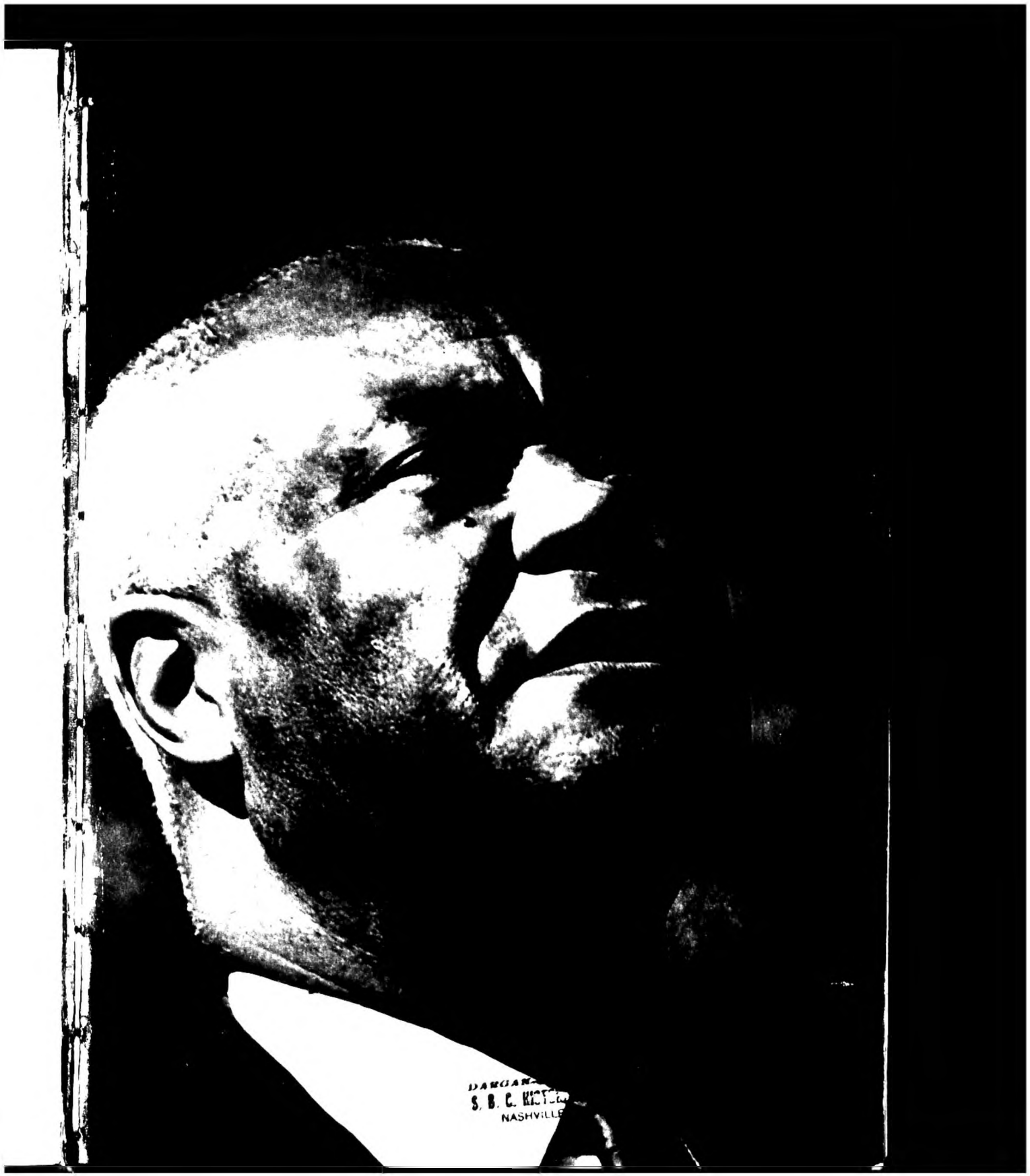




LETTERS

From Our Readers

Impasse?

As an outsider sharing your commitment to Christ's work through delegated missions, may I risk the observation that your November issue furnishes an exquisite case study of the impasse which frustrates much Christian witness.

The articles by Ross Coggins and Willis Bennett on the necessity for Christian moral and social action, and Carl Henry's 19th century guilt-producing crusade for private conversion are like two blades on a pair of shears. When they close down on a sincere Christian already caught in 20th century life, his nerve for Christian action is completely severed.

I realize that HOME MISSIONS must have something for everybody in the constituency. However, it is hardly fair to berate the bewildered church-member Christian when the bugle call for retreat is sounded with the same intensity as the call to advance. Maybe the troops should be able to distinguish between the two and make their choice. If they succeed, it will be without help from most church leaders who blow both calls at once and often don't know which is which. I write as one such leader who is no longer willing to hide in the resultant confusion. This condemns me to define advance, to exercise positive leadership, and take all the risks of being mistaken.

Richard Cummings
American Baptist Foreign
Mission Societies
Valley Forge, Pa.

November Reaction

Format and content great in November issue. Insert looks like great communication and very impressive.

Newman R. McLarry
Oklahoma City, Okla.

• I am not only deeply grateful for your printing of Ross Coggins' article, "Moral and Social Action Essential," but I am grateful for your fine editorial along the same line and for the wonderful attractiveness of the magazine from beginning to end. What you are doing is certainly among the most exciting things being done at the denominational level in the SBC.

Foy Valentine
Nashville, Tenn.

• I just finished reading the November issue and *did not* enjoy it. It is quite disturbing to one who has been bogged down with the perpetuation of an organization. That is what I, along with many other Baptist ministers, have been doing for so long, and it is very rude for you, Ross Coggins, Willis Bennett, and Carl Henry to confront me with facts such as you have provided in the November issue. These facts tend to make one think, which we Baptists do not want to do.

This issue is one of the most worthwhile Baptist publications I have read. If I may be so presumptuous, it deals with some problems I feel are basic to the work of the church. These problems are at the very center of the church's existence, rather

than those superfluities with which most of us are preoccupied.

I hope these articles and others in future issues will provoke, prod, irritate, or do whatever is necessary to help Southern Baptists get into the mainstream of 20th century life.

Doyle W. Kay
Florence, S. C.

• It has been fairly well established that the rank and file seldom receive prophets and reformers with any degree of enthusiasm. Since HOME MISSIONS, with its often radical and revolutionary outlook, could be thusly categorized, I frequently wonder about its popularity throughout the Convention, especially since it consistently projects itself far beyond the Convention's traditional mainstream.

But in this time of social flux, is it proper to stay by the lazy river and attempt to win popularity contests?

HOME MISSIONS is unquestionably the most exciting and challenging publication currently coming out of the SBC paper factory. Within its crisp and crackling pages is direction for today's floundering churches; herein lies the antidote against obscurity. Not that your magazine has all the answers to our dilemma, but you are performing a much-needed service as you hammer away, pointing out those troubled areas in our changing society which so desperately need our attention, attempting to reverse our lethargy. Let us hope that our leaders and laity will see the vision and join the revolution.

Nowhere have I seen the problems and solutions so succinctly put as in Ross Coggins' article. It deserves a wide readership.

Werth Eden
Silver Spring, Md.

• I felt compelled to write after reading the November issue and express my personal gratitude for the content. Ross Coggins' article was especially meaningful. He and other members of the Christian Life Commission are doing a real Christian service for our churches in helping them to understand that the Christian life involves more than personal piety and soul-winning. It also requires that each Christian be found faithful to the "Inasmuch" of Matthew 25: "The lordship of Christ demands of us that we strive to bring everything under his rule."

Your magazine is earnestly seeking Christian answers and responses to the social problems of our day. It remains the only consistent Southern Baptist publication in dealing creatively with the problems of communicating a Christian message to the city. Only recently have we as Southern Baptists begun to take seriously our role of proclaiming the good news of Jesus Christ in a creative, meaningful manner to an urban society.

Robert Harvey, BSU Director
University of Tennessee
Martin, Tenn.

• I picked up a copy of HOME MISSIONS, and I was taken by several things: Ross Coggins' article, "Grass Roots Ecu-

menism," and "The City's Crisis of Change." While Coggins' was the best and most helpful, and while I was not completely pleased with Dr. Bennett's, though I thought it moved in the right direction, I was flabbergasted by the thing that bore Burke's name. I was tickled pink. I kept waiting for the summation to stop and for him to start lambasting ecumenism, but he never did, and I was very pleased. It has been a long time since I have read Southern Baptist publications other than the Christian Life Commission things, but now I want to get HOME MISSIONS regularly. Ross Coggins' analogy of the three drowning men was one of the best and most apt I have seen.

Ed Hamlett
Nashville, Tenn.

• The current concept of HOME MISSIONS is the greatest thing that has ever happened to Southern Baptist publishing! Thank you for a ray of sunlight. I can only hope that you will be able to accelerate your policies.

Don Miller
Blue Springs, Miss.

• We think you have improved the appearance of HOME MISSIONS. But we are appalled at the evident intent to hide the "Home" and give the impression that this is "Missions" magazine. We are members of a duly-aligned church and subscribe to both magazines. Both are at our fine literature desk. Since the Missions magazine has been so titled and mast-headed for many years by the American Baptist Convention, can you be a little less covetous of a good name? We will continue to subscribe to both of them, because we are interested in missions around the world and at the home base. And we pray for the time when both "American" and "Southern" Baptists will herald the good in each, and conscientiously and lovingly find a common basis for working together. Is that too much to expect of Christians?

D. M. Baker
Saint Louis, Mo.

Likes the New Look

Finally I put action to my many good intentions and resolved to write and express my sincere appreciation for the "new look" and stimulating content of our HOME MISSIONS magazine. I like your straight-forward editorials and the thoroughness with which you handle each vital issue that is presented. May God use you to bring Southern Baptists to visualize the precarious condition of our homeland and the dire need for action NOW "to claim our land for Christ."

O. F. Watts
Rock Hill, S. C.

Starting with this issue, HOME MISSIONS will be sent to National Baptist pastors by the Department of Work With National Baptists.

EDITORIALS

By Walker L. Knight

The Christian and Change

Christianity was born in the vortex of a changing world, and every page of the Book of Acts, especially following the persecution of Stephen and the scattering of the apostles, builds proof upon proof for Paul's great verse in Romans: "that all things work together for good to them that love God, to them who are the called according to his purpose."

Crisis and change throughout history become God's opportunity to speak anew to man when he pays the price to listen and to follow. Whenever the gospel has appeared to be prisoner to man's customs—or to the institutionalism of the church—or the shackles of the state—it has broken free.

Amidst change, often caused by the gospel, New Testament Christianity continually finds rebirth, throwing off the layers of man-made tradition and each time finding with some group those who seek and find God's will.

Ours is a generation both blessed and cursed by change. In fact, the most

constant factor of our society is that nothing seems constant—change rules the day.

We have a generation now born, 90 percent of whom will be urbanized geographically and economically. We face an unprecedented population growth—possible doubling of the world's peoples.

Within the framework of urbanization and increased population, we face other unprecedented problems of affluence and leisure time. And the other side of the coin is the deprivation of the urban unskilled. As a nation, we are only beginning to experiment with the programs to enable these to acquire skills with which to participate in our society. Some say society's survival is in danger because we seem unable to break our placement of the Negro in a low caste status based on color.

Urbanization, accelerated education, affluence, leisure time, mobility, cyber-

netics—we can expect all this change to accelerate. People will move more often, will change jobs more readily, will require retraining more often, will have to adopt new ideas and new concepts more quickly than mankind has been compelled to do in the past.

Man is a social animal and mission takes place in a social context, and that context is rapidly changing.

The question you and I have, is how will we, as a religious community, react to such changes? Will we become even more so the defenders of the status quo, sitting in our rocking chairs remembering the corn pone and sow belly of yesterday's nostalgic rural society? Will we be too inflexible, too conservative, too large, too institutionalized, too tied to our culture to serve God in a changing world?

Or will we see that change can provide the opportunity in which God can work (see accompanying editorial).

Change and the Pioneer Movement

The pioneer (new areas) movement of Southern Baptists into all the states of the nation actually started as part of social change during and following the depression, accelerated by World War II, and continued by a mobile population. Baptists from the South have moved to other states for work, pulled there by the military, or have gone seeking an education.

Southern Baptists have tended to think in terms of what the impact of this movement has had on these states as a result of our mission efforts. The untold story is the change this has made upon Southern Baptists.

First, the movement rescued us from a provincialism and gave us a national perspective. This change is not yet ac-

complished, and the full impact of it is yet to come. It is this national perspective which has brought the increasing pressure to change the name of the SBC, and there is no way to measure the challenge this area has given us in terms of personnel, starting new churches and missions, and a sense of responsibility in national affairs.

Second, the movement has brought us into greater contact with other religious groups and denominations we saw little of in the South. Both these groups and Southern Baptists have gained a new appreciation of each other.

Third, this movement has brought a new dimension to our stance on civil rights and race relations, as most pioneer churches and state conventions

have moved far in advance of positions held in deep South states. In these newer areas, Negroes hold church membership and assume positions of leadership in the states, such as California, New York, and Alaska. The full impact of this, also, is yet to come.

Finally, the movement brings a continued conservative position theologically (for a Baptist with a liberal theology probably would have joined other churches), but the difficulty of the work demands an openness to social issues and a flexible, pragmatic position in regards to methods.

So here's social change providing the opportunity for missions, but the changes work both ways. ■

Walker L. Knight, editor
Dallas M. Lee, associate editor
Anita King, editorial assistant
ART: provided by Art Services, HMB
Tom Baker and Linda Stephens
PHOTOGRAPHY: provided by Audio-Visuals Department, HMB
J. C. Durham and Don Rutledge

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Photo by Rutledge
W. H. Borders, pastor of the Wheat Street Baptist Church in Atlanta, has built a unique ministry on a foundation of concern not only for the spiritual needs of his community, but the social needs as well. See page 8.

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THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Budget and Objective

The budget of a mission agency is at once an expression of mission strategy and a plan for orderly expenditure of anticipated funds.

On November 30, 1966, the directors of the Home Mission Board adopted the agency's budget for 1967. This budget was the result of careful planning and evaluating, done in a spirit of dependence upon divine guidance.

The Board's Administrative Committee serves as its budget planning committee. It began its 1967 financial study in February, 1966. The staff began its study earlier, in order to present the 1967 financial needs of the various programs and ministries to the committee in the February meeting.

The planning of future budgets will begin at an earlier date. In fact, before the 1967 budget was adopted the committee had begun preliminary study of 1968 budget needs.

How are budget priorities determined? The readiness and urgency of a given field, as reflected in the likelihood of favorable response, is a strong factor. The availability of leadership, and sometimes of property, may be a major consideration. The strategic importance of the field, the number of persons to be reached, population trends, and other social factors are considered. The number, strength, and proximity of other mission ministries or other churches, especially other Baptist work, are basic elements in evaluating spiritual need and opportunity.

