271 in the mission study classes. They got 740 combination subscriptions.

HOME MISSIONS

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JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



SHE PRAYED

She Prayed. Loved, cherished, and comforted by a devoted husband, she was childless and despondent. Taunted by a rival wife and provoked to desperation, she fretted. Then *she prayed*. The priest saw her, rebuked her, understood her, and joined her in prayer. When Hannah prayed, Eli responded and God answered their joint prayer. She had a son; Israel had a priest; and God had a leader.

She Prayed. Her people were in danger in a strange land. God had raised her up for such a time. She called on her kinsman to pray and to institute a season of prayer before she should petition the king for salvation from impending destruction. *She prayed*, then Esther faced the king, pleaded for her people, and saved her nation.

She Prayed. It was a habit of long standing. Anna "served God with fastings and prayers night and day." Coming into the temple as Jesus was being presented to the Lord, Anna was the first woman to proclaim him as Redeemer.

She Prayed. The night had been long, her suffering intense. Age, infirmity, and illness plagued her. At six in the morning she had tried to walk but fell in the hall, helpless, unable to move. She called to neighbors but their doors were closed: so were hers. At nine o'clock *she prayed*.

The pastor was in his office. That was to be a busy morning dedicated to study. He must prepare his sermon. But he felt impelled of the Lord to make a call. He found the sick and helpless member in desperate need. Neighbors helped him pry open a door and get the woman in bed and under the doctor's care.

"I called but my neighbors couldn't hear me; I hollered from six until nine. I was so hoarse I couldn't holler any more. I prayed, and here you are," she said.

She Prayed. Money was scarce. Missionaries were suffering. Annie W. Armstrong had seen the plight of Indian Americans and wanted to help. *She prayed.* She had observed the people of foreign-language isolation and wanted them to hear the gospel. Miss Armstrong was aware of the needs of Negroes; she wanted them reached for Christ. She loved America and had a burning desire

to make America Christian. As *she prayed* she found a greater urge to give.

Praying means giving; giving means living. What a time to give and live to make America Christian!

Southern Baptists

I am a Southern Baptist. Articles and editorials on "Who Is a Southern Baptist?" have been written and published in volume. In answer to every question about who a Southern Baptist is, except an occasional prejudicial differentiation, I have been able to answer that I am one. Unlike many of my friends whose identity with Southern Baptists I could not question in the slightest, my church membership has always been in what we have known as the South. Geography does not qualify me as a Southern Baptist, but my attitude does.

I am attached. From my boyhood I have found it profitable, satisfying, and easy to become affiliated with a church where I lived. Changing schools or jobs occasioned no delay in membership affiliation. I have always "belonged."

I am busy. There has been no time for vacation from local church activities. The Lord has led me into denominational service and in educational pursuits, but always I have been busy in the church where I have been honored to hold membership. The Lord and the people have been good to me.

I believe. So far as I am able to understand what Baptists believe, I am a Southern Baptist. The Bible is my creed; its precepts are my principles; its commandments are my orders; others of like faith and order are my fellow-Baptists.

Are you a Southern Baptist? I have no disposition to examine my fellow-Baptists to determine whether they fit a pattern. In fact, if there is a pattern which Southern Baptists must fit into, I do not know what it is. Only you can know what your status is. The Bible is your pattern for doctrine; it is your guide for action; it is your commission for service; it is your measuring rod for standards. You and I, as Southern Baptists, have a big job to do: Let us be about it!

February, 1956

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YWA girls lead a panel discussion on the subject, "The Indian Is Entitled to Full Citizenship." Mrs. John C. Busby of West Point, Georgia, is moderator.

Teacher Training Promotes Mission Advance

W.M.U. Circle
Theme Program

By Mrs. W. E. Broach
State Mission Study Chairman
LaGrange, Georgia

"A NEW DAY in mission study!" "I feel like I've been to a revival!" "I had considered myself a good teacher but now I see that I can do much better." These and similar expressions were heard on every hand following the nine institute sessions held in Georgia during 1955. They are indicative of continuing high interest in the better techniques of

presenting mission study. There must have been power in those institutes! More than 1,500 women came ready to learn, ready to work. They left better prepared to teach; their vision had been lifted to see what God would have us do at home and around the world.

From our regional and state institutes has come new appreciation as interest in

more effective teaching has spread on down to the associational and local levels. No longer satisfied with just "facts in a book," teachers read widely, secure supplementary materials, and use various methods to present to their class members "a people." What do these people think about themselves? What values do they hold dear? What are their goals? How



As a follow-up activity these Sunbeams wrap Christmas presents for Indians at the close of their mission study on the American Indian.



Sunbeams at First Baptist Church, West Point, Georgia, learn about the Pueblo Indians as they build a home similar to one in which they live.

HOME MISSIONS

do they live? How may we lift their vision to see the One who is more than all the world to us and who can give them life abundant?

Source books and teaching helps offer a wealth of suggestions for creative teaching. In Young People's helps for the 1956 home mission study, we find these admonitions: "Sell your class on the needs of the Indians; take a timely tip from TV: Say It; Show It; Sell It. Use your class members to help say it. Show visual aids—maps, pictures, posters, objects. Make use of activities—dramatization, panel discussions, interviews with missionaries, debates, role playing. Pupils remember what they do. Let's use our best techniques for the sake of the 400,000 Indian brothers in our land."

May we add that in the wake of creative teaching, decisions follow. "Love-springs" are opened, mission projects initiated, giving increased, or there may come personal life surrender. These are glorious rewards for the faithful teacher!

Indians fascinate all people, "kings, little boys, and dads alike." Bringing these people into our hearts creates more than

glamour; there is an awareness of the unfair treatment they have and are receiving at our hands. Dr. Frank Belvin in *The Tribes Go Up* describes "tragic removals, shadowy government, lack of religious freedom." He challenges every Christian to pray, work, and give that liberty and justice may be accorded the Indian people. Have we not been harsh in our judgment of them? Ponder this Indian's prayer: "O Thou Great Spirit, maker of men, forbid that I should judge any man until I have walked two moons in his moccasins."

"We, the Baptists of Germany, thank you for forgiveness and love." These words by the messenger who answered the roll call for Germany at the Baptist World Alliance in London last summer, touched the hearts of many present as did none other. It is ours to know that the American Indians have just cause to be bitter toward us. We are grateful for even a measure of their forgiveness; for the opportunity to show our love to the end that they shall have unquestioned citizenship and grow into the stature that God has made possible for them. The Annie Armstrong Offering will be one such opportunity.

