

MAY 1963

Home MISSIONS

LEADERSHIP EDITION



Missions Today



Among Home Missions readers are these Cuna Indian girls, officers of the Baptist Young Woman's Auxiliary of Mulatuppu, one of the San Blas Islands off Panama.

New Orleans Rescue Mission Expands

A newly acquired six-story building in New Orleans is the site of a 370-bed Southern Baptist rescue mission for men. Operated for 36 years by the New Orleans Baptist Association and the Home Mission Board, the mission seeks to rehabilitate alcoholics and others in trouble and to reestablish family contact. Spiritual and vocational aid are offered along with food and lodging. Around one-third of the men are unwanted by their families, says director Jim McGill. The mission is located at 201 Magazine Street, only a few blocks from the Mississippi River. Already several men on their way to commit suicide in the river have stopped by the mission and gained new direction for their lives.

Spanish Department Marks Anniversary

The first anniversary of the Spanish department of Manhattan Baptist Church

of New York City, saw 137 in the preaching service, with 83 in Sunday school, and 36 for Training Union. Started by HMB missionary, Leobardo Estrada, the department has Sunday school classes in both Spanish and Portuguese, with Martin Janson in charge of the Portuguese-speaking people. The department has received 53 new members, including 12 by baptism. The total offering on the anniversary Sunday was \$305.11, with \$154.81 designated for home missions. Paul S. James is pastor. (BP)

Interest Rises in Home Missions

A total of 2139 missionaries in the home fields was noted at the April HMB executive committee meeting. The Board appointed 414 in 1962. A significant increase in interest and applications by qualified couples and single young women has developed. However, an urgent need continues for missionaries to Spanish, Italian, Polish, and Yugoslavian people in this country, as well as in good will center missions. Some of the needs have been unfilled for two years. Missionary nurses and young women in city mission centers are especially needed, emphasizes Glendon McCullough, secretary of the HMB Department of Missionary Personnel.

Survey Reports on Membership

Religious surveys of Dallas, Texas; Lake Charles, Louisiana; and Tampa, Florida, show above average church membership, but many still unreached. Dallas reports 70.5 have church membership somewhere, with 62.2 claiming local membership. (The national average is 63.4 per cent for church membership.) Lake Charles listed by far the highest record, with 85 per cent members. Of the 44,043 members there, 2,000 had membership outside the area. The Tampa study showed 68.4 per cent were members, while 63 per cent had local affiliation.

Aid Voted for Flooded Churches

Flood relief to churches in the Southern Appalachian area was recently appropriated by the Home Mission Board. \$5,000 was voted for aid to the area. The funds will assist churches in Kentucky, Virginia, and West Virginia in restoring buildings and furnishings destroyed by flash floods.

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Photo by Rogers

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May, 1963

LETTERS

Comments on a Declining Ministry

I relished your comments as to cause and remedy; especially "the rural churches have always been the seedbed of the ministry." On the other side, the note of dropouts of ministerial students because of their failure to get a chance to preach.

So, why do we need any effort whatsoever to consolidate our small churches? In doing so, would we not be denying even more young preachers the chance to preach? God is calling these men for his own reasons, and has an eye on their future purpose—perhaps the greatest revival and growth that his churches have ever experienced. If we are really concerned for new ministers, then the logical conclusion would be to strip off the puffy obesity that prevails in our denominational thinking, channel our energies toward reproduction rather than expansion, and give God a chance to work in his own way.

A little church can more easily manifest that union of love through mutual need which fertilizes the seedbed, than all the organization conceivable to the human mind can accomplish. Please don't lament the poor preacher who is "forced" to pastor a small group. He has been sent there and the fulfillment of his calling to a challenging mission work is in that very spot.

Mrs. P. E. Thompson,
wife of a country pastor
Mt. Vernon, Illinois

You have not only summarized the decrease in ministerial students, but you have also put your editorial pen upon directions which we need to explore in the denomination. Thank you for your incisive, helpful approach.

John A. Barry, Jr.,
Associate Secretary
Education Commission of the
Southern Baptist Convention

A Sequel About Rafaelita

A sequel has developed in the story of Rafaelita (February, 1963) that is a matter of concern for us.

After I wrote the article, Rafaelita's father again forbade her to come to the services. She has not come for several weeks. We recently visited in her home and talked with her, her mother, and sister. Her mother is also a member of our mission and has not been able to come.

As we were getting ready to leave, her mother handed us some small change, probably all that she had, and said, "Though we cannot come as we would like to, we do want to have a part in the work of the church." We visited again last week and the same thing happened.

We would like for Southern Baptists to join with us in praying that this problem will be resolved, that the father will have a change of heart and come and bring the family with him. Such beautiful Christianity and such potential being wasted when we need it so and they would dearly love to come and serve their Lord and Saviour who did so much for them.

Douglas Pringle,
HMB Language Missionary
Park View, New Mexico

SOUTHERN BAPTIST STANDARDS

BY SAMUEL SOUTHWARD, ASSOCIATE PROFESSOR
SOUTHERN BAPTIST THEOLOGICAL SEMINARY

"All of the Baptist work has made progress during 1962. Oh, a few battles here and there, but the over-all picture is one of victory. We have more Baptists in (our state) than ever before. We have more church members enlisted in our organizations than ever before. But, more than these things—Baptists are cooperating in a fine way."

Multitudes of people, many activities, and material riches seem to be the standard of success for some Southern Baptists. An article on "a successful class" emphasized classroom equipment, organization, and the Standard of Excellence. The lead article of a denominational magazine read, "7,303 at an 'M' Night meeting!" Two-out of three press releases on pastoral changes stress the organization and building developments of previous pastorates.

Are budgets and buildings the only sources of advancement among Southern Baptists? To find a partial answer, I examined the periodical literature that goes to pastors, church leaders, and members. These included all Sunday School Board publications, home mission material, and several state Baptist papers. I limited my study to approximately one hundred magazines published for the period of October, 1962, to January, 1963.

Such a limited study cannot assess the influence of sermons, speeches at denominational meetings, the choice of one pastor or educational director over another for association offices, or the telephone calls that begin with: "Brother, we hope that you will co-

operate in this campaign . . ." I hope that someone will examine these goads and goals of success.

The denominational literature that goes to pastors and laymen is filled with varied and contradictory standards. For example, the quotation at the beginning of this article is from a magazine that contained a totally different point of view in the weekly Sundayschool lesson pages:

"It may be rather stunning for some of us to learn that Paul was not thinking primarily of adding new members when he spoke of building up the church. . . . He was referring to the development of existing church members in Christian knowledge and maturity."

Another denominational paper presented crass materialism on one page and honest humility four pages away. The first was a news item; a \$10,000.00 chandelier had been shattered in a new, \$4,200,000.00 church sanctuary. The second was a confession from the weekly Sunday school lesson writer that his intended meanings had sometimes been obscured, that they were sometimes disturbing, and that he only hoped to stimulate others to think with him.

I was surprised at the number of warnings against material standards of success. The Sunday School *Builder* contained "ENLARGEMENT" in large letters as the heading of an article on the tripling of a church's size. But the magazine also contained two articles of different types. One pointed out the unplanned, infrequent, and insufficient ministry of the church to those outside

of its membership and challenged the readers to examine their ministry to persons. Another article stated, "The organization age is obsessed with material growth, and the church is no exception. People are fascinated by large churches and expanding statistics. Too few are concerned with inner growth and maturity within the church."

Open Windows warned that the world's sanity will not be restored by large church rolls but by regenerated people. In answer to the question, "How shall Southern Baptists be known?" the author of an article in a promotional magazine stated that program is important, but that the influence of Christian practices is ever more important. In a sober look at the comparison of Southern Baptist statistics with those of other denominations, one article raised the question "A fading out or a facing up?"

Some Southern Baptist writers are concerned about the unthinking equation of numerical and financial success with Christian growth and the blessings of God. These second thoughts about success are in the spirit of the Apostle Paul, who made fun of the Corinthians' satisfaction with secular success (I Cor. 4:8-13).

In contrast to the boasting of this world, Paul presented the spiritual man as one who appears poor, foolish, and lowly by the standards of human wisdom (I Cor. 2:1-15). The successful Christian is one who confesses his failure and weakness. He glories in the triumph of Christ's love in a lowly earthen vessel (II Cor. 4). Humble service and forgiving love replace secular success and spiritual pride. To live

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OF SUCCESS

in a spirit of love is the "more excellent way" (I Cor. 12:14).

Southern Baptist periodicals mention some of the New Testament signs of spiritual success. The young people and adult quarterlies for December 2, 1962, contained a program on fellowship. One writer characterized the Christian fellowship as "the community which seeks to make tangible and visible this godly quality of forgiveness and acceptance." These articles did not have the tone of "cooperation" for the sake of greater numerical gains. In fact, one writer stated that fellowship could not be measured by the size of a church.

Some periodicals stressed Christian victory despite the lowly estate of Christian workers. One pastor was praised for his weekend work with the church and his daily activities as a mechanic. Another pastor was featured as the minister of a "small Spanish mission in Miami."

There were numerous references to the church's ministry to the poor and despised of this world. Compassion to "religious outcasts," children in Baptist children's homes, and "the Christian in the shack down the street" were examples of this emphasis.

Although Sunday school lesson series exclude all references to Negroes, *Ambassador Life* contained the categorical statement, "To reject a person because of his nationality or the color of his skin is not being Christlike," and *Home Missions* magazine contained pictures of Negro and white children at a Baptist center in Washington, D.C.

It was more difficult to find examples of human weakness or foolishness that had been transformed by the power of Christ. A few references hinted at this.

A woman who taught a Bible class in jail, stated, "Humanly speaking, I do not like to visit the jail. But I love the Saviour. I want to follow his footsteps wherever they may lead me." The *Brotherhood Journal* mentioned the "pertness" of a retired farmer who could speak an encouraging word despite his high blood pressure and hardening of the arteries. *The Primary Leader* encouraged churches to work with children who were physically or mentally retarded. Human weakness was assumed in *Home Life* articles such as "You won't always be 'Mother.'" The mother admitted her difficulties in allowing her children to grow up and leave her.

Weakness was mentioned more in relation to some personal difficulty than to any problem of the church organization. For example, one article mentioned the indifference of people in the Northwest, but quickly stated that "Baptists are ready." Another article stated that Satan would discourage a plan to revitalize silent pulpits but that as awakened pulpits proved their value "problems will disappear."

There is almost no mention of failure, either personal or organizational. Calamities and sufferings for the sake of Christ are hard to find in Southern Baptist literature. The nearest example was a *Baptist Married Young Peoples* program on the reception of African students at a Baptist college in America. The article mentioned opposition of white church members to the attendance of the Africans and the rejection of the Africans by some stores in the city. But the article closed on a victorious note, as Christian students worked with the Africans to bring acceptance by the

church and various businessmen. The biblical glory of suffering for righteousness sake is difficult to document in contemporary Southern Baptist periodicals.

There are several conclusions that can be drawn from this literature as representative of Southern Baptist thought. First, standards of success range all the way from the joy of humble service to the pride of extensive sanctuaries, hundreds of converts, and thousands of members. If a reader is annoyed with the materialism on one page, he may in the same magazine find references to a personal ministry among the lowly.

Second, Southern Baptists seem willing to glory in Christ's triumph despite the lowly origins or poor circumstances of the servant that he is using. But there is a reluctance to specify any personal weakness that has been transformed by the Spirit. The triumph of deliverance from specific sins is neglected. References to humility are not illuminated by contemporary human experiences. Paragraphs that list the material success of churches appear to be the vain boasting of men, for who has admitted any weakness?

Third, when there is no honest admission of human failure, there can be few references to God's transforming power. How can a man give God glory for his spiritual sight today, when he will not admit a specific time when he was "blind"? The literature from October, 1962-January, 1963 presented no conspicuous failures, no gross errors, in the past or at present. In contrast to the "foolishness" of Paul, Southern Baptists always appear wise. Instead of humiliating experiences, there are constant successes.

Self-sufficiency is the problem of any denomination that has suddenly grown rich in members and money. Our temptations are not those of religious groups who have made virtue out of their material poverty and diminishing membership. There would be no value in failure because of foolishness or lack of faith (I Peter 4:12-19). The challenge of "successful" Southern Baptists is to fail for a great cause, to risk the wrath of prominent white citizens for the sake of social righteousness, to develop a disciplined fellowship so that half of our church membership will not be moribund. If we really believe that our sufficiency is of God, we will confess our failures so that others may not stumble, we will share our weaknesses so that Christ's fellowship may lift us up.

