

ent
ar-
es,
in-
om
ich
Ne
20
ay.
eat
are
lay
On
use
to
en,

we
hy
ry
oo
st-
gle
se;
he
e-
ng
en
rk
n.
ze
o-
re
ly
e-

ilt
is
ot
n-
it-
is
s,
a
to
re
to
1-
,"
1-
o
or

Home MISSIONS

JUNE, 1965



Home missions

Walker L. Knight, Editor
Linda Stephens, Editorial Assistant

INDEX

LETTERS	2
EDITORIALS	3
NEWS FROM BAPTIST PRESS	4
REVIEWS	4
THE EXECUTIVE'S WORD	5
FOUR UNCERTAIN, COMMUNIST, GLORIOUS YEARS	6
SOUTH FOR THE WINTER	7
NEW FRONTIERS IN LANGUAGE MISSIONS	17
MISSIONS ON DOORSTEPS OF EASTERN NORTH CAROLINA	20
HMB MAKES PERSONNEL CHANGES	22
MIGRANT MISSIONS IN FLORIDA, USA	24
THE MIGRANTS CAME TO OUR TOWN, TOO	26
"IT CAN BE DONE"	27
CHURCH PROGRAM TO THE OUT-MIGRANTS	28
MARRYING PRIESTS	30
HOSPITALITY DAY FOR FOREIGNERS IN COLUMBUS	31
PANAMA BAPTIST CONVENTION HELD IN BALBOA	32
THIS TEXAS HUSTLER TURNS TO PREACHING	34
REPORT ON SPANISH-SPEAKING MIGRANTS	36
RACIAL STUDY TO HELP CHURCHES IN TRANSITION	38
WHITE ACCEPTS CALIFORNIA MISSIONS POST	38
MANHATTAN SBC CHURCH CALLS SECOND PASTOR	38
NEW APPOINTEES	39

LETTERS

From Our Readers

Inadequate as a Theology

It is difficult to understand why the book, *Church Growth and Christian Mission*, should be characterized "inadequate as a theology." This is not a theology of mission but a discussion of factors that influence church growth in a missionary context. One may not agree with most of the contributors to this symposium that the expansion of the body of Christ is the primary task of missions (a theology of mission widely held among Southern Baptists and other evangelicals, I think), but surely *Home Missions* magazine is vitally interested in the subject of church growth. There is much important material here not to be found in print elsewhere. It would be unfortunate indeed if missionaries and other students of missions bypassed the book because of the impression left by the review in the April issue that it is theologically suspect.

Albert W. Gammage Jr., Dean
Korea Baptist Seminary, Taejon
Presently in Fort Worth, Tex.

Race Relations

The insert in *Home Missions* "Working With National Baptists," could, in my opinion, serve no worth-while purpose. On the contrary it has caused more dissension in our churches in regard to the Southern Baptist position on the race problem. Such untimely and unnecessary suggestions tend to make it more difficult to maintain the present level of contributions to the Cooperative Program and to mission causes.

I would hesitate to suggest that those who make such unreasonable suggestions are seeking to injure the program of Southern Baptists. Surely they are just unaware of the feelings of our people in regard to this issue. A majority of our people sincerely desire to be Christian in every sense of the word but they do not want anyone promoting, through our publications, ideas that suggest cooperation in the present unrest, caused in the most part, by outside forces. Too, our people are intelligent enough to know what they can do in the matter of cooperation without such suggestions. In the spirit of Christian concern I respectfully suggest that our writers refrain from these things which arouse animosity and antagonism toward our Southern Baptist program and toward other races.

T. B. Gillooly
Pelican, La.

Editor's note: The insert "Working With National Baptists," is not an effort to injure the program of Southern Baptists. There is also no attempt to cause dissension for dissension's sake. However, there is every attempt being made to find God's will in a comprehensive mission program to all people in the United States.

T. B. Maston in a news story from Nashville appears to be speaking to the question you raised concerning the effect

this might have on contributions from the churches. Dr. Maston said, "We are more concerned with our prestige in the world than in our impact on the world. Men with administrative responsibility in local churches and the denomination seem to want peace and quiet at any price, fearful of the effect of any difference of opinion or disturbance on the growth in numbers or the increase in financial support of the church or agency."

Just as we have not been hesitant in the past to call our people's attention to the moral issue in alcoholism, gambling, the danger of violation of church and state, so it is that we are obligated to call our people's attention to the sin involved in allowing people to be less than God would have them to be.

Priesthood of Believers

I was very much delighted to read your article on "Recovering My Priesthood" by James Leo Garrett Jr. which was printed in *Home Missions*. It was particularly welcome for it expresses what has been the central purpose of a voluntary conference here on our campus. For one year, a small group of pastors and laymen have been meeting and examining the priesthood of all believers and the Equipping Ministry. It is our concept that a real recovery of these two vital aspects of our gospel will actually precipitate a mighty spiritual awakening.

We have pursued this long enough to be convinced that the Equipping Ministry of Ephesians 4:11-16 is the force which detonates the spiritual power in priesthood. Our belief is that a genuine effort on the part of our whole denomination to reconstruct the image of the ministry along the lines of the Equipping Ministry will become the most decisive factor of this century. Yet this is desperately difficult for there is much apathy and misunderstanding.

I have been called in question that too much emphasis has been given to this priesthood of believers and the doctrine isn't very vital or important because our theologians—Strong, Mullins, and Comer—didn't discuss it. My contention is that Baptists, above all except possibly for the Quakers, have been those whose whole church procedures are constructed upon the priesthood concept and it runs all through our doctrines and ecclesiology.

Another issue is that priesthood is direct access only and carries no impelling to "mediate" or act as priest to the world. My contention is that priesthood is twofold and both aspects must be included. Some very remarkable events have taken place in our conference.

We have the conviction that our world is in a desperate crisis and Southern Baptists have a great rendezvous with destiny in our generation and our actualization of priesthood of believers and the

(Continued on page 28)

EDITORIALS

By Walker L. Knight

Reap the Migrant Harvest

If one agrees with the mission principle that resources should be directed toward fields whitest unto harvest, then he cannot overlook the nation's migrant farming population of more than two million people.

The migrant picture is changing. Government decree has stopped the flow of the Mexican "braceros," imported annually by the hundreds of thousands. During their work in the United States many heard the gospel for the first time and returned to Mexico with a new faith in Christ. This is now a closed door, an opportunity passed.

Technological changes will also affect the migrant's work—mostly toward eliminating it. With the government setting minimum wage laws and other regulations, the larger producers will move toward greater mechanization. No unions provide pensions or a voice for these people. The living conditions of the migrant continue to need changing, though the increased publicity of late has helped. The children especially are not receiving the care or education they

need, either because they are not in one location long enough or because they are working in the field or at home taking care of the younger children.

This harvest cannot be reaped by missionaries alone; but the churches must be enlisted. The Home Mission Board has found its previous approach to the migrants inadequate. Missionaries in house trailers who once followed the four streams of laborers now live in cities central to the migrant journeyings. They seek to enlist the churches and associations to minister to these migrants who come into their communities.

Approaches vary but churches meet physical needs as well as spiritual ones through medical clinics, clothing distribution, day care centers for children, literacy classes, etc. There are also preaching missions in camps, Sunday schools, and an effort to make the migrant feel wanted and welcome in church services.

In some instances a single church establishes the ministry, in others an association, and in others a state. We

commend all who have joined in the harvest, for this is mission work of the first order in that churches can expect little personal return in finances or membership.

The migrant field is white unto harvest because they are a people in need of acceptance by the communities, because they live so close to blatant sin, and especially because they are responding to almost every program of the churches. The need is simply to make a concerned and effective witness.

The Missing Pastor

A quick verbal survey of 65 missionary appointees and staff members of the Home Mission Board revealed the source of their first remembered knowledge of home missions.

That Woman's Missionary Union was the primary source for most of the women was not surprising; nor was it surprising that a missionary as a speaker or in personal contact, was the primary source for men.

What was surprising was the almost total absence of any mention of the pastor in giving to these 65 their first knowledge of home missions, but this absence emphasizes an observation. Many pastors, in surrendering their pulpits to special mission speakers, evidently feel no additional obligation to inform themselves thoroughly about either home or foreign missions. Any message on missions which they prepare usually stops with the biblical emphasis.

The week of August 23-29, when the denomination will stress language missions, provides an opportunity for a different missions message with emphasis on the contemporary scene. In fact, Loyd Corder's article and other material in this issue can be the basis for this information.

COVER

Lidia Olvera, a 16-year-old Southern Baptist from Texas, totes tomatoes to the checking station in a field in south Florida. This issue tells the story of how Baptist churches and associations witness to the migrants. There is no one pattern, for in one place it is a day care center, in another an emphasis on literacy, and in another services in the migrant camps.



HMB PHOTO BY KNIGHT

Vol. XXXVI June 1965 No. 6
Published Monthly by the Home Mission Board
Southern Baptist Convention
161 Spring Street, N. W., Atlanta, Georgia, 30303
Rates: \$1.00 per year or \$2.00 for three years. Club rate (10 or more) 75 cents. Budget rates to churches, 60 cents.
*Change of Address: Please give both old and new addresses.
Second class postage paid at Atlanta, Georgia.

ZIP CODE NEEDED

All changes of addresses, renewals, and new subscriptions should contain your zip code number.

NEWS

From Baptist Press

No Verdict Known From Cuban Trial

Five young Cuban army officers held the fate of two Southern Baptist missionaries from the U.S. and 32 Cuban Baptist ministers and laymen charged before the Revolutionary Tribunal of Havana on charges of espionage, counterrevolutionary activities, and violations of currency regulations.

The five officers sitting on the tribunal started consideration of testimony after a 12-hour trial on May 14.

As this issue went to press no verdict had been announced, and calls from Mexico to a Baptist pastor in Florida reported the Cuban government might bring the missionaries into court for spying and possible release.

Baptist leaders at the Home Mission Board in Atlanta have had no communication to verify or deny such calls.

Facing possible prison terms were Herbert Caudill, 61, a native of Clinchport, Va., a missionary in Cuba for 35 years, and his son-in-law, James David Fite, 31, a native of Fort Worth, Tex., whose parents live in Waynesboro, Ga.

The prosecution asked 10 years imprisonment for Caudill, who has been in charge of Southern Baptist mission work in Cuba and lived at the Cuban Baptist Theological Institute. Because of his age, it was reported, an initial request for a 30-year sentence was changed. He was charged with "espionage" and illegal currency traffic.

Fite, who held a suburban parish and taught at the theological institute, was facing a possible 18-year prison term in a charge of trafficking in currency.

Swiss Ambassador Emil Anton Stadelhofer, who represents U.S. interests in Cuba, and another Swiss diplomat attended the trial, where the American missionaries were defended by Attorney Jorge Carro of Havana.

Earlier, various Baptist leaders sent messages to Fidel Castro urging a "full and fair trial" for the defendants.

The long-time missionary, answering calmly and in fluent Spanish, denied allegations that he led a "spy ring" or instructed his coreligionists to gather secret information. He reportedly admitted that prescribed procedures had been by-passed in converting about \$300,000 of church funds into pesos.

4

REVIEWS

By Our Staff

Baptists do the Telling

A WAY HOME, edited by James Saxon Childers, Tupper and Love of Atlanta and Holt, Rinehart-Winston of New York, 1964. 235 pages. \$3.95.

Though one would hardly guess from the title, this is an interesting book about a very diverse subject—Baptists, a little about the 22 million of them in the United States. Editor Childers takes the first 46 pages for a historical treatment, stopping with 1845 when the Northern (now American) and Southern Baptists separated. From page 47 on, he lets

PSYCHOLOGY IN SEARCH OF A SOUL—By John W. Drakeford, Nashville: Broadman Press, 1965. 301 pages. \$5.75.

This volume is set forth in four general divisions, each basic to the "soul search" of psychology. The search considers historical analysis, personality growth and development, religious aspects of suggestion, and the soul in search of individual discovery.

Drakeford pulls into focus the wide contributions of his colleagues. He leans heavily on resource persons in psychology and religion but with the primary purpose of directing modern psychology toward its historical thesis, "the study of the soul." He asks for a sound return to the theological perspective of psychology which is inherent in its very nature and definition.

The author indicates his concern over the departure of modern psychology from its historical moorings. Psychology, he states, means by definition "the study of the soul."

He suggests that "the word soul lost its place in the psychologist's vocabulary, as he left to the theologians the task of clarifying the troublesome word. In the process," he concludes, "many psychologists jettisoned all religious concepts as unworthy of psychological consideration."

Psychology of religion is viewed as a return to the very historical perspective and function of psychology, and is thus, "psychology in search of a soul."

Baptists tell their own story. The book is rather comprehensive in scope, but there is little depth in treatment.

It's like running your finger down a telephone directory of Baptist leaders and talking with one in each category of missions, publications, etc. For example, Courts Redford, former executive secretary of the SBC Home Mission Board, writes an eight-page chapter on "Their Home Missions." He tells what Southern Baptists do, since space doesn't allow for what the other 28 varieties of Baptists attempt in home missions. So it is for the other chapters written mostly by representatives from the Southern and American Baptist Conventions. The style of writing is interesting, as is the format, and it has avoided the charge of inaccuracy by letting Baptists do the telling.

—Walker L. Knight

In reading the book, you immediately feel that you are enrolled in one of Dr. Drakeford's courses at Southwestern Baptist Theological Seminary in Fort Worth. My response was that he had pulled together his classroom notes for publishing. While this is by no means a vice, it does not excel as a virtue, when conclusions are basically a restatement of the labors of others. His thesis, for example, reflects the conclusions of Allport and Fromm. Allport, in making reference to modern psychology's development of scientific methods and techniques during which they felt no longer the need to give attention to the soul, said of that discipline "psychology without a soul became its distinction and pride." In the same context Fromm concluded "psychology thus became a science lacking its main subject matter, the soul."

For the most part the book is easy reading. The feeling of fragmentation is no doubt due to the difficulty of pulling together and unifying classroom lectures. He is steering us in a needed direction and giving us a wealth of "focused conclusions," of some of the great men in the author's field. There was a conspicuous absence of the noted contribution of one of our Southern Baptist authors, Wayne Oates of Southern Baptist Theological Seminary. His has been a distinct, leading contribution which the author seems to have circumnavigated.

—Cecil Etheredge

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

SSM*

Catching Life-changing Visions

Early this month 625 young people began 10 exciting weeks of home mission service as student summer missionaries. They will conduct surveys and revival meetings. They will assist in Vacation Bible schools and summer camps. They will minister to migrant farm workers and underprivileged city residents. They will serve persons of many different racial and cultural backgrounds, and of varied economic and educational circumstances.

Some of these students will provide major help in the starting of missions and chapels in unchurched and underprivileged communities in New York and Colorado, in Illinois and California, as well as in many other states. Where a church is needed and an interested nucleus can be developed, a ministry of teaching and preaching will be established. Summer missionaries will conduct the initial services in many of these new fields. In time, churches will develop from these missions and chapels.

Southern Baptists have learned that new churches, properly led and located, win more people to Christ, in proportion to their membership, than do the older churches. A few years ago the Sunday School Board's Research and Statistics Department conducted a survey of new churches which indicated that, as an average, one-year-old churches baptized one person to 8.2 members and two-year-old churches baptized one to 9.8 members. The churches of all ages averaged one baptism to 23 members. In 1964 the figure had changed to one baptism to 28.3 members.

Most of the older churches in cities and towns continue to grow. Others face serious problems brought on by community changes. Hundreds of these stalwart churches provide leadership and finances which are indispensable to the starting of new churches. Though their rate of growth often is slower, these older churches furnish a center for Baptist life in their areas and provide a Christian voice in the community which younger churches cannot supply. For all of these older churches and their missionary concern, we thank God. Such churches continue to furnish the mature foundation for our nationwide ministry.

Southern Baptists have enjoyed phenomenal growth during recent years. Between 1940 and 1964 our number of

churches increased from 25,259 to 33,388 and our membership from 5,104,327 to 10,601,515.

Now and then some one decries concern for numerical growth. The call for quality is heard. It is possible for a denomination or a single church to content itself merely with statistical advance and give but minor attention to major issues of Christian living. It is encouraging to observe our churches in large numbers seeking not only to win persons to Christ and bring them into the active life of the churches, but also to teach them to "observe all things" commanded by Christ.

