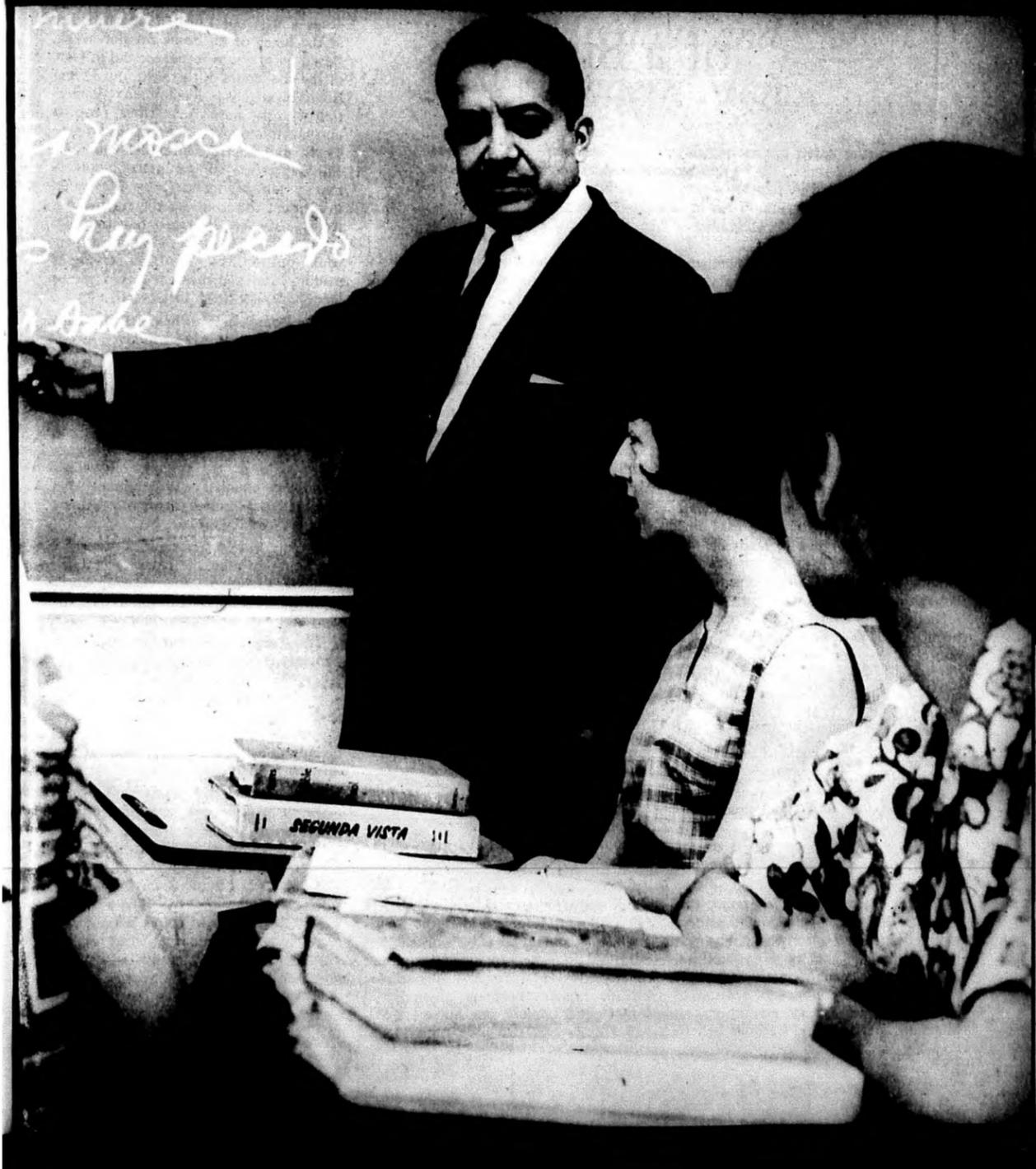


MARCH 1965



The MAGIC of a Big Task

BY ARTHUR B. RUTLEDGE
EXECUTIVE SECRETARY-TREASURER, HMB

High goals have a magic about them. Sometimes they seem to inspire us to do even better than our best.

The Home Mission Board has set some challenging goals for 1965. These goals are realistic and attainable. They speak of urgent national needs. They indicate some priority areas of home mission efforts.

Church extension continues to be a primary concern in home missions. New missions and churches are proven means of winning people to Christ. While goals are being finalized, studies indicate that Southern Baptists must gain 464 churches per year just to maintain our present membership ratio in this exploding population. This is considerably larger than the gains of recent years. A related goal calls for 150 churches to begin language mission projects and 75 churches to begin work with the deaf.

Special attention is given to younger churches in pioneer areas in the Missions Division's goal of assisting 200 churches with pastors' salaries and the Church Loans Division's goal of helping 500 churches to secure sites and new buildings.

Surveys—with staff participation in 40 area or regional surveys in 1965 as a goal—will help point up needs for new churches and other mission ministries.

Church extension will be a major emphasis in the great metropolitan centers of the nation, but specific attention will be given also to other needs of the cities. Efforts will be made to establish 80 new Jewish work committees to witness to Jews, and to conduct ten conferences on interfaith marriage and Catholic beliefs.

Juvenile Rehabilitation efforts will be accelerated, with goals of five new full-time workers and 12 volunteer ministries, plus six ministries for Negro youth. The growing need for ministries in neglected and transitional communities, principally in the cities, calls for 25 new Mission Centers.

More than 70 per cent of the churches cooperating with the Southern Baptist Convention are located in towns and rural communities. The Urban-Rural Missions Department's Church Development Ministry will seek to enroll 5,200 churches, including 100 Spanish and 100 National Baptist churches, and 50 per cent of the mountain churches.

Experimental projects will be undertaken in six resort areas of relatively low permanent population, and in one or more high-rise apartment buildings in cities.

One million persons studying for service—this is the inspiring goal for work with National Baptists. A total of one million persons enrolled in extension classes, institutes, college classes, Baptist Student Unions, conferences, summer assemblies and Vacation Bible schools is the 1965 goal. An increase of ten per cent in professions of faith and in volunteers for religious vocations is another significant goal in this field.

Missionary Personnel objectives call for a new increase of 201 in 1965, to bring the total to 2,573 at the year's end. This includes 25 US-2 workers, but does not include 625 student summer missionaries. Goals for new missionaries include 115 for language missions, 30 for Mission Centers, one nurse for Sellers Home, and two area military en-

listment workers, in addition to pastors for young congregations in pioneer fields.

To undergird these efforts assistance will be given to 150 simultaneous Schools of Missions, with a goal of 3,500 participating churches. Efforts will be made to increase subscriptions to this magazine, *Home Missions*, to a total of 120,000.

The objective of all these programs and plans is to lead men to God through Jesus Christ our Lord. Evangelism lies at the heart of all home mission work. Based on previous response, and in view of the challenges of this year, our Home Board evangelism leaders, in cooperation with the state conventions, propose an objective of 424,000 persons won to Christ and baptized into the churches. This represents an increase of approximately ten per cent above 1964. To implement this goal are the further objectives of every church conducting two revivals and 100,000 committed personal soul winners. Chaplains, serving as pastors in a specialized setting, hope to lead 12,800 to faith in Christ.

The Board seeks to help the churches of the Convention to discover needs and find ways of meeting mission needs. It serves the churches also as a sending arm, through which missionaries are sent to areas requiring the service of men and women of special calling and preparation. This vast work now touches every state in the nation, plus three Caribbean countries. What happens in this land has impact upon our witness throughout the world.

It costs \$11.53 per minute—\$691.78 per hour—around the clock, every day of 1965, to support this growing home mission and evangelism effort of the churches.

The Annie Armstrong Offering, made annually during the Week of Prayer for Home Missions, supplements the Co-operative Program in a significant way in providing for home missions advance. Elsewhere in this issue you will find information regarding the use of the offering which will be made in our churches during the week of March 7-14.

All of us who serve with you in home missions are grateful for the strength provided by the churches in missionary education local mission projects, prayer support, and increasing gifts. It is my prayer and hope that the 1965 Week of Prayer for Home Missions will be one of the most meaningful weeks of the entire year in our churches, a week which will advance the spread of the gospel in our land in our day.