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Editorials

by Walker L. Knight

The Soft Touch

Out of Russia comes the news item of a con artist who made a career of "quitting religion."

Victor Sokolov traversed the Soviet Union, living on handouts from Young Communist League branches. His story that he was considering leaving the seminary was always good for cash, food, and clothing.

In some cases when organizational funds did not quite meet his needs, bureaucrats dipped into their own pockets to finance him, reports the Religious News Service. His expenses were high; at no time did Sokolov live in less than luxury. Once, in the robes of an Orthodox priest, he engineered an extremely costly "conversion."

The story is interesting for its insight into the extremes of the Communists in fighting religion. Other reports tell of weird charges against the practice of baptism—unhealthy, disease causing, etc.

Christians in Russia persevere, nevertheless, despite such attacks and the use for propaganda purposes of organized religion by the government. Another story, written from an article in a Russian atheistic monthly, complains atheism is having difficulties, while religious groups are gaining.

But the story of Sokolov provides additional insight into human nature. While the Russians warn of the "false" Christian, United States mission leaders are warning of "false" mission groups who swindle Christians.

Clyde W. Taylor of the Evangelical Foreign Missions Association tells how this religious con man gets started. "Our shady character sets up a religious non-profit corporation with a board of flattered yes-men and then takes a trip around the world. He encounters national workers that are 'available' and concludes that he must put them to work. (Most of them have been disciplined out of national churches).

"Oh, what a tangled web we weave,
When first we practice to deceive!"

Sir Walter Scott

"Then he launches a publication. . . . It reports on mission work that doesn't exist. . . . The swindler is probably doing well financially while enjoying tax exempt status."

Southern Baptists who contribute through their churches and the Convention agencies are protected against such practices. However, some may receive such publications. If so, check them out; better still, appreciate the exceptional work of your denomination.

Southern Baptists even ask their missionaries not to make personal appeals for funds; and our people seem to appreciate such protection, for mission giving increases each year.

These stories emphasize the extreme differences existing between Russian and United States cultures. In Russia, one poses as an "atheist" and in the United States the pose is "Christian." Each reflects where the emphasis is placed and "where the heart is."

When Pedro Moves

When Pedro Sanchez, Jim Swiftfoot, or Billy Wang joins the American compulsion to move he is helping produce dynamic changes in our American population. Unlike the majority of us who average moving once every five years, he will probably be leaving one culture to take his place in another—probably within the same city.

The change, though often traumatic for Pedro, enriches American culture as these friends bring many of the characteristics of older civilizations into the main stream of our lives. The culture he leaves, however, does not fare as well, since Pedro, Jim, and Billy are usually the leadership potential of their people.

This movement challenges our

churches with new opportunities to witness to a diverse population. In fact, many of these young, educated and aggressive ones from a language culture can become the nucleus in a congregation for winning others in the language community.

These changes among other culture groups may force some members of our churches to examine conflicts between their own culture and Christianity. For others, the meeting of these challenges will produce a flowering of their Christianity never before experienced.

Lutheran home mission leader Robert W. Long of Chicago says, "One of the striking sociological paradoxes on the American scene is the marked tendency toward uniformity in the

midst of genuine diversity."

While increased mobility and powerful integrating forces are "impelling us toward uniformity," he said, congregations also are being "confronted with a diversity of population on all sides" as racial and cultural groups "which have previously been comparatively isolated, are now thrown into the main stream of American life."

Lloyd Corder, secretary of the language groups ministries department for the HMB, says, "The 25 million language groups people of the United States test our Christianity, for if we cannot become concerned about our neighbor, we can hardly be concerned about those in other nations."

How are you meeting the test?

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QUENTIN LOCKWOOD, left, associational missionary from Omaha, Nebraska, talks with Lewis Newman, HMB associate secretary in charge of Church Development Ministry and In-Service Training. A running commentary of Lockwood's thoughts as he attended the national conference on associational workers of Gulfshore appears in bells with pictures through page 20.

ought at first it might be just another thing—like we get a lot of—only I'd out it wasn't.

Report From Gulfshore

PHOTOS BY RALPH ROGERS

Associational leaders have asked that agencies of the Southern Baptist Convention correlate their information, programs, and meetings for the associations.

The request came during a national conference on associational missions at Gulfshore Baptist Assembly, Pass Christian, Mississippi, where 642 associational and agency leaders met together for a week.

Sponsored by the Home Mission Board in cooperation with the other agencies, the conference gave associational leaders an opportunity to discuss the functions and work of the association, its place in the life of the denomination, and its correlation with denominational units. A large portion of the week was spent in study groups examining and formulating techniques for associational work.

The associational workers, who asked to be titled "association superintendents of missions," drew up suggestions for betterment of their own work as well as that of agencies as it related to them.

Excerpts from two of the major addresses and highlights from final reports of the study groups follow in this issue. Italicized comments accompanying photos in this feature are those of Quentin Lockwood, associational missionary in the pioneer mission area of Omaha, Nebraska.

Lockwood who has served in the eastern part of Nebraska, for almost two years, was happy to see his "neighbor" associational leaders from other states. "I think we've come to a new understanding of our interdependence upon each other," he said of the convention's accomplishments.

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The Association Yesterday

BY ROBERT A. BAKER, PROFESSOR OF CHURCH HISTORY
SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

It is difficult today to conceive of the nature of the Baptist association as it first developed in 1707. Representatives from five small churches around Philadelphia met in that year to organize what had for several years been an informal meeting of Baptist leaders for fellowship and mutual counsel. These simple aims characterized the association for many years. As a matter of

fact, there was but one association (the Philadelphia Association) from 1707 until 1751, when a daughter body was formed in Charleston, South Carolina.

The organization was simple and informal. For many years there is no mention of a moderator in this association; this was also true of the Sandy Creek and the Yadkin Associations

of pastors and laymen would simply meet in a small room and discuss "queries" from the churches, engage in singing, and appoint one of the brethren to preach.

The "queries" or questions from the various churches engaged much attention in the early associations. These questions have a modern sound. Most that developed later. The small group

Before coming to the conference, my association had set some priorities. The first one was that my primary task was mission work—site location, surveys, aiding in starting new churches and missions. Here, one of the first conclusions reached is the association has a major function in establishing missions and churches. It has given us all a better understanding of our mission task.



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of the questions facing Baptist churches today were discussed somewhat in these early associational gatherings. I sometimes tell my students, half humorously but sincerely, that if their church does something they have never heard of being done before, they can probably find several examples of this very action by turning to the minutes of these early associations and reading the queries from the churches.

One rather interesting officer was elected in the association in Virginia. Elder Samuel Harris was set apart as an "apostle," probably under the influence



Robert A. Baker

of the General Baptists of England. His work was about like that of an associational superintendent of missions today. This office vanished rather quickly.

From the very first the relationship between the churches and the associations was described in language that was not always accurate. The formal language seemed to make it plain that the associations consisted of messengers from the various churches. However, in referring to the membership of the association, oftentimes it was mentioned that "churches" were voted into membership in the association. This language is still used. It developed because some churches cooperated with the association by sending messengers and were referred to as "churches belonging to the association" as over against those who refused to cooperate by sending messengers and were "churches not belonging to the association."

The early associations were careful to investigate any church desiring to cooperate with the association, and

doubtless for this reason also the conception arose that "churches belong to the association." It is a basic principle, however, in Baptist ecclesiology that Baptist churches do not join any general body of any sort; rather, they send messengers to all of them—to the association, to the state convention, and to the Southern Baptist Convention.

The simple and informal nature of the association continued for almost half a century. Cautiously the Philadelphia Association did everything possible without in any way assuming authority over churches or assuming tasks which belong to the churches. The association aided in erecting houses of worship, assisted young men studying for the ministry, harmonized local differences by counsel and prayer, and advertised impostors who went from church to church victimizing the people. Requests often came to enlarge this simple ministry.

In 1730 the Great Valley Church in the Philadelphia Association was without a minister and asked the association to provide one for them. A similar request came from the Piscataqua church. The association replied that they had no authority to commit anyone to ministerial service and urged that these churches use lay members for their services until a minister could be found. In 1749 the minutes of the Philadelphia Association refer to calls for ministerial help from diverse places; but this body was sensitive to the autonomy of the churches, says Albert L. Vail, and refused to provide ministers for the churches.

Thus, by 1755 the Baptist association had become a very useful body. Its influence both doctrinally and practically was widespread. By its annual letters it instructed Baptists generally about the great doctrines of the faith, and by answering the queries from the churches it provided practical and helpful information for problems facing the churches. The large influence of the association in this early period can be suggested when it is remembered that there was no other body beyond the local churches for 107 years (1814), and no state body for 114 years (1821). As yet, however, in 1755, the association did not engage in mission work of any kind, doubtless because of its sensitivity to the prerogatives of the churches.

CHALLENGE OF A GREAT TASK

In 1755, however, the second great challenge to the association became evident. In that year the minutes of the Philadelphia Association record the inauguration by the association of a mis-

sionary program. P. P. Van Horn and Benjamin Miller were sent in that year to North Carolina to assist the churches and to preach the gospel there. The churches were requested to contribute funds to assist with the expenses of these men. In 1766 this same association requested the churches to take quarterly collections for the domestic missionary enterprise. Out of this grew the first permanent fund by American Baptists for the prosecution of missions. In 1771, Morgan Edwards was appointed "evangelist at large" to work among the southern churches; he was succeeded by John Gano in 1773. The Philadelphia Association continued this missionary activity, sending workers in every direction (and even into Canada) until the disruption of the program by the Revolutionary War.

It will be recalled that the Philadelphia Association stood alone until 1751 when a second association was organized (the Charleston Association). Thereafter, other associations were organized more rapidly. Practically all of them followed the example of the Philadelphia Association by providing a missionary program to carry the gospel to adjacent areas.

It remained for the Shaftsbury Association of Vermont (organized in 1780) to perfect the plan for associational missions. In 1802 the minutes of that body describe their complete organization. A committee was elected and worked along the lines of our present Home Mission Board, although, of course, on a smaller scale. Candidates were examined and appointed, fields were selected, pledges were taken for the financial support of the work, etc. It appeared that the associational body would become the agency by which Baptists would carry on their missionary program.

CHALLENGE OF AN ORGANIZATIONAL RIVAL

However, in 1802, with the organization of the Massachusetts Baptist Missionary Society, there came a rival to the associations in their domestic mission program. This society mentioned that it was "moved by what we saw on both sides of the Atlantic by Christians of various names . . ." to develop their organization. They had seen William Carey and the Baptist Missionary Society in England; other missionary societies rapidly developed, both in England and in America. At first these American societies were generally interdenominational, but after 1802 each denomination looked toward organization of its own followers in the missionary task.



Even the standing in line wasn't too bad. You got to meet a lot of new guys and a chance to talk. The discussions never really stopped; they were simply

continued to the coffee breaks and meals. I didn't take a coffee break until the third day—we worked right through them.

Within a very few years these missionary societies among Baptists took over the administration of missions. One by one the associations turned their missionary administration to these societies. Even the Shaftsbury Association succumbed in this way. Why would Baptists turn from the associational emphasis in missions to the society plan?

Without discussing at length the several differences between the associational and the society methods of missionary work, it should be noted that the churches had long been uneasy about the increasing power of the associations. When the Warren Association of Rhode Island was organized in 1767, many of the best Baptist churches in that area refused to cooperate with it, fearful lest it might "Lord it over God's heritage." On September 23, 1787 the Southampton (Pennsylvania) Baptist Church wrote to the Philadelphia Association, "... should an Association forget her bounds and assume a power to do the business peculiar to the churches of Christ, this connection would be no longer desirable."

The historian David Benedict remarked that the Sandy Creek Association (N.C.) "on account of exercising too much power over the churches (be-

came) embarrassed in its movements, and very near to extinction." Pascal described an instance where an association went far beyond its powers. The Providence Baptist Church in Yadkin County, North Carolina, had a serious wrangle and schism in the period between 1809 and 1812. Very properly the association withdrew fellowship from the church, but then went far beyond the powers of an association. It not only took the initiative to appoint a committee to hear the grievance of those excluded from the church and to sit in judgment upon the church, but even declared Providence no longer to be a church and gave letters to members to join other churches.

