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# Home MISSIONS

DECEMBER, 1964



## Close of a Year

## Dawn of a New Era

BY COURTS REDFORD  
EXECUTIVE SECRETARY, HMB

As one comes to retire from active service with a wonderful agency such as the Home Mission Board, there is much he wants to say, but words seem so inadequate to express his feelings and his desires. Furthermore, other interests and concerns find a big place in my heart just now.

So, briefly, here are some of the things I want to say to my friends in this, the last column I shall be privileged to write as executive secretary.

First, thanks to all of you who have encouraged me with your gracious words, your intercessory prayers, your sacrificial gifts, and your cooperative service. Southern Baptists have been good to me during the 21 years I have served here, and today I thank God for every word of encouragement and every act of kindness.

Second, please give the finest possible support at this season to the Foreign Mission Week of Prayer and the Lottie Moon Christmas Offering. The causes of missions at home and abroad rise and fall together. Joy fills my heart as I have fellowship with leaders of our Foreign Mission Board and as I share a gratitude for their wonderful achievements. However, sorrow fills my heart as I look upon the spiritual needs of the world and realize we are giving such a shamefully small share of our total income to carry the gospel to these lost multitudes. Let us do far better this year than ever before.

Third, "Merry Christmas and a Happy New Year" to each of you. Through these pages from month to month I have felt strangely drawn to every one of our readers. I think of you as personal friends. So at this season I hope you may share a very special spiritual discernment that will fill your heart with joy and enable

you to face the new year with a greater faith, courage, and a spirit of complete dedication.

Please do not get the idea I am saying farewell. I hope I may be "hanging around" for a long time, and I expect to be busy in the days ahead in the service of the Lord. I shall always cherish your friendship and covet your prayers. I commend to you Arthur B. Rutledge, the new executive secretary of the Home Mission Board, and the staff and missionaries who will be serving with him. The work of the Home Mission Board is safe in such hands, and I expect the decade ahead to be the most fruitful and most gratifying this Board has ever known.

I can wish nothing better for our new leader and his staff than that they have the same support through your prayers, through your sacrificial gifts, and through words of encouragement that you have given me. Such cooperation will cheer their hearts and make possible a period of advance and achievement.

Finally, my brethren, I would like to commend to you two verses of Scripture that have given encouragement and assurance to me through the years.

The first is Joshua 1:9, where the Lord says to Joshua, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

The second has been a source of comfort and encouragement as I have faced very discouraging situations, Psalm 37:5, "Commit thy way unto the Lord; trust in him; and he shall bring it to pass."

May God's richest blessings abide on each of you and on those kingdom interests dear to your hearts.

HOME MISSIONS

## Home missions

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

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### COVER

One of countless little girls who at this season of the year place Christmas candles in bright-eyed expectancy of good things to come. What good things are you giving your children this Christmas and years to come?

HMB Photo

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December, 1964

## EDITORIALS

### The Cuban Refugee Problem

Southern Baptists' participation in the resettlement of Cuban refugees in the United States has slowed immensely. Of the more than 80,000 Cubans who have been resettled, Southern Baptists helped 1,300, a worthy number considering the few who are Baptists.

The present slowdown can be traced to a number of reasons: a decrease in good prospects, a disinterest among the churches, less publicity about the problem.

There are still some 95,000 refugees in Miami, many of whom need immediate resettlement. Several hundred continue to arrive monthly by small boats or through Mexico and Spain.

The Baptist Center at 3318 N.W. 17th Avenue in Miami asks for clothes sent postpaid to help those in Miami. Miss Lucille Kerrigan, director of the center, also asks churches to consider their responsibility in resettlement, and to contact their state convention chairman for full information and commitment blank forms.

### Failing Your Community?

Church after church reports some degree of failure in dealing with their immediate community.

Movement by longtime members to other areas takes leadership away from the community surrounding the church, and often a change in the economic status of a neighborhood separates a church from those living within its shadow.

There are other changes which come also, such as race or the predominant age of the residents. Many times all of these changes come at the same time.

How can a church best deal with such problems? The first step is to find out exactly what has happened, what is happening, and what will happen within the next ten years, then project a ministry on this knowledge.

The ideal organization for such a study and projection is the church missions committee. Too often churches study these problems without the proper viewpoint—that of ministering to the needs of the people of the community.

Other committees tend to think in terms of economics, survival of the status quo, or maintaining present organizations.

What is needed is a church committee, concerned not with itself but with the people, having nothing to gain in the way of organization, and desiring nothing but to give of itself.

From the findings and recommendations of this committee the church projects its ministry to the community. The answer may be a weekday program, a church within the church, language classes, golden age clubs, Bible study on weekdays, literacy classes, etc.

How some churches, associations, and state conventions use the missions committee is told in this issue. See if these articles do not speak to your needs.

3



**WESTERN HILLS MISSION** Pastor Dan Cooper shows the Broadway Church new missions committee plans for a new \$90,000 educational unit to relieve the necessity of two Sunday schools and two worship services. The committee includes, (left to right) Chairman Tom Terry, Mrs. R. D. Kinney, Mrs. Johnibel Spencer, Ardell Kirk, Conrad L. Dupree, Dan E. Walker, and Vice Chairman Harold Moore. Absent at the committee meeting were J. P. Lowrey, Pete Simon, and Bill C. Smith.

PHOTO BY JIM NEWTON

## A Committee That Does Something

BY JIM NEWTON  
PUBLIC RELATIONS OFFICE  
BAPTIST GENERAL CONVENTION OF TEXAS  
DALLAS, TEX.

"I'm glad I'm not on your committee," a member of a mission sponsored by Broadway Baptist Church in Fort Worth quipped to a member of the sponsoring church's missions committee. "You folks really have to work," he added.

The committee member was quick with his laughing, yet serious reply. "We have to work all right; but I'd rather be on a committee that does something than to be on one that is elected by the church and never gets around to accomplishing anything."

This conversation aptly summed up the attitude of the members of Broadway's missions committee; they work hard, they do something, and they enjoy it.

In fact, the committee work has expanded so much that the 4,800-member church has two different committees to handle their local missions program—an established missions committee, and a new missions committee.

Broadway sponsors three missions in Tarrant Baptist Association (Fort Worth). Two of them are Latin American congregations which the church has sponsored for many years, and another is a suburban mission which after four years is on the verge of becoming completely self-supporting.

The "old" or "established" missions committee is primarily responsible for liaison between the sponsoring church and its two Latin American missions, Brooklyn Heights Baptist Mission and Calvary Baptist Mission.

The "new" missions committee is responsible for planning new missions outreach for Broadway, establishing these new missions and taking care of any building construction necessary, and acting as liaison between the church and mission until it can become self-supporting or until referred to the "established" missions committee.

Both committees have huge tasks. But Pastor J. P. Allen of Broadway feels the church has such outstanding committee members and chairmen that the

potential is almost unlimited. He praises the way in which the committee chairmen have accepted their responsibilities.

Heading the "established" missions committee is T. Gordon Ryan, a well-known Fort Worth insurance man who also serves on the Tarrant Baptist Association missions committee and the influential program coordinating committee of the Baptist General Convention of Texas, a committee which coordinates the entire work of the 1.7 million-member Texas convention.

Chairman of the new missions committee is dynamic, 34-year-old Tom Terry, controller and office manager of the *All Church Press*, which publishes 350 church newspapers weekly at its modern printing plant in Fort Worth.

Just what do the two committees do and accomplish? What types of missions programs do they now sponsor, and what are the plans for the future? Ask the committee chairmen these questions and they'll talk for hours.

Basically, the church's present missions program is both financial and active sponsorship of three missions and a preaching station.

In 1964, Broadway gave 49.4 per cent of its total \$428,000 church budget to missions. Nearly 25 per cent or \$100,000 went to worldwide missions through the Cooperative Program.

In addition to the two Latin American missions, Broadway also sponsors the Western Hills Baptist Mission in the suburbs of Fort Worth, and conducts through its new missions committee weekly services at Heartstone Nursing Home just a few blocks from the church.

The missions program is probably better than average among Southern Baptist congregations, says the pastor, but it's not all that the church could and should be doing, he added modestly. The pastor really gets enthusiastic when talking about the committee's plans for future missions outreach.

### Missions in the Inner City

The committee is working hard to set up a community center to minister to the needs of more than



VISITING NURSING HOME PATIENTS following Sunday afternoon services sponsored by Broadway are two missions committee members—Dan Walker, left, who is in charge of the weekly preaching station services, and Mrs. Johnibal Spencer, second from left. One lady just out of the hospital left her room for the first time, because she didn't want to miss the services, and another lady refused to go out on Sunday afternoons so she wouldn't miss the services.

PHOTO BY JIM NEWTON  
RIGHT PHOTO BY BOB RUSSELL



A DISAPPOINTING SALE set back the Broadway Church new missions committee recently when a nearby chapel offered to lease their building to Broadway for a community center, but later decided to sell the property to a fraternal organization. J. P. Allen, pastor (at right), and Tom Terry, new missions committee chairman, look over the facilities which were sold to the men's group. The committee now is looking for other suitable property to lease for the community center, designed to minister to the needs of the inner city.

10,000 people who live in the "inner city" surrounding the church, located just south of downtown Fort Worth.

Two months ago, (October) the committee had what they felt was the ideal place picked out for the community center, but the property was sold to a men's fraternal group instead. Broadway had hoped to lease property owned by the St. Louis Avenue Chapel after the little church moved to the Fort Worth suburbs, but the chapel decided to sell instead of lease.

Broadway's missions committee, however, was not discouraged. "The Lord will open another door," said Terry. "It's just a matter of time until we can locate the right property and employ a trained and qualified director for the community center."

The committee envisions a complete missions program that will reach the low-income people of the area, interest them in Christianity, win them to Christ, teach them the Bible, develop them into mature Christians, motivate them to improve their social conditions, and teach them how and prove to them that Christianity is relevant to their everyday life.

