

MARCH, 1961

Home

MISSIONS

LEADER



See pages 5-13

... the called ones

Missions Today

Pioneer Missions
Crusades Scheduled

A series of pioneer missions crusades designed to expand Southern Baptist work will be conducted in 10 northern states this year under the auspices of the Brotherhood Commission and the Home Mission Board. More than 500 laymen and 40 pastors, enlisted by state brotherhood leaders, will pay their own expenses while on crusades in Ohio, Wyoming, Colorado, Nebraska, California, Washington, South Dakota, Minnesota, Wisconsin, and New York.

Former SBC President
Appointed By
Kennedy

Brooks Hays, president of the Southern Baptist Convention 1957-58, and presently director of the Tennessee Valley Authority, has been appointed assistant secretary of state for congressional affairs by President Kennedy.

Evangelism Program
Planned By Hawaii

Hawaii Baptists launched a full-scale evangelism program in their first state-wide evangelistic conference in Honolulu, according to C. Y. Dossey of Dallas, Tex. Dossey, Evangelism Division associate, said Hawaii Baptists established a department of evangelism, adopted the program of evangelism carried out in state conventions on the mainland, set dates for Baptist jubilee revivals for the next four years, and decided to follow the program of spiritual growth suggested by the Division of Evangelism.

Lutherans Hear Plea
For Fresh Strategy

Lutheran churches were called upon to "find new and imaginative ways to witness together" in co-operative mission efforts as their contribution to winning America's unchurched by Robert W. Long, executive secretary of the Division of American Missions of the National Lutheran Council.

WMU Worker
Elected For Pioneer
Areas

A New Mexico WMU youth director has been employed to promote Woman's Missionary Union work in the pioneer areas of the Southern Baptist Convention. Beginning August 1, Miss Bernice Elliott, of Albuquerque, will serve as a field worker of the Home Mission Board in the Special Ministries Department, with her offices in Birmingham. The appointment was announced jointly by the Home Board and the Woman's Missionary Union.

Survey Finds
Atlanta 30 Per
Cent Unchurched

Thirty per cent of the people in Atlanta, Georgia are unchurched according to a survey made by the Home Mission Board, said Billy Hargrove, secretary of the Department of Surveys and Special Studies, who directed the survey. About 12 per cent of the church members living in Atlanta are unaffiliated with local churches. All Protestant denominations provided 10,500 workers in the survey which covered Fulton and DeKalb counties and part of Gwinnett and Clayton counties.

President Meets
With Baptist Group

President Kennedy met with a group of Baptist World Alliance representatives, including several Southern Baptist home and foreign missionaries, who visited his office in February during Schools of Missions in the District of Columbia. Shown left to right are: Joseph Nordenhaug, Alliance secretary, Kennedy, W. J. Crowder and M. Chandler Stith of the D. C. convention, and Mrs. Charles Roadermel, missionary to India. In left background is Bertram King, Home Board liaison worker in Canada.



Home MISSIONS

A publication of the Southern Baptist Home Mission Board

Walker L. Knight, Editor
Jacqueline Durham, Editorial Assistant

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On the Cover

"My prayer to God . . . that they might be saved." This is the theme of the WMU poster for the March Week of Prayer for Home Missions. Our cover is a partial reproduction of this poster. These faces represent those to whom home missionaries minister. For a special feature on "The Called Ones," our missionaries, see pages 5-13.

The Missionary Speaks

"I've got somethin' to say . . ."

THEY called him "Cotton" for his light blond hair which was prison-cropped. He had spent half of his life under guard for murder and part of that time in chains. There were scars on both ankles where the skin had been rubbed raw repeatedly.

He was a nice-looking, quiet man in his early thirties.

I had never seen him before and would never have guessed he was just out of prison, as he sat that night in the service of the Baptist Center. The sermon dealt with the fact that Christ "his own self bare our sins in his own body on the tree" . . . and "by whose stripes we are healed." Afterwards "Cotton" came to talk with me.

He said, "It's funny that you'd preach on that I've got whip-scars on my back . . . did anyone tell you I was here?" No one had.

After further conversation he agreed to pray with us, but he said, "Brother Neely, you'll have to pray, I don't know how."

We knelt together; I prayed. All was quiet for a long moment; and then the silence was suddenly broken by the voice of a convict who received a pardon—"God, I've got somethin' to say—and I don't know how. God, I'm sorry—I'm sorry about everything. God, forgive me."

("I tell you this man went down . . . justified.") —Luke 18:14

Hubert Neely
Memphis, Tennessee

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Imagine A Visit

by Courts Redford
Executive Secretary-Treasurer

TWENTY-THREE years have passed since the death of Miss Annie Armstrong. How great have been the changes in mission work since her death. It would be a pleasant experience to have her visit the United States this year during the Week of Prayer for Home Missions, March 6-10.

Were that possible, we could thank her anew for the marvelous service rendered while she was secretary of the Woman's Missionary Union. In planning seasons of prayer and calling for special gifts she probably never dreamed that she was setting the pattern for a convention-wide week of prayer and a special offering amounting to almost two and one-half million dollars annually.

The goal for the offering this March is \$2,470,000.00. Two million dollars will be used to help pay the salaries of about 1,200 missionaries who serve in every state of the United States and in Cuba, Panama, and the Canal Zone. These missionaries serve among the language groups in underprivileged areas, downtown mission centers, rescue mission work, evangelism, our pioneer mission fields, mountain and rural areas—in fact, among almost every class of persons where there is a spiritual need.

Because of her wonderful mission spirit she would be especially interested in our new work in the "pioneer" areas. Southern Baptists were serving in areas occupied by only one-third of the population of the United States in 1940. Now they are working every area. I guess I should modify that statement because, while we have some work in every state, there are still more than 25,000,000 people in the United States out of reach of a Baptist church that can serve them, and there are more than 18,000,000 first and second generation foreign born and people who speak other languages, 90 per cent of whom are unevangelized.

But, Southern Baptists are trying. They reported about 390,000 baptisms last year. Our Home Mission Board received \$3,253,132.00 from the Cooperative Program for the various phases of our work, and \$2,226,165.00 from the Annie

Armstrong Offering. We depend upon the Annie Armstrong Offering for about 40 per cent of our operating budget.

Miss Annie would be especially interested in the part this offering will have in the 30,000 Movement. That is a movement started in 1956 to start 30,000 new churches and missions by the close of 1964. The offering provides a portion of the salary for about 800 students who will be working in mission areas this summer, many of them in Vacation Bible Schools and in starting new missions. It also helps to provide the salaries of about 300 mission pastors who will be serving in new areas, and \$250,000.00 plus all undesignated funds above the goal will be used to augment funds to purchase new sites. This is one of our greatest needs. We are unable to start work in many areas because we have insufficient funds to purchase sites. Our board members consider it so very important that they voted to charge no interest on such funds for two and one-half years.

I wish Miss Annie were here to help us promote it, but Mrs. R. L. Mathis and Miss Alma Hunt, and all the WMU folk, are doing a grand job. In fact, our pastors and many of our church people now give enthusiastic co-operation to this Week of Prayer.

The period of prayer is the very best part of the week's program. We enjoy talking with the Lord about our work, and the tasks are now so large and extensive we must have additional help from above as we seek to take our homeland for the Master.

Of course, the study periods and the wonderful programs prepared by Woman's Missionary Union are very helpful. They give our people information and inspire them to more liberal support. And just think, \$8.40 per minute will provide the total operational expenses for the board's work. Surely many individuals will wish to accept one, five, ten, or perhaps 60 minutes.

We shall be recalling Miss Annie's wonderful ministry of years ago, and will seek to do a little more because she did so much.

HOME MISSIONS



The Called Ones...

By Walker L. Knight
Editor

LUTHER RICE, the father of organized Baptist life in the United States, returned from India to fan the mission flames of scattered Baptist churches. From his efforts came mission support for the Adoniram Judsons and the organization of the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions in 1814.

THE FLAME of modern-day missions, sparked in the hearts of eighteenth century English Baptists, jumped the barrier of continents and oceans and set afire Protestants in America only a scant 150 years ago.

American Baptists, plagued by the fires of persecution in the closing years of the 1700's, were consumed by the fires of missions in the early 1800's. These fires provided the force which welded scattered churches into associations and conventions. Baptists as a denomination were born in the United States in 1814 at Philadelphia with the organization of the General Convention of the Baptist Denomination in the United States for Foreign Missions.

Adoniram Judson in India, Luther Rice traveling for

missions in the United States, and James Mason Peck in St. Louis head the list of foreign and home missionaries.

How shocked this trio would be at the growth of Baptists into the nation's largest Protestant denomination is only conjecture, but Southern Baptists have nearly 1,500 foreign missionaries and more than 2,000 home missionaries as spiritual heirs to these pioneers.

Just who is the missionary, where does he serve, and what are his methods and tools?

From the New Testament statement of Christ, "As thou didst send me into the world, even so I send thee into the world," one moves to the definition of one sent in modern times that "a missionary is essentially a man with a Book and a testimony." (turn page)

March, 1961

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The Called Ones...

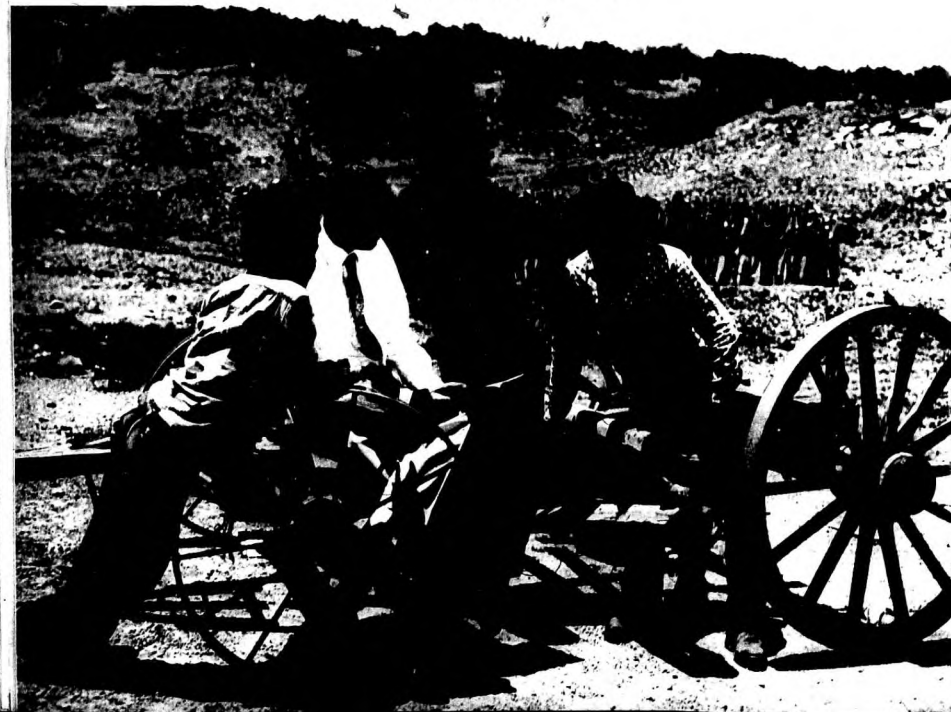


ADONIRAM JUDSON served in India as Baptists' first foreign missionary. Forced to leave India, he settled in Burma and completed the translation of the Bible in Burmese in 1834.