The society plan by-passed this sort of authority over the churches, for churches were in no way organizationally related to a society. There was no possible way for a missionary society to instruct or take any sort of action against a church. As Albert L. Vail remarked:

"The associations were based in the churches, having some organic or semi-organic relation with them, therefore they were specially and inevitably watched with reference to centralization. But start a society without any

direct connection with the churches, and thus free from the suspicion of usurpation in that measure of authority essential to effectiveness and there would be plainer sailing. Mission-minded brethren might tolerate in the society what they would not in the association, and omission-minded brethren would keep out of the way by keeping out of the society."

Thus by 1814 missionary societies had taken over most of the missionary program insofar as administration was concerned. Associations helped collect funds and appealed for missionaries, but the program was under the direction of societies.

CHALLENGE OF A COORDINATED PROGRAM

In 1814 a dramatic development took place in American Baptist life. There had been agitation for many years to organize one national body to correlate all missionary activity, but Baptists, still sensitive on the question of local church autonomy, refused to organize simply for organization's sake. However, Adoniram and Ann Hasseltine Judson and Luther Rice became Baptists; upon arriving in India and Rice returned home to seek support.

American Baptists rallied to this

challenge and organized at Philadelphia in 1814 the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. In 1824 a tract society was formed, and in 1832 the American Baptist Home Mission Society was organized. These three national societies endeavored to coordinate all mission work and tract distribution by American Baptists. The associations became very important to representatives of these societies. Regularly each of the societies presented its program at the associational gatherings and appealed for the association to raise enough money to pay the membership fee in the society for several members of the association. Again the associations shifted their emphasis somewhat and coordinated their programs with this new development in Baptist ecclesiology.

In 1821 came another organizational development, this time the organization of the state convention. In South Carolina, where the first state body was found, the associations at first were slow in coordinating their programs with that of the state convention; but soon all fears were allayed, and the finest fellowship and cooperation developed between these two Baptist bodies.

In 1845 the Southern Baptist Convention was organized. Its functions were carried on principally by two boards (for home and foreign missions). From the first decades of the history of this new convention, associations were very important in its work. They became active in financial support in a way quite similar to the method employed by the national societies. The Constitution of the Southern Baptist Convention provided the financial basis of representation for almost a century. As a result many of the messengers to the Convention were elected by the various associations. Indeed, it appeared that associations might become the principal base for representation. During the middle of this first century the statistics show that quite often more associations were represented than churches.

The coordination of the work of the associations with that of other bodies in the South became an increasingly difficult problem in our own century. It is difficult to comprehend the tremendous growth of Baptist work in the South. Some idea may be seen in the fact that the Southern Baptist Convention and the American Baptist Convention were about the same size at the turn of the century, the former having perhaps 250,000 more members. Since that time, however, the Southern

group has multiplied geometrically, while the size of the Northern group remains just about the same.

This growth is impressive not only because of the numbers involved, but because the Southern Baptist Convention and all of the state bodies have extended their functions almost indefinitely. Southern Baptists have developed the philosophy that general bodies (associational, state, and convention-wide) should provide in their organization a counterpart for every function of the local body as a means of promoting and aiding that particular work. As a result, any development in either the local body or the general bodies is reflected in the organization and work of all of them. Furthermore, there has been an extensive development of methods of promotion since the turn of the century. The large advances made by the Southern Baptist Convention in this period have developed promotional methodology both precise and extensive.

The association, as the closest organizational body to the territory of the churches, has been utilized increasingly because of all of these factors. There are now about 1152 associations and more than 700 associational superintendents of missions in the Convention. The problem of coordinating their work with all other aspects of denomination life is yet unsolved.



We have been a little overwhelmed by the willingness of people to help us. We realize as never before the importance of our job and how much a lot of people depend on what we are doing.

OKLAHOMA state superintendent of missions, Sam W. Scanlan, left, with Lockwood and Courts Redford, executive secretary-treasurer of the Home Mission Board.



I have been strongly impressed by the spiritual quality of this entire conference, especially the messages and the prayer emphasis. I have found a better sense of dedication. I think I'm going to be a much better missionary.

ALLEN W. GRAVES, left, with Lockwood.

The Association Today

We really had a lot of give and take. At times pretty strong opinions were held, but it has all been in excellent spirit and humor. This was the first time for me to meet when all sections of the Convention were represented, and opinions expressed. We concluded we're all doing the same job, only in a different area. And we came to appreciate the work the other is doing, realizing our interdependence on each other.



HOME MISSIONS

The association originated when there was no other denominational organization. As the larger denominational units such as state and national conventions arose and became more influential the needs, once met exclusively by the association, were now increasingly met by other groups. Some would even go so far as to say now, "Show us what an association can do that a state convention cannot do better." Some have even proposed that the associations be abolished and that their functions should be taken over by the state and national conventions. They point to the well-trained leadership and resources that are available to the state and denominational organizations.

But such critics overlook the functions that can be best performed by the association. They also overlook the development of a corps of dedicated and trained associational superintendents of missions who constitute a very competent staff able to render services to the churches that cannot be as effectively given by those far removed geographically and otherwise from the needs of the churches.

ASSOCIATION OBJECTIVES

First, the association must provide for the spiritual welfare and fellowship of all the churches.

Just as Christians are urged to watch over one another in love, so also the churches should watch over one another in love, the association being the vehicle or channel through which this watchcare is expressed.

As a fellowship of churches the association occupies a unique place in denominational life. It is closest to the churches and to the church members. It is distinguished from other Baptist organizations by the fact that it is the only Baptist organization concerned with all aspects of the churches' life.

functions which can be performed better by the association than by any other agency of denominational life. The association has a valid role, life, and function uniquely its own. Adjustments may be needed, but the association has its own reasons for being, reasons that may call for adaptation and the development of new and improved ways of fulfilling its ministry to the churches.

What should this spiritual fellowship and watchcare include? Originally the associations sought to give some measure of discipline over the *ministry*, such as providing public information regarding unworthy ministers and providing positive assistance to churches in ordination.

Our polity does not permit the association to direct the internal affairs of a church, but it can insist upon certain conformity to biblical doctrines and practices as essential to the continuing fellowship of any church with the other churches of the association. However, the fellowship of which I speak should be primarily positive rather than punitive. Many churches that have discontinued cooperation and fellowship with the associations could have been saved to the fellowship by more faithful performance of the role of watchcare.

Why have some churches withdrawn from the denomination or become inactive or antagonistic? Have they not often missed the evidence of Christian concern, the expression of Christian fellowship that might have encouraged them to continue to walk with their Christian brethren? The same would, obviously be true in the redemptive discipline of church members who have faltered in their Christian pilgrimage and have become inactive.

How may this Christian concern be manifested and cultivated? In my earliest years of associational work I joined others in what I thought was a step forward in reducing the verbal reports from the messengers from the churches to a mimeographed summary sheet distributed at the door on the day of our associational meetings. The time we saved by this process we gave to those denominational representatives who were present to promote their denominational programs, fund-raising campaigns, and other denominational interests. It is not surprising that many of the messengers who would once come to the associational meetings soon came to feel that there was no real abiding interest in the welfare of their church. Indeed, some have observed a spirit of competition and jealousy replacing the Christian concern and brotherly fellowship that once marked the associational meetings. How can we reverse this process?

Russell Bennett, a doctoral student at Southern Seminary and moderator of the Henry County Association in Kentucky, reports a rejuvenation of interest in the annual associational meeting there when they asked each church to have some of their messengers to report verbally on the state of the

and Tomorrow

BY ALLEN W. GRAVES, DEAN
SCHOOL OF RELIGIOUS EDUCATION,
SOUTHERN BAPTIST THEOLOGICAL SEMINARY

Changes in travel have also seriously affected our associational and indeed all denominational life. Yet, the fact remains that only the association has been able to attract anything more than token representation from the churches. If our denominational policies and programs are to be of the people, by the people, and for the people, then we will need to retain vital associational life.

The continuing vitality of our denomination is dependent upon the vitality and spiritual power of the local churches, and that the continuing vitality and spiritual power of the churches is directly related to the strength and effectiveness of the association.

The association can and must fill a vital and indispensable role in the ongoing work of the churches. There are

Better than any other single organization, it can major on meeting the needs of the churches and its members.

The purpose of the Gulfshore Conference has been stated as that of giving the "associational missionaries an opportunity to discuss the district association: its functions and work, its place in the life of the denomination, its correlation with denominational units such as other associations, state conventions and Southern Baptist Convention agencies, to the end that the churches may be provided the largest possible assistance in giving their maximum Christian witness."

It is appropriate that the work and needs of the churches within the association be given as the basic point of reference in the developing associational programs.

churches. Following these reports the pastors and messengers came to kneel at the front in earnest prayer for the churches, lifting to the Lord expressions of praise and thanksgiving for blessings sent and seeking light and insight for problems unresolved and interceding on behalf of those experiencing difficulties and hardships.

As a denomination grows larger and its organizations and programs become more numerous and complex it is very difficult for most rank and file Baptists either in the pulpit or the pew to avoid being overwhelmed. It is easy for one to feel his point of view is unimportant, possibly unwelcome if he raises questions or voices his concern at his state convention or at the Southern Baptist Convention. Only in the associations is it possible to provide any considerable opportunity in our denominational life for the great majority of Baptists to share in the dialogue of hammering out their convictions, their concepts, their objectives, and their programs of work so that they can come to have any sense of identification and involvement. Southern Baptists cannot afford to lose this sense of personal identification and involvement. No man is lazy except in pursuit of someone else's objectives.

Second, the association should provide a forum for the discussion of the Christian faith, the evaluation of denominational plans, policies and proposals, and the evaluation of the doctrinal soundness of the churches cooperating with the association.

Many state conventions and the Southern Baptist Convention now provide for advance publication of recommendations to be presented at their annual sessions. What a tremendous learning experience would be provided in the meetings of the associations for the evaluation at the local level of all such proposals. Through debates, through panel discussions, and other effective group procedures these matters could be presented, explained, debated, and thus be more thoroughly understood. Vast hosts of long silent Baptists would then have an opportunity to participate meaningfully in Baptist life and in the shaping of the programs they were being asked to support.

One of the vital functions of the early Baptist associations was the development of their statements of faith. We would do well to reclaim our heritage of associational discussion of what we believe and why we believe it. In our associations we have moved away from a concern for "why" and "what" to an almost exclusive emphasis



Trying to evaluate what we have thought in the light of the discussions, trying to compile and bring to definite conclusions diversity of opinions that we got from the group, and the give and take of this thing has been excellent.

on "how." We must return to the "why."

One of the reasons why it takes so much effort to get our Baptist people to move is that they have never really been motivated to seek the objectives we have set for them.

Church members need a clearer understanding of what it means to be Christian, and what it means to be the church. Historically the association has provided through discussion, doctrinal preaching, the adopting of faith, etc., for doctrinal stability, regularity and uniformity. This role it must regain and maintain.

A third objective of the association is to serve as a two-way channel of information and assistance between the churches and the state and the Southern Baptist Convention and their agencies. Let me underscore the necessity of two-way communication. A part of our problem is the association leaders have been used as a funnel to pass along to the churches information, promotion, and programs coming from the denomination. The communication flow has been only one-way, and what a tremendous flow it has been.

What has been confusing to some as-

sociational superintendents of missions, and to many churches, has been the assumption that every church must take everything offered by every agency. We have seen this communication flow as an assembly-line conveyor belt with an endless flow which everyone was expected to receive, accept, and utilize. Perhaps a more accurate pattern is to think of this as a cafeteria line offering a wide variety of very fine programs in a very attractive fashion from which each church and each church member can choose that which meets particular needs.

The role of the association and its leaders is to help the churches and their members to develop a keen sense of discrimination, a selective appetite, so that they may choose wisely from among the vast resources the denomination makes available. We must help the people to see that they have a choice. It isn't all or nothing at all. Help the man in the pew to realize that he doesn't have to take everything on the menu or run the risk of being called disloyal to the denomination or its program.