"Blessed is the nation whose God is the Lord . . ." (Psalm 33:12)

HOME MISSIONS

Home MISSIONS

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COVER

A challenge to mind and heart is represented in the two-fold ministry of Francisco Lemus. In addition to teaching Spanish in an Anglo high school, he is the pastor of the First Southern Baptist Spanish-speaking Church. Multiple responsibilities is the norm for those ministering to the mission needs of the city of Detroit. A special picture story on Detroit begins on page 5.



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GENE E. MOFFATT

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March, 1965



Missions and Modern Man

Recent news stories concerning home mission activities emphasize a basic concept of the Christian mission; that is, that missions must deal with man where man is, not where we would have him to be. Foundational to this concept is a knowledge of the individual toward whom the mission is directed.

Before effective mission work can be accomplished with any person, one should have sought the answers to questions about his family, race, class, language, tribe, occupation, government, needs, desires, loves, hates, achievements, and failures. Have we, as one missionary writes, "walked down the same road together?"

One news item informs us that the Language Missions Department has established a Navajo Training School at Fruitland, N. M. This school springs from an intimate knowledge of the Navajo Indian and his needs. First, too much of certain kinds of formal training for the Navajo separates him from the people to whom he would minister, and few have the training needed to enter college.

Lloyd Corder says, "If we are to use the Navajo ministers, they must study in a situation that keeps them within their general setting and fits them for service within that setting." He indicated expansion of this work depends on methods which produce many small congregations, often little more than home fellowships.

A second news article revealed the starting of pilot projects in high-rise apartments. The Metropolitan Missions Department realizes modern man has encased himself protectively in huge honey-combed complexes, often making it impossible even to contact him without previous acquaintance. How can you witness to a man you cannot reach?

The pilot projects may seek entry through a Christian doorman, building superintendent, even through "planting" a Christian family from the church within the building, or, if possible, through purchase during construction of space for a small chapel. Some church groups may build their own apartment buildings, and with others a minister may serve a number of apartment buildings with a combination chapel and coffee shop.

The list is endless of learning a man's needs and then creating a ministry to him within the context of this need. This is part of true Christian concern for man's total personality. Such basic understanding and concern result in literacy missions, juvenile rehabilitation work, Baptist centers, industrial and institutional chaplaincy, and work with Negroes.

Sympathetic understanding and intimate knowledge of the individual enable the Christian to demonstrate God's love to man where he is.

The Last of the 30,000

BY JAMES C. HEFLEY
BARTLETT, ILL.

New Year's Eve in Chicago meant crowded nightclubs, extra-duty policemen, thousands of private parties, ear-splitting noise-making. Not all the celebrants were happy. "I'm so bored with it all," said a bunny waitress at the Playboy Club. In another club, a well-dressed woman talked about a visit with her psychiatrist that morning and sighed, "So many are convinced they should be happy tonight."

Twenty miles west of the downtown Loop, a group of Southern Baptists were happy. They rang in the New Year in a different way by organizing the First Southern Baptist Church of Bellwood, the 58th church in the Chicago Southern Baptist Association and the

905th church in the Illinois Baptist State Association.

At 11:59 P.M. the council of pastors recommended that the Bellwood Chapel proceed to constitute as a Baptist church with 50 charter members. Seconds later, before the New Year struck, a Bellwood member made a motion that the council's recommendation be accepted and the church constituted.

Thus the last new church for Southern Baptists in 1964 was organized.

The new church was begun, nurtured, and sponsored by the Northwest Missionary Baptist Church of Chicago. The sponsoring church, only organized in 1958, has grown to a Sunday school attendance of 200 and a weekly budget of \$850. Northwest Church also sponsors two other missions which meet in the old building which Northwest used be-

fore relocating. One mission is composed of Spanish-speaking Baptists; the other is made up largely on new, English-speaking arrivals from the South.

First Southern Baptist Church of Bellwood will serve the adjoining cities of Bellwood and Melrose Park, comprising a residential area of 45,000 population.

The new work was initiated by a religious census taken in 1963 by four Home Mission Board summer missionaries. The students—Misses Mary Morgan of Jackson, Miss., Elizabeth Bossman of Chickasha, Okla., Veda Davis of Baton Rouge, La., and Brenda Solesbee of Lyman, S. C.—discovered 99 prospects while surveying during the afternoons of one week.

The first fellowship meeting was held at the home of Mrs. Sue Draper on August 23, 1963 with about 20 people present.

The second fellowship meeting began in the home of Mr. and Mrs. Billy Woody, members of the Northwest Church who live in the Bellwood area.

A permanent meeting place was discovered in a providential but unusual way. Kelley, Northwest pastor, was riding through the Bellwood area in a funeral car. With him was a member of the new mission who was to sing for the funeral. The woman noticed an attractive church building belonging to the Reformed Church of Christ and remarked, "Wouldn't it be wonderful if we could have a building like that!"

Kelley casually asked the chauffeur, "Could we buy that building?" The driver replied, "I hear they're going to build a new church. You might get it."

Contact was made with officials of the church and a purchase price of \$65,000 was agreed upon. The Illinois Baptist State Association loaned the sponsoring church \$5,000 for the down payment and the relocating church accepted a \$20,000 mortgage balance at 5 per cent interest. The Reformed Church also agreed to sell the parsonage next door.

(Continued on page 27)

THE LAST NEW CHURCH for Southern Baptists in 1964 was organized into the First Southern Baptist Church of Bellwood, Ill., December 31 at 11:59 P.M. Present (from left to right) to ring in the New Year were Wayne Markham, pastor of the new church, Noel M. Taylor, executive secretary for the Illinois Baptist State Association, Preston M. Denton, superintendent of city missions for the Chicago Southern Baptist Association, and Claude Kelly, pastor of the Northwest Missionary Baptist Church, sponsoring church for the Bellwood Chapel.

PHOTO BY DOUGLAS PORTRAITS



Nine-page report

On the pioneer mission work

In Detroit, Michigan



DETROIT

Wall-to-Wall Mission Opportunity

COPY AND PHOTOS BY GENE J. MULLART
DEPARTMENT OF PROMOTION, HMB



OLDER DWELLINGS provide limited space for multiple families. These contrast starkly with impressive mansions of other areas. City missions superintendent, Francis M. DuBose, emphasizes that Baptist witness must be capable of appealing to every economic and social strata within metropolitan Detroit.

Detroit might be called a city of wall-to-wall people with unlimited mission opportunities. Some two and three-quarter million inhabitants are to be found in Wayne County, comprising the Greater Detroit area. Francis M. DuBose, present superintendent of city missions for the Greater Detroit Baptist Association, points to the boundless challenge of the city. He has been impressed with the mission needs of Detroit, and since accepting his present position in 1961 he has ministered to an area that includes 250,000 Negroes; 100,000 Italians; 50,000 Jews; 30,000 Latins; 200,000 Poles; plus thousands of other Slavic, Orientals, Germanic, French, and others. He serves a truly cosmopolitan cross section of world

backgrounds representing every strata of society.

More than 50 per cent of Detroit is unchurched. A telephone survey in 1964 revealed more than 62,000 prospects indicating no church preference, Baptist preference, or no profession of faith in Christ. The need for reaching these and others is made more difficult by the shortage in adequate facilities. A dozen or more churches and missions have no permanent buildings and are meeting in private homes, store-fronts, auditoriums, and whatever space can be found.

Traditional hours and methods of approach do not always fit the needs where shift work is so prevalent. Visitation must often be scheduled at hours

strange to a Thursday evening heritage. Weekday ministries are essential to the effective witness of inner city churches. These ministries are being enlarged to meet not only the needs of children but also senior citizens, housewives, juveniles, and special problem groups such as alcoholics, unwed mothers, or those requiring medical attention.

In spite of all obstacles Baptist work has progressed remarkably in a rather short span of time and continues to increase in momentum. Churches that are little more than out of the mission category themselves have already begun to sponsor new mission points.

As most know, automotive and related industries in Detroit comprise the principal economic structure on which

employment is based. The Rouge Plant in Dearborn covers more than 12,000 acres and is said to be one of the major tourist attractions in the United States. This vast area of industry beckoned thousands in the thirties to leave the financially depressed areas of the South and seek employment in Detroit. Southern families by the score felt the call irresistible and uprooted their lives joining the exodus to this land of promise. Among these were many Southern Baptists, especially from Tennessee and Kentucky. These Southerners had to leave many things behind when they trekked north, but a man's faith is part of the man, to whatever extent he possesses any.