On the other hand, it should be noted that quality and quantity are not incompatible. Effective evangelism and church extension efforts have brought into our churches thousands of "babes in Christ." They need time and guidance to grow into Christian maturity. They must have our continuing attention. But a concern for quality that ignores the population explosion around us is unrealistic. In the midst of a United States population which increases at the rate of 7,500 persons per day, we dare not fail to provide additional churches within reach of the unreached throughout this nation. The choice is not between better Christians or more Christians. To minimize either quality or quantity is to misunderstand our Christian commission and to falter in our stewardship of the gospel. Our efforts must be directed toward developing better Christians and adding to our number more Christians.

Southern Baptists now have one church to every 5,800 persons in this country. In order merely to maintain this ratio it is estimated that we must increase by 464 churches per year. We have not done this since 1955. In 1964 Southern Baptists showed a net gain of 262 churches. Summer missionaries are counted on to help pinpoint needs and initiate services in many underprivileged communities in the South and North, East and West, as we face the challenge of new churches in our day.

We welcome the 1965 group of student summer missionaries. It is our hope that they will catch life-changing visions of mission needs and opportunities, and at the same time render a service which will greatly further the Christian witness throughout the nation.

*Student Summer Missionaries

June, 1965

5

Four Uncertain, Communist, Glorious Years

By Christine Garnett
Savannah, Ga.

The Baptists of Cuba have had four uncertain but glorious years under Communist rule. I say four years because we in Cuba—seven million of us—lived two happy, hopeful years, ignoring the argument from outside as to the real nature of what we had inherited politically. I say seven million, in round numbers, because only from time to time did one or two people begin to suspect the truth.

Then this truth was announced in no unmistakable terms, leaving no shadow of a doubt, and some seven million of us turned about to march—where? No one knew where; but one thing your missionaries and other Baptist friends did know, and that was that we had the Master of the nations with us, and that in his strength we could live worthily or die worthily, as the case might be.

Later some of our pastors and other Baptists began to join the "exodus," each one leaving our hearts saddened and making a great void in the ranks. We had to learn not to criticize, but to love and let each one decide his own course. We pray that you will never have to flee your country and leave all that you have. A pitiful mass of humanity are those of an "exodus."

"Our hats will always be off" to the splendid Cuban Baptist

leaders, a committee named by the convention to present all difficulties that arise in the churches to the government Minister of Religious Affairs. What giants they have proven to be in the face of danger! Churches closed, until now there are only a few; pastors and others imprisoned; the impossible demand for registry of our churches as "business associations" and the refusal of the demand; the turning over of all books (registry, secretary, treasury); a legion of fines, and other things that arise daily! In the majority of the cases presented we won the victory, and in those where we did not you may be sure that it never occurred to us to go along with what some say: "If you can't beat 'em, join 'em."

The truth is that your Baptist denomination in Cuba is strong. It is built on firm foundations, thanks to M. N. McCall, Herbert Caudill, and other Cuban leaders.

All of this means glorious years. One of the glories has been our faith in prayer and union in love greatly strengthened.

Oh yes, the work is limited practically to what we do inside the churches, having to ask government permission for every extra meeting. The absence of children and youth is due to indoctrinational activities and compulsory military service. Half of our summer camps in 1964 were not held, and when we did get

permission, it had this condition: no one under 18 years can attend. Did you not feel our hearts breaking as you prayed?

Several regional conventions and meetings were suspended because permission was not granted; and as I write this, letters come saying that plans are under way for the general convention in April, but so far there is no certainty of having it. Are you praying? There is no more "house-to-house" visiting, which is so essential in winning souls, and no more publicity for revivals, but person-to-person witnessing still brings souls to Christ and edifies lives. Caudill writes of three new churches organized during the past months, others tell of the joy in the over-crowded seminary as Mrs. Caudill gives to them of her musical talent.

Some friends seem to think that I came to the homeland because of a lack of activities. It was far from that. I was busy day and night. During the past year I was able to teach 30 study courses of all kinds in different churches and local organizations; and my visiting was enough for a half dozen missionaries. I came for family reasons, and as I felt that two months permission to be out of the country offered by the government would not be sufficient time, I did not accept it. Now it seems that there is no way to return, but I, like Livingston, would wish that my heart might be taken back and buried in Cuba when God calls me on. This is the result of 46 years and 4 months across the Gulf. I still have a small hope of returning.

In any way, I am ready to serve anyone. To go from an "around the clock" missionary schedule to a "sitting down and speaking" life is almost too radical a change to foster happiness.



Christine Garnett



RAPHAEL de ARMAS, BAPTIST CENTER DIRECTOR, TALKS WITH MIGRANT CHILDREN IN THE FIELD

SOUTH FOR THE WINTER

The vacationer follows his quest for pleasure and goes South for the winter, but another group, the migrant, joins in the annual trek to the Florida coasts out of economic necessity. Thousands of migrant workers, during the months between November and April, crowd their large families into the small quarters of the camps, and spend the bright sunny days picking the tomatoes, strawberries, beans, and other winter crops.

These are a deprived group, more socially and culturally than economically, if that seems possible. Their choice of a nomadic life provides no firm roots in a fixed society, though they remember the home in south Texas or Puerto Rico or the farm house in Georgia. Earnings buy a car or truck, or some item long desired, like an electric guitar. Life becomes so difficult that relief must be purchased in drink or sex. The migrants turn to each other for all social life, for the communities into which they come seldom welcome them.

A TEN-PAGE PHOTOGRAPHIC REPORT BY EDITOR WALKER KNIGHT

June, 1965

HOME MISSIONS



CENTER DIRECTOR RAPHAEL de ARMAS loads one of the three buses which bring the 80 children to the day care center operated by the Spanish Mission of the First Baptist Church of Perrine, near Miami, Fla. Below he talks with bus drivers about the routes they will take

to the migrant camps to bring families to the Sunday services. At right below, he counts the number of children brought to the day care center to be sure he takes back the same number.

... the bus and the neglected child

Most deprived of all are the children—neglected by parents who must both work in the fields—they miss a formal education because they arrive after school starts and leave before it ends. Some must work with their parents, who avoid child labor laws by contracting. Others remain at home to mind smaller children, and many are taken to the fields to play while parents work, or they are left locked in automobiles beside the fields. The preschooler, not old enough to work or be sent to school, is the most neglected of all.



PRESCHOOL CHILDREN FILL THE BUSES DURING THE WEEK FOR THE DAY CARE CENTER.



A SUNDAY BUS LOAD OF FAMILIES ON THEIR WAY TO WORSHIP PROVIDES A STUDY OF FACES.



A 25-YEAR-OLD MOTHER OF SEVEN, Mrs. Jose Queirri, may be typical of migrant mothers. Her oldest child, in school when the picture was made, is 11 years

old. Though Mrs. Queirri is bi-lingual, when a teenage volunteer in the medical clinic asked her (below) to check the record of her child, she replied, "I can't read."

... a multitude of services

Southern Baptists made a bold attack upon this neglect by establishing the Spanish Mission of First Baptist Church, Perrine, located on the edge of the migrant communities of south Florida near Miami. The mission offers multiple services to the nearly three hundred Spanish-speaking migrants they are able to enlist. These services include a day care center, a medical clinic, literacy classes, clothing distribution, and the spiritual ministry of Bible classes and worship.

Directing the migrant center is Raphael de Armas, a Cuban-born graduate of Furman University in South Carolina and Golden Gate Seminary in California. Both he and his wife, a native of South Carolina, are missionaries of the Home Mission Board; and they are employed by the First Baptist Church, the Miami Baptist Association, and the HMB's Metropolitan Missions Department.

De Armas hit the migrant center last fall without previous experience; he had been a pastor of Cuban refugees in Miami, but he had the energy, intelligence, and love for people that insured success. He started with a nucleus of 30 people, and now he crowds nearly 200 into the worship services. Children scamper everywhere, for if the migrant has nothing else, he has children. Eight or ten seems to be an average size family. A specialist from the Home Mission Board came down to advise him, but wired back to Atlanta, "What this young man needs is help."



THE MULTIPLE SERVICES at the migrant center include a medical clinic, staffed by Baptist doctors, A. J. Vacek, above, and Albert Collier, both pediatricians who come on Saturday afternoons. Below, Mrs. Walter



G. Morris Jr. from First Baptist Church, Perrine, teaches one of the three literacy classes on Sunday afternoon. Above right, migrant families help themselves in the clothing room.





... the Word is presented and bears fruit

Help has come—more than 180 volunteer workers each month come from Miami churches to wipe noses and change diapers in the day care program, to teach literacy classes, cook meals for the hungry children, or lead Girl's Auxiliary groups, even answer the telephone which seems to ring continually. One church takes responsibility for workers for a day. The Perrine church, the association, and the Home Mission Board have provided financial assistance for kindergarten workers, the day care center, and for the buses on which the entire program depends. Though the ministries provided the children and the migrant families meet

physical needs, de Armas and the other workers are careful that the spiritual ministry will dominate. The word of God is both taught and preached, and in the day care center de Armas strives to give the preschool children a warm feeling for their pastor, a feeling which can carry into later life and make them responsive to other ministers. Care for the children has led to a response from the families to the spiritual ministries.

Worship services would send the average Baptist fleeing from the building in confusion, for children move about, talking, or crying. Without a background which has trained them otherwise, and with the parents' permissive attitude, the

children cannot be expected to act differently. Adults are stationed at every exit to make sure straying children return to the auditorium. Note the movement of the children in the top picture at left, but sometimes, as in the picture at top right, they give up and sleep.

De Armas searches for the right ministry which will meet the needs of the people, one which is shaped by and participated in by the migrants. While Sunday morning worship follows the pattern of most Baptist churches, the evening services are lengthy, lusty periods of singing, praying, and preaching. Members sing duets, quartets, play the guitar, and shake the walls with fast-moving choruses, some

of which they write themselves. Often there will be eight music specials, all volunteers from the congregation.

The center workers have a love for these people. De Armas said, "I'm willing to do almost anything within moral reason to bring some happiness into these people's lives, and if singing choruses on Sunday night is one way, we'll sing choruses."

The fruit of the witness testifies to the correctness of his approach. Mrs. Queiro, the 25-year-old mother of seven, professed her faith in Christ along with another woman on a recent Sunday. The picture at left below shows the members welcoming them.

Some of the migrants are Christians, with training in Sunday school work, and they teach a number of the classes on Sunday. The Adult woman's class is shown at center above; note the number of children still with their mothers, although classes are provided for all ages.

Pastor Thomas Watson of the First Baptist Church of Perrine, sponsor of the mission, at right below points out a glass-enclosed section of the church's auditorium where de Armas might translate revival services for the migrants who have visited that night. Watson and de Armas are quick to praise each other, and each exhibits similar characteristics in accomplishing a spiritual ministry.



... tender, loving care

The only word which describes the beginning of the day for the day care center is hectic, as buses unload 80 children, of which some 10 to 12 are wet, crying babies. The situation is compounded if the volunteer help is late arriving, but the youngest get first attention—baths if they need them (and many do, since most camps do not have running water) and a full bottle of milk. Miss Paula Peraza, in the picture below, bathes a reluctant child. Toddlers are given supervised play, and the older preschoolers go to kindergarten classes. Mrs. Nerl Saliz, also a Cuban and a university graduate in education, directs the day care center and copes with such problems as spilled milk and the daily wash (right), or pauses for thanksgiving for the meal (next page). The children eat in shifts, quickly devouring the food prepared by the volunteer help. Other volunteers, a group of GA's, lower right, bring old literature for the center to use with the migrants.



THE MORNING REFRESHMENT, chocolate milk, is served to the children by Mrs. Rosa Islas (lower left), a member of the mission, and Mrs. James L. Monroe (right), a member of Riverside Church of Miami.





The migrant work in no sense waits for the people to come to the center, it's "go" all the way, in buses to bring them in and out to the camps for classes with the children and worship services at night. Under the glare of a bare light bulb and to the accompaniment of an electric guitar, de Armas conducts a worship service. In one such meeting, to which members of the mission had come to assist, Mrs. Anselmo Gonzalez asked for permission to say a few words. She was a recent convert, as was her husband

who had previously wasted his life in drinking and hard living. In an epidemic, they lost their son the week before when complications developed after measles. Mrs. Gonzalez told the migrants, "Although I have just lost a son and the pain has been almost unbearable, I have a happiness and peace in my heart which I have never had before. My salvation gives me assurance that my son is with Christ and I shall see him again." Mrs. Della Armas, the mother of the missionary, helps take the message of

salvation into the camps through afternoon Bible classes, as in the picture below. During the trip when this picture was made she met an assistant camp manager, Pastor Rios, a Baptist and native of Puerto Rico. Since not all managers are friendly, this was exciting news for the center. Raphael said the only manager he met threw him out of the camp, but they continue to return and saw the seed of God's word for a harvest among the migrants.

... Into the camps by day and night



HOME MISSIONS

We have today in all the United States a better concept of the peoples of the world than ever before. As a denomination Southern Baptists are more mature. In breaking out of their old southern homeland both geographically and ideologically they have discovered the rest of the nation and the world. They themselves are ceasing to be so much a language or ethnic group and are becoming the world-aware denomination that God would have them be.

New Frontiers in Language Missions

By LOYD CORDER
SECRETARY OF THE DEPARTMENT OF LANGUAGE MISSIONS

In politics, in business, in sports, in the arts, and in everyday experience we meet people whose origin, history, and culture differ from our own. Contributing to this have been a strengthened economy, with less job competition; industrialization and unionization; better education and awareness of the importance of education; the experience of military service; and the struggle of the Negro in civil rights.

More of our people have travelled abroad in military service, on business and for pleasure. Not a few Southern Baptist pastors and others have made tours of the mission fields and have taken part in evangelistic campaigns abroad. The world-wide secular news agencies have kept us abreast of happenings in all parts of the globe. Our people have used our foreign and home mission study books, and they have read our publications. Americans, and especially Southern Baptists, were never before as well acquainted with the peoples of all the world.

As language groups exercise the right to vote, sometimes in election-turning blocks, they direct attention to themselves and also gain representatives. Today's immigrants were not destitute in their homelands. Many are fleeing communism, and though they arrive penniless, they have training and abilities.

More Southern Baptist churches are now doing language mission work, rather than just praying and paying for it to be done. This is the only hope of success in this tremendous task of reaching the 40 million language people in the United States, Cuba, Panama, and

Puerto Rico. There cannot be a paid missionary in every place where there are language people; but if we are willing to be led of God, a Southern Baptist church can be there and can do the job.

Out of the experiences of our churches have come the elements of the best, most effective methods for church-centered language missions: the modern world has ever seen. These methods are so simple and so direct that some churches with a stilted, stereotyped concept of missions have passed them by. The same direct, loving, and concerned approach we use in winning others and in leading them in Christian growth and usefulness, works even better with language people who yearn to be accepted and treated in the same way as others.

However, some are still hindered by the language barrier. What a shame that, with all we have been taught about grading and fitting our message to the needs of the persons, it has not always been suggested that, by the simple expedient of having Sunday school classes and/or other units of church organization in the language of their hearts, we could effectively reach thousands of people who, until now, have not been considered to be even prospects.

Though we can claim no pentecostal miracle, not a few Southern Baptist churches regularly have people of various other nations hearing the gospel message in their own tongues by means of the United Nations' system of having interpreters to speak through earphones.

Could it please God that job descriptions for associate pastors, education di-

rectors, or church visitors should in many cases include the requirement of a second language for the purpose of making effective the church's ministry to a considerable segment of the community's population?

And what shall we say of the scholarship of a pastor who can communicate with only the one majority group of his church field? If there be any virtue in knowing the meaning of the dead original language of the text, is there not also something to be said for being able to explain it in the living original language of a sizeable portion of one's church field?

Why should it be that while we plan special activities for babies, children, youth, students, men, women, and others most of us have not considered having special conferences, services, revivals, or other activities for members of a language group in the community? Three hundred and eighty-five Texas churches reported more than 13,000 decisions in their Latin American Baptist New Life Crusade revivals. In the main these were conducted by people who had not worked with Latin Americans in this way before, but they did it, and God blessed them in it.