Let the associational missionary spend as much time reporting back to

denominational agencies as he spends on dispensing and promoting denominational programs. Let him report on needs and problems, but also on new and creative solutions to old problems, and upon the products of fruitful minds of dedicated Christian laymen and ministers who have never even served on a denominational committee. Could it be that some of the slackening of interest and rate of growth is due to the growing conviction of some laymen that they are considered essential primarily for what they put into the offering plates. After all the churches were not made for the denomination, but the denomination for the churches.

I have used the figure of a funnel to illustrate the all too common concept of the role of the associational leaders. Perhaps a more appropriate illustration should be the hour glass with equal time provided for flow in each direction.

The association should be the meeting ground for the exchange of Baptist experience and information about Baptist work. It exists to supply information to every member of every cooperating church who will seek or accept its help to the end that there may be full response to the divinely assigned tasks for each Christian and each church.

The objectives of the association must be vitally related to the objectives of the churches.

The Sunday School Board has summarized these objectives of the local church as (1) worship (2) proclamation (3) education, and (4) ministry.

The association will seek to aid the churches in planning, conducting, evaluating, and improving their programs of work designed to reach their objectives. It will seek to assist the churches in determining their own objectives if these suggested do not for some reason appeal to them. The association will seek to assist the churches in the enlistment and training of leadership, in helping them to discover and meet their needs. It will provide a channel for the sharing and exchanging of leadership and for bringing the resources of state and Southern Baptist Convention agencies to assist in the work of the churches of the association.

In helping churches to achieve their objectives the association will seek to provide help in interpreting Christian worship and how it may be improved. It will offer help in projecting effective programs of proclaiming the gospel, help in improving their Bible teaching, missionary education, membership training and stewardship development programs. They will encourage church members and the churches to accept individual and corporate responsibility for ministering to others in the name and spirit of Christ. They will discover special groups in the community—racial or social minorities, transients, those who may be handicapped in various ways, whose presence may indicate the need for a cooperative community-wide ministry, either initiated or conducted by the association.

The association will discover areas of spiritual need in its area and mobilize, coordinate, and channel the resources of the churches and of other denomi-

national agencies either jointly or separately in the meeting of those needs.

The association will also help to make known to the churches the spiritual needs of other areas and will encourage prayerful support of those denominational missionary, evangelistic, educational and service ministries and programs by which those needs are being met.

In the work of establishing new churches and missions the association is invaluable and indispensable. Local people know local problems and local opportunities. Only those nearby can give the constant encouragement, assistance, direction, and supervision that is needed in establishing and nurturing new work. In every case the association plays a key role in the successful conduct of the projects. Through its staff and its committees the association can locate points where new work is needed. It can secure sponsorship by an interested church. It can assist in purchasing sites and in constructing the first buildings.

The association has a remarkable heritage as the spearhead of missions. The modern missionary movement was born in a meeting of an association of Baptists in England on May 31, 1792. William Carey stood to preach a sermon from a text in Isaiah 54:2-3 that led to the formation of a society for propagating the gospel among the heathen. Unquestionably the success that has been achieved thus far in the 30,000 Movement is in large measure the fruit of associational mission efforts. Let us never make this bedrock of associational work.

One of the things we appreciated most was the meeting was not promotional. Men from all of the boards and agencies were present, but they did not promote us. They contributed as we asked them to.

ARTHUR RUTLEDGE, right, director of the Division of Missions of the Home Mission Board.



May, 1963

Affirmations From Gulfshore

The associational superintendents of missions, state convention leaders, and other denominational leaders who met

for them to associate together in strong and aggressive programs of missions, evangelism and education. By working together the churches not only accomplish more, they become stronger, drawing strength from each other.

The associations and the conventions exist to serve the churches.

The association is nearest to the church in geography and in daily contact, and it is the oldest organized unit, antecedent to both the state and Southern conventions. "The associational unit of the missionary enterprise in Southern Baptist life is a constituent part of our total task force for world missions, rather than a tool, a channel, or a sub-

own mission, the work goes forward. They are fully complementary to each other; one does not take precedence over another. The association must continue to have its rightful place and responsibility. As Allen W. Graves has said, "If our denominational policies and programs are to be of the people, by the people, and for the people, then we will need to retain vital associational life."

The association as a vital link in Baptist life exists for fellowship, cooperation, and service; and one of its major tasks is missions.

There are many other areas of work



I was skeptical of the study group approach. I couldn't see how we could come out with anything. However, my group, dealing with the organization of

the association, came up with some good material. I think we made a real contribution, and it certainly gave me a better appreciation of the organization.

at the Gulfshore Baptist Assembly summarized their week's effort. A part of this summary included the following affirmations:

The local church is autonomous.

We recognize the church's independence as a full and complete expression of the body of Christ. We respect its sacred right to be completely free of outside interference, answerable only to the divine head who is Christ Jesus our Lord. Yet we recognize the interdependency of the churches, the need

division of any other portion of the missionary emphasis of our denomination."—*The Association Advancing the Faith.*

There exists a vital inter-dependence of the association, the state conventions, the Southern Baptist Convention, and the Baptist World Alliance.

They each serve a distinct purpose; they each have a special work to do, and the history of Baptist life clearly reveals that as long as each fulfills its

such as evangelism and education, but all of these are parts of the basic missionary enterprise which takes its motivation from the Great Commission and from the example and spirit of our Lord Jesus Christ. For this reason the association is an integral part of the world missions program and should be so recognized. Each association should fulfill its own role in the total mission program, endeavoring at all times to be fully missionary in keeping with the opportunities and development of its own territory.

HOME MISSIONS LEADERSHIP EDITION

161 Spring Street, N. W., Atlanta 3, Georgia

MAY, 1963

VOL. XXXIV, NO. 5

This May Be Post-Christian Era, World Church Leader Warns

"We may very well be living today in the post-Christian era," Southern Baptists were warned recently by a Lutheran church leader.

Martin Niemoeller, one of the six presidents of the World Council of Churches, told an audience at New Orleans Baptist Theological Seminary that the biblical concept of Jesus Christ as Lord and Saviour is no longer thought of as important by a majority of "so-called Christians."

"Human strength, power, and might are the things that really matter to our generation. Christians are supposed to be disciples and followers, but today, to trust in 'somebody' other than yourself is considered a trait of weakness."

This is the chief reason that "Christianity is losing ground," stated Niemoeller. "The gospel has lost its life-center. The place of Christ has been filled with his teachings."

He explained that many denominations have assumed the authority to select and interpret the ethical principles of the Bible to fit "their optimistic self-confidence."

"This type of Christianity is absolutely indifferent to God and Jesus Christ," Niemoeller stressed a return to dependence on Jesus Christ as

Lord and awareness of responsibility to him.

Niemoeller was a German submarine commander in the First World War. After the war, he studied for the ministry and was named pastor of an influential Berlin Lutheran church. By opposing Naziism, he earned the enmity of Hitler and spent several years in concentration camps as the Fuehrer's personal prisoner. (BP)

Mexican Tour to Follow Evangelism Conference

A "special interest" missionary tour of Mexico for all interested Baptists has been planned for July 5-12, following the Convention-Wide Evangelistic Conference in Dallas, Texas, July 2-4.

The tour will be under the personal direction of Roberto Porras Maynes, executive secretary of the National Baptist Convention of Mexico, and some of our missionaries.

Travel, Inc., of Dallas has been selected by the division of evangelism to provide the post-conference tour, which will include historic sightseeing,

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May, 1963

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will be a new day for associational life. Few method for involvement was used. The study group approach highly successful and promises more fruit as a technique of formation and evaluation in associations. Changes are needed in some of the association leaders have been done work. Some of these changes come quickly, others slowly, but I be wrought in the atmosphere of prayer and experience. Conference members recognized more than ever a basic change in Baptist

I've worked harder and studied more on this than I have, I guess, since I was in seminary. There were times when I felt like a Kentucky mountain man my father met. The man told him, "I'm just as smart as anybody, but it comes to me too slow to do me any good."

Affirmations From Gulfshore

The associational superintendents of missions, state convention leaders, and other denominational leaders who met



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a bullfight (optional), and opportunities to go deep-sea fishing in popular Acapulco.

Your state secretary of evangelism or your associational superintendent of missions can give you details for this post-conference tour.

Rural Leadership Sought in Churches

Rural Life Sunday (or Rogation Sunday) comes on May 19 this year. It is the traditional observance of the church to emphasize the spiritual values in rural living.

For several years, Soil Stewardship Week has been observed, beginning with Rural Life Sunday. The week, sponsored primarily by the National Association of Soil Conservation Districts, is focused this year on measures toward problems of rural poverty and stagnation.

The broader concept of conservation today is concern for the people and for use of conservation measures to benefit them, rather than emphasizing preservation of the soil as such.

This is no retreat of stewardship of physical resources—soil, water, and timber—but our greatest peril today is loss and erosion in human resources through underemployment and unemployment.

Rural Areas Development is one plan for helping rural people help themselves, economically and socially. Though the plan was developed by the United States Department of Agriculture, it depends on local initiative and leadership, with government and private agencies only furnishing some of the tools to carry out the plan.

It is felt that church leaders can stimulate local initiative, and can seek out and help areas most needy.

(From *Agricultural Notes*, published by the United States Department of Agriculture.)

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Filmstrip Presents Church Actions In World Missions

A new color filmstrip, "Sharing Christ in Our Land," shows through church-centered activities how Southern Baptists can share the message of Christianity.

Developed especially for World Missions Week, the filmstrip explains how programs and ministries of the Home Mission Board help churches carry out the Great Commission as they accept the responsibilities of extending, developing, and ministering.

News Briefs

Juvenile Rehabilitation

"Of the thousands of boys and girls who have come through my courts, 90 per cent would not have been there if they had had an adult they could have counted on," said Judge W. W. Woolfolk, of the Juvenile Court, Atlanta, Georgia.

To meet such a need, the Juvenile Rehabilitation Ministry of the Home Mission Board gives help and advice in starting programs that will help young people in trouble. There is growing interest in establishing a Juvenile Rehabilitation Ministry in towns and cities, both large and small, reports L. W. Crews, HMB assistant secretary in charge of juvenile rehabilitation. The ministry encourages Christian adult sponsorship for each delinquent boy or girl in order to rehabilitate them.

News items reported here give glimpses of what is happening in a few areas. Such items from your experiences are welcome.

James Zeltner, new juvenile rehabilitation director in New Orleans,

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HOME MISSIONS



OLYMPIC TRACK CHAMPION Wilma Rudolph (right) and Mrs. Martha Branham, soloist from Dallas, Texas, leave Tokyo's Hotel Okura to attend services of the Japan Baptist New Life Movement. Miss Rudolph, in a testimony at one meeting, said all she had accomplished in the world of sports has been through the help of God. When Mrs. Branham sang "I'd Rather Have Jesus" during another meeting, tears streamed down the face of a Japanese man. Someone later remarked, "I didn't know that man had a tear to shed." An estimated 6,500 decisions for Christ have been made during New Life Movement activities, which included church revivals and city-wide campaigns throughout Japan. It was not unusual for a church to report two or three times as many professions of faith as the congregation's total membership. (BP)

Louisiana, began work April 1. He is a graduate of Mississippi College and New Orleans Baptist Theological Seminary, and comes to New Orleans from a pastorate in Wichita, Kansas.

Harry Chaffin, juvenile rehabilitation director in Charleston, South Carolina, has resigned following four years of service, to accept the pastorate of a church in Charleston.

HMB Assembly Weeks Cover Special Interests

Recent Juvenile Rehabilitation Clinics held in Macon, Georgia, and in Chattanooga, Tennessee, were well attended by pastors, probation officers, and sponsors. In both clinics, probation officers participated.

Wide areas of missions interest will be included in Home Mission weeks

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May, 1963

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will be a new day for associational life. A new method for involvement was adopted. The study group approach is highly successful and promises more fruit as a technique of formation and evaluation in associations. Conventions are needed in some of the association leaders have been doing work. Some of these changes come quickly, others slowly, but I believe wrought in the atmosphere of prayer and experience. Conference members recognized more than ever a basic change in Baptist

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17

Affirmations From Gulfshore

The associational superintendents of missions, state convention leaders, and other denominational leaders who met



I was skeptical of the study group, but I couldn't see how we could come out of this. However, my group, dealing with it

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The local church is autonomous. We recognize the church's independence as a full and complete expression of the body of Christ. We respect its sacred right to be completely free of outside interference, answerable only to the divine head who is Christ Jesus our Lord. Yet we recognize the interdependency of the churches, the need

this summer at Glorieta and Ridgecrest.

