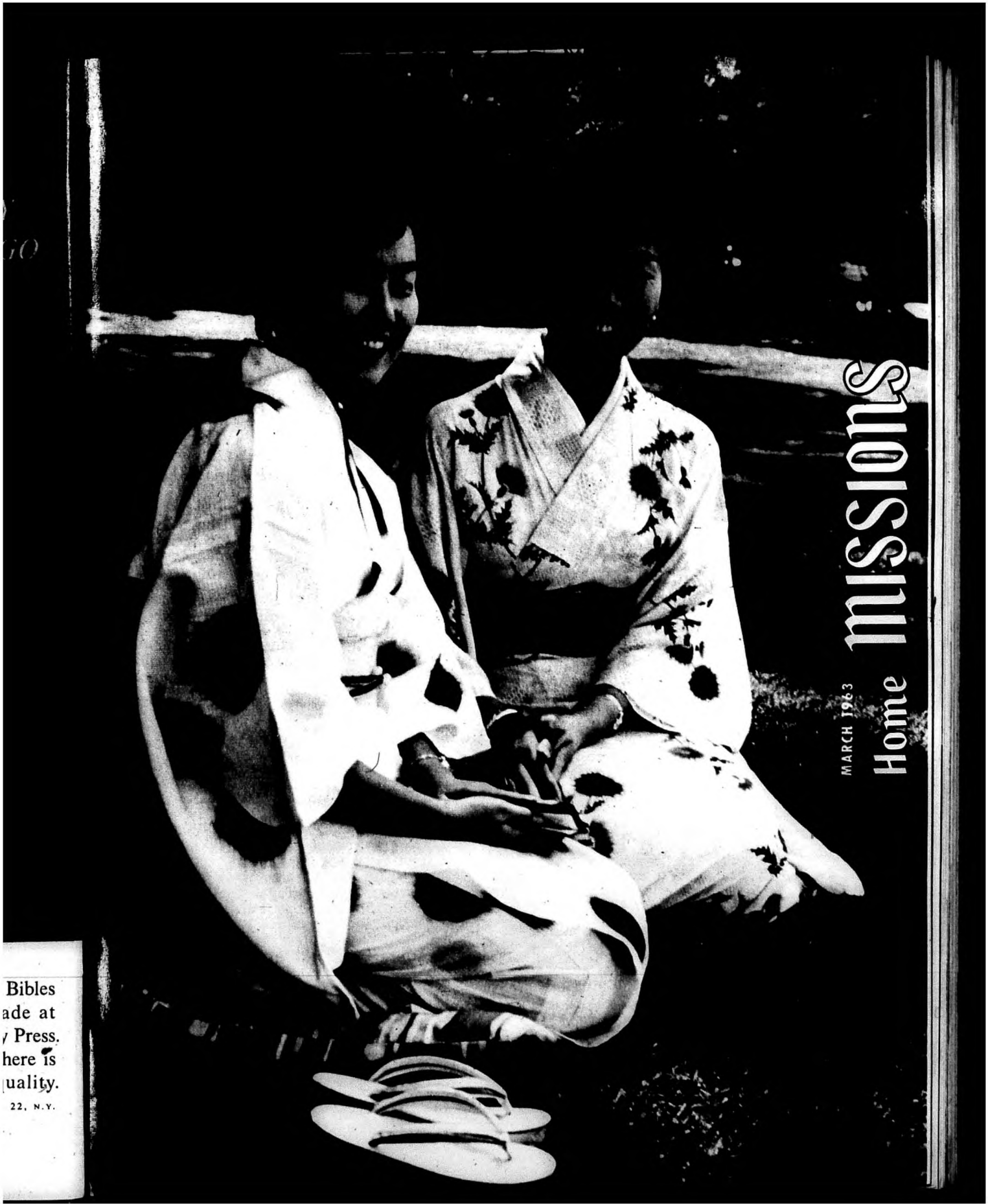




MARCH 1963
Home **MISSIONS**

Bibles
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22, N.Y.

Missions Today

Morris to Aid HMB Survey Work

An increasing national demand for religious survey services has brought about the selection of Orrin D. Morris of Jackson, Mississippi, as associate secretary in the Home Mission Board's department of survey and special studies. Morris, who



Orrin D. Morris

holds degrees from Bluefield Junior College, the University of Richmond, and New Orleans Seminary, has led survey work for the past two years for the Mississippi Baptist Convention Board. He is married and has two children.

Baptists on Way Up, Say Leaders

The Southern Baptist Convention "is on the verge of its greatest growth and prosperity in its history," James L. Sullivan, executive secretary of the Sunday School Board, told delegates to a recent meeting of agency heads and state Baptist leaders. "We've hit the bottom of the declines and are on our way up again," the group had been told earlier, by C. C. Warren, director of the 30,000 Movement. Warren also said the goal of 30,000 new churches and missions by 1964 is still possible. In an earlier meeting, he had noted that approximately 5,000 Baptist missions and churches were started in 1962. Since the 30,000 Movement was initiated, 5,328 churches and 13,789 missions have been started, for a total of 19,117 units.

Protestant-Catholic Tensions Studied

Differing opinions on the easing of Protestant-Roman Catholic tensions were brought out at this year's annual conference of the Protestants and Other Americans United for Separation of Church and State (POAUS). An optimistic view was taken by Stanley I. Stuber, executive director of the Missouri Council of

Churches, who said Vatican Council II would cause the Catholic church to "begin to prove in action that religious freedom is the right of all." He also added that the council should make "at least three basic corrections" for religious liberty, including freedom for individual interpretation of Bible, recognition of equal church membership and the "whole matter of religious liberty." Disputing this view was E. S. James, editor of the Baptist Standard, Texas state paper. He charged that "regardless of their claims of allegiance to the principle of separation . . . Roman Catholicism has always been, is now, and will likely always be the chief antagonist of the principle. It is contrary to her logic, her pronouncements, policy and plans." (BP)

Editors Note "Concerns" for SBC

Four "concerns" facing the Southern Baptist Convention—declines, relations with other religious bodies, doctrinal issues, and race relations—were pinpointed by a Baptist editor attending the annual meeting of the Southern Baptist Press Association. J. Marse Grant, editor of the Biblical Recorder, state Baptist paper of North Carolina, named the areas of concern, adding that the increase in church membership is less than the population increase, and that Sunday school enrollment has dropped.

Cuban Dies on Way to Resettlement

The first Cuban refugee to lose his life of more than 53,000 resettled in the United States outside of Miami, was killed February 12 in the crash of a jet airliner carrying him to resettlement. Ramon Diaz, a young Cuban accountant, was bound for Seattle, Washington, where the Riverton Heights Baptist Chapel awaited him. Southern Baptists have resettled more than 600 Cuban refugees from the 150,000 who have fled to this country since Castro took over control of Cuba.

Lay Leaders Expected at Glorieta

Pastors and associational leaders planning to attend Home Mission Week at Glorieta Baptist Assembly August 1-7 have been encouraged by Courts Redford, HMB executive secretary, to bring the laymen with them. The Brotherhood Commission is sponsoring its week at the assembly at that time, and both groups will meet for joint sessions of Bible study in the morning and worship each evening.

Home MISSIONS

Walker L. Knight, Editor

Jo Ann Parker, Editorial Assistant

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Photo by Rogers
Composition by Simpson

Cover

The radiance of a Christian is beautifully shown by Emiko and Yoshiko Shiga, Japanese sisters studying at Wayland Baptist College, Plainview, Texas. (See also Transplanted Shoots, page 7, for a look at what Christian missions means to a largely Japanese congregation here in the United States.)

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March, 1963

LETTERS

Closer to the Realities

I was particularly interested in the editorial, "A Break-Through in Mission Study," relating to "The Church's Ministry to Persons of Special Need." The outreach of the Home Mission Board to people in special need as evidenced in its work in the mission centers and, more recently, its concern for the problem of juvenile delinquency, is bringing us very much closer to the realities of helping these people in distress.

We here have felt for sometime that benevolent agencies sponsored by the various states should seek to coordinate their efforts more directly with Convention agencies operating in allied fields. I do not know the answer, but I believe that some movement ought to be made in the direction of coordination.

Sam M. Smith, Superintendent
Connie Maxwell Children's Home
Greenwood, S. C.

Degree Programs in Missions

With the merger of the Carver School of Missions and Social Work with Southern Baptist Theological Seminary, we shall now be offering two new degree programs and many new courses. A program of church social work has been planned in affiliation with the Kent School of Social Work in the University of Louisville, and the Seminary will offer specialized missionary training.

Staff members of our Home and Foreign Mission Boards, state mission secretaries, executives of child care agencies and homes for the aged and others have counseled with us in the structuring of these new programs.

We know you share with us deep concern over the inadequate supply of church-related vocational volunteers, particularly acute in the area of social work. We hope you will join with us in praying that God will call forth more laborers for these fields.

Of special interest this summer, from June 18-26, we shall have a workshop on associational missions and one on literacy education.

Allen W. Graves
School of Religious Education
Louisville, Ky.

NOTE: Folders giving additional information on the new degree programs are available from the Seminary.

Pray for the Armed Services

In answer to the Navy Chaplain's appeal that Southern Baptists should have a national "Let's pray for our armed forces," I highly endorse this appeal.

Our men and women in the armed forces are in many parts of the world—places where there is no Christian influence. Many countries are closing their doors to our missionaries but not to our armed forces. We need to pray that God will use the Christian men and women in our armed forces to be missionaries to carry the message of Christ wherever they go.

These men and women face many temptations and dangers. We need to be much in prayer for them, and they need to know that the people back home are praying for them.

Mrs. E. L. Madsen
Pensacola, Fla.

STREET of Salsipuedes ("Get Out If You Can") shows market life in Panama's most modern city, Panama City. Most Baptist work, however, is in less up-to-date parts of the country.



Growing into Panama

A look at Baptist mission work in Panama, how it started, and what is being done there at present



PRIMERA IGLESIA BAUTISTA DE PANAMA, First Baptist Church of Panama.

BY L. D. WOOD
HMB SUPERINTENDENT,
BAPTIST WORK IN PANAMA

In 1866 when the Jamaican Baptist Mission Society supported by British Baptists, started Baptist work in Panama probably they were thinking primarily of the people who went from Jamaica to Panama to work on the plantations. Certainly they did not dream that in less than threescore years Jamaicans and their descendants would form an important part of the population of the then new Republic.

In 1905 when Jamaican and British Baptists asked the Home Mission Board to take over the responsibility for their work, surely it must have brought problems to the active workers of that time. I do not have records of Baptist advance in Panama as of that date, but



JOHN F. KENNEDY IDOL stands beside one of Mrs. Kennedy on the San Blas Islands of Panama. The idols of the U. S. President and his wife were made this past year and used to lead a band of lesser idols to exorcise the devils of disease from Ailigandi.

already the church at Bocas and others were functioning as Baptist churches.

It was from Jamaican churches that Baptist work in the Canal Zone and in Panama grew. It is to this faithful group we must look to for leadership in many things in the Republic. However, little by little these English-speaking churches will inevitably become Spanish-speaking. The time will probably come when there will be an Atlantic Baptist Association and a Pacific Baptist Association without regard to language or race. Our English-speaking churches must prepare themselves to be worthy of continued leadership in that day.

In 1905 the Home Mission Board appointed J. L. Wise as a missionary to the Canal Zone. Wise reported that the Jamaican Baptist Union had been carrying on work for several years. At that time there were between 30,000 and 40,000 English-speaking people in the Canal Zone and the work under the Home Mission Board proceeded somewhat slowly. It was carried on among Americans involved in digging the canal, as well as among the Jamaicans.