Thus, transplanted Southern Baptists

soon looked about for the familiar atmosphere and expressions of worship to which they had grown comfortably accustomed back home. Finding a different flavor in the North to even religious expression, they sought out one another and began to form churches of their own. Thus the die of Southern Baptist work was cast. The first Southern Baptist church in the Detroit area was the Antioch church, constituted about 1934. Of the larger churches the Pontiac and Monroe churches were both constituted around 1946 and now represent some 2,500 members. At first the Monroe church was affiliated with the Cumberland Gap Association in Tennessee.

In 1951 six Southern Baptist churches

formed the Motor Cities Association of Michigan. At that time they represented less than 800 total membership. Some six years were to pass before a state convention would be formed. In the meantime the association sought some direct link with their Baptist roots back home. The first attempt to affiliate with a southern state convention came at a time when the state approached was in a period of discussion with its northern neighbors as to respective areas of witness. It was deemed advisable that application by the Motor Cities Association should be made elsewhere.

Fred Hubbs was then pastor in Arkansas while his father-in-law was a leader in the new Motor Cities Association. Contact was made with Hubbs, who

IN SECTIONS of the inner city where there is no Baptist church and where travel to a Baptist program is feasible for only a few, Baptists can often locate within the community itself through meeting in a vacated store. Many times such programs never outgrow such facilities, but the value of their witness is immeasurable.

SUBURBAN RESIDENTIAL AREAS offer more opportunity for rapid and permanent growth. The Livonia Baptist Church began with a half dozen members in the first services. It now bears an impressive witness in an area of 100,000 population.





CASS PARK BAPTIST CHURCH rightly considers itself a church of the nations since it boasts so many different ethnic strains within its fellowship. Here, the pastor, George Madison, talks with Mr. and Mrs. Roy Kennedy of the Oneida Indian tribe of Canada. The Kennedys are now members of Cass Park.

in turn talked with state leaders, so that when application was made in that direction Arkansas Baptists made slight changes in their constitution. This allowed them to admit the Michigan association into their fellowship.

In June, 1952, Fred Hubbs accepted the invitation to become associational missionary in the infant association of six churches. Early in 1953 the Home Mission Board provided support for the work, and Hubbs became pioneer missionary. The Home Mission Board provided \$150 per month to supplement his salary, and Arkansas Baptists provided an additional supplement of \$150 per month. The Home Mission Board encouraged the work in Michigan from the beginning and has been directly involved to some extent in 90 per cent, or more, of all the work begun in that area.

Someone once said that more than three-quarters of all the fresh water in the world flows down the Detroit River. Such a statistic challenges the imagination. Even more challenging, however, is the statement of W. B. Oakley, secretary of evangelism and stewardship for the Baptist State Convention of Michigan. Oakley states, "The fields are indeed white unto harvest. Here in this vast pioneer area there is a great need for laborers. If one should begin to count the unchurched people of the state and count one each second, day and night, it would take more than two months to count them."

Michigan is basically lowland and contains more than 10,000 lakes throughout an area of 59,000 square miles. It is touched by all of the Great Lakes. The longest bridge in the world, the Mackinaw, ties together the upper and lower peninsulas. This area is populated by approximately 8 million people of whom about 4 million live in four counties that make up the metropolitan shopping area of the city of Detroit.

THE TOTAL CHALLENGE of world missions is represented in metropolitan Detroit as pointed out by Francis M. DuBose, superintendent of missions for the Greater Detroit area. Almost every nationality is found within the area of Baptist concern.

HOME MISSIONS



MISSION OUTREACH is the result of careful and definite planning. The associational missions committee plays a vital part in guiding the cooperative mission efforts of the churches in the Greater Detroit Baptist Association. Left to right, Fred Trachsel, R. J. Sherrill, Francis M. DuBose, and James W. Jones discuss future sites for new work.

In 1957 a state convention was constituted with 55 churches and 27 missions comprising 11,200 members uniting in cooperative fellowship. Hubbs was elected as the convention's first executive-secretary. Now the Baptist State Convention of Michigan numbers 136 churches, 45 church-type missions, more than 50 institutional missions with a total membership of more than 25,000 and a total state budget of more than \$400,000. In 1957 total convention assets were not more than \$500. Today assets are nearly \$1,000,000. As Hubbs puts it, "This is in spite of never having reached a budget nor ever having enough money."

Part of this financial blessing can be

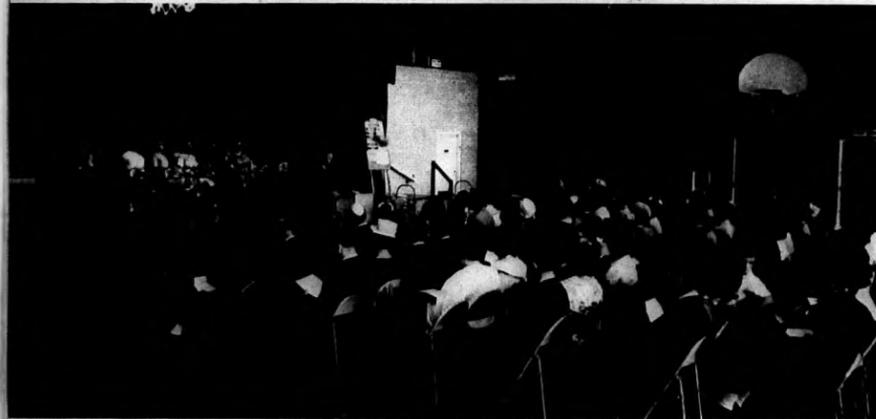
attributed to the emphasis being given on true Christian stewardship. Many more churches now are contributing to the total work on a planned systematic basis. Credit is also due, however, to the personality and spirit of state leadership.

Bambi Lake is a Baptist camp in upper Michigan. It covers 240 acres of rolling timber with a 20 acre lake. Utilities, cabins, dormitories, and all other assets are valued at some \$200,000. The investment in it is approximately \$65,000. In 1957 a woman belonging to the Christian Science movement called Hubbs and informed him the property was to be for sale. He went to the area, arriving after dark. He recog-



CONGREGATIONS are formed faster than facilities can be provided in many instances. Arrangements are often made to meet in any available space within the community such as stores, auditoriums, and homes. In spite of temporary inconveniences such work still flourishes.

PASTOR CLARENCE JACKSON leads worship services in the gymnasium of an elementary school. Though limited in facilities this congregation constituted the Hillcrest Baptist Church. Many imposing church buildings today can easily recall beginnings such as this.



E. CLAY POLK, pastor of Columbia Avenue Church, Pontiac, Mich., talks with Marion Sherrill and Clarence Jackson. Sherrill and Jackson are pastors of the two new churches begun from the mission efforts of Columbia Avenue. This church averaged one new work every two years for over 16 years. Polk states that they may never have the largest single congregation in the area, but it will be difficult to exceed their mission outreach.



nized its potential sufficiently, even at night, to make a proposal the next day which was accepted, and the property was purchased by land contract.

This was not the first time Hubbs had been in the right place at an opportune time. In 1955 Michigan Baptists were fortunate to have him in the hospital, sharing a room with an attorney who had a Baptist background. The attorney was aware of a property transaction that might benefit the Baptists. A downtown Detroit building, Priscilla Hall, had been built by Mrs. Henry Ford and operated for 50 years as a home for working girls. When the sale of the property was considered, it was noted that its charter required that it could only be sold to a

Baptist Church of Pontiac. From a strong beginning, he and his son began new mission points carrying the work of this church into every new settlement that sprang up in the area. These early efforts began strong, but in time, as large population centers grew, Baptist influence diminished.

The first Southern Baptist churches were little more than clusters of transplanted Southerners who were hungry for the church fellowship they had left back home. It is not the primary aim, though, of a Baptist church to simply provide a place of fellowship with other Baptists. The Baptist churches of Michigan now seek to reach the people of the area with the gospel of Christ. For



nonprofit organization. As Hubbs puts it, "Baptists were the most nonprofit group in the city. We never had shown a profit."

Tax depreciation on the building, in addition to other factors, enabled Baptists to purchase the property for around \$60,000. It was valued at \$546,000 without equipment and has a replacement value of \$902,000. In addition to these properties Baptists also own a site in downtown Cass Park. Plans call for a Baptist center to replace the present church and other buildings, a project that will be valued at some one-half million dollars.