The mission center, when established, would probably project a weekday program consisting of: clubs for women with Bible study classes and homemaking demonstrations on sewing, cooking, meal-planning, and other practical areas; clubs for school children and teenagers with both recreation and study groups, with tutors available to combat the school dropout problem; clubs for younger children from broken homes who need the friendship and concern of Christian "big brothers"; and clubs for working men with Bible study and help in finding jobs, learning trades, and improving living conditions. All of the clubs would emphasize Bible study first, social needs second.

In addition to the weekday program at the center, a full schedule of Sunday services would be set up.

The task is a big, and important one. The area 30 blocks south of downtown Fort Worth is served by only two or three Baptist churches, and yet it is the most densely populated section of the 300,000 inhabitant city. Most of the people are truck drivers, mechanics, clerks, unskilled workers, divorcees with

children, and even criminals. The average salary for the area is \$4,000.

Broadway members admit that they are not really ministering to the needs of these people in the inner city. Broadway, with its relatively formal worship services, does not have the atmosphere where these people feel comfortable.

The proposed community center is a missions imperative, the ten members of the committee agree.

They first became interested in setting up a center nearly a year ago as a result of a recreation program the church started—almost by accident—for the impoverished children and teenagers of the area.

Broadway opened its new gymnasium each Thursday night for the youngsters of choir members during weekly rehearsals. One night four teen-age boys from the neighborhood wanted to skate with the choir members' kids. The activities director approved, suspending the usual rule that the gymnasium is for use of church members and their guests.

Word spread fast among the kids of the neighborhood. The next Thursday night there were 25 who wanted to skate. The next Thursday, nearly a hundred showed up unexpectedly.

Pandemonium broke out that night. The recreation committee called on members of the church, including Terry and other members of the missions committee, for help. The missions committee later suggested that the kids be allowed to skate, but only if they attended a Bible-centered program an hour before the recreation. To handle the crowds, they created two different age groups and set separate Bible study sessions and recreation hours for the two groups.

Said one committee member, "We had a captive audience, but sometimes we wondered who was the captive—them or us!"

Soon the committee felt that the church had an imperative obligation to minister to the needs of those who lived at their doorstep—not just to the teenagers, but to every age group. The community center seemed to be the best answer to the need.

Mrs. Noble Y. Beall of Atlanta, field worker for the Home Mission Board's Division of Missions, met with the committee and with representatives of other church organizations in August. She outlined what other churches and associations were doing in ministering to the needs of the "inner city," and toured the area with Terry and a representative of the Tarrant Baptist Association. The committee approved the community center plan, and began to look for facilities.

Since the lease on the building fell through in Oc-

tober, the committee is now in the process of searching for another suitable building for the center, and is considering the employment of several well-trained and experienced directors for the community center.

The committee feels its greatest task at present is to meet the needs of the people who live at the church's doorstep. As Fort Worth continues to grow, there will be a need for other missions in the suburbs—missions like the Western Hills Baptist Mission near the outskirts of western Fort Worth.

#### Missions in the Suburbs

Plans were presented to the committee in October for a new \$90,000 educational unit at Western Hills. The mission expects to become self-supporting by the time the new educational unit is built.

They already need it, though. The 200-member mission has 90 families and nearly 400 individuals enrolled in Sunday school. There are so many children that the mission devised unique separate services for the children each Sunday morning.

While the Adults, teen-agers and very young children attend Sunday school at 9:45 on Sunday mornings, Pastor Dan Cooper leads a children's worship service for Primary and Junior children with a special sermon on their age level. Then while the Adults have their regular morning worship service, the Juniors and Primaries attend Sunday school.

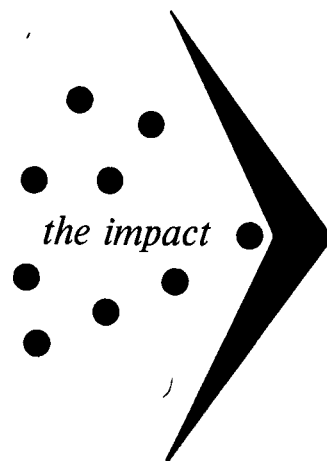
There may be a need for additional Latin American missions like Calvary and Brooklyn Heights, especially as the Latin American population increases in Fort Worth.

Broadway's support for these two missions has been financial in nature primarily. It is the duty of the established missions committee to maintain relationships between the two congregations and to aid the missions in every way possible.

The committee is currently helping Calvary Mission find a new pastor. When the mission asked Hernando Benavides, a mechanic who was converted by the sister Brooklyn Heights Mission, to serve as their interim pastor, the missions committee led Broadway church in authorizing the layman pastor to baptize the new converts.

Financially, Broadway helped the two Latin missions with \$6,000 support last year, and \$8,000 is budgeted for 1965.

Planning and working on the many-phased mission program is no easy task. The committee offers no panacea for improving the church's missionary outreach. Their solution is only a willingness and desire to work . . . to do something . . . for the Lord in sharing the message of Jesus Christ to the lost.



## Missions Committees Have on Florida Baptists

BY CHARLES E. PETERSON  
DIRECTOR OF PROMOTION  
FLORIDA BAPTIST CONVENTION  
JACKSONVILLE, FLA.

Building new churches is a vital part of the work to be done in Florida. Recently, Gov. Farris Bryant stated there are more than 5,000 new people moving into Florida each week. Governor Bryant's words not only portray the case now, but express a condition that has existed for some years. We have enough people moving into Florida to enable us to start one or more new churches every week. Based on this astounding popula-

tion increase it is necessary that the most effective means of starting new missions be employed.

It became apparent early in the 30,000 Movement that most churches were not conscious of the glaring need for new missions. It also became apparent that, if we were to solve this problem, some means of alerting Florida Baptists to the need must be found. But alerting them is one matter, and motivating them to do something about it is an entirely different matter. An extensive effort to find this means of motivating the churches ensued.

Many methods were tried, but church

extension never reached its height in Florida until we began a widespread use of church and associational missions committees. It will be best to discuss each of these committees in order to show their full effect on the work here.

First, let us consider the associational missions committee. Its place in Florida Baptist life is so definitely established that it is hard to imagine trying to start new churches without it. The size and membership of this committee is determined by the association. Usually, the nominating committee recommends people for membership on the associational missions committee in annual business

session, and they are elected to fill whatever vacancies exist. Membership on the committee is on a rotating basis in most cases. The field secretary is never a member of this committee except in an ex officio capacity.

The committee concerns itself primarily with the problem of whom, where, and when to start missions. Other matters, of course, will demand its attention from time to time as we will see. Basically, this associational missions committee keeps abreast of the mission needs through county-wide or city-wide surveys. These surveys should be as extensive as possible initially, but it has never been the practice in Florida to have a complete survey each year. Generally, effort is made to bring the survey up-to-date each year, and to have a new one at the end of every three-year period. This is of greatest help in determining the mission pattern of the association.

Based on this survey, suggested mission sites are pinpointed. The distance from other churches, as well as the population of the area, must be considered carefully. In considering the population it is necessary to think of the present population and projected population estimates based on building plans for the area. The missions committee makes the final decision as to where a mission will be located. Before this decision is made the committee acts as a discussion group for all involved. Location of mission sites must have the full support of the churches whose fields it will affect. After the site has been determined, occasionally the missions committee will find available property to be transferred to the church who later votes to start the mission.

After the location has been determined, then the problem of finding a sponsoring church must be faced. Committees generally select two or three, maybe more, churches in the association who could sponsor a mission work. The committee, with the field secretary, takes the matter up with the churches one at a time until one is found who will assume the responsibility. When the mission will be started becomes the responsibility of the church, but the associational missions committee suggests an approximate time.

After the mission is started the associational missions committee still feels

responsibility toward the new work. This committee may make occasional visits to the mission and consider some of its problems. In some cases there is an emergency fund available that can be used to help buy vital equipment, or help in a monetary financial crisis. These are emergency measures, and should never be drawn upon unless the mother church requests such help.

The missions committee also serves somewhat as a buffer in the area of associational mission work. Problems may arise from time to time that can be absorbed by this committee instead of being directed toward volunteer or paid leadership.

Finally, the missions committee serves as the channel through which schools of missions are planned and programmed. Nothing creates a finer spirit of missions among Baptists than this vital force.

When a church is found that is willing to assume responsibility for starting a new mission, then the church, through its missions committee, takes over. The church missions committee, in all probability, has been instrumental in creating a proper spirit among the church members that will foretell success. No church committee has a more important task than this one. The committee directs the work of the mission, serves as a liaison between the mother church and the mission, considers financial needs, plans budgets, recommends leadership, both lay and ministerial, and generally serves as the mission nerve center of the church. The membership of the committee is extremely vital. It should be composed of those who can give time and energy to the mission program of the church and not divide their attentions with other major-leadership responsibilities. Mission work is too vital, too basic to the cause of Christ in the world for us to do anything to divide the attention of those who would perform it.

Florida has had excellent response to this approach of starting new missions. These committees have and are serving well all over the state. Records reveal that 973 missions and 327 churches have been started since the beginning of the 30,000 Movement. The chapters of this success story must have, of necessity, been written in the meeting rooms of associational and church missions committees.

\$15-30,000

Per Site Saved

BY J. RAY DOMBINS  
SUPERINTENDENT OF CITY MISSIONS  
MIAMI BAPTIST ASSOCIATION  
MIAMI, FLA.

Our associational missions committee has been a tower of strength and is working toward securing property for the development of future Baptist churches in the Miami Baptist Association.

According to the association by-laws, "The committee shall make surveys and recommend mission sites . . . shall make recommendations for applications for loans from the Miami Baptist Association and the Florida Baptist Convention revolving loan funds for all mission sites. The missions committee encourages churches to accept their share of new mission work; it promotes yearly goals for new work in the association; works closely with developers to secure desirable property; guides in periodic associational surveys and makes plans for schools of missions, and all other matters relating to mission projects in the association."

The projected growth in our association is from 1,100,000 population in 1964 to 2,500,000 in 1985. At the present time there is one Baptist church for

every 15,000 population in our association. If the growth is as much as is conservatively projected, and we still have one Baptist church for every 15,000 people in 1985, then we will need to start about 90 new churches in our association in the next 21 years.