For a long time there was little interest manifested by Baptists in the Spanish-speaking people of Panama, and in 1929 the financial condition of the Home Mission Board forced a reduction

in appropriations, but the work continued.

The oldest surviving Baptist church among Spanish-speaking Panamanians is the First Baptist Church of Panama City, organized under the leadership of Paul Bell, Sr., September 17, 1943. In 1956 there were 19 Southern Baptist churches and 35 missions throughout the Canal Zone and the Republic of Panama. Of the 55 missionaries on the field, four were general, 14 were working with West Indians, 12 with Spanish-speaking Panamanians, 21 with San Blas, and four with North Americans. Of the 17 constituted churches that existed in 1955, four were Spanish-speaking, two were North American, and the remainder were Jamaican English-speaking.

In 1956 seven missions were started from which five still continue. Also, two English-speaking churches were constituted in the Central Association. In 1957 five new missions were started and the church of Catiwa was organized. In 1958 three missions were started, two of which continue to the present time. The churches of Ustuppu, Mulatuppu, and Colon were organized. In 1959 four missions were started, three of which still continue and the Domingo Diaz and the Aguadulce churches were organized. In 1960 17 missions were started though

only 14 remain. During that time the churches in Gamboa and Playon Chico were organized. In 1961 18 missions were started, all of which continue to the present time, and the churches in Baseline and Arraijan were also organized. In 1962, so far we have a definite record of ten missions that have been established.

To date there is a definite record of 65 missions in operation and 30 organized churches. Other missions are in operation, of which I do not have the record at this time. On November 17 the mission in Tigre in San Blas was organized into a church and we believe that as a result of this beginning two of three other missions will be constituted into churches.

In November at the San Jose Mission of Cocoli Baptist Church, Brother Arosemena, the bookkeeper of the Panama Baptist office, and others were holding services. To their amazement, a group of nine adults came in from a place some 15 miles away. They had walked the entire distance to come to worship services. Seven of those nine made a profession of faith.

A mission is needed in the area from which they come. Brother Arosemena took them in his car a long distance of the way back home, but when he got as far as the car would go, they said they would have to walk at least 30 minutes to be able to arrive at home.

This indicates the heart-hunger of many people of the interior of Panama. Our lack of personnel and of funds is highlighted by this demonstration of personal human spiritual need.

HOME MISSIONS

March, 1963

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Editorials

by Walker L. Knight

Comments on a Declining Ministry

An increasing demand for Christian ministers and a decreasing supply of those preparing for the ministry appear destined for future confrontation.

The demand among Southern Baptists arises from an expanding territory, an increasing number of churches, a well-organized and successful campaign to start new churches and missions, and the desire by larger churches for additional staff members. In addition there has been a new emphasis on service in other religious fields, notably music and education.

The decrease in ministerial students in colleges and seminaries has been well documented by statistics, and apparently afflicted other religious groups a few years earlier than it did Southern Baptists.

Blamed for the decrease (and in positive form also suggested as remedies) are the following:

- The failure of many pastors to present an adequate number of invitations to young people for commitment of their lives in answer to God's call.
- The failure of some pastors to become acquainted in a personal way with the youth of their churches.

—The failure of other pastors to interpret correctly their ministry and thus to present the correct concept to young people.

—The failure of lay people to have the right concept of the ministry and to confront youth in the home, classes, and other areas where they are in a position to influence them with God's call.

—The failure of churches to provide adequately in a material way for ministers.

—The failure of churches to "tackle the challenging problems of the times" such as the inner city, race relations, the new age of space and science, etc.

—A confusion as to what constitutes a call from God, plus the controversy now raging over theological education.

—The failure of the denomination to provide adequate information and assistance to students and young graduates.

—The decline of the rural churches and the increase in urbanization. The rural churches have always been the seedbed of the ministry, and many of the failures pointed out above were not true of the rural ministry and churches.

Has God Not Called?

Years before Southern Baptists and other religious groups became concerned with the decline in ministerial students, the Home Mission Board and state Baptist conventions were facing difficulties in securing needed mission personnel.

This difficulty occurred in the face of what could be termed as a surplus of ministers—since many were graduating from college and seminary without a church to serve. The Home Mission Board has suffered for years with inadequate forces in language missions, such as with the Spanish-speaking, and in city missions, such as mission centers.

Would anyone dare present the idea that God has not been calling workers for these vineyards?

One might say we have failed in sounding the need, in helping with adequate preparation, needed subsistence,

and maintaining the proper concept of the missionary. Each failure pointed out in the above editorial might also apply here. However, many steps have been taken to improve the situation. The Home Mission Board and the state Baptist convention have raised personnel standards, improved support, made plans for added training, and greatly intensified presentation of mission needs, especially among college and seminary students.

The seminaries must share some of the blame in the past for not providing for adequate presentation of home mission needs. However, giant strides have been taken in recent years by mission professors and seminary administrations.

Southern Baptist Theological Seminary in Louisville has moved rapidly to fill the void in mission education created by the closing of Carver School of Mis-

sions and Social Work. It is possible that an even stronger mission education program will result. (See Letters, page 3) But its success will depend upon young people being confronted with God's call and their response to it.

Southern Baptists have shown a new awareness of mission needs at home in recent years. This has resulted in increased support spiritually and financially. Church members have participated in solving mission needs, especially in pioneer areas, Cuban relief and resettlement, and the 30,000 Movement.

We pray this awareness will also extend to the youth of the denomination whom God is calling for mission service. There are indications this is happening. Applications for student summer missions have increased, with a larger percentage of young men and married couples applying than at any time.

Everyone acknowledges that God does the calling, but he uses man as the instrument to sound the call. Where has our personal failure been? What changes will the basic law of supply and demand make in the ministry of Southern Baptists?

"God has saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

II Tim. 1:9

Transplanted Shoots

Japanese Baptists in California show the impact that can come for Christians when Baptists reach out to the world through our homeland.

BY FRANK HALBECK
FRESNO, CALIFORNIA

"I would like to thank you for sending foreign missionaries to Hawaii," said Ralph Kaneshiro, Sunday school superintendent of the Grandview Baptist Church of Los Angeles. "Foreign missionaries helped me to find Jesus Christ as my Saviour."

Kaneshiro is a good example of Hawaiian-Japanese Christians of Grandview. In this cosmopolitan church are many Oriental Christians who were led to Christ by the influence of Southern Baptist foreign missionaries.

Since World War II many Hawaiian

Baptists have moved to the mainland, settling for the most part on the West Coast. With the influx of Hawaiian Baptists into California, Japanese churches were organized.

One small group of Japanese Christians wanted to have a church in Los Angeles. With the assistance of Jack Combs, HMB director of missions in California, their prayers were soon answered. In June, 1957—two months after their first meeting—God sent them the help of Stanley Togikawa, also from Hawaii. Togikawa was a college student assigned by the Home Mission Board

for student summer mission work with Harry M. Liechty in the Los Angeles area.

To say the least, the Hawaiian student was received with open arms by his new Christian friends.

"We all felt that God had sent Stanley to us," says Mrs. Larry Afuso, "and we can honestly say that our mission got started and grew because of the hard work and the devotion of this student worker. We were able to begin services in the Armenian Hall not far from downtown Los Angeles, with 12 persons in our first meeting."



IMPORTANT CONTRIBUTIONS to Southern Baptist work among the Japanese people in California have been made by (from left) Howard Williams, former pastor of Grandview Baptist Church, Los Angeles, Larry Uyehara, pastor of Sawtelle Japanese Church, and Toshio Sakamoto, pastor of the Japanese Baptist Mission in San Jose, California.



ABOVE: Former home missionary, Mrs. Helen Ige Kaneshiro, is wife of Ralph Kaneshiro, Sunday school superintendent at Grandview. She holds her little girl, Faith.

RIGHT: Many of these Junior boys have attended Grandview ever since the church was started as a mission.



The new mission was sponsored by the Trinity Baptist Church of Downey, California, while John Ashcraft was pastor. After working hard all summer and laying the groundwork for a strong Oriental Baptist church, Togikawa, who is now educational director of the Olivet Baptist Church in Honolulu, Hawaii, returned to college.

The mission continued to grow. In April, 1958, the members rented a large church building and constituted their mission into a church. There were 23 members at first, but many more were ready to be baptized into its fellowship.

For the first two years a number of men served as ministers, but at the coming of Howard Williams in 1959, the church began to make good progress and the people purchased their rented church building as their permanent home. With the assistance of the Home Mission Board, the California Southern Baptist Foundation, the First Baptist Church of Decatur, Georgia, and the unlimited sacrificial devotion of its members, the \$60,000.00 bond sale for the purchase of the property was a grand success. The present location of the Grandview Baptist Church is on the

highest point of Grandview Street, overlooking the great downtown area of the City of Los Angeles just a few miles away.

Many of the Japanese Christians in the church are well trained in their work, and serve in their elected positions with poise and dignity. Many of these also have interesting and varied backgrounds in their acceptance of Christianity.

Henry Ikemoto was a young man when he enrolled in Baylor University. His home was in Hawaii, and he had longed to become a student in a Baptist university on the mainland. While at Baylor University he met Mildred Shimabata, also from Hawaii. She was a nursing student with high Christian standards. These two Hawaiians fell in love and married, and to them God has given four lovely children. Henry Ikemoto is the Training Union director at Grandview, and his progressive leadership inspires all of the members.

One day a charming Japanese girl, Nancy Hayakawa, came to the States from Japan by way of Hawaii. Her love and devotion for her Lord attracted young college student, Frank Shimabukuro, and the two were married. Shimabukuro will graduate from college this year and will start teaching school, perhaps in Los Angeles. He, along with his wife, is looking forward to the day when she will become a naturalized United States citizen.

Since the Grandview Baptist Church is located in uptown Los Angeles it is in the midst of some 750,000 people. W. A. Burkey, superintendent of missions in the Los Angeles area, has challenged the church to see their great city mission opportunity.

Members of the church are from many rural and city areas around the United States and in Hawaii, and the church is made up of both Oriental and Caucasian people. These people have banded themselves together in a joyous fellowship in Christ, and since January of 1962 the church has accepted full responsibility for its own support, including 15 per cent of its budget for mission causes.



STANLEY TOGIKAWA started Grandview Baptist Church as a mission while he was an HMB summer student worker. He is now educational director of Olivet Baptist Church, Honolulu, Hawaii.



DISCUSSING work of the church are Henry Ikemoto, Training Union director, and Ralph Kaneshiro, Sunday school superintendent.



MR. AND MRS. CHARLES YAKUSHIJI, with their children are among many Japanese families attending the church.

"Yes, I want to thank you for sending missionaries to Hawaii," continued Kaneshiro, the Sunday school superintendent of the Grandview Baptist Church. He was giving his testimony in another Baptist church in the Los Angeles Association.

There is joy in the heart of Kaneshiro when he can talk about associational, state, home, and foreign missions. He promotes missions because he believes in them, and he, along with others, is leading the members of Grandview Baptist Church of Los Angeles to be home missionaries.

The congregation stems from a Christian witness transplanted first from this country to the Japanese by foreign missionaries. New shoots from these roots of love are budding out as these Japanese Christians now share their witness in the United States.

<i>Japanese In the United States</i>	
Population (approx.)	. 464,332
HMB Missionaries	 5
Congregations in United States	 4



CHOIR, largely Japanese, is under the direction of Frank Shimabukuro.



NANCY and Frank Shimabukuro first met at Grandview Baptist Church. Nancy is originally from Japan, while Frank is a native of Hawaii.

