

HOME MISSIONS

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LETTERS

From Our Readers

Remember the Older Readers

Though I haven't always agreed with everything in HOME MISSIONS, I have enjoyed and profited much from its contents over the last few years. Prior to that time, I had glanced through it and discarded it.

However, I am returning "Letters from Our Readers" from the current (Nov.) issue. It's just too much trouble to get out a magnifying glass. Please care about us with eyes over 40 years old. Test you say "his eyes are getting weaker"; I have enclosed some of "Letters" from an issue of one year back. The print was larger.

Carlton L. Myers
Baltimore, Md.

Editor's Note: does this newer type help?

Anti-Christ?

The first chapter of First Peter tells men about how to live, in all holy conversation. Man needs Jesus Christ to pull him from the mire and muck of sin. To identify the Lord Jesus with a hippie is nothing short of blasphemy. If Southern Baptists can keep supporting the Home Missions Programs after reading your magazine, they must be pretty much asleep to what is going on in supporting anti-christ.

Valeria Reese
Anderson, S. C.

Where Are All the Pastors?

My letter is coming a little late for "Where Have All The Pastors Gone?", but perhaps it is more relevant to "where do all the pastors come from?" It is prompted by Charles Lott's letter in the Nov. issue. Mr. Lott refers to the number of Baptist students in non-Baptist schools and voices my sentiments precisely when he suggests (in effect) that we MUST do more for our BSU ministry on non-Baptist campuses. It is impossible for the majority of Baptist students to get their education in a Baptist school; the facilities for such numbers simply are not in existence....

As a Southern Baptist, former pastor, currently teaching in a state-supported college, I know something about where the pastors come from, where they go, WHY they go, and numerous other facets of the situation. And I continue to have a keen concern for our young people who are—and those who SHOULD be—concerned about church-related vocations. Relevant to men entering OR leaving the ministry, may I observe that our churches need not expect a young minister to spend seven years in college and seminary acquiring the finest liberal arts and theological education available only to come into a church

on a bare-subsistence salary and be told how to perform his ministry by a group of people whose average qualification for church leadership is "that's the way we've always done it." Harvey W. Skinner's heart-breaking statement eloquently expresses what many young ministers experience: "... my greatest disappointment... is that I spent eight years preparing myself to lead people who do not want to be led."...

I am the first to admit that there is a wealth of knowledge and wisdom resident in our laymen and that they have every right to their concept of the role of the minister. Also, I am the last to claim that young ministers come out of the seminary with perfect answers to all the questions which they will face in their new and unfamiliar church situations. But somewhere, some way, there must be a meeting of the minds and hearts in which in return for the right of the layman to exercise ultimate veto power over any pastor's idea, plan, or program, the layman must be willing to trust, support, and accept the leadership of an educated ministry....

Robert L. Hartsell
Magnolia, Ark.

• After reading the letters you received in response to your recent article "Where Have All The Pastors Gone," I felt the Lord leading me to write to you. I, too, am a God-called, Baptist ordained minister of the gospel without a church—not unlike the many who expressed themselves in the "Letters from Our Readers" section—except that unlike the others, I strongly adhere to Paul's expression in Philippians 4:11, "not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content."

I am twenty-seven years old, attend a state university, have pastored two churches since my ordination in 1965 (the last in this association), and am convinced that God knows best for my life. I have preached in 24 of the 129 churches in our association and many were without a pastor when I was invited to fill their pulpit. When I receive a call to come to preach, I begin to prepare the message God would have me preach, not go to my file and get one that I think would impress a pulpit committee. I can honestly say that I have never left a church following the Sunday night service with the feeling that if the lost were present, they could not have been saved. With a team of the Holy Spirit in convicting power, Jesus Christ in saving grace and God Almighty leading the message—who can say less?

It is my heart's desire to once again become the pastor of a church. I have been without that pleasure for over

two years now. My wife, a graduate of a Baptist college, is working in a job she doesn't particularly like, in order to support her preacher-husband through college and seminary. We do not feel we can begin our family until she can stay at home with the babies. Yet, "I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

In 1968, the Lord gave the increase of 17 decisions during invitations. He allowed me to conduct. That record does not stand out among other preachers' records for the same year, but for a preacher without a church—if that's the best I could do with His help—"there-wit am I content." Certainly those souls are as precious as those won by a pastor who claims a church.

Winburn C. Davis, Jr.
Erwin, Tenn.

Trueblood on the Laity:

Let me say "thank you" for the article, "Toward Creative Urban Strategy," by D. Elton Trueblood, Nov. issue!

It seems that we are getting back to where we were in the early days of America when it was honorable for a preacher to work along by the side of his members while he preached the gospel, set up churches, and led out in the establishment of schools for his denomination along with other phases of denominational work.

For the past thirteen years now I have been engaged in tree-and-lawn work, my wife teaching school—while pastoring churches, organizing missions, serving as moderator of the association and now, leading a group of laymen every Monday evening in conducting services in the City Work House here in Akron....

Until reading the above article I thought I was outside the will of the Lord because I was not being supported "full-time" by some board or church.... Now I have discovered that I have been in the will of the Lord all the time. And I believe there are others in the same boat who are going to be greatly encouraged to "keep pressing on." Preachers who are suffering financial difficulties will be encouraged to take on some secular work to help supplement their family....

Ottis E. Denney
Barberton, Ohio

Editor's Note: Ten thousand Southern Baptist pastors also work at other jobs.

• Dr. Trueblood's article on the laity prompts this letter. For some time I

have been convinced that the usual pulpit preaching is often one of our most effective methods of communicating the Christian message. This is especially true in evangelism. Preaching must be done but varied levels of boredom and short attention spans require a different kind of involvement proclamation.

To do something about this I buried my pride and admitted that even a great speaker like me is not really communicating through 20 or 30-minute sermons. As the preacher for a Friday through Sunday evangelism effort I involved three lay people as speakers with me in each service. This is in addition to the ones who pray and are part of the music. Before the sermon a person told about a Christian life experience which happened during the last 30 days. About eight minutes into the sermon another person came from the audience, read a few verses of scriptures and interpreted what the word of God said to him. A transition was easily made from this person to more sermon which was interrupted just before the invitation. At this time, instead of the usual illustration of a salvation experience, a person came from the congregation and told about his conversion. After this the invitation was given. One of the three persons involved in the participative evangelism preaching service was under 25 and one was a woman. Total speaking time was 30 minutes.

Preparation for this kind of sermon is harder than for the usual message. You have to trust the other speakers and believe that the Holy Spirit will put it all together. Before each service I met with the three lay speakers. We discussed what each of us would say. We thought of ourselves as ministers to proclaim God's message out of our own experiences in Christ. We agreed that our purpose was not to tell Christian success stories but to be vulnerable and open as witnesses.

The participative evangelism sermons were uniquely used by the Lord. They seemed to break another laity-clergy barrier. Members of the First Baptist Church, Port Lavaca, Tex., responded by larger attendances than for previous revivals, by saying that the sermon time was the shortest they had experienced and that they knew the persons who spoke at a deeper level. My future revivals and most Sunday sermons will include this kind of participative preaching. The renewal results were miraculous. And for whoever needs this kind of encouragement... people were added to the church.

Leonard Holloway
Corpus Christi, Tex.

A Spirit of Love:

Just at the time when we are in agony because the president of our Convention has called those who put pressure on the United States to find a way out of the war, traitors and the director of our radio and television has called some of the honest senators cowards, you give us new hope with the article by Senator Mark Hatfield.

I certainly believe that our nation has made a mistake to be involved in Vietnam. I respect our former President, in that I believe that he really never intended to be so deeply involved in the beginning. I respect our men who are on the front lines. They are not there by their own decision and choice. However, I will also respect and aid any young man who objects to military service on the basis of his Christian conscience.

We do indeed need a spirit of love that will enable us to pray sincerely for our enemies. We need to trust more in God than we trust in our weapons of war.

Estes L. Lewis
Martindale, Tex.

Thanks for Home Missions!

Thank you, Walker L. Knight and staff for an outstanding job of communicating the gospel of Christ and for telling all of us—who will read—what HOME MISSIONS really is all about.

Expect continued tirades against your expression of the meaning of discipleship, and keep right on target. The Lord Christ shared and still shares the burden of such self-oriented-church people—and when you can no longer bear the burden He will take up the cross and carry it for you.

James Hampton
Tulare, Calif.

• For some time now I have wanted to congratulate you on your very timely and thought provoking publication. It is truly a breath of fresh air in the midst of so much that is being written which is mere repetition of so many platitudes and clichés. Keep "telling it like it is."

William Cropper
Cleveland, Tenn.

... May I say that I would give up any of my other magazines, religious or secular, before my copy of HOME MISSIONS. Yours is, it seems to me, the only religious magazine that is brave enough to deal frankly with the many problems confronting not just the church, but all Christians, today. Thank you so much for each issue. Surely it will waken us to the challenges that are facing us.

Mrs. D. H. Hiller
Harrisburg, Ill.

1970 Annie Armstrong Easter Offering

The health-destroying results of having to establish a fledgling mission program and to raise the funds that finance it nearly destroyed some of the first leaders of Southern Baptist home missions. The article on page 44 about Russell Holman is a case in point.

Mission concerned Baptist women took the first important steps to bring sanity into mission support, and the offering they started now provides half the funds received. During the '60s the annual total topped the \$5 million figure, gaining 137 percent increase in the ten years.

Now the Brotherhood has joined the Woman's Missionary Union in encouraging the churches to raise \$6 million through this offering with which to finance the work of more than 2,200 missionaries. And important new thrusts depend upon our reaching this goal (see the back page for a breakdown of how the funds are used).

The emphasis at this time on home missions is more than raising funds. It is also a time of study, prayer, and involvement. The theme—LORD, SPEAK THROUGH ME—points us in that direction.

HOME MISSIONS

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EDITORIALS

by Walker L. Knight

A Rising Level of Concern

The level of concern is rising within the churches for a new sense of direction toward authentic discipleship in a world whose wounds have been laid bare. An electric age of instant communications is ripping off the old bandages to expose still festering sores from old wounds while new ones are cutting deep into sensitive areas.

What in the world is the church and the concerned Christian to do?

A very human reaction is to be passive, to continue replacing the dressings on the old sores, and to act without the conviction that what we do really makes a difference. With the rising level of concern there is hope that we will have the nerve to submit ourselves to authentic discipleship, but the danger is that we will take someone else's pattern for our own. The pattern Jesus gave His disciples was not a response of techniques or methods but sensitivity training for the response of love to the needs of the world, as in the parable of the Good Samaritan.

We are always guilty of giving insensitive people the techniques and methods which some sensitive people have developed in response to the situations where they are. Then we are left to wonder why it worked in one place and does not work in another.

Colin Williams has warned, "We must resist the temptation to try and write a blueprint for the emerging structure of church life. In a major sense structures will take care of themselves. Just as in architecture we often hear the saying 'form follows function', so in the life of the church it is true that structure follows obedience."

Our communities (near our church building, near our homes, within our vocations, etc.) set the agenda for our response. As some enjoy saying, "We

scratch where it itches." What someone else has done in response to their community does not set the agenda for us, and what they did in very similar situations might not be the pattern we follow because we are different and those with whom we work are different. If we are following techniques and methods we find ourselves dulling the need for sensitive decision making in changing circumstances.

This is not to say there is no need for parables of what others are doing, or that techniques and methods have no place, but to say they should be kept in their place. We learn by studying the response of others, but we fail when we allow them to set the pattern for our response, and we abdicate our responsibility if we are not willing to make the decisions.

The effective pattern of the future for our churches will be a diverse and unique response to each situation, with the decisions being made on the scene in a day-by-day flexibility. The churches will look to the denomination and its agencies for resources, selecting and adapting what is offered for the needs which are present as the churches and Christians are turned outward to their communities. The churches are then back in the lead, and maybe only the local church can lead in most situations.

Kenneth Kenniston says what is needed for the future is the courage "to risk being wrong, to risk doing unintentional harm, and above all the courage to overcome one's own humility and sense of finite inadequacy." The need for courage and risk again speaks to the fact that in individuals and churches must lead, for they seem best capable of risk and courage.

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

A Glance Over the Shoulder

As we begin the seventies what shall we say of the 1960's? This was a time of change, both in society and in mission efforts to penetrate contemporary America more meaningfully with the gospel of Christ. This was a decade of reexamination of objectives, programs, and methods.

Societal changes evoke such new or enlarged efforts as community week-day ministries, literacy missions, high-rise apartment ministries, resort missions, academic evangelism, and industrial chaplaincy.

It was a period of expanded concern for the nation's spiritual, moral, and social well being. During this decade the Southern Baptist Convention became nationwide. The Home Mission Board was the Convention's chief arm in this expansion. It assisted young congregations with pastor's salary and, as feasible, in procurement of sites and buildings; while also providing large support for state conventions and area superintendents of missions.

The starting of new churches was a conspicuous emphasis throughout the 1960's, first through the 30,000 Movement, in which the Board had heavy responsibilities, and later through Project 500.

Evangelism projects were prominent, in connection with the Baptist Jubilee Advance in 1964 and through the Crusade of the Americas as the decade closed.

This was a period of intensive self-study, under impetus furnished by the Convention. In 1959 the Board reorganized its staff by gathering departments into divisions, and thus entered the sixties with a more effective administrative pattern for the decade of growth which lay ahead. In 1966 the Convention approved a program statement which identified 12 distinct

areas of responsibility for the agency.

These studies led to a new awareness of the two-fold nature of services: the Board must serve as a catalytic as well as a commissioning agency. Its program statements indicated a part of the Board's duties to be that of helping state conventions, associations, and churches in the discovery of missions needs and in the development of ways to meet these needs.

The 1960's also were a decade of growing cooperation. There was heightened cooperation between agencies to avoid duplication of effort and to provide mutual reinforcement in the common objective of leading men to God through Jesus Christ. There was also enlarged fellowship with non-Baptist bodies in such areas as evangelism, work related to nonevangelicals, and Appalachian missions.

This was a period of fresh approaches in cooperative missions with state conventions. Plans implemented during the sixties went beyond previous state convention-Home Mission Board efforts by providing for the joint planning of cooperative missionary programs, the joint selection and appointment of missionaries, and a single budget to be funded by the respective state convention and the Board according to ratios which vary from state to state.

By conferences, writing, and the spoken message, the Board accelerated its efforts to help state conventions, associations, and churches to discover missions needs and to meet them through volunteer programs insofar as feasible. Beyond this important catalytic function, the Board continued to give major attention to the commissioning of missionaries to meet needs requiring fulltime service by trained, divinely called workers.

During the 1960's the missionary force climbed to 2,185, which is a net increase of more than 500 during the decade. Hundreds of other missionaries were appointed from one to five-year periods, but left the missionary list as the mission or churches which they served moved on to self-support.

Making possible the various advances was a remarkable increase in financial support. Through the Cooperative Program, the Convention's basic, continuing means of supporting its agencies, the Board received more than \$41 million during this decade; contributions increased from \$2,655,304 in 1959 to approximately \$5,000,000 ten years later. The Annie Armstrong Easter Offering, sponsored in the churches historically by Woman's Missionary Union and during the past decade by the Brotherhood Commission as well, showed a somewhat more dramatic increase. This annual special offering climbed from \$2,126,085 in 1959 to over \$5,000,000 a decade later, with more than \$35 million being given during the ten year period.

And now we enter the seventies. Opportunities are more challenging than ever before, as for the first time Southern Baptists enter a decade as a truly nationwide body. Spiritual, moral, and social needs in our beloved land cry out for Christian answers.

We thank God for His blessings during the decade past. We face the future confident that he is alive, that he is leading, and that he will provide his people with needed guidance and power.

May we as a people stay close enough to him that he can use us with increasing effectiveness to accomplish his purposes in America and beyond in the decade now opening before us.

The new director of evangelism, facing a new decade, shares his own pilgrimage and calls for a sharing of ideas and concerns

Facing a New Decade in Evangelism

by KENNETH L. CHAFIN

We face a new decade. I face a new responsibility as your director of evangelism. My profound respect for the men who have preceded me in this position humbles me. My awareness of what is at stake in the church's witness in this critical time underlines my sense of need for help from God.

Though I have been a professor of evangelism for the past decade, my first love has always been the pastorate. I thought that if I ever left theological education I would return to a church. Yet as I prayed about the invitation of the Home Mission Board I came to a clear and firm conviction that it was God's will for me to accept. I do not feel adequate, but I do feel led. I have confidence that in the leadership of God is the promise of His help.

This article is not an inauguration address in which a new slogan and a new program of evangelism for Southern Baptists is announced. It is not a "State of Evangelism" address to put into perspective where we have been and where we are going. This would be presumptuous. Rather, it is an effort to share with you where I am in my Christian pilgrimage in which I see great responsibility and great opportunity in evangelism. It is also an invitation for you to share with me your ideas and concerns as they relate to communicating the gospel in the days ahead.

First, behind any leadership I give will be the fact that I love the church. Like a lot of other people, I have not always communicated this feeling. Neither have I always acted like it.

I have been shaken by the degree to which the church sometimes conforms to the world. I have often felt suffocated by her narrowness and hemmed in by her legalism. Who has not been troubled by the degree to which the church has conformed to the world? Who has not at times felt suffocated

by her narrowness and hemmed in by her legalism? Who does not despair as she ministers to herself and momentarily forgets her mission in her desire for survival? But I must remind myself that it was the church that shared with me the gospel of Jesus Christ. It was the church that nurtured me in my faith. It was within the church God called me to serve. It has been the church that has made me sensitive to a whole world of persons. It has been the church which has helped me cross barriers which are man-made.

The local congregation which meets for Christian fellowship and worship and Bible study is the normative group for evangelism and ministry. New forms of ministry and new methods of communicating the gospel are being found at every level of the church's life. With this creative ferment it is unfortunate that in so much of the writing there is a tendency to over glamorize the non-congregational forms of ministry and evangelism and to caricature the congregation and her leadership. The non-congregational forms of ministry in evangelism serve as parables for the church but they do not render her unnecessary. This over glamorizing of the non-congregational has led us to expect too much from the different and to underestimate what can be done at the congregational level. The church is located where the need is. She has large resources of undeveloped talent. If evangelism is to be effective in the days ahead, then the leadership and the membership of the churches must be given our very best help.

Second, evangelism is a good word to me. However, some have all sorts of emotional reactions to the word. It is not comfortable in their vocabulary. Their association with it is not good. Some connect it with the past from which they want to be liberated.

Others relate it to method with which they cannot identify. But we must remember that evangelism is not a concept which was invented during the frontier revivals of the Nineteenth Century. Evangelism is not a term copyrighted by one particular denomination. Evangelism is not the captive of any culture or method. Its meaning grows out of the gospel, meaning "good news." It combines the content of the gospel and the sharing of the gospel. The church cannot be defined apart from her Word. The church's history is permeated with the story of her effort to communicate that Word. A church today cannot define her mission without including her evangelistic task.

The greatest challenge which the church faces in evangelism is in the cities. More is involved than winning people in metropolitan areas. There is the challenge of metropolitan attitudes. The day is coming when no matter where a church is located she will be giving her witness in the context of a secular, urban mentality.

We entered the decade of the 60's almost as religious Rip Van Winkles. There was a revolution going on in the land and we appeared not to be aware of it. We only learned of it incidentally when some of our previously successful approaches began to lose their momentum and effectiveness. The changes in society came with such rapidity and were so radical in nature that many of the churches were unable to cope with the situation. Some churches died, some moved, and some stayed where they were, but all in all it was a very frustrating decade. Consequently, while in the beginning of the 60's we were fairly indifferent to the context, by the end of the decade we were almost totally preoccupied with it.

The high rise apartment has both fascinated and puzzled the church

the transitional community has panicked the more traditional. The sprawling suburbs have strained our resources. The population decline where 70 percent of our churches are located is disconcerting. No one knows as yet what the total effect of the changing social climate will be upon traditional approaches. What troubles us most is that no one seems to have an easy answer. There is no magic slogan or cure-all gimmick. But there is a God of might and power whose spirit will work with his people. The clues will come in many places and through many people as the Holy Spirit makes us sensitive to the needs and the resources.

One area in which I feel we must do a great deal is in equipping the lay people in the churches to do evangelism. We need to begin to take more seriously the potential of the laity in evangelism. We are essentially a preacher-oriented denomination. In the past, when a layman began to take seriously his commitment to Jesus Christ and to consider how to do evangelism, he tended to use the preacher as his model and become a "little preacher." The church didn't know what to do with this layman so the inevitable suggestion was that perhaps he had been "called to preach." The church doesn't need more pastors as much as it needs more "ministers," men and women with varied gifts and contacts who will learn to witness for Christ within their vocation by deed and word.

There is emerging in the church today a group of lay people who are very much a part of an urban and a technological society. They are skill-oriented, striving for excellence in their vocations, and they want the same excellence in the church's witness. They look to the pastor for help but they do not see him as their model. They see him as a resource for under-

standing the biblical faith but they want to "do their own thing" as laymen. We must help the layman to better understand his role in the church and in the world and help him to develop skills.

We must not underestimate their ability, their insight, or their interest. Nor can we afford to underestimate their need for more specific training in evangelism than has ever been given them.

It is entirely within the realm of possibility that the most receptive group to the gospel in the 70's may be America's youth. In order to do this we will have to quit treating them as "children." We usually allow them to play church during youth week and to play games the rest of the year, but they do have the capacity to win their generation.

This can only be done if the church is able to enlist the help of her young people. The thought is so strange because we are always trying to "do something" for our young people. It seldom crosses our minds that they can "do something" for Christ and the church. Young people are capable of a profound faith. They also have the greatest potential for communicating that faith to their own generation. There is no generation gap for them to cross. They are innovative. They have energy. They are comfortable with new approaches. They are the hope of the church for winning today's youth.

Though I have spent a third of my ministry in a classroom with young people, I am just now discovering how much I have under-estimated them. Though I am youth-oriented, it took me a long time really to trust young people with the gospel. They have not disappointed me. The church must

make her youth a part of her witness.

Evangelism has been a primary emphasis with Southern Baptists. Our heritage is rich and our debt to those who came before us is great. Evangelism must have an even more central place with Southern Baptists in the days ahead. The gospel of Jesus Christ speaks to the deepest needs of modern man. The church alone is equipped to speak to the ultimate issues of life. In a world of persons for whom Christ died we must not fail to live lives that glorify our heavenly father nor to bear witness to His love revealed in Jesus Christ.

Sometimes, when I'm able to stand back far enough to get an overview, I dream of what we might be able to do as a people. Then as I listen to students and pastors and laymen, I am made aware that the Holy Spirit of God is at work in many places and in many ways, moving us toward a more effective witness.

As I move to this place of responsibility in the life of our denomination, could I make two requests of you? First, would you pray for me that I may have insight and that I may be sensitive to the leadings of God. Second, would you share with me your best thinking concerning evangelism for our day. Maybe it will be a suggestion concerning how the climate for evangelism can be improved within the churches or within our denomination. Maybe it will be to point out some area of neglect in evangelism. Maybe it will be to draw my attention to what someone in some church somewhere is doing which may be a clue for someone else.

"Making disciples of all nations," is the task of the whole people of God. Let us join one another in that task. ■

Chafin is the director of the Division of Evangelism, Home Mission Board.

mission in philadelphia

Philadelphia is a funny town. In the spirit of the old gags about it being somewhere short of swinging, the Playboy Club still can't wring a liquor license out of the city fathers. Expansion of an expressway is going to plow right through skid row. And, well, the unavoidable question has been raised: "Where are we going to relocate it?" Something can be said for a city that discusses that question seriously. Northern cities have personality that way, same as they provide a living for pretzel vendors and make bagel and lox sound like something special. Part of the personality is due to diversity: blacks, whites, Ukrainians, Puerto Ricans, Italians; Jews, Catholics, Protestants—all in large force. The city is a major port, supplier to big league industry like General Electric, Boeing, Campbell Soup, RCA, Scott Paper. Museums and related sites keep heritage in memory; incredible traffic jams and a lot of lousy housing keep the present struggles for freedom on the front roads of the mind. Like any city, the mood depends on the beholder's vantage point. Approaching downtown along the Schuylkill River, the city seems relaxed, beautiful; approaching from south of the city, steamy, polluted, crowded. There are two million people in the city, five million in the area. But there appears to be plenty of room for more of those who serve.

by DALLAS M. LEE

Old Stone fortresses with steeples and red doors give first impression that churches in Philadelphia are a part of the museum scene—solid, respected, perhaps comforting. But musty, like Ben Franklin and the liberty bell, and maybe even a little spooky. The weatherbeaten old church houses stand all over the city like relics,

as if to say by their heavy presence that God once held residence along the Delaware.

Some of them perhaps care for little else than the pigeons in the belfry. But there are several vital and unpredictable expressions of faith brewing in the city that indicate a little light still shines in the old gray buildings. (For a separate story on Southern Baptists and their first old gray building, see page 18.)

One is an experimental program known as MAP (Metropolitan Associates of Philadelphia), which was initiated by American Baptists but now is an interdenominational attempt to invade the layman's secular world with a theology of mission.

A second effort that can be helpful to others analyzing urban life is the Opportunities Industrialization Center, a fresh and apparently workable attempt to assist the poor that was initiated

moving from reflection to action



photos by DON RUTLEDGE

ated by a Baptist church and is supported by churches, industry and government.

Two other helpful experiments in urban worship and ministry are those growing out of the experiences of two congregations, the suburban Central Baptist Church in Wayne, Pa. and the First Methodist Church of Germantown in one of the older sections of Philadelphia.

Here are brief accounts of these

situations, with particular accent on their good balance between theological reflection and its only corrective—action.

MAP: Taking the idea of lay ministry seriously—This effort to relate theology to secular, urban life is complex in structure but rather simple and profound in purpose, which is to help laymen relate ministry to vocation. "MAP grew out of the American

Baptist division of evangelism, where we had just finished the Baptist Jubilee Advance," said MAP director Dick Broholm. "The focus had been on the ministry of the laity, but we recognized we didn't know what we were talking about. We had theological statements but no operational understanding."

The concern was for some sort of bridge between the secular world and the churches and the concept of a lay academy was considered that

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MAP's Broholm
Don't clericalize the laity

would offer theological study to laymen. Harvey Cox, now of Harvard's divinity school, was on the evangelism staff then and he had studied the lay academy in Europe.

"He advised against this approach," Broholm said, "stating that the academy structure assumes an insight into secular affairs that we just didn't have. What we needed was a mission, a center for engagement from which we could learn the insights. MAP was constructed to get at that, to develop the resources churches could draw on."

One of MAP's early stabs at relating theology to the secular work world failed. A dozen young seminary-trained ministers were commissioned to seek employment in one of six sectors: education, health, community organization, politics and government, business and industry, and physical development and planning.