The Board's budget for 1967 has climbed to \$12,100,000. This is \$4,100,000 above the 1966 budget, accounted for largely by a change in bookkeeping procedures. Upon recommendation of the Board's auditors the new budget reflects anticipated receipts and corresponding expenditures of a number of operations which are wholly or in part self-sustaining. Included would be both receipts and disbursements related to Sellers Baptist Home and Adoption Center in New Orleans; the magazine and mission study books; employees' insur-

ance and retirement programs; and the Board's self-sustaining church loan operations.

The net increase over the 1966 budget, considering comparable items, is \$1,398,000. This is a sizeable increase, made possible largely because of anticipated increases through the Cooperative Program and the 1967 Annie Armstrong Offering.

The Board's basic source of support is the Cooperative Program. In 1967 Southern Baptists are to provide \$4,024,200 for the operating budget, including mission buildings, and \$906,250 for church loan funds through the Cooperative Program. The goal for the Annie Armstrong Offering is \$4,500,000. Designated contributions, income from wills and estates, and earnings on short-term investment of funds which will not be needed for 30, 60, or 90 days increase the receipts.

Once the budget is adopted, expenditures are controlled by use of monthly reports of receipts and expenditures, an annual report to the directors, a semi-annual and an annual report to the Southern Baptist Convention, and an annual audit done by a national auditing firm. The Board's internal financial procedures are reviewed annually and care is taken to insure the safe handling of all funds and securities. This includes the bonding of all persons responsible in this area.

It takes much more than money to operate a mission board, but it does require money. The objective of a budget is men—men brought to Christ through the programs sustained by budget allocations.

Your Home Mission Board, through its directors and its staff, seeks to make the wisest possible use of available funds. The objective of all expenditures is to support the Convention, its churches, associations, and state conventions in developing a single uniform nationwide program of missions for the purpose of bringing men to God through Jesus Christ. ■

RACE AND RELIGION:

BRIDGING THE GAP

IN LOUISVILLE

by Walker L. Knight, Editor

The overlooked dimension in the civil rights struggle in the South has been the fact that the dominant groups on both sides are Baptists. The Negroes are mostly National Baptists and the whites are mostly Southern Baptists.

In Louisville, if the two groups must confront each other, at least they will be acquainted, since this city provides one of the better examples of cooperation on an equal basis between National and Southern Baptists.

Three factors have contributed to good relations in Louisville: First, Kentucky is a border state, while still completely identified with the South; second, Southern Baptist Theological Seminary provides a leavening influence; and third, the Negro and white churches have some outstanding leadership.

In the city, for example, a number of Southern Baptist churches have Negro members, students from the seminary work in several National Baptist churches, the two associations support a Fellowship Center, and there is a monthly meeting of the Louisville Baptist Ministers' Conference composed of pastors of both groups. This conference has sponsored a Christmas banquet the past three years, plus a picnic, a Palm Sunday service that attracted 1,500 people, a retreat, and now it is working on pulpit exchanges.

It isn't uncommon to find Negro ministers teaching study courses, white ministers holding revivals, and other such interchange between the two groups. In fact, there is presently a movement toward getting the two state conventions to hold their meetings in the same city, and have some joint sessions.

While a degree of cooperation can be traced all the way back to 1914 when "Sunshine Center" (forerunner of Baptist Fellowship Center) was established, there was no significant change in relationships until 1947 when the

speak up to integrate us, and some very conservative white minister would react to it. We were just back and forth."

This was when they decided to form the ministers' conference, with everyone on an equal, personal basis. The president today, Emanuel McCall, is not necessarily a National Baptist. He doesn't represent his group—he is representing himself.

The conference provides a forum, and sometimes steam is let off. A Negro pastor once said, "The Negro is tired of being invited to put on a show. Bring your choir and put on a show for us." Then a Southern Baptist on another occasion said, "I'm tired of this. Everytime I come in here you're talking about this thing." A Negro pastor answered, "We can't help talking about it, because just our being here speaks."

Such healthy exchanges helped to create a firm basis on which the conference built respect and friendship. At least, each knows where the other stands, and each is reaching out in friendship to the other.

Such reaching out, however, is not without its price. Some Negroes feel that National Baptist ministers who were trained at Southern Seminary are not really trained because they attended a school other than they did. When Emmanuel McCall, a Southern graduate, chose to sit with white classmates at a Christmas banquet, he was accused of being snobbish. "There's a tendency to think of me as a 'white man's lover,'" McCall said.

Pastor F. C. Sampson of the Mt. Lebanon Baptist Church recognizes that the right relationships cannot be established without someone getting hurt. Speaking on the question of National Baptist churches aligning with Southern Baptists, Sampson said, "Maybe it means that the church that comes into the association will have to be hurt. We have all had these personal experiences

Kentucky Day Law was declared unconstitutional. This law had prevented Negroes and whites from attending school together.

Southern Seminary had been bootlegging an education to some Negro ministers, with private instruction in offices. In fact, there were still problems in the early 1950's, when the seminary granted its first doctorate to a Negro (Garland Offutt). He was not allowed to march in the graduation exercises at one of the city's leading churches.

Before 1962 the Baptist ministers were meeting in a loosely-knit joint meeting that nobody took seriously. In frustration the ministers decided that either they would quit meeting or give it some structure. In the joint meetings Negroes were Negroes and whites were whites, with each speaking from this point of reference.

Joe Williams, pastor of Baptist Tabernacle Church and moderator last year of the Long Run Baptist Association, characterized the meetings as being rather tense. "A Negro minister would

which follow getting involved. We have had the embarrassment, and a church which aligns itself with Southern Baptists can expect it."

Ministers with both National and Southern Baptists in Louisville are working at better relations. Sampson said, "I do not tell my people that a guest minister is white or Negro, but I do tell them not to wait for someone to open the gate to their backyard. You build a highway from your heart."

Sampson also passed on a warning to Southern Baptists. "You are losing men within the ministry. I talked with two the other day: one is in poverty work and the other said he was just tired of the graveyard with wall-to-wall greens in suburbia where the banker has more influence in his congregation than Jesus."

One of the leaders among Southern Baptist pastors in the city is John Claypool of Crescent Hill Baptist Church. He feels National Baptists have a contribution to make to Southern Baptists: first, because of their much greater

sense of ethical involvement in civil rights. "Our churches have become so cautious and so self-preserving that we have lost all bearing, whereas a National Baptist church can teach us how to venture out with God."

A second point he makes is the "emotional strength that is lacking in so much of our worship that we desperately need to recover. College students, who have participated in worship services with National Baptists, put it this way: 'There is just no soul in white music.' I would personally welcome the return of, not irrational emotions, but a deeper sense that you feel, as well as think, that God is good."

The Baptist Fellowship Center provides the one tangible institution where National and Southern Baptists cooperate in mission work. The Center, directed by W. H. Goatley (who also has his degree from Southern), is jointly supported by National Baptists' Central District Association, Southern Baptists' Long Run Association, Baptists

of Kentucky, and the Home Mission Board.

Now housed in an adequate three-story education building, the Center serves as a mission center for the Parkland area of Louisville, as a fellowship center and as headquarters for Central District churches. Goatley is also superintendent of missions for the Central District.

In discussing the role of the churches in race relations, Williams of Baptist Tabernacle, said, "I think the church can really fill the vacuum that we have today. The government can open up the schools. They can open up the parks, etc. We are the only ones that can cross the barriers that exist between us as individuals."

H. H. Humphrey, moderator of the Central District Association, adds, "I think National and Southern Baptists need to see that we have a world out there to consider. Others look at us and say, 'God, look how they treat one another.'"

Who Are National Baptists?

A variety of Negro Baptist conventions merged in 1895 to form the National Baptist Convention of the United States of America.

But, typical of Baptists, the new convention had no more than added "Inc." to its name when in 1915 a split developed over the operation of the Negro convention's publishing board in Nashville. One faction advocated strict convention control over the board, the other claimed the board was independent.

Tennessee courts ruled the publishing agency indeed was independent of the convention. Those that agreed formed an unincorporated group, the National Baptist Convention of America. (The incorporated group then formed their own Sunday School Publishing Board in Nashville.)

Today, the incorporated group, headed by influential J. H. Jackson of Chicago, reports a membership of about 6 million Negro Baptists; the unincorporated group, headed

by C. D. Pettaway of Little Rock, about 3 million.

Another strong convention has since broken off from the incorporated group—the Progressive National Baptist Convention, headed by Gardner C. Taylor of Brooklyn, N.Y. It was formed in protest of the tenure rules in the parent convention that allowed a president to be reelected year after year. Progressive National Baptists number about 500,000.

The Home Mission Board has a Department of Work with National Baptists, headed up by Victor Glass, which seeks to strengthen National Baptist churches through cooperative work in education, evangelism, and stewardship.

Often help from the Southern Baptist Convention comes in specific ways, such as a grant to help improve a camp for youngsters in Arkansas or a drive to help Shaw University (Raleigh, N.C.) maintain its accreditation.

Hundreds of National Baptist students, studying for a full-time vocation in the field of religion, have been given scholarship aid. And teacher-missionaries, professors (usually of religion) whose salary is paid or shared by the Home Board, serve as campus ministers and help train others by setting up week-long training institutes for Negro pastors.

The Home Board also shares in the salaries of many good will center directors working in predominantly Negro neighborhoods.

Cooperation between individual churches and associations takes the form of pulpit exchanges, simultaneous revivals, youth and music programs, extension classes, study courses, and Vacation Bible Schools. State conventions have assisted Negro churches with mission pastoral aid, student summer workers, good will centers, and gifts to schools.

The Home Board also has appointed state directors of Work with National Baptists in 12 states.

RACE AND RELIGION:

A CASE HISTORY OF INTEGRATION

The integration of the membership of Baptist Tabernacle Church in Louisville's racially changing northside couldn't have followed a more normal or natural process—not in such racially troubled times as these.

But a lot had happened before the moment of truth came about so naturally.

Sandy-haired Joe Williams, a Kentucky native, had as pastor laid the groundwork with just the proper amount of love for his people, concern for a total ministry in the racially-changing neighborhood, and application of the gospel through preaching. He attempted to avoid isolating himself with one position, as well as too close an identification with a program that was all his.

"Pastors really ought to sit down in the congregation sometimes and let the pulpit speak to us too," he says.

He fought the temptation to manipulate the situation, placing his reliance upon prayer.

Three years ago, the deacons on their own led the church in adopting a statement of policy that accepted people for membership regardless of race.

However, it wasn't without opposition. One man in the church in prominent leadership told Williams, "I don't want to stand in opposition to anything you do, but if you push this matter in our church, I'm going to oppose you."

Then a year ago along came Sandra Hill, an intelligent, dedicated Baptist Negro from Rome, Ga., unaware of any struggle Baptist Tabernacle members might be having over the race question.

A student at Southern Baptist Theological Seminary, she wanted to be active in a church and she preferred attending with some friend. She asked the youth director at Baptist Tabernacle if she could go to prayer meeting with her one Wednesday, and thus showed up.

"It was senseless for me to start running all over trying to find a Negro church," Sandra said. "Besides, I wanted to be with my friends."

Williams feels the spirit and attitude of Sandra helped more than any one thing in making it easy for the church. "It demonstrated she was coming as a person, and she was received this way. Quite often now our people appear to forget that she is a Negro. She's just Sandra Hill. Too, the people realized they had to face the question, and they faced it."

Far from being a crusader on the matter of civil rights, Sandra even gets a little tired of it herself. "At Berea College guest speakers usually spoke on Brotherhood and Man. I got tired of being reminded that everybody was my brother. You got the feeling this was being crammed down people's throats. I want to be accepted for myself, not forced on someone."

Sandra feels strongly though about spiritual matters

(she wants to be appointed as a missionary of the Home Mission Board). "I think the church should provide a worship experience, and there would be no reason for me to stay there if I couldn't feel at home, have fellowship, and worship."

She feels most people know what their Christian attitude ought to be, and she was impressed that Baptist Tabernacle had already made their decision. She didn't force them into it.

In fact, before presenting herself for membership in the church she wanted to make sure there would be no crisis, no incident. She asked for a meeting with the deacons.

"I felt pretty sure I was ready but I felt that this was something that I should be real sure about. I didn't want this to be any surprise to anyone."

The deacons welcomed her gladly. There were no negative feelings expressed. In fact, Williams saw the occasion as a genuine spiritual experience for the deacons.

Adding another dimension to the integration of Baptist Tabernacle is Sandra Hill's present friend and dormitory mate, Sandra Dunn, organist for the church. Sandra Dunn's car provides the transportation that gets them both from the school to the church.

Sandra Dunn comes from the cultural background of a south Georgia small town. She had never faced the problem of integration. "I never thought of us (her parents and herself) as having any real prejudices one way or another, but saying this is different than taking a stand one way or another."