Baptist work in general in Michigan dates back as far as 1812 when a pastor named Cromstock established the First

instance, the Livonia Baptist Church, ministering in an area of more than 100,000 population, has a large percentage of members who have never been in the South. They know the Southern Baptist program only through their training and publications. The upper peninsula is now being reached with many new churches, and this work is directed toward native Michigians.

In such pioneer work there is the problem of finding adequately trained leadership, both among lay leaders and pastors. This has been improved greatly in this area by the use of the seminary extension program at the Cass Park center where enrollment reaches upward of 100; quarterly meetings of all missionary personnel to keep them informed

AGAINST BACKDROP of industry Fred Hubbs, executive-secretary of Michigan Baptists discusses the spiritual challenge of the big city with Herbert Dillard. Dillard, financial analyst with Ford Motor Company, is a member of the Merriman Road Baptist Church. Competent lay leadership is a vital need in pioneer work.



CITY SIDEWALKS provide playgrounds for many children in Spanish-speaking section of Detroit. While many Anglos drive some distance to this section to enjoy the highly seasoned native foods, few make any attempt at Christian witnessing. Children like these pictured and thousands of others know nothing of a Baptist witness for there is only one Spanish-speaking Baptist church in a city containing 50,000 Latins.



THE OFFICES of Executive Secretary Fred Hubbs provide a place of meeting for staff workers of the Baptist State Convention of Michigan. Progress reports are made regularly and future plans are coordinated.

FORMER APARTMENT RESIDENCE provides the present meeting place for the First Southern Baptist Spanish-speaking Church. The vacant property adjacent to the building has already been purchased for building more adequate facilities. Such definite prospects keep the congregation's spirit of anticipation high while waiting for funds to grow.

of latest work methods; and the use of the Personnel Department of the Home Mission Board in processing all personnel, including mission pastors, in order to develop the highest caliber of leadership. In addition, it is contemplated that Wayne State University will be approached as to the possibility of setting up a Chair of Bible in the Baptist Center providing academic credit and incentive for further study.

As this article goes to the printer, negotiations are in progress to purchase a church building for Slavic missions in Detroit. Plans are under way to appoint a most successful mission pastor from Poland, who speaks four Slavic languages, to bring the gospel to the Slavic national groups under home mission appointment in cooperation with the Michigan Convention.

Baptists have made rapid progress, but as Oakley points out, the fields are still white unto harvest and additional laborers are needed.

Fred Hubbs makes it plain that Southern Baptists are not competing with any other Christian witness. He says, "A true ambassador is one who seeks to improve relationships in every area—not hurt them." It is simply the aim of Southern Baptists to put within reach of every man everywhere the opportunity to hear the gospel, adding their voice to every other true voice of witness to Christ as Lord.

In 1966 when the Southern Baptist Convention meets in Detroit, perhaps you will drive through the tunnel under the Detroit River to stand in the beautiful Dieppe Gardens of Windsor, Ontario, Canada, and view at dusk the impressive skyline of the city of Detroit. In that moment, give thanks for those who labor there so diligently and pray that additional laborers be added in that city of wall-to-wall mission opportunity.

FRANCISCO LEMUS, pastor of the Spanish-speaking church, commends a young man in his decision to accept God's will for his life. To attend a service here is to find the language different but the warmth of the spirit of Christ the same.



Thanks to friends
in America as once
again the



Caudills Return to Cuba

Thousands of people in hundreds of places have been praying for us and the work in Cuba. We have been aware of new strength and courage as our friends and many who have never met us have sought the throne of grace in our behalf.

We have been greatly moved by the many expressions of love and interest shown us during the seven months away from Cuba. In a special way we have been made to realize the value and meaning of deep and lasting friendship. Paul's request, "pray for us," found in 2 Thess. 2:15-3:3, brings out four things which we may apply to ourselves. (1) We pray that God's word may have free course and be glorified. (2) We pray that God may deliver us for all men do not have faith. (3) Our God is faithful. (4) We are to stand firm.

In regard to my sight, the operations were very skillfully performed. After the third operation a cataract developed rapidly on the same eye, and it seems best to leave it for the present. One ophthalmologist said, "We were almost successful." We are happy that examinations have shown the right eye to be normal.

We rejoice in the measure of health that we both have and are confident the Lord will give us the strength we need to finish our course with joy.

In our visits to churches (limited by seven weeks in hospitals) we came in touch with many Cuban families blessed by Christian fellowship. Baptists who have come out of Cuba have received spiritual blessings from the churches

where they are now members, and many Cubans have been converted in the United States. We met friends of many years.

For nearly 34 years our only home had been in Havana. Before I left Atlanta's Emory Hospital in June, Marjorie had set up housekeeping in a nearby apartment. We lived there for almost six months. Friends, especially of the Emory Baptist Church, helped provide what we needed for our temporary home. When Herbert Jr. heard that we were planning to be in Atlanta, he wrote us, "I shall spend the summer with you." After a separation of over three years it was a joy to have our son in our home again for about 12 weeks.

Just before our return to Cuba we visited our daughter Jane, and her husband, Douglas Pringle and their children, George and Rebecca, at Park View, N. M. Sub-zero temperature and snow-covered ground did not keep us from seeing their mission work and getting better acquainted with our grandchildren.

When conviction grew that we should leave Cuba for health reasons, we traveled at the way the path opened for the trip. When the doctors told us we might go back to our work things opened up for our return to Cuba. We feel it is the Lord's good pleasure that we continue for some time longer our work in his name in Cuba. We trust he who has been with us thus far will be with us all the way.

There is an open door for the gospel in Cuba. I was much impressed recently

when I read in the *Christian Index* the following from Pastor Jakov Zhidkov of Russia, now more than 80, a faithful servant of Christ for many years: He quotes Rev. 3:8 and comments, "Sometimes the door is wide open. Sometimes it is only half open. When it is half open one may have to turn sideways to get through, but he is thankful it is not closed." Referring to John 13:7, Zhidkov said, "There are uncertainties now—things we cannot understand—but later we will understand. This is our way today and tomorrow." His desire for himself and his fellow believers is that they do what they can to serve the cause of Christ to the limit of their powers in the situation where God has placed them.

Antonio Martinez, now retired, who served for more than 35 years as a missionary in Cuba, wrote me a few days ago, "I am certain that the hearts of both of you are in Cuba. The letters I receive from Cuba are very edifying and encouraging in relation to the work." That has been true also of letters we have received. We must not be guilty of closing the door ourselves.

Many times Genesis 28:15 and Acts 18:9-10 have strengthened me as I have sought to do the will of God. They give us two commands.

Be not afraid. We are often more afraid of ourselves than anything else. The Bible is full of exhortations to be courageous. We must give credit to our Cuban Baptist leaders who have faithfully faced the issues as they have come up and kept looking ahead. We cannot hold our position by turning our backs on duty when danger threatens.

Speak and hold not thy peace. Adverse situations often give us an opportunity to carry the gospel where it would not otherwise go. Jesus promises to help us speak in the hour of need.

In these passages in Genesis and Acts are two great promises.

I am with thee. When God spoke to Jacob he assured him of three things. (1) I will keep thee in all places whither thou goest. (2) I will bring thee again into this land. (3) I will not leave thee until I have done that which I have spoken to thee of.

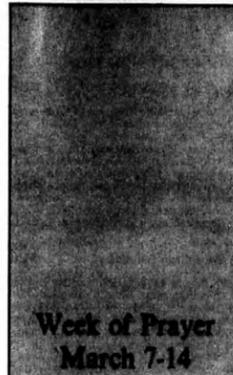
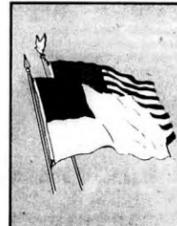
We claim these promises with the assurance that the Lord will show us what he wants us to do. We believe that he will enable us to continue until we finish the part of the work he expects us to do.

No man shall set on thee to hurt thee. This promise was given to Paul when he was discouraged. He continued his work with success for several months

(Continued on page 21)

HOME MISSIONS

Annie Armstrong Offering



"Serious spiritual problems exist all across our nation. The number of unchurched people in the United States exceeds 75 million, and the figure grows by one million a year," says Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board.

"Millions of lost people will never be confronted with the gospel forcefully unless our churches reach out to establish a gospel witness in the immediate area of need."

