

APRIL 1964



Missions Today

Plaques Await Redford, Warren

Two Southern Baptist Convention leaders will be recognized with plaques during the 1964 SBC session in Atlantic City, N.J., in May.

The SBC Executive Committee will honor Courts Redford of Atlanta and C. C. Warren of Charlotte, N.C.

Redford retires at the end of 1964 as executive secretary of the SBC Home Mission Board. Warren, a former Convention president, and retired pastor, winds up this year two key leadership positions for the Convention.

He has been chairman of the committee planning SBC activities during the Baptist Jubilee Advance, and chairman of the movement to establish 30,000 new SBC churches and missions during this church extension project ending in 1964.

William Carey To Honor Redford

The retiring executive secretary of the Home Mission Board will receive an honorary doctor of divinity degree May 29 from a Baptist college in Mississippi.

President J. Ralph Moonkester of William Carey College, Hattiesburg, said Courts Redford of Atlanta will be one of two persons given honorary doctorates on that date.

Redford has announced he will retire from his position at the end of 1964.

The other degree recipient will be Euclid Ray Jobe, Jackson, Miss., executive secretary, Board of Trustees of Institutions of Higher Learning. His will be the honorary doctor of laws degree.

Philadelphia Tour To Follow SBC

Chartered buses will take messengers attending the Southern Baptist Convention in Atlantic City on a tour of Philadelphia's pioneer mission churches and historic sites.

Sponsorship of the tour is by the Delaware Valley Baptist Association of the Baptist Convention of Maryland. This association includes the churches and missions of the Philadelphia area.

According to John Raymond of Willingboro, formerly Levittown, chairman of the project, the tour will leave immediately after the morning session, May 22, with box lunches provided en route.

Raymond, pastor of the Delaware Valley Baptist Church, said the schedule will include a visit to Independence Hall

and the Liberty Bell, the Old Pennepack Baptist Church (one of the five original Baptist churches in the formation of the Philadelphia Baptist Association in 1707), and the Betsy Ross House.

At one of the churches, slides of additional Baptist work and points of interest in and about Philadelphia will be shown. Pastors of the churches will serve on the buses as guides.

Reservations cost \$4.25 and checks can be made to Delaware Valley Baptist Association. Mail to: Box 567, Willingboro, N.J.

Gibbs is "Mountain Missionary"



Clear Creek Baptist School awards Lee Gibbs, missionary in Sand Mountain Baptist Association, as the "Mountain Minister of the Year." Pictured from left to right are D. M. Aldridge, president of the school; Wendell Belew, secretary of the Department of Associational Administration Services and Church Extension of the HMB; Lee Gibbs; and J. W. Lester, head of the in-service training program of this school for preachers.

Lee Gibbs, Henegar, Ala. was chosen as the "Mountain Minister of the Year" and given an award by Clear Creek Baptist School at special ceremonies on February 25. Wendell Belew, secretary of Associational Administration Services for the Home Mission Board, made the presentation and spoke at Missionary Day services in Kelly Hall Chapel. Gibbs was chosen by a committee headed by J. W. Lester, head of the in-service training program of this school for preachers.

Gibbs, who is the missionary in Sand Mountain Baptist Association, led churches to have their first school of missions in the association last March. He has also led in providing Bible schools for Spanish-speaking migrant families for six weeks each summer and in promoting all denominational work. He was formerly pastor of rural churches in Calhoun County and Etowah County in Alabama.

Home Missions

Walker L. Knight, Editor
Linda E. Stephens,
Editorial Assistant

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COVER

Who are the people of the Northeast? How are Southern Baptist churches growing in the Northeast? In this issue churches, such as Greenmeadow Baptist Church, tell of their people and the development of their church. Bill Chase, left, and Mike Chase are the sons of Frank Chase, pastor of Greenmeadow Church. Kenneth Allen, chairman of the deacons, is on the ladder.



Why the Northeast Last?

Many Southern Baptists, making maximum use of their Convention trip to Atlantic City in May, will visit the World's Fair in New York City and the new churches and missions of the northeastern states. This is a special issue to make those visits easier.

When they visit these churches and missions Southern Baptists will receive another glimpse into a religious phenomenon—the rapid change of a sectional denomination into a national body.

Less than 25 years ago, the Southern Baptist Convention confined its work to some 19 states. Today the 33,126 churches of the SBC are in all 50 states. This is 8,108 more than were reported in 1939 and at least 2,500 of these additional churches are in those 31 "newer" states.

Two years ago, when the SBC met in San Francisco, messengers took a fresh look at the state where this expansion started. They saw a heavily populated, expanding state with 753 Southern Baptist churches.

It was the admission in 1940 of 16 California churches to affiliation with the Convention which broke the denomination from its sectional confinement, even though conventions had been started, but only slightly encouraged, in Arizona and New Mexico.

The movement thus started on the West Coast swept across the states until it finally reached the populous Northeast. But why was California first and why the Northeast last, especially when the concentration of population was in the Northeast?

The basic reason for all the expansion has been the shifting of U.S. population, and California caught the first heavy wave of migration out of Oklahoma, Arkansas, and Texas during the droughts and lean years of the depression.

The other population shifts came with the military movements during and after World War II, the educational boom when students moved north after the war, and now a shifting by industrial concerns of their top personnel for training. Another population shift was from the Southern Highlands of the Appalachian Mountains into the industrial cities of the North.

Why Southern Baptists want separate churches from the ones they find in these states is a more complicated question.

The other Baptist churches, because of the almost complete separateness between Baptists for nearly a century, are different in the emphasis of worship, educational programs, in some cases doctrine, and in participation in the ecumenical movement.

No doubt part of the difference is cultural, a desire for fellowship with those back home. It is partly a desire for familiar methods and programs, but it is also a concern for a strong, warmly expressed evangelism. There is a differing concept concerning how many churches a community needs, and a sacrificial spirit in establishing them.

Maybe this explains the expansion, but why has the Northeast been the last area when it contained the most people?

In part, much of the population shift was away from the

(Continued on page 27)

YOUR TRIPLE TREAT TO THE NORTHEAST

Never will any generation have quite the opportunity that is ours this spring. We shall observe and celebrate 150 years of organized mission work among Baptists in the United States. We call it our Third Jubilee because the Jews were instructed to observe the fiftieth year of their entrance into the promised land as a year of Jubilee—"It shall be holy unto you," saith the Lord (Lev. 25:12). Certainly the 150th year of Baptist work should be thrice holy unto us.

How may we properly observe it? What may we do to acknowledge God's marvelous blessings upon us and at the same time tune up our spiritual life for the tasks that are ahead?

I shall tell you some of the things that you can do. First, and foremost, you can fall upon your knees and thank your Heavenly Father for the blessings that he has showered upon us. He has been especially good to Southern Baptists. We have grown more than three times as rapidly as the population in the past fifty years. He has blessed us in a material way and as Paul says, "He has blessed us with all spiritual blessings."

I covet for each of you the opportunity to see some of the fruits of God's goodness. You may see them through your imagination as you read of the triumphs of missionaries at home and abroad. You may have the privilege of speaking with one of these modern soldiers of the cross and many of you by careful planning may have the glorious privilege of attending the Southern Baptist Convention in Atlantic City, May 19-22, where some of the rich experiences of the past 150 years will be retold and reenacted for you. Here you will meet missionaries from our mission fields and hear from their own lips the stories of spiritual triumph and answered prayer that sound like the records of the disciples as recorded in Acts.

You may also have the privilege as you travel to or from Atlantic City of visiting mission fields and thus witnessing the loyalty and the sacrifice of Baptists in areas of special spiritual need. You may obtain from the Home Mission Board a travel guide that will suggest mission fields and places of special interest that you will wish to see en route. You will find workers among the language groups, good will centers, ministries to the deaf, and some of the most heroic churches in pioneer areas that you can find in all the land. It is hoped that every messenger at

A special treat is in store for you when you visit Atlantic City, the World's Fair, and the churches and missions of the Northeast.

Atlantic City may visit some of these mission fields in the Northeast while he is in that area.

The special display being prepared by the state conventions of the Northeast in the Exhibit Hall of the Convention will give the messenger a good idea of the rapid growth of Baptist work in that area and of some of the opportunities that are knocking upon our door today. The visitor will likely find at this booth one or more of your missionaries from these fields.

Your attendance at the sessions will also give you an opportunity to hear the reports from the agencies of the Convention. If a messenger, you will help to determine the policies and programs. If not a messenger,

you may exert an influence through prayer and consultation with others. One who attends a Southern Baptist Convention both receives and gives.

Certainly most of those attending the Southern Baptist Convention, May 19-22, will remain for the Joint Jubilee Session with the other Baptist convention groups. This may well be the largest gathering of Baptists ever to assemble. We hope, however, that it will not be remembered primarily because of its size, but rather because of its spiritual influence and the challenge that it may bring to all the Baptists of America to redouble their efforts in evangelistic and missionary endeavors.

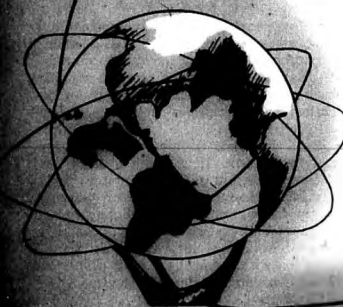
The influence of your participation will not be limited to those eventful days of your stay in Atlantic City, or even to the time spent with the missionaries as you journey to and from the convention, but it will be radiated through your church congregation and your association after your return home. You will never be quite the same again and those with whom you come in contact will share the blessings that you have received.

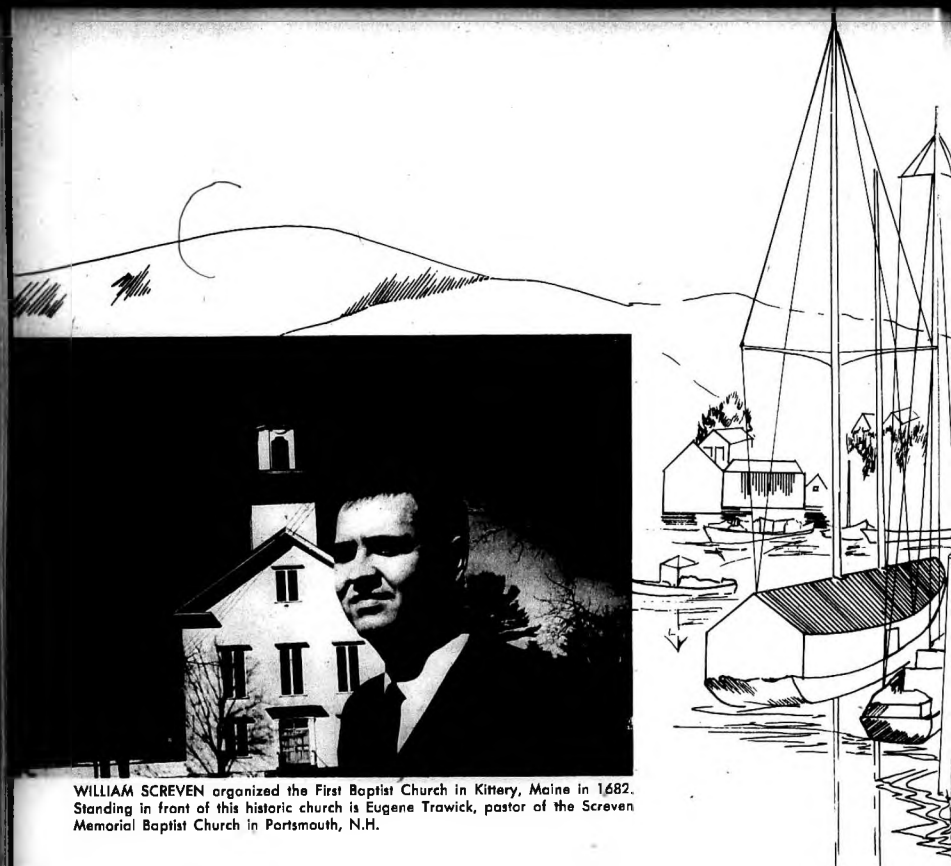
Many of the messengers will want to go on to New York to visit the World's Fair while they are in that area. To those who attend the Fair, we wish to give a very urgent invitation to visit the Baptist exhibit in the Protestant and Orthodox Center Building while there.

Some of you will not get to attend the Convention, or the Jubilee meeting, or the World's Fair, but you can make your influence felt through your prayers and perhaps by helping make it possible for someone else to go. Perhaps you may also see that those who go have an opportunity, upon their return, to share their experiences with others.

I wish for every Baptist the blessings that will emanate from the Southern Baptist Convention and the Third Jubilee Celebration.

BY COURTS REDFORD, EXECUTIVE SECRETARY-TREASURER, HMB





WILLIAM SCREVEN organized the first Baptist Church in Kittery, Maine in 1682. Standing in front of this historic church is Eugene Trawick, pastor of the Screven Memorial Baptist Church in Portsmouth, N.H.

The People of the Northeast

BY JACQUELINE DURHAM

News of the Northeast has been increasingly thrust upon readers of Southern Baptist magazines and newspapers. The momentum of Baptist work in the area makes the subject a "natural" for every journalist.