The missions committee, usually made up of six pastors and three laymen elected on a three-year basis, is now going beyond the suburban developments and securing property in five-acre tracts or more, and buying them at a reasonable price. The plans are to hold these prospective mission sites until the city has grown out to them. Then we will not have to pay exorbitant prices for new church sites. In doing this the missions committee is careful to buy only sites facing on section lines or proposed main thoroughfares. This plan may save as much as \$15-30,000 per site.

In order to make money available to purchase future sites, the missions committee began developing four years ago a new missions property fund, which has grown until it now has total assets of \$82,000. This fund is used as a supplement to the Florida Baptist Convention revolving loan fund for missions. Wherever possible the association uses the loan money from the Florida Baptist Convention, and keeps the associa-

tion's loan fund to supplement the purchase price of a new site when a sufficient loan cannot be secured from the convention.

The missions committee has also been of tremendous help to me as superintendent of missions in projecting the 30,000 Movement. During the past seven years our association has constituted 26 new churches and started about 100 different partial missions. The starting of all these churches and missions means that the missions committee has spent many hours in conference, and made dozens of trips to look over mission sites and projected mission areas.

The missions committee has also been extremely helpful in giving counsel and guidance to some of our churches who have had to move because of changing social communities.

The Miami Baptist Association has about 225,000 Spanish-speaking people, about 100,000 Jews, 41,000 first and second generation Russians, 10,000 Hungarians, 19,000 Poles and 7,500 Orientals. The missions committee has been most sympathetic toward these minorities, and with the committee's guidance and the Home Board's assistance, we now have 24 Spanish congregations, two Russian congregations, one Chinese and one Hungarian mission.



## Missions Committee

# Reaching the New Community

BY E. HARMON MOORE  
EXECUTIVE SECRETARY-TREASURER  
STATE CONVENTION OF BAPTISTS IN INDIANA  
INDIANAPOLIS, IND.

A church missions committee is very vital in carrying on a church's local mission program. This is particularly true where a church has courage to reach out into a new community and establish services. Much of the supervision, recommendations for expediting the work, and the actual beginning of a new work is carried on by this group or by those whom they enlist to assist.

This group of trusted people, the missions committee, has a very vital place in encouraging the church to reach out. It assumes much of the responsibility for the guidance and direction of a new activity once it is actually underway.

One objective of the missions committee is to serve as a liaison group between the church and the newly formed mission group. The missions committee serves as messengers from the church to the mission and from the mission to the church body itself.

It is important that the church missions committee be elected by the church using it. The missions committee sometimes has as few as three members. However, most of the churches seem to want to spread the membership to have people representing the Sunday school, Training Union, WMU, Brotherhood, and perhaps the music ministry of the church. Sometimes a deacon is called upon to serve as chairman.

The pastor certainly is always recognized as an ex officio member of the missions committee. He must be fully apprized of the activities of this group and many times is a leading spirit in its activities.

When a mission begins to develop, sometimes one of the persons from the mission becomes an ex

officio member of this committee.

Occasionally a church will request its missions committee to give consideration to its entire church territory to see if there is need for a new work to be established. At other times when this is not wise, the missions committee may request the area missionary to recommend a place for consideration. There are times when this works in the other direction—the area missionary contacts the church and its missions committee to see if they will consider sponsoring a work in a certain area.

The duties of the missions committee involve several functions. One is to assist in keeping the church mission-minded by bringing to its attention its local opportunities in missions and encouraging it to minister to these needs.

Once a mission station is established, the missions committee's responsibilities widen again. At this point the committee can assist in locating a meeting place, enlisting workers, providing materials for its activities, keeping the channels of communication between the church and its mission station open and well defined, and continuing to seek new opportunities of service.

Here in Indiana we have been promoting the fellowship Bible class, which is a very embryonic mission in that it can be conducted in the home or wherever a meeting place in an area can be established. It is simply the teaching of the Bible as the beginning of a new work. In the first six months of this year, 50 of these fellowship Bible classes were started in our state.

Another responsibility of the church missions committee is to establish communication with the associational missions committee and the area missionary in the location of the new work. This communication is vital in promoting harmony in the entire area.

Through its missions committee a church can cen-

ter its reaching-out ministry upon a small group of responsible people. This ministry may be through a fellowship Bible class that is established near the church to draw in for Bible study people who may have some fear of attending the church itself. A church which uses its missions committee well can become the parent body to many fellowship Bible classes. This method of beginning missions is so much New Testament that you almost feel the sands of Galilee. The missions committee becomes the "work horse" group for a church in its reaching-out ministry.

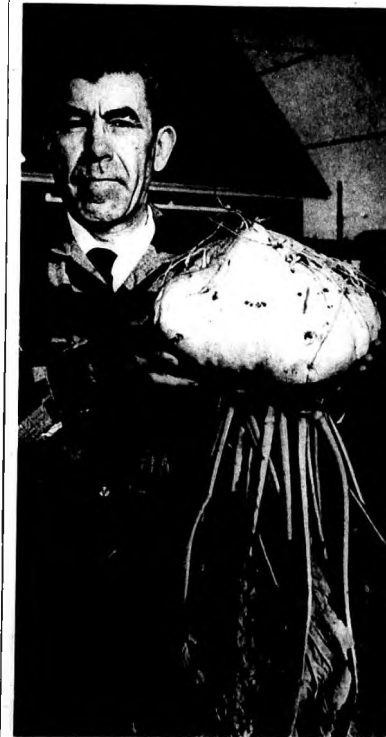
Further, a church can establish efficiently a chapel-type mission with a Sunday school, preaching services, and other organizations as strength will permit.

The task of the missions committee becomes more complicated with the development of new work. There comes a time of securing workers to assist. In many instances in a pioneer territory such as Indiana these workers must be enlisted directly from the field in which the ministry is being established due to the distance involved between the mother church and the mission. This means beginning small and climbing as growth permits.

At the time of securing property, this committee again becomes a responsible group. If the sponsoring church is to assume responsibility for a piece of land, the trustees become involved. A responsible missions committee can be invaluable to trustees.

The missions committee is vital to the reaching-out program of a New Testament church in Indiana.

*Church missions committees are similar the states over. However, in Indiana, the missions committee has extended its program to include the unique fellowship Bible class.*



IS IT A TURNIP? John R. Isaacs, pioneer missionary of the Home Mission Board, shows off this 15-pound specimen grown in his garden, behind his parsonage in Fairbanks. He has also harvested a 16-pound head of cabbage.

PHOTO BY LARRY CRACKEL  
DAILY NEW MINER

Do you feel you  
are struggling against  
unprecedented  
pressures of the day...  
faced with social  
and moral problems  
entirely new in  
scope and nature?



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## Give Your Church Away

BY M. WENDELL BELEW, SECRETARY  
DEPARTMENT OF ASSOCIATIONAL ADMINISTRATION  
SERVICES AND CHURCH EXTENSION, NMB

Churches, like individuals, struggle between the human urge to satisfy the world's demands and to be loved by the world, or to fulfill the higher purpose of loving a hating world and thereby fulfilling God's purpose for the world's redemption. A church, as a part of the body of Christ upon this earth, must ever find itself given to the fulfillment of God's purpose for it. It finds itself at enmity with the world's concept of what it should do and be.

The worldly concept of preservation is always thrust upon the church. Every day it makes its decision as to whether it will build walls about itself to protect and to preserve itself from the cry of need all about it, or whether it will lose itself in meeting the needs. A church which elects to preserve itself by isolation begins its process of death. A church which expends itself in giving itself away is preserved for service and enlarged in the lives of those to whom it has given of its love.

The church is a unit of mission activity. As its sensitivity to mission needs in its own community increases, its concern for mission needs in other places increases. It responds to this call through the use of its every resource; its people; its substance; and its mission agencies (which agencies the churches have created in the organizations of the church, the association, the state convention, and the Southern Baptist Convention).

A healthy, New Testament church aggressively meets mission needs, not through a reluctant response when mission needs are thrown at its door, but through a triumphant advance to its community, the country and "to the uttermost parts of the earth."

The scope of mission action begins with the closest mission need and extends to the most remote. The quality of mission action does not increase with distance. We are no greater missionaries there than we are here. That effort of Christian missions which only sends a witness is but one generation from extinction. For while it has piously spoken of its mission action afar off it has failed to build into its being the action of missions where it is and has become unrelated to its community. If a church is to live and send missionaries to the world, it must practice missions at

home. From this action of love will be produced the missionaries who will witness to the fields of the world, and who will continue to guarantee a local church its progeny.

A community's mission needs vary from place to place, but they are always there. They are there in the presence of one who cannot hear, or cannot see, or cannot read or write. They are present in a trailer camp filled with people who are considered to be "unstable" because they often move, or the needs are lonely people in a home for the aged. The mission needs are people in a hospital who are afraid of death. They are sick, drunk men on a crowded street. The mission needs are acres of peopled houses in a subdivision where streets are too new for pavement. They are stark new apartment houses in which many families live isolated from all the world. The mission needs are war brides whose Buddha glares vacantly from atop the television. They are groups of families whose skin tone differs from the majority. They are towns where church houses stand with broken windows and screeching shutters testifying that a church lives only in proportion to how it witnesses for Christ, not by how it makes a house.

The processes for church mission advance come under three categories: discovery of mission needs, establishment of the mission enterprise, and development of the mission endeavor.

The discovery of the mission needs may be accomplished by the process of an extensive survey of the community, by a Sunday school census, by a WMU community missions survey, by the observation of a sensitive Christian, and, of course, most significantly, by the revelation or direction of the Holy Spirit. A true Christian cannot be insensitive to mission needs. He is always seeking to relate himself to the meeting of mission needs which the Holy Spirit has helped him to discover.

A discovery of mission needs has historically provoked various responses from Christians. Sometimes the discovery of needs is all the action that is taken. The needs are never met. The discovery of need should lead to the establishment of a mission enterprise to meet the needs.