Conferences at both assemblies will emphasize associational missions, city missions, juvenile rehabilitation, and pioneer missions. In addition, Glorieta will hold conferences on mission center work, language missions, and work with National Baptists.

Special interest conferences will give attention to other phases of mission work, including surveys, Jewish work, Catholic information, church development, literacy missions, migrant missions, and summer missions.

Assistance with expenses will be provided for invited mission workers, as in previous years.

Home Mission week is slated for August 1-7 at Glorieta and August 15-21 at Ridgecrest.

Church Development Ministry Growing

Salem-Seminole Baptist Church, Donalsonville, Georgia, is trying something new among south Georgia Baptists and finding it paying off.

Pastor Kenneth Long has introduced the Church Development Ministry, a new way of using old methods in the church.

After months of trial, the laymen have found that they like choosing their own projects (both short and long range) and seeing their goals realized.

First achievements include a church constitution, pastorial land, new Sunday school rooms, a school of church music, visitation program, and a community survey. Plans for a new pastorial and more church improvements are underway, plus better cooperation with the association and more emphasis on evangelism and leadership opportunities.

"The finest thing about using the Church Development Ministry is the spiritual growth of the people," says the pastor, in speaking of the HMB initiated plan for church growth.

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News Notes

Literacy

Intensive training will be provided in a literacy workshop at Southern Baptist Theological Seminary June 18-26. For further information, write: Dr. Allen Graves, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky; or write the Home Mission Board, Department of Associational Missions.

Experience is showing that many churches need literacy missions. In ten out of 14 churches where the work was recently presented, someone said at the close of the service, "I know someone in our church who needs this ministry."

Pineville, Kentucky: Mrs. J. W. Lester, Clear Creek Baptist School, reports one pupil making marked progress—and adding arithmetic.

Corpus Christi, Texas: More workshops have been held in the outreach of the Coastal Bend Literacy Council, reports Mrs. J. S. Griffith.

A Texas Literacy Conference was held here April 5-6, with Frank Laubach, and Bill Lawson, Baptist student director of Southern University, as featured speakers.

Houston, Texas: The Story of Jesus, written for new readers by Miss Cecile Lancaster, is now out of print, but may be back soon. (Check with Louisville Baptist Book Store or the Foundation of World Literacy.)

Miss Lancaster, retired missionary to Japan and Hawaii, teaches English to Japanese in the United States. Available copies of The Story of Jesus are being shared by her readers.

(Continued on page 16-K)

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HOME MISSIONS

SUPPLEMENTARY DIRECTORY

A listing of personnel closely affiliated with the work of the Home Mission Board, most of whom do not receive financial assistance from the Board.

STATE SUPERINTENDENTS OF MISSIONS

Alabama
Ricker, George
Box 670
Montgomery 2

Alaska
Box 1862
Anchorage

Arizona
Hunt, E. W., Jr.
316 West McDowell Rd.
Phoenix

Arkansas
Caldwell, C. W.
219 Baptist Building
401 W. Capitol Ave.
Little Rock

California
Walker, Edmund
Box 1231
Fresno

Colorado
Isler, John O.
1470 South Holly
Denver 22

District of Columbia
Crowder, William J.
1628-16th St., N.W.
Washington

Florida
Peterson, Charles
1230 Hendricks Ave.
Jacksonville 7

Georgia
Hinson, Arthur
291 Peachtree St., N.E.
Atlanta 3

Illinois
Cameron, Harold E.
Box 271
Carbondale

Indiana
Redford, F. J.
Box 185
Plainfield

Kansas
Markham, Mealer
Box 129
Wichita

Kentucky
Calvin, A. B.
Baptist Building
Shelbyville Road
Middlesboro

Louisiana
Stagg, W. L.
Box 311
Alexandria

Maryland
Evans, J. N., Jr.
100 East 23rd Street
Baltimore 18

Michigan
Wilson, Robert B.
22019 Grand River
Detroit 19

Mississippi
Rogers, Foy
Box 530
Jackson

Missouri
Maples, Bruce C.
Baptist Building
218 Adams
Jefferson City

New Mexico
Johnson, Joe Carl
Box 485
Albuquerque

North Carolina
Spivey, E. L.
201 Hillboro Street
Raleigh

Ohio
Walker, Arthur L.
1885 East Broad Street
Columbus 3

Oklahoma
Scanlan, Sam
1141 North Robinson Street
Oklahoma City

Oregon, Washington
Hood, Roland P.
Box 3343
Portland 8

South Carolina
Greene, A. T., Jr.
907 Richmond Street
Columbia

Tennessee
Baumgartner, Leslie
1812 Belmont Boulevard
Nashville 5

Texas
McLaughlin, Charles P.
Director, Missions Division
Baptist Building
703 N. Ervay
Dallas 1

Virginia
Damon, William B.
Box 6568
Richmond 26

STATE SECRETARIES OF EVANGELISM

Alabama
Longshore, Ralph
Alachua Baptist Convention
403 South Perry Street
Montgomery

Alaska
Box 1862
Anchorage

Arizona
Lewat, W. D.
Baptist General Convention
of Arizona
316 West McDowell Road
Phoenix

May, 1963

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will be a new day for association. A new method for involvement was adopted. The study group approach is highly successful and promises more fruit as a technique of formation and evaluation in associations. Changes are needed in some of the association leaders have been done. Some of these changes come quickly, others slowly, but I believe wrought in the atmosphere of prayer and experience. Reference members recognized more than ever a basic change in Baptists.

I've worked harder and studied more on this than I have. I guess, since I was in seminary. There were times when I felt like a Kentucky mountain man my father met. The man told him, "I'm just as smart as anybody, but it comes to me too slow to do me any good."

Affirmations From Gulfshore

The associational superintendents of missions, state convention leaders, and other denominational leaders who met



I was skeptical of the study group, but I couldn't see how we could come out of this without a new day for association life. However, my group, dealing with it

at the Gulfshore Baptist Assembly summarized their week's effort. A part of this summary included the following affirmations:

The local church is autonomous.

We recognize the church's independence as a full and complete expression of the body of Christ. We respect its sacred right to be completely free of outside interference, answerable only to the divine head who is Christ Jesus our Lord. Yet we recognize the interdependency of the churches, the need

...the association advancing the Faith.

There exists a vital inter-dependence of the association, the state conventions, the Southern Baptist Convention, and the Baptist World Alliance.

They each serve a distinct purpose; they each have a special work to do, and the history of Baptist life clearly reveals that as long as each fulfills its

distinct purpose which takes its motivation from the Great Commission and from the example and spirit of our Lord Jesus Christ. For this reason the association is an integral part of the world missions program and should be so recognized. Each association should fulfill its own role in the total mission program, endeavoring at all times to be fully missionary in keeping with the opportunities and development of its own territory.

HOME MISSIONS

Arkansas

Read, Jesse
Arkansas Baptist State Convention
315 Baptist Building
Little Rock

California

Armstrong, Wade
The Southern Baptist General
Convention of California
1605 Broadway
Fresno 21

Canal Zone

Jammon, David
Baptist Home Missions
Box 3647
Balboa

Colorado

Bayles, O. L.
Col. Baptist General Convention
1470 South Holly
Denver

District of Columbia

Crowder, William J.
D. C. Baptist Convention
1628 Sixteenth St., N.W.
Washington 9

Florida

Melgar, Paul
Florida Baptist Convention
1230 Hendricks Avenue
Jacksonville

Georgia

Russell, R. T.
Georgia Baptist Convention
291 Peachtree St., N.E.
Atlanta 3

Hawaii

Hawaii Baptist Convention
1801 South Beresford Street
Honolulu 14

Illinois

Swope, Lee
Illinois Baptist State Association
306 West Main
Carbondale

Indiana

Moore, E. Harmon
State Convention of Baptists
in Indiana (Shipping address)
218 E. Main St.
P.O. Box 88
Flintfield

Kansas

Davis, J. Frank
Kan. Convention of Southern Bapt.
231 North Main (Box 729)
Wichita

Kentucky

Colvin, A. B.
General Association of Baptists
in Kentucky
Kentucky Baptist Building
Middletown

Louisiana

Havitt, John
Louisiana Baptist Convention
1350 MacArthur Drive
Alexandria

Maryland

Gresham, Roy D.
Maryland Baptist Union Association
100 East 23rd Street
Baltimore 18

Michigan

Oakley, W. B.
Baptist State Convention of Mich.
22059 Grand River Avenue
Detroit 19

Mississippi

Spaulding, Gordon
Miss. Baptist Convention Board
Box 530—Baptist Building
Jackson 105

New Mexico

Green, Alton
The Baptist Convention of N. M.
616 Central Ave., S.E.
Albuquerque

North Carolina

Hopkins, Julian
Baptist State Convention of
North Carolina
301 Willshire Street
Raleigh

Ohio

Sligler, Leonard
State Convention of Baptists
in Ohio
1600 East Broad Street
Columbus 15

Oklahoma

Pennington, J. A.
Baptist General Convention of
Oklahoma
1141 North Robinson
Oklahoma City 3

Oregon-Washington

Steed, Lewis
Baptist General Convention of
Oregon-Washington
811 N. W. 20th Avenue
Portland 13

South Carolina

Lindsey, Harold E.
General Board of the State
Convention of the Baptist
Denominations in South Carolina
307 Richland Street
Columbia

Texas

Freeman, C. Wade
Baptist General Convention of Tex.
208 Baptist Building
Dallas 1

Tennessee

Dowell, F. M., Jr.
Tennessee Baptist Convention
1812 Belmont Boulevard
Nashville 5

Virginia

Denson, W. B.
Virginia Baptist Board of
Missions and Education
1 West Franklin Street
Richmond

STATE DIRECTORS OF SCHOOLS OF MISSIONS

Alabama

Ricker, George
P.O. Box 870
Montgomery 2

Arizona

Dawson, Irvin
316 West McDowell
Phoenix

Arkansas

Caldwell, C. W.
321 Baptist Building
Little Rock

California

Walker, Edmond R.
P.O. Box 1231
1405 Broadway
Fresno 21

Colorado

Braswell, Glen E.
1470 South Holly
Denver 22

District of Columbia

Crowder, William J.
1001 16th Street, N.W.
Washington 9

Florida

Peterson, Charles E.
Florida Baptist Building
1280 Hendricks Avenue
Jacksonville 7

Georgia

King, Bernard O.
291 Peachtree Street, N.E.
Atlanta 3

Illinois

Cameron, Harold E.
Baptist Building
P.O. Box 271
Carbondale

Indiana

Radford, F. J.
P.O. Box 58
Potosi

Kansas

Marshall, Meeler
P.O. Box 729
Wichita 1

Kentucky

Cunningham, J. Edward
1644 South Limestone
Lexington

Louisiana

Slagg, W. L., Jr.
Box 111
Alexandria

Maryland

Evans, J. N., Jr.
Baptist Building
100 East 23rd Street
Baltimore 18

Michigan

Wilson, Robert
22029 Grand River
Detroit 19

Mississippi

Rogers, Foy
P.O. Box 530
Jackson 5

Missouri

Maples, Bruce C.
Baptist Building
215 Adams Street
Jefferson City

New Mexico

Johnson, Joe Carl
Box 485
Albuquerque

North Carolina

Spivey, E. L.
301 Willshire Street
Raleigh

Ohio

Spencer, Ward
4829 Myrtle Avenue
Cincinnati 42

Oklahoma

Luther, Wm.
1318 Regent
Norman

Oregon

Swager, Frank
556 N. 6th
Muskegon

South Carolina

Estell, W. O.
8 Baker Building
Spartanburg

Tennessee

Sinclair, W. G.
308 Market Street
Knoxville

Texas

Wood, L. C.
1115 Lewis Street
Waco

Tennessee

Hawkins, C. W.
1114 Texas Ave. Bldg.
Houston 2

Washington

Renaux, Marion O.
15709 2nd Ave., N.W.
Seattle 71

Virginia

Denson, William
P.O. Box 8568
Richmond 26

JUVENILE REHABILITATION WORKERS

Alabama

Wayner, Mrs. L. F.
1028 Colonial Court
Mobile

Florida

Boheler, W. O.
1605 S.W. 50th Ave.
Ft. Lauderdale

Georgia

Owen, Edward
Box 61
Gaines

Illinois

Johnson, R. C.
1953 Hamilton Rd.
Columbus

Kentucky

Beckman, Raymond C.
305 Commonwealth Building
Louisville 2

Mississippi

Emery, Leon
P.O. Box 943
Greenville

North Carolina

Wood, A. B.
415 Strand Road
Shelby

Ohio

Spencer, Ward
4829 Myrtle Avenue
Cincinnati 42

Oklahoma

Luther, Wm.
1318 Regent
Norman

Oregon

Swager, Frank
556 N. 6th
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MEN CHARGED WITH THE RESPONSIBILITY OF JEWISH WORK IN EACH STATE

Alabama

Hester, H. O.
403 South Perry Street
P.O. Box 970
Montgomery, Alabama

Arizona, Idaho, Nevada, Utah

Hunka, E. W., Jr.
216 West McDowell
Phoenix, Arizona

Arkansas

Caldwell, C. W.
401 West Capitol
Little Rock, Arkansas

California, Nevada

Walker, Edmond
1405 Broadway
P.O. Box 1231
Fresno 15, California

Colorado, Montana, Nebraska, North Dakota, South Dakota, Wyoming

Baker, John
1470 South Holly
Denver 22, Colorado

Connecticut, Delaware, New Hampshire, New York, Rhode Island, Maine, Massachu- setts, New Jersey, Vermont

Sisemore, Elmer
311 W. 87th Street
New York 19, New York

District of Columbia

Crowder, William
1628 16th Street, N.W.
Washington 9, D.C.