For 1965 the total Home Mission Board operating budget is \$6,060,000 with the Annie Armstrong Offering supplying \$3,000,000, which is approximately 50 per cent of the total amount. Gifts in excess of this will make possible special projects explained in the pages which follow. Practically all of the remainder will come through the Cooperative Program.

Listed below is the suggested distribution of the Annie Armstrong Offering.

I. For operation of the Programs of the Board	\$2,910,000
II. For special mission projects	90,000
• Navajo Training School Farmington, N. M.	\$10,000
• Personnel for new mission centers, including Gary, Cincinnati, Detroit, Omaha, and Salt Lake City	30,000
• Additional mission pastoral aid, including Los Angeles	50,000
III. For mission buildings	250,000
IV. For Church Site Fund	150,000

March, 1965

V. For additional mission buildings and Church Site Funds	290,000
Goal established by Woman's Missionary Union	\$3,690,000*
* Items one through four would be cared for in the order listed, and all funds beyond their total (\$3,400,000) would be divided equally between objects noted in item V.	
The goal, if fully reached, will provide:	
For program operation	\$3,000,000
For mission buildings	395,000
For church Site Loan Funds	295,000
	\$3,690,000

Suggested allocations of the Annie Armstrong Offering

MISSION BUILDINGS

Cooperative Program will provide \$443,750 for mission buildings in 1965.

The Annie Armstrong Offering's total allocation of \$395,000 represents 47 per cent of new funds for capital projects. Item III is in a preferred position and represents the minimum anticipated.

LOAN FUNDS

The Cooperative Program will provide \$606,250 for Church Extension Loan Funds in 1965.

The Annie Armstrong Offering's total allocation of \$295,000 for Church Site Loan Funds represents 33 per cent of denominational contributions to church loan funds. Of this amount, \$150,000 is in a preferred position and represents the minimum expected, as noted in Item IV.

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DETAILED DESCRIPTION OF ALLOCATIONS

PROGRAM OPERATION	TOTAL	TO BE PROVIDED BY ANNE ARMSTRONG OFFERING
Language Missions	\$1,726,780	\$803,154
<p>The total number of language missions workers is 1,207, serving cooperatively with 28 conventions, Cuba, Panama, and Puerto Rico. Spanish language instruction in San Antonio, Tex., and radio broadcasts in Spanish, Italian, Navajo, and Polish are new features of this year's program. Home mission opportunities for language missions have expanded tremendously with our entry into the Great Lakes and northeastern states, particularly among peoples of European and Latin-American extraction.</p>		
Metropolitan Missions	\$1,014,000	\$471,510
<p>Assistance is given to associations and churches in metropolitan areas. Church extension, Mission Center ministries to the neglected and handicapped, Juvenile Rehabilitation services, and work with Jews and Catholics are facets of these efforts in the populous centers of our country. In 1965 special assistance will be given to Los Angeles, Indianapolis, and Cleveland in starting new missions and churches.</p>		
Urban-Rural Missions	\$492,000	\$228,780
<p>Two-thirds of the churches cooperating with the Southern Baptist Convention are classified as rural, and many others are in the smaller cities. This program assists associations and churches in communities below 50,000 population in an emphasis on church extension, church development, and in-service guidance to ministers in these churches. Ministries in Hawaii and mountain missions are important facets of this program.</p>		
Pioneer Missions	\$617,000	\$286,905
<p>Twenty-three of the 50 states are served through the Pioneer Missions program. Of these, 20 are states not yet organized into state conventions, though all of them are related to some state convention. Major attention is given to establishing chapels and churches, and helping them develop strong programs of cooperative mission work in associations and state conventions. Southern Baptists now have 2,800 churches in areas not served in 1940. Exceptional needs and opportunities for starting new congregations abound in these states.</p>		
Work with National Baptists	\$358,276	\$166,598
<p>The 78 missionaries in this work reached approximately one million persons in Vacation Bible schools, revivals, extension classes, summer camps, Baptist Student Unions, clinics, institutes, and conferences last year. Plans for the year ahead call for new state directors in Texas, Florida, and South Carolina. New personnel will be added in four additional states as the work advances throughout the country.</p>		
Evangelism Program	\$220,000	\$102,300
<p>With constant emphasis upon revivals and personal Christian witnessing this program serves churches, associations, and state conventions. It assists financially with the salaries of 18 state secretaries of evangelism. Evangelism is a major thrust of home missions, permeating all other programs of the Board.</p>		

Chaplaincy Ministries	\$141,000	\$65,565
<p>The Chaplains Commission assists in the selection and endorsement of chaplains for the military, hospitals, penal institutions, and industry. Approximately 1,500 Southern Baptist chaplains are serving in all phases of the chaplaincy. The program emphasizes the ministries which churches can perform in serving military persons and those in industry and institutions.</p>		
Special and Supporting Ministries	\$483,144	\$225,998
<p>These ministries include church extension, Associational Administrative Services, Surveys and Special studies, relocation of separated chaplains, Literacy Missions, Tentmakers, Correspondence Bible Course, repairs to mission properties, Student Summer Missions, Christian Service Corps, liaison ministry with Canadian Baptists, and assistance to Woman's Missionary Unions in newer state conventions.</p>		
General Mission Ministries	\$328,300	\$152,660
<p>Assistance on salaries and expenses of state mission directors, provision of mission conferences in cooperation with the state conventions, retirements, moving expenses to assist young chapels and churches in cases of hardship. These ministries help undergird all programs of the Board.</p>		
Education and Promotion Services	\$254,000	\$118,110
<p>The magazine, news, mission study books, tracts, films, pictures, exhibits, programs, Schools of Missions and tape recordings are ways in which information about home mission programs is supplied for the churches. Through these services the Home Mission Board seeks to assist Woman's Missionary Union and other Southern Baptist Convention programs involved in missionary education.</p>		



Missionary Personnel Services	\$88,000	\$40,920
<p>As of December 31, the Board had 2,372 missionaries under appointment, paid in full or in part by the Home Mission Board. Services provided include campus visitation and personal counseling with persons considering missionary service. All missionary appointees are thoroughly screened prior to appointment. A full week of orientation in Atlanta is provided for new appointees.</p>		
Designated Items	\$337,500	\$337,500
<p>Navajo Training School, mission center, scholarships, Margaret Fund, missionary equipment, North American Baptist Women's Union, Week of Prayer and WMU operating expense, will be provided in full.</p>		
GRAND TOTAL	\$6,060,000	\$3,000,000

MISSION BUILDINGS

	TOTAL	TO BE PROVIDED BY ANNE ARMSTRONG OFFERING
Language Missions	\$431,000	\$154,000
<p>This will provide Spanish church buildings in Wilmington and Riverside, Calif.; Glendale and Casa Grande, Ariz.; and Gallup, N. M. It will provide buildings for Chinese congregations in Berkeley and San Jose, Calif.; and education buildings for a Spanish congregation in Phoenix, Ariz.; and an Indian congregation in Flagstaff, Ariz. It will provide church buildings for Indian congregations in El Reno, Ponca City, and Carnegie, Okla.; and Teec Nos Pos and Fort Wingate, N. M. It will provide church buildings for European congregations in Chicago. The largest single amount is allocated for buildings in the New York City area for various language groups.</p>		



Mission Centers	\$215,500	\$77,000
<p>This will provide for additional property in the growing center in Omaha, Nebr., and a new multi-use building for a new project in Wichita, Kan. Assistance will be given to the Atlanta, Ga. association as part of a long-range plan for expansion of mission centers in this area. A building in Gainesville, Fla. will be completed and equipped for a full weekday program for Negroes as a joint effort of the Home Mission Board and the association.</p>		
Pioneer Missions	\$22,000	\$8,000
<p>This will provide mission buildings in Alaska, including completing the structures at Shungnak and Chalkyitsik, providing an addition at Kiana, and a new building at Venetie.</p>		
Urban-Rural Missions	\$20,000	\$7,000
<p>Assistance will be given to mountain churches damaged by recent floods. This will assist also with mission buildings in Hawaii, and will provide two trailers to be used for a ministry to mountain resorts and a ministry to scattered rural villages.</p>		
Work with National Baptists	\$11,500	\$4,000
<p>This will complete a sharing of improvement expenses at Camp Ferrdale for Negroes at Ferrdale, Ark., and will assist the Fellowship Center in Louisville, Ky., in providing a needed new building for this project.</p>		
TOTAL (Mission Buildings)	\$700,000	\$250,000
Additional projects to be designated later	\$145,000	\$145,000
GRAND TOTAL	\$845,000	\$395,000



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BAPTIST BOOK STORE or write for a free catalog and color swatches, or for actual samples of choir robes.