The idea was for these theology-trained ministers to experience the secular world, reflect on it theologically, and feed back data to MAP for assessment. It didn't work. The ministers either became so intrigued with their secular work that they stayed, or they struggled so hard to apply their theological training that they were never better than mediocre workers.

The sectors still provide a valid delineation. Now MAP's staff—a director of theological studies, a director of psychological studies, a director of organizational theory and studies, and a director of action-research task forces—serves as resource personnel to groups of laymen drawn from the sectors.

These lay associates constitute microcosms of these different sectors of the city's life, and provide the context for critical theological reflection.

Reflection groups lead to action-research task forces—groups of laymen that rally around particular issues: lawyers searching for ways to use their power to root out unjust use of the law to exploit the poor, doctors challenging the senseless moralisms of hospitals that refuse to handle even the most desperate of legal abortion cases, and businessmen determining the true vocation and responsibility of their institutions in society and then attacking institutional racism and greed.

"We are saying that a layman's ministry is through the structures that employ him," Broholm said. "If he cannot come to grips with his mission here, then probably his ministry is irrelevant."

The concept of the pastor as enabler and layman as minister is talked up enough, Broholm said, "but pastors have not been equipped to be equip-pers. They have tried to clericalize the laity."

Hopefully, Broholm said, MAP will be able to communicate some effective patterns to theological seminaries, where laboratory involvement often is no more than parttime student pastorates. "This is fine," he said, "but it assumes that the seminary already has the information it needs, and only the student needs the experience to confirm it. An involvement is needed that feeds back to the curriculum."

MAP's future depends on how effective a resource it becomes for churches, and how well churches receive what MAP reveals about the complex nature of the struggle to help laymen commit their energies and resources where they count the most. The easy answer to priesthood—like,

"get him to teach a class"—are forgotten here. The question has shifted from what a layman will do around the church house to what he will do in the world.

"If MAP fails or can't do it for some reason," Broholm said, "then something else will have to deliver on the ministry of the laity."

OIC: "We help ourselves" (See picture story, p.14.)—By 1962, the selective patronage campaign of those who became known as the "Colored 400" was reaching an impasse. Boycotting industries to pressure for jobs when they couldn't supply the people for the jobs was crippling their argument.

Leon Sullivan, pastor of the Zion Baptist Church and one of the major Negro voices in Philadelphia, made a decided shift at that time, moving the force of his influence to job training in order to remove industry's excuse that "there just aren't any skilled Negro workers."

The result is the Opportunities Industrialization Center, a movement that started in Sullivan's congregation and now has spread to 96 local OIC training centers around the country and in Africa.

"It is not my intention to make men rich but to make communities better, and I want to do it within the framework of free enterprise," Sullivan said.

Sullivan is a big man, easy-going but confronting and confident. He approaches governments, industries and churches with the calm of a man who believes his cause is right. "This is God's work," he said. "That may sound trite but it's true. I'm a preacher a stir-up preacher. We've got to have preaching. But the word of God can be manifest in other ways. I not only believe in milk and honey in heaven, but ham and eggs on earth."

In 1961, Sullivan asked his congregation—probably the biggest in attendance in Philadelphia—to cooperate in the "10-36 Plan"—pledging \$10 a month for 36 months. About 650 responded, creating a flow of \$6500 per month to launch a movement. "We needed visibility," said Elmer

Young, manager of OIC's managerial training center. "We needed to overcome pessimism."

The first step was to create the Zion Non-Profit Corporation within the congregation to build a \$1 million, 96-unit low-income garden apartment complex in North Philadelphia. Meanwhile, job training centers supported by virtually every major industry in the Philadelphia area—General Electric, Boeing Vertol, Philadelphia Gear, etc.—sprung up at seven different locations as the 10-36 Plan was opened up to 3,000 more investors in the community at large.

Profits from the housing project were plowed back into a charitable trust to provide scholarships and health and welfare benefits to the low-income black community. Land was purchased and the \$1.7 million Progress Plaza was opened up, the first and only black-owned and operated shopping center in the nation. There are 17 store and professional offices, 11 of which are owned by blacks. A requirement for all is black management, although some 30 percent of the employees are white.

The two banks that located branch offices in the shopping center had to create upward mobility to decision-making levels for blacks and install black branch managers, and they did. The plaza also created 200 jobs in the community.

About 10,000 people came to see the dedication of Progress Plaza in 1968, and the 10-36 Plan expanded to another 3,000 investors. So now close to 7,000 people are putting \$10 a month for 36 months into the 10-36 Plan, seeding expanding programs that now include Progress Aerospace Enterprise, an aero-engineering outfit inherited from GE, Progress Garment Manufacturers, and a series of black-owned and operated supermarkets.

The enterprises are all wholly-owned subsidiaries of Zion Investment Associates (the 10-36 investors), which pays dividends to members and plows profits into additional businesses.

Managerial talent was, and still is, a major concern. A Ford Foundation grant helped create the Entrepreneurial Development Training

Center, a business management school in which professors from Temple University and other Philadelphia schools devote time.

The whole operation is called, simply, the Progress Movement, and it now moves on another of Sullivan's magic number systems: the "40-40-20 Plan," which means 40 percent of the net profits go to the stockholders, 40 percent is returned to the community through the charitable trust, and 20 percent goes to the workers in progress enterprises in the form of bonuses.

Since its initial beginnings with private investors, OIC has attracted government support. OIC writes proposals for government funds to establish the growing number of OIC centers, two-thirds of which are now supported by federal funds (Office of Economic



OIC's Sullivan
Ham and eggs on earth

Opportunity, Department of Labor, Health Education and Welfare Department).

In Philadelphia alone there are seven skills training centers, with about 1500 students on roll and about 450 paid staffers. And at work in the Philadelphia area are some 9,000 graduates of OIC training centers.

Although government money has become heavily involved in OIC growth, the local support plan known as 10-36 and the involvement of local churches and industry demonstrates the potential for smaller self-help

movements other groups could sponsor. Sullivan now is seeking to raise \$1 million from denominations, which includes a request for \$200,000 from Southern Baptists, to help spread his self-help ideas and to support OIC centers not involved in federal funds.

The "Man From OIC," as one magazine tagged him, is succeeding in marketing his idea, which seems to work where community support is strong. As he says: "We are turning the cry from 'burn, baby, burn' to 'build, brother, build.'"

Central Baptist Church: "How to deal with hostility while setting the church loose"—Central Baptist Church in Wayne, Pa., a main-line Philadelphia suburb, is probably one of the best examples in the nation of an affluent suburban congregation responding realistically to the needs of the inner city.

Its pilgrimage, however, has been a turbulent one. As pastor, Richard Keach, and others began to lead the American Baptist congregation to a point of freeing its institutional resources for use in inner-city Philadelphia, five corporation executives and several influential lawyers left the church in protest.

"Some people apparently join the church to go to heaven or because it's the thing to do, or because the family is in it, or because the kids need the Sunday School, or for some reason other than a real commitment to Jesus," Keach said.

"The church was comfortable, not much was being asked of anyone, the pulpit was not threatening them. But then we began to ask: what do you think Christ wants from you." The exodus of executives began.

Most of the congregation stayed to wrestle through to new commitments, however, and the church gained national attention in 1968 when the members voted to mortgage their buildings in order to invest \$100,000 in inner-city organizations such as OIC, the National Welfare Rights Organization (which tries to keep the poor advised of legal and economic rights, and where to go for help), and others.

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Actually, Keach said, the church began its involvement with the world in non-controversial action, such as child care, work with foreign students, and sponsorship of Cuban refugee families. The first signal of tension, ironically, grew out of a peace meeting. A women's group for peace in freedom was granted permission to use the church facilities for a meeting in 1965, and a dozen families left the church in the resulting dissension.

"We learned," Keach said, "that controversial issues force people to make choices—they either stick with it or they go and hide. For those who stick, the tension actually produces creativity and growth."

In education, the church moved to studies in racial alienation and housing in order to learn what the problems were before groping for proper response. Members of the church linked up with a non-profit housing corporation in a North Philadelphia inner city community and provided funds on a matching basis for housing rehabilitation. Church members also provided the clothing and wares for a thrift shop, and community people manned it. (Six churches now participate in that ministry.)

Meanwhile, back in the mainline community around the church house,

Central Baptist led out in an effort that finally resulted in a community youth center, now supported by the community.

After the assassination of Martin Luther King Jr. in April 1968, Keach and several members of the church brainstormed a radical response to the crisis in the nation. A moratorium on buildings to free dollars for the crisis seemed essential. They settled on seeking \$100,000 from the church and made their proposal at a Sunday morning business meeting. Flak filled the air, and another dozen or so church families left in protest.

But two-thirds of the congregation voted to raise the money. A local bank refused to mortgage the building, but a downtown Philadelphia bank looked favorably on the project and agreed to an open line of credit up to \$100,000. This opened up the local Wayne Bank, which then countered by offering the open line of credit at prime interest rate. The congregation raised \$30,000 (at the same time they were pledging a \$100,000 budget) and mortgaged the building for the remaining \$70,000.

A 10-member committee was named to recommend the stewardship of this Martin Luther King Jr. Memorial fund. The money was distributed among 12 existing projects that the committee

considered valid and essential, including \$10,000 to the West Philadelphia Crime Prevention Association, \$11,000 to the West Philadelphia OIC, \$15,000 to the Welfare Rights Organization of Philadelphia, and nearly \$20,000 to two different housing projects.

"What we are doing, basically, is taking a church turned in on itself and turning it outward," Keach said. "We still visit, we still evangelize, we still preach, but now we are turning outward. It has been tough, there has been a lot of conflict and hostility. But we feel it essential to learn how to cope with that."

"We are going through a radical reformation undergirded by a theology of mission. We believe in a radical commitment for salvation, and we had 30 baptisms last year."

The loss of families was more than compensated for by the commitment of those who remain, Keach said. The budget has continued to be met, a budget that designates 47 percent for missions through its denomination.

More members have joined than have left in the last year. Keach said: "We lost 40 passive Christians and took in 95 passionate ones."

Germantown First Methodist: "No preacher idolatry here"—In the age of church renewal and rising interest in small groups, the First Methodist Church of Germantown (a section of Philadelphia) provided one of the key resources, as detailed in a book by one of the pastors, Robert Raines, called *New Life in the Church*.

Nine years ago, when Raines came as pastor, the "koinonia groups" became the generative source for missions. Small groups of committed church members gathered for common Bible study and prayer, a format that eventually led into action cadres revolving around specific issues such as peace, poverty, worship, racial reconciliation.

"As a result," Raines said, "we have experienced a theological and political left turn. The congregation is sensitized. I'm not a prophetic loner trying to get a congregation involved, but an enabler in a prophetic community that already is involved."

"I'm free for my principal ministry, which is to enable them to minister. I'm not world oriented now, they are."

Some new form of koinonia groups seems needed now, Raines said, but he expressed confidence that the congregation would evolve whatever form is needed.

"They want to experience community in a different way. They need strength and hope. I'm getting expressions of this need now, so I'm feeling like a minister, I'm feeling the anxiety to provide the answer. But I believe

around sharing or action. I would preach God at work in the world, and then try to lead the people to respond to things that happen in the world—to the war in Viet Nam and poverty, for example."

When conflicts and guilts and needs are discussed and reflected on biblically, people surface who are seriously concerned about particular issues. Then they organize and focus their energies on a particular need, one of which might be Bible study, another of which might be some action to

"This is a powerful, rich, and productive instrumentality for a congregation," Raines said, "if you can stand the heat in the kitchen. There are different perspectives, styles and theologies, a valid plurality." (Raines, in his latest book *The Secular Congregation*, details what he calls the secularist-pietist controversy and the need for a synthesis of the strength of both positions.)

The power of a co-pastorship, Raines said, is the diversity, the creativity, the freedom, and a lack of cohesion and the threat of polarization in the congregation.

Raines and Loder share the preaching assignments equally in constantly shifting liturgy and form. "So far, we've avoided any preacher idolatry," Raines said.

The community surrounding Germantown First Methodist has shifted racially and economically, and now is predominately black. The membership is integrated; the buildings are used for community activities; the diverse ministries provide healthy interracial relationships. But Negroes have not responded in terms of attending the church in large numbers.

"We had hoped for a thoroughly integrated congregation, but this hasn't happened," Raines said. "It says to us that black power is here to stay, and this is healthy. We've established real relationships but we've come to accept the fact that they are not going to respond to the possibility of membership in large numbers."

Raines' concept of witness, and the concept reflected by the congregation, is primarily a non-verbal presentation of the gospel. "The deepest witness of a group of people is in what it is and what it does," he said. "When people are caught up by this and become interested, then that's the time to tell them about it."

"If a church has an art or film or music festival, this becomes an evangelistic openness to people interested in art. If Christians are involved in social action seriously, then they are involved with other people who are concerned, and there is the context for verbal witness." ■



Germantown Methodist's Raines
No longer a prophetic loner

this time the people will find the context and style."

Raines said he and his wife are in a group that just started, and in old form he began leading them in a study of Philipians. "They politely said, 'thanks Bob, but no thanks.' So now I'm just a participant like the rest of them."

After experiencing a congregation freed by the method of small group fellowship, Raines expresses a formula of sorts that he believes could work elsewhere.

"If I were starting again in an up-tight congregation, I would try to work with ways with small groups—fellowship around Bible study and fellowship

alleviate the poverty of community residents.

"Koinonia groups are often a dead-end," Raines said. "There was a time when I thought they were a panacea. But there are a lot of non-small group people and people who don't want personal exposure. So there can be secular-style groups linked to ideas or action."

In the same spirit of freedom in allowing the congregation to evolve new forms of ministry and worship, Raines has shared the pastorate with Ted Loder for eight years, counting on a strong lay committee to assign responsibilities and adjudicate troublesome disagreement.

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Opportunities Industrialization Centers:



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HOME MISSIONS



'Build, Brother, Build'

Concerned about jobs for people in Philadelphia's poverty-stricken black communities, Leon Sullivan in 1962 decided to remove industry's excuse "that there just aren't many skilled black workers." Starting with his own 4000-member congregation, the Zion Baptist Church, Sullivan produced seed money in the ghetto area itself for a job-training project that has grown into a national program (see page 10). Now federal, industrial and church funds support 96 Opportunities Industrialization Centers (OIC) in some 80 cities across the country. The centers, as illustrated by the welding class shown left, major on bringing unemployables—or the under-employed—to job entry level in 33 different job classifications, including carpentry, masonry, welding, electrical wiring, machine tooling, laundry and dry cleaning, drafting, power sewing, typing, plumbing, and heating and air conditioning equipment repair. OIC recruiting specialists like Bernice Miles often recruit on the streets of low-income neighborhoods, as Miss Miles is shown doing here on a street near the North Philadelphia OIC. Some 1500 students are enrolled now in the seven Philadelphia skills-training centers. There are more than 9,000 OIC graduates at work in Philadelphia alone. Before job-training classes begin, each trainee is brought through a feeder program of up to three months that includes basic English and math, remedial reading, personal hygiene, and motivation classes. There is no tuition charge.

photos by DON RUTLEDGE

February, 1970



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The cooperation of local industry is one key to OIC success. Industry minds, university talent, and a Ford Foundation grant helped establish the management development and training school (at left), a three-months management program aimed primarily at blacks. Industries also provide equipment, lecturers, and films for job training, and executives form advisory councils for each job-training classification to assure OIC that the training is current for job needs. As OIC attracted more support through its 10-36 Plan (\$10 per month for 36 months), an investment group was organized to build the first black-owned, black-managed shopping center in the country, known as Progress Plaza (bottom left). Stores and professional offices that leased space had to have black management and agree to create upward mobility to decision-making levels for blacks. At the job training centers, counselors are on hand to help trainees through personal crises during training that may last a year. Bob Bell (at right) a Southern Baptist minister who assists the pastor of a Spanish-speaking congregation part time, serves in this role at the Ramos Antonini OIC, which is in a predominately Puerto Rican community. Bell is so fluent in Spanish and identifies so closely with the Puerto Rican community that he seems to speak English with a Spanish accent. His particular concern is with heavy drug traffic. "I would like to break from counseling and minister in this area," he said. "My dream is to provide Christian help for the Puerto Rican drug addict. I believe in a program of physical fitness connected with religious help."



mission in philadelphia



The Frankford Avenue Building



Superintendent Bullard
"Bishop" of the judicatory

Southern Baptists in Philadelphia

What's in a Name:
VBS or NRP?

Southern Baptists purchased their first old gray building in Philadelphia this year. The doors aren't red (yet), but the 7300-square-foot building offered compensating assets: a price of only \$10,000, several pianos and an organ, and a congregation of about 30 people.

Located in a predominately white, low-income, and crowded north Philadelphia neighborhood, the Frankford Ave. building at one time represented the possibility of a unique cooperative ministry between Southern and American Baptists. Now it represents the hope of Southern Baptists to stabilize a fragmented outreach in the city.

The American Baptist church that previously was housed in the building had reached the point of disbanding about two years ago, and had deeded the property to the Philadelphia Baptist Association.

At that point, G. W. Bullard, superintendent of missions for the Delaware Valley Baptist Association, and Philadelphia city ministries director Burt Potter approached the American Baptist association with an offer: if they would provide the building, Southern Baptists would provide the program.

This deal never worked out, but American Baptists did sell the building at a more than reasonable price. (Incidentally, Valley Forge, just out from Philadelphia, houses the American Baptist denominational offices. American Baptists have about 40,000 members in the area.)

Hopes are riding high that the Frankford Avenue ministry will not only be effective, but also an inspiring jolt to efforts elsewhere in the city. Potter experimented two years ago, when the cooperative ministry was still a possibility, and teenagers literally overran the facilities and the police had to be called. So the jolt, at least, is there.

Potter has an unusual responsibility for initiating Southern Baptist work virtually from scratch within Philadelphia proper. Presently, there are 10 mission points reaching about 360 people. He lacks one resource that characterizes pioneer work elsewhere: Southern Baptist laymen to provide a nucleus.

"There are less than 20 adults with Southern Baptist backgrounds in Philadelphia's city limits," Potter said. "Like most large northern cities,

Philadelphia has attracted thousands of southerners to its suburban areas. There are several strong Southern Baptist churches in Philly's bedroom communities: The Paoli Baptist Church with about 200 members and one mission; the Windsor Baptist Church in Chester with about 60 members, which sponsors the missions in Philadelphia; and the Delaware Valley Baptist Church in Willingboro, N. J. with about 400 members, which sponsors the Kensington chapel in Philadelphia.)

So when Potter was assigned to the city in 1966 by the Home Mission Board, it is no surprise that one of his first reactions was to hail down cars with North Carolina tags to see if any Baptists had moved into town. His one foothold was the diminishing fellowship of Pennsylvania university students who met Sunday mornings at the YWCA downtown. Membership was down to two or three.

"I had contacts with only a couple of students, but I put an ad for our worship services in the paper and 45 showed up, most of them from a nearby Bible college," Potter said.

Attendance got up to 100 on an occasion, but within a few months most of the Bible college students had left, dissatisfied with the style of worship and fellowship of the Southern Baptists. The experience was productive, however. This time, when the disinterested moved on, they left behind about two dozen students—mostly from the University of Pennsylvania—who were committed to the mission.

During the next few months, the congregation of students and a few young adults raised \$1,100 for a storefront mission in south Philadelphia, and donated five members to get it going. That now is the Penrose Baptist Chapel, which runs about 30 on Sunday mornings and according to Potter is ready for fulltime leadership.

The University Chapel, as the YWCA mission is called, also extended its concern to regular Sunday morning services at the YMCA, aimed mostly at permanent residents, including a number of elderly women.

Much of the work that continues today probably is due to Potter's intense personal work, and imaginative use of one of Southern Baptists' old standbys—Vacation Bible School. After a series of neighborhood surveys, Potter and his wife Sara established three

home fellowship Bible studies in three different communities of northeast Philadelphia. These eventually narrowed to one group involving some 10 couples, two of whom volunteered their yards for Vacation Bible Schools.

Summer missionaries visited about 1200 homes to tell about the upcoming Vacation Bible School, and the response was, tritely but truly, a surprise. Not one child showed up.

"There we were on Monday," Potter said, "with our flags and Bibles and a visiting pastor from New Jersey, and not one single person responded." He added a classic understatement: "We were pretty depressed."

They made a fresh start in a different house, in a different neighborhood, but the magic probably was in the name. This time Potter called the VBS the NRP—Neighborhood Recreation Program. About 140 children showed up the first day. By week's end, the program had spread across seven backyards and had involved 160 people. The next week, the same plan worked in another area and reached 80 children. Follow-up on these children and their families led to the Academy Gardens Baptist Chapel and weekday program, where Potter and assistant pastor David Bates provide leadership.

Soon Bates will assume leadership of the Academy Gardens situation, and Potter will initiate and direct ministries at the Frankford Avenue building and preach there on Sundays. Another promising work is a spin off of the Academy Gardens group. A couple volunteered to establish a Bible fellowship that soon became the storefront Kensington Baptist Chapel, led by a layman.

Response to Philadelphia's diverse language groups came when individuals appeared who could give direction. For example, in 1968, Enrique Vasquez arrived from Cuba and soon developed a congregation of about 25 Spanish-speaking people, mostly Cuban.

A similar pattern occurred when former Ukrainian evangelical pastor John Berkuta applied for appointment as a Southern Baptist pastor and started the Ukrainian Baptist Church of Philadelphia, which now runs about 75 and meets in a Pentecostal church building in south Philadelphia. There are some 70,000 Ukrainians in the area.

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City Missionary Potter
Waiting with flags unfurled

CHRISTIAN SOCIAL ministries director Dan Grubb of the Windsor Baptist Church in nearby Chester, Pa., is helping get weekday activities underway at the Penrose Chapel by contributing one day a week in the low income community.

"We need a better concentration of language missions," said Superintendent Bullard. "We've been establishing work only with people who become available. We need to begin to plan more, to do some positive things."

In that regard, the most recent missionary appointee in Philadelphia is Peter Miccoli, an Italian pastor who hopefully will establish a church to serve a large Italian population.

Bullard, whose association covers Eastern Pennsylvania and the southern half of New Jersey, is toying with the idea of a Southern Baptist information center in downtown Philadelphia.

"Somewhere in a prominent place in Center City (downtown Philly), we need what for want of a better term I call a Southern Baptist information center—a multiple purpose building with associational and city ministries offices, a headquarters for student work, and a worship center," Bullard said. "We could have a reading room and a counseling center."

"We can't go to Broad and Vine Streets and build a building. In the first place, it would cost \$5 million, and in the second place we may have only 45 people or so at times. We can't do that, but we could have the multiple-purpose building for a \$1/2

million investment."

Bullard also is speculating on another multiple-purpose type of building that could become a home for the aged as well as a center for weekday activities and Sunday worship.

"While I'm a stickler for church and state, I think we could elect laymen to incorporate a non-profit corporation to provide a home for the aged," Bullard said. "That's not establishing churches, but we have to think in terms of ministering to people."

Referring to the Opportunities Industrialization Center (see page 8), Bullard said OIC founder Leon Sullivan's creative use of local support projects indicates some things "Southern Baptists should have been doing."

One Southern Baptist, Bob Bell, a North Carolina native who speaks Spanish fluently and is nearing completion of a master's degree in theology, is a counselor at one of the OIC job-training centers in a Puerto Rican community.

To support OIC's efforts in providing job training for the unskilled, Bullard suggested the possibility of Baptists' donating funds designated for Bell's salary. (OIC is supported by churches, and Bullard recently passed on a request to the Home Mission Board that

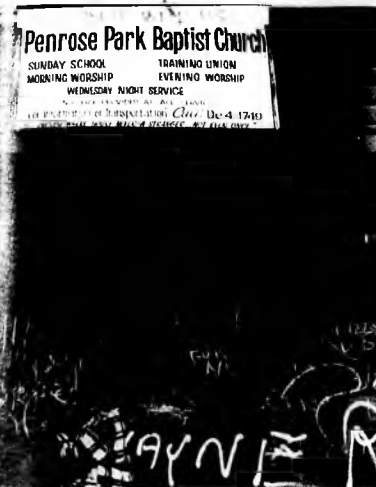
was initiated by an OIC representative, asking for a \$10,000 donation.)

Bell is an unusual resource for a struggling Baptist work. He majored in languages at Furman University, graduated from Southeastern Baptist Theological Seminary, and came to Philadelphia in 1967 to work on a master's of theology at Eastern Baptist Theological Seminary.

Before becoming an instructor and later a counselor with OIC, Bell served a year as assistant pastor of the First Baptist Church of Baltimore, working with international students, and later as an assistant at Baptist Temple, an American Baptist church on the campus of Temple University in Philadelphia.

Bell works part time for Southern Baptists in the city, assisting Cuban pastor Enrique Vasquez during the week and conducting the Sunday morning worship services at the YMCA. He has a particular concern for the 65,000 Puerto Ricans in the city.

"I would like to break from counseling and establish some ministry with these people," he said. "But I would like using OIC as a base. Right now the only Christian organization trying to work with drug addicts is Teen Challenge, which is supported mainly



A COFFEEHOUSE in a shopping center location is one of the major attractions of the Academy Gardens weekday program and mission in suburban northeast Philadelphia. Just a place to go has become a real need.

by Assembly of God churches. My dream is providing Christian help for Puerto Rican drug addicts.

"This center (OIC's Ramos Antonini Center) is under contract with the state to make quota on job placements. Right now we are behind and could lose our state funds. Some Christian group could take it over. I see it as a Christian ministry."

Christian social ministries at this point are confined to the Academy Gardens weekday program in suburban northeast Philadelphia, mostly under the direction of Sara Potter and David Bates. Age-level clubs, a mother's club, and a coffeehouse one night a week are the stable ministries.

Eventually, language missions, student ministry, and Christian social ministries specialists will be added to Bullard's staff to serve as resource personnel to Potter and eventually to directors of other geographic breakdowns of Bullard's sprawling association.

On a cooperative level, Bullard serves an unusual function for a Baptist preacher. He is, in essence, bishop of the Southern Baptist judicatory in metropolitan Philadelphia. The gag derives from the structure of the Metropolitan Christian Council of

Philadelphia, which grew out of the old local council of churches.

Under the new structure, churches are not members of the council. Instead, judicatories—denominational units such as dioceses and associations—form the membership. The council is a loose federation of denominational units concerned mainly with study groups that report on priorities for church action, but leaves response up to the individual units. (The large religious bodies, other than Catholics and Jews, are National Baptists with some 300,000 members; the United Presbyterian Church with 104,000 members; Episcopal and American Lutheran, with about 80,000 members each; and the United Methodist church with about 88,000 members and American Baptists.)

"There is freedom in this approach," said council director Rufus Cornelison, "because when a church or denominational unit does move, it moves in its own name. We simply serve as a brokerage instrumentality. This way the denominations hold responsibility and accountability."