When occasions arise—and his Spirit is active within—there must be a positive response. "Go?" "Give?" Twenty-four men and women responded one day when a minister gave the invitation for mission volunteers. They were asked to number by "ones" and "twos." Then the minister said: "Since funds are not adequate for all to go to other fields, will those who have numbered 'one' be willing to stay at home, praying, working, and giving that the other twelve may 'Go?' Their answer was 'Yes.' What does God want us to do?"

The challenge to promote mission advance through mission study at its best is a golden opportunity—impelling and urgent. Joining other forces of righteousness, mission study through institutes for the training of teachers, Schools of Missions to acquaint us with missionaries and their fields, correlated church study courses to focus attention upon a single theme, planned reading groups in missionary and related fields, these are some of the tangible avenues through which mission study can be the lifting power that it ought to be in making "The Tribes Go Up" in America and in all lands.

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Baltimore, Md.	Church of the Holy Comforter	6 Rank	2 Manual
Akron, Ohio	Fireside Park Methodist	10 Rank	2 Manual
Pine Bluff, Ark.	Trinity Episcopal	15 Rank	2 Manual
Falmouth, Ky.	Christian Church	3 Rank	2 Manual
Madisonville, Ky.	First Methodist Church	18 Rank	3 Manual
Port Arthur, Texas	First Christian Church	8 Rank	2 Manual
Johnson City, Tenn.	Murray Methodist Church	27 Rank	3 Manual
Chelsea, Iowa	St. Joseph's Church	4 Rank	2 Manual
Sioux City, Iowa	St. Boniface Catholic Church	16 Rank	2 Manual
Flora, Ill.	First Methodist Church	9 Rank	2 Manual
Snow Hill, Md.	The Methodist Church	8 Rank	2 Manual
Seattle, Wash.	Tabernacle Baptist	6 Rank	2 Manual
Portland, Ore.	Holladay Church of God	9 Rank	2 Manual
Portland, Ore.	First Methodist Church	37 Rank	3 Manual
Deerfield, Wis.	St. Paul's Lutheran Church	8 Rank	2 Manual
Hope, Ind.	Moravian Church	5 Rank	2 Manual
Fort Dodge, Iowa	Grace Lutheran Church	7 Rank	2 Manual
Chillicothe, Ohio	St. Paul Episcopal	13 Rank	2 Manual
Virginia Beach, Va.	Gallie Episcopal	10 Rank	2 Manual

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February, 1956

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The Good Will Center Reaches The Unreached

By Mrs. Noble Y. Beall
Field Worker, Home Mission Board

A GOOD WILL CENTER is a unique ministry of Southern Baptists to win to Christ those who otherwise might not be reached by the churches because of barriers of race, nationality, language, religion, or geographical location. There may also be the hindrance of economic and social difference.

At present there are 19 centers directed by the Home Mission Board and 30 operated by other agencies. Seven of these are owned by Associational Woman's Missionary Unions. There are eight directed by the city councils of Baptist churches, three by individual churches, and 22 by associations.

Everything that is done has only one purpose and that is to win the individual to Jesus Christ and to teach the abundant

way of life.

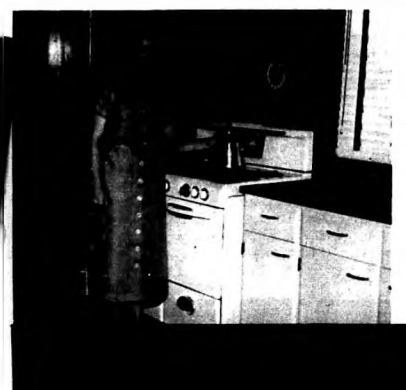
The program activities are built around the interests, abilities, and needs of the group served. It might include (1) day nursery, nursery school, or kindergarten, (2) graded clubs—using recreation, music, crafts, dramatics, and hobby shops, (3) classes—Bible study, adult education for language groups, homemaker clubs, (4) medical clinics, (5) library, (6) visitation, (7) summer camps, (8) Vacation Bible schools.

The Good Will Center has been understanding and close identification with other community agencies. The welfare agency, public health service, juvenile court, and schools recognize that to accomplish the maximum good their work must be given a spiritual impetus. Provid-

ing this spiritual ministry is the function of the Good Will Center.

The greatest field for co-operation is between the center and the local churches. The center is the connecting link between the community and the churches. Working together they can accomplish much in winning souls and developing Christians.

On the other hand, a Good Will Center provides a wonderful opportunity for practical mission activity for church members. The program is so varied and full that it provides an opportunity for practical mission work as called for in the WMU, Brotherhood, Training Union, and Sunday school. A great portion of the work of a Good Will Center is done by volunteer help from nearby churches.



HOME MISSION



Home Board Photos



February, 1956



Officers of the newly organized Colorado Baptist General Convention: (front row, l. to r.) Garland Howard, Casper, Wyoming, vice-president; W. C. Bryant, Colorado Springs, president; Paul Jolly, Grand Junction, vice-president; (back row, l. to r.) S. W. Driggers, Denver, recording secretary; Raymond Pratt, Longmont, assistant recording secretary; and W. C. Stephens, Denver, historian.

MESSENGERS from 96 churches constituted themselves into the Colorado Baptist General Convention at Colorado Springs, Colorado, Monday evening, November 21. Churches from five western states were represented in the new organization. The states were Colorado, Wyoming, Montana, North Dakota, South Dakota, and western Nevada.

Thirteen of the 96 churches formerly affiliated with the New Mexico Baptist Convention. The remainder came from the Baptist General Convention of Arizona.

Total registration was 690, of which number 331 were authorized messengers and 359 were visitors. The new state convention, reported to be the largest ever to be constituted in Southern Baptist circles, adopted a budget for 1956 totaling \$108,850.00. Of this amount \$70,000.00 is anticipated as gifts from the churches to the Cooperative Program. The remainder is to come from the Home Mission Board, the Sunday School Board, and from designated gifts.

The percentage of division of undesignated Cooperative Program funds was set at 20 per cent to the Southern Baptist Convention and 80 per cent to state mission causes.

Headquarters for the new convention will be in Denver. Request has been granted by the Home Mission Board for free rent space in the Spanish church building for 1956.

The meeting, which was sponsored by the Baptist General Convention of Arizona, was presided over by Paul W. Davis, president of the Arizona convention.

A provisional constitution for one year was approved by the Colorado convention. Necessary changes will be made in the constitution at the next annual session of the convention. Dr. S. W. Driggers of Denver served as chairman of the constitution committee.