We have been apprized of growing interest, establishment of missions, struggling churches, lack of trained leadership, the high cost of property, and the value of loans for church sites and structures.

But how about the people? Who are those who are responding to the Baptist voice in the Northeast? Whose lives are involved in these pioneering situations which have captured our imagination? For answers, let's go straight to the

source—students, servicemen, businessmen, housewives and educators.

Businessman Kenneth Allen seemed eager to talk about his affiliation with Green Meadow Baptist Church in Providence, Rhode Island, where he has been for two years.

"I was transferred here by my company. Since we have three children, we were quite concerned when we left Daytona Beach about whether we would find a Southern Baptist church to attend.

"We began taking the Providence newspaper before moving and discovered that a young work was in operation here. At one time we thought we would want to attend one of

the larger Baptist churches . . . but . . . we came to the smallest church.

"The blessings have been innumerable to me and my family as we have worked with the program here. One of the things we are trying to do is maintain a Training Union as large as our Sunday school. We believe it is necessary to train people constantly, because we plan to sponsor missions, and our lay members will have to work in them.

"We have a strong visitation program, and the community is already aware . . . of a strong work here. I believe the people will be influenced by the dedicated Christian lives of the church members."

The eyes of the short, brunet German were intent as he spoke of his background. Conrad Reichhold was born in Germany in 1928 in a Baptist home. He accepted Christ as his Saviour and was baptized. When the war was over, Conrad went home from prison camp; he met his wife, and together they came to the United States.

They and their two children are members of the Calvary Baptist Church in Framingham, Mass.

"We are trying to do our best for the Lord," says Conrad. Conrad's in-laws who speak no English and his brother's family are also members of the chapel.

"They are doing their part in the church also," he says. "Pretty soon we will be in a temporary building, given to us just for the cost of upkeep . . . we thank the Lord for this."

David Roper a young man with a crew-cut and horn-rimmed glasses, surrounded by three lovely girls—two blonde daughters and a brunette wife, said:

"I came to do graduate work at Massachusetts Institute of Technology after finishing Oklahoma Baptist University. This is my fifth year here and I'll receive my Ph.D. in physics this year.

"We spent four years in the Boston area before the Calvary Baptist Church was started. We were searching for such a thing long before we found it. We immediately joined up and joined in the work. It has meant very much to have a place to participate in Southern Baptist work in the New England area. We strongly feel that this is the cause we want to be associated with in Christianity."

The young man was asked if he thought Southern Baptists could reach students who come to Boston. "Yes," he said, "by sticking right with the preaching of the gospel. Students have to search hard to find the kind of church they want. I believe we need to make



FINDING A BAPTIST CHURCH in North Kingston, R.I., was a concern of Kenneth S. Allen. His anxiety vanished when he became a member, Training Union director, deacon, and music director of the Greenmeadow Baptist Church. Here, Allen and William B. Deans, chairman of the board of Deacons, observe map.

HMB PHOTOS

STANDING IN FRONT OF THE UNITED STATES COAST GUARD ACADEMY are Charles Crumb and Jim Schneider, pastor of Pleasant Valley Baptist Church. Besides working with the Coast Guard Academy Band, Crumb also directs the choir at Pleasant Valley Baptist Church endeavoring to serve Christ wherever he goes.





people all over the Southern Baptist Convention realize this work is here, so that young people coming here to study will know there is a place such as this in which to worship."

Of his plans after the PhD, David Roper said, "I'm going to California. We've received such a blessing from this mission, that even if we join a large church in California, we will . . . try to influence that church to start missions so that we can participate in them."

A small blond man in the uniform of the Coast Guard held a horn in his hand. Charles Crumb's line is music, working with the Coast Guard Academy Band in New London, Conn. On the side he directs the choir of Pleasant Valley Baptist Church. He tells of being a relatively new Christian upon coming to the Northeast.

"I was reared in Kansas, but didn't become a Christian until less than four years ago in California. I was in the Navy and my wife and I visited church with some Southern Baptist friends."

"We have been endeavoring to serve Christ in the Pleasant Valley Baptist Church since we came here. Our family is closer together through service. We have seen my mother and my wife's father accept Christ. The work here is stimulating and interesting. We are anxious to see more people in this area come to know Christ."

R. G. Tallent compares the work of the church with his work as a chemist.

"There are many essential elements as a church develops a more effective witness."

"Organization is necessary whether

doing research or church work. Another important . . . thing . . . is creativity."

"The work (here) thus far has been primarily aimed at Baptists and Protestants," says Tallent, Training Union director and treasurer of New Haven Baptist Chapel near Hartford, Conn. "But there is a tremendous opportunity to reach people of foreign extraction. There are many Cubans, Poles and Italians in this area. One Japanese is a member of our chapel; and an Iraq boy attends regularly."

Not all Southern Baptist church members in the Northeast are transplanted southerners. The chairman of deacons at the chapel in North Kingston, R.I., is a native of that state. William Deans, who works in data processing, believes that the preaching, teaching and training which Southern Baptists offer is desperately needed in the Northeast.

Mrs. George Malouf, the wife of a doctor formerly of Peru, N.Y., feels that a great need is to win . . . native northeasterners. "Permanent residents are needed," she says. "About the time we get leaders trained in the church, they are transferred. We have had a lot of interest from local people, but other than my family and some who teach in the college (Vassar) we do not have any local people."

"I think there is . . . potential for the church, but it's going to take a lot of work and a lot of witnessing and a lot more enthusiasm."

A Harvard PhD student in church history and philosophy of religion has some definite ideas on what is needed to reach students at the big universities

SUMMER MISSIONARY, Don James, talks to the people of the Greenmeadow Baptist Church in North Kingstown, R.I.

SUBMARINE TENDER AND SUBMARINE docked at State Pier are viewed by Jim Schneider, pastor of Pleasant Valley Baptist Church, New London, Conn.



HOME MISSIONS

in the Boston area:

"I feel there is a real need for a Southern Baptist church with a good building, a good program and a good pastor who would . . . inspire students and present to them the gospel and the Christian way of life in a manner that would provide a challenge . . . and an inspiration to the type of student who comes here."

"I feel strongly that we need a full-time, competent student worker . . ."

Many people find Christianity in the Northeast—like Bruce Shumate an officer in the Air Force. One Saturday morning, Shumate looked more like a carpenter than a technical sergeant or an associate Sunday school superintendent. The men of the Champlain Valley Baptist Church in Plattsburgh, N.Y., were sealing off a department for their Juniors.

Much work was needed on the building the new church obtained, so they hired one man—a carpenter to supervise them as they worked.

Bruce Shumate became a Christian at the Champlain Valley Church, and he says, "These last few years have been the most happy and wonderful years in my life."

One by one as we talked with the people of the Northeast, the churches there assumed personality and a magnetic quality. Students, housewives, educators, businessmen, servicemen, tall—



"PERMANENT RESIDENTS are needed in the Northeast," says Mrs. George Malouf.

short, attractive—homely, extrovert and introvert—they were "ordinary" people, with one difference—"ordinary" people who had captured the meaning of missions from having lived with it unawares.

Vermont Church Begins Through Layman's Work

It's laymen like R. L. Anderson of Burlington, Vt., not just the preachers or missionaries, who have brought about the expansion of the Southern Baptist Convention into all 50 states.

Anderson, a native of Thomasville, Ala., had divided his life between Alabama and Florida before moving to Vermont in 1960. He actually approached his move to this far northeastern state as a mission enterprise.

Trips to Vermont on business had impressed him with the lack of Baptist work in the area. He had found only one Baptist church in this city of some 60,000 people. It is also the site of the state university.

When the General Electric Co. asked him to manage its facility in Burlington, he took this as "the leading of the Lord."

The Andersons (they have two teenagers) made their decision to move after a phone call from Florida to the SBC Home Mission Board's pioneer missions secretary, A. B. Cash. Cash assured them they could do mission work in Vermont.

Once established in the city, contact was made again with Cash, who relayed the news to David Perkins, then pastoral missionary in Plattsburgh, N. Y.

Thus was set in motion a chain of events which resulted in the first Southern Baptist church in Vermont, the last of the 50 states to report a church affiliated with the SBC.

In February, 1961 the first fellowship meeting was held in the Anderson home. Perkins conducted services that soon included other Southern Baptists: some were married to Vermont natives, some were Vermonters who became Christians while attending Baptist churches in the South.

A local radio station agreed to broadcast the "Baptist Hour"; summer missionaries came for survey and vacation Bible schools, even to preach at the mission.

Leaving the Anderson home, the meetings were held in the Grange Hall until a five-room house was secured. Now a site has been bought and plans drawn for a building.

Perkins came as pastor of the mission in January, 1963, and in July the mission became the South Burlington Baptist Church.

"We made the mistake of emphasizing Southern Baptists at first," Anderson

(Continued on page 29)



WHITEHALL BAPTIST CHURCH, Columbus, Ohio, began as the result of tent meetings held by Ray Roberts, now executive secretary of the state. J. Willard Jarvis is now the pastor.

OHIO: Growing and Vigorous

PHOTOS AND TEXT BY JO ANN PHIFER

Rich veins of Southern Baptist work reach deep into parts of Ohio. In other parts, town after town has no Southern Baptist witness. The Buckeye state, however, is changing.

At Reynoldsburg Baptist Church, near Columbus, two Sunday morning services are needed to accommodate the congregations in the modern structure. In Dayton, the Sunday school of the East Dayton Baptist Church has passed the 550 mark. But in Akron, with its population of 293,000 a poker table must be covered before Beginners can have Sunday school in the Akron Baptist Chapel, the city's only Southern Baptist congregation.

Strongest concentrations of Southern Baptists are found in Cincinnati, Dayton, and Hamilton—all in the southern part of the state—and around Columbus, centrally located, and the site of the state office. In areas where work is new, however, Southern Baptist concepts of

fellowship, doctrine, worship, and training are also new.

The churches and chapels make an especially strong effort to explain the Southern Baptist concept of Christianity. Bulletins in some churches carry brief explanations of aspects of faith, while weekly newsletters include this information in other churches. Newspaper ads or statements of faith are used by some to explain beliefs.

With many older churches in the ten-year-old State Convention of Baptists in Ohio, especially in the southern and central parts, buildings are well built and offer good facilities. For young churches in new areas, housing may be a slow process. However, that Christian vibrancy outshoots any building inconvenience, can be seen by the fast rate of growth and permanence. During the 1962-63 convention year, 28 new churches and 52 new missions were

established in Ohio. The Ohio convention this year celebrates its tenth anniversary, recording 242 new churches and 86 new missions since the initial year. The sound training program of the churches based on solid doctrines, plus the strong programs of missions bring many to realize there is a difference

IN THIS HOME THE VICTORY BAPTIST CHURCH began, as is often the pattern of new churches in this area. The Hilliard Adamses are welcoming Missionary Marvin Palmer, and wife for a visit.

between belonging to a Southern Baptist church and membership in just any church which calls itself Baptist.

Acceptance by the community was a matter of concern for some Southern Baptist churches in new areas. Holding the Wednesday and Sunday night services in some places classed the newcomers as some sort of sect, says Ray Roberts, Ohio executive secretary. But churches in such cases have shown neighbors that evangelism need not be fanaticism, he said.

The primary objective of these first churches was to reach the natives, rather than Baptists moved north, but the nucleus was usually composed of former Southerners. The initiative of lay people formed a strong footing for ministers and other Baptist leaders to build on. Well populated Dayton, Hamilton, and Cincinnati were the sites of most of the earliest churches in the state. Many were the results of the natural expansion work in Kentucky, though most were specific pioneering efforts by Kentucky Baptists.

Teams of Southern Brotherhood men have given of their time and talents in Ohio areas where there were struggling missions, or where new work was needed. From Alabama, as many as 40 have come at one time, with others from other areas. Student summer missionaries have also played a vital role. In fact, many ministers and other leaders in the state are there because of their work as summer student workers.

One notable example is State Executive Secretary Ray Roberts, who first held tent meetings in towns which had no Southern Baptist witness. During his earlier activities in Ohio, he worked with summer missionaries in taking surveys,



THE ABOVE ONE-ROOM STRUCTURE is a former barn, which members fashioned into a church. Otis Dennis, left, pastor of Victory Baptist Church, with Marvin Palmer, area missionary, and Paul McKee, right, treasurer, look across land on which the church plans to build larger facilities.

then preached in revival services under a big tent.

He had his first contact with the work in Ohio while pastor of the First Baptist Church of Danville, Ky. In the fall of 1951, he went to Dayton for a revival with the Westwood Baptist Church, pastored by John Kurtz.

Roberts was overwhelmed with the vast numbers and the scarcity of evangelical Baptist witnesses. Kurtz spent more time impressing him with the situation than he spent on the meeting, says Roberts. Kurtz especially emphasized the need for someone to lead a statewide program.