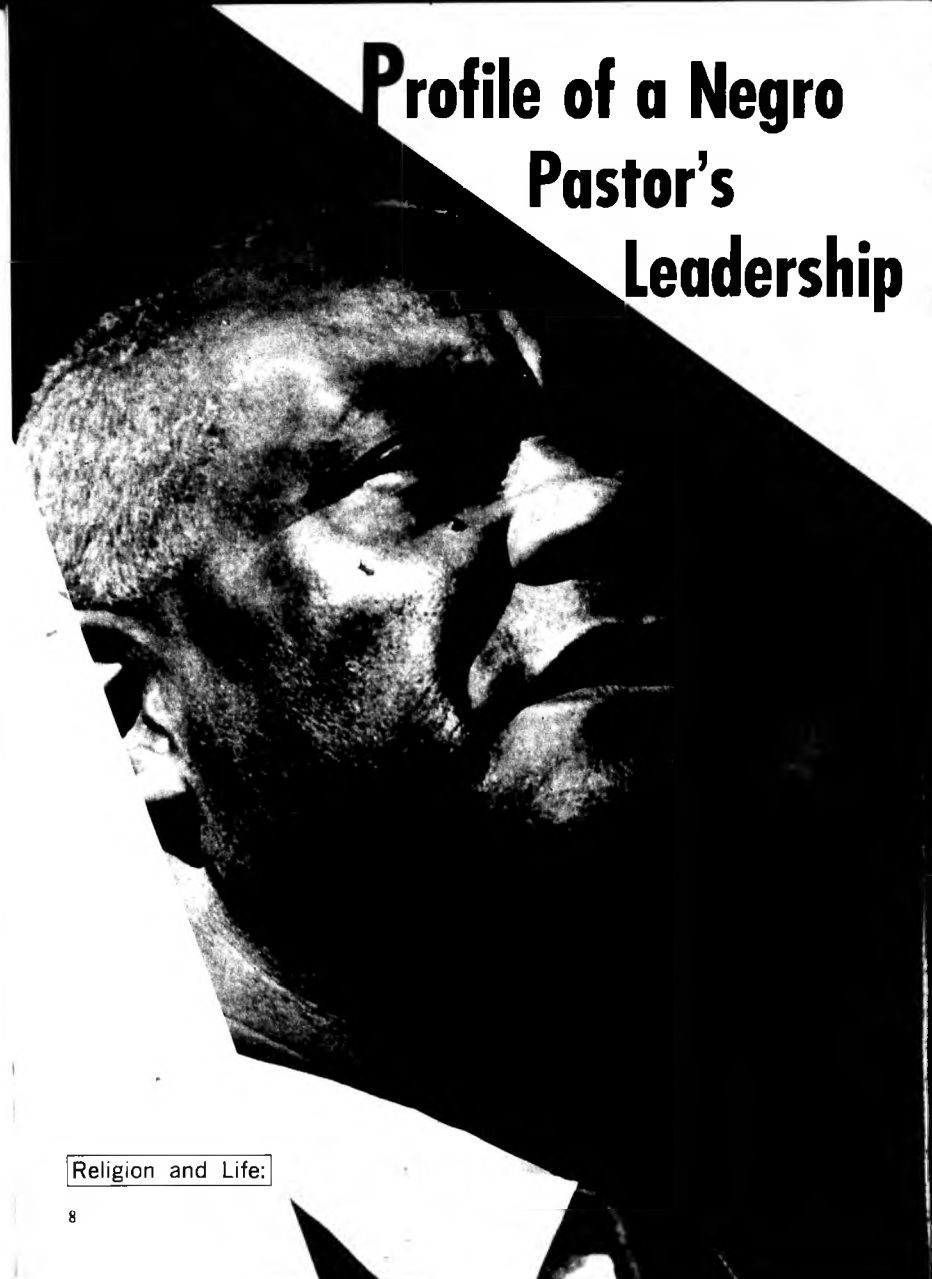
She's as honest about her feelings as she can be, and she doesn't want to have double standards—one set for Louisville and one set for Sparta. "I know what my Christian attitude should be, and because of this, I think it can become my personal conviction. But I'm not saying that it is already there. I'm working on it because of Sandy."

The amazing thing, and the pleasing thing about it, neither Sandra actually sees the other as of another race. They are simply friends. And this experience has had a deep spiritual meaning to both of them.

But Sandra Dunn didn't want her friend hurt at Baptist Tabernacle. When groups at the church were discussing the fact that Sandra Hill was considering joining, they were concerned about the reaction. Sandra Dunn quickly told them, "The person we need to consider is Sandy. It's her decision, and she's not coming to create a disturbance. She simply wants to worship."

Thus has Sandra Dunn accepted Sandra Hill, but she's just not yet settled whether or not she can yet accept all Negroes as persons.

And, in a natural way Baptist Tabernacle has integrated. *Walker L. Knight*



Profile of a Negro Pastor's Leadership

Religion and Life:

One morning last fall, William Holmes Borders got out of bed at 6 a.m., and without eating or shaving, rushed over to his church to get the list of children to be picked up for the church's day-long preschool activities.

The regular bus driver was in jail. Borders warmed up the Volkswagen bus, stopped at the first address on the list, and, not knowing the route, started following a little girl's directions. He had to make several runs. Sixty or 70 children come to school at the Wheat Street Baptist Church in Atlanta every day.

"I made it, and on time, too," Borders said. "I had to. If the kids are on schedule, their parents are off schedule, and then they're late to work or don't go to work."

Concern is the hallmark of Border's 28-year ministry at the 3,000-member Wheat Street church.

He's concerned about cleanliness, takes time to teach a slum-bred mother how to keep her daughter's hair clean. He's concerned about garbage cans spilling over, balanced meals for the preschoolers, his church's \$5-million federally-financed housing project, and how the grass is faring.

He's concerned about civil rights—both he and his church are members of NAACP. He led the fight to desegregate Atlanta's buses a few years ago.

"But there comes a time," he says, "when you've got to quit marching and prove you deserve the respect you're asking for."

He is a wheeler-dealer of sorts. He gets jobs for the unemployed in his church, buys slum property and renovates it to rent cheaply to people he wants to help, teaches his flock how to manage money or buy a car, provides gas from the church's tank at cost to those who can't afford it elsewhere. And he is a man with an extensive education that includes a master's degree from Northwestern University.

But his image is that of a personable common man who knows hard work, hunger, and the lack of pride in oneself that so often characterizes the poor.

At the foundation of his diversified and practical ministry is the belief that if what you want is right, and you ask for help in a sincere manner, no man in position of power—white or black—will turn you down.

In short, these next few pages illustrate how a man has led his church to use the resources of the community and the nation to build a church program that has stood in the face of transition and worked some of the changes for the better.

Photos by Don Rutledge

CONCERN AND ACTION: William Holmes Borders, pastor of the Wheat Street Baptist Church in Atlanta, has a deep sort of concern that is reflected in his willingness to change a tire on a school bus or pick up trash in the church-owned 270-unit apartment complex shown below. The apartments, which replaced slum housing, are two bedrooms, kitchen and stove furnished, and rent for about \$70.00 a month. Borders personally admonishes residents—many of whom are former slum dwellers—to keep the grounds clean. "You don't have to clean up if you don't mess up," he says. Land is being cleared now for an additional 270 units.



SCHOOL AND DAY CARE: For \$7.50 a week, working mothers in the inner-city community can leave their preschoolers at the Wheat Street day school from 7 a.m. to 4 p.m. When the children arrive in church buses in the mornings, they are given juice, helped to wash their faces and brush their teeth, and then marched to classes where they are taught Bible stories, songs, and rhymes. After lunch is nap time. For the past two summers, the school program has been adapted to the government Head Start program.





PRIDE AND HONESTY: Borders often leads the church to purchase nearby slum property, then renovate and rent it cheaply to people in the community. To renovate, he uses skilled laborers within his own congregation and pays scale wages. Below, where Borders is instructing a bulldozer operator, the church is building a small shopping center, where church members will work and be taught business practices as fundamental as giving change correctly.



CREDIT UNION: Years ago, the church helped a woman who was indebted to three loan sharks. It led to the development of a federally incorporated credit union, which is up to about \$200,000. "We teach the children to save 25 cents a week, and you should see them dancing around with their quarters," Borders said.



RACE AND RELIGION:

A REVEALING DIALOGUE

The frank, open conversation on these pages provides fresh insights into the problems, the heartaches, and the warm, humorous spirit of Negro Christian leaders. The exchange, which came from an interview in gathering information for other articles in this issue, is between myself, Long Run Association moderator Joe Williams, and Louisville Negro Baptist leaders: C. B. Lucas, pastor of Emmanuel Baptist Church; W. L. Holmes, pastor of New Hope Baptist Church; and E. L. McCall, pastor of 28 Street Baptist Church. The exchange was edited only for brevity. *Walker L. Knight, editor*

Lucas: A lot we have labeled as racial problems have actually been human character weaknesses. I'll label something as racial, but if I were white I would have the same problem. After eight years of military service and seminary education, when white persons come into our service I do not react one way or the other. But where there is lack of association, the two races do feel uncomfortable. Students from Southern Seminary work at Fellowship Center, and after two or three weeks they come to know the Negro in a new light, with basic needs, human needs. One student working with Juniors found them almost uncontrollable because he wanted to treat them as Negroes rather than as children. Once he identified with them, treated them just as Juniors, they respected him. We must recognize that many things we associate with racial problems are character problems.

Holmes: Dr. Wayne Oates made almost the same remark recently, that our problems are basically human rather than racial.

Knight: Did I understand earlier that the schools will not be the help toward solving racial problems we once thought?

Williams: Integration of the public schools will not solve the problem. In Louisville I don't see any significant alterations in our relationships because children are going to school together. The personal relationships in our schools are waning, and within the school the children for the most part separate themselves.

Lucas: A few years ago in the west end the schools were 20 percent Negro, and now they are 20 percent white. Maybe they do not plan to leave at first, but each year the pressure increases. The family next to me said, "We're not going. We have our home almost paid for." The next year they said, "We may go, but it won't be because of you." The third year, they said, "We're going, but we just thought it best."

Williams: I often quiz our young people, "Can you name one Negro person with whom you have become a friend?" You seldom find one who does, though they may be eager



WILLIAMS MAKES A POINT DURING THE DIALOGUE WITH NEGRO LEADERS.

for this sort of friendship. As far as personal relationships are concerned, they are not taking place.

McCall: Isn't this because of the adults? The teen-ager might be afraid to answer truthfully. When I visited your church, two girls came to request my picture. They opened their billfolds and I saw pictures of Negro teachers and classmates. I wasn't surprised, but some adults standing there were.

Lucas: If parents would leave teen-agers alone, they can get along together.

Knight: Are we saying this is the last generation that will face the problem?

Williams: I challenge this. Look at the North where we have had public school integration for years and the animosity and bitterness is often worse than here. A pastor was recently dumbfounded at the prejudice and resentment he found in young couples in his church. I think the lines are becoming more firmly drawn every day.

McCall: Could this be a temporary reaction to what some call federal encroachment? For years now we've had legislation, legislation, and even I rebel against being told I've got to do something, even though it may help someone else.

Williams: This is why the churches must provide the structure for shared friendships. We can't assume because schools are integrated, the problem will be solved. It's deeper than that.

Holmes: We started in the wrong place. The church should have been the leader.

Lucas: When we moved to our present house, the boy of my white neighbor and my boy would go to school together. After two months, they would wait for my boy to leave so they would not have to walk with him. He never realized what was happening, so he would wait for them. Then they would run ahead. Evidently there had been pressure from his parents. They could play together each afternoon but they avoided walking to school with him.

Knight: Will it require a generation where the Negro has equal education and job opportunities before most whites accept them?

McCall: I graduated from a school in the North. I never did see in textbooks anything about the Negro except being a slave. Now textbooks can show the contributions of Negroes. You also see Negroes on television who can act or do something besides clowning. Does this not say, "Maybe there is something to them."

I had this experience recently. A young girl had picked my name from the telephone book, simply because there was "Rev." in front of it. She was white, pregnant, and not married. She asked for a conference. I had her to understand that I was a Negro. I did not expect her to come, but she did, probably because we began to find a

Race and Religion:

solution on the phone. I was the first to break the news to her parents. The girl was afraid because her father had been so hostile towards her and the boy. They have treated me royally and constantly expressed their appreciation.

I was surprised that all of a sudden I was accepted, not as a Negro, but as a minister who could help. I feel that as more Negroes are seen, aside from roles of pushing a broom or as a comedian, the image will change. Maybe not in this generation, but it will change.

Williams: Whether we have Negroes in our church or whether you have whites is not the big concern, after we have crossed the barrier of being welcome. If we can get our churches in working relationships and together say to the Devil, "We're here, Buddy, and you are going to have to contend with us. We are not sitting idly by."

McCall: As Lucas said, it's a human problem. I overheard white girls discussing two other girls they did not want to be bothered with because they wore "granny" dresses. My not wanting to be seen with a Negro is a human problem. The fact his skin is black is just one of the other badges. He could be wearing a "granny" dress.

Lucas: There must be a great deal of misinformation concerning the Negro. At Southwestern Seminary a little girl wanted to touch me to see if the black would come off. This reminds me, at Southwestern between '55 and '59 they figured I couldn't be Negro. They would ask, "What country are you from?" I would say, "Texas." There would be a pause, from shock I guess, then they would move on.

Despite the suspicion which comes from growing up in Texas, where my parents were called "Uncle" and "Auntie," I believe I love white people. In spite of the little scars that come deep in one's heart, I believe, unless I'm mistaken, I love white people and I love this country. From the few times I've been outside the U.S., I can see this is the best place in the world. Negroes are cautious because of the hurts they have received, but we do love the white man. We idolize him, we like to be like him.

Knight: Has not having an ideal of your own race hurt the Negro?

Lucas: No. We have been indoctrinated in this way by all the textbooks, by history, and society. Sam Houston was my hero, too. We're never seen much else to idolize, unless it was Joe Louis or Jackie Robinson.

McCall: But who wants to be a boxer?

Knight: You see yourself as a Texan, as an American. You are only black through my eyes?

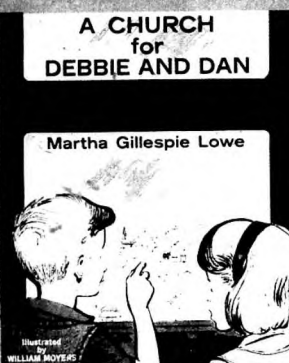
Holmes: We don't really know we're black except through your eyes, in the sense that it makes us different.

Lucas: I always thought I was as good as anybody, even when they called my mother, "Auntie." When I was in the service, I would enter a cafe in uniform and sit at the table, knowing I would not be served. Once the waitress came and said, "Boy, you better go back out there. We got Jim Crow laws here in Texas." I went out back and an old man there asked, "Son, where you from?" I said, "East Texas." "Son, you ought to know better than that." But for many, such treatment has destroyed us. We really feel that we are not as good as somebody else.

McCall: The double standards of American life confuse us also. While I was a senior at the University of Louisville, my roommate was from Nigeria. *A Man Called Peter* was showing at the Brown Theater, and two Negro students from the seminary had been denied entrance. My roommate said, "I can get you in," and he gives me one of his togas with the advice, "Let me do all the talking." Thus I saw the movie when nobody else could. Though my roommate was darker than I, he could go anywhere and be accepted. I am raised in this country, my parents were taxpayers, yet foreigners receive better treatment.