An Unnoticed Missionary

BY ROY F. LEWIS, LOAN OFFICER
HMB DIVISION OF CHURCH LOANS

It is always a cause for rejoicing to see young people surrender their lives to mission service, but one of my greatest thrills came in seeing the missionary efforts of a little 14 year old Japanese-American girl who, for the most part, went unnoticed.

During our youth night service, a special invitation was given for young people to dedicate themselves to pure and holy living. Little Paulette led the way for others. That very same night her dedication bore fruit.

In the late hours of the night Paulette's younger brother Mike came to her bedside and awakened her with the plea, "Paulette, I want to be a Christian, too."

With an open Bible in her hand, Paulette led her brother step by step through God's plan of salvation. They prayed together, and Mike surrendered his heart to the Saviour. He immediately wanted to call his pastor, but Paulette thoughtfully dissuaded him, saying, "That isn't necessary, Mike, but it is necessary that you tell everybody at church."

On Sunday morning as the scripture was being read, I noticed that Paulette was not following. She had given her Bible to her younger sister and was helping another girl locate the scripture passage. Then, after all within reach had been helped, Paulette looked on.

When at the close of the service the invitation was extended, it was obvious that Mike wanted to do something, but lacked the courage to do so alone. Again Paulette came to the assistance of her brother. With a sweet smile of reassurance and a gentle touch on his arm, she gave him the encouragement he needed to make a public profession of his new-found faith. As Mike took his public stand for Christ, Paulette stood back in her seat near the wall—unnoticed.

Where are the missionaries? They are at home and abroad, but they are also in your church. They are the Paulettes—unnoticed, but yet missionaries in the truest sense of the word.

Distribution of the 1963

Annie Armstrong Goal
\$3,310,000

Allocated as follows:

Operation of Mission Programs	\$2,500,000
Special for Language Missions during BVA emphasis, 1963	100,000
Mission Buildings	500,000
Latin American Refugee Relief	50,000
Church Site Fund	160,000

All undesignated funds beyond the goal of \$3,310,000 to be divided equally between Language Missions and Church Site Funds.

PLANTING
THE
GOSPEL

12

HOME MISSIONS

I. MISSIONARY PERSONNEL OF THE MISSIONS DIVISION SERVING COOPERATIVELY WITH STATE MISSION BOARDS

The table below gives in the first column the total expenditures for cooperative mission work through the Missions Division. The second column, which represents 60 per cent of the total expenditure, is the amount to be contributed through the Annie Armstrong Offering. The third column shows the per cent of total expenditure used in each of the four sections; for example, 46.7 per cent of the money spent in cooperative mission work through the Missions Division is used in the 18 western states, etc.

	Total Expenditures	Annie Armstrong Offering	Per Cent
18 Western States	\$1,173,096	695,625	46.7
Iowa, Wyo., Nev., Kans., Colo., Calif., Neb., Ore., S.D., N.M., Wash., N.D., Utah, Mont., Idaho, Ariz., Hawaii, Alaska			
6 Great Lakes States	352,121	195,560	14.0
Minn., Ill., Ohio, Wisc., Ind., Mich.			
10 Northeastern States	165,554	80,856	6.6
Pa., R.I., Vt., N.J., Del., Mass., N.Y., N.H., Me., Conn.			
16 Southern States	821,897	535,560	32.7
Okla., Miss., Fla., Tex., Ala., Tenn., Ga., Mo., Ark., S.C., Ky., N.C., La., W. Va., Va., Md.			
General Mission Workers	33,400	20,040	
Deaf	36,000	21,600	
Migrant	32,000	19,200	
50 States	\$2,614,068	\$1,568,441	100.0
Expense benefits for above workers (est.) Hospitalization, Insurance, Retirement	110,500	66,300	
TOTAL	\$2,724,568	\$1,634,741	

Annie Armstrong Offering

II. MISSIONARY WORK IN CUBA AND PANAMA

Annie Armstrong Offering to care for about 80 per cent of allocations to these fields.

	Total Allocation	Annie Armstrong Portion
Cuba	\$230,000	\$184,000
Panama	150,000	130,000
TOTAL	\$380,000	\$314,000

III. OTHER OPERATIONAL EXPENDITURES

Annie Armstrong Offering provides the total amount of the following:

WMU Promotion—Pioneer areas	50,000	50,000
Mission Equipment	40,000	40,000
Mission Literature	33,500	33,500
Scholarships	30,000	30,000
Margaret Fund	25,000	25,000
Field Work and Approved Workers	21,688	21,688
North American Baptist Woman's Union	2,500	2,500
American Bible Society	2,500	2,500
TOTAL	\$205,188	/

Annie Armstrong Offering to care for 60 per cent of the following items:

Mission Ministries to Jews	27,000	16,200
Upkeep on Mission Properties	25,000	15,000
Catholic Information Service	9,660	5,796
Literacy Program	6,456	3,874
Summer Missions	191,440	114,864
Conferences, Institutes, Visual Aids, and General Promotion	127,208	76,325
Military Personnel Ministries	17,442	10,465
Evangelism	89,398	53,638
Other Mission Operations (Postage, Telegraph, etc.)	83,182	49,909
TOTAL	\$576,786	\$346,071

RECAPITULATION—TOTALS ANNIE ARMSTRONG OFFERING FOR OPERATION

Missionaries—Missions Division	\$1,634,741
Cuba and Panama	314,000
Other Operational Expenditures	551,259
TOTAL	\$2,500,000

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March, 1963

A favorite study Bible for the lay reader

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A Personal Approach To Language Groups

All groups are made up of individuals. A pastor tells here how his church reaches to individuals of language groups.

BY A. MAURICE NORTON, PASTOR
FIRST SOUTHERN BAPTIST CHURCH, SAN FRANCISCO, CALIFORNIA

The two major factors which have contributed to what measure of success we have experienced in winning and enlisting language groups and integrating them into our program are hard work and preaching the gospel. Nothing will replace these two obvious indispensables of any church program.

The gospel will break through any barrier; overcome the obstructive elements of any background. Hard work rides the back of the trial and error method. It is through hard work that we have learned a few procedures which assist the regular program of the church.

The approach to the individual is tremendously important. We have found the religious survey of a language group to be ineffective; individuals approached on this basis by an Anglo-speaking church are sometimes suspicious, disinterested, and even offended. It is not wise to approach the member of a language group where the clan-support is strongest, that is in his settlement, at his group socials, or his religious activities.

Life in San Francisco produces integration in education, society, economics, and public housing developments. We have experienced a measure of success however by encouraging our college students to bring fellow-students to our socials, auxiliary activities, and church services. We have used the same approach through employees, neighbors, and so forth. The member of a language group must be introduced to the church as a friend of equal level, and a person of equal social acceptability.

We have carried on an intense program of training in personal soul-winning. We have a semi-weekly class where interested members are thoroughly trained to work with lost people on the personal level. This training involved the art of soul-winning and the ability to recognize the basic personal needs of the average, normal person.

We try to train these workers to recognize the intensity of a need, evaluate the total situation, and proceed in the task of soul-winning without the tactics of a "bull in a china-closet." The Christian who has a common bond with a member of a language group has far greater success through the personal approach than the church can have through a congregational invitation. With a very minor exception, our members from language groups have come forward with Christian friends.

Most members of language groups will never come forward in an Anglo-church on their own initiative. They are unfamiliar with our methods and feel much like an intruder. But after the church has won a few members of a language group, these will bring in others.

A language-group evangelist speaking his language will attract members of his particular group. However, this practice may tend to alienate the members of other language groups.

After a member of a language group has been won to Christ and joined the church, we major on doing three things: educating, integrating, and activating, for the individual must be taught our purpose, program, and doctrine. The

educating process we accomplish through the pastor's class, Sunday school, Training Union, Brotherhood, and WMS. The language group convert will be lost to the church unless he is thoroughly taught and trained.

The integration of the individual must begin immediately. Once the prospect has joined or even attended the church services any special attention is unwise; that is, attention that makes the individual conspicuous. It creates a bond if the pastor can say a few words in the individual's language or has a knowledge of the racial background for private talks, not public. Yet, nothing should be done to make the person feel singled out. After all, we are trying to make him feel a part of the church group.

In order to properly integrate a member of a language group into the church the pastor, or the one responsible for the program, should know a little about human personality. Every ordinary human has wants and desires that must be satisfied before he can sufficiently adjust to his environment and circumstances; if these needs are not fulfilled the individual experiences a deep-seated restlessness. An unfulfilled desire will affect every minute of the individual's behavior; it becomes a motivating power.

Satisfaction of psychological needs also exerts an influence on the individual's behavior in relationship with others. Such satisfaction produces a feeling of worthiness, while unsatisfied needs result in frustration and resentment. We must not promise much to these members from language groups and then fail to produce.

Among the normal personality needs of the average person are: the need for status or recognition; the need for acceptance and response; the need for security; the need for love; the need for achievement, and the need to belong. The group that satisfies these basic needs of the individual will gain his interest, participation, and support.

The church can satisfy these needs in a wholesome manner. We can give the member of a language group a place in the organizations of the church that will fulfill the need to belong, and can make him feel thoroughly accepted by giving him responsibilities of impor-

tant. The church must consciously and purposefully plan and execute a program which will integrate the language group member in such a manner as to satisfy these personality needs.

As soon as possible, with the director's personal observation and wisdom, the language group member must be given a task to perform; that is, activate him. We have a background questionnaire which is filled out by every new member. From the information received we try to enlist the language-group member into the choir, as an usher, in the youth group, all according to his interests and abilities. Needless to say, he is not given undue special treatment; perhaps special interest and encouragement, but never special treatment. Such treatment would make him feel inferior or patronized.

In addition to this program we have an employment service which serves all the members. We have been able to place members of language groups in good, secure positions which otherwise would have been difficult for them to obtain. We also have a housing service through which we find apartments for

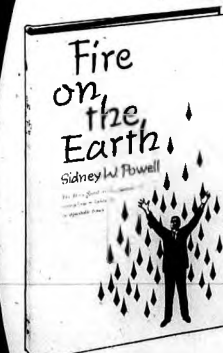
single members of the church. We endeavor to place members of our language group with Anglo-speaking members of the church.

We have a Social Service Committee which maintains a food store, clothing supply, and a financial aid department. These services are available to individuals and families of language groups. I also conduct a counseling program for marital, economic, civil adjustments, and so forth, a service utilized by language groups.

Our entire program is undergirded by the two indispensable factors: hard work and a program saturated with the gospel.

(Editors Note: Included in the present membership of the First Southern Baptist Church in San Francisco are persons from China, Japan, France, Mexico, Russia, Puerto Rico, Germany, Ireland, Republic of the Philippines, Argentina, Canada, and Guatemala. Other countries represented in the church's Sunday school, though not in the church membership, include Egypt, Korea, Denmark, and Formosa.)

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Key to Abbreviations

AM	Area Missionary	Jw.	Jewish
As.M	Associational Missionary	Ki.	Kindergarten
CD	Center Director	Ko.	Korean
Ch	Chinese	L	Literacy
CDD	Church Development Director	Mig.	Migrant
CM	City Missionary	MPV	Military Personnel Visitor
Coor.	Coordinator	MC	Mission Center
C	Czech	MM	Mountain Missionary
D	Deaf	P	Panamanian
Dir.	Director	PD	Pastor Director
DM	Direct Missionary	PAAs.M	Pastoral Associational Missionary
DMM	Director, Mountain Missions	PM	Pastoral Missionary
FW	Field Worker	Reg. M	Regional Missionary
Fr.	French	RM	Rescue Mission
GWC	Good Will Center	RC	Rural Church Program
Ind.	Indian	R	Russian
ITD	In-service Training Director	SD	State Director
Int.	International Center	Sp.	Spanish-speaking
It.	Italian	TM	Teacher-missionary
JR.	Juvenile Rehabilitation Worker	WDP	Week-Day Program
Jp.	Japanese	WMU	Woman's Missionary Union Sec.