Florida

Peterson, Charles (contact)
1286 Hendricks Avenue
Jacksonville 1

Georgia

Hinson, Arthur
291 Peachtree Street, N.E.
Atlanta 3

Illinois

Cameron, Harold
Box 271
Carbondale

Indiana

Redford, Francis J.
301 South Center Street
Box 58
Plainfield

Kansas, Nebraska

Markham, Masler
231 1/2 N. Main
Wichita 1, Kansas

Kentucky

Colvin, A. B.
Kentucky Baptist Building
Middletown

Louisiana

Stagg, W. L.
Box 311
Alexandria

Maryland

Evans, J. N.
100 East 23rd Street
Baltimore 18

Michigan

Wilson, Bob
2229 Grand River
Detroit 19

Mississippi

Rogers, Fay
Box 530
Jackson

Missouri, Iowa

Maples, Bruce
213 Adams
Jefferson City, Missouri

New Mexico

Johnson, Joe Carl
P.O. Box 485
Albuquerque

North Carolina

Upchurch, Ernest
303 Stillboro Street
Raleigh

Ohio, Pennsylvania, New York

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

Oregon-Washington

Johnson, Roy L.
11006 S. E. Pine
Portland 16, Oregon

Oklahoma

Scantlin, Sam
1341 North Robinson
Oklahoma City 3

South Carolina

Greene, A. T., Jr.
907 Richmond Street
Columbia 1

Tennessee

Baumgartner, Leslie
1812 Belmont Blvd.
Nashville 12

Texas

Day, Kenneth
Baptist Building
703 N. Ervey
Dallas

Virginia

Danson, William B.
P.O. Box 2-R
Richmond

West Virginia

Snadden, John L.
1106 Village Drive
Charleston 3

16-H

HOME MISSIONS

GOOD WILL CENTERS

Arizona

Tucson
Friendship Center
Center 940 S. 9th Ave.
Mail: 148 W. 35th
Helen Lambert

Florida

Miami
Baptist GWC
517 N.W. Eighth St.
Helen Lee Franke
Mildred Womack

Panama City

Baptist GWC
101 Poston Ave.
Evelyn Stauford

Tampa

Baptist GWC
1408 8th Ave.
P.O. Box 5592
Evelyn Epps
Troy Cunningham

Georgia

Atlanta
Dawson GWC
126 Waverly Way
Mr. and Mrs. W. L. Lanier

Macon

Friendship House
558 Magnolia St., N.W.
Freddie Mae Barco

Stewart GWC

153 Stowell S.E.
Elizabeth Lundy
Myrtle Sellers

Macon

Baptist Community Center
2231 Second St.
Mrs. Walter Perry

Illinois

Granite City
Lincoln Place Mission
620 Niedringhaus
Vivian Wilson
Sarah Frances Diaz

East St. Louis

Baptist GWC
510 North Sixth St.
Elizabeth Newman
Mary Page

Kentucky

Lexington
Baptist Center
Ruth Smith
722 West High St.
Anne Davis

Louisville

1818 Portland Ave.
Rev. and Mrs. Lowell Lawson

Bethel Chapel GWC

1104 W. Market St.
Billy Phillips

Central Baptist

Chapel GWC
114 E. Jefferson St.
Marvin Jackson

Louisiana

New Orleans
Carver Center
3701 Annunciation St.
Johnnie Lee Hobbs
Rose Reid

New Orleans

Friendship House
818 Elysian Fields
Ada Young
Celia Brown

New Orleans

Hamilton Center
Colleen Crowley
2444 Pauline St.

New Orleans

Rachel Sims Mission
729 Second Street
Elizabeth Provance
Carolyn Evans
Amelia Regbold
Jean Stumpen
Sara Wilson

New Orleans

Toledano Mission
833 Louisiana Avenue
Betty Hart
Nell Becker

Maryland

Baltimore
Kathleen Mallory
1127 Riverside Ave.
Pearl Gifford
Lucy Farness

South Carolina

Columbia
Capitol Park
1104 W. Market St.
Cledys Farmer

Columbia

Formance GWC
Marie Denny
Mrs. T. H. York

Columbia

Resse GWC
1730 Gist St.
Rev. and Mrs. K. W. Rabon

Texas

Amarillo
Good Will Center
1622 S. Arthur
Truett Fogle

Dallas

Good Will Center
2901 McKinnon
Rev. and Mrs. Floyd Shockey
Jesse Smith

El Paso

Baptist GWC
2819 Louisville
Allene Williams
Mrs. Bonnie Ramirez
Mrs. Aurora Villages

Virginia

Roanoke
Friendship House
404 Elm St., S.W.
Betty Jean Sisk

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May, 1963

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MISSION CENTERS

District of Columbia

Washington
Anna B. Johanning Center
4025 Ninth St., S.E.
Edna Woolfer
Rev. and Mrs. Martin Pratt
Jo Strickland

Georgia

Atlanta
Techwood-Clark Howell
Center
328 Plum St.
Rev. and Mrs. J. David Beal

Atlanta
Hill Street Baptist Center
596 Hill Street, S.E.
P.O. Box 4433
Virginia Ogletree

Atlanta
Lucille Avenue Mission
955 Lucille Avenue, S.E.
Rev. and Mrs. Howard Johnson

Savannah
Savannah Baptist Center
318 East Harris St.
Julia Rundette
Rev. and Mrs. John Beam

Maryland

Baltimore
Canton Baptist Center
3508 Tonne Street
Rev. and Mrs. Thomas Parlett

New Mexico

Albuquerque
Friendship Center
Atrisco and San Ygnacio
Rev. and Mrs. E. M. Treadwell

Albuquerque
Neighborhood Center
1020 Edith Street
Rev. and Mrs. Robert Gross

North Carolina

Spray
Dan Valley Baptist Mission
204 Morgan Road
Donny Milam

Tennessee

Chattanooga
Baptist Mission Center
2009 Ruby Street
Dwight Highlander
Mrs. Grady Wilcox
Eunice West

Elizabethton
Watauga Baptist Center
500 Watauga Avenue
Mrs. Minnie Crowe

Texas

Dallas
Ervey Street Center
1706 Cordish
James D. Hall
Marion Kistner
Delores Kabe

Ft. Worth
Baptist Mission Center
915 East Peach
Rev. and Mrs. Robert Melton
Dorba Niles

Port Arthur
Baptist Mission Center
1638 Shreveport
McWhorter

San Antonio
Friendship Center
215 Pleasant Rd.
Rev. and Mrs. Ruben Machado

Virginia

Alexandria
Baptist Center
1501 King Street
Rev. and Mrs. Oscar Lumpkin

Roanoke
Baptist Mission Center
1619 Wise Avenue
Rev. and Mrs. Allen Seward

WEEKDAY PROGRAMS

Florida

Miami
Little River WDP
495 N.W. Eighth St.

Georgia

Atlanta
Capitol Avenue WDP
670 Capitol Avenue, S.E.
Louise Poppe
Lydia Whetzel

Kentucky

Pikeville
Marrowbone WDP
Freddie Harris

Louisiana

New Orleans
Coliseum Place WDP
1876 Camp St.
Rosemary McGuire

Maryland

Baltimore
Seventh Baptist WDP
1921 St. Paul St.
Baltimore 18

Baltimore
Fulton Avenue WDP
3 N. Fulton
Beryl Flanagan

Michigan

Detroit
East Park WDP
608 Lodgepole Avenue
Rev. and Mrs. George Madison

Ohio

Dayton
Bethany Baptist Church WDP
110 Buckeye
Rev. and Mrs. Roger Baxter

Texas

Lubbock
Parkdale Baptist WDP
420 4th Street
Rev. and Mrs. Durrell Davison

16-J

HOME MISSIONS

RESCUE MISSIONS

Illinois

East St. Louis
Baptist Rescue Mission
533 Collingsville
Mail Box 328
Harry Burch

Louisiana

New Orleans
Good Samaritan Home
9151 Dauphine Street
Joyce Carmichael
Zola Dillon

New Orleans
201 Magazine St.
Baptist Rescue Mission (Men)
Rev. and Mrs. J. T. McGill

New Orleans

Sellers Baptist Home
and Adoption Center
2010 Penitence Street
Mrs. Allene LaPaire, Dir.
Lucille Ladd (SW)
Mrs. Mamie Cabanette (Sec.)
Mrs. Johnnie Dewann (Sec.)
Mrs. Lillian Robertson (Nurse)
Arlis Popwell (Nurse)
Mrs. Anna Eber (SW)
Dr. H. L. Rutledge (Counselor)
(1939 Gentilly Blvd.)

Tennessee

Memphis
The Baptist Center
125 Linden Avenue
Rev. and Mrs. Robert Neely

Texas

Ft. Worth
Downtown Rescue Mission
1107 Main
Robert Delaware

Oklahoma

Oklahoma City
Grace Rescue Mission

Literacy

(Continued from page 16-D)

Tyler, Texas: Workshops for training literacy teachers, high school students with assignments to write for new readers, local newspaper support—a series of articles on literacy, and new demands for literacy classes are examples of what is happening here.

Part of Tyler's literacy ministry includes teaching patients at the tuberculosis hospital. A bedside ministry is beginning there, with patients teaching patients.

Mrs. Geraldine Lytle, director of the Smith County Literacy Council recently wrote a literacy manual, "Go Ye Via Literacy."

(Written or taped news on literacy is needed. All tapes will be returned after use.)

Town, Rural Churches Find Advice in Book

A new book of guidelines, challenges, and advice to town and country churches is now available from the publishers of *The Progressive Farmer* magazine. *Our Church Meeting Human Needs*, by James McLeod Carr, covers such

facets of churchwork as financing, planning, and church buildings, as well as service to the total community, the call to the ministry, and how to get more effective church leadership.

It is recommended by the publishers as a text for ministers or lay leaders in both group study and individual reading.

This book is "a refreshing and inspiring work dealing with the church in a town and country setting. Chapters concerning worship, evangelism, Christian education, and stewardship are of special interest and insight," said M. Wendell Belew, secretary of associational missions department of the HMB, in speaking of the new edition. (Belew was recently named to the Department of Agriculture's Public Advisory Committee on Rural Areas Development, a group whose purpose is to create a new climate of hope and progress in rural areas.)

James McLeod Carr, author of the book, is a graduate of Davidson College and holds a master's and doctor's degree in theology from Union Theological Seminary. He is a Presbyterian who grew up in a country church. This is his fourth book on the church in town and country.