Holmes: This reminds me of an experience which kept me real angry for a long time. Without my seminary experience I wouldn't be over it yet. I had an old '33 Chevy and I had returned to my hometown. With my grandfather, I stopped for gas. First, the attendant wanted me to move from where I was standing. He cursed me in language I couldn't use. In paying him I handed him a \$20 bill. He asked if that was the smallest I had. I answered, "Yes." He said, "What did you say?" I kept saying, "Yes." I hadn't actually caught on. He then said, "You come on in here." I hurried into the store to get my change, and he was standing there with a stick. When I saw his expression and then saw that stick, I backed out the door and got into the automobile. My grandfather went in and got the change. I guess it would be real hard not to lose what Brother Lucas was talking about under these circumstances. I didn't meet this only once, but this was one of the most intense moments. ■

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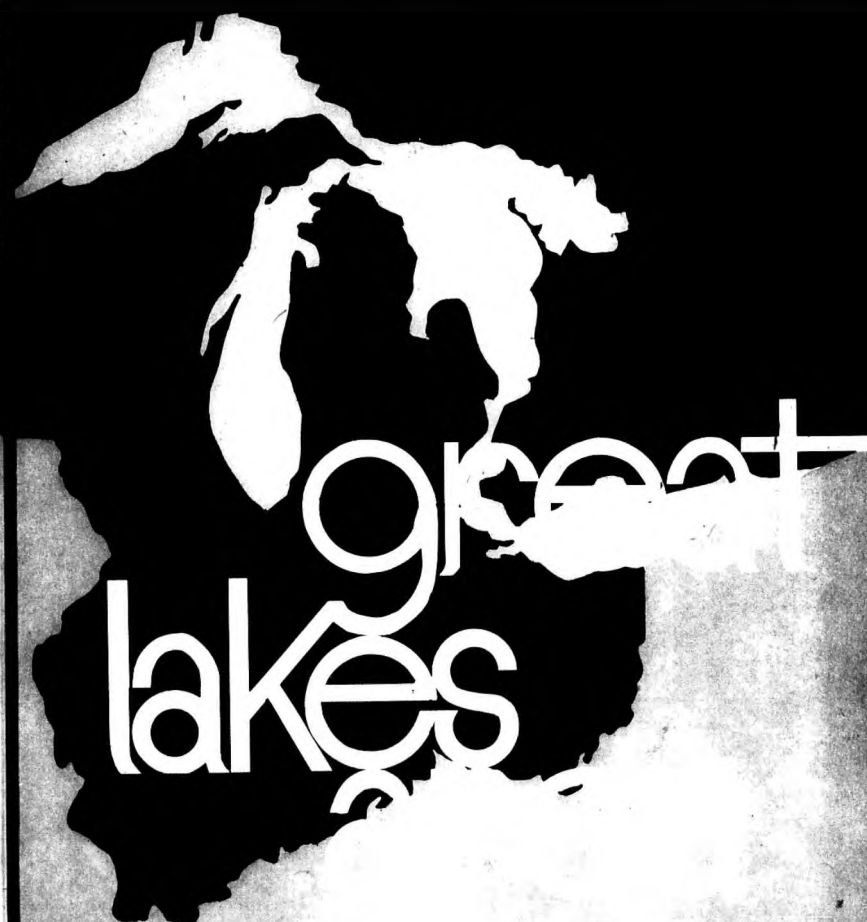
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by Jim Newton

Jim Newton is assistant director of Baptist Press, news service of the Southern Baptist Convention. Floyd Craig is director of communications for Oklahoma Baptists. Both served on the press staff of the World Congress on Evangelism.

Photos by Floyd Craig



INTERPRETERS: Above, one of the many group sessions at the 10-day World Congress on Evangelism is shown from the interpreters' booth. At right, Billy Graham addresses the full conference, which was attended by about 1,200 delegates and observers from more than 100 countries. The Protestant magazine *Christianity Today* sponsored the meeting.



NEWS ANALYSIS:

Evangelicals Demonstrate Unity On Urgency of World Evangelism

The first World Congress on Evangelism, which attracted more than 1,200 delegates and observers from 106 nations, possibly could have started an ecumenical movement that most Southern Baptists can wholeheartedly endorse.

The emphasis of the meeting in Berlin, as the 70 Southern Baptists who attended can attest, was not on ecumenicity. It was world evangelism, and world evangelism alone.

Evangelist Billy Graham, honorary

chairman of the Congress who was the key man behind the 10-day meeting, observed that it might be ten years before the full significance of the Congress will be known. But to those who were present, several significant points were readily discernable.

At the outset, it became apparent that the Congress had only one major purpose: instilling in the hearts and minds of the delegates the urgency and primacy of evangelizing the entire world.

"Our goal is nothing short of the evangelization of the human race in this generation by every means God has given to the mind and will of men," declared a 1,000-word "sense of Congress" statement given unofficial approval by Congress participants.

Perhaps nothing illustrated the feeling of urgency for evangelism at the Congress better than a display in the main foyer of the modernistic Berlin Kongresshalle. The huge display fea-



tured a chronometer that ticked off a loud beat for the 2.14 people added per second to the world's population. During each minute, the church grows only one-tenth as fast as the population.

The Congress ended with a ceremony in which the chronometer was turned off, and Graham announced that the population of the world had increased by 1,764,216 during the meeting. It dramatically illustrated the task before the Congress participants.

Graham, in the closing address to the Congress, shocked many of the delegates with the statement: "Next week I observe my 48th birthday. At best, I will have ten more years of active ministry."

And the delegates went away knowing that they could not depend upon one man, one denomination, one nation, or one method to win the world to Christianity.

This realization contributed greatly to the ecumenical spirit of the Congress.

At first, many of the addresses during the plenary sessions blasted the ecumenical movement. As the 10-day Congress continued, however, the blasts became weaker and almost diminished.

This was very significant, especially since most of the delegates and observers present were representatives of evangelical denominations that largely have been isolationist in viewpoint and have avoided ecumenical entanglements and organic union like the plague.

Yet Graham, who throughout the Congress seemed to be the stabilizing individual behind the meeting, called the Congress "one of the truly great ecumenical conferences that has been held."

Congress officials first estimated there were about 70 demoninations repre-

sented. Later they increased the number to about 100.

Five Roman Catholics attended. One Jewish rabbi was present. Two former presidents of the World Council of Churches were there, as was the executive secretary of the World Council of Churches' department of evangelism.

They were, however, the exception rather than the rule. Most of the delegates and observers were from conservative, evangelical Protestant denominations that have no part in the ecumenical movement.

At the beginning of the Congress, there were rumors that some attempt might be made to form a huge worldwide evangelical association as a counterpart to the World Council of Churches. But this never materialized.

Graham, in a press conference, said that the purpose of the Congress was

not to form any mergers of religious groups or to start any new movements or denominations. He said that the Congress was not competitive with the World Council of Churches, but rather complementary.

Theologically, however, there was a great gulf between ideas espoused at the World Congress on Evangelism and at meetings of the World Council of Churches, especially the recent meeting on Church and Society in Geneva.

If one word would describe the Congress, it would probably be "conservative."

Reformation theology was often preached from the pulpit. Perhaps this is logical, since the Congress was held on the 449th anniversary of Martin Luther's dramatic posting of the 95 theses on the door of Castle Church in Wittenberg, not far from Berlin in East Germany.

It was obvious from the beginning that the Congress speakers upheld the absolute authority of the Scriptures, chiding anyone who criticized the Holy Bible or questioned its infallibility.

Just as the speakers were against criticism of the Bible, most of those who spoke during the early sessions were against an overemphasis of concern for social issues by today's churches.

Although the theme of the Congress was "One Race, One Gospel, One Task," a position paper on "hindrances to evangelism," did not mention racial discrimination by Christians as a problem. In a group discussion session, however, race was listed as one of the major hindrances to evangelism.

Lack of early statements on race probably led to inclusion of a section on race in the 1,000-word "sense of Congress" statement, which condemned "racialism wherever it appears."

Early statements from the pulpit, however, were frequent in their criticism of the radical "Death of God" theology, the new morality, and liberal theology in general.

Despite the spirit of "oneness in Christ" that characterized this international session, it would not be called an unqualified success. Christianity Today's news report said the most common complaint among delegates was that the daily discussion groups opened up great issues without striving to arrive at any conclusion.

"The relation of evangelism to social concern—to cite the major example—was a recurring theme, and many delegates felt there should have been more of an effort to crystallize thinking on it," the report stated.

Some publications in America had predicted before the Congress that the

meeting would turn into a debate between evangelism versus social action proponents. But such a debate never materialized, primarily because social action was not given much of a platform.

About 70 Southern Baptists who attended the session apparently went away impressed with the meeting. In a special meeting shortly before the Congress closed, 40 of the Southern Baptist delegates gave their reactions.

The informal group suggested that Southern Baptists implement the ideas expressed during the Congress by continuing "to think and plan in terms of evangelizing the world in this generation."

The group proposed: preaching the gospel with simplicity and reliance on the Holy Spirit; using modern literacy methods in evangelism; using mass communications media to relate the gospel to our time; beginning by rededication of each participant; and reconfirming the present Southern Baptist evangelistic program "with our conviction that these plans can work only when those who use the plans are filled with the Holy Spirit."

On the One Race, One Gospel, One Task theme, the Congress delegates approved a statement that read, in part:

"We recognize the failure of many of us in the recent past to speak with sufficient clarity and force upon the biblical unity of the human race.

"We reject all theology and criticism that refuses to bring itself under the divine authority of Holy Scripture, and all traditionalism which weakens that authority by adding to the Word of God.

"While not all who hear the gospel will respond to it, our responsibility is to see that every one is given the opportunity to decide for Christ in our time."

The big question is whether or not the Congress delegates, inspired by the spiritual experiences and concern for world evangelism gained at the Congress, will be able to return to their tasks and communicate this deep concern to others in their denomination. Or will it be just another meeting?

Perhaps from this Congress will spring a more urgent concern by most major evangelical groups for evangelizing the world in this generation.

Perhaps also will come a realization that ecumenical cooperation—even for Baptists, who traditionally fear it—may not be so bad after all, and that by working together, Christians stand a much better chance of accomplishing this goal—the world for Christ in this generation. ■

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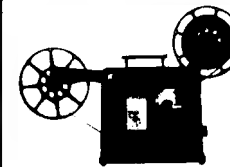
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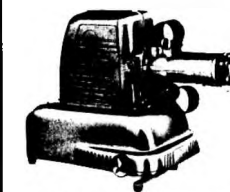
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Guidelines Focus on City Challenge

United States cities are now officially the primary targets of Southern Baptist home front mission efforts.

In its annual meeting here, the Home Mission Board adopted 14 long-range guidelines, one pinpointing cities to receive the major mission thrust, another citing evangelism as the heart of that thrust.

This formal action actually crystalizes what already has become the direction of the Board as it has geared its 12 programs in the last few years to match growth trends in the nation.

The metropolitan missions program, which has been around in one form or another for a decade, is the structure through which mission thrusts in cities over 50,000 is coordinated and promoted.

J. N. Evans Jr., who previously was state director of missions for Maryland Baptists, was called last May to direct this program, which will spend \$675,590 in the year ahead working with local and state convention leadership to survey city mission opportunities, discover new cooperative ventures and coordinate the efforts of other programs in the city.

The evangelism division in the past year added new emphasis to its work, assigning metropolitan evangelism to a staff evangelist, Harold Lindsey.

"With 70 percent of the population now in urban centers and with the prediction that 90 percent of the population will be in urban centers by 2000 A.D., it seems necessary that urban missions be given priority," the Board's resolution stated.

Included in the 14 long-range guidelines is another objective that is especially important in city ministries. It states that the interest of the Home Board "shall be in each person because of his intrinsic worth apart from incidental identification as to race, language, economics, nationality, or religion."

Another point stipulated that communication and cooperation with other denominations will be welcomed and initiated by the Board, where there is "no sacrifice of principles or weakening of basic beliefs and practices."

Others declared that flexibility in methods will be maintained, stated that concerns for human welfare and race

relations will be related to public and private agencies working in these areas, and said that resources in personnel and finances at the Board "shall be utilized primarily outside the state where Southern Baptists are well established and where associations and state conventions are strong enough to carry on effective mission programs."

IN OTHER ACTION...

Home Mission Board directors approved a record \$12.1 million budget that includes \$175,000 in salary increases for the Board's 2,200 missionaries.

Executive Secretary-treasurer Arthur B. Rutledge said the missionary pay raises reflect a revised uniform salary scale, which follows a format of position grades and salary steps based on responsibility and experience.

In announcing the missionary force at 2,200, Rutledge pointed out that last year the Home Board used a figure of about 2,530.

"The number of active workers actually has increased during the year, however," he said. "The new figure is due to a careful check of personnel lists and the elimination of names that should have been removed earlier."

The new budget also provides for four new staff positions at the Board: associate secretaries in the departments of pioneer missions, metropolitan missions, and missionary personnel, and a secretary of records processing service.

About \$7 million of the budget is earmarked for the division of missions, which includes nine of the Board's 12 programs of work:

Establishing new churches and church-type missions, pioneer missions, rural, urban missions, metropolitan missions, language missions, Christian social ministries, work related to non-evangelicals, associational administration service and work with National Baptists (Negro Baptists).

The Board's other three programs are evangelism development, chaplaincy ministries and church loans.

Board members also voted to allow the church loans division to charge the same interest rate to churches that it pays for its borrowed money.

This will mean an immediate hike of one-half and possibly one percent over the current six percent rate charged the churches, church loans director Robert H. Kilgore said.

Failure to adjust to rising commercial interest rates, he said, would force the Board to use Cooperative Program revenues to cover church loans operating expenses. Currently, interest payments cover both the interest the Home Board pays on borrowed money and the operating expenses of processing the loans.

About 1,000 churches currently are on the church loan rolls, Kilgore said, representing a \$20 million investment.

Two new staff members were named at this meeting.

Paul Russell Adkins, previously director of the Buckner Baptist Department for Aging, a unit of Buckner Baptist Benevolences in Dallas, was elected to direct the program of Christian Social Ministries.

This program administers Baptist Center work, juvenile rehabilitation, literacy missions, and migrant missions, and is studying the possibility of adding other responsibilities, such as ex-prisoner rehabilitation and work with alcoholics and drug addicts.

In other action involving Christian Social Ministries, the Board hosted the disaster relief allocation from \$50,000 to \$125,000. This permanent fund was established in March 1966 to assist churches and church workers in hurricane-ravaged south Louisiana.

Pat McDaniel of Detroit, currently assistant to the executive secretary of the Baptist State Convention of Michigan, was elected as the first of three new field representatives in the church loans division.

He will work with local and state leadership in the field, initiating applications and servicing loans.

Adkins is a graduate of Los Angeles Baptist College in Newhall, Calif., and has attended Southern Baptist Theological Seminary in Louisville. He holds a master's degree in social work from the Carver School of Missions and Social Work in Louisville and has done additional study at the Kent School of Social Work at the University of Louisville and

the University of Michigan at Ann Arbor.

McDaniel, a layman, has loan officer and credit experience in the Genesee Merchants Bank and Trust Company in Flint, Mich., and Mutual Building and Loan Association and the Citizens National Bank in Weatherford, Tex.

He attended Weatherford Junior College and the University of Texas in Austin, completing courses in retail credit procedures. He also attended Southwestern Baptist Theological Seminary in Fort Worth. He has been active in the American Institute of Banking. ■

A PLEA TO AMERICAN BAPTISTS

In its annual session, the Home Mission Board officially expressed hope that the American Baptist Convention will reconsider its decision not to participate in the hemisphere-wide Crusade of the Americas.

The general council of the American Baptist Convention voted early in December to veto participation in the year-long 1969 crusade, in which Baptists in North and South

America will participate.