Later, when V. B. Castleberry, Ohio's

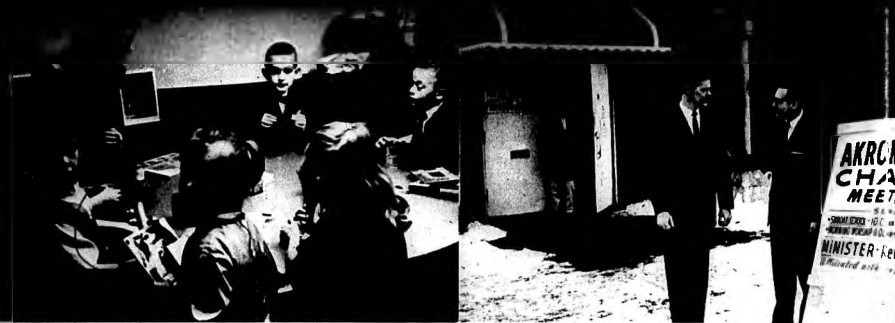
associational missionary, supported by Kentucky Baptists and the Home Mission Board, resigned to start work in Indiana, Roberts became a pioneer missionary to work statewide in Ohio.

Tents were the mode in the earliest work in pioneer areas, with summer workers from the Home Mission Board divided into teams with the missionaries. In 1953, the first tent was used in Mansfield, where there was already one church, Lincoln Heights, but other work was needed. The Home Mission Board sent five summer missionaries—Kentucky sent two, and a man in Harland, Ky., Beck Carmichael, sent a tent.

In places where there was no work, the group pitched the tent, held a Vacation Bible school in the morning, visited in the afternoon, and held evangelistic services at night. They spent three weeks in Columbus, developing an informal Sunday school before they left. The work blossomed into a mission, and for several months, the young congregation shared a building with a Lutheran church. Meanwhile, one of the summer workers and his wife had decided to stay on and pastor the new mission, rather than return to the seminary. That chapel is now Whitehall Baptist Church, with the summer worker, J. W. Jarvis, still serving as pastor.

From that church has grown the Capital City Association of 24 churches and 12 chapels (or missions), with an outreach as far as 39 miles. Directly and indirectly, the church has fostered some 50 new churches—despite the fact that Pastor Jarvis is only 32 years old. Upstate in Akron, the rubber capital





THE PEOPLE OF AKRON BAPTIST CHAPEL meet in a Jewish War Veterans Hall where Beginners study over a poker table during Sunday school. Standing in front of the Hall are John R. Hagan, pastor, and a member of his congregation. Southern Baptists already have other areas in mind for missions in Akron, with its population of almost 300,000.

of the world, work was begun in a different way. With a population of around 300,000, and no Southern Baptist church or mission in the city, John R. Hagan and his family went to meet the challenge. In May of last year, they moved from Atkins, Ark., where Hagan has pastored the First Baptist Church for three years, to Akron.

Broadman Baptist church of nearby Cuyahoga Falls, agreed to sponsor Hagan's work, so the next step was to find an area of the city in which to locate. With Area Missionary Marvin Palmer and Mac D. VanWey, pastor of Broadman Church, Hagan studied the area. They chose a middle-class neighborhood made up largely of young couples who had not yet established their pattern of living. The final choice was in the west side of the city where few churches were located.

Renting a Jewish War Veterans building for Sunday services, the Hagans rented a home in the area so they could be neighbors with their new congregation. Door-to-door visitation was the method by which the Hagans began their census taking and friendship making. Three months of this preceded the first student summer missionaries who came to help survey for a week, then hold a Vacation Bible school. Enrollment shot up to 79.

Ohio's percentage of better trained ministers is high, with many native Ohioans going away for training, then returning to serve.

Encouragement and help for the work in this area come from many sources, Arthur L. Walker, state superintendent of missions, points out. Some seminaries are making specific efforts to prepare students for pioneer work, he said. But despite all the assistance and growth, "We still find people not conscious that

Southern Baptists are north of the Mason-Dixon Line," he said.

Southern Baptists across the state speak with pride of their state leaders. The leaders, in turn point with pride to what the pastors and lay people are doing.

"A blessing to us has been the good lay people who have moved to Ohio and who are willing to play a part in helping new missions," says Ray Roberts. "Some didn't adjust—being too used to being in a church majoring on physical facilities, but one wonderful contribution has been the pastors in the South who have challenged the laymen moving here to help in Southern Baptist work."

The role lay people can play is shown by the story of Lynn M. Davis, Jr., now editor of the *Ohio Baptist Messenger*. Following a job in Nazareth, Israel, where he worked for the embassy, Davis and his wife returned to the States, and he entered Ohio University. They looked up a Southern Baptist church, and a week later, Davis was asked to become Sunday school superintendent. They didn't ask questions, he said. The fact that he and his wife had already been Southern Baptists was enough for the congregation, most of whom were new Baptists. Davis accepted and started Sunday school teachers and officers meetings. Nobody knew what the meetings were, but they came and found out and continued to come, he says. This began the training program which was to play a major role in helping the church grow.

For Davis, it was a time of decision, and he surrendered his life for a church-related field. Then came election as BSU president, and Davis worked to give purpose to the Baptist Student Union which had been primarily a social club. Southern Baptist churches were far be-

tween, and he was often asked to supply preach at missions, in addition to school work and other duties.

"Laymen in Ohio often accept a great deal of responsibility, as there is simply no one else to do the work," Davis said.

With his degree in photography in hand, Davis entered New Orleans Theological Seminary, working as assistant public relations director and editor of the school paper. From there, he came back to Ohio as state student secretary and editor of the *Messenger*. Since last year, when he became a full-time editor, the paper has grown to a weekly edition.

Among other notable lay efforts, Ray Roberts told of pastors writing from the South to tell him about members coming to Ohio. When Southern Baptists from Gant, Ala., moved to Niagara Falls, N.Y., their pastor, R. Z. Burroughs, grew concerned because they failed to move their letters to the new territory. Then they wrote back that there was no Southern Baptist church in Niagara Falls.

Their interest and their plight reached Roberts, who helped initiate a new work in that area. Then Burroughs felt the call to a pioneer field, and left his Gant church for the Niagara ministry. From there the new LaSalle Baptist Church grew, reaching out to start missions of its own in Syracuse and Amhurst.

Ohio aided the work in New York in another way . . . with the leadership of Arthur Walker as area missionary to western New York and northern Pennsylvania. Walker was serving as a pastor in Mansfield, Ohio, and president of the state convention when Roberts contacted him with the need for an area missionary in western New York and northern Pennsylvania. Walker accepted, and did much to establish new work

(Continued on page 25)



SUPERINTENDENT OF MISSIONS FOR NEW ENGLAND, Elmer Sizemore, discusses enlisting men in missions with John E. Saunders, Brotherhood Secretary for Maryland.

Maryland: Active and Adventurous

A brief history of Maryland Baptists and their assistance of the churches and missions of the Northeast.

BY EDITH LIMER LEDBETTER, WESTMINSTER, MD.

The history of Maryland Baptists begins with a home fellowship. Ten miles northwest of Baltimore Town, in 1742, Paul Palmer, an itinerant Baptist preacher, held services in the home of one Henry Sater. Nine persons were converted. These were the nucleus of Saters Baptist Church, the first established in Maryland, and still in existence (see *March 1964 issue*). Henry Loveall, from New Jersey, its first pastor, served four years and gathered a membership of 180.

A few families from Sater's formed the Harford Church. Harford's most

famous pastor was Elder John Davis. Preaching in cabins or parlors, barns or schoolhouses for half a century, he left in each locality a few families who would mold a home fellowship into a church. Harford's most famous daughter was First Church, still alive. These joined the Philadelphia Association.

Three families of English Baptists came to Baltimore in 1795. Their home fellowship grew into Second Baptist Church, the first of any denomination in Maryland to organize a Sunday school. The Baltimore Association was organized in 1793.

Early in Maryland Baptist history a rift developed between the missionary and the anti-missionary factions. The rift widened until in 1832 a group withdrew and formed the Black Rock Convention, drawing up protests against tracts, Sunday schools, Bible societies, missions, theological schools, and protracted meetings. The mission-minded members organized the Maryland Baptist Union Association in 1836. It retained this name until 1960 when it was changed to the Maryland Baptist Convention.

From the first there has been keen

interest in the welfare of the Negro race. First in their slavehood, and in all the years since, Maryland Baptists have vigorously aided Negroes to help themselves grow in grace.

In 1887 there was organized in the Eutaw Place Baptist Church a Chinese Sunday school which is still active. There have been in Maryland churches in which the gospel was preached in Welsh, Russian, and German tongues. And for many years the gospel was preached in good will centers in Baltimore.

No history of Maryland Baptists, however brief, would be complete without mention of the part played by the women of the state. It was in Baltimore that the Southern Baptist Woman's Missionary Union was organized in 1888, largely by Miss Annie Armstrong and her co-laborers. In 1921 headquarters was moved to Birmingham.

In the early years the number of Maryland Baptist churches grew very slowly. At the turn of the present century there were only 82 churches. It took another 45 years to reach the 100 mark (26,000 members) and start upward. But the past 20 years have shown amazing growth. Well-organized Sunday schools, Training Union, and mission programs have contributed. Area missionaries of the Home Mission Board, have stimulated the starting of missions. There are now 192 churches in Maryland, with 42 missions and 118 institutional missions. Church membership has spiraled to more than 62,500.

In connection with this rise two migrations are of interest. Most of the migrations of history have been from east to west. But for Southern Baptists this has changed to, "Go North!"

During World War I thousands of soldiers from the mountain counties of Virginia, North Carolina, and Tennessee came to Baltimore and New York for embarkation. Relatives came to see them off, and then drove back to their mountain farms. En route they saw in Maryland fertile farm land that was level or gently rolling, readily cultivated with machinery. Much of it was lying fallow, for the sons were in the armed services and the fathers in factories or shipyards, where wartime wages skyrocketed.

To the northeastern counties of Maryland there came a rapidly increasing stream of these mountain farmers, who first rented and then purchased farms. Most were from Baptist background; they found few or no Baptist churches in that area.

Some of these farmers were also preachers. Soon they were holding home prayer meetings, revivals, and organizing Sunday schools which soon became churches. In many of these churches there was, for a while, scarcely a member who did not speak with a soft, southern accent. Some churches were located over the Pennsylvania line; they found congenial fellowship in Maryland associations. Perhaps a score of strong Maryland churches owe their inception to this background.

A New Frontier

Seven years ago there were no Southern Baptist churches in New York City, Eastern New York State, New Jersey, parts of Pennsylvania and Delaware, or the six New England states. The chief reason for Southern Baptists being in these areas is the great population shift of this nation. Industry, the military, and schools have drawn southerners northward, to an estimated million and a half persons. Southern Baptist churches have arisen in places where there is not another Baptist church within 50 miles; where 100,000 people in a city have no church affiliation; where there has never been a Baptist church in a town of 17,000; where no new church building of any denomination has been erected in as much as 65 years.

Southern Baptists come from churches with strong, evangelistic, Bible teaching and training programs. They found no churches that satisfied them. They also saw the multitudes of unsaved persons everywhere.

The Maryland Baptist issue of January 2 lists the following number of churches and missions now in the four associations of the northeast area:

Metropolitan N.Y. Assn.	16
Delaware Valley Assn.	7
New England Assn.	20
Keystone Assn.	4

These churches with a combined membership of 4,671 are all affiliated with the Maryland State Convention.

THE 1963 ANNUAL MEETING of the Baptist General Convention of Maryland was held at Temple Baptist Church, Baltimore, Md. Pictured above, from left to right, are John E. Saunders, Brotherhood secretary and music secretary for the Baptist General Convention of Maryland, with Marvin C. Simpson, mission pastor, Champlain Valley Baptist Church, Plattsburg, N.Y., and Frank Chase, pastoral missionary, Greenmeadows Baptist Church, North Kingston, R.I. The Maryland Convention and the Home Mission Board jointly sponsor the work of these men in New York and Rhode Island.



How Are These Churches Started?

Usually they begin in the heart of one person, one family, or perhaps two or three families who were drawn together by their hunger for a familiar church pattern. Of one such we read, "It grew from an appeal by three displaced Southern Baptist couples to A. B. Cash, pioneer missions secretary of the Home Mission Board." Sometimes the spiritually homesick person or persons appeal to the pastor "back home," or to an associational missionary they have known. One such home fellowship consisted of a single family for a year and a half, but they held out until reinforcements came. One man printed a crude sign: "Valley Southern Baptist Church," which pointed to his home, and it brought results. Sometimes an ad is placed in a newspaper, or on a public bulletin board. Whatever the method of contact, usually steel strikes flint, and a spark is produced which flares into the glorious light that is a church.

Where Are These Churches Started?

Frequently a home fellowship group gathered for prayer grows into services held in that home, or another one offered. But soon a home is outgrown; then the moot question is, "Where do we go from here?" Anywhere from barns to banks is the answer. For a Long Island church a barn became a worshipful chapel; a garage was converted into a nursery labeled "Babyland." One meets in a Masonic hall; another amid the gaudy trappings of the Odd Fellows lodge.

One mission held services in the austere atmosphere of a bank. In a New England YWCA building the pastor held services and used the swimming pool for baptismal purposes. It has been proven that a Southern Baptist church can begin in an American Legion hall, a Seventh-Day Adventist church, a recreation building, or numerous other unusual places. In one mission attendance doubled in a three-week period, going from 55 to 111.