The committee on committees that functioned throughout the convention was composed of E. J. Speagle, Glenn Braswell, Paul Jolly, M. P. Bishop, and Bill Austin.

It was reported that \$43,658.32 had been loaned to churches in the Colorado convention territory from the Trust and Memorial Fund of the Baptist General Convention of Arizona. A new trust fund committee was authorized by the Colorado convention. Trustees elected for the new fund are: W. C. Stephens, W. C. Bryant, Chester Ramsey, Jerri Von Frelick, and Boyd Greer.

Next session of the Colorado Convention will be October 9-11, 1956, at the Boulevard Baptist Church, 2601 Federal Boulevard, Denver. Preacher of the annual sermon will be Paul Jolly of Grand Junction, Colorado, and the alternate is George Massingale of Riverton, Wyoming.

Dr. Willis J. Ray was unanimously elected executive secretary of the new convention. He has not yet announced his decision.

New Colorado Convention Formed

By W. Barry Garrett, Editor
Baptist Beacon

In addition to promoting regular Cooperative Program gifts from the churches, four special offerings each year were approved. They are Christian Education (Grand Canyon College), State Missions, Lottie Moon Offering (foreign missions), and Annie Armstrong Offering (home missions).

The new convention voted to share 50-50 with the Arizona convention the responsibility of underwriting the \$935,330.00 in loans from the Texas Church Loan Corporation for churches in the Colorado convention area.



Leaders in the organization of the new Colorado Baptist Convention include (front row) W. C. Bryant, Colorado Springs, president, and Mrs. John J. Hamilton, Durango, president of the Women's Missionary Union. Standing (left to right) Dr. Willis Ray, Phoenix, executive secretary for Arizona Baptists, and Harry F. Stagg, Albuquerque, executive secretary for New Mexico Baptists.

HOME MISSION

Dr. Sanderson Takes Helm in Evangelism

By John Caylor



Dr. Leonard Sanderson



Dr. C. E. Matthews

DR. LEONARD SANDERSON, secretary of evangelism and promotion for the Tennessee Baptist Convention for the past three years, has been named by the Home Mission Board as secretary of the Department of Evangelism. A native of Tennessee and educated in the public schools of his state, Dr. Sanderson is a graduate of Union University of Jackson, Tennessee, and of Southern Baptist Theological Seminary, Louisville, Kentucky. All his pastorates have been in Tennessee: First Baptist Church, Huntingdon; First Baptist Church, Lewisburg; and First Baptist Church, Maryville.

Dr. Sanderson had a successful ministry as a pastor-evangelist, baptizing more than a hundred each year throughout his pastoral ministry. He will continue to move in the fellowship he has enjoyed during the past three years as a state secretary of evangelism.

Dr. and Mrs. Sanderson married during their college years. They have four children. The Sandersons have moved to Dallas, Texas, where Dr. Sanderson began his ministry with the Home Mission Board in the Burt Building offices January 1.

Dr. C. E. Matthews, former secretary of the Department of Evangelism, had a heart attack a year ago and asked that the heavy responsibilities of the Department of Evangelism be passed to someone else. The Home Mission Board has retained Dr. Matthews in an advisory capacity. He will continue to serve in making plans for the 1959 Evangelistic Crusade.

During his eight years of service with the Home Mission Board Dr. Matthews has directed evangelistic campaigns west of the Mississippi River, east of the Mississippi River, and nation-wide. His department has conducted evangelistic crusades in our outposts and in Latin America. Southern Baptists, under the leadership of

Dr. Matthews, have enjoyed their greatest period of evangelistic fruits. The climax has not been reached. Dr. Sanderson and Dr. Matthews, with the staff of evangelists operating through the Dallas offices of the

Home Mission Board, are planning with Southern Baptists the greatest crusade of the century. This time of preparation and prayer calls for the best Southern Baptists can give.

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Mrs. W. R. Conway, superintendent of the Northeast Division, WMU of Georgia, shows sketches of Indian children.

Georgia Promotes Mission Study Institute

By L. O. Griffith
Director Office of Promotion
Home Mission Board

Home Board Photos



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IN DECEMBER, after the Lottie Moon Week of Prayer for Foreign Missions, leaders in Georgia WMU conducted mission study in preparation for the January-February studies of the American Indian. Twenty teachers presented the studies in the eight divisions of the organization in the state. Total attendance was 1,800. The teachers went to great pains in collecting supplementary material. From material in the source book and from general suggestions, the teachers who conducted the clinics had an abundance of flip charts, posters, placards, and exhibits.



Rev. J. M. Jarrard, pastor, New Holland Baptist Church, Gainesville, Georgia, teaches Path in Pagaga Land to some RA's.

HOME MISSIONS



Mrs. T. R. Sisk, Alto, Georgia, shows a collection of Indian rugs, maps, blankets, drums, belts, and arrows to enlighten the study of Indians for the Young People.



Mrs. W. C. Kuchti, Rome, Georgia, uses a flip chart and many other objects to help her intermediates learn about the American Indian.



Mrs. Farris Steele, Toccoa, Georgia, tells Sunbeams about the pictures of Indians on the Home Board picture sheet. String of chili peppers hang from blackboard.

Dr. L. O. Griffith, secretary of Promotion for the Home Mission Board, took pictures of teachers in clinics in which he represented the Home Mission Board staff.

Georgia's clinics were not different from those in other states. In practically every state the December and early January clinics presented teaching methods and materials. In some states a central clinic drew teachers from all over the state. In others, area institutes reached out to



Adults at Cartersville, Georgia, enjoy the collection of Indian items shown by Mrs. Walter Adams (left) including Indian moccasins, baskets, art, and other things.

February, 1956

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Attend Your Associational Evangelistic Clinics

By Eual Lawson, Associate Secretary
Department of Evangelism



Eual Lawson

THE ASSOCIATION is one of the most important units in our promotional work. Our whole denominational framework stands or falls here. Our boards, agencies, institutions, and commissions are all dependent upon the association for the lifeline link with the local churches. What would become of our work, including our state conventions and the Southern Baptist Convention as well as our farflung mission outposts, if the associations ceased to function?

This clinic will undergird all the pastors so that they in turn can educate and inspire the leadership of all the church organizations through a better understanding of the Southern Baptist Program of Evangelism.

When this clinic is permanently established in each association, we may expect a prosperous and permanent program of evangelism within the Southern Baptist Convention.