The Board asked Executive Secretary Arthur B. Rutledge and Evangelism Director C. E. Autrey to work with Southern Baptist crusade committees to encourage American Baptists to reconsider their action.

"I would encourage further communication," Autrey said. "There can be cooperation without sacrifice of conviction."

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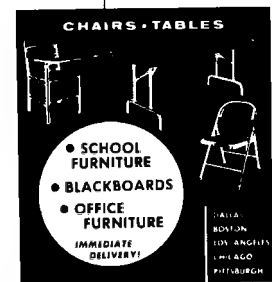
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Service with a Christian Distinction

Planned Search Set For 2.8 Million Nonresidents

By D. Lewis White

Americans are a highly mobile people—on the move! The Bureau of the Census says about one-fifth of the population changed residence within the United States every year since 1948.

People in their early twenties have the highest rate for both short and long-distance moves. More people in their twenties moved from one state to another than to a different county in the same state.

These young people and young adults are mobile because of employment away from home, military service, marriage, and the expanding needs of a growing family.

Approximately 2 million Southern Baptist church members move each year or 18.3 percent of the total.

Southern Baptists have been transplanted everywhere. One-third of rural church members and two-thirds of city churches have become members by transferring their memberships.

However, many Southern Baptists move everything except their church memberships.

In fact, the latest figures reveal 2.8 million nonresident church members in our 34,000 churches, a jump from 1.6 million in 1948.

Transfer Church Membership Week, now spotlighted in February, is promoted by the Division of Evangelism of the HMB and the Sunday School Department of the BSSB. The Nonresident Church Member Enlistment Plan utilizes the largest organizational resource Southern Baptists have—the Sunday School.

In the average church, the Sunday School officers and teachers do most of the prospect visitation. This plan proposes that these workers will receive the assignment of making cultivative visits—concerned, persistent contacts with "misplaced" Southern Baptists.

The most consistently effective records system is maintained by the Sunday School. This organization, then, can provide regular exchange of information

concerning the movement of its members from one community to another.

The basic purpose of the Nonresident Church Member Enlistment Plan involves the wise use of the Sunday School organization in leadership in achieving two goals: (1) to maintain continual communication between churches, providing information regarding members who have moved; and (2) to visit nonresident members until they are reached for active church membership and participation.

In making Transfer Church Membership Week effective this year, attack the problem of nonresident church members through a church elected committee which would survey the church role, identify the names of the nonresident members, and secure a correct address for each member.

Then place the names on the Enlistment Postcard, Code 436-573, available from the Baptist Book Store. Send the postcard directly to a church in the community where the nonresident member is living. If a church is not known, send the cards to the Nonresident Exchange Desk, Sunday School Department Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee, 37203.

Cards received in Nashville will be forwarded to the Nonresident Assignment Desks in state convention offices. These cards will be checked, assigned, and relayed to the Sunday School superintendent, minister of education, or pastor of a church in the community where the member is now living.

Upon the receipt of the Enlistment Postcards, Sunday School general officers will assign the prospects to the appropriate Sunday School classes and department for cultivative visitation and ultimate enlistment looking toward the transfer of church membership.

Information on the prospects, and a request for transferred membership, can be relayed to the home church on the return part of the Enlistment Postcard.

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This 96-frame filmstrip, **Missions in the Great Lakes Area**, shows a composite picture of Southern Baptists' efforts to share the gospel of Christ with all the people of the Great Lakes Area. This is a teaching aid for the Adult, Young People, and Intermediate books in the new Graded Study series. The books for these age groups are: **Forest Trails to Urban Jungles**, **A Saga Told**, and **Safari North**.

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APPLYING OLD TRUTHS

The City's Crisis of Change



In all parts of the nation can be heard the cry for more and better trained leaders. Many pastors and denominational workers have expressed their feelings of inadequacy in understanding urban work and in coping with the problems. Criticisms of their previous training are sometimes made, although most persons recognize that the rapid urbanization and emerging problems caught colleges, seminaries, and other denominational agencies off guard.

It is clear now that the education of a minister for an urban world demands new considerations. The same basic educational requirements cannot be neglected. Increased attention, however, will have to be given to social sciences and thought. The student wanting to understand the city and the urban mind must pursue sociology and psychology. How do religion and society interact? What are the motivations of behavior? What do the ecological and sociocultural theories tell one about human need and how the church may meet it? Why do religious sects survive in the inner city? What are the appeals of the church which attract the attention of the urban masses? These are only a few random questions which must be faced and answered.

But old disciplines must be pursued too with renewed enthusiasm. Baptists have not given a once-for-all theology of the church, and certainly if one thinks he has, then he is left with the necessity of relating it to the changing day that demands new involvement. With so many saying that the institutional church is dead, and so many others calling for church renewal, the church must redefine its role in contemporary urban life. To be sure, its task may remain the same but how can it function as a channel for redemption and reconciliation in this day? This question forces the student to do some new thinking about evangelism, both as to its nature and the methods to be employed.

Seminaries who would prepare men for an urban ministry will make the

TO NEW QUESTIONS

In this final installment of a three-part series dealing with urban ministries, Southern Seminary Professor Bennett calls for new dimensions in education and cites current ministries that need to be strengthened.

classrooms forums for the rethinking of old truths and their urban neighborhoods laboratories for field instruction. Clinical approaches to ministerial education provide opportunities for young men to forge their theology from within the crucible of their own experiences.

Hopefully, men who graduate during the next decade will get a theological education which takes account of urban problems and opportunities. This will not directly help the men who now labor in the cities and have many years remaining to serve there. These men are of two types. Many have limited formal education beyond college and stand in need of further immediate help. Others are seminary-trained men who still feel inadequate and ask for further instruction to be made available by the denomination.

The answer to both needs lies in the direction of more extensive in-service training. This type of training usually takes the form of clinics, workshops, conferences, or institutes. Frequently related to a college or seminary, the Home Mission Board, or other denominational agencies, cooperate in providing the support and instruction. When persons from a wide area come together for intensive study, the common sharing of ideas and experiences is within itself instructive.

This type of training could be promoted in each of the various states in cooperation between state conventions, the Home Mission Board, and various educational institutions. If pastors of inner-city churches, staff members, mission center directors, and associational workers in each state could spend some time in a study of needs, opportunities, concepts, and methods, a great deal of practical and theological education could be imparted.

In addition to short-term courses that can be provided in the manner described above, it is time the denomination considered establishing an urban church institute or training center. Such a center, located in some large metro-

politan area, could be the base for short-term courses of study desired by many religious workers in the cities. It is possible that this could be a mobile training center, remaining in one location long enough for interested persons from throughout the region to attend, and then being moved to a new section of the country. If an urban training center were located in each of several cities for six months each during the next three or four years, a tremendous impact could be made upon urban church work. Washington, Detroit, Atlanta, St. Louis, San Antonio, Phoenix, and Los Angeles are the kind of cities where such approach could be made with great profit.

An educational effort such as the one described above should find numerous agencies collaborating in the instruction. The Home Mission Board has several departments which should be related to this work, as does the Sunday School Board. Several of the seminaries should be used to relate the insight of various disciplines to this training program. If the program were attempted it should be thorough and scholarly, and should follow a well-designed core curriculum. The training could then be supplemented with practical clinical approaches growing out of the possibilities present in the particular city where the training center was located.

Such training might not be limited to those persons vocationally involved, but could offer courses for lay people also, certainly in this day when more lay persons are needed, and where many of them are asking for biblical and theological study in greater depth, every opportunity to meet this need should be explored. Whatever is done in institutes and conferences, many churches will want to structure their own programs of adult theological training for laymen.

Current Ministries

In a particular area certain needs might change from time to time and church programs might need to be re-

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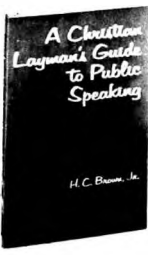
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viewed in the light of changing needs. It is possible that some activities of a given church might have outlived their usefulness and even need to be discontinued. Many basic programs of churches, however, will last on. They stand only in need of revision or strengthening. This is true both for programs of individual churches and for those of a denomination.

For example, the Southern Baptist program of church extension will need to be continued. Some leaders of other major denominations told this researcher that Southern Baptists were to be praised for their extensive work in establishing missions and new churches. A few said Southern Baptists know how to do this better and have been more successful than any group they know. One worker with a metropolitan church planning group encouraged Baptists to continue the aggressive outreach in the light of further needs sure to be felt in urban areas with continued population growth. He noted how important it would be to double the number of churches in that area, for example, by 1985.

On the basis of urban population growth alone, therefore, churches are challenged to make an unprecedented expansion of facilities, services, and number of new churches. Any major denomination needs a careful plan for church extension. Helpful cooperation, rather than unwholesome competition among denominations, will aid in locating church buildings and in eliminating unchurched areas in the cities.

In like manner, Southern Baptists will need to strengthen their programs of religious education. Churches may well make adjustments in schedules and methods, but it is unlikely that any would want to eliminate Sunday Schools. Instead, as indicated in earlier chapters, the educational program is vital to Christian advance. New departments in different languages, and teacher training programs may all assist in improving the quality of the work. In Bible study two important considerations deserve attention. On the one hand, teachers must

move into greater depth of biblical insight and avoid the trivial, superficial, and irrelevant. A segmental approach to the Scriptures will not indoctrinate Christians in the full counsel of God.

Assuming that the lesson to be presented is adequate, a second consideration is that of communication. The average educational program in most churches is not designed to teach effectively all groups. Illiterates, or the poorly educated, have difficulty understanding much of the biblical instruction. The other extreme, the highly educated or those wishing to study in greater depth and detail, will find little in most religious educational programs to aid them. In the inner city both groups may be found and each is heard to complain that the church has little to offer. Cultural factors influence a person's sense of values and ability to understand what is taught. Until the teacher knows what is being heard and how it is being understood and accepted, the teaching cannot be tested. Apparently many persons in the inner city have not been comprehending what teachers have thought they made quite clear. Furthermore, much that may have been understood has not been internalized in such a way as to change life.

Among the educationally deprived individuals, and among language groups, literacy work must be continued. This work for Baptists is not extensive yet and needs to be stressed. In a day when so much depends upon written communication, adult illiterates are extremely limited. The doors to better jobs, as well as to better biblical instruction, depends on the ability to read and write. For minority language groups, the inability to speak English is a major barrier to their moving into the mainstream of American life. Adult education classes could provide valuable aids to many persons, and could have the added advantage of presenting unique contacts with the church.

Evangelism has been a major stress of Southern Baptists throughout their history. Now with decreasing numbers

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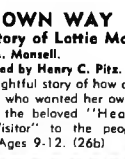


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of persons being reached in the inner city, it is time to review the effective-ness of old approaches. There is no in-clination on the part of this writer to belittle the revival, intelligent personal soul-winning efforts, door-to-door visita-tion, or the city-wide evangelistic meet-ing. These have been used effectively and may continue to bear fruit. It is evident, however, that they do not al-ways communicate the message of Christ in a way that captures the attention of the inner-city dweller. When the bap-tism rate declines sharply in inner-city churches, even when the churches exist in the midst of unreached people, it is time to search for ways to supplement previous appeals.

Someone may observe that all the right steps may have been taken, *except* there was not enough prayer and de-pendence upon the Holy Spirit. Indeed, this may be the secret of failure in many places. Apparently churches which ob-tain better responses are those which appear to rely sincerely upon the Spirit, and do not confine themselves to evan-gelism in the narrow sense of pressing for a decision and stopping there.

Another recognized approach in Christian ministry is that of Baptist Centers. As noted in previous articles, this approach has proved most effective in the inner city. Wherever associational efforts sponsor Baptist Centers, usually with the aid of the Home Mission Board, good results are realized. It is highly necessary that this work be expanded. Nothing Baptists do in the inner city is more convincing of Chris-tian concern than day care programs, weekday ministries, health clinics, group meetings, recreational activities, welfare efforts, and the various other means of showing personal involvement and in the name of Christ.

When a church manifests a genuine interest in the lives of people, and begins its witness to them by meeting a need, those persons will more natu-rally be won to a commitment of their lives to Christ. Furthermore, they are more apt to be incorporated into the community of Christians who enjoy fel-lowship and worship, and who go on growing in knowledge and service of Christ.

This points the way to evangelism at its best. If a person can be won to Christ in an initial interview, there should be much rejoicing. For the most part, however, the commitment to Christ is likely to come only after an intensive involvement of the church in the area of the expressed needs of the individual. For this reason, evangelism should be seen in the context of all the various ministries discussed in these pages. ■

Former Editor

JOHN CAYLOR DIES

Dr. John Caylor, 72, editor of HOME MISSIONS for 14 years, died in Little Rock, Ark., Dec. 20.

While editorial secretary of the Home Mission Board from 1945-59 he edited the magazine, more than 120 mission study books, and styled tracks and other printed ma-terial for the agency. He wrote five of the mission books and authored two books of sermons.

A native of Opp, Ala., he was educated at Howard College, Birm-ingham (now Samford) and South-ern Seminary, Louisville. He served as a student director, an education director, college president, and pas-tor before coming to the Home Mission Board.

He is survived by Mrs. Caylor, John Caylor Jr., and daughters, Mrs. Jack Jones and Mrs. C. R. McLellan.

**Pilot Urban Studies
Seminar Scheduled**

Three Southern Baptist agencies will combine efforts next summer in a four-week urban studies seminar that hope-fully will create ideas for new minis-tries to match the ever-changing U.S. metropolitan scene.

Washington, D.C., will be the "lab-oratory" for the urban study, which will be conducted by Southeastern Baptist Theological Seminary, the Southern Baptist Home Mission Board, and the District of Columbia Baptist Con-vention.

The study is scheduled for June 12 through July 8, 1967.

Thirty-two students, including semi-nary students and staff members from three Home Board departments—metro-politan missions, language missions, and work with National Baptists, will be invited to participate.

Three courses will be taught: Chris-tian dialogue within the international and interfaith community, the church in the secular city, and resources for the church's community ministry. South-eastern will credit five hours of stud-to those who complete the course.