Who Are the Church Members?

One congregation consists mainly of submariners and their families; another draws its membership from the families of Air Force personnel. Three young couples near a Naval Air Station were determined to start a church. Around the station there were innumerable cars with tags from other states. When these young people saw one from a southern state they would stop and visit. "When we enlisted one family on a street," said one of the men gleefully, "that street was ours!"



THIS PICTURESQUE CHURCH is Eutaw Place Baptist Church situated in downtown Baltimore.

These members are workers! In one church 12 deacons paired off and helped to start six home fellowships, three of which became chapels. Four home fellowships are still active there. These transplanted Southern Baptists come from every imaginable walk of life, but all are glad to find the type of church in which they were reared.

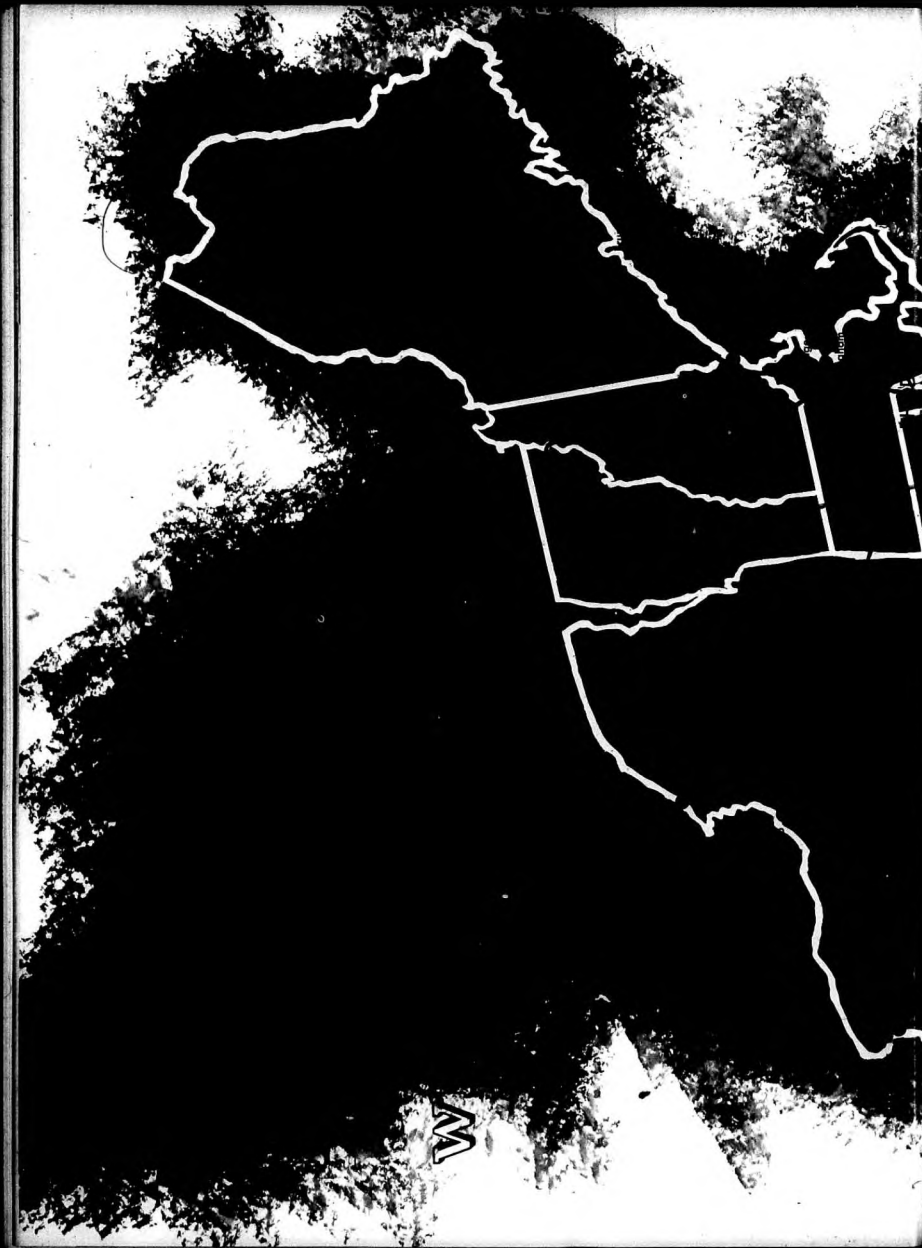
A challenging word is pioneer—never more so than in the Pioneer Missions Program of the Home Mission Board. There is no finer group of pastors in our whole convention than those who

lead in these new fields. Many gifted young ministers with talented wives have felt the urgent call to this task. Some pastors have left large churches, with splendid opportunities for advancement, to serve here for smaller salaries. But in the joy of the achievement all feel richly repaid.

What About Finances?

We have seen that our Southern Baptists are willing to open their churches

(Continued on page 26)



HOME MISSIONS

161 Spring Street, N. W., Atlanta, Georgia 30303

MAY, 1964

VOL. XXXV, NO. 5

Basis For Race Attitudes Reported to Advisory Council

Southern Baptists' belief in church autonomy, their pride in a large denomination, and their identification with a regional cultural way of life have colored their viewpoint on the race issue.

This was the opinion of a Baptist seminary professor who evaluated racial developments during 1963 for the Advisory Council of Southern Baptists for Work with Negroes, meeting in Nashville.

Victor T. Glass of Atlanta was elected chairman of the council, to preside at its 1965 meeting in Nashville. Glass is associate secretary of the Department of Work with National (Negro) Baptists for the SBC Home Mission Board.

Samuel Southard of Southern Baptist Theological Seminary, Louisville, said "statistical success and community mores are very influential in affecting a church's decision" on admittance of Negroes to worship and to membership.

He added, "It seems that a system of bishops or presbyters can challenge a regional structure in religion."

On the other hand, congregational self-government has helped to isolate Southern Baptists from national awareness.

"The foundation for Southern Baptist religion has remained regional, while other denominations have moved through their organizations, periodicals or educational institutions in the direction of more national

norms," Southard reported.

"Southern Baptist," according to Southard, "is more than a name, therefore. It is the sign of a culture that judges itself by antebellum norms."

He pointed out during Colonial days Baptists "led the fight for civil rights," enduring jail if necessary on behalf of their struggle for religious liberty. "What has happened?" Southard asked.

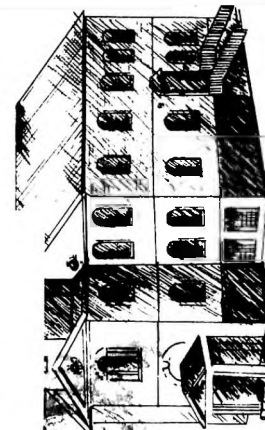
"The social situation was reversed, and the Baptists of the Twentieth Century were reacting to some types of social change like the despised bishops of the Anglican Church in the England of 1830," he continued. In the 1830's, the Church of England segregated worshippers by their economic standing through a system of rents for pews in the church.

The poor who could not afford pew rents were segregated into a section for the poor in the church. Southard said this resulted in demonstrations against the Anglican clergy of that time.

Southard reviewed the significant actions of Protestant denominations and Roman Catholics locally and nationally on the race issue in 1963. He called attention to actions of the Southern Baptist Convention, the SBC Executive Committee and state Baptist conventions during the year.

In an informal poll of churches and pastors, Southard said he concluded

first Baptist Church in Providence, R.I. founded by Roger Williams in 1638 A.D. is the oldest church in America. This church house was erected in 1640 A.D.



Pastor Tells Lesson Of Bombed Church

"Dynamite will not stop the cause of right," the pastor of a Negro Baptist church bombed last year in Birmingham, with four young girls killed, said in Nashville.

John Cross said this is one of the lessons learned from the violence which occurred while Sunday school lessons were being taught on "The Love That Forgives" last September. Cross is pastor of the Sixteenth Street Baptist Church near downtown Birmingham.

Speaking to the Advisory Council of Southern Baptists for Work with Negroes, Cross said there were other lessons learned from the bombing, which is yet unsolved.

One of these, he continued, is that "as Christians and churchmen, we recognize that laws of themselves do not eradicate hatred."

Another is that "when the gospel is not made relevant, it ceases to be effective in the hearts and minds of people," according to Cross.

In the months since the bombing there has been both a sympathetic response to the church and a hardening of feelings, he indicated.

A young white attorney who addressed the young businessman's club in the city and assessed the motives and blames for the bombing is no longer living in Birmingham "because of the stand he took," the Negro minister reported.

Gifts to the bombed church total over \$186,000.00, "every bit of which has been receipted," Cross said. (This according to another source, does not include the insurance claim paid on the damaged building.)

The pastor indicated the church hopes not only to repair the damage but also to erect another education building which would be named in memory of the four girls who died.

Cross said he had been accused in an anonymous "gossip sheet" in Birmingham of profiting personally from

the tragedy, of "fattening my own pocket."

The reverse is true, he claimed: "I have not accepted one honorarium on any speaking engagement, and I have even used some money out of my own pocket for expenses," he declared.

As for the church itself, the "gossip sheet" has tried to distort things to allege that the church "is just out to get what it can out of the situation," Cross continued.

"We have been careful not to accept gifts that are questionable," the pastor said. "We have not sent out one letter appealing for funds. All gifts have been voluntary."

He said he has received almost every night "insulting phone calls. One of the most recent names tagged on me is that of 'Communist.' I have been called names I would dare not repeat."

Threatening letters since the bombing have come from as far away as California, as close at hand as Birmingham. Typical of them he said is one which read: "I'm glad it happened to you niggers. It should teach you a lesson."

He thanked Southern Baptist churches and individuals in Birmingham which responded to the tragedy.

Cross said progress in race relations is being made in Birmingham. He concluded by saying the death of the girls, the blinding of another, and the injury of 20 more adults and children will have "been in vain unless I continue to preach that the wages of sin is death but the gift of God is eternal life."

Loan Guarantee Said Negro Church Need

Southern Baptist churches have been asked to help underwrite building programs of Negro Baptist churches.

Clyde Hart of Little Rock said, "We will underwrite Baptist churches in Arizona and New Jersey and all around the world but we will let Negro churches rot down around us."

Hart, secretary of race relations for Arkansas Baptist State Convention, said there are Negro Baptist churches which cannot get a loan through normal channels.

It is the practice of many Southern Baptist churches with established credit ratings to guarantee loans made to sister white churches in pioneer states where conventional loans cannot be secured locally without such a guarantee.

It was also reported to the Advisory Council of Southern Baptists for Work with Negroes that building supply houses in some localities will not sell to Negro churches even when the churches can pay cash for supplies.

The Advisory Council includes representatives from several Southern Baptist Convention agencies and from state conventions. It is not an official agency of the SBC or state Baptists.

Meeting together, these denominational workers are able to help coordinate their work with Negro Baptists.

Panama Baptists Cancel Convention

The annual meeting of the Baptist Convention of Panama, set for March 18-19, was postponed.

"We felt the meeting should not be scheduled until the situation in Panama becomes normal," said President S. A. Scarlett, pastor of First Isthmian Baptist Church in Cristobal.

The Republic of Panama broke diplomatic relations with the United States in January following rioting and conflict between citizens of the two nations.

The Woman's Missionary Union annual meeting, planned for the same time as the convention, was also cancelled. No new date has been announced for either meeting.

However, churches of the convention conducted an evangelistic crusade the final weeks of February. Pastors interchanged pulpits for the revivals when it became necessary to

cancel the participation of 40 ministers from the United States.

"No one can foresee the long range effect on our work nor changes that will be necessary," said L. D. Wood of Balboa, superintendent of mission work for the Home Mission Board in Panama and the Canal Zone.

"Travel throughout the Republic has been restricted, and our camp facilities are not being used."

"Many churches have had a drop in attendance. Three Canal Zone churches have had 40 families who were living in Panama City returned to the United States. Some may return later when Zone quarters are available."

"In spite of this, perhaps less change will be necessary for the churches than for the convention or associations."

Juvenile Rehabilitation News Notes

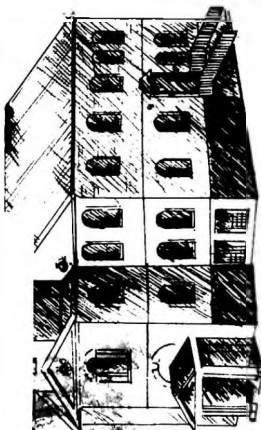
By L. William Crews
Juvenile Rehabilitation Director, HMB

Henry W. Crowe was appointed in December as juvenile rehabilitation director of the Interstate Association, Portland, Ore. He began his work January 1, 1964. Crowe, a native Georgian, is a graduate of Mercer University and Golden Gate Seminary. He has pastored churches in Georgia, California, and Oregon; and has worked as care worker in Oakland, Calif., and Portland, Ore.

His wife is the former Lucille Fortson. They have one daughter age 17.