The church-sponsored language mission station is the only approach to language missions that comes to the minds of many of our people. Though they cannot do what these other methods can do, we thank God for all of these mission stations. There are more of them than ever before and, of course, there are many thousands of other communities in which they are needed.



HMB PHOTOS

Many fine Southern Baptist churches, large and small, are finding great mission opportunity in helping needy daughter or sister language churches. They assist in many ways of which financial aid is probably the least.

These things can be and are being done by churches entirely on their own through the use of both volunteer and paid workers. These are mission methods that do not depend upon the appointed vocational missionary. On the other hand, where language missions needs and opportunities are greater than the resources of people and money that the church can provide, the Home Mission Board and the respective state conventions, where possible, do provide support for vocational missionary personnel to lead and help the church. In fact, it is in this kind of setting that most of the language missionaries of the homeland serve.

This area of spontaneous, self-determining, and self-reliant church participation in language missions no doubt holds the greatest promise of accomplishment of all new language missions frontiers. Southern Baptists must use every possible means available to strengthen and encourage it. There is no other hope of doing successfully the great language missions task that God has put before us.

Language Missions in Associations

Historically, language missions have been related to district associations of Southern Baptist churches. The associations have taken the initiative in ar-

ranging for the Home Mission Board to employ and support missionaries to language people within the associational boundaries. Many of them have contributed, sometimes more and sometimes less, to the missionaries' support. They have rejoiced in their reports of success, and sometimes they have complained of their apparent failures.

They have often patronized and sometimes really helped the language missions congregations that were begun, but only of late have they given thought to involving these congregations in the program and activities of the association. Even more recently have they begun to try to involve the English-speaking churches and their members in the evangelization of language people. But today, thanks to many of the factors already discussed, there are many associations that have language churches and missions participating in their program, and not a few associational missionaries and leaders are now able to see that in their associations the greatest opportunities for evangelism and church growth are with language people.

The Home Mission Board's departments have consistently pointed associational leadership to the opportunities and needs among language people. This new kind of participation of associations in language missions, especially church-centered mission action, is a new frontier of great potential that must be developed.

Language Missions with States

Not too long ago the leadership of most state conventions felt that the re-

sponsibility for language missions within their respective territories belonged exclusively to the Home Mission Board and not at all to the state convention. This began to be altered with the Language Missions Department's change from convention-wide superintendents of Spanish, Indian, French, and deaf work, etc., to state coordinators for all language mission work within a state where large numbers of language missionaries serve. Since 1959 the entire program of language missions has been jointly supported and administered by the mission agency and the respective state conventions.

This situation has caused state convention leaders, especially directors of missions, to become very much aware of the field of language missions administration. More and more they are coming to see how it is similar to other mission work and also how it is different.

Some of the state conventions have taken seriously the need to provide for language congregations the same competent leadership in evangelism, stewardship, religious education, and so forth that they provide their other churches and missions. In a few states with large numbers of language congregations, such as Texas, this has led to the employment of staff personnel to lead the language congregations in these areas. In most states, however, this must be done by the state leaders of these areas giving attention to leading the language congregations along with the English-speaking ones.

Even with such progress, the participation of the state conventions in lan-

guage missions is one of the least explored frontiers we have before us, but one with great potential for the accomplishment of the language missions task.

SBC Agency Coordination

It is no new thing for other agencies to cooperate in the promotion and the performance of language missions. This is called for by the very nature of relationships that language missionaries as pastors, and their churches and missions as cooperating congregations have with the agencies. Already during the years past each agency has rendered a great service to language missions and the Language Missions Department. In some cases, as in the language programs of the Radio and Television Commission, this service has been outstanding.

However, with the present great emphasis within the Convention upon correlation and coordination between the agencies, and with the advent of the so-called "new concept" of channeling, there are tremendous possibilities in these interrelationships for the enlargement, strengthening, and improvement of language missions at every point in the churches. This is perhaps the newest and most exciting of all the frontiers we have before us.

Missionaries to Language Peoples

Southern Baptists have the largest number and the best qualified language missionaries they have ever had. These 1,200 men and women not only are

called of God to the work they are doing, but they are qualified by background, training, and experience. They are doing a good job in circumstances where most of our pastors, associational missionaries, and denominational leaders often would not even know the questions, much less the answers. At the same time they are people who can go to our churches, large and small, all over the land and challenge the hearts of Southern Baptists by relating simply, sometimes with foreign accent, what God is doing among the people they serve. Thank God for them, and may their tribe continue to increase.

We have more young people of Spanish, Indian, and other language backgrounds in our colleges and seminaries than ever before. With the best preparation Southern Baptists are able to offer they continue to swell the ranks.

Also for the first time we are able to say to young people of the general population that if God has called them to work with a language group and if they are ready, the Home Mission Board is prepared to help them to learn the language they will need.

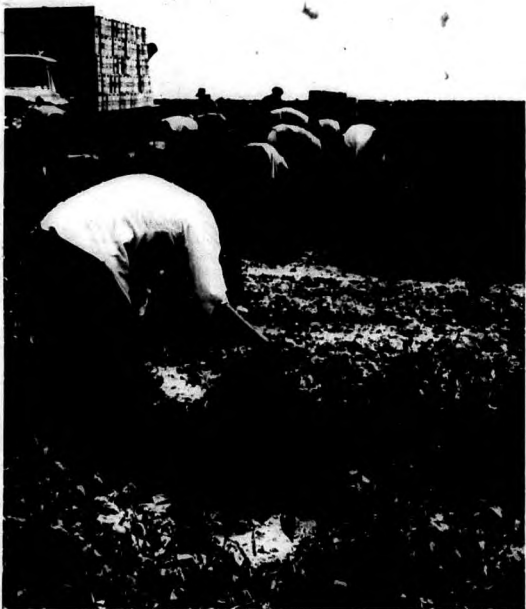
With all the remarkable growth of this corps, there have always been many more places of opportunity with adequate financial support available than there have been people to fill them. As we enter the work in the north and east, with millions of people of the nationalities with whom we have been working and other millions of the nationalities we have not yet served, the need for missionaries to language people will multiply many times over.

A good missionary to language people would be willing to serve a small group of unresponsive people in a lonely place, but he most likely will not be required to do so. He may serve middle-class people in a new addition of a bustling city where he will have a greater number of more responsive prospects for evangelism and enlistment than the pastors of most churches in the deep South have even dared to dream of. Or he may be the associate pastor of a great downtown city church straining to survive and serve the cosmopolitan hordes in the changing inner city.

Yes, there have been times and places in which the pastors and leaders of the English-speaking churches did not consider the missionaries serving language congregations in their midst as belonging to the main stream of Southern Baptist life. But it is more and more understood that the majority of language missionaries, be they of language or general population background, compare very favorably in dedication, ability, training, and initiative with pastors in English-speaking congregations. Some of these missionaries have distinguished themselves in places of denominational leadership in associations and even in state conventions. Others have been elevated to places of great usefulness and responsibility as denominational employees. All of this has brought us to a day in which the home missionary to language peoples has equal if not better than average opportunity to exercise the stewardship of his influence and talents in denominational leadership.

Missions On Doorsteps
Of Eastern North Carolina

By MARY ALLRED
EDENTON, N. C.



When this year's crop of migrant farm workers, numbering more than 3,000 strong, enter the northeastern section of North Carolina, they will be met by another group of workers. These will be volunteers for the most part, waiting to help battle illiteracy and the physical and spiritual needs of the migrant.

The migrant workers that come to eastern North Carolina usually have worked their way up the coast, following the crops as they are ready to be harvested. His "home"—such as it is—is probably on the outskirts of Jacksonville, Fla. Here may be hundreds of Puerto Ricans, Negroes, and Cubans all living side by side, in a few small shacks, waiting for spring. Money earned the previous summer usually is gone long before "moving time" so resources of a necessity are usually pooled so that the group can remain together to begin their long trek northward.

As spring arrives, so do the numerous vehicles of all makes and models. Both white and black men wander among the migrant population, organizing their crews. After a group is organized, it becomes a kind of community in itself. The crew leader at its head has absolute authority over the laborer throughout the whole trip north and back in the fall. Usually there are about 40 men, women, and children in one crew.

After picking the early season crops in Georgia and South Carolina, the migrant finds himself in eastern North Carolina where there are cucumbers, tomatoes, beans, and bell peppers to be picked. His living conditions vary from place to place, but always his needs exceed his ability to meet them.

LEADERSHIP

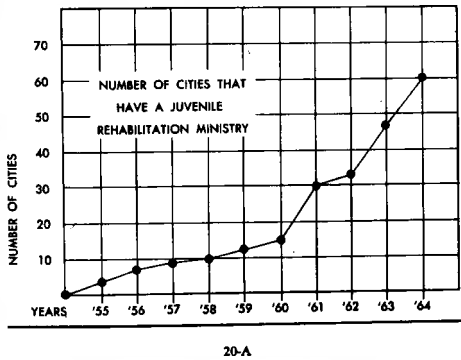
Vol. XXXVI, No. 6 June, 1965

Juvenile Delinquency
Continues To Increase

By L. William Crews
Juvenile Rehabilitation Director
Home Mission Board

Latest figures on juvenile delinquency and crime from the Children's Bureau of the United States Department of Health, Education, and Welfare for 1963 reveal that 601,000 juvenile delinquency cases (excluding traffic offenses) were handled in juvenile courts. This represents 1.9 per cent of all children ages 10 through 17. Juvenile delinquency increased 8 per cent while child population (10

TRENDS IN ESTABLISHING JUVENILE REHABILITATION MINISTRIES BY SOUTHERN BAPTISTS



escape from responsibility.

In the spring of 1963 when the Young People's book in the Home Mission Graded Series, *The Vacant Hearted*, was studied in a number of churches in the area, the needs of the migrant were portrayed in such a vivid manner that members of the Woman's Missionary Union organizations became convinced that this problem was now on their "doorsteps." "This is our home mission work . . . right in our vicinity."

the possibility of setting up literacy centers in several areas so that groups can be taught by many volunteers.

Although this has been the most valuable assistance Baptists have given to the migrant ministry—since the other denominations were invited to participate in the services given by the Home Mission Board—there have been other cooperative efforts for the benefit of these people.

Almost every church in the Chowan

iation helped to furnish health kits for child care centers last year. Hundreds of these kits were prepared, and all the children coming to the camps were given a health kit to take and sanitary instructions along with it.

In addition, the women made stuffed toys by the dozens, and gave every child of his own to keep. Good, clean, clothing is constantly given for the camps.

Last year, in three day care centers there were 233 migrant children. In 1964, 60 children of local people were added. The funds that made this work possible, however, came from a grant from the State and Federal Public Welfare Administration. White says that he realizes that humanitarian work must be combined with private funds, tax funds, or But, he says there are services we Christians are expected to render and a government!

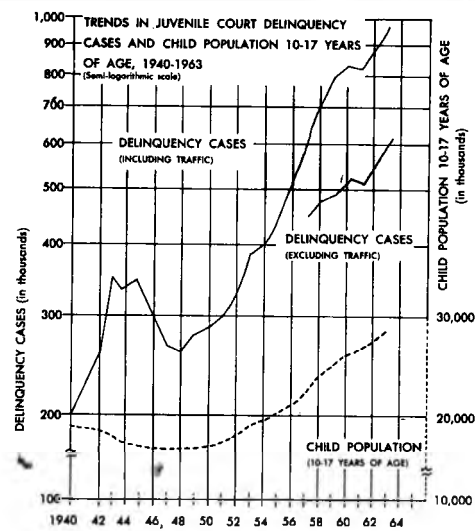
"Isn't we believe as Christians that we can use our money as tithes wisely than Uncle Sam can use it?" White asks over and over. "Is Lord's work to be financed by the Lord or by the cheerful givers the Lord says He loves?"

Currently a migrant project is underway in 59 or so of the WMU organizations in the Chowan Association. A birthday party is planned for the migrant children in each of the child care centers.

In addition, the Young Woman's Auxiliary organizations are collecting clothing and money for individual Bibles for the teen-agers.

The Brotherhood and Royal Ambassador organizations are asked to con-





The report further revealed that dependency and neglected cases increased 3 per cent over 1962 with a total of 146,000 cases. The upward trend which began in 1951 continues with the exception of 1956.

Just as there is no single cause of juvenile delinquency, there is no simple cure. However, there are some things that our churches can do in the area of prevention, control, and rehabilitation. In 1952, the Home Mis-

After picking the early season crops in Georgia and South Carolina, the migrant finds himself in eastern North Carolina where there are cucumbers, tomatoes, beans, and bell peppers to be picked. His living conditions vary from place to place, but always his needs exceed his ability to meet them.

21

Miss Of E



20

highly irreligious; and the pressures will increase. Christians must establish many additional urban churches and missions to show the individual that we do care," he concluded.

Irwin, a native of Macon, Ga., is an alumnus of Louisiana College and New Orleans Seminary. A pastor for 29 years, he served at North Highlands Baptist Church, Baton Rouge, for 16 years, and at First Baptist Church, Bogalusa, La., seven years.

Improved Curriculum Materials For Spanish-Speaking Baptists

Improved curriculum materials for Spanish-speaking Southern Baptists are anticipated as a result of a recent conference in Nashville.

Lloyd Corder, secretary of the Language Missions Department of the Home Mission Board, and W. L. Howe, director of the Sunday School Board's Education Division, and associates, met at the Sunday School Board in Nashville to discuss ways to improve the use of present Spanish curriculum materials published by the Sunday School Board.

The group also discussed future needs in Spanish materials and ways to cooperate in meeting these needs.

Plans were made to present and interpret "La Fe Bautista," Spanish version of "Baptist Adults," to all Spanish-speaking churches and missions in the Convention. The Training Union quarterlies are published by the Sunday School Board.

The group agreed to meet periodically to continue studying ways of expanding and improving Southern Baptist curriculum materials in Spanish.

In addition to Lloyd Corder, other representatives of language missions work participating in the conference were M. C. Mojica, Albuquerque, associate director of missions for New Mexico Baptists; Dallas P. Lee, secretary of language missions in Texas; and Milton S. Leach Jr., general missionary in Puerto Rico.

Survey Finds New York Suburb Well Churched

A religious survey of the 60,000 people of the Greater Greenwich area, a suburb of New York City, found church membership at 67.2 per cent, three per cent above the national average.

Releasing the information was Leonard G. Irwin, survey specialist for the Home Mission Board.

Irwin led all 17 of the Protestant churches, a Roman Catholic Church, and a Jewish temple in making the telephone canvass.

Another 18 per cent of the population, composed of children under 11, was found to be church related.

On the other hand, only 64.2 per cent of the church members are active, attending services at least once a month.

Breakdown of the church membership by denominations revealed the five highest were: Roman Catholics with 54.6 per cent, Congregationalists with 12.7 per cent, Episcopalians with 9 per cent, Presbyterians with 7.51 per cent, and Lutherans with 5.3 per cent.

"While the survey shows the churches of the area have served the people well," Irwin said, "it also showed the need for a Baptist church."

The Greenwich Baptist Church, affiliated with the Southern Baptist Convention, was organized in April, 1963. Lawrence Martin is the pastor.

Irwin said the success of the survey in enlistment of the churches and in its scope emphasized the acceptance of Southern Baptists by other churches. Southern Baptists organized their first church in New York state in 1957.

"It also points to the increased contribution we can make in these areas, even though we have few churches," he said.

The survey was the first area-wide religious survey led by the Department of Survey and Special Studies of the mission agency in the New England area.

20-D

authority over the laborer throughout the whole trip north and back in the fall. Usually there are about 40 men, women, and children in one crew.

After picking the early season crops in Georgia and South Carolina, the migrant finds himself in eastern North Carolina where there are cucumbers, tomatoes, beans, and bell peppers to be picked. His living conditions vary from place to place, but always his needs exceed his ability to meet them.

HOME MISSIONS

Evangelism and Doctrinal Preaching

By Newman R. McLarry
Pastor, Northwest Baptist Church
Oklahoma City, Okla.