May, 1963



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Special to Camp Directors free materials available for camps

Filmstrips	Check Ones Desired
Grandfather's New Church	_____
Home Missions in Action	_____
What is Home Missions	_____
General Materials	
Do You Know (tract)	number needed _____ (one for each camper)
Spiritual Conquest Now (tract)	number needed _____ (one for each leader)
Map showing home mission fields	number needed _____ (one for each leader)
Home Missions 1845-1962 (tract)	number needed _____ (one for each leader)

CLIP THIS SHEET AND
MAIL TO:

DIVISION OF EDUCATION
AND PROMOTION
HOME MISSION BOARD
161 Spring Street, N. W.
Atlanta 3, Georgia

*PLEASE DO NOT GIVE A POST OFFICE BOX ADDRESS AS MUCH OF OUR MATERIAL
IS SENT BY MOTOR EXPRESS.

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missions program and should be so rec-
ognized. Each association should fulfill
its own role in the total mission pro-
gram, endeavoring at all times to be
fully missionary in keeping with the op-
portunities and development of its own
territory.

We have confidence in our denomina-
tional plans and program, having ob-
served that these are wonderfully help-
ful and practical.

This does not mean that changes are
not needed in our plans and programs,
for surely if we are to keep abreast of
the times we must constantly change.
It does mean that the agencies have our
full confidence and that we are assured

in our own minds that they will adjust
as the times and situation demands.

We have confidence in the future.

We are fully cognizant of the unfav-
orable statistical picture for 1962, yet
we see no cause for alarm. The last ten
years have been marvelously produc-
tive and we see no reason to believe
that the next ten years will be any less

productive. We do not make this affir-
mation because of denominational
pride, but because of our confidence in
a reigning, living Christ and our belief
that Baptists still are a dynamic people.
Let all who read these words sound a
positive, hopeful, triumphant note. In
the words of C. C. Warren, "We have
heard the story of how badly we did
last year. Let's not hear it again but
go on to our work."

What Gulfshore Conference Did And Did Not

In the words of the summary com-
mittee report, one senses the accom-
plishments of the Gulfshore conference.
The limitations of the conference were
also briefly recognized in what was not
accomplished, but the ringing of a vic-
torious note comes clearly to the ear.
Here are the words of the summary
committee:

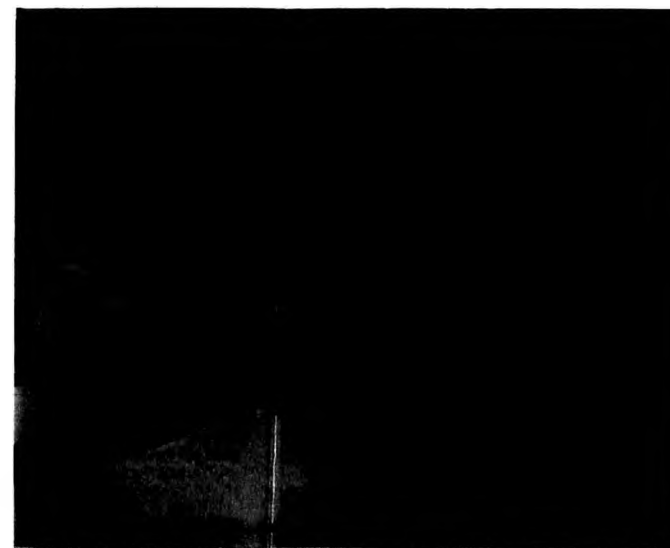
The conference looked at associa-
tional life and seriously attempted to
establish new norms and directions.
This, of course, has not been fully ac-
complished, but the earnest soul-search-
ing study has opened the way to what

surely will be a new day for associa-
tional life.

A new method for involvement was
explored. The study group approach
proved highly successful and promises
even more fruit as a technique of for-
mulation and evaluation in associations
and conventions.

Changes are needed in some of the
ways association leaders have been do-
ing the work. Some of these changes
will come quickly, others slowly, but
all will be wrought in the atmosphere
of prayer and experience.

Conference members recognized more
clearly than ever a basic change in Bap-



I've worked harder
and studied more
on this than I have.
I guess, since I was
in seminary. There
were times when I
felt like a Kentucky
mountain man my
father met. The
man told him,
"I'm just as smart
as anybody, but it
comes to me too
slow to do me
any good."

tist life, noting that our churches are less and less rural and more and more urban. This discovery requires serious thought about programs and their adaptability to the age and situation.

A new emphasis has been placed on the office of the associational superintendent of missions. Not only has his services been solicited, his advice has been sought. He has become a leader as well as a worker. Naturally the superintendents of missions are aware of an increasing responsibility under this heightened role. We therefore earnestly pray that we shall stand straight and tall as our brethren depend on us more and more.

A wonderfully satisfying dialogue took place between the missionaries and the staffs of the agencies and the convention. Ideas were expressed in complete freedom and without fear of misunderstanding. All of this is not only satisfying but productive. It increases communication and makes us full partners in the missionary enterprise.

Our objectives as associational leaders should be to meet the needs of churches rather than the mere promotion of programs. No program or meeting should ever become an end within itself, but should contribute definitely to some expressed need. When our programs are understood in terms of need our work will become easier and more productive.

There is a need for more flexibility and adaptability in the work. The agencies have enormous resources, yet these resources exist as an aid not as a pressure and the association has the privilege to adapt and to adjust these resources to its special need.

We have renewed our confidence in the spiritual quality of our Convention leadership. There seems to be a deep, growing concern not only seen in the men who lead us but felt in our own hearts. The fellowship of these days together has shown us that God is in our midst. Our walk together has led us to a greater appreciation of our boards and our seminaries, and for their tremendous accomplishments in God's kingdom work.

We have come to accept each other. Men from California and New York have worked together, as have men from Virginia and Texas. There is a deep sense of partnership that could come in no other way except as men talked and prayed together in the intimate association of bedroom, dining rooms, seashore walks, and in countless other little places of uninterrupted fellowship. This discovery of our brethren is bound to bring greater respect and

confidence. It has brought an encouraging sense of unity among all the associational workers.

The conference brought to each of us a new understanding of the total Convention program. The East has seen the West. The city has seen the country. We see the whole and our relation to it. Now we shall recognize our individual work as part of a much larger

the light of our experience here we feel that many facets of our life together should be deeply studied, believing that such study would lead to greater not lesser loyalty.

The problems of correlation were not fully solved. These problems were discussed and suggestions made—but there are many difficulties that require close, prayerful study. We commend the agen-



This conference is one of the greatest things ever to happen to associational missions. I think we're going to see good results from this for years to come. All the men have expressed an appreciation for the Home Mission Board and the other agencies for making this possible.

HOME MISSION BOARD literature is provided for Quentin Lockwood here by Kate Ellen Gruver, HMB book editor, and Jay C. Durham, Jr., secretary of the Board's department of promotion.

work. We shall remember this bigness and the brethren we sustained and we shall pray for them.

WHAT THE CONFERENCE DID NOT ACCOMPLISH

The conference in no way jeopardized the denominational structure. A good look was taken and changes were seen that should be made, yet as we return to our fields we will work more confidently and with greater devotion than ever before. The study in depth has increased our respect for and our good will toward the denomination. In

cies on their continued effort in this direction.

The study of the association is only the beginning. We learned much, but for a long time we must continue our effort to find ways to help the association meet the demands of the new day.

The numerous problems of the minorities were not considered, especially how to reach them for Christ within the context of the association and its churches. We look forward to the day when we can seriously study these and related problems in the same way we have studied the more immediate and practical problems during these days.

HOME MISSIONS

The Conference Speaks To the Agencies

Because the associations are involved in a relationship with the state conventions and the Southern Baptist agencies, the superintendents of missions felt certain things needed to be said about these relationships. Here is the report of the summary committee to the agencies and the conventions.

The Convention agencies are to be commended in their constant effort to correlate, and we suggest they continue earnestly and prayerfully their pursuits toward this ideal.

The Southern Baptist Convention is asked to step up their long-range calendar planning to a five-year span and the states to a four-year plan in order to give the association and the churches ample time for their long-range plans.

The Convention agencies are requested

to consider the possibility of reducing the number of required associational meetings. They might consider finding ways and means of accomplishing some of their work without meetings.

Agencies are urged to give further consideration to the streamlining of communications to the superintendents of missions. Further combining of bulletins, better use of magazines for communication to leaders, more care in the writing of letters, are some of the ways suggested for accomplishing this improvement.

The agencies might consider using existing organizations instead of building new ones to accomplish their associational tasks. The committees required in the association should be kept to a



There has been a reaffirmation that one of the major functions of our associational work is that of direct missions—of leading the churches to establish churches, preaching points, institutional work, and things along that line. You wouldn't exactly call it a rediscovery of the mission task of the association, but I think perhaps a better understanding.

M. WENDELL BELEW, secretary of the department of associational missions of the Home Mission Board, discusses new conclusions with Lockwood.

May, 1963

minimum, and no committee should be appointed for which there is not a clear work assignment.

The agencies might study systematically all they are asking superintendents of missions to do to discover some less confusing and burdensome approach to their responsibilities.

A renewed effort is requested on the part of the agencies and all public speakers and writers to avoid use of the term "Southwide." It is much more preferable to use the more accurate term, "Conventionwide."

In thinking and in fact the associational mission program should be considered a part of the total world mission program. We hope the associational superintendents of missions will be thought of as fellow workers, co-workers, with no over and under relationships, and that in every respect they will be considered as belonging fully to the Southern Baptist family of missionaries.

We ask for help in setting up a day of prayer for associational missions. Some states already fully recognize such a day, but we are asking that it be included in the Convention's calendar of activities.

All those who are related to stewardship promotion are asked to help us think through the problem of associational finance. We especially request the Stewardship Commission to restudy the suggested plan for associational finance with the view to eliminating the suggestion of any set percentage.

In the future instead of asking superintendents of missions to test programs already developed they first will be asked if the programs are really needed. Impulse planning and promotion is not the answer to our problem. In this connection we suggest that any new plan to be tested in any of the churches be fully discussed with the superintendent of missions before implementation.

The associational letter should be carefully studied to include reports of individual missions (baptisms, members, finances, etc.)

A new up-to-date associational guidebook is needed and steps should be taken at once to provide such a book in a popularly priced format.

State leadership is asked to structure some of their associational leadership meetings after the pattern of the Gulf-shore Conference, with the view to involve fully the leaders in a comprehensive study of the association and its work.

Insofar as possible the term "superintendent of missions" should be used in writing about those who hold this office in the association.

19

Associational Leaders Challenge Themselves

The superintendents of missions felt they benefited the most from the study conference. The summary committee thought it appropriate that a word of challenge be spoken for their further strengthening and encouragement. This challenge is presented as follows:

Engage in deeper Bible study to identify the biblical basis for the work and program. So much of what we read in this area is stale and unrelated. Let us live with the Bible to find the relevance of our work to its message. We have no basis for what we do unless we find it in the word of God.

Discover the sociological understanding of the communities. We live in an unstable and volatile world where pressures of every kind shape and direct our lives, even the lives of our churches. It is not realistic for us to assume we can live unaware of the powerful social forces that surround us. We must understand them and use them.

Look at the task in terms of the actual needs of the churches. The standard that should shape our services to the churches is not a vast framework of ideals, but the churches themselves, where they are and what they can do. We should take from the standard of ideals that which is immediately applicable, feeling we have succeeded when the churches go forward even a little, not that we have failed because all the standards were not fulfilled in all the churches all at once.

State clearly the objectives. Too many of us work toward the vast standards of ideals without setting down clearly how many of them can be done this year and how many next year. It is much easier to work toward definite intermediate goals than vague distant goals.

Objectives should be attainable and stated in factual and concrete terms. Plan in long-range terms. Working by impulse on a day-to-day basis never satisfies or builds. Full utilization of the associational council (or cabinet), the executive board, and other groups



I served on the summary committee. It seemed impossible to find unity in 16 different reports, some 15 to 20 pages long. But we found strongly established trends. At one point, we were asking the agencies to let us in on the planning, then someone said we should carry this into the association in our planning. Another said, "That's like taking your own medicine, isn't it?"

in long-range planning should be a regular practice.

Lead your association to determine its priorities of events, emphases, and programs. With so many things pressing to be done, some definite pattern of selectivity should be followed. It should be a planned, not a forced, selectivity. The association should decide long range what it is going to do and stay with its decision. In this connection the superintendents of missions should grant to the churches the same privilege of selection they ask for their associations.