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Blackfoot, Idaho

Pioneer Missions

Carpenter, W. C., Jr. (PM), 1206 Bryden,
Lewiston
Ferguson, Roy J. (AM), 657 Borah Ave.,
Twin Falls
Jenkins, E. J. (PM), Wyoming Ave., Mtd.
Rt., Nampa

ILLINOIS

State Superintendent of Missions

Cameron, Harold E., P. O. Box 291, Car-
bondale

Associational Missions

Denton, Preston M. (AM), 1627 22nd Ave-
nue, Rockford
Everitt, Charles (As.M), 700 W. Fayette,
Effingham
Higgins, Paul (As.M), 2412 Florian Ct.,
Decatur
Holland, Charles (As.M), Box 387, Galconda
Howard, Charles M. (AM), 1789 Prospect
Avenue, La Salle
Hubble, Richard S. (As.M), 300 E. Market,
McLeansboro
Jacobs, Carl L. (As.M), 1636 Clawson, Alton
Minifield, Walter (RC), P. O. Box 271 Car-
bondale

Pollock, Allen (As.M.), 316 Lime St., Joliet
Rednour, A. G. (As.M.), Rte. 2, Carterville
Spencer, Lloyd K. (AM), 704 E. Carroll,
Macomb
Tomek, Ralph (PM), Macomb

City Missions

Borah, Harry (RM), P. O. Box 535, E. St.,
Louis
Diaz, Sarah Frances (GWC), 620 Niedring-
haus, Granite City
Newman, Elizabeth (GWC), 540 N. Sixth
St., E. St. Louis
Page, Mary (GWC), 540 N. Sixth St., E.
St. Louis
Schmitz, Herbert (CM), 1154 Jones Street,
E. St. Louis
Wilson, Vivian (GWC), 620 Niedringhaus,
Granite City

Language Missions

Lugo, Alfredo and Mrs. (Sp.), Sterling

INDIANA

State Superintendent of Missions

Redford, Francis J., P.O. Box 38, Plainfield

Associational Missions

Conger, H. J. (AM), 410 Teri St., South
Bend
Days, Ladais L. (AM), 1909 West Purdue
Ave., Muncie
Irby, Galen F. (PM), 318 Heatherwood
Lane, New Haven
Jones, Jas. Eldon (AM), Box 95, Henryville
Smith, Charles E. (AM), Rte. 4, Box 134 A,
Smith Valley Rd., Greenwood
Wiley, C. E. (AM), 301 Buena Vista Road,
Evansville
Wright, Lowell (AM), 916 E. Crestview
Court, Crown Point

Special Mission Ministries

Berge, Louise (WMU), P.O. Box 38, Plain-
field

IOWA

Pioneer Missions

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

KANSAS

State Superintendent of Missions

Markham, Meeler, P. O. Box 729, Wichita

Associational Missions

Bergen, Harold R. (PAs.M.), 776 E. Simpson,
McPherson
Eledge, Paul (As.M.), 1110 N. Wash. Blvd.,
Kansas City
Garrett, Grover (PM), 2504 N. 6th, Dodge
City
Hair, George (PAs.M.), P. O. Box 737,
Madison
Locke, Gerald (As.M.), 1216 W. Myrtle, In-
dependence
Lutz, John Wade (PAs.M.), 1414 N. Third
St. Garden City
Marley, Eugene (PAs.M.), Box 266, Hays
O'Dell, William G. (As.M.), 815 S. "D" St.,
Arkansas City
Riddle, Tom (PAs.M.), 308 E. Washington,
Pittsburg
Roberts, George (AM), Box 2007, Topeka
Stamper, L. N. (PAs.M.), 2321 Franklin St.,
Great Bend

City Missions

Russell, Sam D. (CM), 738 S. Washington,
Wichita

Language Missions

Goodner, James and Mrs. (Ind.), 2401½ El-
lis, Wichita
Muskat, Tom and Mrs. (Ind.), 140 Indian
St., Lawrence

Special Mission Ministries

Webb, Mrs. Collins (WMU), P. O. Box 739,
Wichita

KENTUCKY

State Superintendent of Missions

Colvin, A. B., Baptist Bldg., Middletown

Associational Missions

Cunningham, J. Edward (MM), 1644 South
Limestone, Lexington
Lester, J. W. (ITD), Clear Creek Baptist
School, Pineville

City Missions

Davis, Ann (GWC), Baptist Center, 722 W.
High St., Lexington
Jackson, Marvin (WDP), 114 E. Jefferson
St., Louisville
Jennings, Chase W. (CM), 421 Scott, Cov-
ington
Lawson, Lowell and Mrs. (GWC), 1818
Portland Ave., Louisville
Phillips, Billy (WDP), 1104 W. Market St.,
Louisville
Smith, Della Ruth (GWC), 722 High St.,
Lexington

Language Missions

Cooper, John and Mrs. (D), 301 Iola Rd.,
Louisville ?

National Baptists

Lucas, Clarence B. (CD), 1107 W. Chestnut
St., Louisville
Offutt, Garland (TM), Simmons Univ., 1811
Dumessil St., Louisville 10

LOUISIANA

City Missions

Booker, Nell (GWC), 833 Louisiana Ave.,
New Orleans
Brown, Callie (GWC), 813 Elysian Fields,
New Orleans
Cabanne, Mamie K., Mrs. (RM), 2010 Pen-
iston St., New Orleans
Carmichael, Joyce (RM), 3161 Dauphine
St., New Orleans
Crowley, Colleen (GWC), 2444 Pauline St.,
New Orleans
Evans, Carolyn (GWC), 729 Second Street,
New Orleans
Hart, Betty (GWC), 833 Louisiana Ave.,
New Orleans
Hobbs, Johnnie L. (GWC), 3701 Annuncia-
tion St., New Orleans
Huber, Mrs. Ann (RM), 2010 Peniston St.,
New Orleans
Ladd, Lucille (RM), 2010 Peniston Street,
New Orleans
LaPrairie, Allegra, Mrs. (RM), 2010 Pen-
iston Street, New Orleans
McGill, J. T. and Mrs. (RM), 201 Magazine
St., New Orleans
Popwell, Attie (RM), 2010 Peniston St.,
New Orleans
Provance, 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 Pen-
iston St., New Orleans
Stamper, Jean (GWC), 729 Second St., New
Orleans

Wilson, Sara (GWC), 729 Second St., New
Orleans
Young, Ada (GWC), 813 Elysian Fields,
New Orleans

Language Missions

Aucolin, Sam and Mrs. (Fr.), Box 28, Evan-
geline
Carpenter, Robert and Mrs. (Fr.), 217
Leona, Morgan City
Clepper, L. O. and Mrs. (Fr.), Box 222,
Cottonport
Coney, J. E. and Mrs. (Fr.), Delacroix
Island, St. Bernard
Cottingham, W. O. and Mrs. (Fr.), Box 297,
St. Rose
Foster, Andrew and Mrs. (Mig.), Albany
Garbarino, M. D. and Mrs. (Fr.), Star
Route, Box 46, Reddell
Granger, Truman and Mrs. (Fr.), Box 177,
Lawtell
Gunn, C. T. and Mrs. (Fr.), Route 2, Box
194, Cloutierville
Johnson, J. O. and Mrs. (Fr.), Rt. 1, Box
118A, Hessemer
Kraus, C. J. and Mrs. (Fr.), Grand Caillou
Route, Box 34, Ithoua
Remont, Roy and Mrs. (Fr.), Box 222,
Moreauville
Ross, Harry H. and Mrs. (Fr.), 302 Lee
Ave., Donaldsonville
Savole, Eddie and Mrs. (Fr.), 201 Gauthier
Rd., Lafayette

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
Johnson, Mrs. Estelle (KI), 4612 Loyola St.,
New Orleans
Parker, E. W. (Chaplain), 1724 N. Roman,
New Orleans
Parker, Robert L. (RM), 519 W. 3rd St.,
Crowley
Pfeiffer, T. L. (SD), Box 311, Alexandria
Phillips, Thomas (CD), 113 Federal Ave.,
Morgan City
Williams, J. R. Jr. (CD), 1218 Maxmillian,
Baton Rouge

MAINE

Pioneer

Thomas, Gordon (PM), 279 Pine St., Bangor

MARYLAND

State Superintendent of Missions

Evans, J. N., Jr., 100 E. 23rd, Baltimore 18

City Missions

Barkley, William I. (CM), 100 East 23rd
St., Baltimore 18
Flanagan, Beryl (WDP), Fulton Ave. at W.
Baltimore St., Baltimore
Gifford, Pearl (GWC), 1127 Riverside Ave.,
Baltimore
Parlett, Thomas and Mrs. (MC), Canton
Baptist Center, 3308 Toone St., Baltimore
24
Parsons, Lucy (GWC), 1127 Riverside Ave.,
Baltimore

National Baptists

Johnson, Maxwell (CD), 1434 McCulloh St.,
Baltimore

Pioneer Missions

Bard, Paul (AM), 117 Setter Dr., Elkridge
27

Barnette, L. P. (AM), 1004 S. Division St.
Salisbury
Hughes, Robert T. (AM), 4206 Knowles
Ave., Kensington
Jarrell, K. Wiley (AM), 533 N. Robinson
St., Bell Air

MASSACHUSETTS

Pioneer

Sherrill, Owen (PM), 76R Gateway Dr.,
Springfield 9
Sizemore, Elmer (AM), 33 Lee St., Cam-
bridge

MICHIGAN

State Superintendent of Missions

Wilson, Robert B., 22029 Grand River Ave.,
Detroit 19

City Missions

DuBose, Francis M. (CM), 22029 Grand
River, Detroit
Madison, George and Mrs. (WDP), 204
Richton, Highland Park 3

Language Missions

Garcia, Marcos D. and Mrs. (Sp.), 305 W.
Beecher St., Adrian

Pioneer Missions

Dannelley, Jay (AM), 2115 Jefferson, Holt
Hale, Eldon W. (PM), P. O. Box 517, Gwinn
Maddux, Austin Dale (AM), Box 24, Clio
Roy, Claude N. (AM), 327 N. 27th, Battle
Creek
Smith, Truett (PM), 1148 Beech, East
Lansing

Special Mission Ministries

Brown, Frances (WMU), 22029 Grand Riv-
er, Detroit 19

MINNESOTA

Pioneer Missions

Littleford, Warren (PM), 1604 W. 90th St.,
Minneapolis

MISSISSIPPI

State Superintendent of Missions

Rogers, Foy, P. O. Box 530, Jackson

City Missions

Newman, Lincoln (JR) P. O. Box 1667,
Jackson 5

Language Missions

Mefford, R. L. and Mrs. (Ind.), P. O. Box
265, Myrtle

National Baptists

Bell, Leon (TM), 510 N. Farish St., Jack-
son
Brown, T. B. (TM), 510 N. Farish St.,
Jackson
Bryant, Milton (TM), Box 527, Brookhaven
Davis, William P. (SD), Box 530, Jackson
Hart, Gertrude (KI.), 232 E. Bell St., Jack-
son
Inge, C. O. (TM), 3007 12th St., Meridian
James, Ivory (TM), P. O. Box 375, Shaw
Johnson, T. L. (TM), P. O. Box 43, West
Point
Jones, Q. L. (TM), 510 N. Farish St., Jack-
son
Lewis, Charles B. (TM), Natchez College,
Natchez