Hugo Culpepper, missions division director for the Home Board, said the pilot project offers Southern Baptists the opportunity "to face the challeng- of metropolitan missions in contempo-ary American culture." ■

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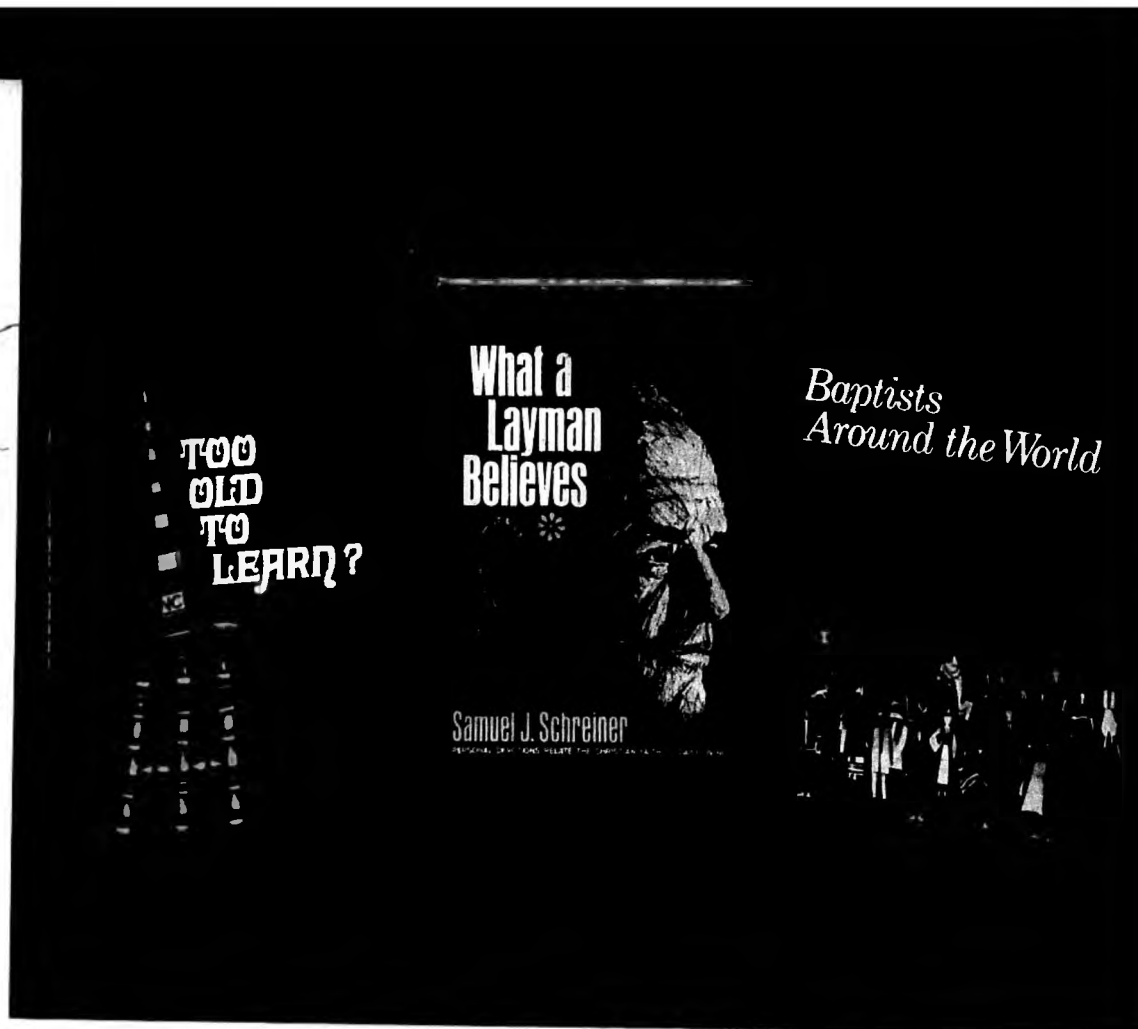
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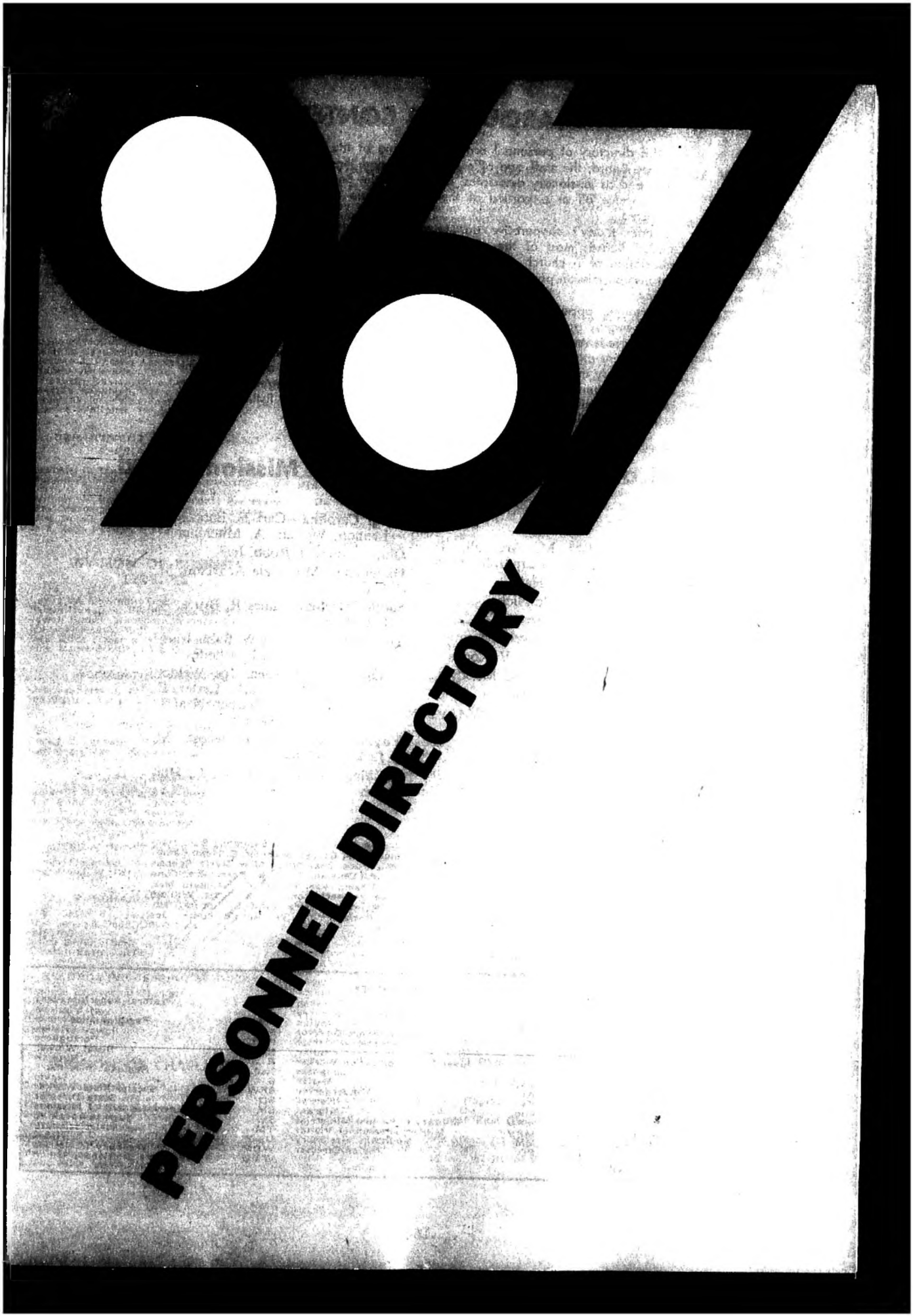
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opher Ave., Jackson 5202
Stamps, Chas. (WDP) Box 266, Phenix
City, 35202

Language Missions
Ibrell, E. R. and Mrs. (ind.) Box 152 Chit-
tenden 35213
Richardson, David and Mrs. (D) 4208 Sue-
sex Dr., Montgomery 36111

National Baptists
Brown, Frank (CD) 210 N. LaFayette,
Mobile 36688
Carter, Nathan M. (YM) Selma University,
1435 Lapey St., Selma 36701
Cheever, Fred (CD) 411 Laurel St., Selma
36701
Craig, Leon B. (CD) P. O. Box 8448, Enley
Sta., Birmingham 35218
Hester, J. D. (SD) 832 Elm St., Birming-
ham 35203
Wilson, A. W. (TM) 2026 Cahaba, Mont-
gomery 36108

ALASKA

State Director of Missions
Hunka, E. W. Jr., P. O. Box 1863, Anchorage
99501

Pioneer Missions
Harrell, Norman L. and Mrs. (US-2) c/o
John Klapp, Box 58, Kotzebue 99742
Isaacs, John R. and Mrs. (DM) 1601 Lacey
St., Fairbanks 99701
Johnson, Willie and Mrs. (DM) Native Mis-
sion, Emmonak (Kwiguk) 99581
Korva, Shirley (US-2) Barrow 99700
McKay, M. L. and Mrs. (DM) 108 E. Third,
Anchorage 99501
Rollins, David J. and Mrs. (DM) Ft. Yukon
Mission, Box 412, Ft. Yukon 99740
Burgess, Vesteria (DM) Kilik 99744
Shaw, Harley D. (DM) Box 16, Kotzebue
99742

Special Mission Ministries
Yarbrough, Louise (WNU) P. O. Box 1863,
Anchorage 99501

ARIZONA

State Director of Missions
Bullock, Roy 218 W. McDowell Rd., Phoenix
85003

Pioneer Missions
Burrage, Dan C., Jr. (Associate Director)
218 W. McDowell Rd., Phoenix 85003

Christian Social Ministries
Holliday, Chas. and Mrs. (BC) 848 S 9th
Ave., Tucson 85705
Thompson, Marilyn (US-2) 1720 E. Mojave
St., Phoenix 85014
Wiley, Roland Ervin (JR-e) 1806 Avenida
del Sol, Tucson 85710
Williams, Aileen (BC) 1729 E. Mojave St.,
Phoenix 85014

Language Missions
Arrambide, Pedro V. and Mrs. (ind.)
302 E. Desert Dr., Phoenix 85040
Bach, J. L. and Mrs. (ind.) Box 272, White-
river 86041
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Christensen, David (ind.) Box 808, Bells 86044
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PENNSYLVANIA

Language Missions
Silverio, Armando and Mrs. (IL) 121 Cres-
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Pioneer Missions
Bacon, Harold L. and Mrs. (US-2) 113 Penn.
Ave., Latrobe 15650
Bullard, G. W. (SM) 632 Highland Ave.,
Chandlersburg 15043
Henry, Dolan (PM) 4801 Charles Rd., Me-
chanicsburg 17045
Pomeroy, G. Earl Jr. (Director, Philadelphia
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Wells, Joseph M. (RM) 149 Sleepy Hollow
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RHODE ISLAND

Pioneer Missions
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SOUTH CAROLINA

Christian Social Ministries
Brown, Mrs. Johnny (BC-e) 115 Bennett
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umbia 29201
Farmer, Gladys (BC) 1730 Glat St., Colum-
bia 29201
McQueen, Richard J. (JR) 156 Rutledge
Ave., Charleston 29403
Rehner, K. W. and Mrs. (BC) 1730 Glat St.,
Columbia S. C. 29201
York, Mrs. Carolyn (BC) 1730 Glat St.,
Columbia 29201

National Baptists
Brechman, Nathaniel, Jr. (CD) 407 Green
Ave., Greenville 29601
Gordon, M. S. (TM) Benedict College, 1600-
1700 Harden St., Columbia 29204
Hendry, Henry (TM) Morris College, Sum-
ter 29160
Jenkins, L. C. (TM) Benedict College, 1600-
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Pendergrass, Preston (TM) Friendship Jr.
College, Rock Hill 29733
Shaffer, Mack E. (CD) 249 Rutledge Ave.,
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Wilson, Mrs. Ethel (TM) Benedict College,
1600-1700 Harden St., Columbia 29204

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White, Curtis Ballard and Mrs. (ind.) 213
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Falls 57105
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37203
Heath, Eunice (BC) 2005 Ruby St., Chat-
tanooga 37406
Horne, Louise and Mrs. (BC-e) 1516 Shel-
by Ave., Nashville 37203
Hughes, H. Ray (JR) 722 Oak St., Chatta-
nooga 37403
Stanford, Evelyn (BC) Apt. A, Alexander,
Birmingham 35204
Wilson, Mrs. Grant (BC-e) 2009 Ruby St.,
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Crest Pike, Nashville 37207
Grinstead, S. E. (SMU Dir.) 1803-14th Ave.,
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Turner, Wm. O. (CD) 2310 E. 8th St., Chat-
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TEXAS

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Worth 76115
Banga, Jo Ann (US-2) 1912 Fletcher, Hous-
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Eaton, Daniel P. and Mrs. (JR) 215 W.
Euclid, San Antonio 78213
Farrell, LaRue (BC-e) 315 E. Peach, Fort
Worth 76102
Felt, John (BC) 1706 Corinth, Dallas
75201
Glen, Willie Hae (US-2) 2405 Morehead,
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Helmhold, Neola Jean (US-2) 2315 Willow,
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Henderson, Lloyd and Mrs. (BC-e) 515 E.
Peach, Fort Worth 76102
Hill, Robert and Mrs. (BC) 701 S. Stanton,
Dallas 75201
Hill, James D. and Mrs. (BC) 206 Cor-
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Jones, Nell (US-2) 2013 Grant Ave., El Paso
79901
Kaye, Dolores (BC) 1706 Corinth, Dallas
75201
Macdonald, Ruben and Mrs. (BC-e) 315 Plea-
santon Rd., San Antonio 78214
McWhorter, Mildred (BC) 1815 Fletcher St.,
Houston 77008
Moore, Harriett (WDP-e) 711 N. Hill, Dal-
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Nichols, Victor (JR) 115 20th St., Nedar-
mond 75207
Pena, Mrs. Elena (SD-e) 607 Arizona Ave.,
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Language Missions
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75901
Alamog, Daniel (Sp.) 703 N. Ervay, Dallas
75201
Hernandez, Rudy (Sp.) 703 N. Ervay, Dal-
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las 75201
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Crawfords 75201
Carver, A. J. and Mrs. (Sp.) 80 Chilton,
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11th, El Paso 79901
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Mondaca, Julian and Mrs. (Sp.-e) Box 58,
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H. B. Ramsour, President