Some of the most common efforts at

establishing a mission enterprise to meet the needs are:

1. *The pay and pray approach.* This gives the Christian a feeling of having contributed to the cause of mission needs. It is a very important mission contribution and it undergirds the Southern Baptist mission effort around the world. Regardless of whatever else a Christian does in carrying out his mission task, he must do this much.

2. *An organizational or institutional approach.* Many Christians and Christian denominations have been led to use organizations and/or institutions as the mission endeavor to meet discovered needs.

3. *A humanitarian approach.* Christ was always concerned about the well-being of people and so must every Christian be. Good Christianity does not separate itself from the human needs of people and Christianity which is not lived and practiced is but a reflection of a meaningless profession.

4. *The direct approach.* This involves a Christian or a group of Christians (as a church) bearing a direct witness to the world. It is one person to one person. It is two or more people going to one person to tell him the good news. It is a message spoken from a pulpit or from the backyard of a neighbor. It is a Sunday school class meeting in a church house or in a rented store building, or a group of Christians witnessing in an exclusive men's club. It is a business man witnessing in love to a delinquent boy or a woman telling of Christ's love to an unloved mother. It is a witness which is not dependent upon things in order to be spoken. Its environment is almost irrelevant as long as its message is true to the speaking of the Holy Spirit and the plan of God for the redemption of man.

There is some validity in each of these approaches, but:

1. To pay and pray is not enough. The Christian must personally be a part of mission action. He must be a missionary too! The employment of another person to do one's Christian service will not satisfy all of God's demands upon the Christian individual. A prayer for missions and missionaries is inadequate, if it does not come from the heart of one who is himself a missionary with all that he is where he is.

2. Organizations and institutions may meet some mission needs, but too often they provide an isolation which protects the Christian from an actual engagement in his conflict with the world's idea of what he ought to be—that is, a missionary himself. The Christian or

(Continued on page 28)

## Are Home Missionaries Underpaid?\*

\*Missionaries, like pastors and others in Christian vocations, usually do not receive compensation comparable to that received by those in secular work with like ability and preparation. Dedication, however, should not be penalized. The Home Mission Board has given a lot of attention to adequate financial care for its personnel. There is a salary scale for those under appointment that is determined by preparation and family need. This will average more than \$5,000 per year for couples meeting the qualifications. The Board also provides life insurance, a retirement plan, major medical coverage (with missionary participation in cost), and travel expense where required. College education of children is provided by the WMU Margaret Fund. And for those properly motivated there are rewards far greater than the salary or benefits received.

For additional information regarding service as a missionary with the Home Mission Board, write the Personnel Department, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

Catholic Notion of Unity

BY WILLIAM E. BURKE, CATHOLIC INFORMATION FIELD WORKER, NMB

man the following appears: "In October of 1951, 35 men met at Buck Hill Falls, Penn., with a view to organize a Protestant United Church in America; 15 major denominations were represented. Several plans were discussed but no decision was reached. The reason for mentioning this meeting and its purpose is to show the restless yearning for unity which prevails among protestants today.

The Catholic church alone has the answer to their search, and we pray that they will study sincerely this answer and follow the lead of divine grace as it is given to them. To this end, it will be useful to set forth briefly the Catholic notion of unity.

During his Last Supper, our Lord prayed for the unity of his church: a unity so closely knit that it would resemble the unity of nature between himself and his Father; a unity so divine that it would participate in the divine life of the Trinity itself; a unity so dynamic that it would spread to the very limits of the world; a unity so stable

No matter what official pronouncement the Ecumenical Council might make on "unity" the long-range objective of the Roman Catholic hierarchy consists essentially in the return (as she says) of separated brothers to the bosom of the Catholic church.

Augustin Cardinal Bea S. J., president of the Vatican Secretariat for promoting Christian unity says: "We recall above all that which has been emphasized on several occasions, that the council does not expect and cannot achieve union immediately with this or that group of Christians, and that in this sense it is not a 'council of union.' It intends to prepare for this on a long-term basis and in various directions, i.e., to prepare the way for an eventual reunion; it is long-range planning" (Vatican Official On Unity and II Vatican Council).

In a booklet entitled "Catholic Notion of Unity," published with the official Imprimatur of Francis Cardinal Spell-

that it would stand forever, and against it not even the very gates of hell could ever prevail. Divine wisdom planned the church; divine love established it; divine power sustains it.

From the study of the New Testament as a whole, it can be seen that our Lord founded his church as a visible society, fully equipped with all that was necessary for the accomplishment of its mission: a deposit of doctrine, which would be preserved intact throughout the ages by the power of the Holy Spirit; a supernatural power with which to sanctify its members by applying to their souls the fruits of the redemption (i.e., by the reception of the sacraments); and a form of government whose officials would exercise a spiritual authority of teaching, sanctifying, and ruling the faithful within the scope of their commission.

These form the equipment of the Church and in each of these respects, unity is necessary. That is to say, there

must be a unanimous profession of one and the same divine faith throughout the world, the use of the same sacraments and obedience to legitimate pastors united in one, and the same worldwide visible society under one visible head. The interior bonds of unity are faith, hope, and charity, which unite the faithful to God and to each other.

To secure unity in any society composed of men living in this world, a supreme head is necessary; otherwise it would not be a society at all but a mass where each goes his own way. In his infinite wisdom, our Lord would not found a church destined for all men which no one could find, especially since his teachings are conjoined to grave obligations, and the authority which he established was to be accepted as speaking in his own name.

In point of fact, we find that he did make provision to secure this visible unity. He said to one of his apostles "And I say to thee, thou art Peter, and upon this rock (i.e., Peter, whose name

HOME MISSIONS

Associational

and church

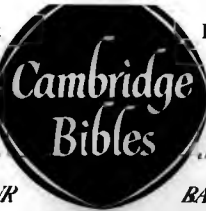
missions committees

BY M. WENDELL BELEW  
SECRETARY OF THE DEPARTMENT OF  
ASSOCIATIONAL ADMINISTRATION SERVICES  
AND CHURCH EXTENSION

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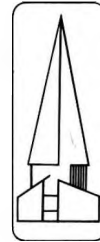


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## Catholic No



### the church and its missions committee

In a healthy church, mission action is ever a central part of what the church is doing. It must utilize its meetings, its organizations, and its spiritual and material resources to accomplish this. The church's mission objectives are: to create a mission concern; to educate its members about mission activities; to survey possibilities for mission action; to establish mission projects; to work with other churches of the association in accomplishing mission tasks which the church alone cannot accomplish; and to utilize all the resources which are available from the association, the state, and national agencies.

Any course of action requires some organization or planning for its accomplishments. This organization may be very simple or complex. The needs determine the organization. It has been discovered that churches which actually are fulfilling their responsibilities in mission action have established a missions committee. A church missions committee might be described as to organization, purposes, responsibilities, and relationship as follows:

The missions committee is a church committee, members of which are nominated by the church nominating committee and elected by the church. The committee reports directly to the church.

16-B

notion of unity.

During his Last Supper, our Lord prayed for the unity of his church: a unity so closely knit that it would resemble the unity of nature between himself and his Father; a unity so divine that it would participate in the divine life of the Trinity itself; a unity so dynamic that it would spread to the very limits of the world; a unity so stable

which no one could find, especially since his teachings are conjoined to grave obligations, and the authority which he established was to be accepted as speaking in his own name.

In point of fact, we find that he did make provision to secure this visible unity. He said to one of his apostles "And I say to thee, thou art Peter, and upon this rock (i.e., Peter, whose name

HOME MISSIONS

The church missions committee should be composed of church members who have a knowledge of, a concern for, and a willingness to participate in missions.

The purposes of the church missions committee are to discover possibilities for local mission projects, share findings with church program organizations, and serve the church in establishing and conducting such mission projects as may be assigned to it.

Responsibilities are delegated as follows:

1. Surveys and analyzes possibilities for local mission projects that can be sponsored by the church. Some of these are:

- New churches, preaching points, Sunday schools, extension Bible classes, home fellowships, and mission Vacation Bible schools.
- Language and cultural minorities (Indians, Latin-Americans, Orientals, Europeans, Jewish, etc.).
- Physically handicapped (blind, deaf, retarded, etc.).
- Socially handicapped (migrants, illiterates, juvenile delinquents, imprisoned, parolees, ex-prisoners; alcoholics, unwed mothers, etc.).
- Mission-center type work (club and recreational activities, child care, medical clinics, occupational and vocational assistance, etc.).
- Institutions and industry (factories, restaurants, rest homes, hospitals, etc.).

2. Works with church finance committee and/or budget committee in accordance with church procedures to secure any needed financial support of mission projects.

3. Procures facilities, prescribes operating procedures, and operates mission projects assigned to it by the church.

The church missions committee works with the church council, as needed, as the council coordinates the work of the missions committee with the mission activities of church program organizations. When requested, the committee works with the church program organizations in providing them assistance in the mission work they do for the church.

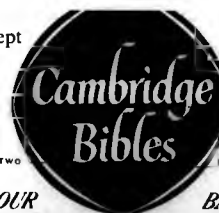
The church missions committee communicates with the associational missions committee, as needed, concerning mission needs in the association. It interprets these needs to the church and responds as authorized by the church.

16-C

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## Catholic No

16

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## the associational

Associational mission action is almost entirely the composite of the church mission action of the association. To adequately develop the mission potential of an association and to permit maximum expression of churches in mission action, a functioning associational missions committee is essential. The associational missions committee usually functions as follows.

The missions committee is an associational organization, members of which are nominated by the associational nominating committee and elected by the association. The chairman of the committee is a member of the associational council. The committee reports directly to the association and/or its executive board.

The membership of the associational missions committee should be selected from members of the churches who have a knowledge of, a concern for, and a willingness to participate in missions.

The objective of the committee is to stimulate mission concern, to survey possibilities for mission projects, to assist the churches in locating, establishing, and conducting church mission projects, and to conduct mission projects as assigned by the association.