Last year over 40,000 known Southern Baptists defected to other denominations. We gained 24,000 from other denominations. This is 16,000 net loss. The statistics came from the Department of Survey and Special Studies of the Home Mission Board. However, many defect, and we do not have records advising us. They move to other areas, join other denominations and remain on our growing non-resident files. A Southern Baptist leader has estimated there are at least 20,000 in this group which means a defection of approximately 60,000 yearly, or a net loss of 36,000 to other denominations.

Many believe it is due partly to a significant decline in doctrinal preaching. Our people may not be able to hear positive declaration of great doctrines amid the confusion of doubtful tongues.

We may be getting so "fair-minded," "so dialectical," so anxious to present all the negative sides of the issues, so anxious to preach our question marks and our critical and intellectual doubts, that we have failed to preach and teach our people the great positive doctrinal truths. In fact, we may be in danger of developing what one professor called an intellectual but "doctrinally illiterate" membership.

Whenever there is strong doctrinal preaching, there is usually a healthy and virile church. The sermons in the New Testament (largely evangelistic) were fraught with great doctrines: the fact of Christ, the death of Christ, the resurrection of Christ, the return of Christ, the redemptive power of Christ, the sinfulness of man, man's need of a Saviour, and an urgent appeal in invitation to commit oneself to him as Saviour and Lord.

There is a need for evangelistic preaching that has the depth and force

of great doctrinal content in it. The Holy Ghost will use it to convict of sin, and of righteousness and of judgment. Perhaps He will use it to bring revival in our land.

Decline in Nonresident Church Members

Among Southern Baptists, a decline in numbers is usually as unwelcome as rain for a picnic.

Cause for rejoicing, however, is the first reported decline in the number of nonresident church members since 1957.

The Sunday School Board's Research and Statistics Department reports that in 1964 there were 2,854,319 nonresident church members, a loss of 16,442 within a year's time. From 1958 through 1963 there had been a total gain of 275,020 nonresident church members.

D. Lewis White, general administration consultant in the Board's Sunday School Department, feels that a contributing factor to decline has been the emphasis on the Nonresident Church Member Enlistment Plan, promoted jointly by the Sunday School Board and the Evangelism Division of the Home Mission Board.

First introduced at Sunday School leadership conferences at Southern Baptist assemblies in 1964, the plan calls for churches to examine their rolls to discover the names and present addresses of nonresident members. This information is sent to churches in cities where they are now living.

If a church is unknown, the name and address of the nonresident member should be sent to: Nonresident Exchange, Sunday School Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

For greater facility in processing the information, an enlistment card, available from Baptist book stores, may be used.

20-E

escape from responsibility.

In the spring of 1963 when the Young People's book in the Home Mission Graded Series, *The Vacant Hearted*, was studied in a number of churches in the area, the needs of the migrant were portrayed in such a vivid manner that members of the Woman's Missionary Union organizations became convinced that this problem was now on their "doorsteps." "This is our home mission work . . . right in our vicinity."

the possibility of setting up literacy centers in several areas so that groups can be taught by many volunteers.

Although this has been the most valuable assistance Baptists have given to the migrant ministry—since the other denominations were invited to participate in the services given by the Home Mission Board—there have been other cooperative efforts for the benefit of these people.

Almost every church in the Chowan



ation helped to furnish health kits for the child care centers last year. Hundreds of these kits were prepared, at all the children coming to the 's were given a health kit to take and sanitary instructions along

in addition, the women made stuffed y the dozens, and gave every child of his own to keep. Good, clean, clothing is constantly given for the camps.

t year, in three day care centers were 233 migrant children. In on, 60 children of local people led. The funds that made this work

le, however, came from a grant the State and Federal Public Welfare. White says that he realizes that humanitarian work must be con- with private funds, tax funds, or But, he says there are services we ristians are expected to render and e government!

sn't we believe as Christians that ord can use our money as tithes wisely than Uncle Sam can use it es?" White asks over and over. e Lord's work to be financed by al Aid or by the cheerful givers the Lord says He loves?"

Currently a migrant project is underway in 59 or so of the WMU organizations in the Chowan Association. A birthday party is planned for the migrant children in each of the child care centers.

In addition, the Young Woman's Auxiliary organizations are collecting clothing and money for individual Bibles for the teen-agers.

The Brotherhood and Royal Ambassador organizations are asked to con-

21

June, 1965

Mi Of



20

Charlotte Church Holds 2-Day Race Conference

No punches were pulled as civil rights leaders, ministers, professors, and laymen discussed the "number one problem of the South" during a conference on the race issue staged by Myers Park Baptist Church in Charlotte, N.C.

Carlyle Marney, host pastor, said that by these conversations, which were frank and open, those from the American Baptist Convention could better understand the southern problem.

By bringing American Baptist Convention, Southern Baptist Convention, and Negro Baptist people together, it apparently was an unprecedented event. The two-day theme was, "How it is—1965, Church and Race."

Edwin H. Tuller, Valley Forge, Pa., general secretary of the American Baptist Convention, told those present that Baptist preachers from the North often look at their southern brethren as too much muzzled by racially conservative congregations.

"If a preacher steps out of bounds, they boot him out," he said.

In spite of admitted racial trouble in the North, Tuller said he felt compelled to say that American Baptists were ahead of Southern Baptists in taking action to end discrimination.

He said most American Baptist churches were open to Negroes, whereas that was not so in the South. Southerners want to do "for the Negro" not "with" him, he said.

Tuller said the difference in attitude and action on race was probably the biggest wedge separating the two conventions.

McLeod Bryan, from the department of religion at Wake Forest College (Baptist), Winston-Salem, N.C., threw open certain points of view not always mentioned.

"Those who pay the price are apt to feel superior to those who sit on the sidelines. Some will plan their own martyrdom if the TV cameras will cover it," he said.

"Some have a self-appointed messianic complex. Dramatic actions are apt to be ranked higher than those who quietly work behind the scenes."

"This is the 'BS' period—before Selma. No one else qualifies to be 'in with the in,'" Bryan said.

He said one pat formula that had developed with the movement was that "anything a Negro does is bound to be right, and anyone working with him is right. A white man can do no right."

"To whitewash the Negro in this movement and reverse the prejudice is an injustice and helps no one. You get stereotype images here of the Negro saint and the white demon."

Bryan also said there were some actual benefits from the movement.

"The dispossessed Negro has developed more maturity than his oppressor. His nonviolent method—his grasp of Christianity, outshines others. The Negro's idea of the gospel is good news, release, freedom, charity. The white idea is cold, abstract and verbalized. Could the Negro be the salvation of us all?" Bryan asked.

Third of Rapid City Residents Non-churched

One-third of the more than 43,000 residents of South Dakota's second largest city, Rapid City, are non-churched.

This fact became known following an area religious survey conducted by some 800 workers from most of the city's churches.

Don Mabry of Cheyenne, Wyo., an approved survey specialist of the Home Mission Board, released figures from the house-to-house canvass.

Technical direction of the survey was given by Mabry and John Allen, Southern Baptist area missionary in Huron, S.D.

Mabry said though 75 per cent of the people indicated church membership (the national average is 64 per cent), six per cent do not have local

20-F

authority over the laborer throughout the whole trip north and back in the fall. Usually there are about 40 men, women, and children in one crew.

After picking the early season crops in Georgia and South Carolina, the migrant finds himself in eastern North Carolina where there are cucumbers, tomatoes, beans, and bell peppers to be picked. His living conditions vary from place to place, but always his needs exceed his ability to meet them.

HOME MISSIONS

membership, and another seven per cent do not attend as often as once a month.

Thus surveyors compiled a book of the non-churched which equals 38 per cent of the population.

More than 8,000 children under nine years of age were canvassed and 62 per cent are neither church members or do not attend Sunday school.

The survey revealed the denominational strength of the churches as follows: Catholic 29.9 per cent, Lutheran 23.4, Methodist 13.3, Presbyterian 10.3, Baptist 5.1, and Episcopal 4.4.

This is the second area religious survey directed by the Department of Survey and Special Studies in South Dakota—Pierre was surveyed in 1962.

SBC Treasurer Reports Gifts To Agencies

Southern Baptist Convention Treasurer Porter Routh in Nashville reported April, 1965, Cooperative Program receipts to SBC agencies were \$1,800,380.37. This brought the Cooperative Program total for the four months of the year to \$7,370,863.18.

In the same report, he announced designations to SBC agencies during April amounted to \$2,027,676.42. This brought the year-to-date sum to \$12,915,036.14.

So far this year, Cooperative Program receipts are running 7.16 per cent ahead of comparative four-month totals in 1964. Designations have risen 6.94 per cent over the previous year.

Figures reported by the SBC treasurer count only money for SBC agencies. Money kept by 29 state Baptist conventions for their own use is not part of his report. Collections in the 33,500 SBC churches retained for local church budgets also were not included.

Through April this year the Foreign Mission Board of the SBC has received more than any other agency—

\$15,488,882.25, which includes both Cooperative Program and designated income. During the same period of 1965, the Home Mission Board has received a total of \$2,186,604.11 through both channels of receipts.

Presbyterian Report Offers No 'Conclusion' On 'Tongues'

A committee of the Presbyterian Church in the U.S. (Southern) investigating glossolalia—"speaking in tongues"—reported in Montreat, N.C., that it could not determine whether the phenomenon is a valid Christian experience.

The committee's report, received without comment by the 105th General Assembly of the denomination, carried a conclusion that "either a positive or negative answer" in regard to the practice "would be in error."

Presented by J. Sherrard Rice of Columbia, S.C., the study committee's report stated that "there are experiences that run all the way from utter simplicity of private devotional practices through public and corporate manifestations to more esoteric experiences usually associated with so-called psychic phenomena, extrasensory perception and even drug mysticism."

(While experiencing glossolalia, a person makes ecstatic utterances unintelligible to the hearers and even to himself. The "speaking" is recorded in Acts 2:4 of the New Testament, when on Pentecost the Apostles "were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.")

The Southern Presbyterian committee report said that the practice of glossolalia isn't as widespread in the denomination as in other religious groups.

It was noted that most of the "testimonies" of such experience came from active church members, and that many

20-G

escape from responsibility.

In the spring of 1963 when the Young People's book in the Home Mission Graded Series, *The Vacant Hearted*, was studied in a number of churches in the area, the needs of the migrant were portrayed in such a vivid manner that members of the Woman's Missionary Union organizations became convinced that this problem was now on their "doorsteps." "This is our home mission work . . . right in our vicinity."

the possibility of setting up literacy centers in several areas so that groups can be taught by many volunteers.

Although this has been the most valuable assistance Baptists have given to the migrant ministry—since the other denominations were invited to participate in the services given by the Home Mission Board—there have been other cooperative efforts for the benefit of these people.

Almost every church in the Chowan



sation helped to furnish health kits he child care centers last year. Ireds of these kits were prepared, at all the children coming to the rs were given a health kit to take and sanitary instructions along it.

In addition, the women made stuffed by the dozens, and gave every child of his own to keep. Good, clean, clothing is constantly given for the camps.

st year, in three day care centers were 233 migrant children. In ion, 60 children of local people, fed. The funds that made this workle, however, came from a grant the State and Federal Public Wel-

White says that he realizes that humanitarian work must be con-f with private funds, tax funds, or But, he says there are services we ristians are expected to render and ie government!

on't we believe as Christians that ord can use our money as tithes wisely than Uncle Sam can use it yes?" White asks over and over, ie Lord's work to be financed by al Aid or by the cheerful givers i the Lord says He loves?"

Currently a migrant project is under-way in 59 or so of the WMU organizations in the Chowan Association. A birthday party is planned for the migrant children in each of the child care centers.

In addition, the Young Woman's Auxiliary organizations are collecting clothing and money for individual Bibles for the teen-agers.

The Brotherhood and Royal Ambassador organizations are asked to con-

21

June, 1965

Mi Of



experience glossolalia in private devotions but not in public worship.

Also, the report said, "the gift of the spirit can be counterfeited or sought for the wrong motive. . . . While there may be among us those who speak in tongues, there may also be present among us those who unwarrantedly assume their utterance to be an evidence of the spirit of Christ. The gift may be sought and its counterfeit achieved from wrong motives."

The committee warned against an overemphasis on glossolalia, stating:

"In an era in which the Christian church finds the search for a proper language to express its faith a difficult one, a preoccupation with ecstatic speaking in which the intelligibility of the gospel is obscured can be an escape."

"The urgent need of the church today is not for glossolalia in which the church talks only to itself or to God, but for a relevant language in which it can communicate with the world."

"This is a time when the church, rather than concentrating upon some one apparent manifestation of the spirit, should be in prayer for all his gifts and the fullness of his power, in order that the church may be renewed."

Indiana Calls Slagle To Fill Combined Post

William H. Slagle, Southern Baptist superintendent of missions in Cleveland, Ohio, has been called to fill a denominational post in Indiana.

Effective August 1, Slagle will become secretary of evangelism and Brotherhood for the State Convention of Baptists in Indiana. He was elected by the convention's executive board to fill the office.

The State Convention of Baptists in Indiana cooperates nationally with the Southern Baptist Convention.

Evangelism duties are now handled by Indiana Executive Secretary E. Harmon Moore of Indianapolis. Brotherhood promotion is carried on by F. J. Redford of Indianapolis, who

also handles missions and church finance.

H. J. Mihalchuk, Home Missionary, Dies

H. J. Mihalchuk, retired Southern Baptist home missionary, died March 27, 1965, at the age of 98 in East St. Louis, Illinois.

A native of Wyder, Russia, Mihalchuk came to America June 1914. He earned degrees from William Jewell Baptist College, Liberty, Mo., Kansas City Baptist Theological Seminary, and Central Baptist Theological Seminary, Kansas City, Kan.

He was buried in Belleville, Ill. He is survived by his wife and daughter, Stephanie.

Sunday School Lesson Offered in Portuguese

"Escola Biblica do ar" is the title of a new quarter-hour radio program now being produced and distributed by Southern Baptists' Radio and Television Commission. The Home Mission Board pays for the cost of radio time and helps to pay for the cost of operations. (That's "Bible school of the air" in English.)

One of the larger Portuguese-speaking communities in the United States is in Rhode Island, so the program's lone station at this point is WKFD in North Kingston, R. I. There are, however, 15 stations in this country which carry some Portuguese programming, most of them in the Northeast, according to the Commission's Language Department.

A. R. Major, a mission pastor in Rhode Island for Southern Baptists, teaches the Bible lesson on the program. This, plus a musical opening, constitutes the format. Major is a former missionary to Brazil.

Elias Gomes, a Brazilian student at Southwestern Seminary in Fort Worth, is announcer for "Escola Biblica do ar."

20-H

authority over the laborer throughout the whole trip north and back in the fall. Usually there are about 40 men, women, and children in one crew.

After picking the early season crops in Georgia and South Carolina, the migrant finds himself in eastern North Carolina where there are cucumbers, tomatoes, beans, and bell peppers to be picked. His living conditions vary from place to place, but always his needs exceed his ability to meet them.

HOME MISSIONS



ROBERT HARRELL, HAROLD WHITE, AND MARY ALLRED are part of the steering committee, who took literacy training.



OTHERS attended the night session of the literacy training course.

Help for these "people of special needs" has been met in part since 1951 when the North Carolina Council of Churches pioneered this project in the Elizabeth City area. A few Baptists volunteered help when the program was revamped in 1962 to include many groups and the name changed to the Albemarle Council on Migratory Labor.

Harold White of Belvedere, N. C., has served for several years as executive secretary of the council. Commenting on the many problems involved in the migrant ministry, White says that Christian people of the Albemarle area must decide if the help to be offered to the migrant is to be motivated by a spiritual concern to give the gospel to needy people, or merely by a secular program of social service planned and financed by government agencies!

Baptists have moved slowly—some because they are not concerned, and some because they have not had definite guidance in doing anything specific for the migrant. In recent months those who were closest to the problems seemed to realize that a total community effort was essential. Emphasis was put on the local "grass roots" cooperation rather than depending on outside aid as an escape from responsibility.