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Carrasosa, Alfredo and Mrs., Marti and Cespedes, Los Palacios, Pinar del Rio
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Cuelar, Adalberto and Mrs., San Antonio de los Baños, Habana
Cuevas, Lazaro, Arteria, Las Villas
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Fraguela, Rafael and Mrs., Maximino Gomez 11, Jovellanos, Matanzas
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Freira, Raul and Mrs., Lajas, Las Villas
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Perez, Carlos, Victor Gonzalez 119, Tapaste, Habana
Perez, Juan B. and Mrs., Maximino Gomez 304, Calafina de Guines, Habana
Pocha, Guillermo and Mrs., Padre Varela y Solis, Sagua la Grande, Las Villas
Quintana, Jorge Alberto, Macao 71, Fomento, Las Villas
Ramos, Antonio and Mrs., Managua, Habana
Reyes, Petra Enaida, Calle Marti, Cartagena, Las Villas
Roldan, Francisco, Matun, Las Villas
Rodriguez, Andres and Mrs., Calle 18 No. 4811, Almaguero, Habana
Rodriguez, Francisco and Mrs., Corral de Jueves, Matanzas
Rodriguez, Hariberto and Mrs., Santa Rosa 46, Ranchuelo, Las Villas
Rodriguez, J. J. and Mrs., Fundicion 306, Calabazas, Habana
Romero, Carlos, General Montegudo and Matamoros, Escamaba, Las Villas
Sanchez, Augusto and Mrs., Leopoldo Perez 57, San Juan y Martines, Pinar del Rio
Sanchez, Reinaldo and Mrs., Jose M. Esquivel 31 A, Camajuani, Las Villas
Santana, Antonio and Mrs., General M. Gomez No. 114, Alquizar, Habana
Santana, Emilia, General Nunez 14, Rio Blanco, Habana
Suarez, Raul and Mrs., Mesa 54, Colon, Matanzas
Teller, Carlos and Mrs., Cespedes 10, Caraballo, Habana
Torne, Felix and Mrs., Cespedes 65, Aguacayana, Habana
Valdes, Benjamin and Mrs., Las Delicias, Cotorro, Habana
Valdes, Benjamin and Mrs., Isabel Rubio 28, Pinar del Rio
Valdes, Leoncio and Mrs., Calle 37 No. 582, Cienfuegos, Las Villas
Vargas, Loida, Desemero, Habana
Vinas, Saul and Mrs., Maximino Gomez 17, Hatibano, Habana

PUERTO RICO
FROM THE UNITED STATES:
Lesh, Milton S. Jr. and Mrs., P. O. Box 12, Carolina, 00630
Candall, B. A. and Mrs., Calle A-8, Valle Arriba, 00713
Castell, Albert M. and Mrs., Apartado 1447, Arrecho, 00513
Carr, Gerow and Mrs., Box 142, Vieques 00786
Gruener, Harold and Mrs., Box 256, Aguadilla 00622
Hueber, Clyde and Mrs., Box 224, Roosevelt 00922
Rodriguez, Eliseo and Mrs., 1166 Bogota, Puerto Nuevo 00920
Went, Roger J. and Mrs., Box 567, Ceiba 00912

PANAMA-CANAL ZONE
FROM THE UNITED STATES:
Ovington, Don and Mrs., Baptist Mission House, Almirante, Bocas Province, Republica de Panama
Douglas, Ray M. and Mrs., Apartado 8804, Panama 5, Republica de Panama
Fisher, Morace and Mrs., Almirante, Bocas del Toro, Republica de Panama
Gruver, Daniel and Mrs., Apartado 1242, iglesias, Republica de Panama
Iglesias, Mrs. Marvel, Apartado 73, Colon, Republica de Panama
Johansen, Joe Carl and Mrs., P. O. Box 2647, Balboa, Canal Zone
Pegler, Wendell C. and Mrs., Apartado 5894, Panama 6, Republica de Panama
Perez, Isaac V. and Mrs., Drawer 81, Balboa, Canal Zone
Pols, Tommy (US-2) P. O. Box 2647, Balboa, Canal Zone
Prickett, Joe L., P. O. Box 2647, Balboa, Canal Zone
Pringle, Douglas and Mrs., Apartado 12, Aguadilla, Cede Republica de Panama
Solomon, James K. and Mrs., Box 88, Margate, Canal Zone
Stuart, Helen, Drawer 81, Balboa, Canal Zone
Treadwell, E. M. and Mrs., P. O. Box 2648, Balboa, Canal Zone

FROM PANAMA:
Aponte, Juan and Mrs., Apartado 1850, Colon, Republica de Panama
Alpura, Gabriel and Mrs., Apartado 1242, Panama 1, Republica de Panama
Archbold, Frank S. and Mrs., Entrega General, Estafeta, Rio Abajo

Campbell, Clarence E. and Mrs., Almirante, Bocas del Toro, Republica de Panama
Cordoba, Alfredo and Mrs., Apartado 7242, Panama, Republica de Panama
Cortez, Metelula, Entrega General, Penonomo, Cede, Republica de Panama
Dawkins, Aurale and Mrs., Apartado 4665, Estafeta Balboa, Panama, Republica de Panama
DePuy, Alejandro Valdes and Mrs., Chitre, Republica de Panama
Diaz, Francisco and Mrs., Nargana, San Blas, Republica de Panama
Diaz, Jerry and Mrs., Mulatuppu, San Blas, Republica de Panama
Diaz, Jose and Mrs., Entrega General, Republica de Panama
Downs, Felix and Mrs., Apartado 5539, Panama, Republica de Panama
Escobar, Guadalupe F. and Mrs., Entrega General, Chilibre, Republica de Panama
Garcia, Victor and Mrs., Uatuppu, San Blas, Republica de Panama
Garth, Angeline, S. Rev. Felix Downs, Apartado 5539, Caidonia, Panama, Republica de Panama
Gomez, Napoleon and Mrs., Alligandi, San Blas, Republica de Panama
Gonzalez, Mikey and Mrs., Tigre, San Blas, Republica de Panama
Guerrero, Crispien P., Alligandi, San Blas, Republica de Panama
Guerrero, Ismael and Mrs., Entrega General, Buena Vista, Colon, Republica de Panama
Gutten, Rafael Moreno and Mrs., Apartado 1242, Panama, Republica de Panama
Jahan, Paulina, Cricamola, Bocas del Toro, Republica de Panama
Johnson, Rafael and Mrs., Changuinola, Bocas del Toro, Republica de Panama
Lozano, Alicia, Entrega General, La Chorrera, Republica de Panama
Madden, Beatriz, Apartado 5525, Caidonia, Panama, Republica de Panama
Manoney, Anello and Mrs., Puerto Obaldia, San Blas, Colon, Republica de Panama
Martinez, Augusto and Mrs., Uatuppu, San Blas, Republica de Panama
Millar, Manuel, Alligandi, San Blas, Republica de Panama
Miller, Peter, Sr. and Mrs., Alligandi, San Blas, Republica de Panama
Miller, Peter, Jr. and Mrs., Mulatuppu, San Blas, Republica de Panama
Miguel, Leonardo, Nargana Tupile, San Blas, Republica de Panama
Montenegro, Ricardo and Mrs., Entrega General, La Concepcion, Chiriqui, Arrecho, 00513
Norales, Eusebio and Mrs., Mulatuppu, San Blas, Republica de Panama
Morgan, W. D. and Mrs., Box 71, Rainbow City, Canal Zone
Morris, Milton and Mrs., Uatuppu, San Blas, Republica de Panama
Muller, Peter, Sr. and Mrs., Alligandi, San Blas, Republica de Panama
Muller, Peter, Jr. and Mrs., Uatuppu, San Blas, Republica de Panama
Navas, Laurence, Uatuppu, San Blas, Republica de Panama
Olmedo, M. A. and Mrs., Apartado 12, Aguadilla, Republica de Panama
Ortiz, Ubaldo and Mrs., San Ignacio de Tupile, San Blas, Republica de Panama
Ossa, Isaac, Tikikantikil, San Blas, Republica de Panama
Perez, Carlos and Mrs., Alligandi, San Blas, Republica de Panama
Perez, Egimiro, Dack, Uatuppu, San Blas, Republica de Panama
Perez, Javier, Alba and Mrs., Mulatuppu, San Blas, Republica de Panama
Perez, Jose and Mrs., Uatuppu, San Blas, Republica de Panama
Raudino, Teresa, S. Rev. Frank Archbold, Estafeta Rio Abajo, Panama, Republica de Panama
Reina, Nicato and Mrs., Chaplana, Darer, Republica de Panama
Rivera, Atilio and Mrs., Alligandi, San Blas, Republica de Panama
Rivera, Susana, Alligandi, San Blas, Republica de Panama
Robles, Adilana and Mrs., Apartado 1242, Balboa, Republica de Panama
Romero, Blanes, Apartado 4219, Panama, Republica de Panama
Saldana, Maria L., Entrega General, Chilibre, Republica de Panama
Santamaria, Gabriel, S. Sr. Evarado, Caidonia, Apartado 457, David, Chiriqui
Basilotti, S. A. and Mrs., Box 1116, Cristobal, Canal Zone
Bailey, L. A. and Mrs., Apartado 4031, Panama, Republica de Panama
Bolorzano, Manuel and Mrs., Apartado 4945, Panama, Republica de Panama
Tejada, Enrique L. and Mrs., Playon Chico, San Blas, Republica de Panama
Viver, Harmonio, Uatuppu, San Blas, Republica de Panama

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Aguillard, Vena, 4550 Bellaire Blvd., Apt. 82, Houston, Tex. 77031
Auril, Les and Mrs., 215 Natalie, N. W., Albuquerque, N. M. 87107
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Bast, Ismael A. and Mrs., P. O. Box 743, Beaumont 77804
Bejarano, Mrs. D., 401 Gage Ave., Artesia, N. M. 82010
Bell, Mrs. Paul C., 150 N. Petty St., Garfield, N. M. 87512
Belamy, Guy, 5013 N. Utah, Okla. City, Okla. 73104
Berry, Minnie, 208 E. Madison, Franklin, Mo. 64522
Bockelman, Carrie, 2548 Lumpkin St., East Point 3044
Brooks, Troy E., Rt. 2, Prescott, Ariz. 86301
Brown, Mary Nellie, Box 475, Sinton 75287
Carmichael, Pauline, Box 356, Sola, Ariz. 85634
Carter, Daniel and Mrs., Box 311, Restrop, Okla. 74601
Cay, A. B., 1310 Westboro Dr., S. W., Atlanta, Ga. 30310
Cay, Duane W., 3736 Forrest Ave., Hanover, Ga. 30054
Cay, J. P., P. O. Box 243, Cape Charles, Va. 23116
Caylor, John, 10 Bertwood, Little Rock, Ark. 72465
Chambers, Irene, 715 Pyburn, Pocaterra, Ark. 72445
Chas, Luis and Mrs., P. O. Box 786, Chever, Okla. 73601
Casper, D. D. and Mrs., 302 W. 32nd St., Culler, V. C. and Mrs., Box 394, Robert Lee, Tex. 75745
Delgado, Carlos and Mrs., 2712 Folom St., San Francisco, Calif. 94110
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Diaz, Benjamin, 2315 Monterey St., San Antonio, Tex. 78205
Diaz, Frank and Mrs., 3620 Fourth St., Alexandria, La. 71303
Dunley, J. W., 1648 Kingsbury Dr., Dallas, Tex. 75241
Eaton, S. P., 201 Copeland Dr., N. E., Apt. 1, Atlanta, Ga. 30304
Faulkenberry, Sam L. and Mrs., P. O. Box 33, Bldg. 33, Fort Belvoir, Okla. 73707
Faulkenberry, Sam L. and Mrs., 333 Houston, Tex. 77001
Frazier, Mrs. C. F., Box 692, Coolidge, Ariz. 85023
Garcia, Manuel G. and Mrs., Box 326, Eagle Pass, Tex.
Garcia, Mrs. Matias, 342 Rosabel Dr., San Antonio, Tex. 78228
Gardner, J. W., 1023 Travis, Plainview, Tex. 79079
Garnett, Christine, 1458 Infield Ave., Jacksonville, Fla. 32209
Garrison, S. P., 3100 Dale Dr., N. E., Atlanta, Ga. 30305
Gillespie, J. V., 2615 Falcon Ave., Eaglewood Estate, Medford, L. I. N. Y. 11743
Gonzalez, J. E., Box 531, Corpus Christi, Texas 78408
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Grimmett, Mrs. Homer, Box 146, Anadarko, Okla. 73005
Hammond, E. R. and Mrs., Big Springs, Tex.
Hatchcock, Aaron W. and Mrs., 1361 S. Fifth, McAlister, Okla. 74501
Hendrix, Wiley, 222 S. First St., Globe, Ariz. 85501
Hernandez, Jesus, Lail and Mrs., 309 S. 3rd St., Donna, Tex. 78841
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Keith, Gladys, West, Miss 39193
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Kendall, George B., 1314 Glenwood St., Ureka, Calif.
King, George M., Gen. Del., Portales, N. Mex. 88138
Lambert, Helen, 157 W. Lincoln St., Coolidge, Ariz. 85023
Lawrence, J. B. and Mrs., 1525 N. Rock Springs Rd., N.E. Atlanta, Ga. 30303
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Lyle, Victor and Mrs., Rte. 1, Box 519, Pharr, Tex. 78577
Bailey, L. A. and Mrs., Apartado 4031, Panama, Republica de Panama
Bolorzano, Manuel and Mrs., Apartado 4945, Panama, Republica de Panama
Tejada, Enrique L. and Mrs., Playon Chico, San Blas, Republica de Panama
Viver, Harmonio, Uatuppu, San Blas, Republica de Panama