There are two people responsible for promoting the associational evangelistic clinics. First is the state secretary of evangelism. The annual statewide conference on evangelism, of which the state secretary of evangelism is directly responsible, is of paramount importance to the program of evangelism, however, the associational evangelistic clinics are of more practical benefit. We are all aware that many of our pastors do not attend the statewide conference but through the associational evangelistic clinics the program is carried to them. Second, the chairman of evangelism is responsible for the associational evangelistic clinic. He should make this clinic the most important thing in his associational calendar. These two men working together toward developing a strong evangelistic program within the associations will see the salvation of many

lost souls as a reward for their efforts.

It will take much prayer as well as our best thinking to produce a real challenging program. The newly revised book, *The Southern Baptist Program of Evangelism*, offers a gold mine of program material.

PURPOSE In my opinion this is the greatest book on evangelism to be found anywhere on this earth today. Surely no program committee would undertake to prepare a program for his associational evangelistic clinic without drawing upon the abundance of material found in this book.

PREPARATION A tree as well as a program is known by its fruits or results. A good associational evangelistic clinic will produce the following results:

1. An informed and inspired leadership within the association
2. More churches participating in simultaneous crusades
3. Less baptismless churches
4. More souls won to Christ
5. More lives dedicated in service
6. Stronger churches—the only hope for world-girdling evangelism

Dr. E. D. Head, who is working so effectively, said, "I am enjoying these clinics in which I am engaged to the very fullest. In fact, I think the idea of these meetings is one of the most constructive to be followed out in all the days of our work in Texas."

TESTIMONIES

Dr. C. Wade Freeman, Texas: "Interest in the clinics is running exceedingly high. For example, a report shows 16 out of a possible 19 present, with two of the absent pastors reported in school and one ill. The plea of the pastors present was that the clinic be repeated twice yearly if possible. I believe nothing we have done will set evangelism forward to a greater degree."

HOME MISSIONS



Some of visiting ministers who helped with the fifth reservation-wide evangelistic campaign on the Cherokee Reservation, Cherokee, North Carolina

Reservation - Wide Revival

By Ewell Payne
Missionary to Indians
Cherokee, North Carolina

THIRTEEN of the 15 Baptist churches and missions on the Cherokee Indian Reservation participated in the fifth annual reservation-wide revival last summer.

Preaching for the revivals was done by white preachers who came at their own expense or the expense of their churches.

Average attendance in each service during the two-week period was 701. There were 19 professions of faith, 10 joined by letter, and 219 rededicated their lives.

On Sunday afternoon the group met at the mission church in Cherokee with 300 attending. Dr. J. C. Canipe, state evangelist of North Carolina, delivered the message.

The fellowship was at top peak from beginning to end. The visiting ministers were provided rooms by tourist court operators and were served all their meals in the mission church in Cherokee, with two Indian women doing the cooking. The Indian churches provided most of the food and sometimes the Indian preachers would come for a meal and fellowship with the evangelists.

Visiting preachers helping in the services included: T. A. Woolbright, Iva, South Carolina; Ralph Allmon, West Paducah, Kentucky; Lawrence Trivette, Knoxville, Tennessee; Ed Taylor, Newberry, South Carolina; M. W. Chapman, Franklin, North Carolina; L. G. Frey, Nashville, Tennessee; B. Milford Vaughn, Lyman, South Carolina; J. C. Canipe, Hendersonville, North Carolina; Leslie R. Baumgartner, Cherokee, North Carolina; A. T. Linberger, Kings Mountain, North Carolina; John Corbitt, Andrews, North Carolina; H. Petty, Chattanooga, Tennessee; W. H. Beiers, Greenwood, South Carolina; and W. P. Milne, Abbeville, North Carolina.

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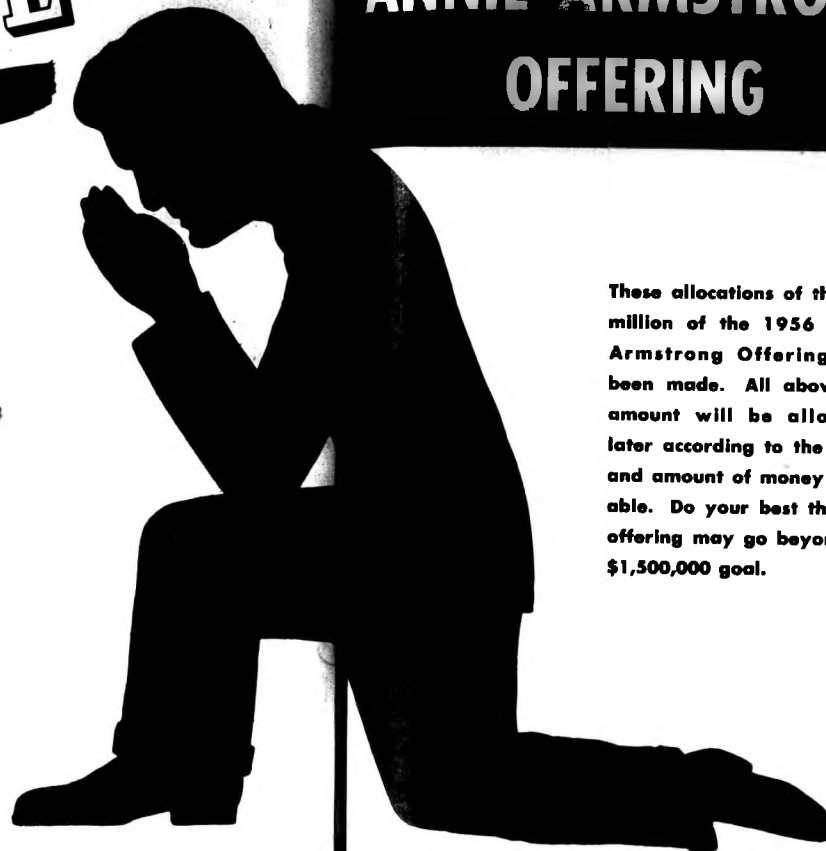
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PRAY EARNESTLY AND THEN GIVE YOU ARE DIRECTED

That The Apaches May Know

By Rev. and Mrs. E. C. Branch
Missionaries to Indians
Whiteriver, Arizona



Corrine, young Apache girl who teaches Beginner Sunday school class, insists that her sister Wilms, who is GA president, be in picture also.