In the spring of 1963 when the Young People's book in the Home Mission Graded Series, *The Vacant Hearted*, was studied in a number of churches in the area, the needs of the migrant were portrayed in such a vivid manner that members of the Woman's Missionary Union organizations became convinced that this problem was now on their "doorsteps." "This is our home mission work . . . right in our vicinity,"

they said, and so in the annual session of Chowan WMU meeting in Manteo, N. C., they passed a resolution urging every Baptist church in the association to present the needs of the migrant to their people for response and whatever action they could give.

Further, they asked the superintendent of missions, Robert Harrell, to schedule a literacy workshop in the area at the earliest possible time. When final plans were completed and a workshop was held almost a year later, 45 people completed the training necessary to teach adult nonreaders how to read and write, using the Laubach method. The workshop was led by Mildred Blankenship, literacy field worker for the Home Mission Board. Baptists led the way in this effort. A number of Baptists, both lay people and ministers, served on the steering committee. There were more Baptists than any other group attending the workshop. Both white and Negro groups attended the day and night sessions, all preparing to battle illiteracy wherever they found it.

Many of the Negro teachers who completed the 16 hours of training also plan to make themselves available for this service. There is also being explored the possibility of setting up literacy centers in several areas so that groups can be taught by many volunteers.

Although this has been the most valuable assistance Baptists have given to the migrant ministry—since the other denominations were invited to participate in the services given by the Home Mission Board—there have been other cooperative efforts for the benefit of these people.

Almost every church in the Chowan

Association helped to furnish health kits for the child care centers last year. Hundreds of these kits were prepared, so that all the children coming to the centers were given a health kit to take home and sanitary instructions along with it.

In addition, the women made stuffed toys by the dozens, and gave every child a toy of his own to keep. Good, clean, used clothing is constantly given for use in the camps.

Last year, in three day care centers there were 233 migrant children. In addition, 60 children of local people attended. The funds that made this work possible, however, came from a grant from the State and Federal Public Welfare. White says that he realizes that this humanitarian work must be continued with private funds, tax funds, or both. But, he says there are services we as Christians are expected to render and not the government!

"Don't we believe as Christians that the Lord can use our money as tithes more wisely than Uncle Sam can use it as taxes?" White asks over and over. "Is the Lord's work to be financed by Federal Aid or by the cheerful givers whom the Lord says He loves?"

Currently a migrant project is underway in 59 or so of the WMU organizations in the Chowan Association. A birthday party is planned for the migrant children in each of the child care centers.

In addition, the Young Women's Auxiliary organizations are collecting clothing and money for individual Bibles for the teen-agers.

The Brotherhood and Royal Ambassador organizations are asked to con-

21

June, 1965

tribute used athletic equipment as needed.

The aim this year, in cooperation with the American Bible Society, is to put a Bible in the hand of each one who can read and some portion of the Scriptures in the hand of every child; to strive to help teach the illiterate adult to read and then put easy Bible translations in his hands.

What do these migrants say about what the people of Albemarle are doing for them through the Migratory Council and volunteer ministry?

About 50 teen-agers enjoyed a week-end recreational program in 1962, provided for the first time by the Migratory Council. They said with enthusiasm: "This is the first time that anybody has showed any interest in us."

Eight migrant young people who completed a first aid course taught by an Elizabeth City dentist would tell you that it is good to receive a certification of work well done. A labor department official believes that this was the first such course taught in a migrant camp.

And the little boy who got out of the station wagon coming back from a day at the child care center, rushed to his mother—shouting—"Mama, us had a good time today!"

Perhaps we think that people can be improved merely by changing their environment but those who have worked in this migrant ministry for some time say that "the fallacy in this is that it overlooks the fact that inwardly irresponsible people can be spoiled by the very favorable nature of their environment in itself."

So we have the problem of redirecting the inner motivation of the migrant and helping him to help himself. Miss Blankenship reminded the workshop group of this as she suggested that if a nonreader can be led to have the proper motivation in wanting to learn to read, then he will stay with the teacher rather than dropping out as soon as he "learns to sign his name" or is able to "fill out a work application." If those who try to teach the migrant early in the sessions, then there is a real possibility that his spiritual needs can be met along with some of the physical ones which have been caused by his illiteracy.

The Migratory Council and all concerned Christian people are trying to develop workable programs of camp chaplaincy, family counseling, home-maker services, Home Demonstration programs, scouting, 4-H activity, vocational and industrial training, and all

other aspects of social services to the migrant.

"To do this for tired, busy, discouraged, and transient people is a task so challenging that it seems almost impossible," says White. "But the migrants' way of life is a product of our complex modern way of feeding our population. Surely a society that is built on modern complexity can find the skills to help the hands that feed it, if only it has the will!"

These migrants will be in the Albemarle region again this year, and next. They remind Baptists and other Christians as they come that mission opportunities to serve Christ in northeastern North Carolina are abundant.

The primary mission of the church in evangelistic outreach is expressed so well in the song that commands:

"If you cannot cross the ocean, and the heathen lands explore,
You can find the needy nearer . . .
You can help them at your door."

With more and more individuals becoming concerned about these "needy" souls, perhaps the day is not too far off when Baptists will rise up in the region of the Albemarle and lead an "army of compassion and concern" to meet these needs as Christ commands his followers to meet them.

Language Missions Adds Romo, Promotes Golonka

Home Mission Board made personnel moves May 13 to improve its ministry to the 40 million language background citizens of the U.S., Panama, and Puerto Rico.

Oscar I. Romo of Dallas becomes on July 1 assistant secretary of the Department of Language Missions to promote language church growth and the use of language literature.

Elias L. Golonka was promoted from field representative to assistant secretary of the department to promote use of lay workers and use of radio and television in language missions.

"These personnel moves reflect our changing mission methods," said Loyd Corder, secretary of the department. "In recent years Southern Baptists became a national denomination, and the number of people and scope of our task has multiplied."

"Missionaries cannot be placed everywhere language people are, but we can help churches and train lay people to minister to these with a language background."

Both Romo and Golonka come from language backgrounds themselves, Romo



Romo



Golonka



Carter

from Mexican parentage and Golonka from Polish, and each will be consultants—Romo in Latin and Indian cultures and Golonka in Slavic and other European cultures.

Corder also said the men would be responsible for general promotion and administration of language missions in assigned states.

Romo will work in Oklahoma, Texas, New Mexico, Arizona, and California.

Golonka will work in Minnesota, Iowa, Wisconsin, Illinois, Indiana, Michigan, Ohio, West Virginia, Maryland, Pennsylvania, New York, Delaware, New Jersey, Connecticut, Rhode Island,

Massachusetts, Vermont, New Hampshire, and Maine.

Romo, a native of Lockhart, Tex., has been an associate in the Language Missions Department of the Baptist General Convention of Texas since 1956. He speaks Spanish.

He grew up in San Antonio, graduated from Howard Payne College in Brownwood, and from Southwestern Baptist Theological Seminary in Fort Worth.

Golonka, a native of Orzeszkowo, Poland, became field representative in language missions in 1963, following pastorates in Chicago and Minnesota.

He earned degrees from the Chicago

University Divinity School and Northern Baptist Theological Seminary in Chicago, and he earned other degrees in Europe.

Golonka speaks seven languages, served as a European pastor, an officer in the Polish Army, and was a chaplain to displaced persons following World War II. He was imprisoned by both the Russians and the Germans.

Carter, Marsh Elected To Chaplaincy Posts

Home Mission Board, on May 13, elected Thomas E. Carter of Dallas and Gerald E. Marsh of Houston to leadership positions in its Chaplaincy Division.

Marsh, pastor of Bethel Baptist Church in Houston, becomes secretary of hospital chaplaincy June 1.

Carter, staff counselor at Buckner Baptist Family Service Center in Dallas, becomes secretary of institutional and industrial chaplaincy June 1.

Both men served as chaplains in the military; both are 38 years old, and when Carter gets his in July, both will have doctorate degrees from South-

as volunteer chaplains.

Marsh, a native of Waco, Tex., graduated from Baylor University (Baptist) Waco, and Southwestern Seminary. His thesis for his doctorate from the seminary dealt with the layman's role in the ministry of the church.

A reserve military chaplain for 11 years, Marsh served two years with the U.S. Air Force as a lieutenant administrative officer during the Korean campaign. He was pastor of other Texas churches in Corsicana, Hillsboro, and Nocona.

He married Shelley Posey in 1953, and they have two sons and two daughters.

Carter will work with administrators, chaplaincy committees, mission committees, and pastors interested in establishing a chaplaincy ministry in penal and other institutions, and in industry. He will assist in bringing qualified chaplains in contact with opportunities of service.

He will also conduct workshops, institutes, and conferences to help pastors serve as volunteer chaplains.

Carter, a native of Atlanta, graduated from Furman University (Baptist) in Greenville, S.C., earned a master of arts degree from Florida State University at Tallahassee, then graduated from



Marsh



Etheredge

western Baptist Theological Seminary in Fort Worth.

"These men are well qualified in every area of this work by educational background and experience as pastors and as chaplains," George W. Cummins of Atlanta, director of the division, said in announcing the appointments.

Marsh will work with the nation's 7,000 registered hospitals and with Southern Baptist chaplains in them. He will encourage hospital administrations to establish chaplaincy programs, and assist in bringing the qualified chaplain in contact with opportunities of service.

He will conduct workshops, institutes, and conferences to help pastors serve

Southwestern Seminary. His doctorate thesis dealt with the penal chaplain.

He has served as pastor of churches at Monticello and Capitola, Fla., and Washington, Ga. For eight years he was an active chaplain with the U.S. Army, three years of which was at the U.S. Disciplinary Barracks at Fort Leavenworth, Kan. He has been a reserve chaplain since separation from the Army in 1961.

He was chaplain for the Edna Gladney Home in Fort Worth from 1961-63, then went with Buckner Baptist Benevolences.

The Carters have twin sons and a daughter.

Etheredge To Do Home Mission Personnel Work

The Home Mission Board added an associate to its personnel department in a move to strengthen its work with missionary candidates.

Cecil D. Etheredge, presently secretary of industrial and institutional chaplaincy for the mission agency, was moved to the Personnel Department July 1.

The Board's Department of Missionary Personnel, employs 2,458 missionaries, appointing more than 400 each year after processing some 800 candidates. Most of the mission force is employed in cooperation with state Baptist conventions.

"Etheredge's appointment will speed up the interviewing and processing of candidates," said Glendon McCullough of Atlanta, secretary of the Personnel Department.

"His knowledge of home missions, his training in clinical pastoral education, counseling, and his experience as a pastor qualify him for our candidate work," he said.

Etheredge will work in recruitment, orientation, and processing of missionaries, and give special attention to three of the six Southern Baptist seminaries.

Personnel work for the mission agency has been expanding since the department was created in 1959 when McCullough was employed.

Before 1959 each of the departments of the Board recruited and processed missionaries. Since 1959, the Board has adopted standard personnel requirements, started appointment services, and held weeks of orientation.

A native of Marengo County, Alabama, Etheredge was a pastor in Hodgenville, Ky. and Wetumpka, Montgomery, and Selma, Ala.

His education includes clinical pastoral work at Georgia Baptist Hospital in Atlanta, Howard College (Baptist) in Birmingham, the University of Alabama, Tuscaloosa, and Southern Baptist Theological Seminary in Louisville.

tribute used athletic equipment as needed.

The aim this year, in cooperation with the American Bible Society, is to put a Bible in the hand of each one who can read and some portion of the Scriptures in the hand of every child; to strive to help teach the illiterate adult to read and then put easy Bible translations in his hands.

What do these migrants say about what the people of Albemarle are doing for them through the Migratory Council and volunteer ministry?

About 50 teen-agers enjoyed a week-end recreational program in 1962, provided for the first time by the Migratory Council. They said with enthusiasm, "This is the first time that anybody has showed any interest in us."

Eight migrant young people who completed a first aid course taught by an Elizabeth City dentist would tell you that it is good to receive a certification of work well done. A labor department official believes that this was the first such course taught in a migrant camp.

And the little boy who got out of the station wagon coming back from a day at the child care center, rushed to his mother—shouting—"Mama, us had a good time today!"

Perhaps we think that people can be improved merely by changing their environment but those who have worked in this migrant ministry for some time say that "the fallacy in this is that it overlooks the fact that inwardly irresponsible people can be spoiled by the very favorable nature of their environment in itself."

So we have the problem of redirecting the inner motivation of the migrant and helping him to help himself. Miss Blankenship reminded the workshop group of this as she suggested that if a nonreader can be led to have the proper motivation in wanting to learn to read, then he will stay with the teacher rather than dropping out as soon as he "learns to sign his name" or is able to "fill out a work application." If those who try to teach the migrant to read give the proper motivation early in the sessions, then there is a real possibility that his spiritual needs can be met along with some of the physical ones which have been caused by his illiteracy.

The Migratory Council and all concerned Christian people are trying to develop workable programs of camp chaplaincy, family counseling, home-maker services, Home Demonstration programs, scouting, 4-H activity, vocational and industrial training, and all

other aspects of social services to the migrant.

"To do this for tired, busy, discouraged, and transient people is a task so challenging that it seems almost impossible," says White. "But the migrants' way of life is a product of our complex modern way of feeding our population. Surely a society that is built on modern complexity can find the skills to help the hands that feed it, if only it has the will!"

These migrants will be in the Albemarle region again this year, and next. They remind Baptists and other Christians as they come that mission opportunities to serve Christ in northeastern North Carolina are abundant.

The primary mission of the church in evangelistic outreach is expressed so well in the song that commands:

"If you cannot cross the ocean, and the heathen lands explore,

You can find the needy nearer . . . you can help them at your door."

With more and more individuals becoming concerned about these "needy" souls, perhaps the day is not too far off when Baptists will rise up in the region of the Albemarle and lead an "army of compassion and concern" to meet these needs as Christ commands his followers to meet them.

Language Missions Adds Romo, Promotes Golonka

Home Mission Board made personnel moves May 13 to improve its ministry to the 40 million language background citizens of the U.S., Panama, and Puerto Rico.

Oscar I. Romo of Dallas becomes on July 1 assistant secretary of the Department of Language Missions to promote language church growth and the use of language literature.

Elias L. Golonka was promoted from field representative to assistant secretary of the department to promote use of lay workers and use of radio and television in language missions.

"These personnel moves reflect our changing mission methods," said Loyd Corder, secretary of the department. "In recent years Southern Baptists became a national denomination, and the number of people and scope of our task has multiplied."

"Missionaries cannot be placed everywhere language people are, but we can help churches and train lay people to minister to these with a language background."

Both Romo and Golonka come from language backgrounds themselves, Romo



Romo



Golonka



Carter

from Mexican parentage and Golonka from Polish, and each will be consultants—Romo in Latin and Indian cultures and Golonka in Slavic and other European cultures.

Corder also said the men would be responsible for general promotion and administration of language missions in assigned states.

Romo will work in Oklahoma, Texas, New Mexico, Arizona, and California.

Golonka will work in Minnesota, Iowa, Wisconsin, Illinois, Indiana, Michigan, Ohio, West Virginia, Maryland, Pennsylvania, New York, Delaware, New Jersey, Connecticut, Rhode Island,

Massachusetts, Vermont, New Hampshire, and Maine.

Romo, a native of Lockhart, Tex., has been an associate in the Language Missions Department of the Baptist General Convention of Texas since 1956. He speaks Spanish.

He grew up in San Antonio, graduated from Howard Payne College in Brownwood, and from Southwestern Baptist Theological Seminary in Fort Worth.

Golonka, a native of Orzeszkowo, Poland, became field representative in language missions in 1963, following pastorates in Chicago and Minnesota.

He earned degrees from the Chicago

University Divinity School and Northern Baptist Theological Seminary in Chicago, and he earned other degrees in Europe.

Golonka speaks seven languages, served as a European pastor, an officer in the Polish Army, and was a chaplain to displaced persons following World War II. He was imprisoned by both the Russians and the Germans.

Carter, Marsh Elected To Chaplaincy Posts

Home Mission Board, on May 13, elected Thomas E. Carter of Dallas and Gerald E. Marsh of Houston to leadership positions in its Chaplaincy Division.

Marsh, pastor of Bethel Baptist Church in Houston, becomes secretary of hospital chaplaincy June 1.

Carter, staff counselor at Buckner Baptist Family Service Center in Dallas, becomes secretary of institutional and industrial chaplaincy June 1.