Bullard accepts the objective of the council as it relates to action research and leaves the responsibility with denominational units. The association

contributes \$270 a year—a figure based on church membership statistics—and Bullard feels fellowship and information from the council merit that. "What I wonder about is whether or not those groups who have to put in \$20-25,000 a year get their money's worth."

The council has helped rally church groups to support actively a school bond election, recommended support for a moratorium day resolution, offered to serve as mediator in a public school crisis, and most recently, begun a study to determine the interest in a training conference on community organization led by the controversial Saul Alinsky.

Hopefully, the council will be productive and eventually Southern Baptists will be able to make a major contribution. Right now, with 10 small mission points reaching out to about 360 people, the major need seems to be personnel.

When Potter arrived in 1966, he started systematically, assigning one person in the University Chapel to each of 12 city zones defined by the city planning commission. "I wanted to be systematic," he said, "but I learned you get a foothold where you can and go from there."



Some 900 students participated in a Ghetto Work Project during Mission 70. The conference on world missions and church-related vocations which attracted 4,200 young adults to Atlanta's Civic Center emphasized concern and service.



Photos by DON RUTLEDGE

MISSION 70 Prelude to Significant Change?

by MARY-VIOLET BURNS

For some it was just another meeting; for others it marked a significant change of attitude about the future of the church. In either case, an air of unanimity and hope pervaded the Mission 70 audience as the 4,500 participants rang in the new decade, and, hopefully a new era of involvement.

Mission 70, a conference on world missions and church related vocations attracted 4,200 registered participants and an average of 300 "drop-ins" to the four-day session at Atlanta's Civic Center.

Sponsored jointly by the Sunday School, Foreign, and Home Mission Boards, the Brotherhood Commission and the Woman's Missionary Union, it confronted participants with world need and opportunities for ministry

through church-related vocations.

The conference was one gigantic experiment, and communication the order of the day. It included three sections: morning cluster groups, an afternoon ghetto work project or private discussion with denominational leaders, and elaborate musical presentations in the evenings.

The discussion groups were loosely structured, having no real leader and only ten persons to a group making them more conducive to openness. One participant objected: "We have fresh ideas, but we're not authorities."

Over 900 participants painted houses, cleaned yards, took surveys, and worked in a child care center as part of a Ghetto Work Project in Atlanta slums. The project drew national attention and was featured in a seven-



Speakers, NBC Newsman John Chancellor (pictured top), Houston pastor Bill Lawson (pictured center) and Evangelism Director Ken Chafin (bottom) forecasted a grim future, calling participants to see the "bright stars in a black sky."

minute report on CBS Evening News. Three of the 900, a trio of college coeds, cleaned the basement of a church in a black neighborhood near the Georgia Baptist Hospital. The three were not especially articulate and their theology was not refined. But their work was fastidious, and their intent sincere.

One, a sophomore from Tampa, Fla. said: "The idea of working in a ghetto thrilled me because I have been thinking about working in child care centers."

Another said: "I've driven through a ghetto but I've never worked in one and met the people who live here."

An alternative to the work project was a slide presentation, "Streets of the World," a 15-minute exhibit that again confronted participants with need and their response to that need. Afterwards denominational leaders were available for dialogue. This drew praise from one participant who commented, "at least we know we have a way of doing something about the need that has been presented to us."

Traditional hymns dressed in rock beats highlighted the evening sessions.

Choirs were hardly recognizable in pants suits rather than Sunday vestments. At times the performers popped up in the audience. They clapped their hands, ran down the civic center aisles and involved the audience in the presentation.

The original music leaned more toward Burt Bacharach than B. B. McKinney.

Sermons and speeches were deemphasized, but the participants did hear NBC newsman John Chancellor, Houston pastor Bill Lawson and Evangelism Director Kenneth L. Chafin.

"God's will is never known in prospect, only in retrospect."

The Return of Faith
Reviewing the '60's and looking forward to the '70's Chancellor predicted that "faith will make a comeback in the 1970's." But in relating the events that led to his conclusion, he also predicted a grim future for this country and the world.

The critical problem of the 70's, he said, will be population control, resources and environment.

"We are passengers on a space ship designed with divine care to support life," Chancellor explained. "We have been fooling around with the equipment. Sensible experts give us between 35 to 100 years to get the equipment back in order, or the world will end not with a bang but with a gasp for air."

He implied that the ratio of available resources to people is reaching a critical imbalance, consequently, our entire value system, now based on the ability to acquire, will have to be restructured.

"I believe that God is holding the church like a chicken by its neck and shaking the dickens out of it."

"We will have to set up new value systems for society based not on more of everything, but enough for everybody."

As for the Christian's part in the scheme, Chancellor believes that the politics of the 70's "are likely to find their expression in cleaning up the mess we've made of the country," and that "the present fix . . . could provide spectacular opportunities for ministries."

Rummaging Through Trash

Tall, lanky Bill Lawson has the communicative ability that renders him capable of speaking for an hour (always with no notes) and making it seem like a few minutes.

"God's will is never known in prospect, only in retrospect," he told the Mission 70 audience. "You will never look forward and say, 'this is what I'm going to be,' you always look back and say, 'well, this is what God wanted' and then somehow you have to believe that there is a rightness in all of it."

He commended the planners of Mission 70 calling it an indication that Baptists are at least trying to hear. "But," he warned, "you've gone way out on a limb, Baptist, and I hope that you won't chicken out and back up now."

The black pastor stressed the uselessness of reviving the tragedies of the '60's unless they provide lessons for living in the seventies.

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1970 PERSONNEL DIRECTORY OF THE HOME MISSION BOARD

This directory of personnel provides a listing of the board of directors of the Home Mission Board, the professional staff and office personnel, and those appointed as missionaries and as missionary associates. Other than the board of directors, members of the state secretariats of evangelism and missions, only those who receive all or a portion of their salary from the Home Mission Board are listed.

Under today's cooperative agreements between the HMB and the state mission boards most of the personnel are shared. Sometimes an association or a church assists in this support. However, the directory does not include mission pastors or others who are employed for short, prearranged periods.

Persons appointed on permanent, regular missionary status are listed in the age and sex categories. Listed in this directory, giving their birthday, native state, and the state where they serve

KEY TO ABBREVIATIONS

BC	Baptist Center
BSU	Baptist Student Union
CD	Center Direction
Chap	Chaplain
ChW	Children's Workers
CW	Church
Con	Consultant
CZ	Czechoslovakian
D	Deaf
Di	Director
Dm	Direct Missionary
DM	Associate Missionary
Ek	Eskimo
Ext	Church Extensions
Fi	Field Workers
Fr	French
GM	General Missionary
Ind	Indian
Int	Inter-service Guidance Division
IT	International
J	Japanese
JFS	Youth and Family Service
Jp	Japan
K	Kinderergarten
M	Migrant
MP	Military Personnel
M	Mountain Missionary
MS	Pastor-Director
P	Superintendent of Missions
P-M	Pastoral
P-M	Pastor of Missions
P	Pastor
P	Polish
P	Portuguese
P	Russian
R	Regional Missionary
RM	Recieve Missionary
St	State Director
SM	Superintendent of Missions
Sp	Spanish-speaking
Sp	Spanish-Navaho
Sp	Publication
Sp	Teacher-missionary
US	U.S.
US 2	Weekday Ministry
WDM	Woman's Ministry
W	Woman

**BOARD
OF
DIRECTORS**

Alabama—Thomas M. Hunter, John Pittman, Harper Shannon
Arizona—Charles Luther Wood
Arkansas—John Brock
California—Jimmie M. Barksdale
Colorado—Mrs. Furman Hardenberg
District of Columbia—Charles V. Koons
Florida—John H. Smith
Georgia—James W. Franklin, John F. Grayson, W. Ches Smith, Jr., Mrs. F. Seay Smith
Hawaii—Ben R. Stripling
Illinois—Dan Peterson
Kansas—Tommy Grozier
Kentucky—Edwin W. Groce
Louisiana—John E. Emory, Wallace A. Wood
Maine—John W. Smith
Maryland—Neil E. Wilson
Michigan—Ed N. Siskafus
Mississippi—Elhan Moore, James M. Rich-
ardson
Missouri—Webster C. Brown, O. A. Win-
scott
Montana—James A. McKinnon
North Carolina—John E. Lawrence, Joe Lennson, Mrs. Andrew L. Parker, Mrs. J. Henry Simpson, Jr.
Ohio—Theodore J. Schenher
Oklahoma—Mrs. Hale A. Dixon, M. J. Lee
Oregon—Washington—Nolan Kennedy
South Carolina—Cullen B. Crook, A. Lee
South Dakota—C. E. Johnson
Tennessee—Alfred Bruce Coyle, Ramsey Pollard, Robert Kirk Walker
Texas—R. Earl Allen, Joe Welton Bailey, Daniel L. Carter, Robert F. Collins, Carl Duck, Grayson Glass, Mrs. J. C. Whitaker
Virginia—Jack P. Lowndes, Charles R. Swindler
Local—J. Don Aderhold, Robert E. Bingham, Harmon Born, George Brannan, York Chambers, John E. Cooper, W. H. Crenshaw, Mrs. Wright Gellerstedt, William H. Geren, Mrs. Robert R. Hallman, Hoffman Harris, Joseph C. Massee, Mrs. Ernest L. Miller, Robert W. Patterson, Brant Seymour, Claude D. Shaw, Joe Stone, George B. Wright

Southern Baptist Convention



1350 SPRING STREET
ATLANTA, GEORGIA 30309

ADMINISTRATION



Arthur B. Rutledge
Executive Secretary-Treasurer

Provides executive leadership for the Home Mission Board, including responsibility for its funds, in keeping with the objectives of the Board as defined by the Southern Baptist Convention.



Fred B. Moseley
Assistant Executive Secretary-Treasurer
Assists the executive secretary-treasurer, specifically in matters relating to programming and organization.



Mrs. Leonor C. Adams
Administrative Assistant

Assists the executive secretary-treasurer in work with the board of directors, executive committee, administrative committee and special committees of the Board.

Office Secretaries **Ruth McKinney, Mrs. Hettie Johnson**

DEPARTMENT OF MISSIONARY PERSONNEL



Glendon McCullough
Secretary

Directs work of the Personnel Department in projecting personnel needs, screening and recommending candidates for appointment, and providing orientation for new appointees.



Cecil D. Etheredge
Associate Secretary

Works with missionary candidates east of the Mississippi in interviewing, analyzing, and evaluating files. Visits Southern, Southeastern and New Orleans Seminaries interviewing students interested in appointment.



Ed Seabough
Associate Secretary

Works as liaison with high school and college young people, providing guidance in mission vocations through conferences, interviews and correspondence. Has primary responsibility for recruiting US-2 candidates.



Eddie Rickenbaker
Associate Secretary

Works with missionary candidates west of the Mississippi in interviewing, analyzing, and evaluating files. Visits Southwestern, Golden Gate and Midwestern Seminaries interviewing students interested in appointment.

Assistant to Department Secretary: Clarice Whitener
Office Secretaries: Elizabeth Davis, Mrs. Jane Newton
Processing Secretary: Mrs. June Brumbelow.



Leonard G. Irwin
Secretary

Provides supervision and direction for the department, assigns responsibilities, controls budget spending for the department, and works with other agencies, state conventions, associations and churches in carrying out department activities.



Tommy R. Coy
Associate Secretary

Collects and processes relevant data. Engages in the development of research and study projects and interprets city, state, regional and national planning.



Don F. Mabry
Associate Secretary

Develops new methods of survey and data gathering related to HMB programs. Keeps informed on current and future developments in religious and secular fields. Assists in planning and organizing religious surveys.



Orrin D. Morris
Associate Secretary

Coordinates the work of Special Studies. Gives supervision in the collection and processing of data, the development of research and study projects, the design and development of reports.



William A. Powell
Associate Secretary

Coordinates all survey work. Trains and supervises survey specialists. Supervises the design, preparation and distribution of materials used in the ministry of survey.

Office Secretaries: Mrs. Margaret Abstance, Mrs. Edna Cox, Delores Jones, Mrs. Julia Parker.

DIVISION OF BUSINESS SERVICES



Dan McQueen
Director

Correlates the work of the division. Provides staff leadership as directed by the administration.

Mimeograph Operator: **Mrs. Elizabeth Dennis**
Mail Clerk: **Robert Curry**
Office Secretary: **Mrs. Edna Roberts**
PBX Operator: **Mrs. Mazie Scogin**
Special Projects: **Salma Dunagan**
Shipping Clerk: **Winston Scott**
Assistant: **James Myers**

ACCOUNTING SERVICES



Mrs. Jeanette B. Williams
Bookkeeper

Maintains record of Home Mission Board's operating budget, approves check requests, and prepares financial reports.

Associate Bookkeeper: **Ina Butler**
Assistant Bookkeeper: **Brenda Hendrickson**
Verifications Secretary: **Wynne E. Roe**

INVESTMENT SERVICES



Curtis L. Johnston
Secretary

Responsible for matters relating to bequests, estates, trust funds, annuity sales, corporate registrations, etc.

Office Secretary: **Mrs. Linda Fraser**

INSURANCE SERVICES

Secretary

Administers insurance, retirement, pension, and other employee benefit programs.

Office Secretaries: **Ruth Heaton, Linda Watson**

MISSION PROPERTIES SERVICES



Mealer Markham
Secretary

Procures, sells and maintains mission properties and keeps records of all properties and related funds; secures and counsels office personnel.

Office Secretary: **Mrs. Jewell H. Farmer**

PURCHASING SERVICES



Harry A. Steele
Secretary

Handles business relationships and services, such as purchasing, billing, printing contracts, etc.

Office Secretary: **Mrs. Sue Campbell**

RECORDS PROCESSING SERVICES



William B. Ard
Secretary

Designs, implements, and supervises the systems, programming, and operation of data processing.

Machine Room Supervisor: **Lewis Wrenn** Office Secretary: **Mary Jo Loy** Records Processing Clerks: **Ophelia Baccus, Donna Walker**

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DIVISION OF CHAPLAINCY



Geo. W. Cummins
Director

Brings Southern Baptist ministers into contact with chaplain opportunities, works with churches, associations, and state conventions in providing a spiritual ministry to military personnel and their families, and to persons in hospitals, institutions and businesses.



Willis A. Brown
Associate Director

Brings Southern Baptist ministers into contact with chaplain opportunities, works with churches, associations, and state conventions in providing a spiritual ministry to military personnel and their families, and to persons in hospitals, institutions and businesses.

Assistant Director Institutional Chaplaincy

Works with agencies and offices which deal with institutional chaplaincy; represents the institutional chaplain to the denomination and the denomination to the chaplain.



Richard Warren McKay
Assistant Director
Hospital Chaplaincy

Communicates work and needs of hospital chaplains to the denomination and assists qualified personnel in finding opportunities for service and obtaining denominational approval as requested.



Lowell F. Sodeman
Assistant Director
Industrial Chaplaincy

Recommends and aids fully trained Baptist ministers who may work effectively in an industrial setting, and helps industries see the need for such a ministry.



William L. Clark
Assistant Director
Military Personnel Ministries

Encourages churches to maintain contact with their military obligated youths and lists churches near military centers to minister to military personnel and their dependents.

Office Secretaries: **Betty Cloer, Mrs. Helen Duncan, Mrs. Betty Kendall**

DIVISION OF CHURCH LOANS



Robert H. Kilgore
Director

Works with the administration, other divisions and committees to correlate the work of the division into the total mission strategy of the Board.



T. V. Haynes
Escrow Officer

Serves as legal representative of the division, seeing that loan papers are prepared properly and executed correctly and working with title companies and attorneys in necessary legal procedures.



Thomas Thrallkill
Assistant Escrow Officer

Works with churches, attorneys, and title companies supervising loan closings in areas east of the Mississippi River. Supervises maintenance of insurance and tax records.



W. C. Dudley
Field Representative

Counsels churches, services loans, and appraises property in areas east of the Mississippi River other than Michigan, and North-eastern states.



Billy T. Hargrove
Field Representative

Counsels churches, services loans, and appraises property in the Northwest United States.



Pat McDaniel
Field Representative and Finance Officer

Counsels churches, services loans, appraises property in Michigan and all states in Maryland convention with exception of Maryland. Works with banks, insurance companies, and other financial institutions to obtain finances.



William T. Updike
Field Representative

Counsels churches, services loans, and appraises property in the Southwest along the West Coast.

Office Secretaries: **Inez Abernathy, Elizabeth Ball, Sharon Durham, Mrs. Avis Dykes, Mrs. Beulah Hoagland, Mrs. Eunice Holt, Mrs. Dorothy Smith, Peggy Scull, Elizabeth York**
Bond Secretary: **Mrs. Melba Starmer**
Insurance Clerk: **Evelyn Hodge**

DIVISION OF COMMUNICATION



L. O. Griffith
Director

Encourages better public relations, coordinates communication, cooperates with mission leaders to tell the home mission story.

Office Secretaries: **Mrs. Shelby Hendrix, Grace James**

CIRCULATION SERVICE

Mrs. Deedie Kefauver Mrs. Nellie Milner
*Mrs. Ellie Sikes

PICTURE SERVICE

Mrs. Mamie Chastain Mrs. Norma Kennedy
*Mrs. Edna Simpson
*Supervisor

DEPARTMENT OF ART SERVICES

Thomas H. Baker
Secretary

Directs art work for Division of Communication, including the actual production of art, and assistance in the layout and printing of tracts and other printed matter, and the construction of displays.

Assistant Art Director: **Mrs. Linda Taylor**
Office Secretary and Assistant Artist: **Mary Ellen Stone**

DEPARTMENT OF AUDIOVISUALS

J. C. Durham, Jr.
Secretary

Produces and distributes audio-visual materials, such as filmstrips, motion pictures, recordings, and special programs.



Don Rutledge
Photographer

In charge of photography—photojournalism (photographically telling the story of home missions) filmstrips, studio, special purpose.

Office Secretaries: **Mrs. Anita King, Linda L. Knowles**

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DIVISION OF COMMUNICATIONS—continued

DEPARTMENT OF EDITORIAL SERVICE



Walker L. Knight
Secretary

Plans, develops, directs the publication of HOME MISSIONS magazine, writes special assigned material, and directs the work of editorial services.



Dallas M. Lee
Assistant Secretary

Writes and edits news stories for Baptist Press and develops and writes articles for HOME MISSIONS magazine.

Editorial Assistant: **Mary-Violet Burns**
Office Secretary: **Charlotte Powell**



Kate Ellen Gruver
Book Editor

Develops, directs and carries out the Board's book publishing and maintains a serviceable library, develops and maintains the overall editorial style.

Editorial Assistant: **Joyce Atchinson**
Library Clerk: **Mrs. Alfreda Scott**



Kenneth Day
Secretary

Prepares literature and materials for world mission conferences, enlists speakers for camps and assemblies, state WMU and Brotherhood conventions, college campus emphases, and other group meetings.

Office Secretaries: **Ernestine Adams, Myra Galley, Ella Keller**

DIVISION OF EVANGELISM



Kenneth L. Chaffin
Director

Provides administrative direction in formulating, planning and coordinating the work of evangelism in all of this area of responsibility throughout the SBC.



John F. Havlik
Associate Director

Develops and correlates evangelism plans and methods into a program format for churches, associations, and state conventions.



W. D. Lawes
Associate Director

Promotes and guides statewide evangelistic conference and supervises the Correspondence Bible Course.



Eual F. Lawson
Associate Director

Guides evangelism at the association level by helping train chairmen of evangelism and by producing certain materials for their use. Promotes leadership clinics in each state.



Harold E. Lindsay
Associate Director

Plans and promotes evangelistic efforts in pioneer and metropolitan areas.



Nathan Porter
Associate Director

Directs campus evangelism. Serves as a resource person in evangelism for college and seminary campuses, state and national student conferences, and other youth meetings.



Jack Stanton
Associate Director

Promotes personal and lay evangelism. Conducts revivals. Works with National Baptists in evangelism.

Office Secretaries: **Mellie Callahan, Mary Coker, Mrs. Frances Dowls, Mrs. Clara Leverett, Mrs. Pat Richardson, Mrs. Mary Vaul**

DIVISION OF MISSIONS



Hugo H. Culpepper
Director

Assists in developing and maintaining a uniform and advancing Convention-wide program of missions, and promotes home missions through writing and speaking.



Loyd Corder
Associate Director

Leads in the program of associational administration service, and establishing new churches and church-type missions.



E. C. Watson
Associational Administration Consultant

Assists associations toward effective administration through research, writing, and conferences.

Office Secretaries: **Leone Branan, Mrs. Mildred Garvin, Mrs. Ozelle Head**



T. E. Carter
Secretary

Gives leadership, supervision and correlation to total program of the department; controls budget; administers disaster relief operations.



Mildred Blankenship
Consultant

Serves as specialist to department staff on matters concerning literacy missions, serves as consultant to churches, associations, and state conventions for literacy missions.



Clovis A. Brantley
Assistant Secretary

Serves as specialist to department staff on Baptist centers and church community weekday ministries; gives leadership through special assignments; maintains records of department budget; prepares financial reports and Board actions; responsible for department properties.



Mrs. Noble Y. Beall
Consultant
Baptist Centers

Serves as specialist to department staff on Baptist centers and church community weekday ministries; serves as consultant to churches, associations; and state conventions for Baptist centers and church weekday ministries.



L. William Crews
Assistant Secretary

Serves as specialist to department staff on youth and family services; gives leadership through special assignments; gives leadership and administrative assistance to churches, associations, and state conventions in the central region in matters of personnel, policies, budget, and total program of Christian social ministries.



Travis Upcomb
Assistant Secretary

Serves as a specialist to department staff on child care and aging ministries; functions as liaison to Baptist Joint Committee, SBC agencies, and government agencies for SBC child care ministries; gives leadership and administrative assistance to churches, associations, and state conventions in the western regions in matters of personnel, policies, budget, and total program of Christian social ministries.



J. Ed Taylor
Assistant Secretary

Serves as specialist to department staff on matters concerning migrant missions; gives leadership and administrative assistance to churches, associations, and state conventions in matters of personnel, policies, and budget of migrant missions.



Charles L. McCullin
Assistant Secretary

Serves as a specialist to department staff on Baptist centers and church and community weekday ministries; gives leadership and administrative assistance to churches, associations, and state conventions of the eastern region in matters of personnel, policies, budget, and total program of Christian social ministries.



Warren A. Rawles
Assistant Secretary

Serves as specialist to department staff on matters concerning ministry to alcoholics, drug users, and ex-prisoners; gives administrative leadership to department training program.

Office Secretaries: **Mrs. Betty Evans, Mrs. Maude Glass, Mrs. Betty Hooker, Carol Mullins, Mrs. Judy Rish, Ruby Warren**

DEPARTMENT OF LANGUAGE MISSIONS



Gerald Palmer
Secretary

Assists churches, associations, and state conventions in their efforts to bring people identified with a language culture group other than English into right relationship with God.



Irvin Dawson
Assistant Secretary

Relates administratively to state conventions in the northwestern United States. Promotes church mission action with language groups and serves as consultant on work with internationals, work with deaf, and Oriental culture in all home mission territory.



Elias L. Golonka
Assistant Secretary

Relates administratively to state conventions in the northeastern United States. Promotes language missions extension through the use of lay workers, promotes use of language radio and television, and serves as consultant on Slavic and European cultures in all home mission territory.



Oscar I. Romo
Assistant Secretary

Relates administratively to state conventions in the southwestern United States. Develops language church growth and assists in its implementation; serves as consultant to SBC agencies in the production and use of language literature, and as consultant on Latin and Indian cultures in all home mission territory.



L. D. Wood
Assistant Secretary

Relates administratively to state conventions in the southeastern United States, and Puerto Rico. Assists in training language mission personnel, and promotes special campaign for winning language peoples.



W. Bertram King
Consultant

Serves as consultant on Immigration and Refugee Service.

Office Secretaries: Mrs. Jewell Acevedo, Jenny Bruce, Merry Purvis, Beverly Steere, Delma Wade

DEPARTMENT OF METROPOLITAN MISSIONS



J. N. Evans, Jr.
Secretary

Gives administrative direction to the department; relates work of other departments to needs in metropolitan communities; participates in field ministries; research projects and the planning of local and nationwide mission strategy.



F. Russell Bennett, Jr.
Associate Secretary

Serves as research and resource team member in planning work of the department; prepares promotional literature; shares in the development of associational organization and ministry.



George A. Torney, III
Associate Secretary

Serves as field consultant in metropolitan areas; conducts research projects in mission ministries; team member in the program of establishing new churches.

Office Secretaries: Mrs. Florence Milner, Mrs. Martha Newell, Mrs. R. E. Stapleton

DEPARTMENT OF WORK RELATED TO NONEVANGELICALS



Joseph R. Estes
Secretary

Supervises research in Judaism, Roman Catholicism, the sects, and non-Christian world religions, and programs assistance to Southern Baptists in witnessing to them.



William B. Mitchell
Assistant Secretary

Programs work for use in Baptist churches in witnessing to nonevangelicals. Supervises program of work for field workers and area missionaries of the department.



M. Thomas Starks
Assistant Secretary

Does research and writing to provide to our Baptist churches an understanding of sects and world religions. Suggests possible approaches of a program nature.

Assistant Secretary

Programs work for use in our Baptist churches in witnessing to Catholic people, and programs the work for field workers.

Office Secretaries: Mrs. Edna Brunelle, Mrs. LaTrelle Day, Joyce Lowe

DEPARTMENT OF PIONEER MISSIONS



M. Wendell Belew
Secretary

Assists churches, associations, and state conventions in surveying mission opportunities and developing and coordinating home mission interests in the newer and weaker areas of the SBC.



Quentin Lockwood
Assistant Secretary

Promotes methods for church extension. Produces a study of growth patterns and spiritual needs of the western states.



F. J. (Jack) Redford
Associate Secretary

Promotes methods for church extension. Produces a study of growth patterns and spiritual needs of the northeastern states.

Office Secretaries: Jewel Elliott, Mrs. Modeste Price

DEPARTMENT OF RURAL URBAN MISSIONS



C. Wilson Brumley
Secretary

Assists churches, associations, and state conventions in surveying, evaluating, and planning for mission opportunities in mountain and rural areas, and in urban centers of 2,500 to 50,000 population.



John B. McBride
Assistant Secretary

Assists in program of associational administration, mountain missions, resort missions, and assists other programs to implement work in the mountain churches and associations and in resort communities.



Roy Owen
Assistant Secretary

Assists in the program of establishing new churches, in in-service guidance, rural-urban missions and assists other programs to implement work in the rural and urban associations of the convention.

Office Secretary: Mrs. Sue White

DEPARTMENT OF SPECIAL MISSION MINISTRIES



E. Warren Woolf
Secretary

Administers the department's ministries, including student summer missions, Christian Service Corps and WMU work in pioneer areas, BSU work in pioneer areas, and youth mission groups.