1. The associational missions committee serves as an associational conscience on missions:

- constantly reminding the churches of their obligation to support missions.
- calling attention of the churches to the need for persons to enter mission work.
- encouraging the churches to undertake mission projects.

2. Surveys and analyzes possibilities for mission projects that can be sponsored by churches or the association. Some of these are:

- Establishing new churches, preaching points, Sunday schools, extension Bible classes, home fellowships, and mission Vacation Bible schools.
- Working with language and cultural minorities (Indians, Latin-Americans, Orientals, Europeans, Jewish, etc.).
- Working with physically handicapped (blind, deaf, retarded, etc.).
- Working with the socially handicapped (migrants, illiterates, juvenile delinquents, imprisoned, parolees, ex-prisoners, alcoholics, unwed mothers, etc.).
- Establishing mission-center type work (club and recreational activities, child care, medical

16-D

HOME MISSIONS

## missions committee

clinics, occupational and vocational assistance, etc.).

- Working in institutions and industry (factories, restaurants, rest homes, hospitals, etc.).

3. Works with the executive board of the associational council or its members to secure a full-orbed, year-round support of missionary education, information, and activities.

- Calls attention to the great variety of material, personnel, and other resources available for support of special efforts being made on behalf of missions.

- Participates in planning for and conducting schools of missions when such are being sponsored by the associational organizations.

- Provides information, including regular reports, regarding mission work which the association and churches are doing or should be doing.

- Places, coordinates, and utilizes the services of summer missionaries and other special mission workers when such are provided.

4. Works with the associational council in developing plans utilizing the organizations as may be needed in staffing mission projects.

5. Works with associational budget and/or finance committee and other organizations to secure approval and financial support for mission projects.

- Evaluates and makes recommendations regarding application for financial assistance to churches or mission situations from state mission boards and/or Home Mission Board in accordance with policies.

6. Procures facilities, prescribes operating procedures, and operates on behalf of the association those mission projects assigned to it.

The associational missions committee works with the associational council as the council coordinates the work of the missions committee with the mission responsibilities of other associational organizations. It works directly with the associational program organizations in providing them assistance in the mission work they do for the association.

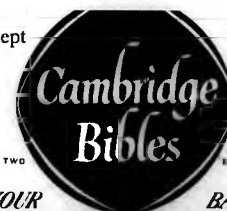
The associational missions committee works cooperatively and directly with the churches, the state convention, and the Home Mission Board in determining mission needs in the association, in interpreting these needs to the churches, and in responding to these needs as directed by the association.

16-E

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### Bible basis for establishing missions and churches



- I. The New Testament Plan
    1. Practiced and taught by Jesus, "... let us go into the next town" (Mark 1:38).
    2. Followed by the first churches (Acts 8:4-5; 10:37-43; 11:1-18; at Antioch, Acts 13:1-4; at Thessalonica, 1 Thess. 1:8; at Ephesus, Eph. 3:10).
    3. Used by Paul in his missionary work (Acts 14:21-23; 15:3-4; 1 Cor. 16:19).
  - II. The Purpose of the Church
    1. To bear witness by giving the gospel to all people through prayers, plans, work, and provisions for missions. "Go... make disciples" (Matt. 28:19-20; Luke 24:46-48; Acts 1:8).
    2. To establish a mission in a churchless community.
  - III. Mission Essentials Provided by Churches
    1. A house of prayer (Acts 4:31-32; Acts 12:5).
    2. A place of witnessing for world missions (Acts 14:27; 15:4).
    3. Witnessing stations (Acts 19:10; Eph. 3:10).
    4. A storehouse of support for missions (2 Cor. 8:1).
    5. Members who serve in church-centered missions (1 Thess. 1:8).
    6. Teaching the best book on missions—the Bible (Luke 24:44-48; Acts 1:15-16).
- New Testament churches can supply what is essential for Christian education, benevolences, and other mission causes. Churches in adequate number and properly developed equal adequate support and recruits for world missions.

16-F

notion of unity. During his Last Supper, our Lord prayed for the unity of his church: a unity so closely knit that it would resemble the unity of nature between himself and his Father; a unity so divine that it would participate in the divine life of the Trinity itself; a unity so dynamic that it would spread to the very limits of the world; a unity so stable

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HOME MISSIONS



### how some churches use missions committees

The First Baptist Church has found through years of experience that an active missions committee is the best means of extending an arm of our church into unreached and un-churched communities of our metropolitan area. Therefore, each year the church has this committee elected by the church with certain funds budgeted for its program, and looks to it, in conjunction with the pastor, to lead out in this activity.

I have found some of the most outstanding men and women in our church have manifested a great concern for missions by working on this committee. It is amazing how many hours they give to surveying areas of opportunity, investigating the purchase of property, looking after all the legal aspects of it, and finally getting a work started. I believe this to be the best method for doing mission work for it pinpoints the responsibility and tends to make a committee like this "specialists." If we were to look to our established church organizations to do this, it would be a "case of everybody's business is no-

body's business" and the work would not grow as it has.

J. D. Grey  
Pastor, First Baptist Church  
New Orleans, La.

In 1949 our church appointed a missions committee. The committee rented a tent which was set up on a lot on Columbia Drive which had been purchased by the Atlanta Baptist Association.

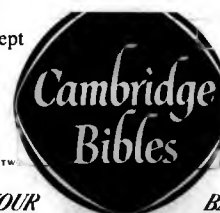
The committee took a religious census of the community and began having regular services in the tent in July. By the last of November our church had erected an adequate building on the property and the mission became Columbia Drive Baptist Church. This church was challenged at its constitution to be unique in that they would give as much to missions as they used for local expenses. The pastor tells me that they have followed this practice from the beginning. This, I think, is unique.

They reported to the association in 1963 a total membership of 1140.

16-G

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Our committee worked jointly with a committee from Druid Hills Baptist Church in the constituting of the Scott Boulevard Baptist Church in 1951. This church reported 737 members in 1963.

In 1955, our committee began working in the Clairmont Hills area and this mission was constituted into a church in January of 1956. They now report 944 members.

In 1958 the Valley Brook Baptist Church was constituted. This church reported 353 members last year.

This same year these brethren took over a mission which had been started and built into the Greenforest Baptist Church which was constituted in 1958 and reported 481 members last year.

We feel that we did the wise thing in putting this matter into the hands of a missions committee. We were most fortunate in having two men of complete dedication, of long experience and outstanding ability to organize and lead our committee. Really, the pastor had very little to do with the successful launching of these churches. The whole church was interested, and we all stood by, but these men really did the work.

I believe that our church would not consider trying to establish a mission on any other basis than that of having a committee such as this. For one thing, it was an all-church project. Each auxiliary of the church was brought in individually, or as a group, to help. But we believe that the constitution of a Baptist church can be best done by the full cooperation of all of the organizations in the sponsoring church.

Dick H. Hall, Jr.  
Pastor, First Baptist Church  
Decatur, Ga.

In our experience it takes a missions committee to initiate and suggest mission activities. These mission activities can be carried out in many cases by the church organizations, but at the same time some

group has to make this their concern. We have found that one of the most effective ways to launch any mission activity is to suggest a certain idea to the church council which represents all of our organizations. We have found that the church council has its hands full with the calendar of activities normally. This is why the missions committee can serve such a good purpose here. Their one concern is the mission program of all of the church, both locally and unto the uttermost parts of the earth.

May I say further that our missions committee has a budget responsibility. When we propose a budget each year for our church, the missions committee makes recommendations in the area of our Co-operative Program giving, our work in supporting churches in pioneer areas, associational missions, city missions, work with students through the Baptist Student Union here at Texas A. & M. University, Christian education, and our support of the Highland Lakes Encampment. The chairman of our missions committee is a member of the budget planning committee each year. In this way the experience and the interest of the missions committee are both injected into the planning of the budget.

We feel that we could not do justice to a strong mission program without a good missions committee. If we want to do something for missions locally, we look to the missions committee for leadership. If we want to increase our gifts to the Co-operative Program, again we look to the missions committee for recommendations. In our experience the missions committee does not completely dominate the missions program, but it does insure the fact that someone is concerned about this program. At any time, any member of the church is free to make suggestions to the missions committee or to offer an amendment to any of their recommendations. We feel that this mis-

16-H

notion of unity.

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HOME MISSIONS

sions committee is the spearhead of our mission program.

Richard H. Poss  
Pastor, First Baptist Church  
Bryan, Tex.

I cannot remember when our church did not have a missions committee, or rather an extension committee. It has been our experience that a church extension committee leads the church more effectively than any other method. In a program of world missions. Our extension committee has been active in creating chapel ministries, as well as leading the entire church in the special foreign, home, and state mission emphasis weeks. This committee has representation on it from each of the four organizations of the church, as well as members at large. An excellent work of correlation, promotion, and unification results.

It was through this committee that we were able to organize, when I was pastor of the University Baptist Church in Coral Gables, Fla., the migrant mission work in the Krome Avenue migrant camp. In this ministry, members of all the units of the church life shared.

T. Rupert Coleman  
Pastor, Southside Baptist Church  
Lakeland, Fla.

It has been our practice through the years to use a missions committee to guide the church in its mission activity.

The mission activity of the church involves every aspect of the church life. All of the organizations and every member have mission involvement. The mission activity of a church is on a par with the evangelistic program and cannot be adequately handled by any one organization of the church.

Every organization of the church has its individual function. If it tries to place itself in a position to monopolize a part of the total church program, it is out of order.

The worship service is still the basic function of the church, not the Sunday school, the Training Union, the Brotherhood, or the Woman's Mission Union. The mission committee is in a position to utilize the best potential for missions that is in any or all of the organizations.

To place the mission activity of the church under any one of its organizations would be to weaken it measurably.

Paul Milton  
Pastor, Baptist Temple  
San Benito, Tex.

For a number of years the First Baptist Church in Marshall has elected annually a church missions committee. This committee is separate and apart from all other church program organizations such as Woman's Missionary Union, Brotherhood, or Sunday school.