Both men served as chaplains in the military; both are 38 years old, and when Carter gets his in July, both will have doctorate degrees from South-



Marsh



Etheredge

western Baptist Theological Seminary in Fort Worth.

"These men are well qualified in every area of this work by educational background and experience as pastors and as chaplains," George W. Cummins of Atlanta, director of the division, said in announcing the appointments.

Marsh will work with the nation's 7,000 registered hospitals and with Southern Baptist chaplains in them. He will encourage hospital administrations to establish chaplaincy programs, and assist in bringing the qualified chaplain in contact with opportunities of service.

He will conduct workshops, institutes, and conferences to help pastors serve

as volunteer chaplains.

Marsh, a native of Waco, Tex., graduated from Baylor University (Baptist) Waco, and Southwestern Seminary. His thesis for his doctorate from the seminary dealt with the layman's role in the ministry of the church.

A reserve military chaplain for 11 years, Marsh served two years with the U.S. Air Force as a lieutenant administrative officer during the Korean campaign. He was pastor of other Texas churches in Corsicana, Hillsboro, and Nocona.

He married Shelley Posey in 1953, and they have two sons and two daughters.

Carter will work with administrators, chaplaincy committees, mission committees, and pastors interested in establishing a chaplaincy ministry in penal and other institutions, and in industry. He will assist in bringing qualified chaplains in contact with opportunities of service.

He will also conduct workshops, institutes, and conferences to help pastors serve as volunteer chaplains.

Carter, a native of Atlanta, graduated from Furman University (Baptist) in Greenville, S.C., earned a master of arts degree from Florida State University at Tallahassee, then graduated from

Etheredge To Do Home Mission Personnel Work

The Home Mission Board added an associate to its personnel department in a move to strengthen its work with missionary candidates.

Cecil D. Etheredge, presently secretary of industrial and institutional chaplaincy for the mission agency, was moved to the Personnel Department July 1.

The Board's Department of Missionary Personnel, employs 2,458 missionaries, appointing more than 400 each year after processing some 800 candidates. Most of the mission force is employed in cooperation with state Baptist conventions.

"Etheredge's appointment will speed up the interviewing and processing of candidates," said Glendon McCullough of Atlanta, secretary of the Personnel Department.

"His knowledge of home missions, his training in clinical pastoral education, counseling, and his experience as a pastor qualify him for our candidate work," he said.

Etheredge will work in recruitment, orientation, and processing of missionaries, and give special attention to three of the six Southern Baptist seminaries.

Personnel work for the mission agency has been expanding since the department was created in 1959 when McCullough was employed.

Before 1959 each of the departments of the Board recruited and processed missionaries. Since 1959, the Board has adopted standard personnel requirements, started appointment services, and held weeks of orientation.

A native of Marengo County, Alabama, Etheredge was a pastor in Hodgenville, Ky. and Wetumpka, Montgomery, and Selma, Ala.

His education includes clinical pastoral work at Georgia Baptist Hospital in Atlanta, Howard College (Baptist) in Birmingham, the University of Alabama, Tuscaloosa, and Southern Baptist Theological Seminary in Louisville.

Migrant Missions in Florida, USA

By T. RUPERT COLEMAN
CORAL GABLES, FLA.



Imagine 3,000 people living in an area equal to two city blocks! Think of six to twelve people living in a house that is about 10'x20'. Think of your house being about six feet from the next one, and a road just wide enough for a car to drive down between every other row of houses. Think of everyone having to work who is large enough to pick a tomato or a bean. Such is the case of the migrant camps in Dade County, about 25 miles from the University Baptist Church, Coral Gables, Fla., where I am pastor.

March Men's Mission Month is an innovation we made in this church in 1957, when on each Wednesday eve-

ning in March a layman speaks on home missions, using a different chapter of that year's home mission study book. In 1963 Howard S. Bradley had the chapter on *Migrant Missions in U.S.A.* From that night on he was never the same.

Bradley spearheaded a mission activity as the need of these migrants became his spiritual obsession! Under difficulties and discouragement from the owner of the camp, and with the help of his pastor and the superintendent of missions, Ray Dobbins, he persevered until permission was given for a service to be announced for a Thursday night. Other groups had "preyed" upon these

people so many times in the past that our permission was given with reservation.

The only area large enough to gather a group within the camp was the small plot of ground around the community bathhouse. Here a lectron, lights, a portable public address system was set up in the afternoon and the first service was held with the people sitting on the ground. The service was designed carefully so that none would be offended.

Bradley's wife, Evelyn, who is also the pastor's secretary, is an accomplished chalk artist. She presented a visible message which aroused the interest of the group of about 70. New Testa-

Many of the transients passing through Dade County settle only as long as there is a bean or tomato to pick. Who witnesses to these wandering migrants? Here's how the people of the University Baptist Church meet these people and their needs.



ments and tracts in English and Spanish were distributed. The service was brief and direct, and a similar service was announced for the next Thursday.

Every Thursday evening, from October through March, services were held. An offering was never taken, for other groups had been there through the years and pressured this phase until skepticism was strong on the management's part. Interest increased, and before the departure of these people to the next camp, attendance increased to about 400. Motion pictures, illustrated slide messages, and simple gospel preaching were features in the services. At Thanksgiving, Christmas, and other oc-

casions our people provided food, clothing, and toys. What a response! At first the people rushed selfishly forward for "the grab," but after a few weeks of hearing about Christ's way of life they became orderly.

Many of these people spoke little English, but they understood, and more than a score made professions of faith. The Bradleys' son, Nestor, interpreted in Spanish when needed.

Bradley's leadership and spiritual enthusiasm awakened an interest among the entire membership of these people. The Brotherhood accepted the sponsorship of the work and it has really grown into "Christianity in shoes." We can

hardly wait for October when these migrants return from their annual circuit to the truck farms in south Florida. From those making a profession of faith we secured their names and addresses—most could give a permanent address—and sent their name to a pastor near their home, hoping that they could be "followed up" with Christian training and the fellowship of a local Baptist church.

Thousands of these people gave up and down our nation, and surely no greater local opportunity for mission witnessing is offered a church than this, if it is located near one of the migrant camps.

The Migrants Came To Our Town, Too

By MARTHA N. DUKE
IRVINGTON, ALA.

I shall never forget that night! We celebrated the first birthday of Mary Ann Abrigo. The party was complete with three-tiered birthday cake topped with one candle. Even though Mary Ann was one year old, she had never had a bed, but had always slept on the floor.

She was one of 30 people who made up three families. Our church, the Irvington Baptist Mission of the Dauphin Way Baptist Church, Mobile, Ala., went into a migrant labor camp 60 miles from our community to conduct a Vacation Bible school for these families.

Our pastor, T. A. Duke, had contacted Howard Rush, the associational missionary for Baldwin County, Ala., and through him Andrew Foster, home missionary who works with the migrants, made plans for our school. They assigned us to a camp near Fairhope, Ala., where the three families named Velasco, Rodriguez, and Abrigo were living.

Mrs. H. F. Robertson had studied Spanish in high school and had an unusual love for and interest in the language. Through the years she has cultivated Spanish-speaking friends, but she had never known why the Lord gave her this special interest and ability until she had this opportunity to share her Christ with these Spanish-speaking migrants.

Others with a limited knowledge of the language were able to teach our young people, phonetically, several choruses in Spanish. It was a thrill to hear our youth singing about Christ in a language other than their own. A portable pump organ was borrowed from a former church member now living in Pascagoula, Miss.

As we arrived at the camp on Monday evening just at dusk, we found Foster visiting with the three families. He introduced us to the parents. Mrs. Robertson responded in their own language and began to ask them about their children. The ice was broken, and they beamed their approval. From that moment on a rapport was established which never faltered throughout the week.

To begin the service each evening our young people sang the choruses they had learned in Spanish. Then we gave song sheets to our new friends who joined us in singing. The migrants appreciated our trying to learn this little bit of their language.

Each evening Mrs. Robertson would present some Biblical truth. The power of Christ was illustrated with the story of the feeding of the five thousand. Finally, the plan of salvation was presented along with personal testimony and an appeal to accept "Jesu Christo". Also, she told them stories of modern day Spanish Christians and what Christ meant to

them. Through it all our Mexican friends listened with attention and appreciation.

The Home Mission Board provided New Testaments and Scripture portions in Spanish and English. These were distributed with the parents preferring Spanish translations and the children, the English translations.

For handwork we used molded plaster plaques which our friends painted with water colors. All of them painted—from youngest to oldest—and their work was lovely. Our only problem was that they worked so rapidly it was difficult to keep enough plaques molded for them!

On the last night we had the birthday party for Mary Ann. One of the mothers in our church donated a crib for her, and it was difficult to tell who was more pleased, the Abrigo family or the members of our group. We were also happy to be able to supply clothing for each of our new friends along with health kits for personal grooming, as well as fresh vegetables for all three families. One of the men from our church donated books and toys for all the children. We proved again the scriptural promise that "it is more blessed to give than to receive."

We were often amused. One of our Junior boys was crushed because his name was "plain" old Randy in Spanish. We mispronounced the Abrigo name and called them "Senor and Senora Overcoat." A Junior girl was attempting to say "Como se llama?" (What is your name?), but it came out "Come on and see Mama."

But there were also touching moments as "friends" can never forget. Senora Rodriguez told Mrs. Robertson that the week had done "much good" in her heart. Senora Abrigo protested when we spoke of gifts. "It is enough," she said, "that you have come. We are content with the singing and the talking."

This Vacation Bible school was a church-sponsored activity, with support and approval given by church vote. Virtually every family in the church participated in some way either by attending the school, providing transportation or refreshments, molding plaques or by donating clothing and other gifts. We feel it was worth any cost involved for the good it did our church family, as well as the seed of the gospel sown in the lives of our Mexican friends.

There is a chorus which says, "If you want joy, real joy, wonderful joy, let Jesus come into your heart." We now paraphrase it to say, "If you want joy, real joy, wonderful joy, then participate in a migrant Vacation Bible school when these people are working near you." How grateful we are that they came our way and that the Lord led us to witness to them.

"It Can Be Done," Pioneer Pastor Feels

By G. W. REPPOND JR.
RICHLAND WASH.

After 150 years of organized Baptist work we are still faced with unparalleled mission needs and opportunities on the pioneer mission fields in the Pacific Northwest. Few experiences match the observance of the gradual transformation of a pioneer mission frontier to a potential Baptist commonwealth in the Northwest. This objective becomes a reality week by week as we enter each city, town, village, and countryside with a New Testament witness of the gospel of Christ.

In our efforts to keep missions "church centered" in the Baptist General Convention of Oregon-Washington we must, of necessity, wait upon the response of the churches and pastors. Yes, here also, the pastor is the "key person". Throughout the brief history of our convention, the principal concern and burden of our people has been that "God would send us more of his choice servants who love mission work and who would be willing to render sacrificial service in the establishment of missions and the development of more indigenous churches." God is answering this heart-searching prayer.

Permit me to share a brief summary of the first year's work rendered by Pastor W. E. Speed and the Emmanuel Baptist Church of Pasco, Wash. Speed came from the First Baptist Church of Warren, Ark. His impressions to invest the remainder of his active ministry in the Pacific-Northwest came during a previous visit made possible by the executive board of the Arkansas Baptist State Convention. The purpose of his tour was to evaluate the mission program of the Oregon-Washington convention. Speed says the challenge of this area so convicted him that he was restless and burdened until God led him to this area in July of 1963.

During his first year there were 120 additional members to the Emmanuel church. Four missions were established and Speed conducted revivals throughout Oregon, Washington, and California with 104 additions in sister churches. Each of the four missions was begun on faith. Not one had a permanent meeting place, nor was the sponsoring church able to supply them with anything more than dedicated leadership and a warm, prayerful spirit of encouragement.

The philosophy of this missionary pastor which has characterized his ministry in the Northwest is expressed by him again and again by the phrase—"It Can Be Done." He insists that wherever people are found who need the gospel message of redemption, Baptists have a sacred responsibility under God to



McNARY MISSION meets in a borrowed Boy Scout building. Bill Panter, pastor, directs the opening assembly of Sunday school.



PENDLETON MISSION meets in the labor temple. Directing the opening assembly is Pastor James Threet.



CONNELL MISSION conducted its first service in a rented Presbyterian church which had been disbanded.



BASIN CITY MISSION meets in a rented school building.

minister to them. What better way can we minister to them, says Speed, than to establish a mission and present the message of salvation and teach them "the way of life."

Could it be true that Baptists have forfeited many opportunities to establish "new work," while waiting until proper committees could be set up, comprehensive surveys made, desirable properties located, adequate buildings planned, finances arranged, and a mission pastor secured? Has our program of establishing "new work" been greatly relaxed because we need to rethink the methods and approaches reflected in the New Testament? It is doubtful we can improve upon the techniques set forth by our Lord and used by the first century Christians.

The four missions, now operated by the Emmanuel church, were established because of existing need and not because of any acquired or available facilities. The Basin City Mission was begun in a vacated school building. The Pendleton Mission was started in the offices of the Labor Temple. The McNary Mission was established in a borrowed Boy Scout building. And the Connell Mission had its birth in an abandoned Presbyterian church building. **IT CAN BE DONE.**

Letters

(Continued from page 2)
Equipping Ministry, as part of the whole gospel of course, will be decisive. We have developed some practical procedures for doing this and many profound results have taken place.

We are not a collection of radicals and would-be saviors but a mixture of college professors, students, laymen, workers, professional men, Latin Americans and so on, who love our denomination and Christ's cause and want to serve as we may. It is our belief that God is saying something to us and through us.

We conclude that priesthood isn't an individual affair but inevitably leads to real community and unity. This we have experienced in some measure. We have come to almost identical conclusions with Dr. Findley Edge as in his **QUEST FOR VITALITY IN RELIGION** even before we knew about his book. We are actually seeking to do this rather than talk about it.

Nat Tracy, Chairman
Division of Religion and Philosophy
Howard Payne College
Brownwood, Tex.

Church Program to the Out-migrants

Out-migration from a depressed area is usually thought of in terms of only economic impact. But there is a deeper side of the problem that can affect a man's whole spirit.

It is the severing of the spiritual ties that often takes place when the need for employment takes a man from his lifetime church home and its Christian fellowship.

Baptists in Bell County, Ky., are trying to combat this problem by keeping the church contact strong with the thousands of families who have moved from this area.

One church in particular, Alva Baptist Church, is making a concentrated effort to find its nonresident members, and keep their home church ties strong.

Closing of the coal mines and the depopulation of the coal camps has resulted in the actual closing of churches. According to minutes of the Bell County Baptist Association session for 1963, there are 63 Baptist churches now in Bell County as compared to 82 in 1955.

In other words, enough men had to take their families out of the region to earn bread to close 19 churches in just eight years.

At the Alva church, a seven-point program is underway to make sure those working away from their home community know their Christian brethren still care for them.

The problem at Alva is staggering. There are only 13 Baptist families left. With the loss of production at the Black Star Coal Company, beginning in 1960, a total of 275 families have left Alva.

The Alva church membership is 292, with only 52 of those now living in the community. The interim pastor is J. W. Lester, who is also director of in-service

training at nearby Clear Creek Baptist School, Pineville. He made an in-depth study of the situation to answer these questions:

Why did they leave?

Where did they go?

What are they doing?

How can the local church stay in contact with them until they unite with a church where they now live?

"People, like ants, go where food can be found," says Lester.

"There were too many big stars in the industrial constellation and not enough little stars. Coal mining, lumber, and some farming constitute the big stars in the economic constellation."

The lack of the "smaller stars" of other industry to offset the tremendous drop in coal employment forced many

families to move to other jobs or go hungry.

Surveys by the Alva church show the 275 families are now in these states:

Kentucky 144, Ohio 64, Indiana 17, Michigan 17, Virginia 9, Florida 8, Illinois 7, West Virginia 3, Missouri 3, Maryland 2, and Mississippi 1.

"The majority of those who left are making good," said Lester. "In two automated mines in operation in Ohio, out of 41 employees, 39 are our out-migrated miners."

Mountain people are drifting into related occupations in other cities. For instance, if a man had been a mine electrician, "you would likely find him with some electrical or appliance company," said Lester.