Don Hammonds
Associate Secretary

Promotes, recruits, and assigns students for summer missions ministry, and assists with the other ministries of the department.



Bernice Elliot
WMU Field Worker

600 N. 20th St.
Birmingham, Ala. 35203
Office Secretaries: Mrs. Evelyn Bradley, Mrs. Jerrie Long

DEPARTMENT OF WORK WITH NATIONAL BAPTISTS



Victor T. Glass
Secretary

Works with churches, associations and state conventions in their efforts to strengthen National Baptist churches, associations, and conventions, and serves as a liaison person between National and Southern Baptists in the United States.



W. R. Grigg
Associate Secretary

Promotes work of the department in states without a full-time director, relates ministries to other departments and divisions, and works with Christian Life Commission on relating its emphasis on race relations to National Baptists.



Emmanuel L. McCall
Associate Secretary

Promotes the work of the department in the field of Christian education with special emphasis in extension centers, in-service training, religious vocations, scholarships, recruitment and campus ministries. Structures creative dialogue between National Baptist and Southern Baptist leaders with a view toward cooperative endeavors in mission work.

Office Secretaries: Mrs. Mary Leach, Mrs. Terah Shuman, Mrs. Arvella Turnipseed

STATE SECRETARIES OF EVANGELISM*

Alabama—Oris C. Williams, 2001 East South Blvd., Montgomery, 36102
***Alaska**—E. W. Hunke, (Exec. Sec. & Evang.), Box 80, Anchorage, 99501
***Arizona**—Irving Childers, 400 W. Camelback, Suite 312, Phoenix, 85013
Arkansas—Jesse S. Reed, 525 W. Capitol, Little Rock, 72201
***California**—Harry D. Williams, P. O. Box 5168, Fresno, 93755
***Colorado**—Harold P. McGlamery, P. O. Box 22005, Denver, 80222
District of Columbia—James O. Duncan, 1628 16th St., N.W., Washington, D.C., 20009
***Florida**—Paul A. Meggs, 1230 Hendricks Avenue, Jacksonville, 32207
Georgia—O. M. Cates, 291 Peachtree St., N.E., Atlanta, 30303
***Hawaii**—Edmond R. Waples (Exec. Sec. & Evang.), 1225 Nehoa St., Honolulu, 96822
***Idaho**—James Ponder, Box 271, Carsonville, 82901
***Indiana**—L. E. Lawson, Box 24038, Indianapolis, 46224
***Kansas**—Vacant, P. O. Box 729, Wichita, 67201
Kentucky—Thomas H. Shelton, 10701 Shelbyville Road, Middletown, 40043
***Louisiana**—Leonard Sanderson, P. O. Box 311, Alexandria, 71301
***Maryland**—Roy D. Gresham (Exec. Sec. & Evang.), 1313 York Rd., Lutherville, 21093
***Michigan**—W. B. Oakley, 2619 Cass Ave., Detroit, 48201
***Mississippi**—Vacant, Box 539, Jackson, 39205
Missouri—Luther B. Dyer, 213 Adams, Jefferson City, 65101
***New Mexico**—Vacant, Box 485, Albuquerque, 87103
***North Carolina**—William C. Lamb, 301 Hillsboro Street, Raleigh, 27603
***New York**—Paul S. James (Exec. Sec.) Jefferson Tower, Suite 911 50 Prudential Plaza, Syracuse, 13201
***Ohio**—W. Leonard Stigler, 1680 East Broad Street, Columbus, 43203
Oklahoma—Jerald R. McBride, 1141 N. Robinson, Oklahoma City, 73103
***Oregon-Washington**—Lewis Steed, 811 N. W. 20th Ave., Portland Ore 97209
Panama—Joe Carl Johnson, Box 3647, Balboa, Canal Zone
Puerto Rico—Milton S. Leach, Jr., Reparto Metropolitan Shipping Center, Altos Kresge, N. 303, Rio Piedras, San Juan 00921
South Carolina—Delos Miles, 907 Richland St., Columbia, 29202
***South Dakota-North Dakota-Wyoming-Montana**—John P. Baker (Exec. Sec. & Evang.), P. O. Box 1232, Rapid City, S. D. 57701
Tennessee—F. M. Howell, Box 647, Brentwood 37027
Texas—C. Wade Freeman, 703 N. Envy, Dallas, 75201
***Utah-Idaho**—Darwin E. Welch, P. O. Box 2545, Salt Lake City, 84110
Virginia—Phleg E. Rodgersen, Box 8568, Richmond, 23226
West Virginia—John L. Snedden, 801 Sixth Avenue, St. Albans, 25117

*Indicates secretaries supported by the Home Mission Board

STATE DIRECTORS OF MISSIONS*

Alabama—Claude T. Ammerman (George Ricker), Box 870, Montgomery 36102
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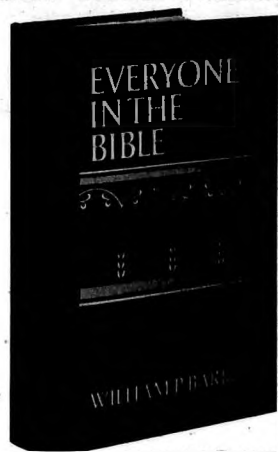
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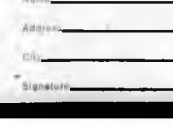
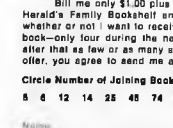
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Brown, T. B. (TM) 510 N. Farish St., Jackson 39202
Byrant, Milton (TM) Box 527, Brookhaven 39601
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Davis, William P. (SD) Box 530, Jackson 39205
Harris, R. B. (TM-a) Miss. Bapt. Seminary, 510 N. Farish St., Jackson 39202
Inge, Clinton D. (TM-a) 3007 12th St., Meridian 39301
James, Ivory (TM) P. O. Box 373, Shaw 38773
Jones, Aron (TM) 1335 W. Pearl St., Jackson 39203
Jones, Mary (TM-a) Miss. Bapt. Seminary, 510 N. Farish St., Jackson 39202
Lewis, Charlin B. (TM) Natchez College, Box 53, Natchez 39120
Richmond, S. L. (TM) Box 321, Prentiss 39474
Rudd, Mrs. Connie M. (Ch. W-a) 232 E. Bell St., Jackson 39202
Walker, A. T. (TM) Miss. Bapt. Seminary, 510 N. Farish St., Jackson 39202

Rural-Urban Missions

Byrnt, Therman V. (GD) P. O. Box 530, Jackson 39205

MISSOURI

Language Missions

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Work Related to Nongovernmental
Jones, A. Jase and Mrs. (Dir.) 1021 E. Linwood Blvd., Kansas City 64109

MONTANA

Language Missions

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Manson, Oliver and Mrs. (Ind-a) P. O. Box 1135, Poplar 59255
McLeod, R. L. and Mrs. (Ind.) P. O. Box 114, Lame Deer 59043

Pioneer Missions

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Smith, F. Leroy (SM) P. O. Box 866, Bozeman 59715

NEBRASKA

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Pioneer Missions

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Lindsey, Richard Rex (SM) 5726 Larimore St., Omaha 68104

NEVADA

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Pioneer Missions

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Sieg, Leonard B. (PM) P. O. Box 417, Kings Beach, Cal. 95719
Wells, Robert A. and Mrs. (SM) Box 7471, Reno 89502

NEW HAMPSHIRE

Pioneer Missions

Jenkins, William T. (PM) P. O. Box 1132, Portsmouth 03801

NEW JERSEY

Language Missions

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Pioneer Missions

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Haire, M. R. (PD) 25 Hwy. 35, Eatontown 07724
King, Kenneth (PM) 1301 Terrill Road, Scotch Plains 07076
Lent, Joel T. and Mrs. (PM) 57 L. Lakewood Court, Tuckerton 08087

NEW MEXICO

Christian Social Ministries

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Mitchell, Louise (BC) 1020 Edith St., S.E., Albuquerque 87102

Language Missions

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Ayala, Silvester and Mrs. (Sp-a) 1502 Canyon Trail, Albuquerque 87105
Boswell, James A. and Mrs. (Ind.) Box 96, Bernalillo 87006
Brosch, Eugene C. and Mrs. (Ind.) P. O. Box 186, Dulce 87526
Chapwick, Kenneth and Mrs. (Sp.) 1805 Corbett Ave., Las Cruces 88001
Comer, Jack and Mrs. (Ind.) Box 1347, Gallup 87301
Day, Ernest F. and Mrs. (Sp.) First Baptist Church, Park View 87551
Diebold, Mrs. Irene (Ind-a) Box 1892, Farmington 87416
Eckert, Thomas and Mrs. (Sp.) 902 South Third, Tucuman 88401
Edwards, Dalton and Mrs. (Ind-a) Box 818, Shiprock 87425
Ellis, Fred V. and Mrs. (Sp.) 1236 Poni, Raton 87740
Flores, Elaine and Mrs. (Sp-a) P. O. Box 104, Artesia 88210
Gant, Kenneth and Mrs. (Ind-a) Box 74, Hatch 87325
Gonzalez, Ruben and Mrs. (Sp.) P. O. Box 806, Anthony 88021
Hamrick, A. G. and Mrs. (Ind.) Cubero, N.M. 87014
Hernandez, Mario and Mrs. (Sp-a) 127 E. Pear St., Box 66, 88310
Hill, Oscar and Mrs. (Sp.) 409 Rionda, Alamogordo 88310
Hubbard, John and Mrs. (Ind.) Box 427, Zuni 87327
Huss, James and Mrs. (Ind.) Box 161, Mesquite 88340
Julia, Tony and Mrs. (Ind.) 10416 Walker Dr., N.E., Albuquerque 87112

Karekuba, Victor and Mrs. (Ind.) 308 N. Schwartz Ave. Farmington 87401
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McKee, David and Mrs. (Ind.-e) Box 28, Cuba 87013
Martinez, Fernando and Mrs. (Sp.-e) Box 177, Carlsbad 88210
Murray, Roy and Mrs. (Ind.) Box 227, Magdalena 87825
Naranjo, Michael E. and Mrs. (Ind.) Box 246, El Prado 87529
Nelson, James and Mrs. (Ind.) 121 Girard Blvd. S.E. Albuquerque 87106
Oakley, Gilbert and Mrs. (Sp.) Box 385, Clovis 88101
Quance, Donald and Mrs. (Sp.) Box 796, Espanola 87532
Ramos, C. P. and Mrs. (Sp.) 648 Lucero, Socorro 87801
Saunders, L. E. and Mrs. (Sp.) Box 248, Taos 87571
Trujillo, Jose Tenorio and Mrs. (Sp.-e) 2206 Moss Dr. Hobbs 88240
Valdez, Samuel B. and Mrs. (Sp.) Box 364, Dexter 88230
Viera, Andres and Mrs. (Sp.) P. O. Box 3131, Albuquerque 87110
Vig, Julian and Mrs. 508 Cypress Street, Roswell 88201
Wilson, William H. and Mrs. (Ind.-e) Box 286, Crownpoint 87313
Yelvington, Ben and Mrs. (Ind.) R. 2, Box 56, Espanola 87532

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Rural-Urban Missions
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Roberts, N. Doyne and Mrs. (PM) Box 153, Capitán 88316
Topley, James Darrell and Mrs. (SM) 1655 Smith Ave. Las Cruces 88501
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Mankham, James H. (US-2) 506-4th Avenue, Brooklyn 11215
Rhymer, Donald and Mrs. (WDM) Apt. 3-K, 58-17 Horace Harding Exp., Lefra City, New York 11368
Rogers, Robin K. (US-2) 600 Gosser Ave., Westbury 11590
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Language Missions
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Estrada, Leobardo and Mrs. (Dir.) 330 W. 58th St., New York 10019
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Odyko, Michael and Mrs. (P-e) 818 Fillmore Ave., Buffalo 14212
Quimones, Joseph and Mrs. (Sp.-e) 7401 Ridge Blvd., Apt. 54, Brooklyn 11229
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St. Phard, Pierre L. and Mrs. (Fr.-e) 724 Carroll St., Brooklyn 11215
Toureaux, Eliseo and Mrs. (Sp.-e) 76-14 Woodside Ave., Elmhurst 11378
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Bry, Wayne D. P. O. Box 133, Johnson City 13790
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Fling, Robert (PD) Westchester Baptist Church, 50 Columbia Ave., Hartsdale 10530
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Lyle, Kenneth R. (PD) 600 Gasser Ave., Westbury 11590
Magruder, Chas. E. (SM) 67 Wrenham Ct., S. Tonawanda 14150
Oakley, William K. P. O. Box G, Lake Grove 11755
Patterson, Larry J. and Mrs. (PD) Van Brunt Station, Brooklyn 11215
Rogers, Robin K., 600 Gasser Avenue, Westbury, Long Island 11590
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Wright, James S. (PD) 87-10 162nd St. at Highland Ave., Jamaica (N. Y.) 11432

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Southard, Marvin and Mrs. (BC-e) 304 Morgan Rd., Eden 27288
Language Missions
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Potter, Jerry and Mrs. (D) R. 3, Box 169, Thomasville 27360
Ragan, Phyllis (Ind.) Box 395, Cherokee 28719
Rushing, Joy (Ind.-e) Box 395, Cherokee 28719
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Daniels, Benjamin F. (CD) 912 E. 7th St., Winston-Salem 27100
Perry, Roland W. (TM) 807 Memory Lane, Gastonia 28052
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Rural-Urban Missions
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Haley, Everette R. J. Alexander 28701
Smith, Roy J. (Dir.) P. O. Box 9523, Raleigh 27603
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Hughes, W. J. (PM) 1507 14th Ave. S., Grand Fork 58201
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Corbin, R. S. (Assoc. Sec. Okl. Missionary Bapt. Conv.) 1314 N.E. 8th St., Oklahoma City 73117
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Foster, Roy E. (CD) 1425 S. Cincinnati, Tulsa 74106
Harris, Mrs. Telf (CD) 501 N. E. 7th St., Oklahoma City 73104
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Gardner, Larry and Mrs. (BC) 127 Mulberry Dr., Cincinnati 45210
Land, J. D. and Mrs. (BC) 4533 Kapp Dr., Dayton 45424
Russell, Nelson and Mrs. (Con-CDM and Natl. Bapt.) 1680 E. Broad St., Columbus 43203
Temple, Olivia Mae (WDM) 39 S. Broadway, Akron 44308

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Bennett, Roy and Mrs. (Sp.) 710 S.R. 198 R. 3, Fremont 43420
DeGulra, James R. and Mrs. (Sp.) P. O. Box 8421, Cleveland 44134
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Wilkinson, Larry G. and Mrs. (Sp.) 2833 Seneca Ave., Lorain 44052
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Griffin, Orville (SM) 1393 Compton Rd., Cincinnati 45231
Hall, Elroy, R. 3, Elyria 44035
Hughes, Ross L. and Mrs. (SM) 4687 Verona Ave., N. W. Warren 44463
Johnson, G. E. (MP) 706 Avondale St., East Liverpool 43920
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Rural-Urban Missions
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Holsen, Paul Jean (US-2) 655 Columbia, Apt. 15, Lima 45005
OKLAHOMA
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Language Missions
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Belgin, B. F. and Mrs. (Ind.) 517 S. Woodlawn, Okmulgee 74444
Dyson, James C. and Mrs. (Ind.-e) 528 S. 14th, Ponca City 74601
Freeman, Floyd and Mrs. (Ind.-e) R. 2, Pawnee 74058
Gunn, Leslie H. and Mrs. (D) R. 1, Box 23, Jones City 73046
Hollis, Claude and Mrs. (Ind.) Box 396, Newkirk 74614
Latta, Elliott and Mrs. (Ind.-e) 917 N. Alabama, Okmulgee 74447
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Majone, Max and Mrs. (Ind.-e) Box 43, Kingfisher 73751
Morris, Sam and Mrs. (Ind.) 1528 N. Beard, Shawnee 74061
Muskiet, Tom K. and Mrs. (Ind.) 1107 E. South St. A., Ancker 74501
Nix, Timothy and Mrs. (Ind.-e) Route 1, Shawnee 74811
Patterson, Lester and Mrs. (Ind.-e) Box 627, Carnegie 73015
Ramirez, Rudolph and Mrs. (Ind.-e) P. O. Box 613, Erick 73542
Ramon, I. S., Jr. (Sp.-e) 1206 S. Main, Altus 73521
Sean, Eugene and Mrs. (Sp.) Box 82531, Oklahoma City 73108
Smith, C. J. and Mrs. (Ind.) 513 S. 9. End 73301
Sorrell, Marvin and Mrs. (Ind.) 404 Crabtree Rd., Muskogee 74403
Stevens, Weldon and Mrs. (Ind.) 1111 West Kansas Ave., Muskogee 74403
Stevens, Weldon and Mrs. (Ind.) 3032 S. W. 65th St., Oklahoma City 73159
Venable, Frank and Mrs. (Ind.-e) 3221 North Ref., Oklahoma City 73112
Wells, Anthony and Mrs. (Ind.) 408 N. 9th St., Clinton 73010
Warren, D. B. and Mrs. (Ind.) 1169 N. Cheyenne, Tulsa 74106
Whitaker, Paul and Mrs. (Ind.-e) 408 N. 9th St., Clinton 73010
Wells, Jesse and Mrs. (Ind.-e) P. O. Box 451, Canton 73724

Rural-Urban Missions
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Fasler, James A. and Mrs. (US-2) P. O. Box 37, Emerson 58528
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Corbin, R. S. (Assoc. Sec. Okl. Missionary Bapt. Conv.) 1314 N.E. 8th St., Oklahoma City 73117
Coley, Mrs. Johnnie P. (WDM) 2727 S. 2nd St., Chickasha 73018
Foster, Roy E. (CD) 1425 S. Cincinnati, Tulsa 74106
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Rural-Urban
Baylor, Stanley B. (TM) Langston Univ., Langston 73050
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Coley, Mrs. Johnnie P. (WDM) 2727 S. 2nd St., Chickasha 73018
Foster, Roy E. (CD) 1425 S. Cincinnati, Tulsa 74106
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Whitner, Elmer Lee, Jr. (SD) 811 N.W. 20th Ave., Portland, Oregon 97209

Language Missions
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Focht, Bob and Mrs. (US-2) 811 N. W. 20th Ave., Portland 97209
Holt, Harold Parks and Mrs. (GM) 811 N. W. 20th Ave., Portland, Ore. 97209
Moore, A. A. and Mrs. (Ind.) P. O. Box 227, Pacific Beach 95921
Red, George and Mrs. (Sp.) Box 475, Granger 98932
Metropolitan Missions
Bolin, C. E. 2217 M. Street, N. E., Apt. 8 Auburn 98001
Focht, Robert and Mrs. (US-2) 1717 W. Park, Apt. 1021, Portland, Ore. 97201
Harris, J. Ray and Mrs. (SM) 1818 N. E. 45th St., Seattle, Wash. 98105
Hyde, Omar E. and Mrs. (SM) 5602-112 St. W. W. Tacoma 98409
Pike, R. E., Jr. and Mrs. (SM) 811 N. W. 20th Ave., Portland, Oregon 97209
Ramsey, Howard and Mrs. (SM) E. 10603 Valleyway, Spokane, Wash. 99208

Rural-Urban Missions
Cobb, E. J. and Mrs. (SM) P. O. Box 45, Medford, O. 97501
Lavin, Austin and Mrs. (SM) P. O. Box 134, Springfield, Ore. 97477
Nicholson, Donald R. and Mrs. (SM) 1713 N. 14th Street, Crook Bay 97420
Spear, Gilbert O. and Mrs. (SM) Box 787, Shelton, W. 98584

PENNSYLVANIA

Christian Social Ministries
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Trotman, Sue (US-2) 400 S. Aiken Ave., Pittsburgh 15220
Language Missions
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Tock, Boris and Mrs. (Slavic-e) 668 Oxford Blvd., Pittsburgh 15243
Zverlov, Armando and Mrs. (N.) 431 Crescent Gardens Dr., Pittsburgh 15235
Pioneer Missions
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Special Mission Ministries
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RHODE ISLAND

Language Missions
Clinkscale, Thomas and Mrs. (Port-e) 160 Robert Gray, Tiverton 02878
Pioneer Missions
Chase, Frank M. (PM) 158 Sunnybrook Dr., N. Kingstown 02882
Hager, Marion (PD) 50 Townsend, W. Barrington 02890

SOUTH CAROLINA

Christian Social Ministries
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McQueen, Richard J. and Mrs. (VFS) 156 Rutledge Ave., Charleston 29402
Rehner, R. W. and Mrs. (BC-e) 1929 Gadsden St., Columbia 29201
Tuesmer, Carol (BC) 107 Fleming St., Greenville 29607
Abbeville Baptist Association (SM) c/o Rev. Richard May, c/o Route 2, Box 337, Greenwood 29646
Allendale Baptist Assn. (SM) c/o Rev. Isaac Van Sar, Burston 29911
Broad River Baptist Assn. (SM) 1308 Limestone St., Galley 29340
Florence Baptist Assn. (SM) P. O. Box 3085, Florence 29501

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Hawlin, Henry (TM) Morris College, Sumter 29150
Jenkins, L. C. (TM) Benedict College, 1600-1700 Garden St., Columbia 29204

SOUTH DAKOTA

Language Missions
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White, Curtis Ballard and Mrs. (Ind.) Box 95, Eagle Butte 57625

Pioneer Missions
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Parker, A. Wilson (SM) P. O. Box 1343, Huron 57350

Special Mission Ministries
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TENNESSEE

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Hughes, H. Fay and Mrs. (VFS) 1022 McCallie Ave., Chattanooga 37401
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Bennett, Maurine Wilcox 2505 West Draw, Ft. Worth 76110

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Finley, Joan (BC) 1705 Cornith, Dallas 75215
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Holt, James D. and Mrs. (BC) 1705 Cornith, Dallas 75215
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Kuhn, Delcie (BC) 1705 Cornith, Dallas 75215
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Pena, Mrs. Elena (BC-e) 706 S. Ochoa, El Paso 79902
Swank, William (WDM-e) 800 Weatherford, Ft. Worth 76101
Terry, Joe L. and Mrs. (WDM-e) 801 Prairie, Odessa 79606
Thompson, Mrs. Faye D. (BC-e) 2818, Florence House, Fort Worth 77009
Willems, Mrs. Aurora (BC-e) 706 S. Ochoa, El Paso 79901
Woo, Thomas and Mrs. (BC) 1638 Shreveport, Fort Worth 76140
Wood, John A. and Mrs. (Dir.) P. O. Box 2177, Waco 76703

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Adams, Amanda and Mrs. (Sp.) 1810 Santa Barbara, San Antonio 78201
Agular, Candellito and Mrs. (Sp.-e) 3612 Live Oak Ave., Dallas 75208
Agular, Yencelia and Mrs. (Sp.-e) 2106 Beechaven, San Antonio 78207
Alabi, Manuel and Mrs. (Sp.-e) 219 Darius Street, San Antonio 78211
Alabi, Abraham and Mrs. (Sp.-e) 800 West Third St., Rio 78840
Alabi, Eliseo and Mrs. (Sp.-e) 1308 North Bowie Drive, Concania 75110
Alabi, Julio and Mrs. (Sp.) Box 7083, Corpus Christi 78415
Alkman, Daniel (Sp.) 703 N. Ensey, Dallas 75201
Almaga, Yusef and Mrs. (Sp.-e) 505 North Main, Winters 95667
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Alonso, Frank M. and Mrs. (Sp.) Box 1275, El Campo 77427
Amaral, Elaine and Mrs. (Sp.-e) 922 North First, Harlingen, Texas 78550
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Andres, Nicolas Cano and Mrs. (Sp.) 6818 Rock Road, San Antonio 78229
Anguliano, Julio and Mrs. (Sp.) P. O. Box 38, Kyle 78640
Anramble, Pedro and Mrs. (Sp.) Box 327, Abilene 76905
Aurique, Rafael and Mrs. (Sp.-e) 608 Allen St., Batavia, Park, Colorado 80840
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	Birthday	Native State	Where Serving		Birthday	Native State	Where Serving
Aaron, Mrs. Jeanie	11-4	Texas	California	Adams, Elmer McKinney	6-2	Louisiana	Puerto Rico
Aaron, Phillip	4-20	Georgia	California	Adams, Mrs. Marjorie	9-27	Texas	Puerto Rico

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 Rice, E. L. and Mrs. (Sp.-p.) Box 1193, Corona 76643
 Rice, Manual and Mrs. (Sp.-p.) 4192 E. Thompson, San
 Rico, Ruben (Sp.-p.) Box 365, Gregory 78359
 Richardson, George (Sp.-p.) 311 W. Reynolds, Stamford
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 Richardson, Emily and Mrs. (Sp.-p.) Box 235, Memphis
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 Rudene, Venture and Mrs. (Sp.-p.) Box 295, Clint 79836
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 Ruffalo, Grace and Mrs. (Sp.-p.) P. O. Box 173,
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Rockatti, B. Clyde and Mrs., G. P. O. 3401, San Juan 00739
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Aaron, Phillip 4-20 Georgia

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 Tobin, L. and Mrs., 99 Leishner. W. Allentown. Ga. 30314
 Tomlin, Sam, 6320 N.W. 30th St. Hollywood. Fla. 33024
 Tomlin, Sam, 6320 N.W. 30th St. Hollywood. Fla. 33024
 Tracy, C. A., 2817 N. Story Rd. Irving. Tex. 75060
 Vadeha, Ismael and Mrs., General Delivery from Arystine. Tex. 75834
 Van Royer, R. G. and Mrs., Box 869. Presidio. Tex. 79845
 Vazquez, Madrina and Mrs., P. O. Box 126. Imperial. Tex. 79334
 Vazquez, Mrs. Patricia, Box 121. Imperial. Tex. 79340
 Vazquez, Mrs. Celso M., 313 Mormingide. S.E. Albuquerque. N. Mex. 87108
 Virgin, Theodore, 1318 Ave. A. Brownwood. Tex. 76801
 Wade, Mrs. Thomas, Hugo. Okla. 74743
 Wade, N. H., 410 W. 128th St. New York. N. Y. 10027
 Warren, C. C., 105 Ardrey Rd., Charlotte. N. C. 28207
 Wells, Lela M., 1201 S. Lamar Blvd. Laredo. Calif. 90638
 Wenzel, C. E., 1165 W. Catalina. Tucson. Ariz. 85716
 Wibanks, C. E., 1605 W. Gambell St. Fort Worth. Tex. 76115
 Williams, Mrs. Willis, 1803 Candlight Lane. San Antonio. Tex. 78213
 Williams, E. F., 707 Sycamore St. Decatur. Ga. 30030
 Worthington, Mrs. A., 1408 N. 9th St. Okla. City. Okla. 73104
 Wright, Abraham and Mrs., 308 N. 7th St. Bend, Ill. 62601
 Wyatt, James R. and Mrs., 2304 Harrison St. Wax. Tex. 76705
 Wyman, Mrs. V. T., Apartado Postal 4031 Panama. Republic of Panama
 Zander, Mrs. Elizabeth O., Rt. 2 Box 130. Vermont. Ky. 40456