McKittick, Parks (TM), 510 N. 19th Ave., Hattiesburg
 Richmond, S. L. (TM), Sophia Sutton Mission Assembly, Prentiss
 Whitney, S. Leon (TM), Mississippi Baptist Seminary, Jackson

MISSOURI

City Missions
 Jones, A. Jase (Jw.), 1017 E. Grand Ave., Kansas City 6

National Baptists
 Belt, Loren (SD), Baptist Bldg., Jefferson City
 Clater, D. B. (TM), Lincoln University, Jefferson City
 Gladney, Gus Lee (Rm), 1202 Franklin Ave., Carthersville
 Glasco, R. James (CD), 3528 Wash. Blvd., St. Louis
 Singleton, Wm. (TM), 2119 Tracy Ave., Kansas City 8
 Welch, T. A. (TM), 2119 Tracy Ave., Kansas City 8

MONTANA

Pioneer Missions
 Casteel, Albert M. (PM), 819 Broadway, Helena
 Parker, A. Wilson (AM), 2626 Miles Ave., Billings
 Wiggins, W. A. (PM), 1610 S. Avenue, W. Missoula

NEBRASKA

Associational Missions
 Burlison, Irvin (PM), P. O. Box 954, Grand Island
 Hagan, Ted O. (PM), 3411 S. 14th, Lincoln
 Lockwood, Quentin (As.M), 1715 S. 95th St., Omaha

NEVADA

Associational Missions
 Day, Charles (MM) Hawthorne
 King, Foy (MM), 13 Elyslum Drive, Ely
 Loving, Donald (As.M), 6433 Bannock Way, Las Vegas
 Sigle, Leonard B. (AM), P. O. Box 285, Sparks

NEW HAMPSHIRE

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

NEW JERSEY

Pioneer Missions
 Hovde, Howard (PM), 10 Lorraine Rd., Madison
 Neighbour, Ralph W., Jr. (AM), 105 Todd Ave., Edison

NEW MEXICO

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

Associational Missions
 Allen, Truett (As.M), Box 308, Springer
 Bogan, C. Gus (As.M), P. O. Box 283, Magdalena
 Buchanan, W. R. (As.M), 8205 Dellwood Rd., N. E., Albuquerque

Cochran, L. D. (As.M), 500 S. Lead Ave., Deming
 Goddard, Jim (As.M), 1655 Smith Ave., Las Cruces
 Keeth, Dalton (As.M), 321 N. Mesa Verde, Artesia
 Landtroop, Earl R. (As.M), 244 Redwood St., Clovis
 Randall, Frank (As.M), Box 498, Fairview
 Whitfield, Earl O. (As.M), 2307 Church Rock Dr., Gallup

City Missions

Gross, Robert and Mrs. (MC), 1020 Edith Blvd., S. E., Albuquerque
 Treadwell, E. M. and Mrs. (MC), 1910 Sunset Garden, S. W., Albuquerque

Language Missions

Aguilar, E. and Mrs. (Sp.), 408 W. Logan St., Artesia
 Cabrera, A. and Mrs. (Sp.), Box 811, Belen
 Case, C. M. and Mrs. (Ind.), 501 S. 3rd St., Gallup
 Christensen, Doris (Ind.), 1415 Taos St., Santa Fe
 Contreras, Dan and Mrs. (Sp.), 300 Baca Ave., Las Vegas
 Corradi, Stephen and Mrs. (Sp.), 3605 Lombardy Rd., Albuquerque
 Diaz, Amelia (Sp.), Box 321, Las Cruces
 Ellis, Fred and Mrs. (Sp.), Gen. Del., El Rito
 Fann, Delbert and Mrs. (Ind.), Box 227, Magdalena
 Faris, Kent and Mrs. (Ind.), Cubero
 Gonsen, M. V. and Mrs. (Ind.), Box 7151, Albuquerque
 Gonzalez, R. and Mrs. (Sp.), P. O. Box 321, Las Cruces
 Hamrick, A. and Mrs. (Ind.), Box 186, Dulce
 Hanna, Ross and Mrs. (Ind.), 1420 Cerrillos Rd., Santa Fe
 Hill, Ernest and Mrs. (Sp.), 645 E. Court, Las Cruces
 Hill, Oscar and Mrs. (Sp.), 409 Florida, Alamogordo
 Huse, James and Mrs. (Ind.), Star Rte., Ruidoso Downs
 Hurtado, A. and Mrs. (Sp.), Box 573, Taos
 Jojola, Tony and Mrs. (Ind.), 10416 Walker Dr., N. E., Albuquerque
 Kaneubbe, Victor M. and Mrs. (Ind.), 501 W. Broadway, Farmington
 LaRoche, James and Mrs. (Sp.), 210 N. Second St., Lovington
 Lopez, Mike and Mrs. (Sp.), Box 2118, Santa Fe
 Maldonado, Job and Mrs. (Sp.), P. O. Box 177, Carlsbad
 Mitchell, Louise, (Ind.), 715 W. Broadway, Farmington
 Mouser, John A. and Mrs. (Sp.), Box 87, Wagon Mound
 Naranjo, Michael E. and Mrs. (Ind.), Box 286, Taos
 Nunez, Julio and Mrs. (Sp.), Box 485 Carrizozo
 Oakeley, Gilbert and Mrs. (Sp.), Box 328, Espanola
 Pringle, Douglas and Mrs. (Sp.), Park View
 Ramon, Q. P. and Mrs. (Sp.), 310 N. 1st St., Gallup
 Rankin, Charles (Sp.), Box 291, Hatch
 Redd, Herbert L. and Mrs. (Ind.), 1907B Gladden Ave., Gallup
 Regalado, D. M. and Mrs. (Sp.), 310 E. Cedar, Deming
 Reyna, J. C. and Mrs. (Sp.), 218 Jones, Clovis
 Rowland, F. C. and Mrs. (Ind.), Box 278, Bernalillo
 Viera, Andres and Mrs. (Sp.), 127 E. Pearl St., Roswell

Villarreal, Celso and Mrs. (Sp.), 313 Morningdale, S. E., Albuquerque
 Wall, Wm. S. and Mrs. (Ind.), 1708 Bonaguidi, S. W., Albuquerque
 Yelvington, Ben and Mrs. (Ind.), Box 439, Espanola
 Young, Wm. R. and Mrs. (Ind.), P. O. Box 116, Zuni

NEW YORK

Language Missions

Estrada, Leobardo (Dir.), 311 W. 57th St., New York City 19
 Morgan, D. A. (Int.), 593 Crown St., Brooklyn 13

Pioneer Missions

James, Paul S. (PD), Manhattan Baptist Church, 311 W. 57th St., New York City
 Magruder, Chas. E. (AM), 87 Wrexham Ct., S., Tonawanda
 Miller, Don (PM), P. O. Box 87, Farmingdale, L. I.

NORTH CAROLINA

Associational Missions

Smith, Roy (DMM), Sylva
 Upchurch, Ernest C. (SD), Church Development Dept., 301 Hillsboro St., Raleigh

Chaplaincy

Beatty, J. N., Sr. (MPV), 1712 Stratford Rd., Fayetteville

City Missions

Milam, Dorothy (MC), 304 Morgan Rd., Spray

Language Missions

Fair, Bertie and Mrs. (Mig.), 706 Powell Dr., Garner
 Horton, J. Boyd and Mrs. (Ind.), P. O. Box 336, Cherokee
 Potter, Jerry and Mrs. (D), Rt. 3, Box 144, Thomasville

National Baptists

Craig, Calvin, Jr. (FW), 603 S. Wilmington St., Raleigh
 Dudley, Junius (CD), 707 E. 4th St., Winston-Salem
 Grigg, W. R. (SD), 301 Hillsboro, Raleigh
 Williams, Marvin L. (Rm), 716 E. Highland Ave., Rocky Mount

NORTH DAKOTA

Pioneer Missions

Cook, R. R. (PM), 624 25th Ave., Fargo
 Delmar, O. R. (PM), Box 1082, Minot
 Hughes, W. J. (PM), 1607 14th Ave., S. Grand Fork
 Lamm, Albert S. (AM), Box 134, Bismarck

OHIO

State Superintendent of Missions

Walker, Arthur L., 1680 E. Broad St., Columbus 3

City Missions

Baxter, Roger and Mrs. (WDP), 110 Buckeye, Dayton 1

Payne, Wm. Paul (CM), 5613 Brandt Pike, Dayton 24

Associational Missions

Carlton, Richard (AM), 11449 Framingham Dr., Cincinnati 40
 Hall, Robert E. (AM), Rt. 1, Box 31, Albany
 Hughes, Ross Lindsey (AM), 1680 E. Broad, Columbus 3
 Nevels, Paul (AM), 4117 Susan Lane, Lima
 Palmer, James (AM), 88 Rockingham St., Toledo 8
 Palmer, Marvin (AM), 758 Hancock Ave., Akron 14

Special Mission Ministries

Kirkwood, Mrs. A. L., 1680 E. Broad St., Columbus 3

OKLAHOMA

State Superintendent of Missions

Scantlan, Sam W., 1141 N. Robinson, Oklahoma City 3

Associational Missions

Barber Davis D. (As.M), 229 Campbell, Ardmore
 Brady, A. A. (As.M), Box 16, University Station, Shawnee
 Catlett, R. H. (As.M), 1217 N. Cherrington Dr., Claremore
 Combes, L. A. (As.M), Box 268, Coalgate
 Crawford, Leroy (As.M), 624 Eastside Blvd., Muskogee
 Dearing, M. R. (As.M), 218 B. St., S. W., Miami
 Dittmar, Jess (As.M), 700 N. Wash. Blvd., Bartlesville
 Evans, John J. (As.M), 4222 Dorchester, 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
 Highfill, Herman (As.M), 406 N. J. St., Hugo
 Hooper, Carroll (As.M), 105 Denison, Durant
 Jennings, Frank, Box 188, Madill
 Jones, Lloyd Q. (As.M), Rt. 1, Box 335, Duncan
 Kelly, John R. (As.M), 116 Central Dr., Sayre
 Maxwell, James P. (As.M), Box 363, Alva
 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
 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), 221 E. 14th, Cordell
 Taylor, Stanley F. (As.M), 1012 N. Sixth, Henryetta
 Thomason, Estel (As.M), 833 East Maple, Cushing
 Tyson, Dan P. (As.M), 1301 N. Roosevelt, Guymon
 Ward, Guy D. (As.M), 113 W. 8th, Wewoka
 Watson, H. Ray (As.M), 715 S. State, Tahlequah

City Missions
 Lowther, A. L. (CM), 1141 N. Robinson,
 Okla. City 3
 Perry, Lee M. (CM), 403 S. Cincinnati, Tul-
 sa

Language Missions
 Sewell, Bailey (Coor.), 1141 N. Robinson,
 Oklahoma City 3
 Beard, R. R. and Mrs. (Ind.), 209 Eastside
 Blvd., Muskogee
 Belvin, S. F. and Mrs. (Ind.), 517 S. Wood-
 lawn, Okmulgee
 Boggan, W. W. (Ind.), Box 43, Atoka
 Comer, Jack and Mrs. (Ind.), Box 666,
 Quapaw
 Conrad, Bruce R. and Mrs. (Ind.), Box
 435, Newkirk
 Falls, Robert (Ind.), Rt. 3, Stroud
 Quarnero, N. G. and Mrs. (Sp.), 815 N.
 Fifth, Hollis
 Gunn, Leslie H. and Mrs. (D), Rt. 1, Box
 23, Jones
 Hainey, F. Harold and Mrs. (Ind.), Box
 157, Hammon
 Hubbard, John and Mrs. (Ind.), Box 141,
 Pawnee
 Minnie, James Jr., and Mrs. (Ind.), 1320
 Prairie Chief, Clinton
 Morris, Sam (Ind.), 1528 N. Beard, Shawnee
 Prickett, Joe L. (Ind.), 306 W. Main, Ana-
 darko
 Saunders, L. E. and Mrs. (Sp.), 1201 S.
 Youngs Blvd., Oklahoma City 3
 Smith, C. J. and Mrs. (Ind.), Box 43, King-
 fisher
 Sorrels, Marvin and Mrs. (Ind.), 404 Crab-
 tree Rd., Muskogee
 Warren, D. B. and Mrs. (Ind.), 1208 S. 3rd
 St., Lawton

National Baptists
 Roberts, J. T. (SD), 1141 N. Robinson,
 Oklahoma City 3
 Carr, J. M. (TM), P. O. Box 98, Langston
 Moore, W. T. (CD), 1804 N. Boston Pl.,
 Tulsa 6
 Watts, Wm. Taft (CD), 501 N. E. 7th St.,
 Oklahoma City

OREGON-WASHINGTON

State Superintendent of Missions
 Hood, Roland P., P. O. Box 2868, Portland
 8, Ore.