Until these families are settled in new

church homes, they need to keep their spiritual fellowship contacts. Following is the Alva Baptist Church program of contact:

1. All out-migrated families, including non-Baptists, are kept on the church mailing list.

2. At regular intervals, 175 families get a church bulletin with a gift envelope enclosed. After a recent mailing, 17 requests for letters were received, proving to Lester that strong contact encourages those out-migrated to join with a local church in their new area.

3. Interest is enlisted in helping to rebuild their home church which burned four years ago.

4. Help is asked on the Christian Education Advance pledge.

5. The church helps them in times of illness and death.

6. An annual "homecoming" is held. Last year over 600 attended, and they gave over \$300 to the local church. Many gave testimonies of their work in new churches.

7. The local church is alerted to greet visitors on holidays and weekends. Last year on July 5th, a dinner was held in an Alva restaurant and 48 visitors attended.

8. The church encourages those who have outmigrated to move their letters to churches in their new communities.

The outmigration project is a two-way thing.

"We realize that these mountains speak to the souls of people born and reared here," said Lester. "We try to be kind to them."

Lester also realizes many of them can and still want to play a vital part in the life of their home church. He quotes Revelation 3:2:

"Be faithful, and strengthen the things that remain."

NONRESIDENTS HELP BUILD CHURCH—J. W. Lester (left), interim pastor, and song leader, Sanford Stewart, stand in front of the new Alva Baptist Church at Alva, Ky. Lester, who is also director of in-service training at Clear Creek Baptist School, Pineville, Ky., said donations from many of the church's 240 nonresident members had paid for a substantial part of the building. The church stays in contact with former Alva families now living in 11 states, who left when the Black Star Coal Corporation cut production. Several Clear Creek students also helped in the building construction.



Marrying Priests

By WILLIAM E. BURKE
CATHOLIC INFORMATION FIELD WORKER

"Before Pope John XXIII died he was discussing, according to Rome reports, the possibility of permitting Catholic parish priests to marry. It is expected that this subject will be taken up by the present Pope, Paul VI." (*Albuquerque Journal*, Aug. 4, 1963).

"Vatican City (NC) — Cardinals heading the Second Vatican Council's preparatory commissions have wound up the work of their commissions by presenting proposals to be handled by the Council itself. The proposals, submitted to the seventh and final session of the Central Preparatory Commission, touched a wide range of subjects. Among them were the ordination of converts who had been ministers of their previous religion and the preparations necessary for worthy reception of Matrimony and Holy Orders" (*The Priesthood*) (*The Catholic Light*, June 21, 1962).

WOLLE, The Netherlands (NC) — As newly ordained Father Jacobus Loos, a convert, offered his first Mass here in his native city, his wife and three children assisted. Father Loos, 55, a former Calvinist minister, had been ordained the day before by Bishop Petrus Nierman of Groningen in St. Martin's Cathedral. He is the first married man to be ordained a Latin Rite priest in the Netherlands."

Father Loos became a minister in 1933, and served in pastoral work in the Dutch Reformed Church until he resigned in 1955 to be received into the Catholic Church. Mrs. Loos became a Catholic the same year. Their two sons—one a law student at the University of Groningen and the other an agronomy major at the Wageningen Agricultural University—have also been Catholics for several years. Their daughter is married to a Protestant and remains a Protestant.

In Boston, Cardinal Cushing said one of his first steps upon reaching Rome for the Vatican Council would be to intercede with the Pope on behalf of a married former Lutheran minister with two children who wants to become a priest. He said that if Pope Paul grants the necessary dispensations, the man, whose name he did not give, will be ordained for service in the Archdiocese

of Boston" (*The Tablet*, Sept. 26, 1963).

During the past several years many Protestant ministers converted to Roman Catholicism have been ordained to the priesthood and by special papal decree have remained married.

On December 26, 1951, the following appeared in the *Cincinnati Times Star*, beneath photograph: "Rudolph Goethe stands outside the Catholic seminary church at Mainz, Germany, December 22, after he was ordained a Roman Catholic priest. The former Protestant minister, whose wife witnessed the ordination, has been given special papal consent to remain married." On December 20, 1951, the following appeared in the *Cincinnati Inquirer*, "Marriage authorized for second minister in Catholic Church. Mainz, Germany, December 19, 1951. (UP) A second German Protestant pastor has been authorized by Pope Pius XII to become a Roman Catholic priest and still to remain married, church officials said today."

The Pope makes such concessions to win converts to Roman Catholicism. This is evident from the article, "A Modern Approach to Protestants," *The Catholic World*, March, 1955, p. 417. "The third aspect of the Una Sancta movement is practical. In this regard, more has already been accomplished in Germany than in any other country. It goes from such touching details as harmonizing the bells of neighboring Catholic and Protestant churches, to the securing of permission to ordain to the priesthood former Protestant ministers who are married. The case of Father Goethe, which was widely publicized in America, is one among several."

"Clerical celibacy is not a precept of the divine or natural law; neither is it a dogma of the Catholic Church. It is simply an obligatory law of the Western Church, imposed with a view of the dignity and duties of the priesthood" (*Question Box*, p. 311).

Celibacy is imposed on all in holy orders, and on all the inmates of monasteries and nunneries, by the Council of Trent. "Whoever shall affirm that persons in holy orders, or regulars, who have made a solemn profession of chastity, may marry, let him be anathema"

(Council of Trent, Sess. 24, Canon 9). The idea of celibacy was borrowed from paganism, which had its vestal virgins, and forbade marriage to the higher orders of the priesthood. From paganism it was adopted first by the "Essenes, then by the early heretics, and in the middle ages it was the rule in the Roman Catholic Church" (*Romanism Analyzed*, p. 308).

Clerical Celibacy was not the rule in the early church. Throughout the first three centuries there was no such thing as enforced celibacy; not until the Spanish Council of Elvira in 305 were decrees enacted against marriage.

Even after the fourth century there was considerable diversity both in opinion and practice during the succeeding centuries. "Leo IX, who was elected in 1048, began the work of enforcing celibacy among the various orders of the priesthood, and in 1074 a Synod held in Rome under Gregory VII, enacted that no priest should marry, and that such as had wives should either relinquish them or resign their office. This decree, however, met with the most violent opposition in all parts of the church, and it was only at the Council of Trent that the question was finally decided" (*Romanism Analyzed*, p. 307).

The Roman Catholic Church contends that celibacy is a holier state than marriage. However, this appears to be strangely inconsistent for a church which has made marriage a grace-conferring sacrament.

Scripture does not sanction clerical celibacy. The patriarchs, prophets, and priests of the Old Testament were married men. Christ chose several of his apostles from among married men. Paul claimed for himself and the ministers of Christ the right to marry (1 Corinthians 9:5). Peter was married at the time Christ addressed to him the words on which the Roman Catholic Church bases his supremacy, and he was married at the time Rome says he became bishop of Rome. Moreover, one of the qualifications of a bishop is that he must be "One that ruleth well his own house, having his children in subjection with all gravity; For if a man know not how to rule his own house, how shall he take care of the church of God?" (1 Timothy, 3:4-5).

FORTY MILITARY OFFICERS, representing 17 allied countries, visited the Baptist churches of Columbus, Ga., on a special "Baptist Hospitality Day." The intent of this program is to orient present and future leaders of other lands as to the true strength of the United States—its Christian homes and churches. Leslie S. Williams, associate secretary of missions, is shown left, along with Captain Ahmad Mangal and Asbihilla Bayat from Afghanistan, and Chaplain Arthur J. Estes, right.



PHOTO BY THE LEDGER-ENQUIRER COMPANY
COLUMBUS, GA.

Hospitality Day For Foreigners In Columbus

Baptists of Columbus, Ga., have found that the "go" of the Great Commission can sometimes mean just seven short miles to the gates of Fort Benning.

Missions came to the already distinctly missionary-minded churches and people of the Columbus Baptist Association of Georgia on Sunday, January 31. Under the joint leadership of Leslie S. Williams, associational secretary of missions, Sidney Waterhouse, pastor of Benning Hills church and chairman of the associational military affairs committee, and Chaplain (Lt. Col.) Arthur J. Estes, 40 officers, representing 17 different allied countries, visited in the Baptist churches of the area.

These officers, most of whom are non-Christian, are students in the Army's Infantry School at Fort Benning, and are participating in the first "Baptist Hospitality Day" of the area. The intent of this program is to orient present and future leaders of other lands as to the true strength of the United States—its Christian homes and churches.

Well in advance of the day of hospitality, volunteer Baptist families were carefully selected as host families

through the cooperation of their pastors. These hosts were then contacted and given information concerning their guests, suggestions as to how properly to entertain visitors from foreign lands, and instructions for meeting their new neighbors.

In particular they were asked that they be ready to answer any questions concerning our faith in the Lord but that they not attempt to volunteer a presentation of a plan of salvation. Instead, they were urged, at this first "face to face" contact between Christian and non-Christian, to give a quiet "soft sell" by saying a prayer before the meal and by showing a home where there is peace and interpersonal relationships marked by respect.

On the appointed Sunday morning representatives of the 19 participating families met their guests on post and escorted them to church. Then, following worship, the foreign guests went home with their new-found friends for a Southern home-cooked meal.

In preparation, planning, and operation, the response of both the allied officers and the people of the churches

was enthusiastic. And, without dissent, the results of the program have been excellent. One officer from a Middle-Eastern country has said that because of his experience he will return to his native land with a very favorable impression of the religious life of the United States and especially of the "freedom of religion." Another officer, from Iran, came by the chaplain's office following his graduation to ask that the chaplain help him to arrange for similar church visits while he is at Fort Knox, Ky.

Several pastors have indicated that their guests have returned to the host church each Sunday since "Hospitality Day."

Each of the reporting American families has stated that the visit has been a blessing to their home and that they wish to have other similar opportunities in the future.

In response to this desire, the Baptists of Columbus are planning to make "Baptist Hospitality Day" a regular semi-annual affair and to add an annual association banquet to which all of the allied students enrolled in the Infantry School will be invited.

SHE USED TO WORRY ABOUT WEARING A HEARING AID!



When she first bought her Radioear 900 hearing aid she often looked into a mirror to make certain that it was unnoticeable. But now her mind is at ease. Her friends still don't know that she wears a hearing aid. As a matter of fact, the Radioear 900 is so light, so comfortable and its tones are so natural that she hardly knows she's wearing it. It fits perfectly behind her ear and is completely hidden by a wisp of hair. She's glad she discovered the Radioear 900. Why don't you find out more about it? Clip this ad today and send it to Radioear Corporation, Dept. 12, Valley Brook Road, Canonsburg, Pa.

RADIOEAR®
for better hearing
... naturally!

A NEW PATH TO THE BIBLE'S TREASURES



THE INTERPRETER'S DICTIONARY OF THE BIBLE

More than 7,500 entries fully defined in this 3,976-page, illustrated encyclopedia. Twenty-four pages of full-color Westminster maps. Unexcelled in scope, usefulness, and authority. Four-col. set, \$45

Order from your Baptist Book Store
Published by
ABINGDON PRESS

Panama Baptist Convention Held in Balboa

L. D. Wood, superintendent of mission work in Panama, writes that Panama Baptists held the greatest convention ever experienced.

Meeting in the First Baptist Church, Balboa, Canal Zone, approximately 180 messengers attended. The church auditorium was full during all of the sessions.

ADORANDO A CRISTO EL REY



OFFICERS of the Panama Baptist Convention (left to right) are Leslie Chambers, president of the Brotherhood; Mrs. Aura Dawkins, subsecretary; W. D. Morgan, secretary; Mrs. Felicia Morgan, president of the Woman's Missionary Union; William H. Beeby, treasurer; Milton Morris, third vice-president; S. A. Scarlett, president; and Miguel A. Olmedo, second vice-president.

MESSENGERS to the Convention are voting on the election of officers.



HOME MISSIONS

DRANDO A CRISTO EL REY



GUESTS at the Panama Baptist Convention are Oscar Romo, assistant secretary, Language Missions Department, HMB; Mrs. Robert Fling, president, SBC Woman's Missionary Union, and Leobardo Estrada, director of language missions in New York.

DRANDO A CRISTO EL REY



THE ANNUAL MEETING of Woman's Missionary Union met between sessions of the Panama Baptist Convention.



June, 1965

YOU'D NEVER GUESS THAT HE HAS NERVE DEAFNESS!



He used to avoid the telephone. He also avoided personal contacts. He could hear people, but he couldn't understand them. He knew that he needed help, but the thought of wearing a hearing aid distressed him. Then he discovered the Radioear 900. This tiny hearing aid fits inconspicuously behind his ear. Yet it has superb tonal qualities. Now he uses the telephone naturally. And he no longer avoids friends. For the first time in years, he's enjoying good hearing. For more information about the Radioear 900, clip this ad today and send it to Radioear Corporation, Dept. 12, Valley Brook Road, Canonsburg, Pa.

RADIOEAR®
for better hearing
... naturally!

READ Home missions

6% INTEREST

Colorado Southern Baptist
Church Loan Bonds

FOR OFFERING CIRCULAR

MAIL TO—
Bill Landers, Administrator
Colorado Baptist General
Convention
P. O. Drawer 22005
Denver, Colorado 80222

Name _____
Street _____
City _____

This Texas Hustler Turns To Preaching

By JAMES C. HEFLEY
BARTLETT, ILL.

The version acclaimed
across the country,
now in paperback edition!
The New Testament
in the Language
of Today

translated by Dr. W. F. Back

"... designed to help the hurried modern reader grasp the full sense of the Bible." "It reads just like a person speaks." "A translation of unusual clarity." These are typical of the thousands of comments from readers everywhere. And you'll agree. Discover for yourself how clearly and accurately this dynamic book converts original writings into ordinary, everyday American words. You'll enjoy the modern paragraph form, with marginal chapter and verse numberings for quick comparison. You'll read rapidly, with full meaning grasped at a glance.

NOW
AT THIS
LOW PRICE **\$1.45**

Also in deluxe cloth
cover—\$4.75.

Your whole family will use it —
for worshipping together,
or reading individually!

AT YOUR BAPTIST BOOK STORE



The preacher peered through the chicken-wire window into the dairy barn. Inside he could see his prospect perched on a milking stool.

"I'm Elmer Dunham, pastor of the East Fourth Street Baptist Church in Big Spring, Tex.," the preacher said. "We are starting a new Young People's Sunday school class and would like to have you come."

Preston Denton put down his milking pail. "I'll be there next Sunday, Preacher, but I've got to get back to work," he drawled. "Dad and I have 70 cows to milk today."

"You do that, and I'll be looking for you," Elmer Dunham said as he walked away doubting the boy would keep his promise.

But that next Sunday 18-year-old Preston Denton showed up grinning. "Told you I was coming, Preacher. Sunday school heats hauling hay out on the ranch."

Today—23 years later—Preston Denton is still showing up in church and Sunday school—not in west Texas, but in northern Illinois where as a Southern Baptist missionary he has rounded up enough people to start more than 100 new missions and churches during the past eight years. This kind of record suggests that the one-time Texas milk hand has been a "man in a hurry."

Less than a year from that first visit to the dairy barn, Denton was a Christian and had answered a call to preach. Dunham invited him to preach the very next Sunday, and there were three rededications and one conversion.

The following Sunday Preston preached at his church's Airport Baptist Mission. "We've been praying for a pastor," the mission committee told him, "and we think you're the man."

He accepted the position, and began a preaching ministry which bore fruit throughout military service in the Pacific and years of securing an education from Hardin-Simmons University at Abilene, Tex., and Southwestern Baptist Theological Seminary in Fort Worth.

After graduation Preston, prompted by the need he had seen among the Japanese during military service, sought a career in foreign missions. However, he and his wife, the former Mildred Sullivan, were hindered by a health problem with one of their children.

They moved to Springfield, Ill., where he was pastor of the Pasfield Baptist Church for 39 months. He baptized 99 persons and built a two-story brick building by blood, sweat, and tears.

In 1956, he moved into associational missions, starting almost simultaneously with the beginning of the 30,000 Movement. As an associational and city mis-

sionary in Illinois, Preston has established this record: Between August 1, 1956, and April 30, 1964, he led in establishing 58 regular missions and 45 institutional missions. From these missions 44 new churches have been constituted and four new associations organized.