TUESDAY evening, September 6, 1955, we stood in the twilight and thanked God. Before us, rising from the earth in neat, straight lines, were the forms for the concrete foundation of the Apache

Baptist Mission building and stacks of cinder blocks for its walls, like watch-towers about it. Behind us in the half-light, behind partially completed walls, the long arm of the well pump swung rhythmically, bringing water from deep in the earth. Behind us, almost indiscernable against the shadowy mountain across the river, was our trailer, brought safely down the mountain under God's protecting hand and parked here that we might be nearby while building the church. There was a faint smell of juniper smoke from the dying fires of the camps of our people not far distant. Laughter and the musical sound of Apache language drifted to us from along the road, and there was the faint sound of horses' hoofs along the trail.

We stood, while the yet unseen moon rimmed the clouds beyond the mountains with silver, thanking God for the Apache Tribal Council's decision on May 2 to allow Southern Baptists to build a church on the reservation; for the people who gave the \$20,000.00 through the WMU for the construction of it; for the increased opportunity to serve these people whom we love; for answered prayer, this the fulfillment of a dream of five years.

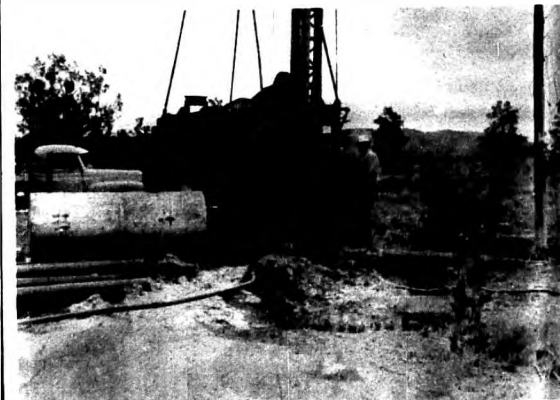
In our mind's eye we were seeing the building completed, little boys and girls

running in and out to Sunday school or Sunbeam Band, learning of God's love for them, growing up to a realization of Christ's sacrifice for their sins and their need of him as Saviour and guide, following him, loving one another, serving in his church and around the world, telling those who have not heard about the Saviour.

We were seeing mothers and fathers coming to this, God's house, and finding peace for their troubled hearts, healing for their sin-sick souls, and strength to turn daily from sins, such as drinking and fighting. They would learn to say like the words of the song, "Though none go with me, still I will follow."

And then the young people! Almost we could hear the happy voices of young Indians gathering for worship services; filling the choir to sing God's praises; giving their hearts and lives to Christ; teaching the children, serving as officers; gathering to lay ball, to picnic, to have banquets; and in it all finding the joy of Christian fun together without evil. We saw them keeping busy and interested that the devil might be thwarted from causing 13- and 14-year olds to be drunkards and unwed mothers, catching a vision of a purpose and the possibilities for their talents and lives, through education and in service to their people, and receiving through their church help to accomplish it. Beautiful Apache girls, handsome Apache boys, happy-hearted, with heads high, keeping their lives clean and useful, serving God!

The silver of moon was poised above the cloud now, dimming the lights on the sawmill in the distance. We stood



Drilling well for new Apache Mission. A good supply of water is most essential on the reservation.

HOME MISSIONS
September, 1956

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and thanked God, feeling inadequate for the task, asking him to give us wisdom and an abundance of his Spirit overflowing into the lives of others.

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Old depot, part of which was converted into auditorium for Gulf Gardens mission.

A Church That Meets in a Depot

By Harold Tice, Pastor
Gulf Gardens Baptist Chapel
Gulfport, Mississippi

ONE AFTERNOON in 1952, Joe T. Odel, pastor of First Baptist Church, Gulfport, Mississippi, and O. B. Anderson, superintendent of missions for the Gulf Coast Baptist Association, were driving through the Gulf Gardens section of Gulfport, a city of 28,000. They agreed that the corner of 15th Street and 28th Avenue would be an excellent location for the site of a Baptist church.

There were no funds available, and it seemed there was no way to purchase the property. However, two years later the dream of these two men came true when from associational mission funds the down payment was made on two small lots and a house on this corner. The building was renovated, and I, who at that time was a third-year student in New Orleans Baptist Theological Seminary, was called to pastor the new work which was to be a mission of First Baptist Church, Gulfport.

On Sunday, January 3, 1954, Sunday school convened with 27 people attending. Thirty-five attended morning worship and 60 jammed into the small auditorium for evening worship. Sixteen people united with the church on that first day two

years ago. There are now 186 enrolled in Sunday school and 97 in Training Union. There have been 170 additions to the work. The Vacation Bible school ministered to 122 children last summer. Gulf Gardens Mission has also started another mission work in a small community outside Gulfport where there has been no previous Baptist work.



House where Gulf Gardens mission was started.

HOMER



Renovation of the old depot was done by volunteer labor by the men of the church.

work. Gulf Gardens also sponsors a 30-minute radio program on Sunday mornings. One of the most interesting things about Gulf Gardens Baptist Chapel is that it is the only church in the state of Mississippi which is housed in a depot building. Three months after the establishment of the work, the small house was outgrown,

and people were turned away from the Sunday evening services. An effort to find a larger meeting place revealed the historic L. & N. Railroad depot, located six miles away in Mississippi City. The building had been abandoned for many years as a depot. It was purchased, and the men

Continued on Page 31



Congregation at a Sunday evening preaching service enjoy singing one of the hymns of the church.



Pastor and general officers of the church make plans for the new church year.

February, 1956



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Rev. L. A. Watson, new superintendent of Southern Baptist work in Alaska.

Rev. L. A. Watson, who has been serving as supervisor of missions in Colorado, Nebraska, North Dakota, and South Dakota, has accepted the position of superintendent of Alaska Mission Work. He assumed his new duties January 1. He works under the joint supervision of the Home Mission Board and the Alaska Baptist Convention. There are now 26 churches and missions in Alaska. Since April 1, 1952, Mr. Watson has served under the Home Board and the Baptist General Convention of Arizona as superintendent of missions in Colorado, Nebraska, North and South Dakota. He has been one of the leading forces in the

establishing of Southern Baptist work there. He personally helped establish 15 of the 96 churches which affiliated with the newly-formed Colorado Baptist General Convention. This was the largest group ever to start a state convention in the history of the Southern Baptist Convention. The 96 churches reported a membership of over 15,000. Mr. Watson is a native of Waldron, Arkansas. He graduated from high school at Heavener, Oklahoma, and from Oklahoma Baptist University, Shawnee, Oklahoma. He has previously served as general missionary of Oklahoma and as state rural missionary of Texas.