	Birthday	Native State	Where Serving		Birthday	Native State	Where Serving
Aaron, Mrs. Jeanie	11-4	Texas	California	Adams, Elmer McKinney	6-2	Louisiana	Puerto Rico
Aaron, Phillip	4-20	Georgia	California	Adams, Mrs. Marjorie	9-27	Texas	Puerto Rico

	Birthday	Native State	Where Serving		Birthday	Native State	Where Serving
Adams, Laddie R.	6-14	Oklahoma	Oklahoma	Berkuta, John	5-25	Ukraine	Pennsylvania
Alaniz, Manuel	9-4	Texas	Texas	Berkuta, Mrs. John	1-28	Ukraine	Pennsylvania
Alaniz, Mrs. Manuel	6-22	Texas	Texas	Black, Hubert O.	6-27	Oklahoma	California
Aldape, Abraham	1-19	Texas	Texas	Boland, Curtis L.	7-19	Texas	California
Aldape, Mrs. Abraham	9-11	Texas	Texas	Boland, Mrs. June	10-16	Texas	California
Aldape, Eliseo	9-27	Texas	Texas	Bolin, C. E.	8-27	Missouri	Oregon-Wash.
Aldape, Mrs. Eliseo	2-28	Texas	Texas	Booker, Nell	10-20	Mississippi	Louisiana
Aldape, Julio	12-20	Texas	Texas	Bowen, James A.	10-25	Texas	New Mexico
Aldape, Mrs. Julio	12-5	Texas	Texas	Bowen, Mrs. Marnelle	6-4	Texas	New Mexico
Aleman, Daniel	1-14	Texas	Texas	Boyd, Marion F., Jr.	8-16	Michigan	Vermont
Aleman, Ynes	11-27	Texas	Texas	Brackney, Bob W.	7-26	Oklahoma	Pennsylvania
Aleman, Mrs. Ynes	6-15	Texas	Texas	Brackney, Mrs. Bob	6-17	New Mexico	Pennsylvania
Alexander, J. L.	8-7	North Carolina	N.C.	Bradford, Ammon	11-15	Tennessee	California
Alonzo, Frank M.	9-17	Texas	Texas	Bradley, Guy L.	5-20	Arkansas	California
Alonzo, Mrs. Rachel	12-23	Texas	Texas	Bradley, Mrs. Guy L.	11-26	Oklahoma	California
Alvarado, Armando V.	7-14	Mexico	Arizona	Bragg, Eugene	6-10	Texas	Michigan
Alvarado, Mrs. Ruth	7-1	Latvia	Arizona	Bragg, Mrs. Nanelle	5-8	Georgia	Michigan
Alvarado, Efrain	10-17	Mexico	Texas	Branch, Eugene C.	7-28	Texas	New Mexico
Alvarez, Mike	4-20	Texas	Texas	Branch, Mrs. Garnet	8-1	Texas	New Mexico
Alvarez, Mrs. Mike	8-31	Texas	Texas	Bray, Waleo O.	11-1	Florida	New York
Ames, Loren B.	1-20	Oklahoma	Michigan	Brent, Mrs. Louise F.	4-7	Mississippi	Texas
Ames, Mrs. Loren B.	9-15	Arkansas	Michigan	Bridgman, Sherman	1-25	North Carolina	N.C.
Andrade, Nicolas C.	9-10	Mexico	Texas	Briggs, J. Maurice	1-25	Mexico	Illinois
Andrade, Mrs. Elvira	7-27	Mexico	Texas	Brill, John	2-3	Oklahoma	Oklahoma
Anguiano, Julio C.	7-10	Texas	Texas	Brinkley, Jas. C.	6-7	Virginia	Maryland
Anguiano, Mrs. Lupe	11-26	Texas	Texas	Brindle, Robert H.	4-3	North Carolina	Maryland
Armando, Adame	7-13	New Mexico	Texas	Brinkley, Mrs. Mary Frances	9-15	Illinois	Maryland
Armando, Mrs. Isabel	7-13	New Mexico	Texas	Brochman, Nathaniel Jr.	6-20	S. Carolina	S. Carolina
Armitage, Edwin	11-18	New York	Ohio	Brooks, Kay Carolyn	4-12	Louisiana	Florida
Armitage, Mrs. Edwin	7-8	Colorado	Ohio	Brown, Callie B.	6-8	N. Carolina	Louisiana
Arnold, John	11-23	Mississippi	Illinois	Brown, Ed L.	12-19	Texas	California
Arnold, Mrs. Martha Alice	6-11	Mississippi	Illinois	Brown, Mrs. Mary Elizabeth	3-18	Florida	California
Arnold, William	5-10	Kentucky	Maryland	Brown, Ned H.	12-26	Tennessee	California
Arnold, Mrs. William	3-14	Kentucky	Maryland	Brown, Thomas B.	7-3	Mississippi	Mississippi
Arrambide, Pedro V.	10-25	Mexico	Texas	Brufley, Clifford P.	8-2	Mississippi	Mississippi
Arrambide, Mrs. Maria	12-18	Georgia	Texas	Brufley, Mrs. Ruth	5-20	Mississippi	D.C.
Atkinson, Ernest	7-15	Georgia	Texas	Bryant, Milton	2-20	Mississippi	Mississippi
Austin, William J.	10-30	Texas	Colorado	Bryant, Richard	1-16	Louisiana	California
Austin, Mrs. William J.	12-9	Oklahoma	Colorado	Bryant, Therman V.	2-5	Mississippi	New Mexico
Avell, Israel	9-28	Cuba	Florida	Buchanan, William R.	7-30	Oklahoma	Pennsylvania
Avery, Julius H.	8-28	Georgia	Florida	Bullard, G.W.	11-12	Carolina	Pennsylvania
Ayala, Silvester	12-20	Georgia	New Mexico	Bunch, David T.	3-26	Missouri	Iowa
Ayala, Mrs. Silvester	3-14	Texas	New Mexico	Burdine, J. T.	9-23	Ohio	North Dakota
Bagley, Stanley B.	9-7	New Jersey	Oklahoma	Burger, Edmon	4-19	Kentucky	Florida
Bailey, Wayne	4-27	California	California	Burgher, Mrs. Ruby	7-10	Arkansas	Nebraska
Bailey, Mrs. Wayne	6-16	Oklahoma	California	Burison, Irvin	4-29	Mississippi	Wisconsin
Bain, George W.	3-17	Illinois	Texas	Burress, Frank B.	5-22	Texas	Texas
Bair, Judy	2-4	District of Columbia	Mass.	Bybee, Ira May	8-28	Mississippi	New York
Bali, Janice	1-14	Missouri	Louisiana	Byrne, Coby E.	2-27	Guatemala	Texas
Banda, Daniel	11-22	Texas	Texas	Caballeros, Antonio	11-9	Texas	Texas
Banda, Mrs. Daniel	4-9	Texas	Texas	Caballeros, Mrs. Antonio	10-31	Mississippi	Louisiana
Bard, Paul Leo	7-21	Maryland	New York	Cabaniss, Mrs. Mamie K.	5-2	Mexico	Texas
Barkley, William I., Jr.	10-21	Kentucky	Maryland	Cabrera, A. F.	11-29	Texas	Texas
Barkley, Mrs. William I.	7-16	Texas	Texas	Cabrera, Mrs. A. F.	5-2	Mexico	Texas
Barnett, Weldon I.	12-23	Texas	Kansas	Cabrera, Atanasio F.	11-29	Texas	Texas
Barrera, Sinforsio	7-18	Texas	Texas	Cabrera, Mrs. Josefina	9-5	Oklahoma	Michigan
Barrera, Mrs. Maria	9-15	Texas	Texas	Cadenhead, Max E.	7-7	D.C.	Michigan
Bason, Freddie M.	10-16	Texas	Georgia	Cadenhead, Mrs. Max E.	6-3	Oklahoma	Colorado
Beal, J. David	11-3	Missouri	Georgia	Cagle, Richard H.	3-8	Buenos Aires	Texas
Beal, Mrs. Helen L.	5-4	Missouri	Georgia	Calles, Ruben	3-8	Buenos Aires	Texas
Beam, John W.	6-14	North Carolina	Michigan	Calles, Mrs. Ruben	8-5	Argentina	Texas
Beam, Mrs. Dorothy	3-22	North Carolina	Michigan	Campbell, Hooper	3-29	Oklahoma	California
Bearden, Carter E.	5-26	Texas	Georgia	Campes, David R.	2-12	Colorado	Texas
Bearden, Mrs. Wanda	10-18	Texas	Georgia	Candal, S. A.	9-30	New York	Puerto Rico
Beck, Mrs. Alita M.	8-9	Missouri	Georgia	Candal, Mrs. Hazel	1-13	Carolina	Puerto Rico
Beck, James O.	12-19	Kentucky	Georgia	Cantrill, Hugh	3-26	Arkansas	Arkansas
Becker, Doris L.	12-21	Texas	Texas	Cantu, Jose G.	5-15	Texas	Texas
Bell, Jas. W.	2-27	Oklahoma	Arizona	Cantu, Mrs. Lucy	12-13	Texas	Texas
Beltram, Jose	8-9	Kansas	Oklahoma	Cardenas, Horiacio	8-19	Texas	Texas
Belvin, B. Frank	1-23	Oklahoma	Oklahoma	Cardenas, Mrs. Horiacio	8-26	Mexico	Texas
Benavides, Heriberto	3-21	Texas	Texas	Carpenter, Robert	7-23	Texas	Louisiana
Benavides, Mrs. Heriberto	12-28	Texas	Texas	Carpenter, Mrs. Robert	7-27	Texas	Louisiana
Benham, David	1-24	Arkansas	Arizona	Carranza, Pedro G.	11-29	Mexico	Texas
Benham, Mrs. David	10-4	Arkansas	Arizona	Carranza, Mrs. Amelia	5-17	Texas	Texas
Bennett, Roy	3-20	Kentucky	Ohio	Carrasco, Pascual	8-3	New Mexico	Texas
Bennett, Mrs. Wanda N.	7-22	Kentucky	Ohio	Casteel, Albert M., Jr.	11-23	Indiana	Puerto Rico
Benson, James	3-20	Kentucky	Texas	Casteel, Mrs. Barbara	5-12	Ohio	Puerto Rico
Benson, Mrs. James	7-22	Kentucky	Texas	Castillo, Antonio C.	7-31	Mexico	Texas
Benter, Mrs. Ruth S.	3-1	Nebraska	Texas	Castillo, Mrs. Maria	4-25	Mexico	Texas
Berry, Marvin Owen	12-22	Kentucky	Illinois	Cepeda, Enrique	12-16	Ecuador	Texas
Berry, Mrs. Bonnie Lou	2-4	Kentucky	Illinois	Cepeda, Mrs. Enrigue	6-4	Ecuador	Texas

hadwick, Alvin Kenneth	10-26	Arkansas	New Mexico	DeGuire, Mrs. Martha	6-18	Texas	Ohio
hadwick, Mrs. A. K.	6-27	New Mexico	New Mexico	De la Cruz, Juan V.	5-26	Texas	Texas
Hance, Jerry	2-23	Tennessee	Florida	De la Cruz, Mrs. Santos	10-7	Texas	Texas
Handler, Ronald	4-28	Louisiana	California	Delgado, Samuel	9-16	Texas	Texas
Handler, Mrs. Ronald	4-26	Texas	California	Delgado, Mrs. Samuel	4-2	Mexico	Texas
Hase, Frank M.	10-10	Missouri	Rhode Island	Delmar, O. R.	8-23	Oklahoma	Wyoming
Hen, Peter	5-19	China	California	Denton, Preston M.	7-21	Texas	Illinois
Hen, Mrs. Carol	1-1	California	California	Dittmar, Jess E.	10-25	Kansas	Indiana
Hestnut, Fred	11-11	Alabama	Alabama	Dittmar, Mrs. Jess E.	1-11	Illinois	Indiana
Hristensen, Doris I.	2-21	Illinois	Arizona	Dona, Cristobal	4-6	Nicaragua	California
Hung, Wilfred	3-29	China	California	Dona, Mrs. Cristobal	9-27	Nicaragua	California
Hunk, Charles A.	11-23	Texas	Massachusetts	Dorris, R. H.	11-10	Kentucky	Arkansas
Hunk, Mrs. Charles A.	4-11	Illinois	Indiana	Douglas, Ray Mevin	3-30	Texas	California
Hunk, Virgil L.	9-25	Illinois	Indiana	Douglas, Mrs. Mildred	6-30	Texas	California
Hay, Mrs. Leon	9-22	Oklahoma	California	DuBose, T. J.	7-3	Texas	California
Hobb, E. J.	1-5	Texas	Oregon-Wash.	Duke, Jack L.	12-9	Missouri	Colorado
Hobb, Mrs. E. J.	2-15	Texas	Oregon-Wash.	Dunn, Keith	7-25	Kentucky	Colorado
Holley, Mrs. Johnnie P.	10-5	Oklahoma	Oklahoma	Duque, Benjamin	4-25	New York	Colorado
Holdron, Jas. O.	3-8	Kentucky	Ohio	Duque, Mrs. Gloria	8-7	Alabama	Texas
Hollins, Emory	6-10	Oklahoma	California	Eason, Mrs. Betty Wynelle	12-18	Alabama	N.M.
Holmes, Edgar J.	10-20	Missouri	California	Eason, Mrs. Thomas	8-7	Alabama	N.M.
Holmes, Mrs. Betty R.	6-24	Texas	New Mexico	East, William E.	5-25	Oklahoma	California
Holmes, Mrs. Betty R.	1-31	Louisiana	New Mexico	Edwards, Dalton	4-26	New Mexico	New Mexico
Holmes, Joseph M.	11-5	Georgia	Tennessee	Edwards, Mrs. Dalton	9-17	New Mexico	New Mexico
Holmes, Bruce R.	9-5	Oklahoma	Utah	Eichenberg, Marsha Ann	12-3	Missouri	Alabama
Holmes, Mrs. Beatrice	3-1	Oklahoma	Utah	Eledge, Paul	12-17	Kentucky	Kansas
Holmes, Daniel	5-30	New Mexico	Texas	Elliott, Morris H.	7-3	North Carolina	New Mexico
Holmes, Mrs. Daniel	2-6	New Mexico	Texas	Ellis, Fred V.	4-12	North Carolina	New Mexico
Holmes, Jorge	8-8	Cuba	Texas	Ellis, Mrs. Dorothy	7-20	North Carolina	New Mexico
Holmes, Mrs. Jorge	12-14	Cuba	Texas	Ellis, Martha Thomas	10-29	Alabama	Georgia
Holmes, Jose B. R.	12-25	Texas	Texas	Ellis, Patricia Ann	4-10	Virginia	Texas
Holmes, Mrs. Eulalia	12-25	Texas	Texas	Ellis, Daniel P.	12-16	Texas	Texas
Cooper, Corbin	4-19	North Carolina	N. Carolina	Ellis, Allen D.	6-13	Texas	Oregon
Cooper, John A.	10-26	Tennessee	Indiana	Elston, Mrs. Juanita	1-23	Texas	Oregon
Cooper, Mrs. Ina B.	5-1	Tennessee	Indiana	Enriquez, Jose E.	11-3	Mexico	Texas
Copeland, Edward	2-20	Tennessee	Kentucky	Enriquez, Mrs. Ramona	3-8	Georgia	Texas
Corbin, R.E.	12-27	Arkansas	Oklahoma	Epps, Evelyn	6-29	Mississippi	Tennessee
Corrad, Stephen M.	1-11	Italy	New Mexico	Enterline, Roy E.	10-18	Oklahoma	Oklahoma
Corrad, Mrs. Erlene	1-18	Mexico	Texas	Ervin, Patricia	11-27	North Carolina	Georgia
Cortes, Robert	4-8	Mexico	Texas	Espinoza, David	11-20	Mexico	Texas
Cortes, Mrs. Robert	3-18	Mexico	Texas	Espinoza, Mrs. Anita	4-10	Texas	Texas
Cortez, Fernando	6-6	Texas	Texas	Estrada, Leobardo	1-18	Mexico	New York
Crabb, J. D.	12-20	Texas	Texas	Estrada, Mrs. Isabel	6-17	Mexico	New York
Crabb, Mrs. Frances	7-21	Texas	Mich.	Ethridge, Mary E.	7-27	Georgia	Arizona
Crady, Robert L.	3-7	Kentucky	Mich.	Ethridge, Walter M.	7-20	Texas	Texas
Craig, Calvin C.	2-23	North Carolina	N. Carolina	Falcon, Raul G.	2-16	Mexico	Texas
Crawford, Charles H.	8-1	Alabama	Alabama	Falcon, Mrs. Linda	6-29	Mexico	Texas
Crawford, Earl B.	1-3	Texas	California	Fann, Mrs. Mildred	6-30	Florida	Arizona
Crenshaw, Genus E.	9-1	Kentucky	Florida	Fann, Delbert C.	1-12	Kentucky	Arizona
Crenshaw, Mrs. Carolyn	12-12	South Carolina	Louisiana	Fann, Mrs. Mildred	9-15	Virginia	Georgia
Crooks, Jesse W.	3-28	Louisiana	Louisiana	Fann, Mrs. Wanda	1-14	Tennessee	Georgia
Crooks, Mrs. Jesse W.	11-3	N. Carolina	Louisiana	Fann, Gladys E.	2-14	Georgia	Alabama
Cross, Dale	3-31	Missouri	Mich.	Ferguson, Roy J.	2-19	Texas	Idaho
Cross, Mrs. Dale	5-2	Mexico	Mich.	Feljo, Olavo	2-27	Brazil	Texas
Cross, John	7-14	Georgia	Georgia	Feljo, Mrs. Olavo	6-9	France	Texas
Crowe, Henry W.	3-18	Mexico	Texas	Fernandez, Alberto	8-7	Cuba	California
Cruz, Jose	1-27	Texas	Texas	Fisher, Horace E.	11-10	Texas	Panama
Cuevas, Paul S.	12-3	Mexico	Arizona	Fisher, Mrs. Oneta	1-29	Texas	Panama
Cuevas, Mrs. Evelyn	6-1	New Mexico	Arizona	Fite, James David	12-23	Georgia	Cuba
Cunningham, Harold	6-28	Georgia	West Virginia	Fite, Mrs. Margaret	9-6	Georgia	Cuba
Cunningham, Troy Kathryn	9-15	Tennessee	Virginia	Flanagan, Beryl	11-4	Georgia	Maryland
Dabney, Connie A.	9-8	South Carolina	California	Fling, Robert	4-25	Texas	New York
Dalbey, Donald A.	1-26	Arkansas	California	Flores, Jose S.	12-20	Mexico	Texas
Dalbey, Mrs. Irene	11-28	Arkansas	California	Flores, Mrs. Concepcion	12-8	Mexico	Texas
Daniel, Mark H.	5-15	Texas	Arizona	Fogle, J. Truett	7-4	Texas	Ohio
Daniels, Alvin C.	7-9	Louisiana	North Carolina	Fogle, Mrs. Hope	11-22	Texas	Texas
Daniels, Benjamin F.	3-19	N.C.	Michigan	Fonseca, Guadalupe	7-10	Texas	Texas
Dannelley, Jay	12-12	Texas	Mich.	Fonseca, Mrs. Guadalupe	5-24	Texas	Texas
Dannelley, Mrs. Jay	11-6	Texas	Mich.	Foster, Andrew H.	4-16	Louisiana	Louisiana
Davis, Edward R.	4-9	Georgia	New York	Foster, Mrs. Annie H.	6-2	Louisiana	Louisiana
Davis, James L.	8-15	North Carolina	New York	Foster, George L.	8-10	Kansas	Kansas
Davis, Mrs. Rebecca Jane	9-5	North Carolina	New York	Foster, Wm. Hugh	8-15	Oklahoma	Kentucky
Davis, Elbert T.	3-2	Texas	California	Foster, Mrs. Wm. Hugh	7-25	Texas	Kentucky
Davis, Paul G.	7-7	Oklahoma	Mississippi	Fowler, Andrew	2-23	South Carolina	D.C.
Davis, William P.	8-5	Mississippi	New Mexico	Francis, Thos. H.	9-26	Kentucky	Maryland
Day, Ernest F.	3-20	Kansas	New Mexico	Franks, Rosa Lee	7-4	Alabama	Florida
Day, Mrs. Dolores F.	1-27	Oklahoma	New Mexico	Franks, Mrs. Rosa Lee	5-23	Oklahoma	Texas
DeArmas, Rafael G.	11-28	Cuba	Florida	Fuentes, Gloria	9-6	Texas	Texas
DeArmas, Mrs. Clysta H.	10-5	South Carolina	Florida	Gage, F. Milton	7-5	Oklahoma	Nevada
Deering, Jacob	6-12	Mississippi	Florida	Galan, Jovita	2-15	Texas	Texas
DeGuire, James Robert	6-9	Texas	Ohio				

	Birthday	Native State	Where Serving		Birthday	Native State	Where Serving
Gant, Kenneth	7-21	Texas	New Mexico	Hammack, Beverly	12-5	Missouri	Florida
Gant, Mrs. Kenneth	3-28	Texas	New Mexico	Hamrick, A. G.	12-16	North Carolina	New Mexico
Garbarino, Medwyn D.	11-7	Louisiana	Louisiana	Hamrick, Mrs. Della Jo	9-16	Tennessee	New Mexico
Garbarino, Lila S.	7-22	Texas	Louisiana	Hamrick, Editor Lee	1-5	North Carolina	Virginia
Garcia, Ciro E.	7-15	Texas	Texas	Hamrick, Mrs. Carol Lee	8-15	Pennsylvania	Virginia
Garcia, Mrs. Ciro E.	9-12	Mexico	Texas	Hancock, Charles	10-17	Georgia	California
Garcia, Mrs. Mary	9-12	Mexico	Texas	Haney, Everett	3-19	Kentucky	Arizona
Garcia, Elso J.	2-22	Cuba	Texas	Hanna, Ross H.	2-8	Kentucky	Arizona
Garcia, Mrs. Rachel	3-31	Louisiana	Texas	Hanna, Mrs. Betty J.	12-11	South Carolina	Alabama
Garcia, Fernando	5-30	Cuba	Texas	Harbeson, David	3-22	South Carolina	Alabama
Garcia, Mrs. Fernando	3-9	Puerto Rico	Texas	Harbeson, Mrs. Nancy	12-31	Alabama	Ohio
Garcia, Roberto	12-5	Texas	Texas	Harden, Cary	10-18	South Carolina	South Carolina
Garcia, Mrs. Evangelina	9-2	Texas	Ohio	Harmonson, W. Ross	5-1	Texas	South Dakota
Gardner, Larry	8-31	Pennsylvania	Ohio	Harper, Juanita	8-24	Texas	Texas
Gardner, Mrs. Margorie	8-1	Pennsylvania	Ohio	Harris, Oliver Ray	7-17	Missouri	Oregon-Wash.
Gardner, Laurin H.	7-3	North Carolina	Texas	Harris, Mrs. Oliver Ray	3-4	Virginia	Oregon-Wash.
Garza, Mrs. Aniceto	4-17	Texas	Texas	Hatley, James W.	10-26	Arkansas	Arizona
Garza, David A.	8-22	Texas	Texas	Hatley, Mrs. Imogene M.	6-23	Missouri	Arizona
Garza, Mrs. David A.	9-7	Texas	Texas	Hawk, John V.	9-13	Oklahoma	Oklahoma
Garza, Willie	6-25	Texas	Nevada	Hawley, Charles	7-12	Oklahoma	Kentucky
Garza, Mrs. Elida	1-7	Texas	Nevada	Hayes, Marion	7-19	Georgia	Rhode Island
Gaskins, George P.	11-28	Texas	Colorado	Hearn, Mrs. Betty	8-19	Virginia	Tennessee
Gebhart, James L.	1-24	California	Texas	Hearn, Jarvis M.	10-21	Kentucky	Tennessee
Gebhart, Mrs. Dorothy	12-21	Alabama	Arizona	Heath, Eunice	4-23	Kansas	Montana
Gillespie, Nina Mae	10-22	South Carolina	Georgia	Heiney, Franklin H.	1-24	Oklahoma	Montana
Givens, Mary Cleo	7-12	Alabama	Kentucky	Heiney, Mrs. Deloris	5-6	Virginia	Virginia
Goatley, Wilbert H.	3-10	Kentucky	Illinois	Henderson, John B.	5-10	Texas	Hawaii
Godsoe, James E.	2-2	Texas	Illinois	Henderson, Lloyd	1-13	Texas	Hawaii
Godsoe, Mrs. Dorothy	6-6	California	Illinois	Henderson, Mrs. Veryl F.	8-1	Texas	Hawaii
Goin, Jim H.	3-14	Arkansas	Arizona	Henkel, Hershel	10-5	Texas	Arizona
Gomez, Daniel M.	4-7	Mexico	California	Henry, Dolan E.	12-20	Tennessee	Pennsylvania
Gomez, Mrs. Gloria	12-20	California	California	Henry, Larry	5-19	Colorado	Texas
Gomez, Gregory	9-27	Texas	New Mexico	Henry, Mrs. Larry	7-3	New Mexico	Texas
Gomez, Luis F.	9-7	Mexico	New Mexico	Henson, Edlie	11-4	Missouri	West Virginia
Gomez, Mrs. Tina	5-29	Texas	Texas	Hernandez, Daniel M.	1-16	Texas	Texas
Gonzales, Arcadio	1-12	Texas	Texas	Hernandez, Mrs. Daniel M.	4-2	Texas	Texas
Gonzales, Mrs. Arcadio	8-4	Mexico	Texas	Hernandez, Jonathan	4-6	Texas	Texas
Gonzales, Candido	7-4	Texas	Texas	Hernandez, Mrs. Benigna	2-13	Mexico	Texas
Gonzales, Mrs. Candido	5-20	Texas	Texas	Hernandez, Lázaro T.	4-14	Mexico	Texas
Gonzales, Edward	5-20	Texas	Texas	Hernandez, Mario	4-2	Texas	California
Gonzales, Mrs. Edward	6-11	Mexico	Texas	Hernandez, Mrs. Mario	6-28	Texas	California
Gonzalez, Fortunato	3-2	Mexico	Texas	Hernandez, Pedro A.	9-16	Mexico	Arizona
Gonzalez, Mrs. Bertha	3-3	Mexico	New Mexico	Hernandez, Mrs. Esther	6-26	Mexico	Arizona
Gonzales, Ruben	7-17	Mexico	New Mexico	Hernandez, Samuel M.	6-9	Missouri	Arizona
Gonzales, Mrs. Socorro	3-18	Oklahoma	Mass.	Hernandez, Mrs. Maria	5-16	Mexico	Arizona
Goodner, James	3-6	N. M.	Mass.	Hernandez, Mario	7-10	Texas	New Mexico
Goodner, Mrs. James	7-24	Poland	Connecticut	Hester, H. O.	9-13	Alabama	Illinois
Gardlew, Peter	8-31	Poland	Connecticut	Higgins, Paul	11-1	New Mexico	New Mexico
Gardlew, Mrs. Peter	12-10	South Carolina	S. Carolina	Hill, Oscar R.	6-11	Georgia	Virginia
Gordon, Maxie S.	4-25	Oklahoma	Louisiana	Hill, Mrs. Soledad	11-1	New Mexico	New Mexico
Graham, Jerry B.	1-2	Louisiana	Louisiana	Hill, Sandra	11-1	Georgia	Oregon-Wash.
Granger, Truman Lee	10-2	Louisiana	Louisiana	Hill, Ellen Dean	9-12	Texas	Oregon-Wash.
Granger, Mrs. Thelma	10-26	Cuba	Texas	Hill, Harold Parks	5-29	Georgia	Louisiana
Graupera, Gonzalo	2-36	Spain	Texas	Hobbs, Johnnie Lea	1-13	South Carolina	Arizona
Griffin, Orville	11-18	Kentucky	Ohio	Holliday, Charles E.	6-7	Texas	Arizona
Grijalva, Joshua	3-9	Texas	Texas	Holliday, Mrs. Estella	6-23	Texas	Ohio
Gross, Robert L.	8-5	Missouri	New Mexico	Holt, Elroy	9-28	Texas	Texas
Gross, Mrs. Barbara	10-5	Illinois	New Mexico	Holt, Mrs. Vernie	9-6	Texas	Texas
Grubb, Lee Dan	10-4	Kentucky	Pennsylvania	Hood, Mrs. Barbara	3-21	Tennessee	North Carolina
Grubb, Mrs. Lee Dan	10-6	Mississippi	Pennsylvania	Hood, Mrs. Shirley Janet	3-3	Texas	Texas
Gruver, Daniel	1-5	Missouri	Panama	Hood, Roy Lee	8-16	North Carolina	N. Carolina
Gruver, Mrs. Jane	2-11	Arkansas	Puerto Rico	Hook, George D.	12-30	Colorado	Arizona
Gruver, Harold T.	4-1	Kansas	Puerto Rico	Hook, Mrs. Margaret	4-6	Missouri	Arizona
Gruver, Mrs. Virginia	5-23	Missouri	Puerto Rico	Hopkin, Wade S.	6-10	Wisconsin	Louisiana
Guajardo, Aaron	12-10	Texas	Texas	Horne, Clifford	9-13	Georgia	Tennessee
Guajardo, Mrs. Aaron	2-1	Texas	Texas	Horne, Mrs. Clifford	1-23	Georgia	Tennessee
Gunn, Curran T.	3-12	Texas	Louisiana	Hsu, Wilfred	11-30	China	California
Gunn, Mrs. Nina B.	4-8	Missouri	Oklahoma	Hsu, Mrs. Marcia	5-9	Virginia	New Mexico
Gunn, Leslie Haile	11-24	Oklahoma	Oklahoma	Hubbard, John E.	10-8	Virginia	New Mexico
Gunn, Mrs. Ruby	6-28	Oklahoma	Colorado	Hughes, H. Fay	1-27	Georgia	Tennessee
Gurney, Don	3-21	Oklahoma	Colorado	Hughes, Mrs. H. Fay	7-20	Missouri	Utah
Guzman, Fidel	3-13	Mexico	Texas	Hughes, Herbert	12-20	Missouri	Utah
Guzman, Mrs. Emma	1-16	Texas	Texas	Hughes, Robert T.	6-22	Oklahoma	Maryland
Haggan, Delton V.	10-24	Mississippi	Mississippi	Hughes, Mrs. Robert T.	3-7	Florida	Maryland
Haggan, Mrs. Martha	6-8	Mississippi	Mississippi	Hughes, Ross L.	7-25	Oklahoma	Ohio
Hale, Eldon W.	6-12	Missouri	Idaho	Hughes, Mrs. Ross L.	5-13	Ohio	Ohio
Hale, Paul O.	7-6	Indiana	District of Columbia				
Hale, Samuel	11-17	Illinois	District of Columbia				
Hall, Robert E.	4-22	Alabama	Ohio				