18

Leadership Classes Taught at Navajo Training School

A new concept for Southern Baptist mission work with Navajo Indians finds expression near Farmington, N. M., at the small village of Fruitland.

Property of the mission chapel of the Emmanuel Baptist Church is used for a Navajo Training School under the direction of Missionary Victor Kaneubbe.

The school provides for Navajo leadership training without taking the individual out of his environment.

Mission leaders have found that "too much" or "certain kinds of" formal training of the Navajo separates him from the people to whom he would minister. Also, few have the training needed to enter college or seminary.

Lloyd Corder, leader in language missions for the Home Mission Board, said, "If we are to use the Navajo leaders,

Baptist centers in six metropolitan cities in the United States will be started "to demonstrate God's love to man where he is."

Support for the projects will come in part from the annual Annie Armstrong Offering for Home Missions, promoted by Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

Announcement of the projects came from Clovis A. Brantley, director of mission center work for the Home Mission Board. The projects will be in Phoenix, Ariz.; Omaha, Nebr.; Wichita, Kan.; Atlanta, Ga.; Gainesville, Fla.; and at one city to be selected later.

Brantley said, "Baptist centers with their full community weekday ministries cross many barriers such as race, language, religion, geography, and economics by using every point of contact to demonstrate the love of God."

Southern Baptists in this metropolitan area of seven million people will intensify their efforts in church extension with \$75,000 from the Annie Armstrong Offering and the Cooperative Program.

The advance section of the 1964 Cooperative Program provided \$50,000 for Los Angeles, and this spring's Annie Armstrong Offering allocates \$25,000.

The annual home mission emphasis in Southern Baptist churches includes a study of mission books, the Week of Prayer for Home Missions, and the special offering for home missions.

\$75,000 Earmarked
For Los Angeles
Mission Thrust

HOME MISSIONS

they must study in a situation that keeps them within their general setting and fits them for service within that setting."

So this year the first five students began a three-year study at this Navajo Training School, which is located near 100,000 Navajo people who live within the great four corners of New Mexico, Arizona, Utah, and Colorado.

Special interest focused on the school because much of its support for the first year of operation will be provided through the annual Annie Armstrong Offering for Home Missions.

The offering will provide \$10,000 toward the operation of the school, which was designated as a special mission project in this year's offering.

Corder said the students at the school are products of Southern Baptist mission work with the Navajos which started

in 1944. He expects the maximum enrollment to be 25 students.

Expansion of the work with the Navajos depends on methods which produce many small congregations, often little more than families worshipping together in homes.

Corder said such units would be compatible with the Navajo's way of living in small groups, and with the abilities and inclinations of Navajo Christians who do not wish to participate in highly organized congregations.

Curriculum for the school is based upon the Southern Baptist church training program, with a strong emphasis on Bible study.

Students will live in their own quarters on the reservation and receive a work scholarship, assisting in mission work.

"Known needs of the people are used as a basis for contact. These centers also offer many opportunities for volunteer workers to become involved in the area of their own training." Artists, teachers, beauticians, and others give their time in the weekday ministries such centers provide.

The centers offer the individual ways in which he can meet physical and spiritual needs. Each center also conducts Bible classes and worship services.

The mission offering provides \$30,000 for these Baptist center projects. Additional funds will come from the Cooperative Program.

The annual spring emphasis on home missions includes a study of mission books, a week of prayer, and the offering. Dates for the week of prayer are March 7-14.

In describing the centers in each city

which will be assisted through the offering, Brantley added the following:

The Phoenix center will offer a ministry to "a varied group of language peoples," and a building is being purchased.

Expansion of a Baptist center started in Omaha, in 1964, already at full capacity, will include a chapel. This center offers sewing, cooking, and club activities.

At Wichita ground has been bought for development of a full center program in a multi-purpose building.

The Atlanta Association will join the Home Mission Board for an expanded center ministry including good will centers and mission centers in connection with interested churches.

A center in Gainesville will present the full weekday program for Negroes, also a joint effort of the Board and the association.

Harold C. Bennett, secretary of the Metropolitan Missions Department of the Home Mission Board, recently participated in an intensive study of the Los Angeles area.

Baptists have seven associations and 145 churches within Los Angeles and Orange counties.

The study and projection for future work is a cooperative effort of the associations, the state Baptist convention, and the Home Mission Board.

The \$75,000 allocation will make possible regular, special, and even supply pastors in starting missions, as well as

rental for meeting places, and purchase of church sites.

"There are 15 places in the area listed as urgent for church extension funds," Mr. Bennett said. "In the study I came to a new conviction of the many mission opportunities facing Southern Baptists."

"I strongly believe that we have an open door of opportunity which we must enter now. Much good has been done in days gone by but the time has come for a renewed effort. These funds form an important part in entering this door."

March, 1965

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HOME MISSIONS



EIGHT MISSIONARIES WERE ISSUED CERTIFICATES indicating they had satisfactorily completed the first course of study ever offered by a language school operated by the Home Mission Board for those appointed to work among Spanish-speaking people. Missionary couples receiving the certificates December 13, 1964, in the First Baptist Church of San Antonio, Tex., are shown in the center section: Mr. and Mrs. James Hatley, second from the left, Mr. and Mrs. James Gebhart, third from the left, and Mr. and Mrs. Jerry Monroe, fourth from the left. Also included in the picture are: Charles Bowles, pastor First Baptist Church, San Antonio, (first on first row), Joshua Grijalva, dean of the Mexican Baptist Bible Institute, (fifth on first row), M. D. Oates, director of the Language School (first on second row), and H. B. Ramsour, president of Mexican Baptist Bible Institute (fifth on second row). Not pictured above are Missionaries Mr. and Mrs. Fred Ellis who also received certificates.

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March, 1965

Caudill's Return to Cuba

(Continued from page 14)

longer in Corinth, and many accepted Christ.

The Lord told Paul, "I have much people in this city." There are still multitudes of people living in Cuba. They are lost, wandering without hope, without a Saviour. We rejoice that many are responding to the gospel message by accepting Christ and seeking his plan for their lives.

We believe that Christ gives his people the promise of victory. His kingdom will triumph in the end. We re-enter our work with the conviction that the victorious note with which Obadiah closes his little book is true, "The kingdom shall be the Lord's."

Continue to pray for us that we may be faithful in his service and that his people in Cuba may continue to proclaim his gospel. May we say again, thank you for your prayers and interest in the work in Cuba.

Herbert Caudill
Superintendent
Havana, Cuba

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**Missionary to Indians,
C. F. Frazier, Dies**

Charles Franklin Frazier, 76, missionary to the Indians on the Gila River Indian Reservation for 14 years, died Christmas morning in Pinal General Hospital in Florence, Ariz.

At his death, Frazier was choir director at Boulevard Baptist Church, Coolidge, Ariz., and chaplain at the Arizona Children's Colony, Randolph.

Frazier, a native of Callis, Tex., was educated at North Texas Baptist Academy, Westminister, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

He was a World War I veteran and member of the Woodman of the World. He has served pastorates at Willcox, Coolidge, Florence, Sacaton, Casa Blanca, and San Tan, Ariz.

He is survived by his wife, Elsie, of Coolidge; four brothers—Walter, Albuquerque, N. M.; Luther, Texarkana, Tex.; and Ford and Clyde, both in Portales, N. M.—two sisters—Mrs. Edrie Smith, Portales; and Mrs. Leslie Morgan, Arkansas.

Funeral services were held in the First Baptist Church, Sacaton, Ariz., and burial was in the reservation cemetery. It was Frazier's request to be buried with those he had faithfully served. He was given full tribal rites customary to the Christian Pimas.

**Missionary Speaker
Killed in Auto Crash**

Mrs. Lucretia Jennings of Covington, Ky. was killed in an automobile accident in Washington, D. C., as she left a church speaking engagement.

She was the wife of Chase W. Jennings, superintendent of missions in Covington. Both were participating in schools of missions in churches in the Washington area. Jennings serves under the Home Mission Board.