Preston first served as associational missionary for Westfield Baptist Association in central Illinois near the Indiana border. Here he helped establish several new missions in the Terre Haute, Ind., area. In 1958 he became area missionary for 15 northern Illinois counties extending across the top one-third of the state. In 1963 he succeeded William A. Powell as superintendent of city missions in the Chicago Southern Baptist Association. Powell had become an associate in the Survey and Special Studies Department of the Home Mission Board in Atlanta.

As an associational, area, and city missionary, Preston has started new missions in private homes, libraries, community halls, lodge halls, tents, abandoned grocery stores, and in one instance, in a city council chamber.

Often he makes the first contact at the city hall. "I always check first with the mayor or police chief before taking a survey," he says. "Most cities in northern Illinois have strict ordinances regulating door-to-door soliciting and surveys." Then he takes a survey to find those interested in starting a new Baptist church. Sometimes, however, he is invited by Baptists interested in getting a new work started.

"It's amazing how the Lord has opened doors," he says enthusiastically. "In one community I found two families, unknown to each other, who had been praying seven years that a Baptist church might be started. In another town, McHenry, Ill., I entered without any leads whatever. The town had over 10,000 population and no Baptist church. That was enough for me. A realtor showed me an abandoned grocery with an apartment upstairs. The Illinois Baptist State Association offered rental. A church in Texas offered to pay the down payment on the building and co-sponsor the mission. We called a pastor and he arrived just after two student summer missionaries had taken a survey. Today the First Baptist Church of McHenry is a thriving congregation of over 100 members.

"Crystal Lake is another 10,000 population community located a few miles south of McHenry. I went to the city hall and asked a Swedish lady at the counter for a map of the community. 'Are you by any chance a Baptist preacher trying to get a church started

inspiring as gifts or to stimulate your own devotional reading



NEW POCKET- SIZE GIFT BOOKS

CONVERSATIONS WITH GIANTS

Personal talks with Biblical giants of faith, stimulating new understanding for life today. Unusual format puts Bible quotes on one side, first-person "talks" opposite. By P. Prokop. **\$1.50**

THE JOY OF LIVING

Written with realism, rich inspiration, vivid phrasing. Convincingly shows how real joy is knowing God as a Father through Christ, for daily or special reading. By R. Scholtz. **\$1.50**

WHAT JESUS MEANS TO ME

More than 200,000 in print! The priceless meaning of Christian faith, in simple, moving language. A clear explanation for those who do not know Christ, ideal review of fundamentals for all. By H. W. Gockel. **\$1.50**

MEANINGFUL CHOICES FOR
HOME OR CHURCH LIBRARY...
for birthdays, graduation and
Mother's Day.

AT YOUR BAPTIST BOOK STORE



here?" she asked. I said, 'Yes, I am.' She almost shouted her reply. 'Oh, I've been praying for this for 17 years.' The lady, Mrs. Doris Dahlquist, helped us get the mission started in the lodge hall directly above the city offices. She became a charter member and the first clerk of the First Baptist Church of Crystal Lake."

Preston admits that it hasn't always been this easy to find a meeting place. A survey in fast-growing Mundelein, just north of Chicago, turned up over a dozen Baptists who wanted to get a new church started. But no prospective meet-

ing place was available. A city ordinance even forbids holding services in private homes. Undaunted, Preston and several local Baptists asked the mayor about renting the city council chamber. The mayor, a Catholic, reluctantly agreed.

On the first Sunday the small chamber was packed with 30 people. "We need more room," Preston told the police chief. He generously offered the adjoining cell block "providing we have no weekend customers." "We'll pray that you won't have," Preston said, thanking

Non-Drinking Drivers...

Low Rates
MORE
PROTECTION

"This auto insurance covers more hazards than standard policies but costs less!"



William N. Plymat
President

YOU GET MORE... YOU PAY LESS!

Preferred Risk	*LIABILITY COVERAGE	✓	MORE PROTECTION
Preferred Risk	*COLLISION COVERAGE	✓	MORE PROTECTION
Preferred Risk	*COMPREHENSIVE COVERAGE	✓	MORE PROTECTION
Preferred Risk	*MEDICAL PAYMENTS COVERAGE	✓	MORE PROTECTION

*Sold only to good drivers who don't drink alcoholic beverages.
MONEY-BACK GUARANTEE If your policy does not meet with your complete approval, return it within 10 days and we will refund in full any remittance you have paid.

ASK FOR PERSONAL RATE QUOTATION TODAY—Look for your Preferred Risk agent in the "Yellow Pages" or

Preferred Risk Mutual
INSURANCE CO.
6000 Grand Avenue, Des Moines, Iowa

HM-56

USE THIS COUPON

Please send me, without obligation, complete information on your automobile insurance for Total Abstinents. I am a total abstinence, and have had no accidents for the past 3 () or 5 () years. (Check one)

Name _____ Address _____

City _____ State _____

Occupation _____ No. of Cars in Family _____

Make of Car _____ Model _____ Year _____ No. of cyls. _____

Car Is Used for: Circle Owner of This Car MYSELF PRINCIPAL DRIVER ALL OTHER DRIVERS

Business ☐ Birth Date _____ My Auto Insurance Expires _____

Pleasure ☐ Sex _____ Month _____

To and from work _____ Day _____

miles one way MARRIED _____ Year _____

America's First Total Abstinence's Automobile Insurance Company
Not available in New York, New Jersey, Massachusetts, North Carolina, or Virginia.

him for his offer. "For several weeks, until the mission could find a larger meeting place, the Junior Sunday school classes met in the cells."

Today, as superintendent of Southern Baptist missions in Chicago, Preston Denton has lost his Texas drawl but not his love for hard work. The Chicago-Southern Association has been averaging seven new churches a year and Denton believes, "this is not enough." He quotes his predecessor, William A. Powell: "Illinois is one of four states out of 50 with over 10 million population. There are 102 counties in Illinois and yet over half the people live in Cook (Chicago) County. There are 56 cities in our association, with over 5,000 people, and no Southern Baptist church. Many do not have a Baptist church of any kind. To have as many churches in Illinois per capita as the rest of the Southern Baptist Convention, we need 1,500 churches today!"

Preston Denton intends with God's help to do all he can to meet this challenge. "Mildred and I were once disappointed that we could not go to the foreign field. But now we feel that this is what the Lord had in mind for us all the time."

Report On Spanish-Speaking Migrants

I have been wanting to report about the work among the Spanish-speaking migrants.

Last Sunday seven young people were baptized—Maria Garcia, Fermin Gallegos, Maria Izaguirre, Israel Gallegos, Eduardo Delgado, Brunilda Alvarado, and Emma Castro. Five of them of Mexican ancestors were born in the United States, and two in Puerto Rico.

Nine of the families connected with the mission have bought lots in the Eden Park section of Immokalee and have houses on them. All of us at Mision Bautista Latinoamericana are happy of the possibility of the families remaining in Immokalee. Then they will no longer be migrants.

Many Woman's Missionary Unions have sent clothing for distribution among the migrants. This helps! Clothing, bed linens, and curtains can always be used.

There is good attendance in the open-air meetings at the migrant camps. Besides the sermons, flimstrips made in Mexico with titles in Spanish are shown with good results.

Enrique and Hazel Pina
Immokalee, Fla.

Where Is YOUR Interest?

Missions?

Teaching?

Christian principles?

Here are three new books
produced especially for YOU

TAIWAN AS I SAW IT by Juliette Mather

This missionary author shares her impressions of the land of Taiwan and its people. In her book Miss Mather tells of the country, its industry, political life, school systems, Buddhism and Taoism, festivals of the people, and the thrust of Christianity.

GREAT TEACHERS MAKE A DIFFERENCE by Gaines S. Dobbins

The author, a great teacher himself, pays tribute to great teachers in his life and how they have influenced the course of his life. His first chapter pays tribute to his mother, a Sunday school teacher, and two other teachers who helped to set the course of his life. The other chapters describe the influence of great teachers, such as F. V. Mullins, John R. Sampey, A. T. Robertson, Charles S. Gardner, I. J. Van Ness, and George Albert Coe. This book appeals for more people in the churches to give themselves to the ministry of teaching.

CITIZENSHIP FOR CHRISTIANS by Foy Valentine

Points out the inescapable responsibility of the Christian as a citizen in any democratic community. In an era of big government—local, state, and national—this book urges Christians to be informed, to be true to their principles, and to be active in community life.

Get these three new books NOW at a savings—ONLY through Broadman Readers Plan! Send your subscription TODAY! They are yours to keep if you choose, for the low price of \$3.00 (a savings of \$1.50 if bought later at the retail price); or, you may return the books within 10 days and owe nothing!

Clip the handy coupon below and mail it today!

BROADMAN READERS PLAN
127 Ninth Avenue North
Nashville, Tennessee 37203

BP 1151-665

☐ Please enroll me in BROADMAN READERS PLAN and send immediately, postage paid, the three books listed above for only \$3.00. I understand that every three months (until I cancel my subscription) I will receive three new books along with a bill for only \$3.00. I am not obligated to accept any minimum number of books, and I may cancel my subscription to BROADMAN READERS PLAN at any time.

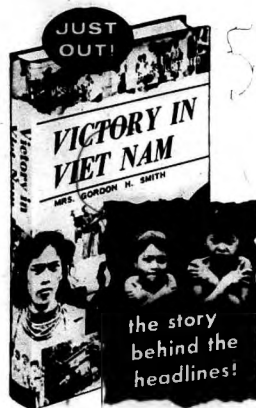
☐ **Special Cash Offer**—Please send me three new books every three months for one year (beginning with this quarter's selections). I enclose \$10.50. I understand that there is no return privilege on this special cash offer.

Name _____

Address _____

City _____ State _____ ZIP Code _____





VICTORY IN VIET NAM, Mrs. Gordon H. Smith

• PROFUSELY ILLUSTRATED ACCOUNT OF MODERN MISSIONS AT THE PIONEER LEVEL
• REVEALS THE DYNAMIC IMPACT OF THE GOSPEL

A perceptive picture of the conflicts raging in Viet Nam as seen through the eyes (and camera) of a 36-year veteran missionary. The Viet Cong communist murderers of national Christians and missionaries, are exposed in their battle for the minds and properties of the Vietnamese. One of the most graphic accounts available of this exotic but war-torn land.

224 pages \$3.95

At your Baptist Book Store
ZONDERVAN
Publishers

FREE CATALOG



Adirondack
CHAIR COMPANY
2748 Park Ave. South
New York, N. Y. 10010

Racial Study to Help Churches in Transition

A national study in 21 metropolitan cities will seek new ways to help churches develop effective ministries in racially changing communities.

The Home Mission Board announced the \$7,500 study would be made by G. Willis Bennett of Louisville.

Bennett is associate professor of Christian Ethics at the Southern Baptist Theological Seminary.

In the study, expected to be completed by November, he will seek answers to the following questions:

- What happens to Negroes and Spanish-speaking people when they converge in the inner-city of metropolitan centers?
- What happens in and to Southern Baptist churches in these areas when the people move in?
- What are Southern Baptist churches and other churches doing, or not doing, to meet the needs of these people?
- How can Southern Baptists, through churches, associations, state conventions, and the Home Mission Board, develop a constructive team approach to meet the needs of these people?

Victor Glass, secretary of the Department of Work with National Baptists for the mission agency, said the study was a cooperative one among his, the Language Missions, and the Metropolitan Missions Departments.

"We undertook the study when churches came to us for help. Many faced moving, others wanted advice on how to proceed with an effective ministry," he said.

"The study also marks a concern at the mission agency to develop research in such areas before situations deteriorate further," Glass added.

Cities in which the study will be made are Montgomery, Ala.; Tucson; Los Angeles; Washington; Miami; Atlanta; East St. Louis and Chicago, Ill.; Louisville; Detroit; Jackson, Miss.; St. Louis; Albuquerque, N. M.; Winston-Salem, N.C.; Cleveland; Tulsa, Okla.; Chattanooga, Tenn.; Corpus Christi and San Antonio, Tex.; and Newport News, Va.

Bennett will use questionnaires, interviews, group consultation, and statistical research in the study.

Results of the study will be published in *Home Missions* magazine in its January, 1966 issue.



K. Owen White Accepts California Missions Post

K. Owen White, pastor of the First Baptist Church, Houston and former president of the Southern Baptist Convention (1963-1964), has been named metropolitan missions coordinator for the Los Angeles area. He will also be associate to the missions divisions director for the state convention.

Elected by the executive board of the Southern Baptist General Convention of California, White will serve at least five associations encompassing about 6 million people. He will begin his new work July 1, sponsored jointly by the Home Mission Board and the California convention.

The silver-haired preacher, who will be 63 this summer, resigned as pastor of the 3600-member Houston church on April 25, about a month before his 12th anniversary there.

White said he had planned for some time to leave the pastorate to enter the type of mission work he will perform in California.

Manhattan SBC Church Calls Second Pastor

W. Maurice Fain has accepted the call of Manhattan Baptist Church, New York City, to become its pastor. He comes from New Orleans where he served Napoleon Avenue Baptist Church as pastor for 2 1/4 years.

Organized seven years ago, the Manhattan church was the first SBC church in the New York metropolitan area.

The new pastor succeeds Paul S. James at the Manhattan church. James was its first pastor and is now director of missions in metropolitan New York.

New Appointees



William O. Jones, a native of Covington, Tenn., was appointed by the Department of Work with National Baptists to serve as a center director in Chattanooga, Tenn. He attended Moody Bible Institute, Chicago, Ill., Kentucky State College, Frankfort, and Gammon Theological Seminary, Atlanta, Ga. He is married to Verdery E. Jones, and they have four children. Birthday 2-16.



Phillip Ralph Aaron was appointed to Fresno, Calif., to serve as a language missionary under the Department of Language Missions. A native Georgian from Athens, Aaron attended Jacksonville Junior College, Jacksonville, Fla.; Mercer University, Macon, Ga.; and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Birthday 4-20.



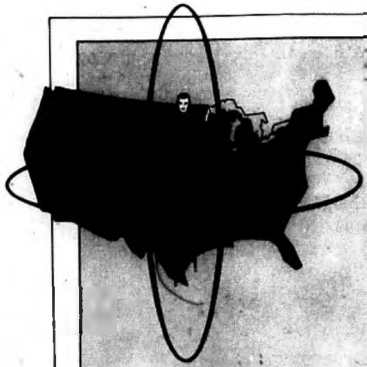
Victor L. Nichols, a native Texan from Victoria, is a graduate of two Texas schools—University of Corpus Christi, Corpus Christi, and Southwestern Baptist Theological Seminary, Fort Worth. Appointed by the Metropolitan Missions Department, Nichols will serve as a juvenile rehabilitation worker in Beaumont, Tex. He and his wife, Mary Elizabeth, have two children. Birthday 10-15.



Lionel Ray McKinney was appointed as a pastoral-superintendent of missions under the Urban-Rural Missions Department to Magdalena, N. M. A native of Ragland, W. Va., McKinney attended Grand Canyon College, Phoenix, Ariz. He is married to Betty Joyce McKinney, and they have four children. Birthday 12-9.



Joe W. Howard, appointed under the Urban-Rural Missions Department, will serve as a superintendent of missions for Enon Association, Ardmore, Okla. He was born in Okmulgee, Okla., and was educated at Oklahoma Baptist University, Shawnee. He is married to Peggie Ann Howard, and they have four children. Birthday 12-17.



WITNESSING TO OUR DYNAMIC NATION



SHARE

These are weeks which change the directions of lives, which enrich in mission experience, which challenge to personal involvement through

- Personal soul-winning conferences which equip one for witnessing to a changing nation.
- Ministries to Military Personnel Conference which informs one of ways the church can strengthen its witness to these in uniform.
- Brotherhood Conferences which relate how Baptist men are involved in the mission task of Southern Baptists.
- Age-group study of home missions under the theme "My Witness to My Nation."
- Specialized conferences in mission techniques for such areas as language, metropolitan, urban-rural, and pioneer missions.

ATTEND

Home Mission Weeks at Baptist Assemblies

Glorieta Ridgecrest

August 5-11 August 19-25