Hughes, W. J.	3-15	Mississippi	North Dakota	Landes, Mrs. Nadine	3-17	South Carolina	Virginia
Hughston, John W., Jr.	12-26	South Carolina	Mass.	Landon, Clarence F.	8-2	Arkansas	Arkansas
Hurt, Hubert O.	5-30	Mississippi	Florida	Landon, Mrs. Arlie	8-16	Oklahoma	Arkansas
Hurt, Mrs. Eva May	11-28	Texas	Florida	Langdon, Bert M.	8-26	Oklahoma	California
use, James Morris	9-24	Texas	New Mexico	Langley, John Dore	1-26	Louisiana	Louisiana
use, Mrs. Joan Alice	6-8	New Mexico	New Mexico	Langley, Mrs. Elmor	4-27	Louisiana	Louisiana
utson, K. Medford	2-21	Texas	Utah	LaPrairie, Mrs. Allegra	1-18	Louisiana	Louisiana
lyde, Omer E.	3-14	Oklahoma	Oregon-Wash.	Lara, Silviano	2-10	Mexico	Texas
arra, Joshua E.	11-15	Texas	Texas	Lara, Mrs. Soledad	4-30	Texas	Texas
arra, Mrs. Faustina	9-28	Texas	Texas	Lartique, Mrs. Frances	1-29	Texas	Texas
lesias, Claudio	12-30	Kentucky	New Jersey	Lasley, Mrs. Margaret Lee	3-1	Kentucky	Kentucky
lesias, Glenn	12-30	Panama	Oklahoma	Lawrence, Edith P.	9-10	Connecticut	Massachusetts
lesias, Mrs. Margaret	5-19	Minnesota	Oklahoma	Lawson, Lowell	10-25	Pennsylvania	Kentucky
lesias, Margarito	12-24	Texas	Texas	Leach, Milton S., Jr.	1-18	Texas	Puerto Rico
lesias, Mrs. Margarito	10-25	Texas	Texas	Leach, Mrs. Wilma	9-25	Texas	Puerto Rico
lesias, Mrs. Marvel	8-7	Michigan	Panama	Lee, Dallas P.	9-29	Alabama	Texas
iley, Herman	6-29	South Carolina	Kentucky	Leeper, Carl H.	11-1	Missouri	Texas
inzer, LaVern A.	12-15	Arkansas	Nevada	Leftwich, Lenard O.	11-5	Texas	Illinois
isaacs, John R.	3-1	North Carolina	Alaska	Lewis, Charles B.	9-20	Louisiana	Mississippi
isaacs, Mrs. Lillian	11-14	Alabama	Alaska	Lewis, Mrs. J. C.	6-17	Oklahoma	Florida
isbell, E. R.	1-3	New Mexico	Alabama	Lewis, J. C.	1-30	Kentucky	Florida
isbell, Mrs. Leola	1-24	Texas	Alabama	Lindsay, Richard Rex	12-12	Oklahoma	Nebraska
Jackson, Donald	1-24	Arkansas	California	Linthicum, Troies	3-6	Oklahoma	New Mexico
Jackson, Mrs. Donald	6-23	Arkansas	California	Linthicum, Mrs. Ester	11-6	New Mexico	New Mexico
Jackson, Earl V.	8-9	South Carolina	Idaho	Littleford, Warren	11-19	Illinois	Minnesota
Jackson, Lelia F.	7-16	Mississippi	Arizona	Locke, Gerald	11-7	Missouri	Kansas
Jackson, Marvin S.	7-5	Kentucky	Kentucky	Lory, Alvin	10-13	N. Carolina	Texas
Jackson, Mrs. Peggy	1-1	South Carolina	Idaho	Lover, Mrs. Pablo	11-13	Mexico	Texas
Jackson, William C.	3-18	Tennessee	Georgia	Lover, Mrs. Pablo	9-19	Mexico	Texas
Jacobs, Carl L.	7-12	Illinois	Illinois	Lovin, Austin	6-8	Georgia	Oregon-Wash.
James, Ivory	4-21	Mississippi	Mississippi	Lovin, Mrs. Austin	9-4	D.C.	Oregon-Wash.
James, Paul S.	4-17	New York	New York	Lowe, Thomas T.	10-5	China	California
Jaquez, John	5-16	Texas	Texas	Lowe, Mrs. Ruth L.	12-24	China	California
Jaquez, Mrs. John	6-22	Texas	Texas	Lugo, Alfredo M.	2-11	Texas	New Mexico
Jennett, David	7-7	Panama	New York	Lugo, Mrs. Francisca	4-19	Texas	New Mexico
Jennett, Mrs. Dorothy	1-1	Costa Rica	New York	Lumpkin, Avie W.	9-18	California	California
Jenkins, Lincoln C.	11-17	South Carolina	S. Carolina	Lundy, Elizabeth C.	8-7	Georgia	Georgia
Jenkins, William T.	2-5	Illinois	New Hampshire	Lurtz, Jon Wade	1-21	Michigan	Kansas
Joaquin, Albert	11-14	South America	Texas	Lyie, Kenneth R.	5-14	Texas	New York
Johns, Leabain E.	12-1	Texas	Arizona	McCadden, H. D.	8-29	Alabama	Alabama
Johns, Mrs. Grace	10-3	Arizona	Arizona	McCullen, Chas. L.	11-6	Louisiana	Louisiana
Johnson, Alan G.	4-21	North Carolina	California	McCullen, Mrs. Chas. L.	5-10	Louisiana	Louisiana
Johnson, Annette	2-13	Florida	Kentucky	McDaniel, A. L., Jr.	1-21	Texas	California
Johnson, Mrs. Sara	11-22	North Carolina	California	McKay, Michael Lee	4-16	Missouri	Alaska
Johnson, David E.	4-4	Texas	Texas	McKinney, Mrs. Virginia	6-11	Pennsylvania	Alaska
Johnson, G. E.	5-13	North Carolina	Ohio	McKinney, L. Ray	12-9	West Virginia	New Mexico
Johnson, Joe Carl	3-28	Texas	Panama	McKinney, Mrs. L. Ray	11-7	Georgia	New Mexico
Johnson, John O.	11-29	Louisiana	Louisiana	McLain, William R.	11-2	Georgia	California
Johnson, Mrs. Alice	11-13	Louisiana	Louisiana	McMurray, Donald R.	8-25	North Carolina	S. Carolina
Johnson, Maxwell	12-22	Florida	Maryland	McQueen, Richard J.	10-25	North Carolina	S. Carolina
Johnson, Willie N.	8-17	Alaska	Alaska	McWhorter, Mildred B.	6-26	Georgia	Texas
Johnson, Mrs. Martha A.	8-22	Alaska	Alaska	Macado, Ruben	9-1	Cuba	Texas
Johnson, Mrs. J. L.	3-16	New Mexico	New Mexico	Maciel, Dorso	2-6	Texas	Texas
Jolita, Tony	9-13	Alabama	New Mexico	Maciel, Mrs. Dorso	9-6	Texas	Texas
Jolita, Mrs. Peggy	12-7	Louisiana	New Mexico	Maddux, Austin D.	8-27	Oklahoma	Michigan
Jones, Aron	8-22	Mississippi	Mississippi	Madison, George	6-1	Indiana	Michigan
Jones, A. Jase	9-2	Texas	Missouri	Madison, Mrs. George	8-31	Illinois	Michigan
Jones, James E.	10-28	Kentucky	New York	Madison, Mrs. Bertha	8-31	Illinois	Michigan
Jones, Robert C.	11-23	Kentucky	Kentucky	Magruder, Charles E.	5-2	Ohio	New York
Jones, Wm O.	2-16	Tennessee	Tennessee	Maldonado, Job	7-8	Mexico	Colorado
Joslin, George B.	6-11	Missouri	Texas	Maldonado, Mrs. Sara	1-14	Mexico	Colorado
Joslin, Mrs. Lorene	5-13	Missouri	Oklahoma	Malone, Max	7-20	Kansas	Oklahoma
Kaneubbe, Victor M.	4-29	Oklahoma	New Mexico	Malone, Mrs. Max	11-21	Oklahoma	Oklahoma
Kaneubbe, Mrs. Eleanor	11-21	Oklahoma	New Mexico	Mann, Lorraine	2-16	Texas	Texas
Keelin, Anna Mae	8-22	Texas	Virginia	Marble, Elmo	6-18	Utah	California
Keller, Edna Amelia	1-14	Alabama	California	Marble, Mrs. Elizabeth	3-4	China	California
Kennard, Eva Marie	10-13	Texas	California	Mariotti, Claudemiro F.	12-24	Brazil	California
Kerrigan, Lucille E.	11-30	Missouri	Florida	Martey, Eugene	8-19	Texas	Kansas
Key, Travis	10-14	Texas	Kentucky	Martey, Rebecca	9-6	Alabama	Alabama
Kibbons, Jerry	7-24	Missouri	Kentucky	Marshburn, F. N.	7-5	North Carolina	Louisiana
Kilpatrick, Ebb G., Jr.	7-25	Kentucky	Colorado	Martin, Lawrence	9-4	Louisiana	Louisiana
Kilpatrick, Mrs. Ebb G.	4-12	Georgia	Colorado	Martin, Sherman	8-12	New Mexico	Idaho
King, Kenneth E.	5-16	Texas	Hawaii	Martin, Willard	11-9	Texas	Michigan
Knap, Donald W.	1-24	Missouri	Pennsylvania		7-24	Virginia	
Korte, Shirley	8-6	Colorado	Alaska				
Kube, Dolores A.	8-31	D.C.	Texas				
Ladd, Lucille H.	11-28	North Dakota	Louisiana				
Lake, Clyde Eugene	11-3	Texas	Louisiana				
Land, J. D.	6-12	Tennessee	Ohio				
Land, Mrs. Sue	10-25	Tennessee	Ohio				
Land, Joel T.	12-14	Georgia	New Jersey				
Land, Mrs. Joel T.	1-30	Virginia	New Jersey				
Landes, Robert M.	11-27	Virginia	Virginia				

Birthday	Native State	Where Serving	Birthday	Native State	Where Serving
Martinez, Juan	11-29	Cuba	Ojeda, Genaro	7-10	Texas
Martinez, Ramon	5-1	Cuba	Ojeda, Mrs. Genaro	1-22	Texas
Martinez, Mrs. Ramon	5-19	Cuba	Olmos, Teofanes	3-11	Bolivia
Mathews, David	9-18	Louisiana	Olmos, Mrs. Sara	5-6	Nicaragua
Mears, Major V.	10-18	Texas	O'Neill, Jack N.	3-9	Texas
Mederos, Hector	11-18	Cuba	O'Neill, M. Emmett	2-8	Texas
Mederos, Mrs. Hector	10-20	Cuba	O'Neill, Mrs. Laura	1-10	Texas
Meeks, Vernon J.	4-23	New Mexico	Orta, Victor	2-25	Texas
Meeks, Mrs. Vernon	1-19	Colorado	Orta, Mrs. Victor	9-1	Texas
Melford, Richard L.	3-15	Arkansas	Ortega, Enoch	10-12	New Mexico
Melford, Mrs. Barbara	3-9	Mexico	Ortega, Mrs. Eva	3-24	Texas
Mendez, Frank	10-11	Colorado	Ortega, Larry	8-10	Texas
Mendez, Mrs. Beatrice	9-12	Texas	Ortega, Mrs. Larry	7-6	Texas
Mendiola, Luis	1-16	Mexico	Ortiz, Dionisio	12-12	Paraguay
Mendiola, Mrs. Luis	7-15	Mexico	Ortiz, Raul	4-2	Texas
Mendoza, Daniel	1-16	Mexico	Ortiz, Mrs. Raul	5-10	Texas
Mendoza, Mrs. Enriqueta	1-18	Illinois	Osborne, William	11-9	Missouri
Mighell, Robert T.	9-16	Missouri	Oswell, Donald	5-4	Japan
Mihfield, Walter W.	5-4	Kansas	Oswell, Mrs. Donald	6-25	Japan
Miller, Ruby	10-21	Kansas	Ozasa, Raymond	6-25	Japan
Miranda, Rafael	6-18	Texas	Ozasa, Mrs. Raymond	11-16	Texas
Miranda, Mrs. Gloria	9-18	California	Padilla, Mrs. Concepcion	8-26	Texas
Mitchell, Louise	5-28	Texas	Padilla, Mrs. Concepcion	2-9	Cuba
Mockerman, Mrs. Eugene	4-18	California	Padron, Reinaldo	12-17	Cuba
Mockerman, Eugene	5-5	California	Padron, Mrs. Reinaldo	10-12	Kentucky
Molina, Daniel	6-24	Texas	Page, Mary C.	5-11	Alabama
Molina, Mrs. Daniel	5-7	Texas	Palmer, J. Marvin	9-1	Texas
Molina, Pantaleon	7-27	Mexico	Palmer, Mrs. J. Marvin	3-18	Texas
Molina, Mrs. Anastacia	4-15	Texas	Palomo, Ignacio	5-12	Mexico
Monroe, Jerry A.	7-24	Alabama	Palomo, Mrs. Hortense	9-1	Texas
Monroe, Mrs. Jerry	5-7	Louisiana	Parades, Mrs. Irene S.	12-11	Texas
Monroe, Mrs. Jerry	5-17	Georgia	Parker, A. Wilson	8-19	Louisiana
Moore, Mrs. A. A.	12-1	Georgia	Parker, Edward W.	1-23	Alabama
Moore, Arthur A.	5-7	Georgia	Parsons, Mary Lucy	2-25	India
Moore, Donald T.	9-15	Texas	Patnaik, Theo	12-9	Brazil
Moore, Mrs. Maria V.	2-13	Texas	Patnaik, Mrs. Theo	11-1	Kentucky
Moore, Mrs. Ruby S.	12-1	Georgia	Patterson, Larry	11-21	Kentucky
Moore, William T.	1-17	South Carolina	Patterson, Mrs. Larry J.	11-21	Kentucky
Morales, Servando	11-22	Texas	Pawluk, Juan	10-24	Poland
Morales, Mrs. Margarita	6-10	New Mexico	Pawluk, Mrs. Juan	7-28	Kentucky
Morgan, Quinn	6-5	North Carolina	Payne, William Paul	1-14	Texas
Morgan, Mrs. Lily M.	2-18	South Carolina	Pedroza, Jesse	5-28	Texas
Morris, Presley A.	1-17	South Carolina	Pedroza, Mrs. Jesse	4-18	Texas
Morris, Mrs. Presley A.	5-8	Oklahoma	Pena, Cristobal	12-2	Texas
Morris, Mrs. Oleiah M.	8-25	Oklahoma	Pena, Mrs. Petra	9-2	Texas
Moss, Dora Mae	1-26	Texas	Pena, Ruben	11-11	Texas
Mouser, John A.	1-1	Kansas	Pena, Teresa	6-2	Texas
Mouser, Mrs. Pauline	1-30	Texas	Pequeno, Paul	6-19	Texas
Muncy, Roy Lee	9-1	Texas	Pequeno, Mrs. Paul	1-14	Texas
Munoz, David	4-17	Arkansas	Perales, Moses	4-21	Texas
Muskat, Tom Kelly	10-28	Mexico	Perales, Mrs. Moses	7-27	Texas
Muskat, Mrs. Betty	1-18	Missouri	Perez, Gregorio	11-28	Texas
Music, Joe	11-20	Texas	Perez, Mrs. Elma	6-20	Texas
Naranjo, Michael	10-24	Arizona	Perez, Isaac V.	7-10	Texas
Naranjo, Mrs. Rose S.	6-15	New Mexico	Perez, Mrs. Alicia	2-22	Texas
Nebel, Kenneth	6-29	Illinois	Perez, Porfirio	9-10	Mexico
Nelson, James A.	5-31	Alabama	Perez, Mrs. Porfirio	12-9	Texas
Nelson, Mrs. Annis	10-8	Alabama	Perkins, David H.	5-13	New York
Newman, Kenneth	4-2	Oklahoma	Perkins, Mrs. David	6-13	Maryland
Newman, Elizabeth	2-19	South Carolina	Perry, Roland W.	10-22	North Carolina
Newman, Lewis W.	10-4	Texas	Peyton, Neal	5-24	Iowa
Nibs, Timothy	7-7	Oklahoma	Peyton, Mrs. Jo Ann	7-19	Alabama
Nibs, Mrs. Timothy	8-16	Kentucky	Pfeifer, Thomas L.	4-30	Missouri
Nichols, Victor	10-15	Texas	Pierston, Charles	5-1	Mexico
Nicholson, Donald	10-14	Texas	Pistone, Mrs. Muriel A.	1-27	Massachusetts
Nicholson, Mrs. Donald R.	8-29	Texas	Pistone, Joel	10-25	Massachusetts
Nicholson, Mrs. Sharon	8-29	Texas	Pistone, John Wm	1-27	Massachusetts
Nollette, James L.	12-12	Nebraska	Pistone, Mrs. Elizabeth	1-3	Brazil
Nollette, Mrs. Sue E.	6-30	Tennessee	Pitts, B. E. Jr.	9-29	Oklahoma
Norman, James E.	7-9	Illinois	Pitts, Mrs. B. E. Jr.	11-19	Colorado
Nyberg, Robert	10-15	Sweden	Plattiero, Francisco	10-4	Spain
Nyberg, Mrs. Robert	6-10	Columbia	Plattiero, Mrs. Nona	10-2	Tennessee
Oakeley, Gilbert B.	8-5	New Mexico	Plauche, Melvin P.	9-15	Louisiana
Oakeley, Mrs. Barbara	10-2	Texas	Plauche, Mrs. Mildred	4-18	Alabama
Oakley, William H.	11-18	Louisiana	Popow, Nellie	3-2	Florida
Oates, Marion Davis	5-15	Arkansas	Popow, Attila Mae	1-22	Germany
Oates, Mrs. M. D.	3-16	Virginia	Potter, C. Butt	10-4	Mississippi
O'Dell, William G.	11-8	Texas	Potter, Jerry F.	10-6	Mississippi
Ottutt, Garland K.	5-9	Kentucky	Potter, Mrs. Mary R.	5-31	Tennessee