J. LEWIS SHUCK served as Southern Baptists' first foreign missionary to China and first home missionary to California. In 1854 he ministered to the Chinese in California, then became a general missionary there.

A MISSIONARY AND HIS BIBLE



JOHN MASON PECK, Baptists' first home missionary, was appointed by the General Missionary Convention in 1817 to serve in the St. Louis, Missouri, area. Luther Rice greatly influenced his life.



I. T. TICHENOR, corresponding secretary of the Home Mission Board from 1882 to 1899, is credited with saving the Southern Baptist Convention by his challenge to support home missions.

A MISSIONARY IS APPOINTED

So soon as Jesus can say to one of these, "I chose you out of the world," he has established for that one the deepest of all distinctions and has laid him under obligation to begin "reconciling the world" unto God.

The young, well-educated school teacher from Atlanta stood before the small, intent group in the beautiful chapel. She was recounting her testimony at an appointment service of the Southern Baptist Home Mission Board.

She closed with these words, "I pray that no matter what I am doing in life, I will always have the spirit of a missionary."

She and those hearing her realized that the "spirit" of the missionary is complete dedication, total commitment, and a surrender of self in service. This spirit springs from an overwhelming realization that the Spirit of God has set the missionary apart.

The call of the missionary comes not from the church or the field, nor from the mission board. No outside force can impose upon an individual a specific mission to which he has no conscious call from God. The obligation, the responsibility, for missions rests on the individual, called of God for service and led to it in regeneration.

March, 1961





ESTABLISHING NEW CHURCHES AND MISSIONS in the changing inner city and its suburbs, ministering to people of other language groups, Negroes, Jews, juvenile delinquents, and in institutions, and channeling large funds into big cities for more rapid growth: This is the task of the PROGRAM OF CITY MISSIONS. In 22 states, there are 77 city mission programs in urban areas of 150,000 or more. Above, Mrs. Louise Propst serves in a pilot inner city ministry in Atlanta. Juvenile rehabilitation in action, right.



HOMI MISSIONS



GUIDING SOUTHERN BAPTIST churches in personal soul-winning, perennial evangelism, Christian growth of new members, concentrated revival efforts, and more complete transfer of church membership by moving members: This is the task of the PROGRAM OF EVANGELISM. Crusades, clinics, conferences, and detailed materials are used.

March, 1961



The Called Ones...

"Missions is the going forth into all the world and into all the life of the world, sent by Christ as Christ was sent by the Father, to carry on to its consummation God's redemptive purpose in Christ.

"It is the people of the Gospel with the Gospel, giving the Gospel to the people without it no matter who they are or where they are.

"It is . . . going into all the world without limitation and preaching the Gospel without modification to every creature without discrimination."

The missionary begins where he is and extends the scope of his witness until it reaches the farthest shore. Nor can the evangelized territory be abandoned or left to itself, but when the cause is established in a center some who are reached must move to new territory.

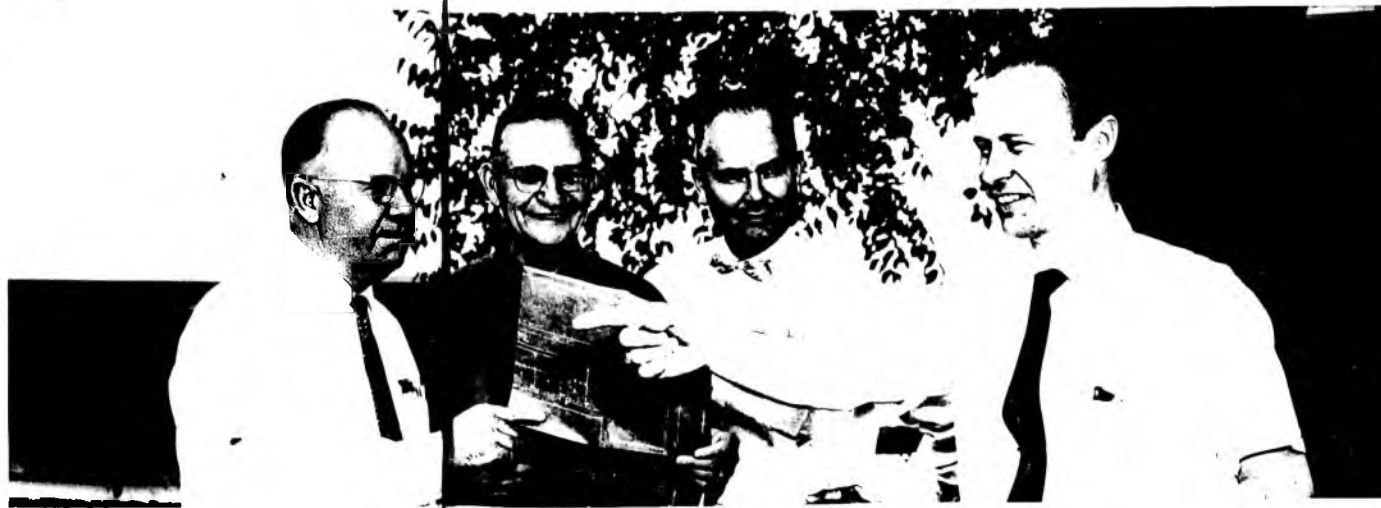
The missionary remembers that the world is to be reached, that permanent churches must be planted, that the Holy Spirit's guidance will lead to people who have not yet heard.

J. B. Lawrence



CHRISTIAN EDUCATION ON A HIGH LEVEL through National Baptist schools and BSU work and at the grass roots through institutes and extension classes are part of the co-operation with National Baptists in evangelism, stewardship, and Christian education. The task of the PROGRAM OF WORK WITH NATIONAL BAPTISTS. Teacher-missionaries, Christian center directors, and state directors of work with National Baptists are the personnel. Vacation Bible schools, simultaneous revivals, scholarships, kindergartens, Good Will Centers, summer camps, conferences on religious vocations and the student summer mission ministry are the implements.

BUYING DESIRABLE CHURCH SITES in new city suburban areas and holding them until a church group can take the site over, providing building loans for new churches and missions and extension loans for young churches. This is the task of the PROGRAM OF CHURCH LOAN FUNDS. Loans are provided primarily for churches in pioneer areas. Resources now are inadequate to meet needs for site purchases and for church loans to implement the 30,000 Movement. A solution will be proposed to the convention in May.





MINISTERING TO LANGUAGE GROUPS, starting new missions and churches for them, providing pastoral leadership, and leading their churches to self-support, providing scholarships for their talented youth, plus mission work in Cuba and Panama: This is the task of the PROGRAM OF LANGUAGE GROUPS MINISTRIES. Plans of co-operative work with state conventions has unified and strengthened language missions.

EXPANDING SOUTHERN BAPTISTS' MINISTRY

into every state in the United States—pioneer missions and its romance have captured the vision of the people—developing a full program of associational missions in pioneer fields as the number and strength of churches increase:

THIS IS THE TASK AND THE TIE OF THE PROGRAM OF ASSOCIATIONAL AND PIONEER MISSIONS.

The need in pioneer fields is for trained leadership, financial assistance for a limited time for pastoral support, and loan funds for sites and buildings. The concern of associational missions is developing associational mission programs, establishing standards, and leading churches in achievement and church extension—the 30,000 Movement.

Upper right, a pioneer missionary, Arthur Walker, scans his field—an impossible-looking area for one man. Lower right, a new responsibility for associational missions is literacy; a pilot program has been started in the Southern Appalachian region.

ENDORING, MAINTAINING CONTACT, AND ADVISING military and reserve chaplains, leading local churches to prepare their youth for military service and to keep in touch during their terms of service, developing the field of hospital, institutional, and industrial chaplaincy: This is the task of the PROGRAM OF CHAPLAINCY.

Far right, a chaplain chats with new inductee, assuring him of his availability when needed.



Immigrants, descendants of immigrants, Spanish Americans, American Indians, deaf people, foreign students, businessmen and diplomats—these people of other language groups constitute much of U.S. population. These people are important to Southern Baptists.

ONE THIRD of the population of Texas, New Mexico, Arizona, and California, considerable portions of the population of Florida, Louisiana, Oklahoma, the Great Lakes region, and New England, and the large Indian reservations in Wyoming, Montana, North and South Dakota are composed of an estimated 20 million people of language groups.

Foreign students, business men, and diplomats, immigrants arriving at the rate of one each one and one-half minute, descendants of immigrants still using their original language

Lord in the extension of his Kingdom through Southern Baptist churches. The language groups ministries department of the Home Mission Board endeavors to lead Southern Baptists to meet this tremendous challenge.

Barriers of race, language, custom, concepts of value, physical handicaps, type and place of residence, economic circumstance, vocational opportunity, political philosophy, and religion stand between Southern Baptists and language groups people. These obstacles must be overcome. But efforts to solve these problems must never distract from

To Many Tongues



and customs, Spanish Americans, American Indians, and deaf people constitute this number.

They are making a great contribution to the political structure and cultural pattern of this country. These contributions will influence the whole land toward becoming either more Christian or more pagan.

These people are important to Southern Baptists.

Their presence demands that Southern Baptists demonstrate the genuineness of their mission motive and spirit. It is impossible to be sincere and serious in foreign missions while neglecting the great need and opportunity presented by language people within our homeland.

We can safely say that ninety-five per cent of these people are unevangelized—have no vital religious affiliation.

They can be won, enlisted, developed, and used by the

the pursuit of our real objectives. It is as impossible to attain the end we seek by merely solving these problems as it would be for a farmer to raise cotton by merely killing boll weevils or for a cattle man to be successful by merely fighting screw worms.

A continuous process of change occurs among language groups as they adjust to their environment in this country. Different groups and individuals proceed at various rates and can be found at different stages in the changing process.

Our objective is not to Americanize, culturize, educate, nor emancipate, even though the successful attainment of our purpose will undoubtedly accelerate progress in all that is good in these. On the other hand, our purpose is not to perpetuate languages, customs, or typical characteristics of these people regardless of how desirable or profitable

these may happen to be. We must deal with these groups and the individuals within them according to their condition, status, and circumstances, imparting to them the gospel of Jesus Christ, who by his grace will work in them the desirable changes, which we can never accomplish otherwise, and will retain and develop in them their desirable characteristics, customs, and abilities.

THESE people are affected by the same factors that operate in the lives of all of us. They are young and old, short and tall, sick and well, extroverted and introverted, rich and poor, educated and uneducated, happy and unhappy, married and unmarried, energetic and phlegmatic—each one an individual. Some wish to stay as they are; others want to conform to the patterns of the general population. These things must be kept in mind as we work with language groups just as when we work with our own people.

As we strive to lead every Christian to be a personal soul-winner, we must lead them to cross all barriers and bear their personal witness among language groups also. This involves acquainting them with the problems to be encountered, but mainly it involves instilling in their hearts a love for all people and leading them to disregard those differences that are irrelevant and to overcome or circumvent those that constitute real problems.