Martinez, Mrs. Antonio, 155 La Salle Ave., Hampton, Va. 23061
Maynard, Mrs. L. F., 1028 Colonial Ct., Mobile, Ala. 36608
May, Mrs. Sam T., Box 141, Oglethorpe, Ga. 31548
McCauley, Fred A., 4609 Halmark Dr., South, Ft. Worth, Tex. 76116
McDermis, Ruby, 616 N. Emma, Christopher, Ill. 62522
McKinney, Mrs. Sarah, 1440 Westmont Rd., S.W. Atlanta, Ga. 30311
McLanahan, Gladys, 148 Ward Ave., San Antonio, Tex. 78207
Mellon, Ray, Robert, 916 E. Peach St., Ft. Worth, Texas
Mireles, S. P. and Mrs., 1011 Johnson St., Houston, Tex. 77007
Mizim, Mrs. George, Box 681, Brownsville, Tex. 78821
Moss, Mrs. H. M., 431 Union, Selma, Ala. 36701
Moye, Mrs. J. L., Buckner Baptist Haven, Houston, Tex. 77008
Murray, A. N., Box 637, St. Joseph, La. 70568
Nepier, Ismael and Mrs., 1607 S. St., Key West, Fla. 33549
Nepier, Albin G. and Mrs., P. O. Box 37, Shiloh, Tex. 75785
Nepier, J. B. and Mrs., Box 461, Stanton, Tex. 75785
Parker, J. B. and Mrs., Box 596, marie, Tex. 75463
Patterson, R. B., Box 530, Jackson, Miss. 39208
Perkins, Mrs. F. S., 1514 Pinehurst Circle, Smyrna, Ga. 30080
Perrin, L. E., Ada, Okla. 74820
Peters, Mrs. J. F. and Mrs., Lakemont Colony, Cleveland, S. C. 29508
Peterson, F. O., 308 North Avenue O, Portland, N. M. 88110
Rusell, A. L., 1210 3rd Ave., Tampa, Fla. 33603
Ridgford, Courts, 1014 S. Lillian, Bolivar, Mo. 65013
Riddle, Mrs. Burgess, San Antonio, Tex. 78205
Roberts, Mrs. Matvina, 2323 N. Pottenger, Shawnee, Okla. 74801
Roberts, Mrs. Lillian, 2014 Millan Street, New Orleans, La. 70115
Robinson, Edmilia, Zulueta 505, Habana, Cuba
Rodriguez, E. V. and Mrs., 333 Houston, Tex. 77001
Rogovin, Paul and Mrs., P. O. Box 4485, San Francisco, Calif. 94101
Rowland, Mrs. F. C., 810 N. Main, Nocomo, Tex. 75265
Rule, Donato and Mrs., Box 136, El Paso, Tex. 79944
Sagna, Mrs. H. M., Box 668, Brownsville, Tex. 77801
Sanchez, Jose and Mrs., Box 541, Sinton, Tex. 75287
Santolan, Sam W., 4205 S. Lee Ave., Okla. Boma City, Okla. 78106
Schmitz, Herbert, 1154 Jones St., E. St., Louis, Mo. 63113
Smith, E. E., 2808 Cedar St., Victoria, Tex. 77902
Smith, L. C. and Mrs., 125 Palmyra, Pineville, La. 71360
Sims, Mrs. H. D., 5111 Landis Dr., Baton Rouge, La. 70803
Stumish, C. W., 1000 8th St., N.W., Albuquerque, N. M. 87103
Sweeney, Mrs. Nellie, 108 Magnolia Dr., Springfield, La.
Talkinger, T. W., 603 Louisa St., Hattiesburg, Miss. 39403
Turner, A. C., 2017 N. Story Rd., Irving, Tex. 75039
Urbina, Manuel and Mrs., 316 N. 78 St., Houston, Tex. 77012
Valdivia, Ismael and Mrs., 2007 W. Matlote, San Antonio, Tex. 78201
Van Royen, R. D. and Mrs., 170 N. Millam St., San Benito, Tex. 78081
Villarreal, Celso M. and Mrs., 519 Morning-side, S.E. Albuquerque, N. Mex. 87108
Virgin, Theodore, 1518 Ave. "A", Brownwood, Tex. 76801
Wade, Mrs. Thomas, Ruen, Okla. 74748
Walters, F. H., 410 W. 12th St., New York, N. Y. 10019
Warren, C. C., 1085 Ardley Rd., Charlotte, N. C. 28201
Waters, Leland M., P. O. Box 9719, Atlanta, Ga. 30319
Wilbanks, C. E., 4916 Stanley Ave., Fort Worth, Tex. 76113
Wilkins, Mrs. Willie, San Antonio, Tex. 78205
Wilson, Berner F., 707 Sycamore St., Decatur, Ga. 30030
Worthington, Mrs. A., Box 135, Shidler, Okla. 74859
Wright, Abraham and Mrs., 808 N. 7th St., Benid, Ill. 62009
Yarwood, Mrs. V. T., Apartado Postal 4031, Panama, Republica de Panama

Home Mission Board, SBC
(Alphabetical Birthday List)

[illegible][illegible]

16-N16-0

Birthday	Native State	Where Serving	Birthday	Native State	Where Serving		
St. John, Jerry	10-13	Louisiana	Mississippi	Treadwell, E. M.	4-16	Texas	Panama
St. John, Mrs. Erle	12-28	Arkansas	Mississippi	Treadwell, Mrs. Linnie	2-7	Texas	Panama
Sakamoto, Toshio	3-28	California	California	Trent, Ted R.	8-22	New Mexico	Arizona
Sakamoto, Mrs. Shige	12-20	Japan	California	Trent, Mrs. Winifred	12-1	Texas	Arizona
Salce, E. S.	2-12	Mexico	Texas	Turner, Mrs. Irene	3-16	Tennessee	Tennessee
Salce, Mrs. Aurora	4-11	Mexico	Texas				
Salter, Myrtle	11-5	South Carolina	Georgia	Udlike, Wm. T.	7-3	Missouri	California
Sanchez, Richard	6-19	California	Arizona				
Sanchez, Mrs. Mary	7-27	Texas	Arizona	Valdez, Samuel B.	3-20	Texas	New Mexico
Sanders, Curtis E.	2-10	Mississippi	Arizona	Valdez, Mrs. Antonio	4-6	New Mexico	New Mexico
Sanders, Mrs. Curtis	7-7	Florida	Arizona	Vazquez, Ramon	9-25	Texas	Texas
Saunders, L. E.	9-4	Texas	New Mexico	Vazquez, Mrs. Margarita	1-11	Texas	Texas
Saunders, Mrs. Jim Faye	12-5	Tennessee	New Mexico	Velasquez, Patricia	3-17	Mexico	Texas
Savoie, Eddie	9-13	Louisiana	Louisiana	Velasquez, Mrs. Crasencia	6-26	Texas	Texas
Savoie, Mrs. Emily P.	10-27	Louisiana	Louisiana	Venodel, Don F.	6-18	Colorado	California
Scarborough, C. E.	8-11	Georgia	Georgia	Vickers, Elton F.	12-31	California	California
Seward, Allen	8-24	Texas	Colorado	Viers, Andres B.	11-10	Guatemala	New Mexico
Seward, Mrs. Tilla	11-28	Alabama	Colorado	Viers, Mrs. Rachel A.	8-25	New Mexico	New Mexico
Shannon, John G.	11-24	Alabama	California	Vinson, Lester Lee	8-17	Texas	Texas
Sharpe, Mack E.	12-6	North Carolina	South Carolina	Vinson, Mrs. Peggy M.	6-28	Texas	Texas
Shed, Marjorie	11-5	Texas	Kentucky	Virgen, Armando G.	5-7	Texas	Texas
Sherrard, Valeria	10-27	Mississippi	Alaska	Virgen, Mrs. Lupe A.	1-6	Texas	Texas
Shield, Harley D.	5-13	California	Alaska				
Shield, Mrs. Martha	12-30	California	Alaska	Wade, Anthem	6-1	Texas	Oklahoma
Shockey, J. Floyd	3-27	Texas	Illinois	Wade, Mrs. Anthem	3-10	Texas	Oklahoma
Shockey, Mrs. Marilee	7-15	Illinois	Illinois	Walker, Arthur L.	8-10	Kentucky	Ohio
Shope, Jas. H.	10-14	Oklahoma	Kansas	Walters, Billy G.	9-18	Texas	North Dakota
Sigle, Leonard B.	2-24	Oklahoma	Nevada	Walz, Joseph M.	9-1	Indiana	Pennsylvania
Silva, Abdul	5-14	Texas	Georgia	Warren, D. B.	10-19	Texas	Oklahoma
Silva, Mrs. Lydia	12-18	Cuba	Georgia	Warren, Mrs. Mary Ellen	9-28	New Mexico	Oklahoma
Silverio, Armando	7-7	Pennsylvania	Pennsylvania	Warren, James	9-16	Texas	California
Silverio, Mrs. Geneva	2-24	Florida	Pennsylvania	Warren, Leland A.	9-10	Oklahoma	Washington
Sims, Kyle G.	12-7	Texas	Texas	Warren, Mrs. Edna	1-1	Virginia	Washington
Sims, Mrs. Gladys	2-28	Texas	Texas	Washington, V. E.	3-9	Louisiana	Louisiana
Siak, Betty Jean	8-8	Virginia	Virginia	Waterhouse, Norwood	6-28	South Carolina	Connecticut
Sizemore, Elmer	9-6	Kentucky	Massachusetts	Watson, John G.	7-21	Louisiana	Louisiana
Sloan, Eugene	11-23	Oklahoma	Oklahoma	Watson, Mrs. Ruth	6-4	California	Louisiana
Sloan, Mrs. Ana Maria	10-9	Puerto Rico	Oklahoma	Watts, William T.	2-1	Texas	Oklahoma
Smith, Abraham B.	3-17	Texas	Texas	Webb, J. Truman	6-18	Arkansas	Arizona
Smith, Alfred J.	5-8	Texas	California	Webb, Mrs. Collins	7-3	Texas	Kansas
Smith, Charles E.	3-1	Tennessee	Indiana	Weeks, Donald C.	1-21	Florida	Indiana
Smith, Cocker J.	3-24	Alabama	Oklahoma	Weeks, Mrs. Virginia	3-14	Alabama	Indiana
Smith, F. Leroy	3-23	Texas	Montana	Welch, Tolbert A.	1-7	Texas	Missouri
Smith, Mrs. Nora Lee	2-3	Texas	Oklahoma	Well, Lloyd A.	6-22	Texas	Texas
Smith, Della R.	8-6	Tennessee	Kentucky	West, Mrs. Nobemi	8-16	Mexico	Texas
Smith, H. Paul	3-9	Tennessee	California	West, Roger J.	12-29	Texas	Puerto Rico
Smith, Holland P.	11-16	Texas	Wisconsin	West, Mrs. Rae L.	10-6	Missouri	Puerto Rico
Smith, Robert A.	7-19	Texas	Texas	Wheeler, Frank	9-1	Oklahoma	New Mexico
Smith, Mrs. Juanita	5-25	Texas	Texas	White, Curtis Ballard	10-7	Texas	South Dakota
Smith, Robert L.	10-25	Texas	Wyoming	White, Mrs. Curtis B.	11-13	Texas	South Dakota
Smith, Roy J.	7-7	North Carolina	North Carolina	White, K. Owen	8-29	England	California
Smith, Trest	1-2	Texas	Florida	Whitney, S. Leon	1-10	Louisiana	Mississippi
Sooden, John I.	10-4	Ohio	West Virginia	Whyte, Lloyd	2-21	New York	Florida
Solomon, James K.	5-5	Florida	Canal Zone	Wickliffe, Vernon C.	3-30	Arkansas	Michigan
Solomon, Mrs. Helen L.	6-28	Florida	Canal Zone	Wiggins, Forrest W.	5-13	Texas	New Mexico
Solomon, Lacy K.	8-31	Texas	Arkansas	Wiggins, Mrs. Billie Janis	1-15	Texas	New Mexico
Sorrela, Marvin R.	3-27	Arkansas	Oklahoma	Wiley, Clatus E.	10-2	Kentucky	Indiana
Sorrela, Mrs. Hazel	7-8	Arkansas	Oklahoma	Wiley, Gaylon Bruce	12-2	Texas	Kansas
Sotelo, Daniel	2-10	Mexico	California	Wilkinson, Larry G.	1-20	Oklahoma	Texas
Sotelo, Mrs. Elvira	12-14	New Mexico	California	Wilkinson, Mrs. Jessie Faye	4-1	Arkansas	Texas
Spae, J. J.	1-8	Louisiana	Louisiana	Willard, J. Calvin	11-15	Alabama	Texas
Spencer, Lloyd K.	10-9	Illinois	Illinois	Willard, Mrs. Ella	4-8	Louisiana	Texas
Stamper, Lemuel N.	3-30	Kentucky	Kansas	Williams, Aileen	11-2	Missouri	Arizona
Stamps, Charlett	1-29	Kentucky	Alabama	Williams, Isaac B.	8-11	Texas	Arizona
Stanford, Evelyn	4-8	Arkansas	Tennessee	Williams, Mrs. Opel	6-20	Texas	Arizona
Stanley, George L.	4-25	Texas	Arizona	Williams, J. R.	10-22	Louisiana	Louisiana
Stanley, Mrs. Frances	5-16	Minnesota	Arizona	Williams, Marcus	10-4	Georgia	Georgia
Stewart, Mary Jo	3-18	Mississippi	Oregon	Williams, Marjoe W.	2-5	Arkansas	Arkansas
Stogner, J. H.			Tennessee	Williams, Marvin L.	7-8	North Carolina	North Carolina
Streiter, Mrs. Mildred	5-20	Oklahoma	Oklahoma	Wilson, A. W.	8-3	Alabama	Alabama
Stringer, Dan C., Jr.	11-7	Oklahoma	Arizona	Wilson, Mrs. Ethel	7-30	South Carolina	South Carolina
Stuart, Helen	10-6	Alabama	Panama	Wilson, Mrs. Grant	2-20	Alabama	Tennessee
Stuart, Malcolm			Hawaii	Wilson, Richard	6-5	Georgia	Louisiana
Sutton, Frank W.	10-4	Texas	Arizona	Wilson, Mrs. Joyce	10-26	Georgia	Louisiana
Sutton, Roy	11-7	Louisiana	Arizona	Wilson, Robert B.	2-25	Michigan	Michigan
Swinney, Spurgeon	6-10	Arkansas	Maryland	Wilson, Sara Ruth	2-2	North Carolina	Louisiana
Swinney, Mrs. Virginia	10-23	Maryland	Maryland	Wilson, Vivian	11-3	Georgia	Illinois
Sykes, Thomas E.	3-2	New York	Indiana	Wolfe, Eugene S.	1-30	Idaho	California
				Wolfe, Mrs. Marian	12-12	Missouri	California
Tapley, James D.	2-12	Oklahoma	New Mexico	Womack, Mildred	9-9	Alabama	Florida
Tapley, Mrs. Fredalene	7-10	Oklahoma	New Mexico	Woo, Thomas M.	8-18	Virginia	Texas
Taylor, S. M.	12-11	Oklahoma	Arkansas	Woo, Mrs. Anne R.	6-9	Virginia	Texas
Thomas, Ed C.	5-14	Texas	Texas	Woodson, Avery A.	5-18	Missouri	Iowa
Thomas, Mrs. Nora	10-19	Texas	Texas	Woolter, Edna Ruth	8-18	West Virginia	Iowa
Thomas, George W.	2-2	Kansas	California	Wright, Lowell	5-2	Texas	Indiana
Thomas, Mrs. Ida M.	4-15	South Carolina	California	Wyatt, James R.	9-17	Texas	California
Thomas, Gordon D.	10-15	Texas	Maine				
Tiddle, Howard	10-25	Mississippi	Kentucky	Yarbrough, Louise	9-13	North Carolina	Alaska
Thompson, Walter D.	2-28	Texas	California	Ybarra, Bill P.	6-25	Texas	Texas
Tobin, Lucius M.	9-7	South Carolina	Georgia	Ybarra, Mrs. Sarah Ann	3-6	Texas	Texas
Todd, Byron P.	11-26	Texas	California	Yelvington, Benjamin	11-26	Florida	New Mexico
Tollison, John	4-22	South Carolina	New York	Yelvington, Mrs. Shirley	5-1	Connecticut	New Mexico
Torres, Samuel F.	1-1	Texas	Texas	York, Mrs. Carolyn	8-6	Florida	South Carolina
Torres, Mrs. Maria	2-23	Mexico	Texas	Young, Ada Harriet	2-12	Kentucky	Louisiana
Trawick, Eugene F.	1-15	Georgia	New Hampshire				