Consider using the association as a study group for matters of concern to Baptists, including questions of Baptist life, doctrine, polity, and practice.

Use leadership potential in the association. The superintendent of missions must measure up to his role as a leader, learning to depend on others for the work that must be accomplished. He must cultivate his ability to inspire men and to secure their cooperation for great tasks. He must strive toward the ideal of fullest participation in the associational program by the strongest and best leaders. He should recognize that credit to himself or work accomplished is not important, and that often it is better for him to lead from behind the scenes than from the front. It is important that he earn the respect of the pastors and the churches, by working quietly and wisely. Great care should be exercised that he plan with his people rather than for them. His program may not in this way move as rapidly as he would like; however, what he builds will be more permanent and satisfying.

Take advantage of every opportunity for self-improvement. Summer short courses offered by the seminaries and assembly sessions at Glorieta and Ridgecrest are especially helpful.

Accept the role as a responsible leader in the denomination. The associational superintendent of missions is more than ever a thoroughly responsible position in Baptist life. More and more it attracts the best trained men. None need to feel in any way that the task is not equal to any other in importance in the denomination. Especially should the superintendent feel the challenge of his office to bring out his best as counselor, administrator, planner, preacher, teacher, and leader.

Pray for yourselves and your brethren. Our denomination now more than ever needs the close fellowship of prayer. As we pray we should open our hearts to the Holy Spirit, asking him to take each of us for his own. Our prayers should be as wide as the world.

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TO FULFILL DESTINY

BY ALMA HUNT, EXECUTIVE SECRETARY
WOMAN'S MISSIONARY UNION

The mouth-watering fragrance of fresh bread baked in long German-style loaves penetrated the usual harbor smells of Locust Point.

Marie Buhlmaier stood with a basket of bread on her arm as she watched the ship from Bremen dock in Baltimore. In her hands were tracts and New Testaments printed in German—in her heart was hope that she would be equal to this hour.

Streaming down the gangplank of the North German Lloyd Steamship were people from the crowded cities of Europe. On their backs or in their arms they carried their earthly possessions. They were seeking the freedom of America and those strong enough to plough and plant the fields, to hew a future out of the great frontier, were answering the call of the West.

Miss Buhlmaier was a missionary of the Home Mission Board of the Southern Baptist Convention assigned to Baltimore in 1893 to witness to the immigrants, especially the Germans. Baltimore was the second largest immigrant port in America, where thousands disembarked at regular intervals. Miss Buhlmaier met each ship, welcoming the bewildered strangers. For the children there was fresh milk to enjoy with the bread; for parents there were names of German pastors in America, printed on the back of a map of the United States. Many times Miss Buhlmaier knelt in the tiny room on the pier called the "Mission Box," and kneeling with her were those whose hearts had been opened to the call of the Holy Spirit.

Miss Buhlmaier shared with Baptist women the conviction expressed by Miss Annie Armstrong, corresponding secretary of WMU, that America Christianized meant a world Christianized. This belief led the members to assist Miss Buhlmaier in various ways at the immigrant pier and to branch out into other areas of home mission work.

Missionary enthusiasm had drawn women to Richmond in 1888 to form Woman's Missionary Union. The vote to organize was the culmination of many years of dreams on the part of some and apprehension on the part of others as to the proper place of women in the life of the denomination. Organization in itself did not guarantee acceptance or spell success. Women found themselves—in an attachment to a great cause, in an interest that enlarged their sympathies, in purposes that demanded courage and sacrifice.

The constitution adopted by the Union foretold a destiny in stimulating the lives of women and young people in the missionary spirit and the grace of giving. Success in fulfilling this destiny lay in unity of purpose with the Boards of the convention.

Woman's Missionary Union aligned itself immediately with the interests of the Home Mission Board. At the initial meeting in Richmond the women took to their hearts the condition of Baptists in Cuba as revealed by I. T. Tichenor, corresponding secretary of the Home Mission Board. Fellow Baptists in Havana were without a house of worship and a cemetery in which they and other non-Catholics could bury their dead.

The Brick Plan collection book became as familiar as *The Old Farmer's Almanac* in Baptist homes. It was the plan used to raise \$5,000 for Cuban Baptists. Inside the book were 20 red "bricks" with directions to "please write your name on as many bricks as you are willing to pay for at the price marked."

Two years later, in 1890, the Union became vitally concerned for missionaries in Indian territory because of inadequate salaries and the hardships of frontier life. E. L. Compere, superintendent of missions in western Arkansas and Indian territory, appealed for help to these "substitutes." This excited the women's interest in sending boxes

of supplies. Painstaking care was used in securing names and information about needs of the families from the Home Mission Board. These were distributed by the Union to societies.

The boxes were lined with bright patchwork quilts and filled with clothing, books, toys, candies, and medicines. To insure equal support, the names given to societies were changed each year. Interest aroused by the boxes and subsequent correspondence with the missionary family increased gifts to home missions.

In one society a box gave the women a new relationship. Two letters of appreciation arrived, one of which began, "Dear Sister." The other, written in a childish hand, read, "Dear Aunt."

Many women rejoiced in being "sister" or "aunt" to the large family of frontier missionaries, who were thus enabled to remain in their fields and hold Indian territory and Oklahoma for Baptists.

Interest generated interest, as the need for churches in frontier areas led to the first gifts. These totaled \$3,500.00 and became the nest egg in establishing the church Building Loan Fund. The women helped build it up by raising \$20,000.00 as the Tichenor Memorial, honoring the staunch friend and supporter of woman's work.

The Home Mission Week of Prayer is a week of deep meaning to members of Woman's Missionary Union. Its inception in 1895 represents a need supplied before the need was apparent. The Week of Self-denial, as it was first termed, was decided upon before the Home Mission Board made known its desperate financial situation. Gifts from the women represented between one fourth and one third of the total receipts of the Board; yet insufficient funds and exhausted credit spelled the Board's inability to sustain 400 missionaries. Tichenor asked the Union for \$5,000.00 on its debt, and the Union supplied this as the result of its Week of Self-denial.

Year by year the Union considers it has a destiny to fulfill as groups of praying women and young people channel the impact of God's power into home mission areas and bring their offerings to show the genuineness of their concern.

This year marks the 75th year of common interest and mutual helpfulness on the part of Woman's Missionary Union and the Home Mission Board. As WMU looks ahead, it covets a continuance of the same relationship and craves a larger usefulness in glorifying God and making his name honored in the hearts of Americans.

May, 1963

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Should You Attend This Evangelistic Conference?

BY C. E. AUTREY, DIRECTOR
HMB DIVISION OF EVANGELISM

The Convention-wide Evangelistic Conference, July 2-4, in Dallas, Texas, is for every person, among Southern Baptists, who should be a witness. Who should witness? It is every Christian's job.

Every pastor, deacon, Brotherhood member, Sunday school superintendent, officer, and teacher, who possibly can, should be there for this conference. Every Training Union and Woman's Missionary Union officer should attend, as the conference was designed to meet specific evangelistic needs of these people. Evangelism is not merely the work of the preachers, it is a task of every child of God and the program has taken this into consideration.

The conference will be inspirational and instructive and will include some entire sessions when the meeting will be broken up into small conferences for women, men, Sunday school teachers, Sunday school superintendents, deacons, pastors, etc.

Four sessions will be altogether for inspiration when Baker James Cauthen, W. A. Criswell, Warren Hultgren, Ramsey Pollard, Billy Graham, and others, will lead.

Why this first Convention-wide Evangelistic Conference? It is primarily to launch our plans for the great crusade in the year 1964.

More than 100 leading personalities in evangelism, and in other phases of our great work, will strive to help delegates see how God needs them in this great effort and how he can use them to win souls.

The meeting is designed to create a longing for revival now. It should lead all present to want to have part in the great Jubilee year. It should deepen our spiritual lives and cause us once again to depend on the Holy Spirit for divine power and spiritual conquest.

May, 1963

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To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐
To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Never let any person listed above use tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the answers to the above questions.

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Lawrence B. Cobb, now serving as associational missionary in Yuma, Arizona, is a native of Fargo, Oklahoma. He holds an A.B. degree from Oklahoma Baptist University, and Th.M. and Th.D. degrees from New Orleans Baptist Theological Seminary. He is married and has five children. Birthday 6-17.



Austin Dale Maddux, named area missionary to serve in northern Michigan, with a home base in Flint. Native of Laverne, Oklahoma. Holds an A.B. degree from Ouachita Baptist College, and a B.D. degree from Southwestern Baptist Theological Seminary. Married and has two sons. Birthday 8-27.



G. W. Reppond, Jr., commissioned as an area missionary, Grandview, Washington. Native of Marion, Louisiana. Educated at Northwestern State College (B.A.) and Southwestern Baptist Theological Seminary (B.D.). Married and has three children. Birthday 6-8.



Claude Newton Roy, named area missionary for southern Michigan, serving out of Battle Creek, Michigan. A native of Wellington, Texas. Educated at Baylor University, Howard Payne College, Southwestern Baptist Theological Seminary (B.D.), and Texas Wesleyan College. Married and has three children. Birthday 10-30.



James R. Wyatt, commissioned as a mountain missionary, Ridgecrest, California. Born in Waco, Texas. Holds an A.B. degree from Baylor University. Married and has five married children. Birthday 9-17.

HOME MISSIONS



The Author C. S. Lovett, one of the foremost authorities in the field of personal evangelism has been remarkably conditioned to express deep Bible truths in useful and practical language. While a successful building contractor, he responded to God's call to study for the ministry. Graduating magna cum laude, he became Air Force Chaplain, practicing psychologist, and pastor. In personal contacts alone, he has won more than 3,000 to Christ.

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Cornerstone of Missions

BY COURTS REDFORD
NMB EXECUTIVE SECRETARY-TREASURER

Miss Alma Hunt, Executive Secretary
Woman's Missionary Union
Birmingham 3, Alabama

Dear Miss Hunt:

As we approach the annual meeting of Woman's Missionary Union in Kansas City, Missouri, I desire to express in behalf of our entire Home Mission family hearty congratulations and best wishes on this the 75th Anniversary of your organization.

Woman's Missionary Union was brought forth by missionary zeal and prayerful concern. It has been characterized by an unselfish loyalty to our mission causes and a faithful cooperation with our mission boards.

From the first meeting of the Broad Street Methodist Church of Richmond, Virginia, on May 11, 1883, leaders have manifested wisdom and sound judgment in giving wholehearted support to the boards and agencies of the Southern Baptist Convention. You have sought to support the mission causes and supply the mission needs through the regular channel established by the convention rather than serve independently or seek to administer an extra-convention mission program. God has wonderfully blessed such support and only eternity can reveal the full import of its accomplishments.

Prayer and sacrificial giving have been the alternate heart-beats of

Woman's Missionary Union, but its life and ministry has been sustained and motivated by Christian fellowship and well planned study and enlightenment.

Perhaps no group among us has so successfully planned and implemented group and individual study of mission needs, programs and opportunities. Through your excellent program planning, your splendid literature, and your challenging mission presentations you have created interest, awakened concern and stimulated participation in missionary endeavors.

Your keen awareness of the desirability of creating mission interest and concern in the minds and hearts of persons of all ages led to the organization of the Sunbeam band in 1896, the Young Woman's Auxiliary in 1907, the Royal Ambassadors in 1908, and the Girls Auxiliary in 1913. These organizations provided for graded mission study and instruction, but of even greater importance they provided for age participation and fellowship in mission activities.

You have not only studied and talked about missions, but you have participated and led out in missionary endeavors and activities. Many of our finest home and foreign missionaries were led by the Lord through Woman's Missionary Union to surrender for mission service and were encouraged and assisted by you to prepare for such ministries. You have cooperated wholeheartedly and effectively in local, associational and state mission projects. You have inspired all of us to "lengthen the cords and strengthen the stakes" in missionary endeavors at home and abroad.

We all rejoice in your remarkable growth and in every contribution that you have made to the well being and the accomplishments of your Home Mission Board and upon this anniversary we hope that you may enjoy a double measure of God's blessings and that the awareness of your many wonderful accomplishments may foreshadow and portend the greater achievements of the days ahead.

We shall continue to pray God's richest blessings on you.

Yours sincerely,

Courts Redford