Growth is the Keynote

By R. E. Milom
 Executive Secretary
 Oregon-Washington Baptist Convention

MEMBERSHIP in Southern Baptist churches in the Oregon-Washington Convention grew from 1,300 to 13,000 from 1947 to 1955. This is typical of the growth in every way of this group. In the same period the number of Southern Baptist churches grew from seven to 109.

In 1949 Oregon-Washington Baptists had 3,115 members. Six years later, in 1955, they had a net gain during that one year of 3,017 members.

Similarly, in 1949 they had a total of 3,113 enrolled in Sunday school. In 1955 alone they added 3,117 to their Sunday school rolls.

Six years ago total receipts for the Cooperative Program from our churches were \$8,326.00; but the total in 1955 was \$71,932.00, an increase of eightfold. Oregon-Washington Baptists sent \$2,000.00 more Cooperative Program receipts to

Nashville in 1955 than the total amount raised in 1949 for all purposes.

Since the Oregon-Washington Convention was organized in 1948 the co-operating churches have baptized 6,694 people. The churches reported 1,833 baptisms in 1955.

Since the organization of the Oregon-Washington Convention the churches have given \$241,800.93 through the Cooperative Program and a total of \$359,894.00 to missions. Their total gifts have been \$2,981,693.00. They have sent to Nashville for home and foreign mission offerings, Annie Armstrong Offerings, and Lottie Moon Offerings, \$68,653.20.

On the other hand, they have received from the Home Mission Board, \$168,873.11 (not including Student Summer Mission Program); from the Sunday School Board, \$41,758.60; and from the Radio Commission, \$4,945.00, a total of \$215,576.71. Churches and individuals from outside the Oregon-Washington Convention have contributed \$125,126.98.

Without this help we could never have done what we have done, but as we look to the future we believe we can see a day when the Baptist General Convention of Oregon-Washington will be a real and to kingdom progress.

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AMONG the MISSIONARIES

Saved—One Soul

Last summer the men of the Brotherhood and the pastor, H. L. Lipford, sponsored a tent revival in an "across the tracks" section of town. We had visited in the section many times inviting and urging the people to come to the First Church, but always received answers like this: "We don't have clothes to wear up there," or "Some people don't want the likes of us at the First Church," and many other excuses.

But the people at First Church did want them to come and, when any came, our members were friendly, urging them to come back and visiting them in their homes.

Therefore the Brotherhood decided to conduct the revival and Associational Missionary H. S. Coleman did the preaching.

It was hoped that as a result of the revival a mission could be started, but the devil immediately went to work as he always does when there is a revival.

Someone told the people that the First Church was having a revival for them and hoping to establish a mission because they were not wanted in the First Church. Certain sects also tried to hinder the meeting. But one evening a man and his wife came to the services. This man was very hard and wicked, the pastor had talked to him many times but to no avail. That evening he and his wife came to prayer meeting at First Church and went with the group to the tent services.

That evening this man was saved, his wife came for reconsecration, and the next

Sunday both joined the First Baptist Church.

They have not missed a service of our church since, except when he was ill. They came to Sunday school, Training Union, prayer meeting, and worship services. She told me only last week that he was so different, their home was different, and their lives so much happier and she thanked the members of the church and the pastor for all they have done for them.

Not only was this one home reached, but as a result of this man's conversion two other homes were reached. His two married sons and their families also were converted, a total of eight people were won to Christ because one man was won in a mission revival.

Only one soul saved, and at first the men wondered if their meeting was a failure. But now they see that it was a wonderful success.

—Dorothy Bicknell Lipford
Brinkley, Arkansas

Seed-Sowing and Harvest

"Is there another who would like to be saved?"

The question was greeted by silence, but it was not a stony silence or one of indifference, rather a silence where everyone except the questioner was lost in wonder and happiness of the moment. The questioner, afraid that one spot in the field had been left ungarnered, had asked the question. Then suddenly she realized that this was untrue, that every lost person in the room had been won to Christ; that at least 15 lost Juniors and Intermediates had

been saved! "Let us bow our heads and thank our heavenly Father for saving so many," she said happily.

The above scene took place at the labor camp in Springdale, Arkansas, in July of last year, when Mrs. Joe Byres and one of her helpers from the First Baptist Church decided to try, with Christ's help, to win lost migrants to the Lord. The meeting was the harvest of fruits sown during the VBS directed by Mrs. Byres and sponsored by members of the WMS at First Church and Caudle Avenue Baptist Church, Springdale, Arkansas, and was the first of a series of evangelistic efforts that resulted in the conversion of 25 souls!

Mrs. Byres' interest in migrant missions dates to the summers she spent working in VBS with Rev. and Mrs. As-



HOME MISSION

drew Foster, missionaries to migrants. This year, due to the fact that the missionaries were needed elsewhere, the Fosters did not return to the camp, but Mrs. Byres volunteered to distribute clothing and health kits among families and carry on as director of the VBS.

Because it was impossible to find workers who could go the 10 days in succession to the school, Mrs. Byres decided to extend the time to 10 weeks, one day a week.

"We had a different group of children every week—migrants are forever on the move—so the seeds sown in their hearts had to be sown quickly," she said. "We never knew the number enrolled, only that a great number accepted Christ as Saviour. Nor were they all Juniors. Some were 15 and 16 years of age. It would break your heart to hear them pray for their lost parents and that preachers would be sent into the camps."

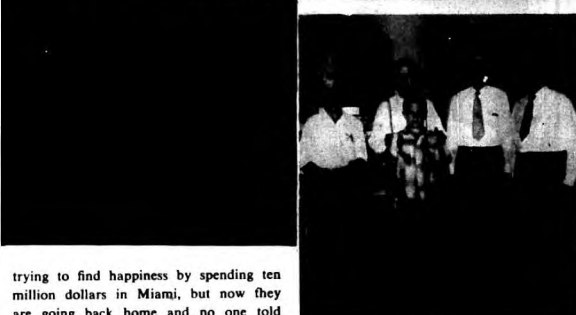
Members of the WMS at First Church were at first doubtful about the possibility of reaching the lost in the camp without a preacher or layman to assist in the evangelistic services, but now each is convinced that the Commission extends to ALL Christians and that the time to harvest is when the field is white.