Richard J. McQueen was appointed as juvenile rehabilitation director in Charleston, S. C. He began his duties January 1. He is a native of North Carolina and is a graduate of Furman University and Southeastern Seminary. He served in the U.S. Navy during World War II. His pastorates have been in North Carolina. Prior to his appointment he was pastor of Stoner's Grove Baptist Church, Southmont, N. C. He and his wife, the former Betty Sams, have two children, ages 7 and 3.

First Baptist Church in Providence, R.I., founded by Roger Williams in 1638 A.D. is the oldest church in America. This building was erected in 1850 A.D.



Lincoln Newman, state juvenile rehabilitation director, Jackson, Miss., has been hospitalized with a diagnosis of hepatitis. He is making satisfactory progress.

Charles Hawkes, juvenile rehabilitation director in Houston, Tex., since 1955, resigned to become the chief probation officer in Beaumont, Tex. He has done monumental work and was one of the first to be employed on a full-time basis by an association in the area of juvenile rehabilitation. He will begin his new work effective February 15.

Chattahoochee Association of Gainesville, Ga., has established a volunteer Juvenile Rehabilitation Ministry under the leadership of William Crowe, associational superintendent of missions. Howard Blalock, pastor at Chicopee Baptist Church, Chicopee, Ga., is serving as director or liaison between the church, the court, and the child. The court has been enthusiastic toward the program and has cooperated in every respect in getting the ministry launched.

World Literacy Foundation Purpose Fulfilled

By Mildred Blankenship
Literacy Director, HMB

The Foundation for World Literacy, Memphis, terminated its services March 1, 1964. The developing activity in literacy in the international, national, and state fronts indicated the purposes of the foundation's function were fulfilled.

The decision will not affect the ministry of the Home Mission Board nor the special emphasis the WMU is giving in 1964 to this ministry as community missions. The response in states where there exists a federal or state program indicates this.

Research in literacy shows that non-readers generally do not attend classes just because they are available. Once enrolled, their motivation determines whether they will continue. Repeated-

ly, the strongest motivation has been the desire to read the Bible. The aim of this ministry is to teach the non-reader to read the Bible. If he is not a Christian, the aim is to lead him into an experience that will give this motivation.

One educator has said that regardless of the efforts to teach the non-readers through mass media, there will always be pockets that will be unreached. If the literacy ministry of the Home Mission Board can reach only these pockets, the mission opportunities will be vast.

In some areas those engaged in the ministry are cooperating with state and government programs. To find the student, give him the motivation while teaching him basic literacy, and direct him to the literacy class available in the community, can be a fruitful ministry.

Literacy materials distributed by the Foundation for World Literacy will be available from the Baptist Book Stores. These materials include *Streamlined English* by Frank Laubach, MacMillan; *The Writing Workbook*, *The Stories of Jesus*, by Laubach, New Readers Press, Syracuse, N. Y.

Mission Workers Study Associational Purposes

More than 100 superintendents of missions recently studied the purposes of the association and plans for more effective associational work at two Southern Baptist seminaries.

The workshops, an expansion of sessions held the last two years, were sponsored by the Home Mission Board and Southern Baptist Theological Seminary in Louisville and Golden Gate Baptist Theological Seminary in Mill Valley, Calif., all agencies of the Southern Baptist Convention.

According to M. Wendell Belew of Atlanta, the workshops were refresher courses and in-service training in mission techniques for both experienced and inexperienced personnel.

Belew, secretary of the associational administration services and

First Baptist Church in Providence, R.I., founded by Roger Williams in 1638 A.D., is the oldest church in America. This building was erected in 1850 A.D.



MISSIONS WORKSHOP LEADER—Wendell Belew (center), secretary of the Home Mission Board's Department of Associational Administration Services and Church Extension, discusses the certificate awarded to participants completing assignment requirements for the Workshop on Associational Missions held at the Southern Baptist Theological Seminary, Louisville, Ky., in January. Shown with Belew is Ervin Brown (right) and Hollis V. Bryant of Mississippi. Brown is superintendent of missions for the DeSoto Association; Bryant, for the nearby Riverside Association.

church extension department of the mission agency.

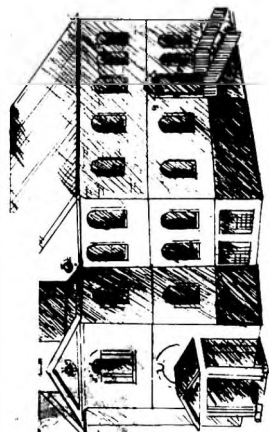
The study, which gave seminary credit to participants, viewed associational work from its history and definition, purpose, program, organization and administration, and personnel involved.

Practical problems, such as the relation of the association to the Baptist state convention staff, were reviewed and studied through panel discussions.

At Southern Seminary, the work-

shop was supervised by Allen W. Graves, dean of the school of religious education. At Golden Gate Seminary, R. F. Royal, field guidance director, supervised the project.

Conference leaders in Louisville were Baptist state executive secretaries Fred D. Hubbs of Detroit, and Noel M. Taylor of Carbondale, Ill.; Belew from Atlanta, and James Chatham and Clifford Holcomb, consultants in associational work from the Sunday School Board in Nashville. Conference leaders in Mill Valley



were Foy Rogers of Jackson, Miss., state secretary of the cooperative missions department; Belew; James V. Lackey of Nashville, director of stewardship development for the SBC Stewardship Commission; and Howard Halsell of Nashville, superintendent of new work for the Sunday School Board.

Baptists View Missions With Centrifugal Eye

Southern Baptists are guilty of seeing missions with a centrifugal eye, said Glendon McCullough, personnel secretary of the Home Mission Board, in an address at the Southeastern Baptist Theological Seminary.

"Any time we begin to talk of missions as a one-way street, or as being in one location, we're in trouble," McCullough warned.

He said there are river-front areas, slums, and backward areas in our country that Baptist ministers have turned away from in favor of comfortable urbanized pastorates.

"Perhaps the greatest challenges in the world today are right next door to us, but we don't know what to do with them, so we leave them alone. I know plenty of slum areas where the need is tremendous, where none of us is headed," McCullough said.

All this ties in with centrifugal vision of missionary work, he stated, with which one sees missions as valid only when it "crosses an ocean or a range of mountains." McCullough recounted several incidents in which foreigners living in America were ignored by Baptist churches.

"As America can be the key to carrying the gospel to the whole world, America can also present the greatest handicap to world missions," he stated. "We can't share and give what we don't have. We may be guilty of closing doors elsewhere by not opening doors here."

McCullough stated that Baptist must carry the gospel to the world when they don't carry it to foreign people living here.

"We work out our own formula for meeting needs when they come to us, and we can live next door to foreigners 45 years and never see their needs," he said.

Huge Religious Survey Planned For Los Angeles

First steps toward what may be the most comprehensive religious survey ever taken were made in Los Angeles by leaders of the religious community.

The survey, expected to be taken by telephone, is set for January 29-February 5 next year and will include all of Los Angeles County, according to William A. Powell of Atlanta.

Powell, a survey specialist with the Home Mission Board, said the largest survey on record contacted less than two million in Detroit. Los Angeles County has a population of some seven million.

Announcement of the expected survey came from a committee meeting attended by representatives of most of the denominations of the area.

"These leaders voted unanimously to encourage their churches and other religious groups to cooperate and participate," Powell said.

The survey will give churches the name, location, age, and religious preference of those contacted. It will also reveal the religious character of the community, both by denominational affiliation and no church affiliation.

Church Loan Study Committee Created

A nine-member committee whose purpose "shall be to study the entire program of church loans, particularly as related to the pioneer areas," was created in Nashville by the Southern Baptist Convention Executive Committee.

The chairman of the Executive Committee will name the members of the committee. Its membership was not immediately announced, but all will be executive committeemen.

Three members of the new Church Loan Study Committee, functioning as a subcommittee of the Executive Committee, will be chosen from a group already helping to draft a program structure of the Home Mission Board.

The Home Mission Board administers church site and loan funds within the United States.

The study will also determine how other denominations handle church loans, how state Baptist bodies maintain their loan programs, and include any other necessary investigations and inquiries "as may be necessary to properly inform" the Executive Committee.

H. Woodrow Jarrett, HMB Missionary, Dies

H. Woodrow Jarrett, for three years missionary for the Coosa and Lookout Valley Associations in Georgia, died February 6 at the age of 50. He suffered a heart attack a week prior to his death.

Jarrett served Mt. Rachel Church, Dalton, Ga., and Henry Street Church, Gadsden, Ala., before being appointed association missionary under the Urban-Rural Department of the HMB. He held several local and state denominational posts while at Mt. Rachel. He was a native of Belle, W. Va.

Survivors include his widow, Mrs. Grace Elberta Jarrett of Fort Oglethorpe, and one daughter, Carolyn Jarrett of Cape Kennedy, Fla.

Marcos Reyna "Outstanding Freshman"

A student of Eastern New Mexico University, Marcos Reyna, son of Mr. and Mrs. Julian Reyna, won an award for being an "Outstanding Freshman" in the University Band. This award was presented to him on November 23, 1963, in ENMU's stadium, during a football game of the Grayhounds on Parents Day.

Marcos, whose proposed field is music with a minor in piano, plays the piano for the choir of the New Mexico Baptist Children's Home in Portales, N. M. On weekends he assists in the work of the Mission Bautista Central in Clovis, N. M.

The proud parents of Marcos are missionaries to the Spanish-speaking people in Clovis, N. M., under the Language Missions Department of the Home Mission Board. They wish to express thanks to all who are making and helping Marcos' career come true.

"News For You"

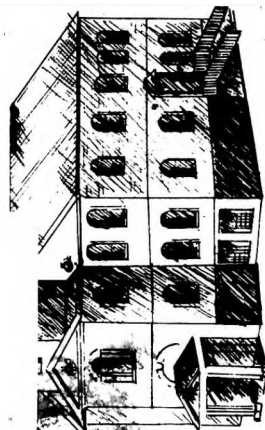
By Rose Y. McKain
Syracuse, New York

Success of the easiest newspaper in the world shows the trend of Christian concern for persons with limited reading ability. This unique paper, *News For You*, is published at 1011 Harrison Street in Syracuse, N. Y., by Robert Laubach, former visiting professor at Carver School of Missions and Social Work, and son of the world-famed missionary and "Apostle to the Illiterates," Frank C. Laubach.

News For You is used by adult education programs, literacy councils, prison chaplains, and concerned individuals who provide subscriptions for their pupils and friends of limited reading ability. Of particular interest to Christians is its use with the persons within the shadows of the local church who are functional illiterates. Church groups are providing subscriptions for a growing number of such persons.

The paper is an adult weekly covering national and international news, complete with pictures provided by International News Service. It is written in a vivid, interesting style by a staff of graduate journalists. Edward Arnold, its graphic arts consultant, served this past summer in developing the new format for Louisiana's *Baptist Message*.

First Baptist Church in Providence, R.I., founded by Roger Williams in 1639 A.D., is the oldest church in America. This 19th-century house was erected in 1838 A.D.



News For You has jumped in two years to a circulation approaching 20,000 with readers in 40 states and 18 foreign countries. But according to Editor Caroline Blakely, its potential readership is over 12 million adults. Printed in three levels, it provides a ladder of literacy for those just learning to read, the foreign-born just learning English, and those with limited ability.

The Sunday School Board's new **Sunday School Lessons Simplified** and the Home Mission Board's work in literacy are reflections of the growing compassion for the 10 per cent of America that is functionally illiterate. "Southern Baptists are doing more to meet this problem than any other denomination," says one Laubach publication. Details on the use of **News For You** are available from the Laubach Literacy Fund, 1011 Harrison Street, Syracuse, N. Y. 13210.

North American Fellowship Supported

The SBC Executive Committee has placed its support behind Southern Baptist Convention participation in a North American Baptist Fellowship.

A proposal to create a standing committee of the SBC will be put before messengers to the 1964 Convention in Atlantic City, N. J. The new committee will be called the Committee on North American Baptist Fellowship.

It will, if voted into being, include the SBC president, executive secretaries of the SBC Executive Committee and Home Mission Board, and six pastors and four laymen.

W. Douglas Hudgins, pastor of First Baptist Church, Jackson, Miss., and a member of the Executive Committee, objected to the proposed new fellowship.

"I think it's the first step in a direction we do not want to take," he said. He did not further explain his objection, and his effort to kill the proposal was defeated.

C. C. Warren of Charlotte, N. C.,

explained the North American Baptist Fellowship would maintain the contacts between Baptist bodies in America which have been established during the Baptist Jubilee Advance.

Mrs. R. L. Mathis of Birmingham, promotion director for Women's Missionary Union, Convention auxiliary, said Southern Baptist women are already taking part in the North American Baptist Women's Union.

The North American union is connected with the Baptist World Alliance, as also would be the proposed North American Baptist Fellowship.

Porter Routh, Nashville, executive secretary of the Executive Committee, said the proposal to create a standing committee "does not envision an organization or duplication of effort. It provides for one meeting a year at which problems can be discussed and tensions relaxed."

Warren added, "This is not an attempt to drag Southern Baptists into an ecumenical movement or the World Council (of Churches)."