Mrs. Jennings had filled her first speaking engagement at the Seat Pleasant Baptist Church in Maryland and was returning to downtown Washington when the accident occurred.

A car, driven by a woman charged with driving while intoxicated, struck the vehicle in which Mrs. Jennings was riding and two other cars. Also killed was a deacon from the Seat Pleasant Church.

Mrs. Jennings was active in church work where her husband held pastorates in Kentucky, Kansas, and Missouri. For a number of years she had served as the

"eyes" for her husband who is almost blind.

She is survived by her husband and two sons. She was the former Lucretia B. Gaunce of Linden, Mo.

**Bombed Negro Church Is
Replaced by New Building
In Mississippi**

Six months later, a new brick church stood on ground that had been blackened by burning rubble.

And if the new sanctuary of the Christian Union Baptist congregation in North Jackson, Miss., also should be destroyed, churchmen participating in dedication services declared, it will rise again.

The Negro church is one of 13 damaged or destroyed by fire and bombs which the interreligious, interracial Mississippi Committee of Concern is assisting. The Committee also is raising funds in order to help more of the 38 Negro congregations whose buildings have been hit by flames and explosions. Nearly \$50,000 has been received.

"Let the world go forth to the world that anarchy, demagoguery, and violence cannot exist in this state of ours," declared William P. Davis, chairman of the Committee, as the church was dedicated.

Davis is secretary of the Mississippi Baptist department of work with National Baptists.

The new house of worship, replacing the structure destroyed by fire on July 19, 1964, was jammed to overflowing with both Negroes and whites, for the dedication services. Built largely with donated labor, the new church cost approximately \$14,000.

Bishop J. Maury Allin of the Diocese of Mississippi delivered the dedicatory address, stating:

"The Christian Union Baptist Church meets in this building. But if this building is destroyed, there will still be a Christian Union Baptist Church.

"Destroy this temple and in three days I will raise it up," was the text used by the bishop, who continued: "I would remind you that your message should, like that of John the Baptizer, point all men to the Lamb of God."

The church clerk, Mrs. Georgia Gray, welcomed the congregation and the Scripture reading was given by Rabbi Perry E. Nussbaum of Temple Beth Israel in Jackson.

A dedicatory prayer was led by S. Leon Whitney, pastor of Farish Street

(Continued on page 28)

HOME MISSIONS

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Tribute Paid To Georgia Layman



REPRINTED FROM
CHRISTIAN INDEX
BY JACK HARWELL
ASSOCIATE EDITOR

Poor health has brought to a close an unusual record of denominational service by a Georgia Baptist layman.

He is Clarence G. Cole of Atlanta, who resigned as president of the Home Mission Board because of his health. He was president of the board for more than nine years and had not missed a board meeting until this year.

A warm tribute for Cole's service came from Courts Redford, retired executive secretary of the mission agency.

"Few men have manifested the Christian grace, the administrative acumen, and the wise counsel that this good layman has shown as president of the Home Mission Board," wrote Redford.

Redford said Cole "has given freely of his time and energy, far beyond normal expectations. The Board and all Southern Baptists should be deeply grateful to him and to his employers for the untold hours of service he has given."

Cole is assistant to the treasurer of the Georgia Power Company. He has a quiet but deep conviction about businessmen giving to their church and denomination the experience and abilities of their professions.

He told *The Christian Index*: "My company has been more than generous in allowing me to serve my Lord. I think other employers would be equally as generous if laymen would indicate their desire to serve."

Redford said, "No one, including Cole himself, could begin to estimate how many hours of labor and prayer this layman has given to his Lord. There have been periods when he has been at the Board offices, on Board business at the bank or on some other vital home

mission assignment every day for weeks on end."

Cole's loyalty has been equally as strong to his home church, Kirkwood, where he has been a member since 1926.

He admitted holding "just about every position in the church except pastor and Woman's Missionary Union president" at one time or another.

"I believe the local church is the finest place in the world for a layman to begin serving his denomination," he said. "In fact, I'll say it is the only place to begin. A man cannot effectively serve his denomination if he doesn't know the needs and challenges of a local church."

Redford said, "Cole has led the Home Mission Board through a period which demanded wisdom and dedication. While being the epitome of kindness and co-operation, he has shown courage and deep convictions where the occasion demanded such action. Perhaps no one has a better sense of the relative values and importance of the various home mission ministries than C. G. Cole."

Cole said he considers the reorganization of the Home Mission Board in 1959 to be the highlight of the 13 years he has been a board member.

He paid tribute to Redford's "amazing foresight. He sees so far beyond the average person."

Both men urged Southern Baptists to keep pace with mission problems and opportunities in the future, such as urbanization and other industrial and social factors.

His health permitting, Cole plans to work on until retirement in 1966, then spend some time with his wife, son, daughter and five grandchildren.

The son is C. G. Cole Jr., former pastor of the Parkwood Hills Church in Decatur and now an Air Force chaplain in Indiana. The daughter is Mrs. W. J. Wang, member of Columbia Drive Church in Decatur.

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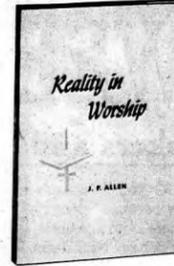
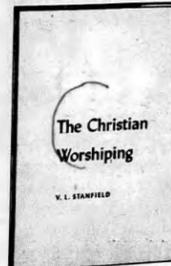
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Marietta Howington

Active Juniors learn by doing with this study course book. Stories, Bible reading assignments, and pencil activities are incorporated into every chapter of this book. (6c) Teacher's edition, 50¢ Pupil's edition, 35¢

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The Last of the 30,000

(Continued from page 4)

for \$19,000 to the Southern Baptist group.

Leroy G. Pratt served as the mission's first pastor. After he resigned, Wayne Markham was called and began his service in July, 1964.

Markham, a 20-year veteran in the ministry, was a pastor of the Rocky Hill Baptist Church in Knoxville, Tenn. Prior to his acceptance of the Bellwood work, he was pastor of the West Knoxville Baptist Church in Tennessee. He became concerned about the Chicago area while conducting a revival in the sponsoring church. After the revival the mission pulpit became vacant, and he was invited to become the new pastor.

Reflecting upon his reasons for leaving an established church of 600 members and coming to a pioneer field, Markham says, "In Knoxville most of my members could have gone to another Southern Baptist church nearby. Here this is not possible. In our area of 45,000 people, there is only one other Baptist church."

Unlike most Southern Baptist pastors who come to Chicago, Markham is a native of the North. He was born and spent his youth in Lansing, Mich. His father and two brothers still live there. He came South in 1940, while in the service, and married a girl from Knoxville.

"Having lived in both the North and South, I believe I understand the needs of the people here," he says. "I know how the Southerner feels who has moved up here."

Markham says that "other than Catholics, there are more Baptists moving into the Bellwood area than people of all other Protestant denominations combined. Many of these Baptists are from the South."

He admits being "apprehensive of starting over again at 42." But since his arrival, Sunday school enrollment has risen from 49 to 100 and attendance from 32 to 84. "In all my ministry I've never had that much percentage increase in six months," he says.

The newly purchased building seats 160 in comfortable pews and includes a piano and organ. A church kitchen and limited educational space are in the rear. "We plan to purchase the parsonage next door," Markham says, "and consolidate our indebtedness with a \$46,000 church bond issue. This will give us more educational space."

During recent months the Bellwood pastor's salary has been supplemented \$200 per month from mission funds. An additional \$100 per month has been

given to help with building payments. Support for the new missions and churches in Illinois is shared: 54 per cent comes from Home Mission Board funds and 46 per cent from state funds.

Present to aid in the New Year's Eve or organization service were: Preston M. Denton, superintendent of city missions for the Chicago Southern Baptist Association and a member of Bellwood; LeRoy McClard, secretary of the music department of the Illinois Baptist State Association; Noel Taylor, executive secretary for the Illinois Baptist State Association; Claude B. Kelley, pastor of the Northwest Missionary Baptist Church, sponsoring church for the Bellwood Chapel; and Wayne Markham, called as first pastor of the new church.

Noel Taylor helped the new church begin 1965 with a message emphasizing the importance of local churches in God's program of redemption.

Afterwards, Chicago Missionary Preston M. Denton commented, "I don't know of a better way to spend New Year's Eve."