—Mabel Harrison
Springdale, Arkansas

Opening the Door for 70,000 Spanish-Speaking People

We have just finished a full summer of revivals and Vacation Bible schools in Miami, Florida, with the very able help of two Home Board summer workers, Miss Petra Ynostrosa of Howard Payne College, and Miss Patsy Raper of Southwestern Seminary. These were the first revivals and Bible schools to be held in this area under the direction of the Home Mission Board and we had a wonderful response. Even the people who turned us away from their doors were so nice about it that we knew that down deep in their hearts they wanted us to come back.

We have 70,000 Spanish-speaking people here and not a single building for Spanish work. We have six missions operating and only one pastor on the field. In a few days there will be more than 5,000 migrant workers in the camps just south of Miami, but no missionary to take them the gospel. Forty thousand Cuban tourists have been here for the last three months



trying to find happiness by spending ten million dollars in Miami, but now they are going back home and no one told them about Jesus. They will be back next year, but will we still be calling for help? May God hear our prayer and send help soon before this opportunity slips through our hands.

—Milton S. Leach, Jr.
Director of Spanish Missions
Miami Baptist Association, Florida

Around the World and Back

At 4:30 P.M. on September 25, 1955, I had the privilege of baptizing a young sailor named Pablo Leyva. Pablo is a Spanish-speaking lad of Mexican descent. He has dedicated his life to full-time service among the Spanish-speaking people.

The thing that makes this baptism of unusual interest is that it was the fruit of a friendship begun two years ago and almost 5,000 miles from here. As a layman in Panama I had the privilege of working with a graduate of our New Orleans Baptist Theological Seminary named Harry Holland. Harry was assistant pastor of the First Baptist Church, Balboa Heights, Canal Zone, and I worked some with him in local missions and with the young people of the church. Harry was called

into the Navy as a chaplain.

Later I received my call to full-time service for the Lord and returned to the States to attend Golden Gate Baptist Theological Seminary. Lieutenant Holland's ship was transferred to Vallejo, California, where we met again. On the ship was Pablo Leyva who had been led to the Lord by Harry.

Vallejo is just a 20-minute ride from here so we invited Pablo to our Spanish services where he presented himself for baptism.

Lieutenant Holland in the meantime was transferred, but Pablo stayed in Vallejo and is now a member of our church—fruit of a friendship begun two years ago—almost 5,000 miles from here.

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Are we Selfish?

By O. C. Robinson, Jr.
Minister of Missions
First Baptist Church
Dallas, Texas

OURS is a mission-minded generation. Tremendous emphasis has been placed upon missionary endeavor all the way from the local level to the uttermost part of the world. Many of our fine churches have invested generously in the establishment of missions in neglected areas around them. Both associations and state conventions have departments whose responsibility it is to search out the needy sections and establish missions which will become independent churches. The growth and progress of many of these churches is amazing.

I should like to sound a word of caution to those churches which are sponsoring or anticipate sponsoring a mission. Many churches go into the mission business with a somewhat selfish motive, thinking in terms of what the mission can contribute to the mother church rather than what she can do for the mission people. Some may question this statement but that is because they have only a surface acquaintance with the subject.

It would appear that some churches establish missions as a means of swelling their reports of Sunday school and Training Union attendance, their number of baptisms, and their total membership. These motives are not bad if the development of the local people is not stifled in order to prolong the period of dependence for the sake of what the mission contributes to the glory and greatness of the mother church.

The genius of Baptist churches is their indigenous and autonomous character. No segment of our church can be truly Baptist in spirit and in truth if it does not throw with the thrill of self-support the burden of self-control. I have found in one of the poorest sections of Dallas that the people

Judge Who Sentenced Him

Welcomes Man into Church

By Frank Halbeck
Superintendent, Jewish Evangelism



Baptist Judge W. May Walker (left) welcomes to the First Baptist Church of Tallahassee, Florida, the man he previously sentenced to prison. Pastor Harold G. Sanders smiles happily at the reconciliation made possible through the salvation of Donald Brandeis, Jewish ex-convict.

JUDGE W. MAY WALKER, of Tallahassee, Florida, who once sentenced Donald Asa Brandeis to prison and then witnessed to him about Christ, welcomed him into the First Baptist Church of Tallahassee recently.

Brandeis, a Jewish man, prior to his conviction obtained a cat under false pretenses and was prosecuted and sentenced to three years in prison. Twenty-eight months and five days later he emerged from prison with a burning desire to preach the gospel.

Dr. Harold G. Sanders, pastor of

the First Baptist Church of Tallahassee, vividly describes Mr. Brandeis' "testimony of forgiveness" from the law and by the Spirit as he spoke of his conversion before Judge Walker, the very one who sentenced him and witnessed to him of the saving power of Christ.

Brandeis was serving time in the Raiford prison when he was converted to Christianity. He was baptized in the First Baptist Church of Lawley, Florida, by Rev. Edgar W. Wilkinson, who has befriended and encouraged him in his Christian experience.

resent feeling dependent, either for finances or leadership. They gratefully accept the needed finance and leadership, provided their own abilities are not ignored or scorned. We must remember that one of the fundamental laws of life is the love of doing things for ourselves. We may not do them as well as others, but if we are doing we are interested; we soon tire of watching others perform. Basically, we want to be in the act. Let us not despise the ability of the mission people if we would genuinely help them. Let us take care lest we magnify the mother church to the discouragement of the mission people.

One of the fears of many mission committees is that the mission will be too eager to become independent. One of the basic causes of premature desire for

independence lies in the over-solicitous attitude of the mother church which fails to recognize and encourage local leadership. The consequence is an early longing to cut the "apron strings."

The mission can profit immeasurably from an extended relationship with the sponsoring church, provided it is given sufficient liberty to prosecute its opportunities as fast as local ability permits. I believe a mission pastor is wise to lead his people to retain their relationship with the mother church just as long as such relationship can be advantageous to the growth of the work.

One thing every mission should be encouraged to do from the beginning is to develop a mission-giving program. We are growing missionary Baptist churches.

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Where We Can Help

By Lee Gallman, Director
Seminary Extension Department
Jackson, Mississippi

IN THE 25-year program of rural church development, in-service-training has been given a place. Those of us who are working in this field are fully aware of the secondary nature of our contribution to the general growth and welfare of the denomination, yet we are also aware of the importance even of this secondary contribution. It is the second mile in education. It is the aim of the institutions we represent to reach out to those who are not prepared to attend the institutions.

In-service-training is adult education. As such it is reaching the people of today. Colleges and seminaries are helping the people of tomorrow on the campus. They are molding tomorrow, we are reshaping today. Adults who have answered the call to the ministry have already undergone changes. This program offers opportunity for further changes.