Pitts, T. Howard	4-17	Oklahoma	Russell, Nelson E.	7-17	Illinois
Pitts, Mrs. T. Howard	10-2	Kentucky	Rutledge, William H.	5-31	Tennessee
Play, Emmett A.	6-2	Louisiana	Rutledge, Mrs. Wanda J.	10-8	Tennessee
Play, Mrs. Emmett A.	6-24	Alabama	Saenz, Jose H.	4-13	Texas
Rockett, Joel L.	7-7	Oklahoma	Saenz, Mrs. Evangelina	3-15	Mexico
Rogley, Douglas	4-21	Florida	Saenz, Josephine	10-12	Texas
Rogley, Mrs. Jane	6-15	Georgia	St. John, Jerry	10-13	Louisiana
Rock, Glen C.	1-18	Texas	St. John, Mrs. Erle	12-28	Arkansas
Rock, Mrs. Ruth	3-6	Texas	Sakamoto, Toshio	3-28	California
Ropst, Louise	1-9	Georgia	Sakamoto, Mrs. Shige	12-20	Japan
Royce, Donald E.	1-10	New York	Salazar, Augustine	6-1	Mexico
Royce, Mrs. Donald E.	6-25	Oklahoma	Salazar, Mrs. Augustine	11-24	Texas
Ruones, Joseph	7-29	New York	Salinas, Oscar C.	10-28	El Salvador
Ruones, Mrs. Joseph	6-15	Missouri	Salinas, Mrs. Maria	5-2	Texas
Rutanilla, Matias	8-7	Mexico	Salinas, Manuel	6-13	Mexico
Rutanilla, Mrs. Matias	8-11	Texas	Salinas, Mrs. Manuel	4-30	Mexico
Rybon, K. W.	4-18	South Carolina	Salinas, Myrtle	11-5	South Carolina
Rybon, Mrs. Inez	8-27	South Carolina	Samaniego, Leopoldo	3-25	Texas
Rygan, Phyllis	6-3	Georgia	Sanchez, Daniel R.	4-8	Texas
Rymer, Esperanza	10-13	Mexico	Sanchez, Eddie	9-7	Puerto Rico
Rymer, Frank S.	5-7	Texas	Sanchez, Jimmy E.	4-19	Texas
Rymer, Mrs. Georgia	6-6	Texas	Sanchez, Mrs. Jimmy E.	4-2	Mexico
Rymer, Joel	11-30	Texas	Sanchez, Mrs. Carmen	5-17	Guatemala
Rymer, Mrs. Joel	2-14	Texas	Sandlin, Calvin	8-2	Kentucky
Rymer, Jose L.	3-19	Mexico	Sandlin, Mrs. Wilma	8-2	Kentucky
Rymer, Mrs. Jose L.	2-17	Mexico	Saunders, L. E.	9-4	Texas
Rymer, Jose S.	1-17	Texas	Saunders, Mrs. Jim Faye	12-5	Tennessee
Rymer, Gilbert P.	9-3	Arizona	Savage, Eddie	9-13	Louisiana
Rymer, I. S. Jr.	4-30	Texas	Savage, Mrs. Emily P.	10-27	Louisiana
Rymer, Mrs. I. S. Jr.	11-20	Puerto Rico	Scales, Louie T.	3-12	Texas
Ramos, Mrs. Margarita	11-20	Puerto Rico	Scarborough, C. E.	8-11	Georgia
Ramos, Santos	4-7	Texas	Scarborough, Mrs. Harold	6-22	N. M.
Ramos, Mrs. Norma	11-16	Nicaragua	Scarborough, Mrs. Harold	2-4	Texas
Ramsey, Howard	10-1	Texas	Scruggs, Mrs. Jennie	8-31	Tennessee
Ramsey, Mrs. Howard	5-25	Texas	Scruggs, Jerry Lynn	10-26	Tennessee
Ramsour, H. B.	1-11	Texas	Seward, Allen	8-24	Colorado
Rangel, Candido	10-3	Texas	Seward, Mrs. Tula	11-28	Alabama
Rangel, Mrs. Candido	8-23	Texas	Shannon, John G.	11-24	Alabama
Rankin, Charles H.	1-2	Texas	Sharp, W. D.	12-23	Alabama
Rankin, Mrs. Gladys	1-17	Louisiana	Shead, Marjorie	11-5	Texas
Rathel, Melvin	6-7	Texas	Sheard, Valeria	10-27	Mississippi
Ray, George E. Sr.	4-15	Texas	Sherer, Robert D.	9-15	Alabama
Ray, Mrs. George E.	5-29	Wisc.	Shield, Harley D.	5-13	California
Ray, Herman S.	9-30	Conn.	Shield, Mrs. Martha	12-30	California
Ray, Mrs. Herman	8-17	Louisiana	Shockey, J. Floyd	3-27	Texas
Reid, George	8-26	Louisiana	Shockey, Mrs. Marilee	7-15	Illinois
Reid, Mrs. George	9-1	Florida	Shope, Jas. H.	10-14	Oklahoma
Reid, Johnnie R.	5-28	Louisiana	Sigle, Leonard B.	2-24	Oklahoma
Reppond, G. W.	6-8	Louisiana	Silva, Abdiel	5-14	Texas
Reppond, Mrs. G. W. Jr.	9-6	La.	Silva, Mrs. Lydia	12-18	Cuba
Rhymes, Donald	12-9	Louisiana	Silva, Julian	2-27	Texas
Rhymes, Mrs. Goldie	3-4	Texas	Silva, Mrs. Julian	1-10	Mississippi
Richardson, David B.	9-3	Alabama	Silverio, Armando	7-7	Pennsylvania
Richardson, Mrs. Patricia	6-5	Florida	Silverio, Mrs. Geneva	2-24	Florida
Richardson, Luther L.	10-15	Texas	Simpson, Leon	7-28	Kentucky
Richmond, S. L.	3-28	Mississippi	Sizemore, Elmer	9-6	Kentucky
Rikamura, David	1-21	Japan	Skaar, Gilbert O.	8-26	Idaho
Rivera, Pedro	5-17	Puerto Rico	Skaar, Mrs. Gilbert O.	12-15	Texas
Rivera, Mrs. Pedro	1-23	California	Sloan, Eugene	11-23	Oklahoma
Rivera, Romira	4-9	Texas	Sloan, Mrs. Ana Maria	10-9	Puerto Rico
Rivera, Mrs. Romira	1-26	Mexico	Smith, Abraham B.	3-17	Texas
Roberts, George E.	9-30	Louisiana	Smith, Alfred J.	5-8	Texas
Robertson, H. Doane	12-5	Arkansas	Smith, Charles E.	3-1	Tennessee
Robertson, Mrs. H. Doane	3-23	Mississippi	Smith, Chrsipin	9-26	Louisiana
Robledo, Ventura	9-2	Nicaragua	Smith, Cleckler J.	3-24	Alabama
Robledo, Mrs. Ventura	11-21	Nicaragua	Smith, Mrs. Nora Lee	2-3	Texas
Rock, Boris	7-7	Russia	Smith, F. Leroy	3-23	Texas
Rock, Mrs. Boris	10-6	Russia	Smith, Delia R.	8-6	Tennessee
Rockett, Clyde	10-10	Louisiana	Smith, H. Paul	3-9	Tennessee
Rockett, Mrs. Dorothy Lou	8-7	Florida	Smith, Robert A.	7-19	Texas
Rodriguez, Jose	7-19	Texas	Smith, Mrs. Juanita	5-25	Texas
Rodriguez, Mrs. Jose	9-16	Texas	Smith, Robert L.	10-25	Texas
Rodriguez, Matias	8-13	Texas	Smith, Roy J.	7-7	North Carolina
Rodriguez, Mrs. Matias	7-10	Texas	Smith, Sidney	10-21	Texas
Rodriguez, Robert B.	1-17	Texas	Smith, Mrs. Arnette	5-24	Texas
Rodriguez, Mrs. Wanzell	4-1	Arkansas	Smith, Truett	1-2	Texas
Rogers, Robin Kent	1-2	Indiana	Snedden, John I.	1-30	Tennessee
Rogers, Ronald L.	7-3	Tennessee	Solomon, James K.	5-5	Florida
Rojas, Rodolfo O.	8-18	Texas	Solomon, Mrs. Helen L.	6-28	Florida
Rojas, Mrs. Ruth	4-15	Texas	Solomon, Lucy K.	8-31	Texas
Rollins, Donald J.	10-7	California	Sorrels, Marvin R.	3-27	Arkansas
Rollins, Mrs. Marianne	7-4	Arkansas	Sorrels, Mrs. Hazel	7-8	Arkansas
Roy, Claude N.	10-30	Texas	Soto, Miquel	3-21	Puerto Rico
Roy, Mrs. Claude N.	7-12	Texas	Soto, Mrs. Miquel	3-21	Puerto Rico
Routledge, Dan C.	2-13	Missouri			

Birthday	Native State	Where Serving	Birthday	Native State	Where Serving		
Sotelo, Daniel F.	2-10	New Mexico	California	Warren, Leland A.	9-10	Oklahoma	Indiana
Sotelo, Mrs. Elvira	12-14	New Mexico	California	Warren, Mrs. Edna	1-1	Virginia	Indiana
Spane, J. J.	1-8	Louisiana	Louisiana	Washington, V. E.	3-9	Louisiana	Louisiana
Spencer, Mrs. Alice	4-28	California	Waterhouse, Ngrwood	6-28	South Carolina	Connecticut	
Spencer, Lloyd K.	10-9	Illinois	Watts, William T.	2-1	Texas	Oklahoma	
Spencer, Rollin	11-20	Illinois	California	Watson, Arlie	9-29	Texas	Maryland
Stamper, Lemuel N.	3-30	Kentucky	Utah	Watson, Mrs. Arlie		Texas	
Stanford, Legend N.	3-20	Kentucky	Utah	Watson, Clinton		Utah	
Stanford, Evelyn	4-8	Arkansas	Tennessee	Webb, J. Truman	6-18	Arkansas	Arizo
Stanley, George L.	4-25	Texas	Arizona	Webb, M. Rodney, Jr.	9-26	Florida	New York
Stanley, Mrs. Frances	5-16	Minnesota	Arizona	Webb, Mrs. M. Rodney, Jr.	8-13	Tennessee	Indiana
Stevens, Weldon	2-19	Texas	Oklahoma	Weeks, Donald C.	1-21	Florida	Alabama
Stewart, Earle E.	8-17	Kansas	Oklahoma	Weeks, Mrs. Virginia	3-14	Alabama	Indiana
Stewart, Mildred	1-25	Georgia	Georgia	Wells, Billy M.	9-30	Texas	Washington
Stogsdill, Jesse R.	1-25	Missouri	Oklahoma	Wells, Mrs. Cherrie Lucretia	9-30	Texas	Washington
Stogsdill, Mrs. Mary B.	7-25	Arkansas	Oklahoma	Wells, Robert A.	8-11	Arkansas	N. I.
Strahan, D. E.	9-12	Texas	Illinois	Wells, Mrs. Robert A.	7-17	Mississippi	N. I.
Streeter, Mildred	5-20	Oklahoma	Colorado	West, Lloyd A.	6-22	Texas	Texas
Stuart, Helen	10-6	Alabama	Panama	West, Mrs. Nohemi	8-16	Mexico	Texas
Subia, Jesse	4-9	Texas	Texas	Wheeler, Frank	1-1	Oklahoma	New Mex
Subia, Mrs. Jesse	2-27	Colorado	Arizona	Whitaker, Paul	9-22	Missouri	New Mex
Sutton, Frank W.	10-4	Texas	Arizona	Whitaker, Mrs. Paul	6-14	Missouri	Oklahoma
Swank, William	6-10	Texas	Texas	Whittaker, Fernin	5-24	Panama	California
Swinney, Spurgeon	10-23	Arkansas	Virginia	White, Curtis Ballard	10-7	Texas	South Dakota
Swinney, Mrs. Virginia	10-23	Maryland	Indiana	White, Mrs. Curtis B.	10-7	Texas	South Dakota
Sykes, Thomas E.	3-2	New York	Indiana	White, Harvey	11-13	Texas	Colorado
Sykes, Mrs. Thomas E.	2-15	California	Indiana	Whitelocke, Lester		Jamaica	Virginia
Tapley, James D.	2-12	Oklahoma	New Mexico	Whiten, Elmer Lee, Jr.	9-30	Ga.	Oregon-Washingt
Tapley, Mrs. Fredalene	7-10	Texas	Michigan	Whitmire, David	6-4	Oklahoma	Texas
Taylor, Mack Ivan	4-4	Tennessee	Ohio	Whitmire, Mrs. David	1-21	Texas	Texas
Taylor, Mrs. Mack Ivan	8-23	Tennessee	Ohio	Whyte, Lloyd	1-21	New York	Florida
Temple, Olivia Mae	5-1	N. Carolina	Texas	Wickliffe, Vernon C.	2-21	Arkansas	Michigan
Tesseneer, Carol	11-9	Texas	Texas	Wickliffe, Mrs. Vernon C.	3-30	Wisconsin	Michigan
Thomas, Ed C.	5-14	Texas	Texas	Wiedemer, Margaret	7-18	Arkansas	Mich
Thomas, Mrs. Nova	10-19	Kansas	Florida	Wigger, Mary	3-12	Wisconsin	Maryland
Thomas, George W.	2-2	South Carolina	Florida	Wilcox, Harold W.	8-16	Arkansas	Utah
Thomas, Mrs. Ida M.	4-15	Texas	Maine	Wiley, Clatus E.	12-27	Kentucky	Virginia
Thomas, Gordon D.	10-15	Mississippi	Louisiana	Wiley, Gaylon Bruce	10-2	Texas	Indiana
Thomas, R. Douglas	11-7	Arkansas	West Virginia	Wiley, Wesley	12-2	Texas	Kansas
Tidsworth, Floyd, Jr.	9-20	South Carolina	Georgia	Wilkinson, Larry G.	12-15	North Carolina	D. C.
Tubin, Lucius M.	9-7	South Carolina	California	Wilkinson, Mrs. Jessie Faye	1-20	Oklahoma	Ohio
Todd, Byron F.	11-26	Texas	Delaware	Willard, J. Calvin	4-1	Arkansas	Arkansas
Tollison, John	4-22	South Carolina	Pennsylvania	Willard, Mrs. Ella	11-15	Alabama	Texas
Trawick, Eugene F.	1-15	Georgia	Pennsylvania	Williams, Aileen	4-8	Louisiana	Texas
Treadwell, E. M.	4-16	Texas	Panama	Williams, Isaac B.	11-2	Missouri	Arizona
Treadwell, Mrs. Linnie	2-7	Texas	Massachusetts	Williams, Mrs. Opal	8-11	Texas	Arizona
Tremaine, Robert	6-10	Colorado	Arizona	Williams, Marvin L.	6-20	Texas	Arizona
Trent, Ted R.	8-22	New Mexico	Arizona	Williams, R. J.	7-8	North Carolina	N. Carolina
Trent, Mrs. Winifred	12-1	Texas	Arizona	Williams, Ron	10-22	Louisiana	Louisiana
Turner, Mrs. Irene	3-16	Tennessee	Tennessee	Willis, Ron	11-2	California	Maine
Valdez, Samuel B.	3-20	Texas	New Mexico	Wilson, Gene	12-21	Mississippi	Alabama
Valdez, Mrs. Antonio	4-6	Texas	New Mexico	Wilson, Mrs. Jerry Ann	5-29	Louisiana	Alabama
Valdez, Juan	6-26	Texas	Texas	Wilson, Richard	6-5	Georgia	Louisiana
Valdez, Mrs. Juan	5-11	Texas	Texas	Wilson, Mrs. Joyce	10-26	Georgia	Louisiana
Vasquez, Paul R.	6-29	Texas	Texas	Wilson, Sara Ruth	2-2	North Carolina	Louisiana
Vasquez, Mrs. Paul	6-5	Texas	Texas	Wilson, Wm. Harley	12-26	Missouri	New Mexico
Venegas, Rafael	2-13	Puerto Rico	Texas	Witte, John E.	2-23	Texas	Ohio
Venegas, Mrs. Rafael	7-13	Alabama	Texas	Witte, Mrs. John E.		Texas	
Venosdel, Don F.	6-18	Colorado	California	Wolfe, Eugene S.	1-30	Idaho	California
Vera, Salatiel	10-15	Mexico	Texas	Wolfe, Mrs. Marian	12-12	Missouri	California
Vera, Mrs. Salatiel	12-9	Mexico	Texas	Wormack, Mildred	9-9	Alabama	Florida
Viera, Andres, B.	11-10	Guatemala	New Mexico	Woo, Thomas M.	8-18	Virginia	Texas
Viera, Mrs. Rachel A.	8-25	New Mexico	New Mexico	Woo, Mrs. Anne R.	6-9	Georgia	Texas
Vigli, Julian	1-9	Texas	New Mexico	Wood, John A.	4-6	Alabama	Arizona
Vigli, Mrs. Julian	3-3	Texas	New Mexico	Wood, Waldo	7-5	Georgia	Arkansas
Villarreal, Andrew	7-4	Texas	Texas	Woodall, Harry E.	8-15	West Virginia	D. C.
Villarreal, Mrs. A.	3-19	Texas	Texas	Woolter, Edna Ruth	8-18	Oklahoma	California
Villagas, Aurora	4-12	Mexico	Texas	Wooten, Herman	12-22	Arkansas	Alaska
Vincent, Cass	4-5	Minnesota	Minn.	Wright, Donald Edward	1-10	Arkansas	Alaska
Vinson, Mrs. Cass	1-23	England	Minn.	Wright, James A., Jr.	2-1	South Carolina	Connecticut
Vinson, Lester Lee	6-28	Texas	Texas	Wright, Mrs. James A., Jr.	3-14	South Carolina	Connecticut
Vinson, Mrs. Peggy M.	6-28	Texas	Texas	Wright, James S.	8-7	Tennessee	New York
Virgen, Armando G.	5-7	Texas	Texas	Wright, Mrs. Kathryn M.	11-25	Arkansas	Alaska
Virgen, Mrs. Lupe A.	1-6	Texas	Texas	Wright, Lowell	5-2	Texas	Indiana
Wade, Anthem	6-1	Texas	Oklahoma	Wyatt, James R.	10-2	Texas	California
Wade, Mrs. Anthem	3-10	Alabama	Mississippi	Ybarra, Bill P.	9-17	Texas	Texas
Walker, A. T.	11-19	North Carolina	Kentucky	Ybarra, Mrs. Sarah Ann	6-25	Florida	New Mexico
Walker, Suthell	6-9	Indiana	Pennsylvania	Yelvington, Benjamin	3-6	Connecticut	New Mexico
Waltz, Joseph M.	9-1	Texas	Oklahoma	Yelvington, Mrs. Shirley	11-26	Florida	Louisiana
Warren, D. B.	10-19	New Mexico	Oklahoma	Young, Ada Harriett	5-1	Kentucky	Louisiana
Warren, Mrs. Mary Ellen	9-28	Texas	California		2-12		
Warren, James	9-16						

24-X



Seminary presidents and other denominational leaders participated in denominational dialogue each afternoon. Here the leaders answer questions from participants.



The Houston Baptist College Choir premiered the new musical "Hello World," written by Betty Jo Corum, during Mission 70.



The Regency sounded of "hard rock" each evening during the folk festivals. College groups were featured at the after sessions.



denominational leaders were available during the afternoons for private discussions with Mission 70 participants on service opportunities offered by Southern Baptists.

"I've never seen anyone grovel through the trash who was interested in the trash," he said. "It's all right for us to spend a lot of time rummaging through the trash of the '60's or the '70's or the '40's, provided that we're looking for something that can be used in the '70's."

"The great danger is that we may not realize we're supposed to be God's children."

Stars in A Black Sky
Lawson insisted that in the "black sky" of world problems, there are stars. "Somehow man always believes that there has to be something bigger than himself when crisis strikes. That's a star. It means that man will never cancel out God. The fact that man can't stand alone is a star."

"I believe that the church is in the hands of something bigger than all of us put together," he said. "I believe God is holding the church like a chicken by its neck and shaking the dickens out of it."

But to see the stars, Lawson said, one must look with the eyes of God. "You can see a brightness that doesn't have to pick out your own direction, but can simply say, 'ok God. You gave me my parents and my background. You gave me my potential, my raw materials. I turn it over to you. I'm going to follow you and I expect that you'll lead me where I need to go!'"

"Don't ask him," Lawson said, "tell him. Go boldly to the throne of grace. You can go to God and make demands."

With the popular recording, "Downtown," rising in the background, Mission 70 participants were given a tour of the "downtowns" of the world. Their poverty and over-crowdedness sharply contrasted with the average downtown in America.

Before the service of commitment on New Year's Eve, four resolutions were passed by the body, which expressed the hope that the spirit of Mission 70 would be far-reaching and lasting. One resolution, "Here We Stand, Mission 70" called on participants to commit themselves "to minister not only to the spiritual but also to the physical needs of man . . . and to acknowledge . . . responsibility to deal with the problems of overpopulation, pollution and technology, and to respond to poverty and all other forms of human suffering in the world."

The most traditional part of the program was the service of commitment. The audience heard four Baptist workers give testimonies, including former Home Mission Board staff member, Beverly Hammack, now associate director of Christian Social Ministries in Jacksonville, Fla.

Kenneth Chafin reminded the young audience that it had "nerves that are sensitive to some hurts that a large part of the church are not aware of. With this awareness, and this sensitiveness and this compassion, what kind of commitment are you going to put out?"

A portion of the Atlanta Symphony

Orchestra began the eleventh hour celebration service with an overture, and as bells tolled the opening of the new decade, combined college choirs joined with the orchestra to sing Handel's "Hallelujah Chorus." As the triumphant anthem ended, excitement ran rampant.

"The politics of the '70's are likely to find their expression in cleaning up the mess we've made of the country."

The deafening, delightful sounds came from guitars and tambourines. With arms swinging and torsos swaying, the whites looked like Harlem natives. And the blacks shouted as their soul brothers discovered "where it's at."

Some of the older people gawked dumb-founded; most joined in, waving the peace symbol and bellowing out the theme song, "Here is My Life."

And with community in spirit and commitment, Mission 70 ended with a joyful noise to the Lord! ■

EDITORIAL

Evaluating Mission 70

Decade watchers looking for omens of hope must rank Mission 70 high as an early portent of a zestful recovery of faith.

If nothing else, the free-wheeling meeting became a cultural breakthrough for Southern Baptist youth and their leaders, as their faith was expressed in the brilliant sights and throbbing sounds of a generation very much alive to the possibilities of new sensations.

For a generation sleeping through dull church services, Mission 70 recovered something of the entertaining excitement, lifting of spirits, creativeness, and corporate commitment which must have been part of the early pioneer services in brush arbor

meetings. The tragedy of those early meetings was that the creativeness stopped, and the forms of worship and faith expression were frozen.

If there was a target audience, Mission 70 aimed at the near alienated (the alienated naturally were not there), and the first sessions made an attempt to express their discontent with the world and with the inaction and ineffectiveness of the churches in meeting the needs of the world. So effective were these early sessions that they alienated some of the non-alienated.

Which indicates another point: Mission 70 can only be evaluated in the light of everything that went on. It

CONTINUED ON PAGE 43





Story behind the Poster on pages 28 and 29



Teen-agers in Oakhurst Baptist Church in Decatur, Ga. express the 1970 Race Relations scripture in their own unique way—on a sign-board in front of the church auditorium.



Pictures (left) show how the project was done and the finished product. Picture on pages 28 and 29 shows the group involved in expressing Micah 6:8.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"



Observe Race Relations Sunday, February 8, 1970



PROBLEMS AND GIFTS OF NEGRO BAPTISTS

by EMMANUEL L. McCALL

These days, when the attention of America is called to "blackness," one cannot ignore Negro Baptists. The Negro Baptist church has birthed and given platform to multitudes of "greats" in various fields. It has provided hope and courage in the face of unbelievable odds, but it has contributions yet to be made to the Negro, to Christendom and to America. Negro Baptists are now undergoing a period of extreme stress. The significance of our contributions will be reflected in how we handle the problems creating the stress.

THE PROBLEMS

The black militant extremist has launched a nation-wide tirade against the Negro church. To him the church is "the white man's way of keeping the nigger down." Because the church proclaims love, mercy, truth, eternal values, life after death, the extremists sees this as an opiate, a pacification for Negro America while the white man enjoys earth and heaven too. The extremist, therefore, has classified all Negro preachers as "Uncle Toms." He has threatened the total security of the preacher, his family, and his church. No white preacher, recently disturbed about the possible disruption

of a worship service with a "Black Manifesto," has faced the fear and threat that the Negro preacher has been facing from a variety of sources. Jimmy Allen was quite correct in his 1969 address at the Southern Baptist Convention Pastors' Conference when he said, "White racism has birthed its bastard son, black racism." Interestingly enough, each turns upon its own. It is hard to comprehend the vindictiveness of black extremists upon the one institution (the Negro church) that has birthed and nurtured every legitimate accomplishment in Negro America.

The black militant extremist has had an advantage on the average Negro preacher in that he is academically better prepared in his awareness of world philosophies, rhetoric, logic, psychology, politics, government, and the arts. Unfortunately, the church has not insisted on academic preparation as a prerequisite for service. The militant extremist has. In most cities where this influence is organized there are special classes to insist on uniformity of thought and to continually in-

terpret contemporary actions in light of that thought. The genius of the Negro preacher has been in his ability to be imaginative, creative, and down to earth in religious expression. In this he has excelled, but the challenges of today call for discipline in other academics that will give a fresh impetus to his religious expression.

Another favorite tactic of the black extremist and the anti-church segment of Negro America is to point to cult leaders (Father Divine, Prophet Jones, Daddy Grace types) and imply that their charlatan tactics are common among the Negro ministry. They also delight in finding the preacher who drives a Cadillac or Lincoln, who dresses lavishly and suggest that his is the goal of all Negro preachers. In so doing, an unjustifiable stereotype that characterizes a fractional percentage is forced upon the ministry generally.

The open antagonism to the militants by outstanding Negro pulpiteres has not helped the situation. To try to force piety or judgment upon a vocal minority instead of compassion, in-

CONTINUED

McCall is an associate secretary in the Department of Work with National Baptists, Home Mission Board.

tellect and the spirit of Christ, plays into their hands. Rather than to fear the militant, whatever his ilk, we must listen, try to understand his point of view, confess our sins where we are wrong, lead him to see where he is wrong, and bring the gospel of Christ to bear upon the totality of our experiences. If we believe that the gospel has power, then we must also believe that God's grace and His power extends to the most degenerate. A failure or refusal to act on this premise challenges our integrity as men of God.

At a meeting of denominational workers held in Nashville in December, Billy Graham made an appeal to Southern Baptists to reach out in understanding and exemplify Christian concern to fellow Negro and National Baptist pastors. If Southern Baptists really want to be redemptive instruments of God, to heed Billy Graham's advice is the most practical and necessary, and Christian thing that could be done.

Another problem afflicting National Baptists is what I prefer to call the "scandal of Conventionitis." There are three National (Negro) Baptist Conventions.² All are the results of splits. At a time when Negro Baptist cooperation and unity is imperative it is unfortunate, especially for the state and associational programming, that national convention affiliation and participation can be such a divisive factor. The real emphases of the kingdom have at times been displaced by power politics and personality cults. In a few states the National Baptist organizations have maintained solid state and associational structures and allowed each church to do as it wished with regard to its national affiliation. There are more states, however, that have divided their state conventions and local associations on the basis of national convention preference.

This problem continues to be highlighted by the disappointment which some pastors feel in the lack of sustained convention-wide programming. There are those who wish that each of these conventions could be more relevant in meeting the needs of local churches and the newer aspirations of the Negro. They want more than just the good feeling of spiritual exuberance and fellowship at the annual meetings. This disappointment expresses itself in something that is becoming a trend. Some pastors are

leading their churches toward dual alignment. They will join either the American Baptist Convention or the Southern Baptist Convention for the benefit of programming emphases, but they will maintain membership in one of the National Baptist conventions for the sake of fellowship and comradeship. Others are preferring singular alignment with either the American Baptist Convention or the Southern Baptist Convention. The extent to which the National Baptist conventions broaden their emphases, and the extent to which fellowship and comradeship are found in the American Baptist Convention and the Southern Baptist Convention will determine something of the nature of the trend.³

There are other problems which National Baptists have that are characteristic of other denominations. These would include the need for more academically and theologically trained men; reconciliation between such extremes as young and old, big church and small church, rural and urban, and more adequate salaries for pastors, the regular problems of church administrations, and the normal problems of the kingdom advancement.

WHAT CAN NEGRO BAPTISTS CONTRIBUTE

The opening paragraph reflected this writer's opinion that Negro Baptists have much to contribute to Christendom. This was suggested to the writer in a forceful way in the first inaugural address of the late President Dwight D. Eisenhower. Eisenhower suggested that America could find spiritual resourcefulness in the quality and vitality of the Negro's religious expression. With this the writer agrees. The Negro has been hindered from making the fullness of this contribution.

A prevailing notion among white America has been the Negro has nothing of worth to offer anyone except servanthood and domesticity. This misnomer has affected Negro Baptists to the point of being ashamed of their heritage and trying to imitate their white counterparts. Now with new emphasis on the positive aspects of Negro America, the pendulum reverses itself. Negro Baptists are again examining our heritage. Attempts are being made in some theological schools to extol the virtues of that heritage.

White Americans must be careful, however, lest they are prejudiced by the caricatures depicted by gospel singing groups on television. What you see on the Ed Sullivan and Leslie Logans shows are strictly show business. They discredit the Negro's legitimate religious expression. The same can be said for much of the religious programming that one hears on Sundays. A better evaluation can be had by visiting several different Negro congregations. You have nothing to fear in desiring to do so. You will be warmly received.

The first thing that one will find in visiting Negro Baptist churches is that worship is designed for spiritual encounter. The congregation comes expecting this and is not satisfied until it happens. Time is not essential. Spiritual encounter is. It may happen in the songs, in the prayers, in the preaching, but it must happen. The sense of divine encounter is a corporate experience. All of the congregation join in the "happening." Therefore, it is not unusual to find a devotional period led by the deacons with volunteer praying and congregational singing. It is not unusual to find several choirs contributing singularly and corporately in the worship. These essentials of worship might give vitality outside of the Negro context.

A second thing distinctive about Negro Baptists is the freedom which the pastor has. He is not threatened by his congregation if his sermons are controversial. He may invite whomsoever he wishes to preach in his presence or absence. He sees his preaching as divine communication not just some good thoughts or neat discourses or something to think about. He has freedom of movement in fulfilling what he considers to be the will of God whether in or out of the church. The deacons are the pastors' helpers rather than policy makers, ushers, or law enforcement officers. There are times, to be sure, when some men abuse this freedom. These are the exceptions rather than the rule. This kind of freedom is very essential in the man of God is to be a prophet rather than a hired hand. God is not restricted to congregational consensus in his directions to his servants. The congregation sensitive to this truth will come nearer to being God-led than culture oriented.