—Report to Council

Continued from page 16-A

whether a person is well off financially or competing economically with the Negro is not necessarily the determining factor in that person's viewpoint as a Christian on the race issue.

"It is the peripheral member, the member who is spiritually dormant, and the social climber who tended to be mentioned most often as those opposed to desegregation in the churches," he stated.

He said the South could once ostracize and silence those who spoke out against its cultural way of life. No longer, in the days of interstate highway, the movement of people between states, and the appearance of television, is this possible.

"I am more concerned about the attitudes of church people than whether we seat one or two Negroes. These attitudes will pop out in other places," he said.

The First Baptist Church in Providence, R.I., founded by Roger Williams in 1638 A.D., is the oldest Baptist church in America. This Meeting House was erected in 1775 A.D.



PLACES TO VISIT



Key to the associations

- (C) Central Association
- (DV) Delaware Valley Association
- (E) Eastern Association
- (F) Frontin Association
- (GP) Greater Pittsburgh Association
- (K) Keystone Association
- (M) Metropolitan New York Association
- (NE) New England Association
- (S) Susquehanna Association

Connecticut

Greenwich—Greenwich Baptist Church, YMCA (M); Lawrence Martin, pastor, 30 Dandy Drive, Cos Cob.
Hartford—First Baptist Church, East Hartford (NE); Walter D. Agnor, pastor, 24 Barry Lane, Glastonbury.
New Haven—First Baptist Chapel, near Yale, First Baptist Church, East Hartford.
New London—Pleasant Valley Baptist Church, YMCA (NE); Church and Meriden Streets, James Schneider, pastor, 8 Bliven Street, Groton.

Delaware

Delmar—First Baptist Church (E); Frank B. Robinson, pastor, 504 East Street.
Dover—First Southern Baptist Church, 761 South Little Creek Road (E); Charles W. Adams, pastor, 15 John Collins Circle.
Harrington—Harrington Baptist Church, 108 Fleming Street (E); Wm. M. Halliburton, pastor, 116 Fleming Street.
Newark—Calvary Baptist Chapel (S); Joe T. Joines, pastor, 350 Delaware Circle.
Ogletown—Ogletown Baptist Church, Red Mill Road (S); Marvin R. Ford, pastor, 102 Rosewood Drive, Hillside Heights, Newark.
Seaford—Grace Baptist Church, 805 Atlanta Road (E); Richard Bailey, pastor, 131 Fourth Street.
Wilmington—Bethany Baptist Church, Newport (S); Nick Sallos, pastor, 405 Denver Road, Westview.

Maine

Bangor—Emmanuel Baptist Church, Pas-haw Road off Broadway (NE); Gordon D. Thomas, pastor, 279 Pine Street.
Brunswick—New Meadows Baptist Chapel (NE); Tommy Farmer, pastor, 108 Langley Street, Bangor.
Caribou—Calvary Baptist Church, Box 86 (NE); R. Z. Borroughs, pastor.
Presque Isle—Caribou Baptist Chapel,

HOME MISSIONS

IN THE NORTHEAST

(Calvary Baptist Church Mission, Caribou), see above.

Massachusetts

Cambridge—Metropolitan Baptist Chapel, 20 Garden Street, Christian High School (NE); Thomas G. Hatbottle, pastor, 29 Chandler Street, Arlington 74.
Framingham—Calvary Baptist Church, P.O. Box 141, Edgell Road, Nobscoot (NE); Owen Sherrill, pastor, 391 Concord Street.
Northboro—Rice Memorial Baptist Church, Box 636, Grange Hall (NE); Merwyn Borders, pastor.
Springfield—Emmanuel Baptist Church, 124 Putnam Circle (NE); Charles Clark, pastor.

New Hampshire

Newington—Screven Memorial Baptist Church, Newington Town Hall (NE); Eugene F. Trawick, pastor, P. O. Box 956, Portsmouth.

New Jersey

Absecon—Absecon Baptist Church, Motor Court Ranch, Route 36 (DV); Barry Neville, pastor, R.D. 2, Box 3091.
Bayonne—Bayonne Spanish Fellowship, (Manhattan Baptist Church), (M); Eduardo Murillo, 327 Broadway.
Caldwell—Caldwell Baptist Fellowship, (Suburban Baptist Church Mission), Caldwell Fire House, Rt. 46 (M); Herb Bidgood, pastor, 129 Riverview Road, Pompton Lakes.
Clark—Clark Baptist Chapel, (Madison Baptist Church Mission), Frank K. Hehly School, Raritan Road (M); James A. Brooks, pastor, 100 Stockton St., G-2, Princeton.
Edison—Raritan Valley Baptist Church, Washington Park School, Winthrop Rd. and Raleigh Dr. (M); Walter Heilig, pastor, 24 Phillips Rd.
Fairfield—Fairfield Baptist Mission (Suburban Baptist Church Mission), Municipal Bldg., (M); Herb Bidgood, pastor, 129 Riverview Road, Pompton Lakes.
Lakehurst—Lakehurst Baptist Church, First Aid Squad Bldg. (DV); Marshall W. Parsons, pastor, 209 Pine St.
Levittown—Delaware Valley Baptist Church, Park Road, South of Beverly-Rancocas Rd. (DV); John D. Raymond, pastor, 44 Mercator Lane.
Lincroft—Lincroft Baptist Mission, (Raritan Valley Baptist Church Mission), Lincroft Grammar School (M); Bill Prather, pastor, 95 Parkview Ter., Mrs. Ralph Mauriell (contact), 17 Little Silver Pkwy., Little Silver.
Madison—Madison Baptist Church, 203 Green Avenue (M); Howard Howde, pastor, 10 Lorraine Road.
Paterson—Paterson Spanish Fellowship,

(Suburban Baptist Church Mission) (M); José Juan Corti, pastor, 494 East 23rd St.
Succasunna—Roxbury Baptist Chapel, (Madison Baptist Church Mission), Lincoln School, Hillside Ave. (M); Ron Liesmann, pastor, 35 Green Ave., Madison.
Wayne—Suburban Baptist Church, 1908 Hamburg Turnpike (M); Herb Bidgood, pastor, 129 Riverview Road, Pompton Lakes.
Westwood—Bergen Baptist Church, Washington Ave., at Garden Place (M); R. Quinn Pugh, pastor, 305 White Ave., Northvale.
Bergen Pines Home for the Aged (Institutional) (M); R. Quinn Pugh, see above.
Wood-Ridge—South Bergen Fellowship, (Bergen Baptist Church Mission), First Presbyterian Church (M); Ben Price, chaplain & R. Quinn Pugh (see above).
Wrightstown—First Baptist Church, P. O. Box 707, Jones Mill Road; Theon V. Farris, pastor.

New York

Alexandria Bay—Alexandria Bay Baptist Chapel, American Legion Bldg. (C); Coley Harrison, pastor, Box 211.
Amherst—Amherst Baptist Church, 100 Willow Ridge Dr., (Mail: Tonawanda, N.Y.) (F); no pastor.
Baldwin, L.I.—Baldwin Baptist Chapel, (Farmingdale Baptist Church Mission), Masonic Hall, 18 Prospect St. (M); De-Lane Ryals, pastor, P. O. Box 52.
Brooklyn—First Baptist Church, 455 Evergreen Ave. (M); David Morgan, pastor, 455 Evergreen Ave.
Latin American Mission (First Baptist Church Mission), 455 Evergreen Ave. (M); Leobardo Estrada, director, 209 Arrow St., Oceanside.
First Polish Baptist Church, 55-59 Sutton (Greenpoint Section) (M); John Kasa, pastor, 857 40th St.
Buffalo—Grand Island Baptist Chapel, 1879 Whitehaven Rd. (F); Donald A. Bennett, pastor, 1150 LaSalle Ave.
Cutchoque, L.I.—Migrant Ministry, (Farmingdale Baptist Church Mission), (M); Osbern Clerk, director, Box 702.
East Meadow—Central Nassau Baptist Church, Roosevelt Motor Inn, 1650 Hempstead Turnpike (M); Kenneth R. Lyle, pastor, 56 Melody Lane, Westbury.
Elmira—Southport Baptist Church, 950 Pennsylvania Ave. (C); Paul Becker, Sr., pastor, 952 Pennsylvania Ave.
Endicott—First Southern Baptist Church, 911 East Main St. (C); Roger W. Knap-ton, pastor, 2 Brookside Dr., Endwell.
Farmingdale, L.I.—Farmingdale Baptist Church, Carman Rd. & Southern State Pkwy. (M); Larry Walker, pastor.
Hauapauge L.I.—Hauapauge Baptist Mission, (Farmingdale Baptist Church Mission), Village Hall (M); L. T. McDon-

ald, pastor, 456 Freeman Ave., Brentwood.
Ithaca—Ithaca Baptist Chapel, 100 W. Seneca St. (C); no pastor.
Jackson Heights—Queens Baptist Chapel, 7th Day Adv. Church, 72-25 Woodside Ave. (M); Siegfried Enge, pastor, 39 Beverley Road, Livingston, N.J. Spanish Language Department, see above (M); Jaime Santamaria, director, 35-60 74th St.
Kingston—Kingston Baptist Chapel, (Vassar Road Baptist Church Mission), 7th Day Adv. Bldg. 30 Pearl St. (M); Harry Watson (contact), 3 Orchard St., Rhinebeck.
Lockport—Lockport Baptist Chapel, 725 Lincoln Ave. (F); J. C. McKinney, pastor, 725 Lincoln Ave.
Mallory—Mallory Baptist Mission, Ansel Gambrell, pastor, Box 16, Central Association.
New Windsor (Newburgh)—Ridgecrest Baptist Church, Rt. 94 (2 mi. SW of 9W) (M); Frank Venable, pastor, Box 515, Vails Gate.
Language Chapel, (Spanish), see above.
Monroe Fellowship, Home of Mr. and Mrs. John Burke, 467 High St., Col. Bob Burns, leader, Qtrs. 221, West Point.
New York City—Baptist Student Union, Vassar College and West Point (M); H. Eugene Maston, director, 600 W. 111th St., Apt. PHW.
Manhattan Baptist Church, 311 West 57th (M); Peter Rhea Jones, interim pastor, 38 Alexander, Princeton, N.J. Hardy Denham (contact), 500 W. 235th St.
Language Baptist Chapel, (Manhattan Baptist Church Mission), (Spanish), 311 W. 57th St. (M); Jose Ruiz, pastor, 533 47th St., Union City.
Spanish Fellowship, West New York, New Jersey, (M); Ana Maria Garcia, 4906 Murphy Place.
Manhattan Mission, (First Baptist Church Mission, Brooklyn), 205 W. 147th St., Apt. 12 (M); Samuel Simpson, leader and David Morgan, pastor, 455 Evergreen Ave., Brooklyn 21.
Niagara Falls—La Salle Baptist Church, 646 Cayuga Dr. at Munson (F); W. O. Estes, interim pastor, 7 Derrick Rd., Bradford, Pa.
Orchard Park—First Baptist Church, Grange Hall, 70 Buffalo St. (F); H. G. Sparks, pastor, 34 Larned Lane.
Orwego—Orwego Baptist Chapel (C); no pastor.
Phoenix—Community Baptist Chapel (C); Charles Lingelbach, pastor, 416 Lock St.
Plattsburgh—Champlain Valley Baptist Church, Rt. 22, Peru Rd. (NE); Marvin Simpson, pastor, Rt. 3, Box 818.
Poughkeepsie—Vassar Road Baptist Church, 32 Vassar Road (M); Robert Hildreth, pastor, 47 Robin Rd.
Dutchess County Infirmary (Institu-

April, 1964

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ional), (Vassar Road Baptist Church Mission), see page 19.
Kingston—Baptist Chapel (Vassar Rd. Baptist Church Mission), 7th Day Adv. Bldg., 30 Pearl St.; Harry Watson, contact, 3 Orchard St., Rhinebeck.
Potsdam—Emmanuel Baptist Church, Potsdam-Hopkinton Road (C); Norman S. Ball, pastor, 7 Elderkin St.
Riverhead, L.I.—Emmanuel Baptist Church, Osprey Ave. (M); James Wright, pastor, 28 Osprey Ave.
Rochester—East Rochester Baptist Chapel (F); no pastor, Frontier Association. Rochester Baptist Church, 1401 Dowsy (F); Bill Raper, pastor, 362 Avenue A.
Rome—Grace Baptist Church, Turin Road (C); J. T. Davis, pastor, Turin Road, Mounted Route.
Staten Island—Staten Island Baptist Chapel, (Manhattan Baptist Church Mission), Masonic Hall, 4095 Amboy Rd. (M); Richard Ridgeway, pastor, 50 Sturges St.



Syracuse—Central Baptist Church, 1926 Midland Ave. (C); John Tollison, pastor, 151 Ballantyne Rd., Apt. 41.
Tonawanda—Sheridan Park Baptist Chapel (F); Robert Craig, pastor, 2300 Elmwood, Apt. 7-B., Kenmore.
Utica—Utica Baptist Chapel, YMCA (C); no pastor.
Westhampton Beach, L.I.—Emmanuel Baptist Church, Masonic Hall, Mill Road & Sunset Ave. (M); James S. Wright, pastor, 28 Osprey Ave., Riverhead.