The function of this committee is to acquaint itself and the church with mission opportunities in the city. If a need for a new mission is discovered by this committee, a study is made and recommendations are passed on to the church body in conference. These recommendations are acted upon, and then the committee is given further instructions as to the implementation of the church's wishes.

Being a committee distinctly missionary, all efforts and interests are centered in this one direction. Being charged with this one major responsibility and being freed from multiple duties have given the committee needed strength.

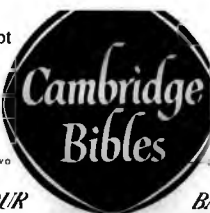
It is also true that the First Baptist Church is the only Southern Baptist Church within the city of Marshall that has ever attempted the establishment of a mission. To me, this proves the wisdom of the separate church missions committee.

Marion M. Harris  
Pastor, First Baptist Church  
Marshall, Tex.

THE WAY  
I SHOULD GO  
Proverbs 22:6

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## Catholic N

We seek to carry out our mission program through a series of missions committees rather than through a single missions committee.

We have had in operation as many as seven missions at a time. This included mission churches, which have the possibility of developing into self-supporting churches and others which are classified as institutional missions, such as in the jail, nursing home, etc.

We have one man who is mission chairman, responsible to the church in pursuing opportunities to begin a new program of work, whether in a needy community or in an institution. He is a warmhearted, wide-awake individual who loves lost people and who believes with all of his heart in a mission program. His love for the Lord and concern for the spiritual needs of people have played a great part in the mission vision of our church.

When this man finds a place where a mission needs to be organized, he consults with his pastor. Then the matter is brought to the deacons, who in turn bring a recommendation to the church that a new mission in the community is needed. This comes only after a survey has been made to determine the needs in that particular locality.

When the church has decided to open a mission, then a committee of five is appointed for that particular mission, which means that a number of men in the life of your church are involved in your mission needs and program. The committee, who appoints a chairman, has about the same relation to the mission pastor as the deacons have to the pastor in the mother church.

We do not believe this work could have made the progress which it has if it had been a part of any of the regular organized agencies of our church. It is our feeling that one five-man committee has a sizeable responsibility, if it meets the needs and undergirds the work in one community. We prefer the use of several

committees rather than one committee. However, we do have this central chairman who heads the total mission emphases in our church.

J. Chester Badgett  
Pastor  
Campbellsville Baptist Church  
Campbellsville, Ky.

Local church missions are best carried out through a missions committee. This pinpoints the responsibility and provides a small group who can serve as liaison between the mother church and the mission. In our church we have found the committee a very effective way of getting the job done. Whenever the various organizations of the church assist in the work of the mission they do so under the direction of the committee.

This relieves the pastor of a great deal of administrative responsibility. The average department head is so concerned working with his own organization that he will not give proper emphasis to work in a mission. On the missions committee there can be placed people with strong convictions about missions, and they will see to it that the work goes forward.

James L. Monroe  
Pastor, Riverside Baptist Church  
Miami, Fla.

We consider the missions committee in our church one of our most important committees and experience has shown that this committee does as much work as any committee in our church. Other organizations are ideal for promoting missions and even for helping to carry out the mission program. However, the work must be outlined and carried forth by a committee whose chief responsibility is that of missions.

H. Floyd Folsom  
Pastor,  
Miami Shores Baptist Church  
Miami, Fla.

16-J

notion of unity.

During his Last Supper, our Lord prayed for the unity of his church: a unity so closely knit that it would resemble the unity of nature between himself and his Father; a unity so divine that it would participate in the divine life of the Trinity itself; a unity so dynamic that it would spread to the very limits of the world; a unity so stable

which no one could find, especially since his teachings are conjoined to grave obligations, and the authority which he established was to be accepted as speaking in his own name.

In point of fact, we find that he did make provision to secure this visible unity. He said to one of his apostles "And I say to thee, thou art Peter, and upon this rock (i.e., Peter, whose name

HOME MISSIONS

For many years we have worked through a missions committee here in our local church. Through this committee our church has sponsored missions here in the city and even in other states. We have found this approach to be practical and highly workable.

J. Ralph Grant  
Pastor, First Baptist Church  
Lubbock, Tex.

We have found a church missions committee very effective in expediting the mission outreach of our church. This church missions committee is a coordinating factor for the mission interests of our Woman's Missionary Union, Brotherhood, Sunday school, etc. Previously we found that our shot was being scattered. The WMU had projects, the Brotherhood another, and the Sunday school wanted to establish branch teaching-preaching centers. Since we have them correlated, we have saved both time, energy, and money.

W. C. Hultgren  
Pastor, First Baptist Church  
Tulsa, Okla.

### Yearby Accepts Position With Foundation of Alabama

Vernon Yearby of the Home Mission Board's Division of Evangelism has become associate executive secretary of the Baptist Foundation of Alabama.

Yearby was formerly secretary of evangelism for the Alabama Baptist State Convention. He has been associated for the last six years with the Evangelism Division located in Dallas, Tex.

Yearby's new work will be primarily with the associations of Alabama and in establishing and maintaining personal contacts with individuals relevant to the work of the foundation.

16-K

Seeing evangelism as the ultimate goal of all Christian endeavor, Yearby said, "I see in this new work another dimension in my ministry."

C. E. Autrey, director of the Evangelism Division, expressed regret in the loss of Yearby from the Dallas offices. "He has been a very effective staff member in all of the several areas in which he has done a great deal of work, especially in planning millions of pieces of published material. He has excelled in planning and promoting evangelism programs as well as leading and carrying through a wide variety of work in the division."

Yearby, a native of Virginia and a graduate of Hardin-Simmons University in Abilene and Southwestern Seminary in Fort Worth, has made two tours around the world and has participated in evangelistic efforts throughout the United States and in Australia, the Orient, Africa, and South America. He was awarded the Doctor of Divinity degree by Hardin-Simmons University.

### Two Deaths Bring Their Long Ministry In Cuba To An End

Miss Mildred Matthews, 74, Southern Baptist missionary to Havana, Cuba, and R. R. Machado y Cardenas, 77, former missionary to Pinar del Rio Province, died October 25.

Miss Matthews, born in Morrilton, Ark., retired to her native state, after 35 years of service in Cuba. She died in Jonesboro, Ark.

She was appointed as a missionary of the Home Mission Board to serve in Cuba in August, 1920, going immediately to her field. For two years she was general evangelist in Matanzas, then for several years kindergarten and primary teacher in the Cuban-American College, Havana, which no longer exists.

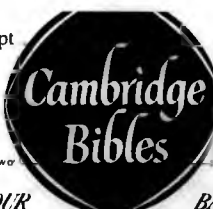
The greater part of her life as a missionary was given to the "Cal-

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## Catholic N

vario" church in Havana. She used her talents in the many activities of the church, where she served as teacher of the "Fidels" class in Sunday school, sang in the choir, and was active in the Woman's Missionary Union.

In the Baptist Convention of Western Cuba she served as president of Woman's Missionary Union. She prepared the monthly programs for the WMU organizations.

She organized and directed the training school in connection with the Baptist Theological Seminary in Havana, where she also taught.

Miss Matthews was a great influence in her church, in the seminary, and in the work of the convention in Cuba.

R. R. Machado, a native of Santa Clara, Cuba, died in Cuba of a heart condition, after a long ministry there.

Machado belonged to that first group of ministerial students who met with the late M. D. McCall, then superintendent of Cuban mission work for the Home Mission Board, and other professors in the Baptist Temple in Havana, Cuba, to prepare themselves for the ministry.

He was ordained by Calvary Church, Havana, in 1909, and immediately was appointed missionary of the Home Mission Board.

Machado was pastor in various fields in his ministry. He dedicated his greatest efforts to the church in La Vibora, Havana, where he was pastor for 27 years.

He received his Doctor of Law degree at the Havana University, Havana.

"Machado was recognized as an eloquent preacher, a poet, author, hymn writer, newspaper columnist, and gifted teacher," says Herbert Caudill, superintendent of mission work in Cuba for the Home Mission Board.

He is survived by his widow, Estrell Perez y Hernandez, and seven children, four girls and three boys.

## Calendar of Emphasis For Jewish Work

### December, 1964

December 6-13—WMU Week of Prayer for Foreign Missions. Explain this to your Jewish neighbor.

December 23 — Convention-wide Carol Sing. Invite Jewish friends to your carol sing and to Christmas musicals such as the Messiah. Sing carols in Jewish homes. Some may object, but most will welcome this gesture.

December 25—Christmas. Explain the meaning of Christmas to your Jewish friends.

December 27—Student Night at Christmas. Include your Jewish college friends. Most Jewish college students feel left out at Christmas time.

December 31—Watch night prayer meetings. Emphasis on evangelism. Encourage the use of Televangelism series for January, February, March, 1965. Let's make these prayer meetings meaningful in winning Jews to Christ.

### January, 1965

January 3—Soul-winning Commitment Day. Encourage winning of Jewish friends.

January 3-8—January Bible Study Week. Give study course book to Jewish friend and invite him to study with you during January Bible study.

January 24—Baptist Men's Day. Jewish friends should be invited.

16-L

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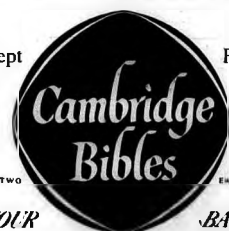
HOME MISSIONS

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HE SHOULD GO  
— Proverbs 22:6



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means 'rock') I will build my Church; and the gates of hell shall not prevail against it" (Matt. 16:18, Latin Vulgate version).

All the lines of unity converge on Peter and from him all jurisdiction flows.

In the line of faith, unity is secured by Peter. This can be seen from the words of our Lord to Peter during his Last Supper: "Simon, Simon, behold, Satan has desired to have you, (plural i.e., the apostles as a group) that he may sift you (plural) as wheat. But I have prayed for thee (singular) that thy faith may not fail; and do thou, when once thou has turned again, strengthen thy brethren" (Luke 22:31-32, Latin Vulgate version). Though all the apostles were authorized teachers, one was their head.