Churches must be educated to the fact that every church is responsible for reaching every person within their community regardless of language, culture, or economic circumstance. The most effective approach is to win language people as individuals and to enlist, train, and utilize them in the regular life and activities of the church.

In some cases the number of persons in a language group and the barrier of language make it desirable to have a unit in the church organization where the language of the group is used. For example, when a church community has a large Spanish-speaking population, it may have Spanish-speaking Sunday school classes, Training Unions, Woman's Missionary Union circles, etc. In other cases, a church may have entire graded departments within the Sunday school and Training Union in which the language of the group is used. Some churches have a separate language congregation which parallels the entire organization and activity of the church.

Many times a language group is large; they live in a separate community and by their own customs. This dictates that a church have a mission station in which to minister to them. This mission station should be operated as any other mission station with the services in the language of the people, or in English, or they might be bi-lingual.

Some of these mission stations should be maintained perpetually as mission arms of the sponsoring church. Others will eventually be constituted into churches. Southern Baptists have approximately 1,000 language groups churches. Many of them are assisted by neighboring "big sister" churches, by the associations, or by the Home Mission Board and the state convention.

The objective of these churches is to be self-supporting and to participate in world missions through all of the means available to our churches.

WE MUST work through the association to orientate and lead churches in matters of program, policy, and doctrine. The language groups ministries department co-operates with all Southern Baptist agencies to strengthen and improve the effectiveness of the association and to urge associations to minister to language groups, to discover language mission opportunities through surveys, to encourage the churches in reaching language groups within their area, and to keep language missions before the churches through every organization and promotional activity.

Language missions and churches should be brought into the fellowship of the association. The association may be able to help some congregations that need financial assistance. Many times a supplement to the salary of the pastor of a language mission or church can make it possible for him to work full time on the field.

In other cases, the association solicits assistance from the state convention or other agencies. The language groups ministries department makes its most conspicuous contribution in the provision of salaries and other assistance to language mission pastoral leadership. A major portion of effort and time of the department's administrative personnel and workers in the respective states is absorbed in this function.

State conventions offer leadership to congregations in matters of evangelism, stewardship, Sunday school, Training Union, W.M.U., Brotherhood, and music, through departments of the state convention, through the associations, and their meetings.

Our purpose is to urge state conventions to consider the contributions that each program can make to language missions within the state. The state leadership in each area is encouraged and led to make the impact of each ministry felt in language congregations. They strive to make their workers in associations and churches conscious of what can be done to win language groups through their respective functions.

There are many associations of language churches and missions as such. In some instances, these conform to the geographic division of the state and function within the state convention like all other associations. But many of these associations overlap the territory of one or more English-speaking associations, insofar as the state convention is concerned, they are extra official. They are not usually exclusive, and the congregations that make them up also affiliate with an English-speaking association, thereby receiving the benefits of its program and the promotional efforts of the state convention. The principal function of these and a few state conventions of language groups congregations is fellowship and mutual encouragement.

THOUGH this department does not encourage the establishment and development of separate denominational units, we encourage the Southern Baptist Convention, state convention, and associational leadership to take advantage of their existence to offer leadership for the development of the congregations and their members.

The departments aim is that every agency of the Southern Baptist Convention shall relate its function to language groups persons, congregations, and denominational units.

The objective of the language groups ministries department is to present an effective witness to United States language groups through convention agencies, all departments of the Home Mission Board, state conventions, associations, and churches.

The aim and objective of language missions is the same as that of all Christian effort—that they should be evangelized, sanctified, trained, and utilized.

by Loyd Corder
Secretary, Language Groups
Ministries Department

March, 1961

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LEADERSHIP EDITION

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MARCH, 1961

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Tennessee—F. M. Dowell, Jr., Belcourt at Sixteenth Avenue, South, Nashville
Texas—C. Wade Freeman, 209 Baptist Building, Dallas 1
Virginia—W. B. Denson (Evangelism & Missions), Box 2-R, Richmond

DIVISION OF MISSIONS

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Mrs. Noble Y. Beall, Field Worker
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Department of Associational Missions
Wendell Belew, Secretary
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Anna Grove, Literacy Field Worker
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Mrs. Carolyn Woodson, Office Secretary, Atlanta

MISSIONARIES SERVING IN DIVISION OF MISSIONS

²No allocation from Home Mission Board—Kindergarten worker

Key to Abbreviations

AM Area missionary
As.M Associational missionary
BSU Baptist Student Union Worker
Ch Chinese
CM City Missionary
Coor Coordinator
D Deaf
DC Director of Negro Mission Center
DM Direct missionary
E Evangelism

FW Field Worker
Fr. French
GWC Good Will Center
Ind. Indian
Ind. PT Indian part time
ITD In-service Training Director
Int. International Center
It. Italian
JR. Juvenile rehabilitation worker
Jp. Japanese
Jw. Jewish
K. Korean
L. Literacy
MM Mountain missionary
MP Mission pastor
P Panamanian
PD Pastor Director
PAs.M Pastoral associational missionary
PM Pastoral missionary
RM Regional missionary
RC Rescue Mission
R Rural Church Program
R Russian
SD State Director
SMP Student Mission Pastor
Sp. Spanish-speaking
TM Teacher-missionary
WDP Week-Day Program
WMU Woman's Missionary Union secretary

ALABAMA

State Superintendent of Missions

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Trent, Earle (CM), Box 727, 1405 Ingleside Ave., Florence
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Wilder, M. K. (PM), Box 398, Page City Missions

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Lambert, Helen (GWC), 36 S. Grand, Tucson
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Branch, Eugene and Mrs. (Ind.), Box 2, Sells
Carranza, Pedro G. and Mrs. (SP), 750 8th St., Douglas
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Thetford, Randall and Mrs. (Sp.), 417 E. 4th St., Winslow

ARKANSAS

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National Baptists
Hart, Clyde (SD), 401 W. Capitol Ave., Little Rock
Taylor, S. M. (TM), Morris-Booker Mem. College, Dermott
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CALIFORNIA

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Douglas, Ray and Mrs. (Mig.), P. O. Box 1231, Fresno 15
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Language Missions

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Jolly, Paul N. (AM), 802 Garfield St., Denver
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CONNECTICUT

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DELAWARE

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DISTRICT OF COLUMBIA

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Roberts, Leo B. (As.M.), 1518 Huntington St., Lakeland
Smith, Howard M. (As.M.), P. O. Box 84, Fort Pierce
Stedham, Marvin V. (As.M.), Box 757, Palatka
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Woodward, Luther W. (AM), 304 N. 10th St., DeFuniak Springs

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West, Otilie Lee (TM), Normal and Indus-
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Beam, John and Mrs. (GWC), 313 East
Harris St., Savannah
Bockelman, Carrie (GWC), 126 Waverly
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Burdett, Julia (GWC), 313 E. Harris St.,
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Carwell, W. J. (CM), 313 E. Harris Street,
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Jones, Jeffrey (CM), 211 Milledge Road,
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Knight, Jesse F. (JR), 3194 Mary Drive,
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Center, 695 Hill St., S.E., Atlanta 12
Propst, Mrs. Louise (GWC), 660 Capitol
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IDAHO

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Glass, Raymond (PM), Box 941, Soda
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Farris, Homer (As.M.), 407 E. Market St.,
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Champaign
Spencer, Lloyd K. (AM), 704 E. Carroll,
Macon

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Newman, Elizabeth (GWC), 540 N. Sixth
St., E. St. Louis
Page, Mary (GWC), 540 N. Sixth St., E.
St. Louis
Powell, William (CM), 5256 S. Menard
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Schmitz, Herbert (CM), 1154 Jones Street,
E. St. Louis
Wilson, Vivian (GWC), 620 Niedringhaus,
Granite City

Language Missions
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Wright, Abraham and Mrs. (It.), 308 N.
7th St., Benld

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Daye, Ladais L. (AM), 1913 Purdue Ave.,
Muncie
Irby, Galen F. (PM), 318 Heatherwood
Lane, New Haven
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KANSAS

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Brewer, Harold (SMP), 1411 Haskell, Law-
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St., Lawrence

KENTUCKY

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Mitchell, Ben (CM), 302 Commonwealth
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Smith, Della Ruth (GWC), 1818 Portland
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Whitaker, Lydia (GWC), 205 Kennedy Ave.,
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Cabannia, Mamie K., Mrs. (RM), 2010 Pen-
iston St., New Orleans
Carmichael, Joyce (RM), 3151 Dauphine
St., New Orleans
Coward, Nannie (RM), 2010 Peniston St.,
New Orleans
Crowley, Colleen (GWC), 2444 Pauline St.,
New Orleans
Evans, Carolyn (GWC), 729 Second Street,
New Orleans
Gilbert, John L. (CM), Box 5244, New
Orleans 15
Hart, Betty (GWC), 533 Louisiana Ave.,
New Orleans
Hobbs, Johnnie L. (GWC), 3701 Annuncia-
tion St., New Orleans
Jee, Raymond (RM), 740 Esplanade, New
Orleans
Ladd, Lucille (RM), 2010 Peniston Street,
New Orleans

LaPrairie, Allegra, Mrs. (RM), 2010 Penis-
ton Street, New Orleans
Lewis, J. C. (JW, JR), Box 5244, New Or-
leans 15
Pardue, A. E. (CM), Box 1762, Baton
Rouge
Provence, Elizabeth (GWC), 729 Second St.,
New Orleans 13
Rappold, Amelia (GWC), 729 Second St.,
New Orleans 13
Reid, Johnnie Rose (GWC), 3701 Annuncia-
tion, New Orleans
Robertson, Lillian, Mrs. (RM), 2010 Penis-
ton St., New Orleans
Stamper, Jean (GWC), 729 Second St., New
Orleans
Swetnam, Mallie, Mrs. (RM), 2010 Peniston
St., New Orleans
Willis, Susanne (GWC), 1376 Camp St.,
New Orleans
Wilson, Sara (GWC), 729 Second St., New
Orleans
Young, Ada (GWC), 813 Elysian Fields,
New Orleans

Language Missions
Aucoin, Sam and Mrs. (Fr.), Box 28, Evan-
geline
Carpenter, R. L. and Mrs. (Fr.), 217 Leona,
Morgan City
Clepper, L. D. and Mrs. (Fr.), Box 222,
Cottonport
Coney, J. E. and Mrs. (Fr.), Delacroix
Island, St. Bernard
Conrad, Carl (COOR), Box 311, Alexandria
Cottingham, W. O. and Mrs. (Fr.), Box 297,
St. Rose
Foster, Andrew H. (Mig), Rt. 2, Pollock
Garbarino, M. D. and Mrs. (Fr.), Star
Route, Box 45, Grand Isle
Granger, Truman, and Mrs. (Fr.), Rt.
1, Box 11, Arnaudville
Gunn, C. T. and Mrs. (Fr.), Rt. 2, Box 308A,
Marksville
Janies, Amadie and Mrs. (Fr.), 311 River
Rd., Lafayette
Jenkins, J. L. and Mrs. (Fr.), P. O. Box
45, Louisiana College, Pineville
Johnson, J. O. and Mrs. (Fr.), Bell River,
Box 400, Morgan City
Kraus, C. J. and Mrs. (Fr.), Grand Caillou
Route, Box 84, Houma
Langley, Dore and Mrs. (Fr.), Box 714,
Welsh
Langley, Noah (Fr.), P. O. Box 68, Gibson
Permenter, W. T. and Mrs. (SMP, Fr.),
125 W. Church St., White Castle
Plauche, Melvin and Mrs. (Fr.), P. O. Box
505, Loreauville
Remont, Roy and Mrs. (Fr.), Box 222,
Moreauville
Ross, H. H. and Mrs. (Fr.), P. O. Box 114,
Napoleonville
Savoie, Eddie and Mrs. (Fr.), Box 162,
Martinville
Turner, D. E. and Mrs. (Fr.), Rt. 1, Box
624, Raceland
Wadrup, M. C. and Mrs. (Fr.), Box 5,
Pointe La Hache
White, Daniel and Mrs. (Fr.), P. O. Box
24, Breaux Bridge