Pennsylvania

Allison Park—North Park Baptist Church, 1600 Sample Rd. at Peebles (GP); Dolan Henry, pastor, 4301 Winchester Dr.
Beaver—Beaver Baptist Mission, 100F Hall, Main St., (GP); Freddie Marks, pastor, 211 First St.
Bradford—Bolivar Drive Baptist Church, 363 Bolivar Dr. (F); James Beck, pastor, 363 Bolivar Dr. F.

Butler—Butler Baptist Chapel (GP); no pastor.
Carlisle—Carlisle Baptist Church, Town Hall (K); Warren W. Burnham, pastor, R.D. 6.
Camp Hill—Country and Town Baptist Church, 1127 Slate Hill (K); Larry D. Stewart, pastor, 126 Cambridge Drive.
Charlertoi—Charlertoi Baptist Mission, Fire Dept. Hall, Fallowfield Ave. (GP); James Swedenburg, pastor, 163 Terrace Dr., Monongahela.
Chester—Windsor Baptist Church, 410 New Jersey Ave., Garden City Manor (DV); Roger B. Seidner, pastor, 610 West Media Parkway, Wallingford.
Elizabethtown—Emmanuel Baptist Church, I.O.O.F. Hall, 119 S. Market St. (K); Kenneth A. Estep, pastor, R.D. 2, Box 438, Mt. Joy.
Erie—West Lake Baptist Church, 907 Hillborn St. (F); Harold Johnson, pastor, 3306 Amherst Rd.
Imperial—Imperial Baptist Mission, Montour Grange Hall, Rt. 978 (GP); James McGregor, pastor, Rt. 1, Box 26.
Indiana—Indiana Baptist Mission, Community Center, 9th & Phila. (F); no pastor.
Levittown—Haines Road Baptist Church, 2601 Haines Road (DV); Richard C. Brackin, pastor, 41 Flower Lane.
Middletown—Valley Baptist Church, Bradford and Locust Streets (K); Chester L. Mason, pastor, Box 248.
Monroeville—Monroeville Baptist Church, YWCA Bldg., 560 Beauty Rd. (GP); Ted Cromer, pastor, Rt. 1, Pitcairn.
Paoli—Paoli Baptist Chapel, 33 E. Lancaster Ave. (DV); Robert A. Couch, pastor, 35 E. Lancaster Ave.
Pittsburgh—Pittsburgh Baptist Church, 3100 Pioneer Ave. (GP); no pastor.
Stanton Heights—Home Fellowship (GP); no pastor.
State College—State College Baptist Chapel, former Am. Legion Hall, S. Pugh St. (GP); Robert Brackney, pastor, Box 176, Lemont.

Rhode Island

Middletown—Middletown Baptist Church, 1136 W. Main St. (NE); A. R. Major, pastor, RFD 3, 82 Stagecoach Rd., Portsmouth.
North Kingston—Greenmeadow Baptist Church, 266 Devilsfoot Rd. (NE); Frank Chase, pastor, 158 Sunnybark Dr.
Providence—Greenmeadow Baptist Chapel, YMCA, Greenmeadow Baptist Church, contact.

Vermont

Burlington—South Burlington Baptist Church, Williston (NE); David H. Perkins, pastor, 18 Maplewood Dr.

HOME MISSIONS

HISTORICAL SIGHTS



Connecticut

Hartford. State capitol. Location of the Wadsworth Atheneum and Colt Gun Collection.
New Haven. Home of Yale University and Peabody Museum.
New London. Site of the U.S. Coast Guard Academy.

Delaware

Dover. State capitol. State House built more than 150 years ago.
Newark. Location of the University of Delaware.
Wilmington. A stone monument marks the site where the Swedish colonists landed, Fort Christina.

Maine

Brunswick. Location of the Harriet Beecher Stowe House where the author wrote *Uncle Tom's Cabin*.
Kittery. Baptist church organized in 1600's by William Screven.

Massachusetts

Boston. State capitol. U.S. Frigate Constitution, "Old Ironsides," anchored in Boston Navy Yard. Other historic shrines are Paul Revere House, Battle of Bunker Hill Monument, and Old North Church. Cambridge. Home of Harvard University. Malden. Birthplace of Adoniram Judson, August 9, 1788. He was buried at sea April 12, 1850.
Northboro. Birthplace of Luther Rice, born in 1783.
Salem. Site of Tabernacle Church where Rice and Judson were appointed as foreign missionaries February 6, 1812. Port from which Judsons sailed to Calcutta on February 18, 1812.
Swansea. Site of the oldest Baptist church in Massachusetts, founded in 1663 by John Mylea (1621-1683).
Williamstown. Williams College, 1807, site of Haystack Prayer Meeting and Society of Inquiry on Foreign Missions.

New Hampshire

Portsmouth. Shipping and service center for the U.S. Navy Yard.

New Jersey

Lakehurst. Home of the U.S. Naval Air Station.
Atlantic City. World-famous resort. It is famous for its boardwalk and five piers.

New York

Albany. State capitol. Large industrial city and freight center.
Buffalo. One of nation's great ports and grain distributors. Albright-Knox Art Gallery, International Peace Bridge, McKinley Monument, and Museum of Science are points of interests.
Elmira. Mark Twain's study on Elmira College campus.
New York City. Largest metropolis of the country. Points of special interests are the United Nations headquarters, Rockefeller Center, Greenwich Village, Wall Street, Broadway and Times Square, Metropolitan Opera, Empire State Building, Radio City, Columbia University, Brooklyn Navy Yard, Statue of Liberty, and World's Fair.
Niagara Falls. One of the Seven Natural Wonders of the World.
Poughkeepsie. Hyde Park, estate of the late Franklin D. Roosevelt, is near the city.
Syracuse. Onondaga Indian Reservation is near the city.

Pennsylvania

Chester. Site of Caleb Pusey House, the oldest English-built house in the state; the Washington House, the house where General Washington stayed after the battle of Brandywine; and the Friends Meetinghouse, built in 1736.
Philadelphia. Founded in 1681 and the first capital of the United States. Old Pennepack Baptist Church is one of the five original Baptist churches to form the Philadelphia Baptist Association, the oldest association in America. The congregation is now called the Lower Dublin Baptist Church. Among the historical landmarks are Independence Hall, where the Liberty Bell is exhibited, Betsy Ross House, William Penn's House, Carpenters' Hall, and Benjamin Franklin's grave in the burial ground of Christ Church.
Pittsburgh. Site of the Carnegie Institute and Library.

Rhode Island

Newport. Site of Baptist church organized by John Clark. Though no records authenticate it, the church claims 1638 as its beginning.
Providence. Site of Baptist church organized by Roger Williams, 1636. Site of Brown University, first Baptist college in America, 1764.

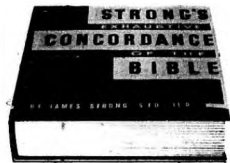
Vermont

Montpelier. State capitol. Museum of Natural History houses the Dyer Press, the first printing press in North America.



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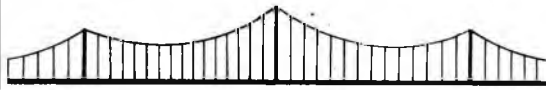


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22

You ought to visit Brooklyn

BY MARJORIE MOORE ARMSTRONG



Lucky for me, our New York daughter had a new baby just after I got the assignment for programs on Brooklyn for Royal Ambassadors. It was not hard to convince my husband we ought to go to New York!

When Sunday came I asked the family to excuse me for the day. I had made a telephone call for directions to the First Baptist Church of Brooklyn. Pastor David A. Morgan gave me a cordial invitation . . . in a natural British accent!

Traffic is no problem in New York on Sunday. I drove across the Williamsburg Bridge right into Brooklyn's Broadway, with its rutted, broken pavement and overhead tracks. After many blocks, I turned left, and two blocks farther, left again.

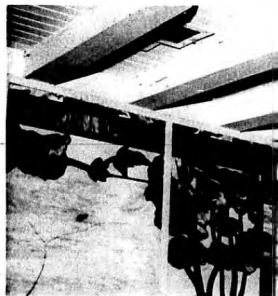
I was thinking hard about the facts of Brooklyn. I had heard of the Brooklyn Dodgers, Brooklyn Bridge, Brooklyn Navy Yard, Brooklyn Battery Tunnel, the Brooklyn Daily Eagle (once edited by Walt Whitman), the collision of two airliners over Brooklyn, and Brooklyn's Church of the Pilgrims (where the pastor, Henry Ward Beecher, auctioned off a slave girl named Pinkie to impress his people with the evils of slavery).

When I spotted the street sign "Evergreen Avenue," a one-way street, I immediately identified the sturdy brick and stone church house with the steeple. It was obviously older than the congregation it houses, for Manhattan Baptist's former mission was constituted the First Baptist Church of Brooklyn in late 1961. The German-American Baptists built it; having moved out of the con-

gested area, they gladly sold it to Southern Baptists.

Modest two-story houses set close together, with small fenced-in front yards characterize this neighborhood. It reminded me of the small midwestern cities rather than a metropolis of 2½ million people. I would never have guessed it has 490 Protestant churches, 441 synagogues of the Orthodox faith (plus 32 Conservative and ten Reformed), 133 Roman Catholic churches, and 13 Eastern Orthodox (Greek, Russian, and others).

Where had I gotten the notion that Brooklyn is Catholic? The town of "Breuckelen" was founded by the Dutch, who are Protestant. The date was 1636. By 1790 the town had 4,495 inhabitants. In 1834 Brooklyn was incorporated as a city, having its own gov-



HOME MISSIONS



CHURCH LEADERS MEET IN FRONT OF CHURCH with David A. Morgan, pastor. They are from left to right, Donald Hylton, Pastor Morgan, Mrs. Sylvia Loney, Anthony Morgan, Franklin Morgan, Rodolph Morgan, Sam Simpson, Lola Campbell, Carlton Farnum, Clarissa Saunders, and Roderick Loney.

ernment until 1898. It flourished, and many a businessman rode in a fine carriage from his palatial residence to his office.

Immigration and the need for cheap labor made Brooklyn the largest city in the U.S. ever to be absorbed by another. It became a borough of New York 66 years ago.

The church door opened as I approached and a dark-skinned young man whispered a welcome as he gave me the church bulletin. I was ushered to a pew in the half-filled sanctuary. Two things impressed me: the reverence of the worshippers during the prelude, and the fact that in their midst I was a real paleface. As others were seated, I noticed that each one bowed his head for a minute. The robed choir entered the choir loft, a balcony over the pulpit

and baptistry, and took their seats silently.

The pastor and his associates took their places. Instead of the "Brooklynese" I had imitated as a child—"thoity-thoid" for "thirty-third", and the like—I heard a cultured English with broad "A's"—"Bahptist", for instance—and it did not sound affected.

The service was dignified though not ritualistic. The music was Bach and Beethoven as well as McKinney and Wesley. The sermon made an appeal to reason, not to emotion alone. Several persons responded to the invitation; one of them by transfer from a Baptist church in the Canal Zone, one from Cuba.

After the benediction, the members seated near me shook hands with me and invited me to come again. I lingered to greet Pastor Morgan, and met some



A CORDIAL INVITATION is given by D. A. Morgan, pastor, in a natural British accent.

April, 1964

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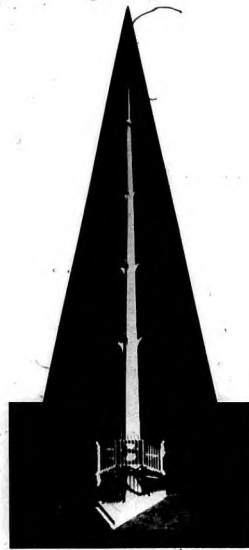
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WHEN YOU GO TO ATLANTIC CITY visit this church and one of its Sunday School classes. Pictured below is the Young People's Sunday school class.



HOME MISSIONS

of the participants in the service.

The baritone soloist, six feet tall and almost ebony black, was a student at Columbia University, working for his Ph.D. He expects to return to Trinidad-Tobago for a career in educational administration.

The young woman who made the announcement about Training Union was from Jamaica, now a secretary at the United Nations. The church treasurer has a job as bookkeeper in one of the offices at the Inter-Church Center on Riverside Drive.

A heavy-set older man, conspicuous in a congregation whose average age is 28½, was introduced as the newest deacon. Comparing notes with him, I found that we have the same home town in Carolina, and left there about the same year. He has a white-collar job with the Pennsylvania Railroad.

"For 30 years Deacon Smith attended and contributed to the Methodist Church up the street," the pastor told me. "He told them plainly that he'd have to leave as soon as a Baptist church came in that would accept him. When he joined here, he went right to work. I found him last week scrubbing the old crayon marks off the concrete facings of our church door. He has asked me to report to him any leaks or cracks, or needed repairs at the church, before I call a plumber or carpenter."

Let me recommend to all Baptists who go to the New York World's Fair or to the Jubilee Convention in Atlantic City this Sunday side trip.