It is a rural program to a large degree; but it is also urban. We are seeing changes in attitudes that will help us reach more young volunteers who might have been misled to distrust learning. We are reaching areas where leadership is crucially weak. We are making the job of promotion easier. We are helping preachers interpret God's Word more effectively. We are opening new avenues of service and leadership, and everything that Baptists are trying to do that is worthy of consideration demands informed leadership. Evangelism, training, and teaching obviously wait upon trained leaders.

Areas where farm incomes are low and where church finances consequently are low, this training waits upon an in-service program. Many pastors in such areas find themselves encumbered with a complexity of obligations that force them to forego an education. Poorly trained leaders cannot meet the rising tide of the "isms" which are now reaching the rural areas. Many young people from these areas have better training than their church leaders. The tendency to make an emotional approach to religion is constantly reflected

and there is a suspicion of all types of promotion. When such a religious situation appears the trained youth are not easily led toward it. The pastor loses his contacts and the church declines. The community may have some progressive trend, but the church will not be affected because it is not alert.

Poor farming methods may be improved through aggressive farming leadership, but only an aware church leadership can arouse a church. Many seminary and college graduates are filtering out to the country, but sometimes they are unable to become so identified with the community as to produce an acceptable leadership. They fail to see the value of the rural church and begin to look for larger fields. The pastor who is so identified with his community and church as to become an effective leader, must be helped in his attitudes. With one-third of our pastors untrained and perhaps another third inadequately trained, this task looms before us as a tremendous one. Added to this is the human tendency toward inertia and self-contentment.

The colleges which promote extension education and the Seminary Extension Department sense this task in their present efforts and are trying to find more effective means of arousing those who can help and want it, those who can help and want it, those who will help to help and those who are seeking help to help to their Baptist institutions.

Any such effort always encounters interest, lassitude, mild opposition, misunderstanding. One state leader replied to an inquiry thus, "We don't need it in our state." Another wrote, "These extension programs have no knowledge of the science of adult education." Still another confused this with another type of education and refused to approve it. Work where it is sorely needed. But we believe that this program is finding its opportunity of service so definitely in

CHANGES in Missionary Personnel

NEW MISSIONARIES

Carth, Anne (G.W.C.), 1780 Glet St., Columbia, S. C.
Hague, Moore Nathaniel (Teacher-Missionary), State University, Raleigh, N. C.
Pasqua, Beryl (G.W.C.), 1180 2nd St., Macon, Ga.
Jeffrey, John O. (Alaska), 1465 Lacey St., Fairbanks, Alaska
Egner, Jane (W.E.H.), Box 5282, Sta. B., New Orleans, La.
McKee, Marguerite, Receptionist, H.M.B. office
Hague, Oliver W. (Alaska), First Baptist Church, Juneau, Alaska
Murphy, Chester and Mrs. (Italian), P. O. Box 484, Tampa, Fla.
Peters, Ashley V. Jr. and Mrs. (French), Route 1, Box 216, Montegut, La.
Ballina, Richard A. (Teacher-Missionary), Babcock College, Marshall, Tex.
Anderson, Leonard, Secretary of Evangelism, 311 Bart Bldg., Dallas, Texas

CHANGES OF ADDRESS

Blair, Walter and Mrs. (Indian), Box 166, Bernalillo, N. Mex.
Gee, A. L. (City Mission), to 110 N. Pinela Ave., Pensacola, Fla.
DeJager, Homer E. (Supt. City Mission), to 432 Washington Blvd., St. Louis 8, Mo.
Landon, C. F. and Mrs. (Dent), 11109 E. Elliott, El Monte, Calif.
Levy, Helen (Spanish), 1005 St. Marie Ave., Apt. 4, Mission, Texas
Pork, Ralph J. and Mrs. (Chinese), 318 Redstone Dr., San Antonio, Texas
Baker, Eugene A. (G.W.C. Missionary), 2850 Blawie Way, San Diego, Calif.
Hearse, Rose L. and Mrs. (Indian), 2222 W. Camelback Rd., Phoenix, Ariz.

TRANSFERS

Barrett, Siferides and Mrs. (Spanish-speaking), Uvalde, Tex. to P. O. Box 878, Gonzales, Tex.
Cammisa, George (Supt. of Western Mission), to Chaplain Commission, 161 Spring St., N. W. Atlanta 3, Ga.
Gillmore, J. T. (Supt. City Mission, Miami, Fla.), to Dir. of Rural Church Program, 161 Spring St., N. W. Atlanta 3, Ga.
Griffin, Florence, Office Secretary (Jewish Dept.), to Editorial Service
Grittle, Joshua and Mrs. (Spanish-speaking), 2016 Ames St., Denver, Col.
Mathews, C. E. (Secretary of Evangelism), to Advisory Services, Dept. of Evang.
Hartley, Louise, Office Secretary (Editorial Service), to Jewish Dept.
Waters, Leland (Field Secretary, Co-operative Mission Dept.), to Executive Assistant

may become an indispensable part of any future plan for church development. The Home Mission Board's 25-year program of rural development is an ambitious but not an impossible program. We would help even if we did not know this program, for in-service-training achieves the results that this program is seeking to achieve by reason of the value inherent in education. Armed with a full understanding of these goals our centers in about 250 county units (and we are growing) will make a distinct contribution.

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February, 1956

White, Margaret (International Center), to H.M.B. office, Records Secretary
York, T. B. and Mrs. (Italian), Tampa, Fla., to (Indiana), P. O. Box 2, Whitlocks, Utah

RESIGNATIONS

Adams, Hazel (G.W.C.), 1180 2nd St., Macon, Ga.
Bradford, Augustus (Teacher-missionary in Negro Institution), Upper Baptist Theological Seminary, New Orleans, La.
Bridg, Geraldine (G.W.C.), 216 18th St., Enley Sta., Birmingham, Ala.
Dalla, Frances Louise (W.E.H.), Box 5282, Sta. B., New Orleans, La.
English, Carolyn, Office Secretary (Co-operative Mission)
Igo, Helen (Japanese), 5711 Jefferson St., Richmond, Calif.
Johnson, June, Receptionist, H.M.B. office
Koblin, Adriane (San Blas), Allgrand, Rep. of Panama
Strom, Roland and Mrs. (Bosque Home), 535A, Collierville Ave., E. St. Louis, Ill.
Wal, Matthew (Chinese), 2030 Grant Ave., El Paso, Texas

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Mathews, Mildred, Zola 502, Havana, Cuba

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