National Baptists
Bell, H. Y. (TM), P. O. Box 28, Winnfield
Bradford, Ammon (FW), 4737 Odin St.,
New Orleans
Burney, Robert S. (TM), 6410 Eads St.,
New Orleans 22
Daniels, A. C. (RM), Box 51, Donaldsonville
Pfeifer, T. L. (SD), Box 311, Alexandria
Parker, E. W. (Chaplain), Charity Hospi-
tal, New Orleans
Parker, Robert L. (RM), 519 W. 3rd St.,
Crowley
Pfeifer, T. L. (SD), Box 311, Alexandria

*Phillips, Thomas, 113 Federal Ave., Morgan City
Williams, J. R., Jr. (DC), 1218 Maxmillian, Baton Rouge

MARYLAND

City Missions
Barkley, William I. (CM), 100 East 23rd St., Baltimore 18
Gifford, Pearl (GWC), 1127 Riverside Ave., Baltimore
Milan, Dorothy (WDP), N. Ave. & St. Paul St., Baltimore 2
Parlett, Thomas and Mrs. (GWC), Canton Baptist Center, 1228 S. Highland Ave., Baltimore
Parsons, Lucy (GWC), 1127 Riverdale Ave., Baltimore

Pioneer Missions
Bard, Paul (AM), 7335 Hawthorne St., Kent Village, Hyattsville
Barnette, L. P. (AM), 325 Camden Avenue, Salisbury
Bivins, Dallas C. (AM), 120 Mt. Pleasant St., Frostburg
Hughes, Robert T. (As.M), 4206 Knowles Ave., Kensington
Jarrell, K. Wiley (AM), 533 N. Robinson St., Bell Air

MASSACHUSETTS

Pioneer
Sherrill, Owen (PM), 76R Gateway Dr., Springfield 9

MICHIGAN

State Superintendent of Missions
Day, Kenneth, 22029 Grand River Ave., Detroit 19

City Missions
Brown, J. W. (CM), 22029 Grand River, Detroit 19
Madison, George and Mrs. (WDP), 204 Richton, Highland 3

Pioneer Missions
Brown, Frances (WMU), 22029 Grand River, Detroit 19
Dannelley, Jay (AM), 2404 Rebecca Layne, Niles
Wilson, Robert B. (AM), 308 Patterson, Ray City
Yates, Cleo (MP), 8949 E. Michigan Ave., Jackson

Language
Gruver, Harold and Mrs., 134 Park St., Adrian

MINNESOTA

Pioneer Missions
Baird, Vern E. (MP-PM), 1174 Hall, W., St. Paul 18
Littieford, Warren (PM), 1604 W. 90th St., Minneapolis
Williamson, Billy James (MP-PM), 2203 17th Ave., N.W., Rochester

MISSISSIPPI

State Superintendent of Missions
Rogers, Foy, Box 530, Jackson
Associational Missions
Patterson, R. B. (As.M), Box 526, Grenada
City Missions
Hensley, J. Clark (CM), P. O. Box 1567, Jackson 5

Language Missions
Alford, L. R. (Ch), 2771 N. Broadway, Greenville
Bruffey, C. P. (D), 3939 Gentilly Blvd., New Orleans

Chan, Jachin (Ch), Chinese Baptist Church, Cleveland
Mefford, R. L. and Mrs. (Ind.), P. O. Box 265-266 W. Myrtle, Philadelphia

National Baptists

Bell, Leon (TM), 510 N. Parish St., Jackson
Brown, Frederick (TM), 1129 W. Maple St., Apt. 33-A, Jackson 33
Cunningham, S. T. (TM), 509 13th Street, N. Columbus
Davis, William P. (SD), Box 530, Jackson
Hart, Gertrude, 228 E. Fortification St., Jackson
James, Ivory (TM), P. O. Box 375, Shaw
Lewis, Charles B. (TM), Natchez College, Natchez
McKittick, Parks (TM), 510 N. 19th Ave., Hattiesburg
Whitney, S. Leon (TM), Mississippi Baptist Seminary, Jackson
Wills, R. E. (TM), Mississippi Bapt. Sem., 510 N. Parish St., Jackson

MISSOURI

City Missions
Brock, E. L. (CM), 906 S. National, Springfield
Delozier, Homer E. (CM), 3526 Washington Blvd., St. Louis 3
Lambert, Paul (CM), 1017 B. Grand Ave., Kansas City 6
Landers, Dr. Clayborn E. (CM), 2605 Jule St., St. Joseph
Poe, Jesse H. (SMP), 513 E. 42nd Terrace, N. Kansas City

National Baptists
Belt, Loren (SD), Baptist Bldg., Jefferson City
Glaser, D. B. (TM), Lincoln University, Jefferson City
Gladney, Gus Lee (RM), 1202 Franklin Ave., Carthageville
Glasco, R. James (DC), 3526 Wash. Blvd., St. Louis
Singleton, Wm. (TM), 2119 Tracey Ave., Kansas City 8
Welch, T. A. (TM), 2119 Tracy Ave., Kansas City 8
Laswell, Margaret (JW), 3526 Wash. Blvd., St. Louis

MISSOURI-IOWA

Pioneer Missions
Wooderson, Avery A. (AM), 508 South 'N' St., Indianola, Iowa

MONTANA

Pioneer Missions
Casteel, Albert (PM), 1217 Waukesha Helena
Parker, A. Wilson, 2626 Miles Ave., Billings
Wiggins, W. A. (PM), 1610 S. Avenue, W., Missoula

NEBRASKA

Associational Missions
Burlison, Irvin (PM), P. O. Box 924, Grand Island
Heard, Philip S. (SMP), 523 W. 26th St., Kearney
Hodgin, Tom (PM), 3411 S. 14th St., Lincoln
House, John Adair (SMP), 847 S. 14th St., Lincoln
Lindsay, Richard "Peck" (SMP), 3936 Limebaugh, Omaha

NEVADA

Associational Missions

Brian, W. P. (MM), P. O. Box 1364, Hawthorne
King, Foy (MM), 18 Elysium Drive, Ely
Sigle, Leonard B. (AM), Box 285, Sparks

NEW HAMPSHIRE

Pioneer Missions

Trawick, Eugene F. (PM), Box 956, Portsmouth

NEW JERSEY

Pioneer Missions

Cope, Padgett C. (PM), 10 Pensdale Lane, Levittown
Hovde, Howard (PD), 10 Lorraine Rd., Madison

NEW MEXICO

State Superintendent of Missions
Johnson, Joe Carl, P. O. Box 485, Albuquerque

Associational Missions

Buchanan, W. R. (As.M), 319 San Pablo, N. E., Albuquerque
Dougharty, Bernard W. (As.M), 1012 N. 2nd, Raton
Funderburk, T. E. (As.M), 1210 25th St., Alamogordo
Godsoe, Jim (As.M), 1655 Smith Ave., Las Cruces
Keeth, Dalton (As.M), 321 N. Mesa Verde, Aztec
Landtroop, Earl R. (As.M), 244 Redwood St., Clovis
Randall, Frank (As.M), P. O. Box 631, Espanola
Watson, Roy C. (As.M), Box 544, Deming
Whitfield, Earl O. (As.M), 2307 Church Rock Drive, Gallup
Willis, Carl (As.M), 217 W. Snyder, Hobbs

City Missions
Treadwell, E. M. and Mrs. (GWC), 1140 Atrisco Rd., S.W., Albuquerque

Language Missions
Aguilar, E. and Mrs. (Sp.), 408 W. Logan St., Artesia
Block, Burel and Mrs. (Sp. SMP), 1028 W. 15th St., Portales
Bloomer, Fred and Mrs. (Ind.), 615 San Jose Dr., Grants
Buesa, R. D. and Mrs. (Sp.), Las Vegas
Cabrera, A. and Mrs. (Sp.), Box 811, Belen
Cammack, Pauline (Ind.), 618 Indian School Rd., N.W., Albuquerque
Case, C. M. and Mrs. (Ind.), 501 S. 3rd St., Gallup
Christensen, Doris (Ind.), 102½ Young St., Santa Fe
Contreras, Dan and Mrs. (Sp.), 218 Jones St., Clovis
Corradi, Stephen and Mrs. (Sp.), 3605 Lombardy Rd., Albuquerque
Day, E. F. and Mrs. (Sp.), Box 403, Clayton
Diaz, Amelia (Sp.), Box 321, Las Cruces
Fann, Delbert and Mrs. (Ind.), Box 227, Magdalena
Faris, Kent and Mrs. (Ind.), Cubero
Gomez, D. M. and Mrs. (Sp.), P. O. Box 35, Hatch
Gonsen, M. V. and Mrs. (Ind.), Dulce
Gonzales, Icelia M. (Sp.), 630 Reservoir St., Box 94, Socorro
Gonzalez, R. and Mrs. (Sp.), P. O. Box 321, Las Cruces
Hamrick, A. and Mrs. (Ind.), 321 Valentina Dr., Gallup