Regarding the new Bellwood Church, of which he is a member, Preston Denton says casually, "This is a common thing with me. I've spent the last seven New Year's Eves either starting new missions or organizing new churches."

Meditations for Holy Week



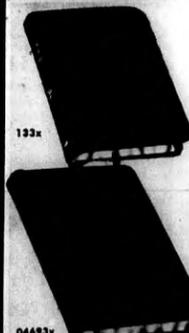
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Bombed Negro Church
(Continued from page 22)

Baptist Church in Jackson and vice-president of Mississippi Baptist Seminary. The Christian Union church was organized in 1895 and is affiliated with the General Missionary Baptist Convention of Mississippi and the National Baptist Convention, U.S.A., Inc.

By late January, the Committee of Concern—which has the cooperation of Quaker volunteers and members of the Mennonite Disaster Service from various parts of the country—had collected \$51,324.32 and allocated \$38,000 to assist 13 Negro churches. Other churches were being considered for aid.

**Houston Coed Wins
Lowndes Scholarship**

Eunice Urbina of Houston, Tex., is the winner of the 1964 Elizabeth Lowndes Award.

The \$200 cash award is given annually by Woman's Missionary Union, Birmingham, Ala., to a graduating senior who during college years has been noted for scholarship, leadership, character, and has maintained a "B" grade average or better.

Miss Urbina is the daughter of Mr. and Mrs. Manuel Urbina, home missionaries to Spanish-speaking people of Texas. She graduated magna cum laude from Howard Payne College, Brownwood, Tex.

**Calendar of Emphasis
For Jewish Work**

March 7-14, 1965—March Week of Prayer. The emphasis is on Jewish work.

March 14-21, 1965—Youth Week.

March 20, 1965—Youth Week.

March 20, 1965—Youth Night. Encourage the youth to invite their Jewish friends to these activities. There are approximately 275,000 Jewish young people in this age group.

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April 12-18, 1965—Jewish Fellowship Week. Make definite plans for observance. Invite Jewish friends to Easter services. Explain the meaning of Easter (April 18) to your Jewish neighbor.

April 17, 1965—Passover. Be sure a passover card is sent to your Jewish friends inviting them to the Baptist jubilee revivals. The word jubilee is a good Jewish term from the Old Testament.

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Walter: "Lord God to Thee We Give Praise" (Duetting)
Bach: Prelude and Fugue in A Minor

SIDE 2 • Recital—Berj Zamkochian
Handel: Concerto in F Major for Organ
Bach: Chorale Prelude, "Rejoice Ye Christian Men"
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Forrest W. Wiggins, a native of Trinity, Tex., was appointed to the Spanish Language Institute in San Antonio, Tex., to serve under the Language Missions Department. He was educated in two Texas schools, East Texas Baptist College at Marshall and Southwestern Baptist Theological Seminary, Fort Worth. He is married to the former Billie Janis Phillips, and they have two children. Birthday 5-13.



Billie Janis Wiggins was appointed along with her husband to study Spanish at the Spanish Language Institute. Mrs. Wiggins, a native Texan from Navasota, also attended Texas schools, East Texas Baptist College and Sam Houston State College at Huntsville. Birthday 1-15.



Lawrence Raymond Martin, a native of Archie, La., was appointed as a rescue mission worker in Monroe, La., under the Department of Work with National Baptists. He is a graduate of Grambling College, Grambling, La., and Interdenominational Theological Center in Atlanta, Ga. Birthday 9-4.

new **AT POINTEES**



Curtis L. Boland, born in Corpus Christi, Tex., was appointed to the Spanish Language Institute to serve under the Language Missions Department. He received degrees from Corpus Christi University, Corpus Christi, Tex., and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He attended Howard Payne College at Brownwood, Tex. He is married to the former June Sanders, and they have four children. Birthday 6-19.



June Boland, a native of Taylor, Tex., was named along with her husband to the Spanish Language Institute. She received her degree from Howard Payne College. Birthday 10-16.



Foy King was appointed a mountain missionary to serve in Pukalani, Hawaii, under the Urban-Rural Missions Department. He is a native of Morgan Mill, Tex., and a graduate of Hardin-Simmons University, Abilene, Tex., and Southwestern Seminary. He is married to Lela Fay Mathis King, and they have two children. Birthday 4-8.

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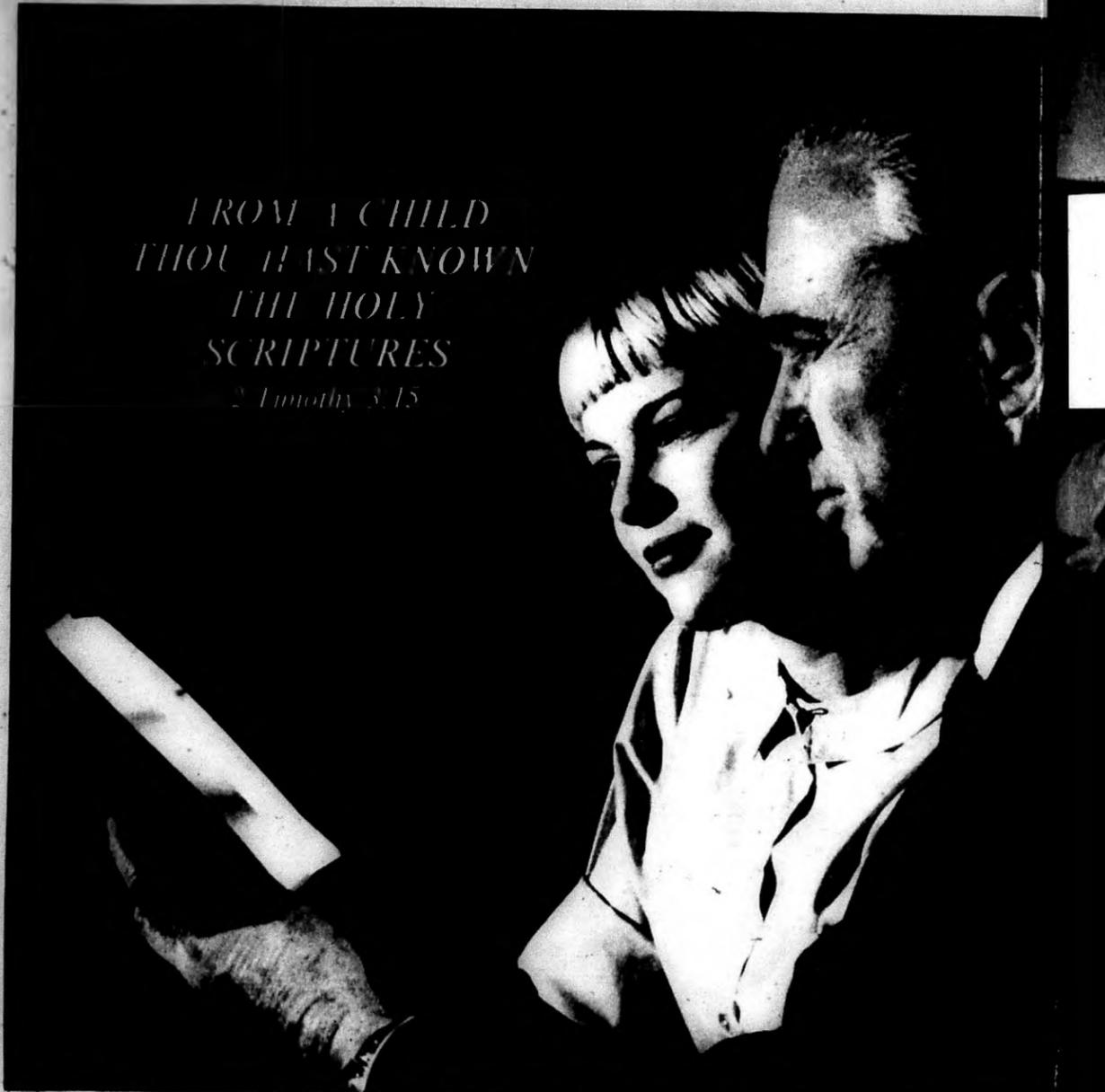
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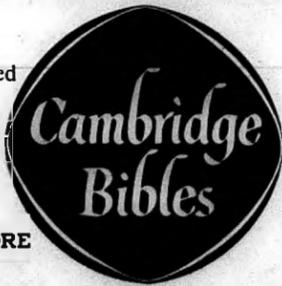
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