In the line of judicial authority, Peter is also supreme; "And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19-20, Latin Vulgate version). Though all the apostles may "bind and loose" one has the fullness of jurisdiction.

In the line of government, Peter is also the head: "Jesus said to Simon Peter, 'Simon, son of John, dost thou love me more than these do?' He said to him, 'Yes, Lord, thou knowest that I love thee.' He said to him, 'Feed my lambs.' (i.e., be the shepherd of my lambs) . . . 'Feed my lambs' . . . 'Feed my sheep'" (John 21:15-17, Latin Vulgate version). Though all the apostles have the care of the flock, the one flock throughout the world has one supreme Shepherd.

All these functions which secure the visible unity of the church of Christ are contained in the figurative expression "chair of Peter." In our ordinary ways of speaking, we often use figures in place of things which they signify. So, we speak of the "press," the "law," etc. In these cases we are referring rather to persons than to things; in a given context they simplify ideas, and most people grasp the association immediately.

The word, "chair" or one of its equivalents is used to indicate an office of authority. In an ordinary meeting, one of the group controls discussions; instead of scattered conversations among various groups which would achieve nothing, order and progress is achieved if remarks or questions are addressed to the "chair."

In civil governments, the supreme executive is referred to impersonally as the "throne" or personally as the "president" (i.e., one who sits in first place).

In higher educational circles, a professor might hold the "chair of economics." So in ecclesiastical matters, the word "see" (from sedes which means chair) indicates a source of spiritual authority. When the Pope speaks as head of the Church on matters of faith or morals, we say he speaks ex cathedra, that is, from the chair of Peter.

From what we have indicated, one can easily see what is meant when we say that the chair of Peter is the chair of Unity. This is the visible source of the unity of the Church and the visible token of the historical identity of the Church throughout the ages. "Where Peter is, there is the Church."

To complete the notion of Catholic unity, we must include the fact of perpetual indivisibility. The church of Christ is a whole which cannot be broken into pieces; the reason for this is that Christ is its invisible head and the Holy Spirit is its soul. Men can leave the Church, even in great numbers, but the Church does not fall into ruins thereby, nor do they carry the Church with them when they go. This point is very important, for there is, in this context, an essential difference between the notion of "separation" and the notion of "division." The sign of membership in the Church is union with the chair of Peter; when one is not united to the visible head, he is not united to the body as a member. The Church, united to the chair of Peter, retains its divine prerogatives and its historical identity no matter how many separations are made from it.

Here then, is the goal we offer to those who seek unity according to the mind of Christ. Restore the union which existed before the breach was made by returning to communion with the chair of Peter.

The baptized non-Catholics of today had no part in the original revolts from the Church. Ignorant of their separated condition, they incur no guilt thereby, but they do bear some of the effects of this condition as they miss many of the precious gifts and graces from heaven, which the Catholic church alone provides. We do not regard them as "enemies" to be overcome, but rather as brethren whom we wish to restore to full communion with us in a visible unity of faith and charity" (CATHOLIC NOTION OF UNITY by Edward F. Hanaboe, S.A., S.T.D.).

As Baptists we should be aware that the Roman Catholic Church is sincere in its desire and efforts to establish one universal church. It insists that this "One Church In One World" can only be the church of Rome under the spiritual leadership of the Pope.



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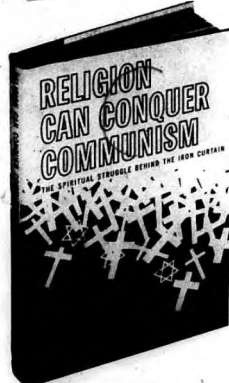
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## Lonnie Iglesias: One Life Given to God

BY MARGARET GEIGER IGLESIAS  
MULATUPPU, SAN BLAS  
REPUBLIC OF PANAMA

In San Blas we anxiously awaited the Monday afternoon radio call from Balboa Baptist, our Home Mission Board transmitter in the Canal Zone. At 4:15 Claudio called to assure us that his brother, Alcibiades Iglesias, had come through the seven-hour operation satisfactorily. A noted Panamanian neurosurgeon had removed as much of a brain tumor as was possible without danger. Whether it was malignant or not would require five days of testing.

We all rejoiced. Again God had answered prayer—ours of the San Blas islands where Alcibiades Iglesias (Lonnie, to us) had pioneered missions among his own Cuna people, and those of many friends in Panama, the Canal Zone, and as far away as the United States. In a Houston, Tex., hospital last year, Lonnie's life had hung in the balance. Prayer had weighted the balance in favor of life.

Tuesday morning, September 15, Leslie Chambers called as usual from Balboa Baptist at 7:15. Then Claudio spoke, asking if the weather were clear for flying. Missionary Peter Miller in Ailigandi answered that it was clear and beautiful. Then Claudio simply and with great restraint gave the message: "My brother is with the Lord. He went at 1:25 this morning. Make all arrangements. We shall be coming out this morning."

At the small radio communications sets in Ailigandi, Nargana, Ustuppu, and Mulatuppu, members of the mission family stood shocked and disbelieving. How could he be gone? Lonnie, called home!

"Poor us!" sobbed six-year-old nephew David. Poor all of us. But heaven is richer.

By dugout and small plane people began to converge on Ailigandi, where

a U.S. Army plane had brought Lonnie's body, accompanied by his sorrowing brother, Missionary Claudio Iglesias. From Tigre, Playon Chico, Tupile, and the Isle of Pines, Indians came to mourn. Aged aunts traveled from Nargana five hours by boat. We of Mulatuppu set off about 10:45 in brilliant sun across a glassy sea. We were five missionary teachers, six young women with scarlet head-veils, four children and one old man. A Colombian goldsmith kindly lent us his outboard motor to propel the big cayuco, Margaret T., named for a fine Christian woman in Oklahoma.

Two hours enroute, passing Kuitup, Mosquito Island, we felt the wind freshen and the sea become so choppy that for the next hour we fought to protect ourselves from the splashing waves. Salty and dishevelled, we arrived at Ailigandi about three o'clock, somehow dreading the painful meeting. But grief shared is in some way comforting. We all wept together, talking of Lonnie and how hopeful we had been that he would live. Marvel, Lonnie's wife in black, was unable yet fully to grasp her loss. She thought of the 31 years that she and Lonnie had spent together building the work from "mustard seed" size. It had now reached out to villages almost the full length of the 100-mile, palm-embroidered coast.

L. D. Wood, superintendent of home mission work in Panama, arrived with Leslie Chambers by a small missionary plane piloted by Jim Russell. The First Baptist Church of Ailigandi, an attractive cement block building overlooking village, sea, and jungle-covered mountains, was filled to capacity with men, women, and children, solemn-faced or quietly weeping.

The closed mahogany casket lay in state, graced with waxen madonna lilies and small orchids that contrasted with now fading wreaths of hibiscus and native flowers lovingly made that morning. As a chorus of girls in typical dress

sang, one caught a glimpse of what the mission had meant in San Blas lives: Hope, in the Spanish hymn, "Al Amanecer", praise to Almighty God, in the Cuna version of "How Great Thou Art," "Pap Tummati."

Missionary Atilio Rivera, pastor of the church, spoke forcefully in Cuna, reading from the translation of the Gospel of St. John, chapter eleven. He challenged young and old to love God as Lonnie had, to find Christ, the Resurrection and the Life. Wood added words of comfort, interpreted by Atilio, as did Leslie Chambers.

The work begun by Marvel and Lonnie will be carried on. Under the Home Mission Board 30 missionaries labor in San Blas. Lonnie's memorial is in uncounted lives committed to the Lord Jesus Christ. Even his homegoing has resulted in the dedication of young lives to God's service and in the public profession of his brother Juan. Who can estimate the value of one life completely given to God?

## Puerto Rico Baptists Grow, Plan Association

Southern Baptists in Puerto Rico announced the formation of their fifth church and released plans for an association organization.

Loyd Corder of Atlanta, attended a preliminary meeting with church leaders in Aguadilla, P.R.

He said the decision to form an association means the congregations in

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HOME MISSIONS

21



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Puerto Rico which were associated with the Florida Baptist Convention, will now work through a Puerto Rican organization.

Corder is secretary of the Language Missions Department of the Home Mission Board. His department sponsors and directs the Puerto Rican work.

At the preliminary meeting each congregation wishing to participate in an association of Southern Baptists in Puerto Rico was asked to name two persons for a steering committee.

This committee will propose a constitution, by-laws, and ways to relate the work to Southern Baptists on the continent. Corder expects this procedure to take some three to six months.

The new church, formed at Ceiba, was constituted as the Bethel Baptist Church with 31 members who are mostly English-speaking personnel associated with the Roosevelt Roads Navy Base there.

Roger West, appointed by the mission agency this year for Puerto Rico, is pastor of the congregation.

The new church was a mission of the Metropolitan Baptist Church of San Juan, and its pastor William H. Slaymaker, served the congregation until West arrived in May.

Now meeting in a former police station, which also houses the pastor and his family, the church plans to erect a first unit on four acres near the main gate to the navy base.

West, formerly pastor of a Spanish congregation in Sweetwater, Tex., has also started a ministry for the Spanish-speaking in the area.

Southern Baptists living in Puerto Rico, according to Corder, spontaneously started the first churches, then called on the Convention to help them and other Christians there evangelize the island.

In 1961 representatives from the Foreign and Home Mission Boards visited the island, then recommended the Home Mission Board sponsor the work, since Puerto Rico is a territory of the United States.

Following this the Home Board commissioned Howard W. Bryant, pastor of the Borinquen Baptist Church in San Juan, to present a detailed study of the island. In 1963 the Board voted to give limited assistance to churches there.

Earlier this year Milton S. Leach, Jr., then director of Spanish work for the Miami Baptist Association in Florida, was named general missionary for Puerto Rico.

During 1964 the mission agency spent \$33,000 for property and personnel, and has budgeted nearly \$60,000 for 1965.