Hill, Ernest and Mrs. (Sp.), 645 E. Court, Las Cruces

Hill, Oscar and Mrs. (Sp.), 409 Florida, Alamogordo

Huse, James and Mrs. (Ind.), 616 Indian School Rd., N. W., Albuquerque

Hurtado, A. and Mrs. (Sp.), Box 573, Taos

Jajola, Tony and Mrs. (Ind.), 10416 Walker Dr., N. E., Albuquerque

Kaneubbe, Victor M. and Mrs. (Ind.), 501 W. Broadway, Farmington

Landon, C. F. and Mrs. (D), 1020½ 11th, N. W., Albuquerque

Lopez, Mike and Mrs. (Sp.), Box 2118, Santa Fe

Maldonado, Job and Mrs. (Sp.), P. O. Box 177, Carlsbad

Mascarenas, Amos (Sp.), 236 Ponel, Raton

Mendoza, Daniel R. and Mrs. (Sp.), 417 E. Wilby St., Roswell

Minnis, James and Mrs. (Ind.), Box 26, Cuba

Mitchell, Louise, (Ind.), Box 596, Shiprock

Naranjo, M. E. and Mrs. (Ind.), Box 286, Taos

Nunez, Julio and Mrs. (Ind.), Lovington

Oakley, Gilbert and Mrs. (Sp.), Box 328, Espanola

Pickern, Ashley V. and Mrs. (Ind.), P. O. Drawer 5, Espanola

Ramos, G. P. and Mrs. (Sp.), 310 N. 1st St., Gallup

Regalado, D. M. and Mrs. (Sp.), 310 E. Cedar, Deming

Reyna, J. C. and Mrs. (Sp.), Box 47, Dexter

Rowland, F. C. and Mrs. (Ind.), Box 278, Bernalillo

Sloan, Eugene and Mrs. (Sp.), Box 21, El Rito

Trent, Ted and Mrs. (Ind.), Box 596, Shiprock

Viera, Andres and Mrs. (Sp.), P. O. Box 1183, Roswell

Villareal, Celso and Mrs. (Sp.), 723 Edith, S. E., Albuquerque

Wall, Wm. S. (Ind.), 1112 Roma, N. E., Albuquerque

Velington, Ben and Mrs. (Ind.), 1428 Cerillos Rd., Santa Fe

NEW YORK

Pioneer Missions

Boroughs, R. Z. (PM), 20 Clark St., Mesena
James, Paul S. (PD), Manhattan Baptist Church, 311 W. 57th St., New York City
Miller, Don (PM), P. O. Box 2, Farmingdale, L. I.
Morgan, D. A. (P), 593 Crown St., Brooklyn 13
Perkins, David (PM), Route 3, Plattsburgh
Sizemore, Elmer (AM), 311 W. 57th St.
Walker, Arthur (AM), 257 Southwood Dr., (Kenmore) Buffalo 17

NORTH CAROLINA

Associational Missions

Morris, J. Alton (MM), Andrews
Upchurch, Ernest C., 301 Hillsboro St., Raleigh

City Missions

Duncan, W. A. Jr. (CM), Box 8253, Greensboro
Echerd, E. R. Jr. (CM), 330½ N. Tryon St., Charlotte
Ludlum, Lewis E. (CM), 1501 E. Polo Rd., Winston-Salem
Mumford, Hubert S. (CM), 606 Snow Bldg., Durham

Wilborn, Catherine (GWC), 304 W. Johnson St., Raleigh
 Wood, A. B. (JR), P. O. Box 1345, Shelby
Language Missions
 Griffin, J. D. and Mrs. (Ind.), P. O. Box 7, Cherokee
 Horton, J. Boyd and Mrs. (Ind.), P. O. Box 158, Cherokee
 Peyton, Neal and Mrs. (D), Southeastern Baptist Seminary, Wake Forest
 Potter, Jerry and Mrs. (D), Rt. 8, Box 144, Thomasville

National Baptists
 Delaney, Moses N. (TM), Shaw University, Raleigh
 Dudley, Junius (DC), 707 E. 4th St., Winston-Salem
 Grigg, W. R. (SD), 301 Hillsboro, Raleigh
 Williams, Marvin L. (RM), 716 E. Highland Ave., Rock Mount

NORTH DAKOTA

Pioneer Missions
 Compton, Owen (PM), P. O. Box 1082, Minot
 Cook, R. R. (PM), 624 25th Ave., Fargo
 Hughes, W. J. (PM), 1507 14th Ave., S. Grand Fork
 Owen, Roy W. (AM), P. O. Box 1242, Bismarck

OHIO

State Superintendent of Missions
 Stowe, Darty F., 1680 E. Broad St., Columbus 3

City Missions
 Baxter, Roger and Mrs. (WDP), 110 Buckeye, Dayton 2
 Slagle, Wm. (CM), 5613 Brandt Pike, Dayton 24

Pioneer
 Carlton, Richard (AM), 11449 Framingham Dr., Cincinnati 40
 Delmar, O. R. (AM), 821 Markham, Cuyahoga Falls
 Denny, Doyle O. (As.M), 301 N. E. St., Hamilton
 Hall, Robert E. (AM), Rt. 2, Box 21, Albany
 Hughes, Ross Lindsey (AM), 576 Collingwood, Columbus 13
 Nevals, Paul (AM), 6999 Greenleaf Ave., Cleveland 30
 Palmer, James (AM), 38 Rockingham St., Toledo 6

OKLAHOMA

State Superintendent of Missions
 Scantlan, Sam, 1141 N. Robinson, Okla. City

Associational Missions
 Barber, Davis D. (As.M), 409 Third Ave., N. W., Ardmore
 Boyd, J. W. (As.M), Box 412 Anadarko
 Brady, A. A. (As.M), Box 16, University Station, Shawnee
 Castlett, R. H. (As.M), 1217 N. Cherrington Dr., Claremore
 Combes, L. A. (As.M), Box 268, Coalgate
 Crawford, Leroy (As.M), 1225 Ash, Muskogee
 Darling, M. R. (As.M), 218 B. St., S. W., Miami
 Dittmar, Jess (As.M), 700 N. Wash. Dr., Bartlesville
 Evans, John J. (As.M), 1313 A Ave., Lawton
 Farrell, Sewell H. (As.M), 507 East Avenue D., Heavener
 Findley, Herbert M. (As.M), 1663 16th St., Woodward
 Garner, Lee (As.M), 903 S. Lewis, Pryor
 Gibson, Lang (As.M), 1628 South 15, Chickasha

Giosup, Thos. F. (As.M), Box 724, Duncan
 Hargrave, Chas. (As.M), Box 825, Frederick
 Highfill, Herman (As.M), 408 N. J., Hugo
 Hooper, Carroll (As.M), 105 Denison, Durant

Jennings, Frank, Box 188, Madill
 Maxwell, James P. (As.M), 1020 Sixth St., Alva

Moon, N. B. (As.M), Box 516, Wewoka
 Mugg, W. P. (As.M), Box 425, Wynnewood
 Pendleton, Vernon (As.M), 709 W. Indiana, Enid

Perkins, C. T. (As.M), 507 South 8, Kingfisher
 Perrin, L. E. (As.M), 623 North Oak, Ada

Skaggs, Dee R. (As.M), Box 513, McAlester
 Spence, Thos. J. (As.M), 211 W. Jefferson, Mangum

Strahan, D. E. (As.M), 507 N. 8th St., Ponca City
 Stringer, Carl (As.M), 428 Kansas, Norman

Sutterfield, O. C. (As.M), Box 336, Sentinel
 Taylor, Stanley F. (As.M), 1012 N. Sixth, Henryetta

Thomason, Estel (As.M), 833 East Maple, Cushing
 Trask, H. S. (As.M), 404 N.E. F. Stigler

Tyson, Dan P. (As.M), 1301 N. Roosevelt, Gaymon
 Watson, H. Ray (As.M), 715 S. State, Tahlequah

City Missions
 Abbott, H. F. (RM), Grace Rescue Mission, 629 W. Main, Okla. City
 Lowther, A. L. (CM), 1141 N. Robinson, Okla. City

Perry, Leo M. (CM), 409 S. Cincinnati, Tulsa
 Sweager, Frank (JR), 556 N. 6th, Muskogee

Language Missions
 Anderson, R. E. and Mrs. (Ind.), Rt. 5, Ada

Barnes, Eddie and Mrs. (Ind. SMP), 2230 N. Chapman, Shawnee

Beard, R. R. and Mrs. (Ind.), 209 Eastside Blvd., Muskogee

Belvin, B. F. and Mrs. (Ind.), 819 S. Delaware, Okmulgee

Boggan, W. W. (Ind.), Box 43, Atoka
 Conrad, Bruce R. and Mrs. (Ind.), Box 485, Newkirk

Davis, Mrs. Ruth (Ind.), 603 N. 3rd St., Okemah

Falls, Robert (Ind.), Rt. 3, Stroud
 Guarero, N. G. and Mrs. (Sp.), 815 N. Fifth, Hollis

Gunn, Leslie H. and Mrs. (D), Rt. 1, Box 23, Jones

Hanna, Ross and Mrs. (Ind.), Box 666, Quapaw

Heiney, F. Harold and Mrs. (Ind.), Box 157, Hammon

Hubbard, John and Mrs. (Ind.), Box 141, Pawnee

Morris, Allen K. and Mrs. (Ind.), Box 764, Univ. Sta., Shawnee

Morris, Sam (Ind.), 15 S. Nogales, Tulsa
 Partridge, Jonas L. and Mrs. (Ind.), 1216 E. Bryan, Sapulpa

Prickett, Joe L. (Ind.), 402 W. Central, Anadarko

Saunders, L. E. and Mrs. (Ind.), 1201 S. Youngs, Oklahoma City
 Sewell, Bailey (COOR), 1141 N. Robinson, Oklahoma City

Sieg, Robert and Mrs. (Ind.), 811 N. W. 8th, Oklahoma City
 Smith, C. J. and Mrs. (Ind.), 1100 Santa Fe, Clinton

Sorrels, Marvin and Mrs. (Ind.), 404 Crabtree Rd., Muskogee

Warren, D. B. and Mrs. (Ind.), 1208 S. 3rd St., Lawton

Williams, Marcellus and Mrs. (Ind.), 3521 N. W. 48th St., Okla. City 12
 Wilson, Bill and Mrs. (Ind.), 2103 W. 41st Pl., Tulsa 7
 York, T. H. and Mrs. (Ind.), P. O. Box 146, Canton

National Baptists

Carr, J. M. (TM), P. O. Box 244, Langston
 Moore, W. T. (DC), 1804 N. Boston Pl., Tulsa 6

Roberts, J. T. (SD), 1141 N. Robinson, Oklahoma City
 Watta, Wm. Taft (DC), 501 N. E. 7th St., Oklahoma City

OREGON-WASHINGTON

State Superintendent of Missions and Stewardship

Hood, Roland P., P. O. Box 3343, Portland 8, Ore.

City Missions
 Harris, O. Ray (CM), 4228-188 Pl., S. W. Alderwood Manor

Johnson, Roy L. (CM), 11006 S. E. Pine Court, Portland 16, Ore.

Pioneer Missions
 Baird, Tom (PM), 1123 Roland St., Bell-ingham, Wash.

Cobb, E. J. (AM), Box 2212, Salem, Ore.
 Foster, Ann (WMU), P. O. Box 3343, Portland 8, Ore.

Hood, Mrs. Roland P. (WMU), P. O. Box 3343, Portland 8, Ore.

Howard, Joe T. (AM), E. 132 Fairview Ave., Spokane 21, Wash.

Hyde, Omer E. (AM), 4438 Virginia Ave., Olympia, Wash.

Levin, Austin (AM), Rt. 1, 2585 N. 21st St., Springfield, Ore.

Pitts, B. E. Jr. (AM), 1204 King Street, Grandview, Wash.

Language Missions
 Elston, Allen and Mrs. (Ind.), Box 237, Warm Springs, Ore.

Warren, Leland and Mrs. (Sp.), Gen. Del., Granger, Wash.