City Missions
 Harris, O. Ray (CM), 4228 188th Pl., S. W.,
 Lynnwood, Wash.
 Johnson, Roy L. (CM), 11006 S. E. Pine
 Court, Portland 16, Ore.
 Reneau, Marion (JR), 4228 188th Pl., S.W.,
 Lynnwood, Wash.

Pioneer Missions
 Baird, Tom (PM), 1123 Roland St., Bell-
 Ingham, Wash.
 Cobb, E. J. (AM), Box 2212, Salem, Ore.
 Howard, Joe T. (AM), S. 1502 Wilbur Rd.,
 Spokane 63, Wash.
 Hyde, Omer E. (AM), 4438 Virginia Ave.,
 Olympia, Wash.
 Lovin, Austin (AM), 926 First Place, Spring-
 field, Ore.
 Reppond, G. W., Jr. (AM), P. O. Box 757
 Grandview, Wash.

Language Missions
 Elston, Allen and Mrs. (Ind.), Box 237,
 Warm Springs, Ore.
 Warren, Leland A. and Mrs. (Sp.), Box 358,
 Granger, Wash.

Special Mission Ministries
 Stewart, Mary Jo. (WMU), P.O. Box 2868,
 Portland 8, Ore.

PENNSYLVANIA

Pioneer Missions
 Cromer, Ted E. (PM), 620 Snowball Rd.,
 Monroeville
 Henry, Dolan (PM), 4301 Winchester Dr.,
 Allison Park
 Waltz, Joseph M. (PD), 149 Sleepy Hollow
 Rd., Pittsburgh 16

RHODE ISLAND

Chase, Frank M. (PM), 158 Sunnybrook Dr.,
 N. Kingstown

SOUTH CAROLINA

State Superintendent of Missions
 Greene, A. T., Jr., 907 Richland St., Co-
 lumbia

City Missions
 Chaffin, H. P. (JR), 189 Meeting St.,
 Charleston
 Farmer, Gladys (GWC), 1730 Gist St., Co-
 lumbia
 York, Mrs. T. H. (GWC), 1730 Gist St.,
 Columbia

National Baptists
 Brockman, N. H. (CD), 809 Jenkins St.,
 Greenville
 Douglas, Nehemiah E. (DC), 249 Rutledge
 Ave., Charleston
 Gordon, M. S. (TM), Benedict College,
 Columbia
 Hardin, Henry (TM), Morris College, Sum-
 ter
 Jenkins, L. C. (TM), Benedict College,
 Columbia
 Pendergrass, Preston (TM), Friendship Jr.
 College, Rock Hill

SOUTH DAKOTA

Language Missions
 Estes, Robert and Mrs. (Ind.), Box 114,
 Eagle Butte

Pioneer Missions
 Allen, John H. (AM), 1120 E. Dakota Ave.,
 Pierre
 Marks, Ira I. (PM), 1619 S. Main, Aberdeen

TENNESSEE

Associational Missions
 Bettis, Nat C. (ITD), Carson-Newman Col-
 lege, Jefferson City

City Missions
 Graves, Mrs. Minelle (GWC), 500 Watauga
 Ave., Elizabethton
 Heath, Eunice (MC), 2009 Ruby St., Chat-
 tanooga 6
 Highlander, Duane (MC), 2009 Ruby St.,
 Chattanooga 6
 Hughes, H. Fay (JR), 722 Oak St., Chatta-
 nooga
 Neely, Hubert and Mrs. (RM), 125 Linden
 Ave., Memphis

National Baptists
 Jarrett, Arthur (CD), 805 E. 9th St., Chat-
 tanooga 3
 Lofton, Fred (TM), Owen College, Memphis
 Turner, Mrs. Irene (BSU), 2023 Jefferson
 St., Nashville

TEXAS

Associational Missions
 Cobb, John W. (ITD), Corpus Christi Univ.,
 Corpus Christi

City Missions
 Bain, George (JR), P. O. Box 12215, Ft.
 Worth
 Cooley, Ewing (JR), 711 N. Hill, Dallas 10
 Fogle, Truett (GWC), 1622 S. Arthur, Ama-
 rillo
 Holt, James D. and Mrs. (MC), 1705 Cor-
 inth, Dallas
 McWhorter, Mildred (MC), 1638 Shreve-
 port, Fort Arthur
 Shockley, J. Floyd and Mrs. (GWC), 2904
 McKinnon, Dallas
 Williams, Alleen (GWC), 1114 N. Estrella,
 El Paso

Language Missions
 Lee, Dallas P. (Coor.), 703 N. Ervay, Dal-
 las 1
 Romo, Oscar and Mrs. (Sp.), 703 N. Ervay,
 Dallas 1
 Hernandez, Rudy and Mrs. (Sp.) 703 N.
 Ervay, Dallas 1
 Sanchez, Rudy and Mrs. (Sp.), Baptist
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There are other workers who are vitally connected with home mission work, but who are employed only by the state mission boards or other groups. Often these workers are doing the same tasks as others employed by the Board, such as evangelism leaders, juvenile rehabilitation workers, etc. In order that you might have a listing of these workers, a supplement to the directory presenting the workers in these categories will be printed in a later issue of the Leadership Edition of Home Missions.

1963 WEEK of PRAYER for HOME MISSIONS

Annie Armstrong Offering

How to Open *Your Church* To Language Groups

BY GERALD PALMER, ASSOCIATE SECRETARY
HMB DEPARTMENT OF LANGUAGE GROUPS MINISTRIES

Few nations have been blessed as has the United States by the presence of various cultural and language groups. Southern Baptists have an unlimited opportunity in meeting the needs of these people.

The Indian people, growing in numbers, are no longer limited to the reservation area. The Spanish-speaking people, Mexicans, Cubans, Puerto Ricans, and others, are found in nearly every part of this country. Peoples of oriental background have increased in number with the influx of students, armed service brides, and military and industrial trainees. Italian, Portuguese, and Slavic people, plus many others are here.

One of the most heartening developments in language missions is the realization by Southern Baptists that they have the primary responsibility for winning these groups. Although some areas need missionaries to serve beyond the reach of established churches, we will never accomplish the task until every Baptist is willing to reach across social, economic, national, language, and cultural barriers to witness to this lost multitude.

Many churches have reached these friends and neighbors by simply intensifying their efforts to reach everyone in their community.

They have found included in their harvest Japanese war brides, interna-

tional students, and the people of varied cultural and religious background who needed nothing more than a warm friendliness, the clear teaching of the Word of God, and patient waiting for the Spirit of God to work in order that they might be reached.

"How can I reach these friends when they speak so little English?" some ask. They have found the answer by providing a Sunday school class taught in the language. This technique, used for many years for deaf classes taught in sign language, has been found successful with other languages too. Sometimes a language teacher in a school serves. Sometimes a convert from the language group can be trained. Those churches which really wanted to do this have found that God has a person to fill the need.

The ministry of a church to the language groups is not complete until these people can participate in the worship and preaching service. Many hearts have been thrilled to see the services interpreted through the sign language to the deaf. Other churches are finding that a relatively inexpensive interpreting device can be used to provide the message in many other languages if an interpreter can be secured. Earphones connected to a separate amplifying system can be scattered through a section of the auditorium. Simultaneous interpretation, as used in the United Nations, is not only practical, but opens a

growing opportunity of service for the church.

Where numbers justify it, some churches have language departments. Sometimes these are limited to Sunday school and Training Union with those preferring English mingling with the general departments. This makes it possible for them to feel part of the whole church while the church at the same time ministers to them according to their need. Often the parents have their special classes while the young people find their places in the general organization.

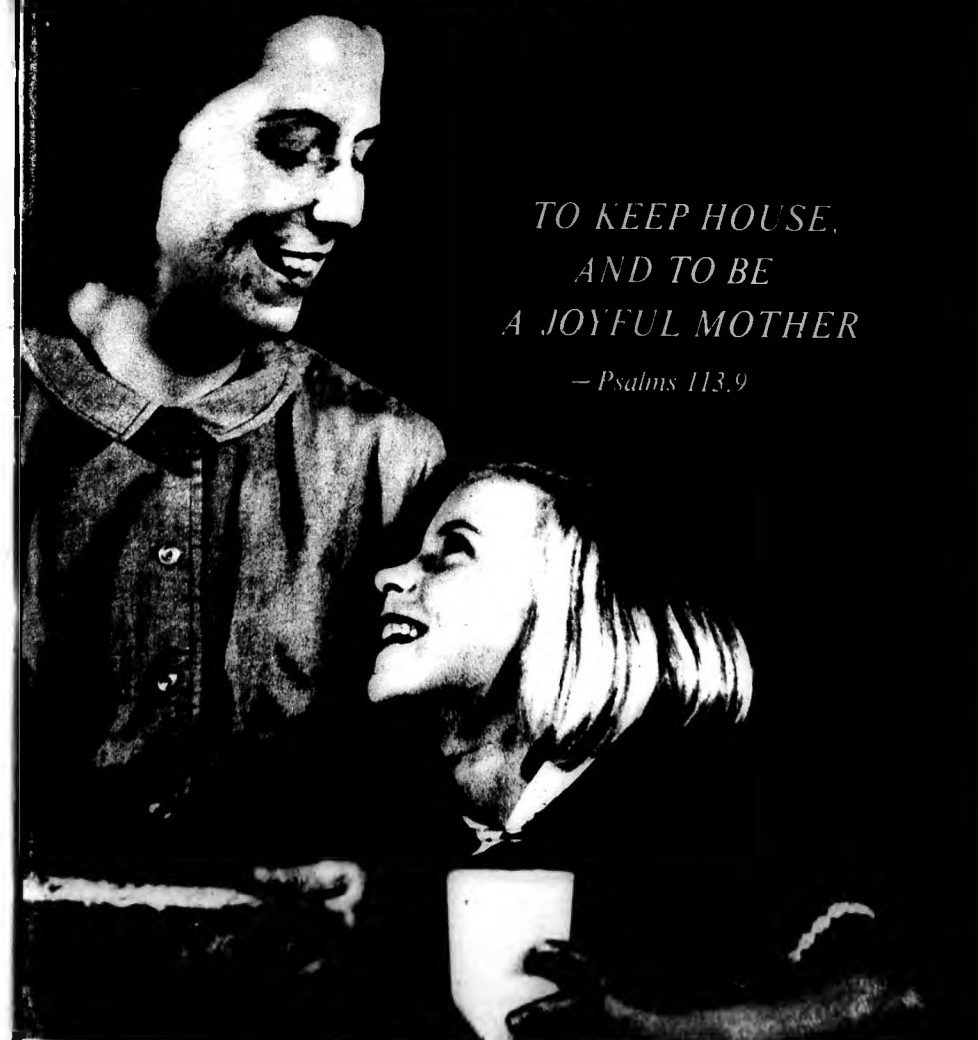
In Miami, Florida, some churches have a complete parallel organization for the language groups. Sometimes a layman can serve as pastor of these "missions within the churches." A number of churches employ associate pastors who speak the language and can direct this part of the church program. Most churches have chapels and assembly rooms that can be used for the worship services for the language groups. By reversing the time schedule, the Language Department can use the Sunday school space while the rest of the church is in worship service and vice versa.