HOME MISSIONS

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December, 1964

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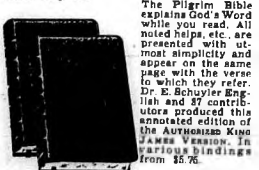
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## Gaston Nonreaders Respond to Another Chance

A vast field awaits the help of those who will teach the nonreader. Gaston Association, through prayer and a look at the census figures, became aware of the missions opportunity in their own association.

BY MILDRED BLANKENSHIP  
HMB LITERACY MISSIONS FIELD WORKER

"We can't have any adult nonreaders in our church and I don't see how we could have any in our association. I don't know anyone who can't read."

This is a frequent response at the beginning of a workshop in literacy missions. But prayer and a look at the census figures for a county can change this response.

A look at the figures for her county brought a real burden to Mrs. Woodrow Daves, president of the Gaston Association Woman's Missionary Union and Mrs. Jerry Strickland, community missions chairman. Before the week of the workshop was completed, several leads on prospective students had developed.

The newspaper carried a report of the workshop. A phone number was given so that any interested in learning to read might make contact with teachers.

The wife of a 23-year-old man called the number. Her husband was a nonreader. When he went to school, he wasn't interested in learning. His teachers skipped him from grade to grade. Finally he quit.

As an adult this man became aware of the importance of knowing how to read and write, and he looked for an opportunity to learn. He even went to the state capitol to try to learn if anything was offered which might help him. He learned that there was no state-supported work, but some teaching was being done through community missions in the Gaston Association.

Mrs. John White, wife of the superintendent of missions for the association, began teaching the man.

Mrs. Daves was led to two women, a Korean and a Japanese, who are wives of servicemen. They wanted to learn English that they might obtain their citizenship papers.

A class was begun for Negro students, in which 12 enrolled. Two Negro women attended the workshop and are

doing the teaching. Members of the WMU work closely with them.

After this beginning, Mrs. Daves and Mrs. Strickland felt the need of more training. They, along with another woman from the association, attended the intensive workshop held in the summer at Southern Seminary, Louisville, Ky. Additional workshops to train teachers were planned and conducted by Mrs. Daves and Mrs. White. They had had at least 30 hours of training and experience in teaching adult new readers which qualified them for this.

During these recent workshops, the Sunday edition of the *Gastonia Gazette* carried the story of what this WMU is doing in literacy missions. The article brought response from 18 prospective students ranging in ages from 23 to 45. The responses were from men and women.

Since the last workshops, three centers have classes for the nonreaders. The New Hope Baptist Center has four enrolled in a morning class; the Lory Baptist Center has 15 enrolled in a night class; and the Mt. Holly First Center has 12 enrolled in a night class. Also, there are several being taught individually, making a total of 58.

Mrs. Strickland writes of a visit she and Mrs. Daves made to one of these prospective students, a 23-year-old woman living with her sister.

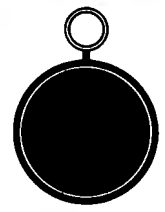
"She was a withdrawn person. The family was worried about her and had looked everywhere for this kind of help."

"When Mrs. Daves had finished telling the young woman and her sister about the method of teaching, she asked if she might have a word of prayer."

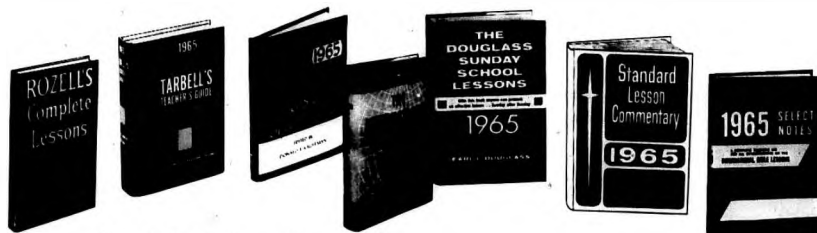
After the prayer, this young woman said, "Gee, that must be a new prayer."

"We didn't quite understand until the sister said, 'You see we are Catholic.' But how they welcomed us into their home. They said this was the greatest work of which they had ever heard."

Mrs. Strickland adds, "God has certainly shown us the mission opportunities in this field."



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### 29th State Group Joins Southern Baptists

BY J. O. CATES  
EDITOR, BAPTIST BEACON  
PHOENIX, ARIZ.

The newest state convention to join the Southern Baptist Convention family will be the Utah-Idaho Southern Baptist Convention, which comes into being Jan. 1.

It was organized in Salt Lake City, Utah, by 363 people from the two states and from the sponsoring Arizona Southern Baptist Convention, with whom the two-state area has been affiliated to date.

It is the 29th state convention to cooperate with the SBC, and the first to be organized since Indiana Baptists formed a separate convention in 1959.

The convention's work will be guided by a 19-member executive board which will include four convention-elected officers and 15 others at large, to come from the various parts of the Utah and Idaho area. These 15 will serve for three years, then rotate.

No executive secretary has been elected yet, though a nominating committee has been chosen. The new convention picked C. Raymond Cearley, pastor, First Southern Baptist Church, Mountain Home, Ida., as its first president.

It adopted a budget of \$149,821 for the first year. Of this, \$59,200 will come through cooperative program gifts, state mission offerings this year and next, and funds already saved.

The SBC Sunday School Board will provide another \$12,145 for jointly promoted work in religious education. The balance, nearly \$80,000, will have the SBC Home Mission Board as source, supporting joint state missions work in several fields.

An administrative staff of four is planned. The executive secretary will also serve as evangelism secretary and editor of any newspaper the convention launches. A missions secretary will serve also as associate executive secretary.

There will be a secretary of Woman's Missionary Union work and a secretary of religious education.

Plans also call for two state missionaries, two mountain missionaries, and three language missionaries.

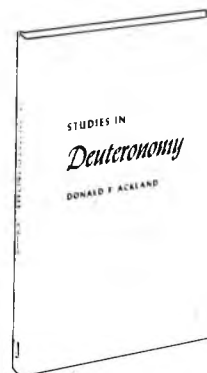
The 52 Southern Baptist churches and missions located in Utah and Idaho have a total of 6,500 members. Last year these churches gave \$40,756 through the Cooperative Program. The new convention has voted to share 20 per cent of future Cooperative Program income with the SBC.

HOME MISSIONS

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#### For Intermediates EXPLORING THE OLD TESTAMENT

George W. Redding

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Teacher's edition, 50¢ Pupil's edition, 35¢

#### For Juniors BEFORE JESUS CAME

Margaret Williams

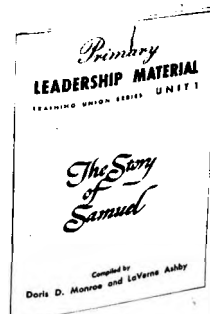
How God used persons and events in the Old Testament to prepare the world for Christ's coming. Each chapter contains puzzles, pencil activities, and Bible reading assignments for the juniors to complete. (6c)

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Leadership material giving activity suggestions for five sessions featuring the story of Samuel. (6c) 35¢



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This helpful material for leaders suggests activities for 4- and 5-year olds during the study course sessions. (6c) 35¢

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### Give Your Church Away

(Continued from page 15)

the church often manages to lose the distinctively Christian complexion as it establishes its institutions, then becomes lost in its methods, rather than its purpose. This can happen within the church itself if the church majors upon *how* to set up its educational program, or *how* to organize for a revival rather than upon the result in reaching people for Christ, which is the ultimate purpose of its organization. This can happen outside the church, or as a joint project of several churches when a hospital or a school or benevolent institution is established, if the institution itself loses its mission purpose and it conforms to being just a school or a hospital or a benevolence such as any secular society might establish.

3. Those who believe that the Kingdom of God can best be advanced by silently performing good deeds are practicing "Christianity by osmosis." The humanitarian effort, although performed in the name of Christianity, may be but little different in application from a similar effort performed by a civic or non-Christian (as Buddhist) group. A person of human need may look better in new clothes and feel better with sufficient food, but he is not permanently better unless in this process of human betterment he has met Christ.

4. The direct approach can defeat its purpose by antagonizing the person to whom it is addressed. It may be so concerned about saying "Are you saved?" that it neglects to understand that the question must be asked in terms which encompasses the lost person in love and must be interpreted to him in ways that he really understands.

We add, then a fifth response to discovered need. That is the *total integrated approach*. It utilizes every response available to the Christian and his church to convey the message of Christ to the lost. This method uses prayer and money, organizations, human concern, and the direct Christian witness all joined together to effect a dynamic mission action.

The mission action is never finished until the recipient of that action has become a producer of mission action in itself, or until the evangelized has become an evangelist. The church's mission responsibility then involves Christian mission development. It continues to as until its leadership and resources have helped the mission activity to the point of mission productivity.

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HOME MISSIONS

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PHOTO BY A. DEANAY

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new **APPOINTEES**  
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Martin Eugene Elder was appointed to work with the Indians in Cubero, N.M., under the Language Missions Department. Elder, a native of Louisville, Ky., attended Campbellsville College, Campbellsville, Ky., and received degrees from Howard College, Birmingham, Ala., and New Orleans Baptist Theological Seminary, New Orleans, La. He is married to Margaret Ellamae Elder and they have one child. His birthday is 12-16.



Margaret Ellamae Elder was named along with her husband to work with the Indians in Cubero, N.M. She is a native of Greenville, Ala., and attended Howard College in Birmingham. She is a graduate of Grand Canyon College, Phoenix, Ariz. Her birthday is 3-7.

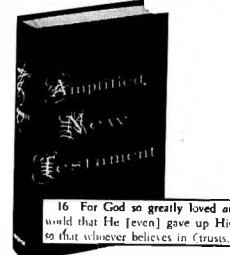


George P. Gaskins was appointed as a superintendent of missions to the Denver Association, Denver, Colo., under the Metropolitan Missions Department. Gaskins, a native Texan, attended Texas Christian University and Southwestern Baptist Theological Seminary in Fort Worth, Tex. He is married to Edna Marine Gaskins and they have two children. His birthday is 11-28.



HOME MISSIONS

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