PENNSYLVANIA

Pioneer Missions
 Neighbor, Ralph W., Jr. (PM), Box 248, Middletown

Waltz, Joseph M. (PD), 149 Sleepy Hollow Rd., Pittsburgh 16

SOUTH CAROLINA

State Superintendent of Missions
 Howard, James, 1301 Hampton St., Columbia

Associational Missions
 Johnson, Clyde M. (As.M), Rt. 7, Crestview Dr., Greenville

City Missions
 Autrey, Jerry (JR SMP), Capers Bldg., West McBee Ave., Greenville

Barker, Robert O. (CM), 10 Downing St., Columbia

Chaffin, H. P. (JR), 169 Meeting St., Charleston

Farmer, Gladys (GWC), 1730 Gist St., Columbia

Horlitz, W. C. (CM), 328 Meeting St., Charleston

Stanford, Evelyn (GWC), 1730 Gist St., Columbia

Watson, J. N. (CM), 8 Biber Bldg., Spartanburg

Webb, O. K. (CM), Capers Bldg., W. McBee Ave., Greenville

National Baptists

Diggs, William P. (TM), Friendship College, Rock Hill

Gordon, Maxie S. (TM), Benedict College, Columbia

Hardin, Henry (TM), Morris College, Sumter

Jenkins, L. C. (TM), Benedict College, Columbia

Whittenburg, W. P. (DC), 11 Hopkins St., Greenville

SOUTH DAKOTA

Pioneer Missions
 Goodman, D. L. (PM), 1006 S. Washington, Aberdeen

TENNESSEE

City Missions
 Cayce, Jack (JR), c/o Juvenile Court, Nashville

Graves, Mrs. Minnell (GWC), 500 Watauga Ave., Elizabethton

Gregory, Harold (CM), 1514 Belcourt Ave., Nashville 12

Heath, Eunice (GWC), 2009 Ruby St., Chattanooga 6

Highlander, Duane (GWC), 2009 Ruby St., Chattanooga 6

Moore, Ralph R. (CM), 2158 Union Ave., Memphis

Neely, Hubert and Mrs. (RM), 125 Linden Ave., Memphis

Sinclair, W. C. (JR), 309 Market St., Knoxville

Trivette, Lawrence (CM), 309 Market St., Knoxville 2

Welch, S. W. (CM), 722 Oak St., Chattanooga

National Baptists

Jarrett, Arthur (DC), 805 E. 9th St., Chattanooga 1

Nabrit, H. C. (TM), Owen College, Memphis

Turner, Mrs. Irene (BSU), 2023 Jefferson St., Nashville

TEXAS

City Missions
 Bacon, Ralph (CM), 714 Fidelity Union Life Bldg., Dallas 11

Bain, George (JR, RM), P. O. Box 12215, Ft. Worth

Burnett, Argus (CM), 2122 Monroe St., Amarillo

Burns, J. Wallis (CM), P. O. Box 2177, Waco

Colson, W. H. (CM), 4301 Ocean Drive, Corpus Christi

Cooley, Ewing (JR), 714 Fidelity Union Life Bldg., Dallas 1

Dillon, Ross E. (CM), 3910 Travis Avenue, Houston

Dunham, R. Elmer (CM), 909 Willow, El Paso

Floyd, Walter (CM), 2805 East Ave., Austin 2

Fogle, Truett and Mrs. (GWC), 1622 S. Arthur, Amarillo

Hawkes, C. W. (JR), 1114 Texas Ave., Houston

Holt, James D. (GWC), 1705 Corinth, Dallas

Jones, A. J. (Jw.), 714 Fidelity Union Life Bldg., Dallas 1

Kirksey, Marilola (GWC), 1705 Corinth, Dallas

Lucas, William (CM), 6248 Camp Bowie, Fort Worth

Melton, Robert and Mrs. (GWC), 915 E. Peach, Ft. Worth
McWhorter, Mildred (GWC), 1638 Shreveport, Fort Arthur
Mattingley, Bert (CM), 1009 Tyler, Wichita Falls
Ray, Cecil (CM), 215 West Euclid, San Antonio
Royal, Carolyn Rae (GWC), 2904 McKinnon, Dallas
Shockey, J. Floyd (GWC), 2907 McKennon, Dallas
Turner, W. M. (CM), 1723 13th St., Lubbock
Williams, Aileen (GWC), 2819 Louisville, El Paso

Language Missions

Acosta, Angel L. (Sp. SMP), 4805 Gordon Ave., Fort Worth 15
Aguilar, Albino Ben and Mrs. (Sp. SMP), Apt. 107, Los Vecinos Homes, Harlingen
Aldape, Eliseo and Mrs. (Sp. SMP), Box 4, UCC, Corpus Christi
Aldape, Julio R. and Mrs. (Sp.), 1421 Gambrell St., Fort Worth 15
Aleman, Daniel and Mrs. (Sp.), P. O. Box 133, San Angelo
Alonso, Frank M. and Mrs. (Sp.), Box 873, Lockhart
Alvarado, Armando V. and Mrs. (Sp.), 5809 Broadway, Galveston
Alvarez, R. B. and Mrs. (Sp.), Box 891, Harlingen
Andrade, Nicolas Cano and Mrs. (Sp.), Gen. Del., Nixon
Anguiano, Julio and Mrs. (Sp.), Box 284, Fremont
Arambide, Pedro V. and Mrs. (Sp.), 130 Brodbent Avenue, Del Rio
Asebedo, Raymond R. and Mrs. (Sp.), P. O. Box 2, Floydada
Ayala, Silvester and Mrs. (Sp.), Box 22092, Fort Worth 15
Banda, Fred C., Jr., and Mrs. (Sp.), P. O. Box 182, Slaton
Barrera, Sinforsoso and Mrs. (Sp.), P. O. Box 378, Gonzales
Bast, Isaias A. and Mrs. (Sp.), 302 Lopez Street, Rio Grande City
Becerra, Abel and Mrs. (Sp. SMP), University of Corpus Christi, Corpus Christi
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Editorials

by Walker L. Knight

I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.
—Abraham Lincoln

Will Segregation Break Down the Wall?

THE WALL which has separated church and state has withstood severe batterings from many sources during the history of the United States.

But a new force threatens to pull the wall down. That force is segregation. Threatened as well is public school education.

Southern states, finding they are powerless against the federal law, may sacrifice the principle in order to cling to as much segregation as possible.

The grants-in-aid program, where state tax money is given to the pupil for tuition in a private school, could foster eventually parochial school systems by all denominations.

One can be grateful that both Georgia and Virginia have provided that these funds will go for "non-sectarian" private schools. However, a period of testing and interpretation in Georgia must come. A lax enforcement of this provision can easily shatter a cherished principle.

Even apart from the latent threat to join church and state, such encouragement of private schools cannot benefit society.

Private schools contribute to the shattering of American life into fragments of ethnic and religious groups. Life in the United States now fosters little enough acquaintance with groups other than one's own.

The private school will not be bound by school districts, and parents will tend to send their children

where their friends do, where students are of the same financial status, and the same religious background. Instead of providing for a healthy widening of acquaintances, such schooling will limit the child's knowledge of other people.

The public school has been one of America's finest institutions. It has been the "bulwark of democracy," but it is threatened in some states because of the desire to maintain segregation at all costs. Education will suffer at first because no effective means are being established to regulate the private schools.

Actually, the grants-in-aid program of paying tuition to the pupil provides another stick in the hands of those who have advocated government grants to students of parochial schools.

We will not have to wait long until they begin to use the stick upon our backs. This has been their argument all along, that the grant is not to the church but to the pupil.

If you can grant money for a pupil to escape attending public school with one of another race, why can you not grant money for another to escape the public school because it does not teach his religion?

They will argue that one child is punished simply because he desires to attend a religious school, and the other child who wants to attend a segregated school is not so punished.

The argument by which many have countered the proposal for grants to

parochial students is that *they choose to send their children to religious schools when the public schools were available*. Is this not also true of the person who wants his child in a segregated school? The public school is still available and they simply choose to send their child to the private school.

The grants-in-aid program may not violate the constitution, but it violates the American way of life. This thing will rise to curse us before we see its end.

There are many who already are willing to let the grants-in-aid program extend to religious schools. They say that since the money is given to the pupil and not to the school no violation is involved even if the school is a religious one. They have fallen for the argument of those who have advocated government grants all along.

My taxes and yours may soon be building schools for other religious groups. We may pay for schools for the Catholic, Lutheran, even Buddhist, if they desire to erect them. To have effective education, the state will follow its dollar with controls, and then will arise state interference in church affairs.

The private school answer is an attempt to solve one problem by creating another. Baptists are separated on the question of segregation, but they have been united more closely on separation of church and state. It will be interesting to see which principle will prevail.

THE missions committee meeting centered around starting a new church on the north side of Omaha.

"Pastor, we love you and need you here in our church during the Sunday school and Training Union hours," stated Thomas Moseley, chairman of the committee in First Southern Baptist Church of Omaha, Nebraska.

The pastor had used the Sunday school and Training Union hours to go preach at the Bellevue and Council Bluffs missions. Preachers were not available. But the hurried trips back to the home church after preaching in the missions left him worn out and ineffective to both congregations.

The pastor dropped his head, thinking hopes for a north side

of people who had remembered him as an outstanding summer student worker and as an evangelist for the sponsoring church during a recent revival.

The laymen had preached so well and so effectively at Northside that when the church sponsored another

mission in southwest Omaha, laymen again led the way.

Following the success of these two ventures, one layman was heard to say, "This was the way it was done in the Book of Acts—Southern Baptists have plenty of preachers for the 30,000 campaign."

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A NEW HEAVEN AND A NEW EARTH

A Contemporary Interpretation of the Book of Revelation

by J. B. LAWRENCE

Dr. Erwin McDonald, Editor of the Arkansas Baptist, in his review of the book, said: "There are so many wild-eyed interpretations of the Book of Revelation that this reviewer picks up a volume on Revelation with some misgivings. But here is a new book from the heart and life of one of our great Bible students. Dr. Lawrence deals with what any earnest student may know. This is one of the most fruitful treatments we have seen."

Dr. Roland Q. Leavell says: "Dr. Lawrence has done a remarkably fine piece of work in interpreting the difficult yet interesting book of Revelation. He steers a straight course in interpreting the meaning of Revelation for which it was originally inspired by the Holy Spirit and written by the Apostle John."

Dr. R. G. Lee says: "The triumphant tone of it, the exaltation of Christ through it all, and the assurance of victory over Satan which runs through it is wonderful."

Dr. William E. Hull, Professor of New Testament Interpretation, Southern Baptist Theo. Seminary, Louisville, says: "I have already had opportunity to begin my study of your book and find it to be a most stimulating and profitable study of Revelation."

George W. Schroeder, Brotherhood Secretary, says: "You have, without question, done a monumental piece of work. What pleased me is that you have conveyed the message of this glorious book in a language we laymen may understand. I know it will have a fine acceptance on the part of our men across the Southern Baptist Convention."