These methods offer an infinite variety of means to meet the needs of everyone. A church can go as far as it needs to go and yet plan a program which is within their means. Only when these methods have been considered and tried can the next step be recommended.

Sometimes the numbers are so great and the need so complex that special missions are needed. Some churches have assumed full responsibility for starting missions and later providing a meeting place and calling a pastor to serve this mission. They continue this assistance until the mission is organized into a church and becomes self-supporting.

Every church can have a part in the program of language missions through contributions to the Cooperative Program and the Annie Armstrong Offering. The Home Mission Board as trustee of the home mission dollar stands ready, with each state convention, to help meet the need where the resources and activities of the church are insufficient.

HOME MISSIONS



TO KEEP HOUSE,
AND TO BE
A JOYFUL MOTHER

— Psalms 113:9

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NEGRO BAPTIST leaders spoke in 18 Southern Baptist churches during a school of missions in Winston-Salem, North Carolina in 1962.

Work With National Baptists In North Carolina

"While others are experiencing open conflict, North Carolina Baptists have quietly but surely found ways of keeping lines of communication open and have discovered methods of cooperation in spite of racial prejudices and other kindred barriers." So reads a 1962 report from the Department of Interracial Cooperation of the Baptist State Convention of North Carolina. The department's progress shows up in many ways.

The all-white Baptist State Convention of North Carolina recently voted to hold a joint session in 1964 with the all-Negro General Baptist Convention. The move toward more cooperation with National Baptists stems largely from urgings of W. R. Grigg, secretary of the Department of Interracial Cooperation.

The combined convention sessions will be the first of their kind in modern Southern Baptist history.

Grigg, who has been quietly working toward such improved relations between the two groups for some 20 years, is a former Winston-Salem minister. Since he took over the interracial department in 1957 he has seen progress come in a number of ways. Many Baptist church conferences and associational meetings are open to all people, as are some white Baptist churches in the state. In

addition, three Negro Baptist leaders have been among speakers at the two past Baptist state convention sessions.

These actions reflect the developing attitude toward combined efforts of Southern and National Baptist workers



CAMP LIFE is a program of the Forsyth Baptist Fellowship of Winston-Salem. Director Junius A. Dudley works under

HOME MISSIONS



W. R. GRIGG, secretary, Department of Interracial Cooperation, Baptist State Convention of North Carolina.

in North Carolina. With Southern Baptist members of 3,400 churches cooperating with National Baptist members of 1,700 churches, the two groups are finding ways to be mutually helpful.

The program of work is centered on needs that can be met through local churches. Extension schools for in-service ministers and lay leaders train more than 100 people for seven to nine months annually. Church and associational study courses help 2500 people annually to become better workmen. State-wide conferences and area clinics

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March, 1963



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MEMBERS of the North Carolina Baptist Fellowship and Advisory Committee to the Department of Interracial Cooperation meet to exchange ideas and plans.



THIS TYPICAL church leadership training institute is led by O. L. Sherrill, executive secretary, General Baptist State Convention, North Carolina.

on evangelism and stewardship also aid both Baptist groups.

Around 9,000 children are reached for the first time each year through Vacation Bible schools with Southern Baptist and National Baptist leaders now living and working together to conduct these. Racially cooperative efforts also include pastors' and deacons' schools, an interracial retreat, Baptist Student Unions, and many inter-church community projects.

Churches are beginning to conduct schools of missions without regard to race. Many churches of both conventions are now open to all people for worship, with a few non-discriminatory in membership.

An interracial organization known as the Baptist Fellowship of North Carolina serves as an advisor to the state's Baptist interracial department. Meeting twice a year, the Fellowship fosters committees which share ideas and promote programs to strengthen relations

between Southern and National Baptist groups.

The state's Baptist Department of Interracial Cooperation has received much credit for progress in the state, as has its director, Grigg. With a record of respect from both white and Negro churches for his leadership, Grigg says of National Baptists, "we work 'with' them, not 'for' them."

He has long worked with National Baptists, and became known as a leader in the field while a pastor in Winston-Salem's Southside Baptist Church. Following this, from 1954-1956, he served as director of a state Baptist interracial department in Louisiana. The first of its kind in the nation. Then he came to North Carolina in 1957 to begin a similar program, the one now carried on by the Department of Interracial Cooperation.

Viewing attitudes he found toward the department, Grigg points out that many Negro Baptists were as first skep-

tical about working with the department.

"They thought it was just a move by the white people to control the Negro churches . . . The Negro doesn't have much faith in the white man's sincerity. What surprises me is that he has any at all."

Gaining confidence of both white and Negro groups, however, the department has grown in scope and influence. Department personnel now includes, in addition to Grigg, C. C. Craig, Jr., associate to the executive secretary of the General Baptist Convention in charge of missions and stewardship promotion; Robert B. Hooper, campus minister and professor of religion at Shaw University, Raleigh, North Carolina; Junius A. Dudley, who directs a program of teaching and training through churches in the Winston-Salem area; Marvin L. Williams, who promotes growth of more than 150 churches in five rural associations in eastern North Carolina; Mrs. Mary Lou Maynard, office secretary of the department; and Chauncey R. Edwards, pastor of the First Baptist Church of Fayetteville, North Carolina, who gives considerable time to visiting patients in the Tuberculosis Sanatorium at McCain, North Carolina. A host of volunteer workers from the churches of both groups give much time and effort to the spiritual growth of people in their various communities through this program.

Pointing out the cooperative progress made by the two Baptist groups, the 1962 annual report from the department reads:

"Church leaders from both Baptist state conventions have found a common meeting ground at Mars Hill College on the occasion of the annual School of Christian Studies and Fellowship and the Interdenominational Retreat; at the North Carolina Summer Assembly, near Southport, during Music Week, World Mission Week and Boys' and Girls' Camp; and other Baptist meetings of both conventions. Four colleges owned and operated by the Baptist state convention have now removed all racial barriers to reception of students. Negroes are actually enrolled in only two, Mars Hill and Wake Forest, though Meredith and Gardner-Webb await the opportunity.

"All of this cooperation makes for real progress and growth in and through the churches of both conventions. Baptist people are gradually growing in their cooperative efforts toward attainment of the goal of this department which is better understanding between all people and growing more and better Baptist churches in North Carolina."

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NAME (Please Print)	AGE	HEIGHT	WEIGHT	BENEFICIARY
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2				
3				
4				

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If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered:

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

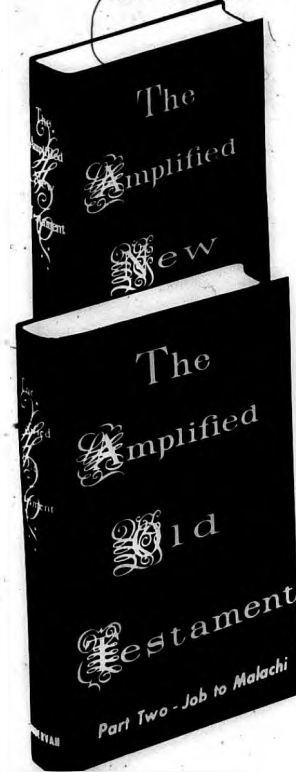
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Pioneers for Christ

Inexplainable hardships in the secular world sometimes give new strength to God's workers, as in this account of unusual pioneer struggles in the Northwest and West Coast.

BY MRS. MAURICE J. SOWELL
LOMPOC, CALIFORNIA

The weather and the church situation gave us a rude awakening when we entered the Dakotas in the fall of 1947. Some of us reared in the South seem to feel there is a church on every corner, but we found not one Southern Baptist church in the entire state of South Dakota.

The weather found us facing the blizzard of 1949 in a small trailer. The church situation was about as bleak.

The non-Catholics went to the Free Methodist church. There were only two churches in the town, the Free Methodist and the Catholic. There we never did see a church open on Sunday nights or Wednesday nights.

The blizzard of 1949 hit January 2nd, and we were not out of the town of Faith until the 20th of May. We had canned a few of the vegetables that we had grown in a small lot where the trailer had been; and this, plus two 48-pound sacks of flour, a 100 pound bag of sugar, and a 100 pound sack of potatoes lasted us all that time.

From here we went into Hot Springs, South Dakota, (so hot our thermometers burst.) There we worshiped at the PMB Church. The church is Presbyterian and the Northern Baptist group were at that time meeting with them.

We went from there to Lemmon, South Dakota—half in South Dakota and half in North Dakota. There we also worshiped at a PMB Church, where the Presbyterians furnished the minister, the Methodists furnished the song books, and the Baptists furnished the money for the bills.

Even though my husband was not a member, he taught a high school Sunday school group, while I had the junior high school group. These children came to our home for one Sunday for professions of faith. They asked my husband

to ask the Presbyterian minister to give them permission to come and make professions of faith publicly.

However, the minister's response was, "I would love to give the invitation but were I to do this, I would be run out of town by morning." My husband replied that perhaps that would be the thing to do, to go ahead and be run out of town for standing up for their beliefs. The church door was open only one time for anyone to come forward, on Palm Sunday.

We joined under watchcare of the PMB Church in South Dakota. The account was given to a Sioux Falls church of the American Baptists (Northern Baptists as they were then known). They wrote back to the clerk that they thought that this Lemmon, South Dakota, church had died years before, since this was the first time in 12 years that any record of membership had come through. There were seven of us who went under the watchcare, German Baptists, Independent Baptists, and Southern Baptists.

After this we were transferred in 1950 to the eastern part of Morreroft, Wyoming, to a government camp, some 17 miles out of Morreroft. Here there were about 500 people or more, with no organized church of any kind. There was, however, a group of Christians who just met together in a dance hall. Many times on Sunday mornings we had to go sweep the floors and pick up beer cans. When a stray form Northern Baptist minister was in town, we just met together. Many times there would be just my husband and me, the minister and his wife, and our son attending. The conservative Baptist church, over in Newcastle wrote us that a chaplain had written them that he had an accrued annual leave that

HOME MISSIONS

he would lose and that he would like to come and hold a revival meeting in that area if someone could use him. We did not know what faith he was or from whence he hailed, but we were quite hungry to hear the word of the gospel, so in the dead of winter we invited him, renting the dance hall for this purpose.

He was from Dallas, Texas, a Southern Baptist, and a graduate of South-



MRS. MAURICE J. SOWELL, a pioneer for Christ wherever secular life has taken her.

western Baptist Theological Seminary. When one has not heard the gospel preached in some four years, it is truly great to hear it.