Ohio:

(Continued from page 12)

there before returning to Ohio, this time to serve in his present position as state superintendent of missions.

Lay efforts were again prominent in the starting of Southern Baptist work in metropolitan New York. When James Aaron, a teacher at Southern Illinois University at Carbondale, Ill., and his wife moved to New York University for graduate study, they looked for a Southern Baptist church. Finding none, Mrs. Aaron wrote to Noel Taylor, executive secretary of Illinois, about the lack of Southern Baptist work in that area. Eventually, Roberts learned of the couple's interest, and as he and the Aarons planned a prayer meeting with other interested persons, they learned that the James H. Robbs had moved to nearby New Jersey.

The Robbs, who had already been leaders in starting the first Southern Baptist church in Waverly, Ohio, joined this new group and another pioneer mission was on its way. The Manhattan Baptist Church was the result, and has not only thrived, but has had an important missionary record in the area. It was to the church's first mission that the Robb's went next to work, but they were not to stay in the New York area.

When his company moved him to Pittsburgh, Pa., Robb and his family were to be charter members of another pioneer venture, the future Pittsburgh Baptist Church. In 1959, fifteen months after the Pittsburgh mission had started, the first pastor, Joseph M. Waltz, was called. Waltz served as a pastor-missionary in Pittsburgh, and when he resigned in 1963 to become superintendent of missions for Western Pennsylvania, the Pittsburgh Baptist Association included four churches and eight chapels.

As Southern Baptists get stronger established in the Ohio convention, various ministries are being developed, such as the Juvenile Rehabilitation Ministry and the language ministries. The establishment of new churches is still of primary concern, however. Roberts points out that some 4,000 new churches are needed in the total convention area. This includes a need for an estimated 1,700 in the state of Ohio, 800 in western Pennsylvania, 500 in western New York, and 250 in West Virginia.

State leaders encourage new churches to establish missions of their own as soon as possible—a challenge that recognizes the need for missions, as well as giving credit to the growing strength of Ohio Baptists as they send missionaries to their own people.

April, 1964

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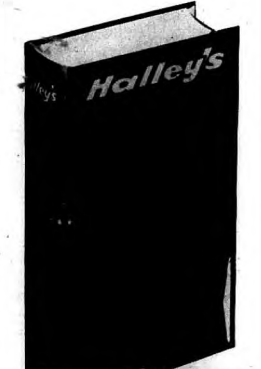
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**Maryland: Active
 And Adventurous**

(Continued from page 15)

under any circumstances, however humble. But they are not willing to stay long in inadequate and unattractive conditions. Sometimes the Home Mission Board is able to help with a gift or a loan that will enable them to better their facilities. In some cases individuals, business corporations, churches, and even associations in the South have adopted and aided them.

For the most part these new missions and churches find the answer to their financial problems in: "Trust me, try me, prove me . . . bring ye all the tithes." Amazing records are made whereby a few families pledge enough to support a pastor and building program, as when a church of 35 members maintained a budget of \$15,000 a year. Another church with less than 50 members employs a full-time pastor, meets payments on a new building, gives 20 percent of its income to the Cooperative Program, and sponsors two missions.

When these northeastern missions are opened or churches are organized their next step is to look around for a location in which to start another mission. One church, just three months after the mother church had been constituted, sponsored its first mission with 42 in Sunday school, 35 in Training Union, and 6 additions to the church the first Sunday. Of another church it is said, "They sponsored their first mission less than six months after their organization."

A Directory of Churches and Chapels in the Metropolitan N.Y. and Delaware Valley Associations, issued November, 1963, lists 13 churches. Ten of these have a total of 18 missions.

**How Does Maryland
 Sponsor This Work?**

Southern Baptists, being strongly mission-minded, and having no overhead authority that holds them together, have always drawn power and inspiration from their state and associational ties. Through them they have extended their influence beyond their own borders.

As Maryland was the nearest Southern Baptist state, the earlier missions and churches in the Northeast requested membership with Maryland groups. There are now four district associations in that area, and another is expected soon. All of them are affiliated with the Maryland Baptist Convention.

Roy D. Gresham, Maryland's state secretary, was asked, "In what ways do we sponsor the northeastern work?"

His reply was, "In sponsoring this work these associations have exactly the same relationship as every other of our associations. They have the same representation on the state mission board, convention offices and committees, and receive the same administrative services. The major part of their financial assistance comes from the Home Mission Board, but is all approved by the Baptist Convention of Maryland."

Maryland staff members in the Baltimore office stand ready to help in any manner. They will speak at meetings, or take their approved workers and hold institutes or conferences. When a northeastern association was organized *The Maryland Baptist* reported, "J. N. Evans, Jr., presented 'Our State Convention Program.' Evans is secretary of missions and stewardship. Speaking briefly on each phase of the work were John M. Tubbs (Sunday school); Sam A. High (Training Union); John Saunders (Brotherhood, R. A. and Music); Gainer E. Bryan, Jr. (editor); and Roy D. Gresham (executive secretary.)" Only the WMU department was missing that time, but workers in that department stand equally ready. This is a typical example of the way Maryland Baptists sponsor their northeastern associations.

**Pioneer Area Church
 Indicates Effective Witness**

Only five of the 22 families presently affiliated with the Emmanuel Baptist Church of Elizabethtown, Pa. were in Southern Baptist work prior to their affiliating with its ministry, according to the pastor, Kenneth Estep. A careful survey of the membership of the young church, still meeting in a lodge hall, has indicated that it does not "simply serve as a collecting point for displaced Southerners."

Representative of its sister Southern Baptist churches in the Keystone Association, the Emmanuel Church points up the fact that within two to four years after its formation a pioneer church becomes a part of the native soil. The evangelistic outreach of the young church results in the conversion, and eventual training, of those who had been previously unreached for Christ. An indication of the missionary concern and denominational responsibility felt by these young churches is seen in the sharp annual increases to Cooperative Program and Associational Program giving. Each new mission point is initiated with the members pledging 10 per cent to the Cooperative Program and five per cent to the Association.

**Italian Missionary
 To Study In Italy**

Armando Silverio of Tampa, Fla., will be the first Southern Baptist home missionary to go out of the United States to study the Italian language. On April 1 he left for Perugia, Italy, where he will engage in six months of intensive language study at the Italian University for Foreigners.

This is part of a special project of language study undertaken by the Home Mission Board in view of the need for giving language instruction to English-speaking personnel. Spanish language instruction for nine missionaries will begin in San Antonio, Tex., this month. One missionary will study Russian in Middlesburg, Va., and a couple is studying Portuguese in Campinas, Sao Paulo, Brazil.

Gerald Palmer, associate secretary of the Language Missions Department, said when Silverio returns he will spearhead work among the people of Italian background in the United States, majoring on starting new missions and churches and leading the established churches to minister to those who speak Italian.

Since July, 1961, Silverio has served under the Home Mission Board as pastor of the Armenia Avenue Baptist Church, Tampa, Fla.

Of his work in the Armenia Avenue Church, Palmer said, "Not only has he led the church in an aggressive program of activities but he also has led in the establishing of a Spanish-speaking department in the church."

Born of Italian immigrants in a coal mining town of western Pennsylvania, he was reared a Roman Catholic. It was through the witness of his Baptist wife that he was converted and became a Baptist.

Prior to his appointment as a home missionary, Silverio was pastor of Calvary Baptist Church, St. Augustine, Fla. To answer God's call to preach, he gave up a promising insurance career.

Silverio's family will remain in the states during his six months abroad. His wife is the former Geneva Baker of Palatka, Fla. They have one daughter and two sons.

Why the Northeast Last?
 (Continued from page 3)

Northeast in the early years of World War II and immediately after it.

However, the impetus for expansion came from the western states, and the

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conservative influence to stay within the 19 states of 1939 was in the Southeast. The expansion was not possible without some support from neighboring states.

Illinois, Arkansas and Kentucky helped provide leadership and strength for the Great Lakes area that resulted in conventions in Michigan, Indiana, and Ohio. The Northeast had no neighboring Southern Baptist states until the expansion had progressed to the point that Ohio and an awakened Maryland could help.

Another factor was the Home Mission Board had paid off its debt in 1943 and had expanded its services, especially after 1951 when the Convention voted for the Board to assist any church anywhere in the U.S. The Convention later asked the HMB to give major attention to these newer states, and provided funds for a stronger mission program in pastoral aid and church loans. Then came the 30,000 Movement, with the most concerted denominational effort ever in starting new churches and missions, and the "newer 31" states found the movement paralleled their own emphases and needs.

There are other questions for later editorial: how will these newer states change Southern Baptist life? Why have Southern Baptists grown so rapidly in these areas? (Most of the churches start

with a Southern nucleus but soon enlist those native to the area.) What does this say to other denominations less active in church extension?

Maybe you will find the answers to these questions as you visit the churches and missions of the Northeast.

Protestant and Orthodox Center To Install Carillon

The Protestant and Orthodox Center at the New York World's Fair, 1964-65, has announced plans to exhibit a Schulerich 50 bell carillon in its pavilion.

The instrument, known as the "Americana" carillon, will be on display inside the pavilion. Manufactured by Schulerich Carillons, Inc. of Sellersville, Penn., it consists of 50 miniature bell units of bronze bell metal which are struck by metal hammers, producing exact, true bell tones almost inaudible to the human ear. These bell vibrations are then amplified over one million times by means of specially designed electronic equipment, producing true bell music comparable in tone and quality to huge cast bells. This instrument will consist of both Flemish and Harp tuned bells, and will provide the tonal equivalent of over one hundred thousand pounds of cast bells tuned to the finest standards. The Harp bells are a new tone color in bell music, and add the mellow beauty of the plucked harp to the richness and depth of the traditional sound of the Flemish-tuned bells developed centuries ago in the Low Countries of Europe.

THE PROTESTANT AND ORTHODOX CENTER AT THE WORLD'S FAIR.



HOME MISSIONS

Vermont Church Begins

(Continued from page 9)

said. "Vermont has had little migration from other areas. It is mostly third and fourth generation Vermonters. After you have been here 10 years, they decide maybe you're permanent.

"It takes a period of living here, or proving yourself, showing your interest and concern, and above all, living a Christian witness to reach the people and grow."

The church, organized with 32 members, now has all the usual organizations, like Sunday school, Training Union, Woman's Missionary Union, but Anderson said this caused concern at first.

"We didn't have the Christian education program we had been used to in Southern Baptist churches in Alabama and Florida," he said. "It's brought us to depend more and more upon the Lord.

"The challenge of this area and the struggle to establish the church has brought us all closer to the Lord. We have depended on Him more, prayed more, and we've been closer to each other than we would have been in a larger congregation," he added.

The church had \$5,000 to pay on its lot, bought with a site loan from the Home Mission Board. From the start 10 per cent has gone to the Cooperative Program.

Anderson says, "It's been one of the marvelous things of God's mercy that our finances have not been large but they have been adequate."

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Weldon I. Barnett was commissioned as a pastoral-superintendent of missions under the Urban-Rural Department to McPherson, Kan. He is a graduate of Howard Payne College, Brownwood, Tex. (A.B.), and Southwestern Seminary (B.D.). He attended Golden Gate Seminary. He is married and has one child.



James W. Hatley was named as a language missionary to San Antonio, Tex. where he will receive language instruction in Spanish. He was born in Maynard, Ark. He is a graduate of Southern Baptist College, Walnut Ridge, Ark. (A.A.), William Jewell College, Liberty, Mo. (B.A.), and Midwestern Theological Seminary, Kansas City, Mo. (B.D.) He is married and has four children. Birthday 10-26.



Imogene Maxine Hatley, commissioned as a language missionary along with her husband, is a native of Hornersville, Mo. She attended City Hospital, Louisville, Ky., and Southern Baptist College, Walnut Ridge, Ark. Birthday 6-23.



William Shoemaker, appointed as a pastoral missionary to Duluth, Minn., is a native of Wheelerville, Pa. He holds degrees from Mansfield State Teachers College, Mansfield, Pa. (B.S.), Northern Baptist Seminary, Chicago, Ill. (B.D. and Th.M.), and Mercer University, Macon, Ga. (M.Ed.). He attended Moody Bible Institute and the University of Chicago, Chicago, Ill. He is married. Birthday 11-23.



O. W. Eford, Jr., appointed as a pastoral missionary to Captain Cook, Kona, Hawaii, is a native of Fort Smith, Ark. He received degrees from Oklahoma State University, Stillwater, Okla. (B.S.), and from Southwestern Seminary (M.R.E. and B.D.). He is married and has one child. Birthday 9-6.



Barnett L. Williams, Jr., a native of Jacksonville, Fla., was appointed as superintendent of missions under the Metropolitan Missions Department to Champaign, Ill. He holds degrees from Berea College, Berea, Ky. (B.S. and B.A.) and Southern Seminary (B.D. and Th.M.). He is married and has three children.



Henry Westbrooke Cowe, a native of Madison County, Georgia, was appointed as a juvenile worker to Portland, Ore., under the Metropolitan Missions Department. He is a graduate of Mercer University (A.B.) and Golden Gate Seminary (B.D.). He is married and has one child. Birthday 7-14.

HOME MISSIONS



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