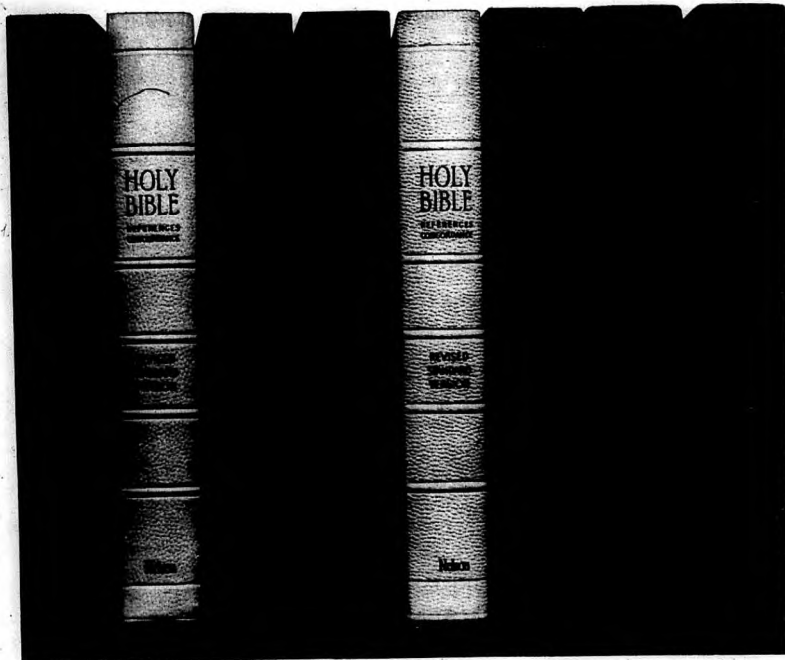
Dr. Willis J. Ray, Executive Secretary of the Baptist Convention, Colorado, says: "It is one of the best interpretations of Revelation that I have studied. It is sound, sensible and scriptural."

Dr. H. Tom Wiles, Pastor, First Baptist Church, Lawton, Okla., says: "Your interpretation is different from any that I have ever read. It is exceedingly interesting. It is understandable. It magnifies Christ's triumph over Satan."



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HOME MISSIONS

Site Loans Interest Free for Early Years

Loans for church sites from the Home Mission Board will be interest free for the first two and a half years.

The Board authorized this action to help struggling churches and to give an added impetus to the denomination's 30,000 Movement, according to Courts Redford of Atlanta, Executive Secretary.

"This is strictly a mission project," Redford said, "and it is a donation to these new churches. This will be especially helpful to our new churches, since many times sites are purchased a year or more before they can build."

The site fund of the Home Mission Board is administered through the Church Loans Division of which G. Frank Garrison is director.

Garrison announced that the Board has \$700,000 in this fund, and that \$250,000 from the 1961 Annie Armstrong Offering for Home Missions will be added to it.

"In addition, all of the offering in excess of the goal of \$2,470,000 will be placed in this site fund," he said.

"Southern Baptists through this year's home mission offering can make one of their most valuable contributions to missions in this nation through this site fund," Redford said.

Broadcast to Feature Spiritual Needs USA

"Spiritual Needs USA" on missions in the homeland is a 25 minute radio program produced by the Southern Baptist Radio and Television Commission, Ft. Worth, for the Southern Baptist Home Mission Board in Atlanta.

Program elements include a major on missionary testimonies, challenge from evangelist Billy Graham, comments from Courts Redford, Executive Secretary of Home Board, and a startling look at our land through the eyes of a woman from India. About four minutes of the regular half-hour radio program are left for local material.

The radio program is available, free on request, from Ted Lott, Radio and Television Commission, 6248 Camp Bowie Boulevard, Fort Worth 16, Texas.

March, 1961

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Power of the Priest

A monthly factual presentation about Roman Catholicism written by a former priest

William E. Burke

ACCORDING to Rome there are two short moments in a priest's life when he utterly seems to exchange personality with Christ. Never is he more conscious than in these brief instants that he no longer exists but is completely clothed in the power and virtue of Christ. The first is the moment of absolution when the words of Scripture ring in his ears: "Quis potest dimittere peccata nisi solus Deus?" "Who can forgive sins but God only?" (Mark 2:7). How then can he presume to utter the awful words: "Ego te absolvo a peccatis tuis" (I absolve thee from thy sins) without pride, and presumption, unless he be also comforted by the words of the bishop at his ordination, "accipe potestatem dimittendi peccata," (receive the power of forgiving sins)?

The second is when the priest, saying mass, bends over the bread and wine at the consecration. He no longer is himself but Christ, whose words he repeats: "Hoc est enim corpus meum; Hic est enim calix sanguinis mei" (For this is my body; for this is the chalice of my blood). The voice of Christ reaches him through the centuries; "Hoc facite in meum commemorationem" (Do this in remembrance of me), and the bishops words apply the power to him: "Accipe potestatem offerre sacrificium Deo" (receive the power to offer sacrifice to God). The priest no longer lives, Christ lives in him. (EMMANUEL, p. 113).

At the ordination of a Roman Catholic priest the words of the ordaining bishop are: "Accipe potestatem dimittendi peccata" (receive the power of forgiving sin).

According to Roman Catholic teaching a priest may know that he has validly absolved the sinner if he has used the words: "Ego te absolvo a peccatis tuis" (I absolve thee from thy sins), or even simply: "Te absolvo" (I absolve thee).

The official teaching is that the office of the priest is not merely to declare that sins are forgiven, but consists in a judicial pronouncement of pardon or condemnation.

This is in keeping with the dogmatic degree of the Council of Trent (Sessions 14, Canon 9) which anathematizes any one that says that "the sacramental absolution of the priest is not a judicial act but a mere service of pronouncing and declaring to him who confesses that sins are forgiven."

We cannot protest too often and too strongly against this un-Christian indoctrination of the Roman Catholic people. It is in direct contradiction of the New Testament teaching that Roman Catholic priests have the power by the words of consecration to change bread and wine into the body and blood, soul and divinity of Christ. The Roman Catholic church goes directly counter to God's Word in teaching that the Roman Catholic priest, a mere man, has the power to forgive sins.

According to Scripture Jesus Christ is the only mediator between God and man, and he, by his complete and all-sufficient sacrifice, once offered and forever, accomplished the work of salvation for all mankind. To teach that a mere man can do as Christ did is to rob Christ, on the one hand, of his sole power to save, and, on the other, to imply that his work was not a perfect and finished work. It is false also to say that any man, by ordination to the Roman priesthood, becomes "another Christ."

As Baptists we should thank the Lord when we pray for having assured us of salvation in the next life by a power beyond any priest to offer sacrifice and to forgive sins.

In his Epistle to the Hebrews (10:14) St. Paul makes it clear that, "By one offering he hath perfected for ever them that are sanctified".

The Speech I Never Got to Make

Here's the story of a WMU program chairman in South Dakota and her experience last year with the Week of Prayer for Home Missions. There's a lesson for all Southern Baptists in this article.

I HAD written our area missionary, requesting a film on home missions for the Wednesday night program during the Week of Prayer. But the film was not available. After discussing the problem with our educational director, it was decided that she would preside at the meeting. I reluctantly agreed to bring a brief inspirational message, we then would go to separate rooms for silent prayer remembering the requests presented to us, then we would return to the auditorium where the pastor's wife would bring the closing meditation.

I am not accustomed to speaking before the church. Monday I tried to collect my thoughts and asked the Lord to direct me. At the same time I asked the Lord, somehow, to let us have the film. Throughout Tuesday, as I worked on the week's programs, I tried to plan. It seemed my mind was a blank. I went to bed, promising the Lord to get up early to make preparation.

Wednesday morning found me surrounded by all the current literature. Even when I opened the Bible, I could not find the message I wanted. Then I picked up the bulletin from our former church home and read, "Did you know that \$7.99 will keep all phases of our home mission work, with the exception of buildings and loans, going for one minute?"

Seven dollars and ninety-nine cents, I thought. What could I do with \$7.99 for one minute? Why I could buy that pair of pale green shoes. They could take me many places—to Sunday school where I teach my Junior girls, to Training Union where my husband and I lead a Junior union, to Woman's Missionary Union meetings.

I tried to think what my husband would do with \$7.99. I know—he could add something to his beloved tool box. And, he uses his tools for the Lord. Doesn't he always make the things I need for interest centers when I am preparing a program? My mind raced on, thinking of other ways that \$7.99 could be used. It would purchase two or three

Bibles. Surely anyone could put \$7.99 to good use.

I stopped again, for, good as these things were, they could not compare with what can be accomplished in one minute when \$7.99 is placed in the hands of our Home Mission Board—a warm coat for a migrant child, a girl being welcomed into the Sellers Baptist Home and Adoption Center, a Bible read to a French family who lives on a Louisiana bayou, a message heard over the radio by those who cannot, or will not, attend church, the missionary in a station wagon provided by the Board picking up an Indian child for

(Continued on page 30)

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by John Franklin Carter

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Car after car, truck after truck creak by. Men, women, and children spill out and down the path leading to a row of battered cabins. The migrants are back to plant, cultivate, or harvest. Dare we look without ministering to . . .

The Passing Parade

THE PARADE passes. Car after car, truck after truck creak by. Now they jog to a stop before a row of battered cabins. Men, women, and children spill out of the cars and down a path leading to the cabins. Mexicans, Puerto Ricans, Anglo farm workers, Negroes—all may be seen in the passing parade.

The migrants are back for another season; back to plant or to cultivate, to harvest or to process fruits or vegetables; back to pick cotton or to gather beans. A community on wheels enters a larger community; enters and departs with lives untouched by the extended community.

More than two million migrant families move from job to job across the United States—a little money here, a little there—performing a vital economic function for the larger existence. Migrants are people with families, people with the same daily needs as ours—good food, housing, health, recreation, schools—people who love and who need to be loved, people who need Jesus Christ.

Each day or week or month, as he enters first one section of the United States, then another, the migrant faces

new community customs, new community values. He sees no permanence or security within the larger community so he lives to himself. The migrant asks the surrounding community not for its pleasures, duties, friendship, or religion—only for an opportunity to work its crops.

Because of his self-imposed isolation the migrant will not come to the Christian church. If the migrant community is to know God's love, the church must go to the migrant.

Barriers of language and social custom often confront one as he enters the migrant community. Sharing the gospel with the migrant requires Bibles in the migrants' own tongue; it requires consistent, concentrated effort; it involves time, labor, and money in such degrees as to be beyond the scope of one man.

MISSIONARIES and financial assistance are provided for such a program by the Home Mission Board, an increasing number of local churches are working with the migrant. This may be seen at the Texas-Mexico border. Gerald L. Stow, pastor of First Baptist

Church, Clint, Texas, in a letter to the Texas Baptist Brotherhood related his church's experience with a group of Mexican braceros.

Witnessing to the Bracero was not easy. A language barrier separated the English-speaking Texans and the Spanish-speaking Mexicans. Pastor Stow and his group "spoke" through home mission tracts and materials in Spanish that they distributed. The pastor writes:

"A man speaking solely in Spanish stepped out in front of me and the Braceros, and calling for their attention, began to tell the boys that if they read this material they would be in great trouble. Also, if they read this material they would not get a job. He told them that this was not the word of God but Baptist propaganda, and further, that they owed their allegiance to Guadalupe (the guardian saint of this area). There was loud applause from the men; many threw the materials down at my feet. I did not do what I felt like doing because something told me to turn and run, but yet that 'still small voice' said stay and witness. I stood my ground. With a smile on my face and a prayer in my heart I continued to distribute the word of God."