As the chaplain preached that week, our eight-year-old son made a public profession of faith. On Sunday night, despite a blizzard, a stock tank was moved in and filled with water for baptism. His membership was sent back with ours to the First Baptist Church in Los Cruz, New Mexico, where ours had been for five years. Many times on Sunday, we drove these 80 miles past antelope herds to go to this unorganized group, with only three families meeting most of the time.

Next we were transferred into the district office of the Bureau of Reclamation of Wyoming.

In Cody, being interviewed for school teaching, I was asked what denomination I was. When I replied that I was Southern Baptist in this Mormon and Catholic town, I was not permitted to teach in the school system. I learned

March, 1963

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that a Southern Baptist from El Paso had been a substitute for nine years before she had been permitted to come into the school system. I went to work there with the Shoshone National Forest.

The only church of the Baptist was a Conservative Baptist. We met there with a Conservative audience in the Cody Auditorium, during the time of the Southern Baptist Convention in San Francisco. We had many visitors who came through asking for a Southern Baptist Church, then came to the Conservative Baptist Church.

Writing for Baptist literature, from Texas, our name was given to the Home Mission Board. Back came a communication asking if we would like to start a church in Cody, Wyoming.

In May of 1952, when we answered the communication from the Home Mission Board, O. L. Dillmar, from the first church that was organized in the state of Wyoming at Casper, came up with L. A. Watson, our missionary out of Denver. Watson was at that time serving six states: Colorado, Wyoming, North Dakota, South Dakota, and Nebraska by himself. Five people met in our home, my husband and son and I, a Mrs. Bunch from Oklahoma, and Mrs. Buford Riley. We met there in May of 1952 with Dillmar and Watson. We said that we would help in any way we could, so the Home Mission Board promised to send us a missionary in June of 1952.

Somehow or another, in a battlefield in a foxhole in Germany, certain boy who had surrendered his life for full time Christian work and the Home Mission Board sent us a Nylon Hagan who had at that time completed the first year at Baptist Theological Seminary in New Orleans. Nylon, a tall, big-framed person, red headed, freckled faced, had the look of God in heart, and went out in census work to find the Baptist people or those who knew Christ not as their own.

Hagan stayed with us and went out that entire summer. He found the people. It was because of his belief in God and the desire and compassion for human souls that I believe that the work went on.

One incident arose which caused some difficulty. We had taken a census, and my husband had found one family with no Bible. In 1952 no Bibles could be purchased in the town of Cody and we knew a man who was a Gideon so we asked for Gideon Bibles for this family, so Hagan, our summer worker, went in to get the Bibles. He was gone

one hour, two hours, while my husband and I sat out in the pick-up. Finally we drove around the block and came back to hear their voices getting higher and higher. Finally we blew our horn.

When he came and got into the pick-up the man he had asked for Bibles, a Presbyterian Sunday school superintendent, came with him and stuck arm and fist through the window past the summer missionary worker and at my husband. "You will be a fool if you start Southern Baptist work in this area." My husband smiled at him and said "Well, then I will be one for the Lord." This man saw to it that I was dismissed from my job at the forestry service.

In June, we started a Sunday school in our home. We looked around and found an empty warehouse that had no door. There we held a vacation Bible school with Leroy Smith, then state secretary of evangelism in Arizona, and his family, and with Howard Hallsell, at that time educational director for the First Southern Baptist church in Phoenix Arizona.

On July 22, 1952, with 11 people, a church was constituted in this little warehouse, ten years after work had begun. The new church became Highland Baptist Church.

We were looking for a pastor, and for a loan to build a church by that time. In October of 1952, my husband and I drove to Denver to the first Association meeting in Colorado. It took us 17 hours during one of the worst storms in this history of Wyoming. When word got around that we had come, S. F. Dowis, then HMB secretary of cooperative missions, came and told us that the loan was ours. Truly God had come to our rescue in another way. Dowis, Smith, who actually started the church, and Willis Ray, then Arizona's executive secretary, who gave endless encouragement, were primary human instrumentalities in getting this work started.

We found a pastor in Kentucky who would come and help us with the work, but he needed some help in moving. We had no money whatsoever to move a pastor on the field, but God works in other ways too.

We turned to a friend, J. Ralph Grant, pastor of First Church, Lubbock, Texas. When his church felt unable to shoulder the load, Grant had prayed all night that Saturday night. About 8:00 the next morning one of his members, the elderly woman wife of a retired dentist, called to say, "I could not sleep last night. Several years ago we were in the Northwest and saw so many places where we wanted to see Baptist

work started, particularly Cody, Wyoming and Montezuma, Montana. Last night the name Cody, Wyoming just kept going in my mind. Do you know what is happening or any thing Dr. Grant?"

The lady's check of \$450 provided exactly what was needed.

My husband's work in Cody ended with the coming of the Eisenhower administration.

The Sunday before we left on the following Wednesday, the first spade of dirt was turned for a new church. Ten years later, we find that this church building will be completely paid for in only a few months.

We were transferred back to the South from Cody, Wyoming, back to my husband's hometown, then for just a short time into my hometown of Lubbock, Texas, then on into El Paso. The Lord had other work for us to do. My husband received another telegram stating that he was to go as a technical engineer to Hickam Field, Honolulu.

We thought we were going to Hawaii, so we asked for money to make the trip. We were informed that my husband was to be stationed in San Francisco and would commute to and from Hawaii.

We found out six years later that the man just happened to see the application going across his desk and decided to keep him in San Francisco. We would have never gone to California on our own desire, but the Lord had another mission for us there. We lived in South San Francisco, in "Little Italy," a separate incorporated town itself.

There we wanted to start work on the South Side of San Francisco that has some 12-15,000 homes and no church. The pastor from the First Southern Baptist Church and my husband were called down for holding services at our home on Sunday afternoon before the planning commission told us that if we held another service, we all three would be thrown in jail. We tried to explain that we had the right under the first amendment to the constitution but to no avail. They sent the police there every Sunday afternoon, so we slipped around the corner to a neighbor's home, but this made us so determined that we went out and rented a school building at \$32.50 a Sunday and called a pastor for the organization.

Five families got together and told the Lord that we would give our tithes. This meant the Emanuel Baptist Church in south San Francisco could go forward. After the church had bought property in South San Francisco and

March, 1963

HOME MISSIONS

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turned a spade of dirt, we were again transferred out of the city.

Except for the 31 months when we were in El Paso and Lubbock we had not had a privilege of worshipping in a church of that par since the year of 1947, in November of that year, until we were transferred into Lompoc, California. Here it is wonderful to see from 15 to 20 every Sunday except Christ.

"I would like to open the windows of heaven and pour you forth a blessing that there shall not be room enough to receive." This is the way our family feels; we know this is true. In 1952, when we were helping with the work in Cody, Wyoming, in making out our income tax, we found that we had given some 30 per cent of our then income to help with the Lord's work.

In 1962 our income was a little more than five times that which we had in 1952. God does not always promise a material wealth, but to us he has given us spiritual wealth untold.

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new APPOINTEES to the work



Lester D. Cochran, appointed as associate superintendent of missions in Dodge City, Deming, New Mexico. Native of East Bernard, Texas. Educated at Howard Payne College (B.A.), Southwestern Baptist Theological Seminary, and Chaplain's School of Harvard University. Married and has one son. Birthday 2-17.



Grover A. Garret, selected as pastoral associational missionary in Dodge City, Kansas. Native of Tucumcari, New Mexico. Educated at Grand Canyon College (B.A.) and Midwestern Baptist Theological Seminary. Married. Birthday 6-7.

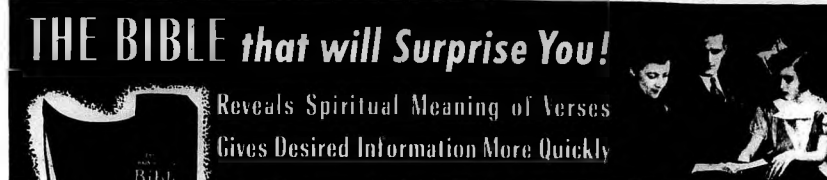


Ann Huber, (Mrs. Martin L.) appointed as social worker for Sellers Baptist Home and Adoption Center, New Orleans, Louisiana. Native of Opelika, Alabama. Holds B.A. from Huntingdon College, M.A. from Tulane School of Social Work. Birthday 4-28.



Robert Wilson, appointed as superintendent of missions, Michigan. Native of Flint, Michigan. Has B.A. degree from Bob Jones University and B.D. from Southern Baptist Theological Seminary. Married and has three children. Birthday 2-25.

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There Remaineth Much Land to be Possessed

BY COURTS REDFORD
HMB EXECUTIVE SECRETARY-TREASURER

The children of Israel had entered the Promised Land. Much of it had been conquered. It was the land of which they had dreamed.

How different were these rich plains of Estraenon from the slave pits of Egypt where their Fathers dwelt. How different the rich valley of the Jordan from the waste lands of the wilderness through which they had come.

Doubtless they were already saying "we never had it so good before. Let us enjoy the fruits of our conquest."

Then came the thundering voice of their God as he spoke to Joshua, "Thou art old and well stricken in years, and there remaineth yet very much land to be possessed" (Joshua 13:1).

The armies were rallied for new conquest; additional sacrifices were made and much additional land was taken. Joshua succeeded as he followed the command of his Lord.

God has been good to Southern Baptists—much land has been possessed. With more than 32,000 churches and ten million members they have entered every state, preaching the gospel of Christ. More than 2,500 churches have been constituted in areas not served by Southern Baptists in 1940. Many missions have been established. Ministries have been extended to many language groups and others of special need.

But there remains much land in the United States to be possessed. There are 80 million people who do not claim to be saved. There are nearly 30 million people belonging to the religious bodies that do not accept Christ as the Messiah and who are looking for some other deliverer.

There are 25 million people belonging to the language groups of this country, with only ten per cent of them evangelized.

There are millions of victims of alcoholism, the dope habit, crime, and vice, who still hope there may be a better way. Many of these have never heard the words of the Lord when he said, "I am the way, the truth, and the life. No man cometh unto the Father but by me."

Millions reside in communities with no churches that preach Christ as the only hope of eternal life. They wander as sheep without a shepherd.

Many are like the pharisees of old who are clothed in their own self-righteousness and boast of their good deeds, but who have never trusted Christ as a personal Saviour.

Thus, there remaineth much land to be possessed and the Lord is counting on Southern Baptists to move forward and possess that land. As he spake to the children of Manasseh in the long years ago, so he now speaks to us, saying, "Thou art a great people and hast great power: thou shalt not have lot only but the mountains shall be thine . . ."

God expects Southern Baptists to take the mountain, the plains, and the cities for their Lord. The Home Mission Board is an agency through which you may accomplish this task.

You now have 2,078 missionaries working in every state in the United States, and in Cuba, Panama, and the Canal Zone. They are your missionaries, your ambassadors, your representatives, your witnesses, bearing the message of salvation in places, in languages, and in ministries where many of us are not equipped to serve. However, there are ways through which you and I can serve in every place in every ministry where these missionaries labor.

We may go with them through our prayers, as we pray for them, for their ministries, and for the people among whom they labor.

We may also share in their ministries through our gifts. Through the Cooperative Program gifts and through our gifts to the Annie Armstrong Offering, we may stand beside every one of these workers, serving in every state and in every area where they work. We may serve in every ministry that they perform, for we speak through them to lost and needy persons throughout the land.

March 4-8 is the Week of Prayer for Home Missions. It is the time of ingathering of the Annie Armstrong Offering. The goal of that offering is \$3,310,000. You will find elsewhere in this periodical the proposed distribution of these funds.

God is counting on you now, for "there remaineth much land to be possessed."

HOME MISSIONS



1963