Despite such opposition, some 4,500 Spanish gospels of John and of Luke were distributed to the Mexican nationals daily.

"One day a young Bracero asked why we came day after day and gave these materials out free. We explained, 'It is because of the love of God in our hearts for you.' He was overwhelmed that we would do this just for a Bracero."

"On another day, we were just leaving the center when a Bracero pulled a ragged book from his pocket, saying something in Spanish. I took the book and immediately realized it was an Adult Training Union Quarterly printed by our Spanish Publishing House in El Paso. From the wear and tear on the book you could tell that it had been read many times. He asked in broken English, 'You like?' When I expressed my approval, he replied, 'Me like too.'"

A compilation of stories by Gerald Stow, J. Ed Taylor, Robert Harvey and others, compiled by Ethel DuRant Hughes.

HOME MISSIONS

THE local church observes migrant activity. It knows when migrant group enters its environs and when it departs. The local church knows the facilities and community services available; it is in the most logical position to handle financial assistance in religious programming and to offer religious instruction to transient workers. The local church bears the major responsibility in introducing Christ to the migrant. There are certain working principles:

Workers and teamwork are needed. The enthusiasm and interest of the total church family in such an endeavor is essential. A migrant committee may be set up to promote interest and co-operation within the church and to set up times and organized methods of work. The committee should keep facts concerning the number in each migrant community, their nationality, health, housing conditions, duration of stay.

Knowledge of migrant life, a sympathetic approach toward the migrant, and a deep conviction that the migrant needs to know the love of God, are necessary on the part of church members before the church as a whole can offer the migrant a workable religious faith.

A schedule may be set up by the committee allotting days or hours of work to different church members, assuring a more equal division of labor. Such a schedule must consider the economic working hours of both church member and migrant and adjust accordingly.

Vacation Bible schools may be initiated in migrant camps for English-speaking migrant children; migrant mission churches may be established. Tracts in the language of the various groups are available from the Southern Baptist Home Mission Board and can be distributed with a smile when confronted by language barriers. Migrant missionaries from the Home Mission Board can be called to help direct work with migrant groups who move only infrequently.

The interest and concern for the individual demonstrated as church members go to the migrant in friendship to tell him of Christ will be prime factors in introducing him to the Saviour.

Work with the migrant is over in a few weeks; no one can see the results of the work, for the migrant moves on. Only eternity will tell the effect of the witness. But the church has fulfilled its responsibility by going to the migrant and working with him, by giving its own people in time, labor, concern, interest, service; by sharing its knowledge of the Saviour with the migrant. It can do no less, for Christ died for the passing parade.

March, 1961



25

Home Fellowship

What are they?
Who holds them?
When do they meet?
How can they be used in starting a church?
Read this one-scene play and find out.



SUPPLEMENTING REGULAR SERVICES, the warmth of the home fellowship helped build the membership in numbers and spirit.



CHURCH OFFICERS MEET informally, following the home fellowship meeting.

OPPORTUNITIES for prayer, discussion, and close communion are invaluable at home fellowships.

HOME MISSIONS

Missions

Characters: Joe—skeptical, has to have the answer.
Bill—sensible, clear thinker, has the answer.

Joe: Home fellowship mission, what's that?
Bill: It's a type of temporary mission used to supplement the services of the church that sponsors it.
Joe: Yea, but what's the purpose of having one?
Bill: Well, usually they serve as a nucleus for a new church. You know, they are set up in an area where quite a few of the church members live, a long way from the church, and where another church may be needed. Now, if you want a more technical purpose, I can really give you one.
Joe: Shoot, I'll take it.
Bill: In pioneer fields, the home fellowship mission acquaints the community with the presence of the sponsoring church and draws others into the church. In "churched" areas, it is a method of reaching "pockets" of unchurched families without large financial expenditures. It can be used to break down sociological and cultural barriers.
Joe: But does this have anything to do with the whole Southern Baptist program?
Bill: Surely does. It's an excellent way to start "one of 30,000". In fact, state

leaders of the 30,000 Movement have set a goal of starting 1,000 home fellowship meetings during the first six months of 1961.
Joe: That so? Who can do it?
Bill: Any church that sees an opportunity in its situation.
Joe: Yeah, but how about all that money for a mission pastor?
Bill: Don't need one in a home fellowship mission; laymen do most of the work.
Joe: Doesn't that take a lot of workers away from the church services?
Bill: Oh no, the mission services are held at other times. They say Tuesday and Thursday evenings have been found to be good times.
Joe: Who starts the ball rolling on this thing?
Bill: The church missions committee usually discovers the need and presents it to the church. Then a mission team is selected to lead the new work.
Joe: How do you get the people there?
Bill: The meeting is preceded by visitation in the neighborhood. You tell the people to come just as they are. The services are informal and in a neighbors house.

(Continued on page 30)



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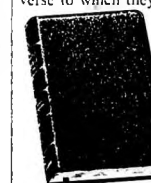
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I want to tell you, there's nothing easy about a Baptist Jubilee Revival

by Eugene Pratt, evangelism secretary, Missouri Baptist Convention

THE PRESSURE is on for an easy evangelism—a plan that involves less time, less preaching, less visitation, less preparation, less work.

If such a plan is projected, we may be sure that it does not have New Testament sanction. Jesus' efforts to reach the lost meant going about "all the cities and villages" and becoming "weary with his journey." It meant that he had to expend himself in long periods of prayer. It finally meant the cross.

Baptist Jubilee Revivals—our new approach to association-wide revival efforts for the next four years is no easy plan of evangelism. On the contrary, it demands our very best in participation, in preparation, in performance, and in preservation. It calls for our best efforts plus complete dependence upon God.

Participation—We are asked to pray much and work hard for the enlistment of every church and mission in the revival effort. No association is to be satisfied with partial participation. The Pentecostal condition of complete togetherness is the foundation of this new approach.

The Jubilee Revival demands something of the local church. It calls for two full weeks of preaching during the given two weeks that are scheduled by the association, each church beginning and closing the same days. Evangelists may begin on the first Monday and close after the second Friday if necessary. In such cases, pastors will begin and close the revivals. Each participating church is asked to take four definite steps besides the two week preaching program. These steps include the location of evangelistic prospects, a worthy observance of Soul Winning Commitment Day, providing soul winning training, and putting into operation a program of spiritual growth for each new member by the closing day of the revival.

One hundred per cent participation is not easy to secure in most associations. To succeed will take prayer, patience, and understanding. Most pastors have evangelistic concern to some extent. Barriers to participation are real to many pastors. They must be helped to see that each church can find a way to co-operate. Pastors who live off the field, attending school or doing secular work, may secure the services of a trusted evangelist who will carry on with the help of the laymen, if he must miss some of the services.

Preparation—Six months before the Jubilee Revival, the associational officers, who compose the associational revival

committee, begin intensive preparation as outlined in the new tracts describing their work. Preparation within the association proceeds under the direction of the chairman of evangelism.

The new *Evangelism Plan Book* gives the program of preparation for each church. Included in this preparation is the calling out and training of soul winners, taking a religious survey, conducting an evangelistic conference within the church 18 days before the revival, planning for revival visitation and revival attendance, and an adequate program for spiritual growth. Job assignments are made to church officers. Every organization has its job in helping the church to prepare for the Jubilee Revival. Nothing is left to chance. This preparation necessitates hard work and complete dependence upon God.

Performance—The efforts of the entire church must be intensified when the revival begins. Prayer and faithful attendance at every service are necessary. Every church organization must support increased emphasis on personal soul-winning. Evangelistic prospects must be brought into the church. Preparation for High Attendance Day in the Sunday school and the Unified Service on the middle Sunday will take much effort. The attendance plan, which aims at filling every pew, will take work to make it effective. No "letdown" in interest or response will be experienced, if performance has been at its best.

Preservation—This new approach seeks to guarantee that each new convert will become a growing Christian. An adequate program of spiritual growth must be inaugurated at least by the closing Sunday of the revival. Pastors will teach new converts in a special class, perhaps using Sullivan's book, *Your Life and Your Church*. Deacons will be ready with their new spiritual growth program. They will go into the homes of new converts answering questions, explaining the work of the church, helping the new convert to get started as a Bible reader and as a praying Christian. They will explain the value of regular church attendance and attempt to enlist them in the full church program.

Leaders of evangelism in our convention are convinced that nothing less than our best will meet the needs. They feel that co-operative efforts in associational revivals should represent our best in these climaxing years of the Jubilee Advance period.

this new approach to association-wide revival effort
is demanding — in participation, preparation, performance, preservation

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Fellowship Mission
(Continued from page 27)

Joe: What kind of service is it?
Bill: Oh, sometimes Bible teaching, sometimes devotional or evangelistic, sometimes doctrinal or informational. It all depends on the needs of the people who come.

Joe: You sure this will work?
Bill: Sure it will. In one large city that Southern Baptists had just entered, the ONE church there started three home fellowship missions in three areas of the city. The missions provided a visitation program for the church, fellowship for the members who were so widely separated, and drew attention to the regular services of the church. Within three years the original home fellowship missions had developed into churches and were conducting home fellowship meetings of their own. The mother church is still growing.

Joe: I'm sold. Let's go. Who's chairman of our missions committee?
Bill: I am.

The Speech
(Continued from page 23)

church, the area missionary traveling to a preaching station where the gospel has not been heard before.

How grateful I was that we had already saved the money for our offering!

Then I read from the prayer requests—"Have I made my gift one of denial, one of sacrifice?" Even though I thought our gift was a worthy one, I had not denied myself anything. Why, just at that moment, should I think of that check for \$73.00 that had come in the mail last week? We had been overjoyed. We had not expected it and could use it in so many ways.

But now I seemed to hear a voice saying, "Give the \$73." "But, Lord," I said, "we already have our offering for home missions set aside." The voice again, "Lay not up for yourselves..."

"But Lord, this is not a treasure; it's only \$73.00. "How did you feel about the \$73 when it came?" the voice seemed to say. "Did you not think of it as a treasure?" I bowed my head, ashamed of my own selfish desires, and in that moment promised to give the \$73.

As I sat there, thinking of God's goodness and how he does direct our paths when we allow him, the telephone rang. The voice on the other end of the line said, "You can relax now. The film came after all."

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271—Tropical Palm — 50% rayon, 50% acetate. Black, white, and maroon.

276—Lusta Faille—50% acetate, 50% rayon. Green, royal blue, navy blue, white, purple, cardinal, black, maroon, and gold.

255—Futura Faille—100% acetate. Jade green, slate gray, gold, coral, willow green, national royal blue, maroon, bluebird blue, black, light cardinal, and navy blue.

244—Magicweave — 100% acetate. Spruce green, navy blue, royal blue, white, black-gray, purple, black, navy-scarlet, Periwinkle blue, black-blue, dark maroon, cranberry, mist, sandalwood, green-black, peacock.

277—Somerset Faille—100% acetate. Pervenche (periwinkle blue), royal blue, black, white, green-black, black-blue, red-black, black.

136—Puritan Poplin—100% cotton.

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