The pulpit freedom which the Negro

Baptist pastor enjoys usually results in longer pastorates. There are virtues in longer pastorates than are enjoyed by most Southern Baptist pastors. Some of these virtues are the freedom in long-range planning, the followup on goals achieved, the personal joys and rewards, a longer involvement in the lives and development of the congregation, rapport and status in the community.

There are some hinderances in some longer pastorates. There is always the danger of the abuse of power for personal ends. There is the problem of underdevelopment or thwarted leadership in the congregation. There is the problem of unshared responsibility for failures and the undistributed glory for successes. Some Negro congregations are obliged to sustain a pastor even when his serviceableness has ended. These hinderances, however, are minor by comparison to the needs and advantages of longer service.

A third distinctive of Negro Baptist churches is that they have consistently viewed life as a unit, and the churches have not been isolated to a religious sector. This they have done without thinking "secular" or "sacred," "soul" or "body," "evangelism" or "social action." Because of the social structure in America, until recently the church has been the only outlet for the total experiences of the Negro community. Everything of worth has had to have the approval of those in church life in order to exist. Even the politicians in areas where the Negro has had voting privileges, have sought the counsel and endorsement of the Negro Baptist church through its clergy. Negro Baptists have not been hung up on the issue of the separation of church and state. Where moral and financial support were needed for right causes it was given. When the condemnation and correction of social evils were called for judgment came swiftly. Any attempt to discuss the humanitarian reforms of the past decade without due recognition to the various contributions of Negro Baptists will be distorted.

The alleviation of human suffering is not inconsistent with the outreach of these churches. In the past the emphasis has been on supporting all levels of education, release from physical deprivations, support for those seeking equality before the law, relief from high-handed and godless

power structures. These emphases are still mentioned, but consistent with the times, new emphases have emerged.

The new emphases include building low income apartment houses, providing training for rapidly changing industrial skills that can bring more immediate financial relief, providing day care services for working mothers, sponsoring political candidates deemed worthy of support, supporting business enterprises begun by members of the congregation, participating in and structuring organizations that will improve the conditions under which people live. This is the church in action. The concern for such activities can be shared with other churches interested in putting vitality into their preachments.

THE GREATER NEED

Perhaps the greater need between Negro and white Baptists today is comradeship. We have the same problems calling for similar solutions. In a day when the demagogues and apostles of hate would play upon our baser emotions, we need more than ever to be drawn together to seek appropriate solutions for our common problems. This cannot be achieved in any kind of over-under relationship. Paternalism with all minority groups is a dead option. Anyone desiring to maintain this kind of approach and relationship has not kept pace with the spirit of the times. Either we learn to walk together as brothers or we walk not at all. There is much to be done together, learning from and teaching each other, contributing to and receiving from each other. Our one common goal must be the realization of the kingdom of God in the lives of men.

FOOTNOTES

¹ The term "black militant extremist" is used with reference to those whose tactics and policies go beyond the generally accepted procedures for achieving human equality. His extremism expresses itself in violence.

² The names of these are the National Baptist Convention, U.S.A., Inc., J. H. Jackson, president; National Baptist Convention of America, J. C. Sams, president; and the Progressive National Baptist Convention Inc., E. R. Searcy, president.

³ A survey in August 1969 indicated that 112 Negro churches were in the Southern Baptist Convention and more joined through the annual state conventions held in the fall of 1969.

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San Blas: Prehistory Mid Progress



Photos by STEVE WALL

Across the isthmus from modern Balboa lay a family of 365 islands, the San Blas Islands. Fifty of these are inhabited by 25,000 Indians. Their language is Cuna; they are almost prehistorically primitive.

Dr. Daniel Gruver, a medical missionary, is the only full-time doctor to the Indians. He is located on Ailigandi, population 1,800, and a day for him includes the treatment of headaches, hernias, and everything in between.

"The life of this young doctor approximates the medical ministry of Albert Schweitzer," said Kenneth Day, secretary of the Department of Missionary Education, who recently visited Gruver.

"As one lands in San Blas, he gets the feeling that he has literally flown between two worlds. He has left a world of modern technology and culture, advance and progress and, 30



minutes later, has landed in a world of primitive people who have not advanced to the point of even using donkeys to carry their burdens or accepted other small steps of progress," Day said.

Though other islands are inhabitable, the Indians locate themselves near the mouth of a river. Twice a day the women travel up river in cayucos—dug-out type boats—beyond the point where the ocean tide rolls back to bathe and wash their clothes. Then they fill hollowed-out gourds with fresh water for cooking and drinking.

Naomi Page, shown here assisting Gruver, is the only nurse working with the San Blas. A graduate of Belmont College in Nashville she is a US 2nd about to complete her second year. She has truly "gone native" during her stay, living in a bamboo hut with thatched roof like the native Indians.

HOME MISSION

Psychosomatic illnesses are hardly uncommon to these superstitious Indians. This man complained of an "eagle in his throat," his explanation for a nervous twitch. Gruver has had to treat other members of his family for similar complaints.



Kenneth Day, traveled to Panama to lead Bible studies with the Panamanian pastors. A former medical corpsman in the United States Navy, he "scrubbed up" with Gruver for surgery.

Previous experience notwithstanding, a 20-year absence from bleeders and open incisions rendered Day incapable of assisting without an occasional swallow of soda to squelch his squeamishness.



"Naomi has an unusual commitment," Day said. "Anyone would have to, to live on Ailigandi, completely separated from all the things to which she has become accustomed."

Miss Page's tenure will end in June. She wonders who will assume her work on this remote backward island.



February, 1970



by STEPHEN C. ROSE

Toward Creative Urban Strategy

SIXTH OF A SERIES

"Communication the Metropolis"

The Bible gives us scant encouragement when it comes to assessing the probabilities that man faces when he enters the metropolis. It begins with desert nomads and wanderers who are tied together by their common tongues, traditions and holy experiences. When an attempt is made to build a cosmopolitan center—Babel—it ends in chaos. Why? Were men scattered simply because they could attain no common agreement concerning the shape and purpose of the complex tower? Or were they sent abroad with their confused tongues in response to their precipitous attempt to separate themselves from nature? Or was there some aversion in the mind of God himself to the notion of a settled, complex, large human community?

We know only that—very early in the ancient texts—there appears a series of large question marks concerning man's social capacity. The tree of knowledge is irresistible to him and the taste of its fruit thrusts Adam into a freedom in which he cannot operate entirely for his own good or that of his neighbor. The first society—even within the family circle—is fraught with murder and implicit tension between the settled and the wandering lives. Human society gets off on the wrong foot. The Great Flood is taken as the massive judgment of God upon the failure of man's institutions. Only a remnant is saved and the profusion of animals in the Ark suggests not the cosmopolitan vision but the image of restored pastoral life.

The first city is built by Cain. (He had tried to please God.) Babel is built "to make a name for ourselves." Sodom and Gomorrah are destroyed

when the ancient equivalent of the Urban Coalition turns out to be too weak to carry on adequate reform. And as the ancient narrative unfolds, we find the city an object of assault; little is said to suggest that it—like the precious Ark of the Covenant—is a thing of value.

An early legal exposition does suggest a positive reason for the city's danger. Not only is the static pretension of the city a danger for man; the city poses greater obligation, a more difficult moral passage through life. Illustration: If a betrothed woman is raped in open country, only the rapist is punished because, though she may cry for help, there is no certainty that one will hear and come to her aid. But if the evil deed is transacted in the city, the woman will also be punished if she fails to cry for help. The assumption is that the city is a place where mutual responsibility is possible. As a consequence the city may reveal more clearly than the country both the moral strength and weakness of a man. (Deuteronomy 22:25-27)

David is the transitional figure of the Old Testament—he is half the Dionysian wanderer sensitive to the finely tuned will of a dynamic God, half the Apollonian politician who must, after all, order and lead the life of his subjects. It is to this Apollonian ordering process that the development of the great city is tied. As the Promised Land becomes a political entity, there is, over the warning of early prophets, to be a King: David. And under David and Solomon we see the development of Zion, Jerusalem. Finally David brings the Ark of the Covenant into the city, thus centralizing the nation's

worship. Solomon does David one better, building a massive temple for the Ark. Jerusalem is ultimately designated the "city which the Lord has chosen out of all the tribes of Israel, to put his name there." (I Kings 14:21) When the transition is complete, it remains only for the herder of Tekoa, Amos, to sweep into town to inaugurate a consistent and enduring prophetic offensive not against the city, but against the pride of man that results in the creation of poverty and false worship in the very center of the society. The Old Testament prophets are Dionysiacs infatuated with the awesome moral law of God. In its very specificity (I am the God of Abraham, Isaac, etc.) this law, though universal, seems to fly in the face of the city. The city requires allowance for a plurality of life styles, it is cosmopolitan, sophisticated, many-sided. The city has quarters. The urban law is a convenient arbitrator among the many interests, not a standard of repentance. Even in the ancient centuries a conflict emerges.

From the outset, then, the city in the Bible is under obligation to keep the covenant. The advent of Christ alters the covenant but it hardly abolishes it, and it is only with the greatest care that one can proceed from observation of the city in the Old Testament to the finding of something more in line with an optimistic, pragmatic temperament in the New. It would be tempting, for example, to take the Pentecost narrative as an exact reversal of the Babel story—to see it as the reversal upon man of the secular spirit that will enable the actual construction of the complex technological facility

that might be needed for man's permanent habitation of the globe. But to do this would be to succumb to a superstitious form of exegesis. We are thrust in at least three directions:

1) In the New Testament, particularly in the Gospel of John, but also in Acts, we find the motion of the Spirit which is able to conquer the ancient barriers to communion among men.

2) In the New Testament, we have the suggestion that atonement replaces armed might as the basic means of divine law enforcement, with its antecedents in Isaiah 53. So it is possible to perceive in the New Testament the introduction of an alternative style of communication in the world, related to the unique conception of the Messiah as embodied in Christ.

3) We have in the New Testament a restoration of the element of freedom that one finds also in some of the Old Testament prophets. This is expressed in the concept of there having been many communications to man, of there being many such communications and disclosures, but of man having been, and being, unwilling to listen or to accept the positive possibilities of the word.

"Oh, Jerusalem, Jerusalem, how often would I have gathered thee . . . and ye would not! Hear and hear but do not understand . . . lest you turn and be saved!" These are the archetypal moods of the New Testament. Man may misuse his freedom; he may in many ways be without freedom; but in terms of ultimate disclosure of his

salvation, he must freely assent; God cannot compel.

To these three New Testament suggestions—the Spirit, atonement, man's freedom ultimately to reject or accept—we may add two emphases. Man is called to seek the Kingdom of God and its righteousness. And to the emphasis upon the kingdom is added a stress upon love as the category which judges all pursuits, before whose radiance all else comes to naught.

The scope of biblical communication hardly includes an easy affirmation of the metropolis as the special object of divine concern, or of urban life as the normative life which man should lead. There is simply no biblical guidance for the person who begins with the question: Do I choose the city or the country? Is God more favorable to grass and hills and streams than to complex sewer systems, park benches and high rise apartments? No, not as far as we know. But by the same token, and this is important when one considers the rural bias that has existed in American society, there is no divine objection to the city; that is, to the notion of man exercising his stewardship by building great urban systems. What is emphasized throughout the Bible is the utter necessity that love and justice be built into the power realities of life. When love and justice are absent, God seems disposed to favor the wandering prophet who can, by his moral imprecations, undermine the very political

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system in order to replace it with something a bit closer, hopefully, to the kingdom of God.

So the communication of the Bible, which ought to be the communication of the church in all places, has to do with the getting of justice and love into the bloodstream of man and into the veins and arteries of his human community. Let justice roll down as mighty waters! Walk a second mile! Do not be anxious about clothing or shelter or all of the other seeming necessities! The kingdom has to do with righteousness—all these other things will follow! Before there can be a genuine contribution of theology to the urgent discussion about the environment there must be a recovery of the basic themes and challenges and concerns that are to be found running through biblical books.

Another reason for beginning with the Bible is related to the crisis faced by the church, a crisis of communicating "the Christian message" in the metropolis. I am thoroughly convinced that the how of communication is utterly unimportant until we come to grips with the what, with the form/content of the biblical insight and disclosure about life. Only when we reach a renewed capacity to read and interpret the great stories of the faith for our time need we worry about communication, whether there are actual methods we might use to influence men toward the decision which he must (biblically speaking) make with the utmost freedom. Why should one be concerned about how to bring about a decision without first being able to say what the decision is about?

So now we come to the church and to its heartfelt question: How are we to communicate in the metropolis? And the answer: "What do you have to say?" Not in the first instance: "What is your method, your medium?" But: "What do you have to say? What is your contribution to the work of the kingdom in metropolis?"

It is precisely at this point that the church will be tempted into an error, an error built of its often unconscious idolatry of the secular world's methodologies. The church which asks the question of communication in the metropolis will be tempted to answer the question of what it has to say by looking at itself to see whether there is some distinctive message it has that

will set it against other churches in what is assumed to be a competition for an ear, the restless ear of the metropolis. In short, the church will be tempted to look at itself as though it were one among several soap companies.

To carry on the illustration: Suppose there are three soap companies, one with a tradition of serving rural workers with products that get grit and dirt out of the most agrarian clothing; another with a tradition of appealing to the upwardly mobile, with a strong

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emphasis on the smell of the soap; and another with proven effectiveness at marketing among the persons who have already "arrived" in society, a snob soap. Suppose that the society changes and everyone moves into a big city where values are being remade under intense economic, environmental and social pressures. The old soap ads take on a reminiscent nostalgic tone and the companies seek desperately for new models of communication. The first company develops a series of ads around the contemporary version of the folks it has always served, the immigrants to the city and suburbs. It emphasizes the old virtues of frontier masculinity in the face of the sophistication of the city; the ad ceases to have much reference to the product. Images are what count. Whether the soap cleans or not—all soaps seem to—is unimportant. The sale is more important than the actual product. And if this proves fallacious, if there is customer demand for a new and different version of the soap, or, more likely, customer response to continued feelers from a company in search of new markets, why then the company will feed this information into its corporate processes and readjust. The goal remains the same: in place of original markets, there must be new

markets; the sale is what is important, for finally we are not in the soap business but the people business, the business of making our employees, officers and stockholders rich. So institutional survival and growth for purposes of self-advancement—these are the goals leading to the methods of the soap companies. The second and third companies follow, each in their way, the basic program of the first. If it is found that self-interest is best served by merging these "competitors" than, indeed, there will even be merger, but the goal remains the same. It is precisely in such a situation that the question of how becomes far, far more important than the question of what.

Now the temptation of the church, particularly one whose constituency is becoming urban, will be to follow the soap companies, perhaps with the assurance of the secular theologian that the world has more to say than the Bible on the subject of marketing. And so it does. But the church is not a soap company; its problem is not self-aggrandizement or even institutional survival, and when it becomes self-interested and self-aggrandizing, when its primary question is, "How can we reproduce our rural success in an urban environment?" Then we can fairly assume that its point of departure is not biblical but worldly in the worst sense, the sense of conforming to the fatal patterns of worldly success. From the standpoint of the secular marketer, a church might become a worldly success in the metropolis if it set about appealing to a combination of subtle racist impulses and rural memories. A church might, with the aid of a computer or consultant, determine the exact mix of messages designed to build congregations without alienating anyone but those one is prepared to preach against. We are simply speaking of a phenomenon common to our life: the acculturated church in search of souls. And we must merely raise the biblical question: "What profiteth a church to gain the world at the price of her soul?"

Fortunately God is not mocked and the inevitable result of a worldly marketing approach by the church in the metropolis is to accelerate the inner decline and fragmentation of the church which seeks the world at the expense of her soul. For in virtually every congregation there will be the seeds of genuine comprehension of

the biblical word, and this apprehension will inevitably create schism when it butts against the acculturated reality of the institution runningscared. But it is even too simple to point to the complexity of the how versus the what in communication. The analysis would suggest that the persons responsible for communication are without the capacity to feel, to question, to wonder about the situation of the church; it suggests that their only instinct is for self-preservation and that, thus, there is no sincerity in their question about communication. But there are within the church many who share the feeling that both the what and the how must be dealt with before an answer can emerge. In addition to the disenchanted, there are the keepers of the current institutions who now sense that there must be some re-perception of the communication itself, some recovery of contingent freedom, if the church is to vindicate the integrity of God (Leander Keck's phrase) in the world. There are those who will not take advantage of current social polarizations to consolidate and expand institutions which seem to contribute to the status quo or even to oppression. There are persons who recognize that the very crisis around the what of communication is so deep that it cuts surgically through every community of Christians, every past cultural pattern, every ideology that has brought man to his present pass. Such persons are more than loyal to the institutions they serve when they sound the signal that there will be no more recourse to the old nostalgias: the day is new for good or ill. The sun has gone down on yesterday's angers, on yesterday's isms, on fundamentalism as we knew it, on liberalism as we knew it, on all the causes that animated and gave new life to now-dead persons, on everything that was yesterday . . . And it is in the context of this perception that one can say, not with scientific but with biblical-poetic precision, that the metropolis and technology of the contemporary world is God's way of shaking us back into some perception of those portions of the word that never quite got into the liberal mix, the fundamentalist mix, the Baptist mix, the Methodist mix, the Roman Catholic mix, and indeed never got into any mix that can be ingested with profit by any suc-

ceeding generation. The metropolis is God's way of declaring that it's a wholly new ball game. The earth is yet free to choose, to be gathered or not as the world wishes.

This is not to say that the metropolis is a new disclosure. The metropolis is merely a confirmation of the capacity for management of the creation that was given to man at the outset. Anyone with a sense of history will discern that Ecclesiastes is more wise than those who make a fetish of newness in the sociological realm. Nothing new under the sun is a sociological observation; "Behold I make all things new," is the promise of Jesus that all may be transformed. Beware the attempt to translate the comments of Jesus into one-dimensional sociological jargon; beware the attempt to ignore the Old Testament when endeavoring to construct sociological analysis of the orders of earth.

Those who perceive of the metropolis as a bearer of God's freedom to man, who conceive of the church's mission less in terms of worldly success than of fidelity to some pilgrimage through Scripture and experience to a new life, those who can combine sociological sophistication with New Testament awareness, without equating the two or requiring always that the two correspond—those persons will be best equipped to develop an evangelism for today, knowing that today's evangelism will carry one into the metropolis, for that is where the ends of the earth are.

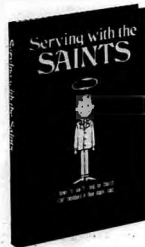
For a moment, let us recall the aspects which we took earlier as descriptions of the distinctive contribution of the New Testament to the question of communication in the metropolis: the Spirit, atonement, restored freedom, seeking the kingdom, and love as both the style, judgment and end. We conceived of the Christ-event as God's definitive operation in the world, and theologically speaking, our observations about Scripture should be seen in terms of this great event.

The Spirit, complete with the rich understandings the term conveys in the New Testament, could well be seen as a useful category in determining a way forward for communication in the metropolis. Indeed the characteristics of feeling, direct experience, participation, and unity emerges first as the

VI COMMUNICATION Stephen Rose

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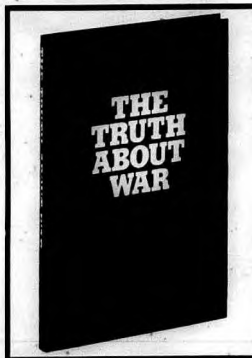
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very ruach (wind, breath) of God, and subsequently is revealed as both Counsellor and Spirit except under the heading of non-typical religious "experiences" shared by only a few who call themselves Christians, conveniently grouped in the Pentecostal category. Surely a theology of the Spirit would have to make reference to the sequence (not fixed, to be sure!) in the Bible—first God, the restless one who provides man with a universal law and authenticates it by his action, intervention, in history; Jesus Christ as the advent of this God in the flesh to live among men, to personalize the law, and to create within human society the possibility of correct exercise of freedom, freedom defined as seeking the kingdom and its righteousness; and after Christ (cf. John) the Counsellor, Spirit of Truth. If one regards this sequence in the light of the previous analysis, can one now suggest that the biblical revelation moves us from the law of God, to the grace of God in Christ, to total participation enabled by the working of God's Spirit (as Truth and Counsellor) in the world and in man? And can we not move men from the old mechanistic theology of salvation (usually moralistically rather than theologically grounded) to the imaginative theology of freedom called for by Karl Barth among others?

Atonement. If the Spirit is working in our midst, serving as a better basis of new unity than class, race and nation have been, it seems equally clear that we shall not move forward positively until we have dealt with the issue raised by the atonement. It is precisely in terms of the failure to deal with atonement that the malaise of both liberalism (read secular theology) and fundamentalism (read acculturated biblicism with emphasis on stock texts rather than broad scriptural themes) is revealed. Atonement says that God wrought our salvation for us by His own sacrifice of His beloved Son. Fundamentalism cheapens this fulfilling of the messianism of Isaiah 53 by converting it into confessional literalism, robbing the event of complexity, Jesus of moods and nuances, and the Christian life of the necessity of atonement-style, which is at-one-ment style with all mankind and sacrificial style in the work of social change. Secular theology denies the atonement in an equally debilitating way when it fails to recognize that the

atonement is more than symbolic. The optimism of some secular theology tends to make salvation tantamount to the restoration of self-confidence in man as natural man. It thus fails to take into account the recurrent and definitive experience of redemption, of gift, of availability, that is part of the Christian perception. The atonement could lend integrity to a theology of incarnation which would affirm the world—too often atonement and incarnation are seen as opposite visions. The atonement is God's incarnate, living communication, which we are to imitate; it is far removed from many natural communicative tendencies.

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Man is, at least in our society, a proud person who wishes to vindicate himself sexually, physically, mentally, politically, and in all ways in the face of the neighbor who, one way or another, poses a threat. If he has deep class or family solidarity, he is all the more in danger of being unconsciously ranged against entire classes and groups, automatically contributing to the cycle of destruction which crushes the weak and powerless ones while bringing all others into a process leading not to life and peace but to war and death. Into these cycles of human impatience, intolerance, smugness, insecurity, etc., the atonement breaks, in at least two ways: first the atonement orients man to a totally superior and alien (at first) concept of power, power solely grounded in love and justice, thus power which can never command assent, power which can only be validated (or made efficacious for man) by his participation in its reality. Which leads to the second aspect, which is the style of Christian action (communication) in the world which is to be nonviolent; recognizing violence either as official repression or as wrath produced by long term and deep seated idolatries. There is simply no way to condemn a genuinely nonviolent movement as unchristian. Technically the genuinely nonviolent movement can be up-pressed by a number of stratagems,

such as polite arrest and incarceration as was the case in Albany, Georgia, in 1962. But when the nonviolent movement is fundamentally right (in accord with divine aims of love and justice), men enslaved by idols seem not often to respond in such a way as to reveal the inherent violence of the idols they serve. Thus the greatest asset of the movement whose basis is nonviolent is the inevitable violence of those who run the oppressive system. That statement alone should stand as ample evidence of the gap between our generally violent practice and what might constitute a new and more creative style of action (communication) for us in the world. So often have American churches subscribed to non-atonement-centered notions of power, so often have they claimed God's favor for military adventure and official repression, that it is almost possible to wonder whether we shall ever have a doctrine of atonement that is more than an ineffectual theological ping-pong ball in the out-moded dispute between fundamentalists and seeming liberals. It may be added that the secular social posture of churchly fundamentalists and churchly liberals leaves little to choose between.

Restored freedom. Restored freedom is not merely the possibility, the necessity, of man's autonomous choice of God's love and justice, which Christ's incision in the world opens for us. It is also the condition that is at least possible when one decides to make the search for the kingdom a basic end of existence. Then freedom becomes that absence of anxiety that characterizes those who travel light in relation to the world and its heavy buildings, budgets, foods and clothing. This freedom is what all men might want could they but see it and it is the basis of all evangelism that goes beyond words. Needless to say this freedom suggests an alternative to the piety that is based upon rigidity, inhibition, exclusivism and personal moralism in sexual and habitual realms. The free piety will steer somewhere between a fundamentalist individualism and a non-person-centered social radicalism. It is . . . free. Free. Free. Free. Free. Free. It stands fast, therefore, in the freedom with which Christ sets one free. Now when one adds this notion of restored freedom to that has gone before it seems plain

that an element of free interplay between persons is essential in any evangelical relationship; thus any notion of the church as a fellowship of the compelled is eliminated and one develops instead communities that emerge spontaneously and whose responsibilities are in effect conventicle.

Seeking the kingdom. This, of course, is the basic summary of what has gone before. The kingdom of God constitutes the specifically Christian reality that is promised in history, that clusters around Jesus Christ, that he announces. The kingdom opens up the life of seeking that restores one's freedom, as the rich young ruler well realized even as he rejected the quest. And it is the life of kingdom-seeking (of tentative building and personal risk) which senses that there is no way forward but to take literally the atonement as a political style, even as one learns in the immediate community to develop mutual responsibility and accountability. And, finally, it is (in faith!) at the point of building the new kingdom that the Spirit is present, encouraging, counselling and driving us toward the truth.

Kingdom-seeking is the culmination of our search for an answer to the question of the church's communication in the metropolis, a communication which is important because the metropolis is where people are, not because of any intrinsic merit in the metropolis itself. The task of the church is not to prescribe the lineaments of the kingdom, but to call the hearer into confrontation with both the Bible and with the imperative of personal kingdom-building, that is to say, of participation in the finding of what one's own self can create, along with others, that will be of the kingdom. Being of the kingdom, it will never be identified as the kingdom, except in worship, when the authorship of God is acknowledged, but never in such a way as to oppress the man who can see no kingdom among the worshippers.

Love as a style, judgment, end. Love—I refuse to accept the distinction between eros-philia-agape, feeling rather than love is an intermingled all, brotherly, sexual, self-giving, if the distinction is used to deny all for agape, thus robbing agape of soul—love is the ultimate style to be strived

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for, a life of concern for others, appreciation of grace in others, of kindling among persons, a life which views things from the angle of transcendence so that always: "There but for God's grace, go I"—love is ultimate solidarity of all men. Love cannot be used as the standard of one faction against another, which is to say that disagreements should be settled on grounds other than the claiming of total love as the property of one side. All human situations are more complex. Love suggests this complexity, but also the simplicity that is needed when we have reached dead ends in prophecy, in kingdom-searching, is all of life: Where is love in all this, where Jesus? That is the question that can bring us to a new beginning.

Love might become a style, though one would never claim it as such, but even if one could not attain it to a sufficient degree love would remain as a judgment on all human endeavor, as Paul observed in 1 Corinthians 13. And love would remain the ground, process, the end of all consciousness, history, of all. For God, in our faith, is love. . . . That is where the church should be, so unidentified with petty cause, so identified with all men that love becomes the end, not love distorted by sickness into the horrible parody of the cloyingly concerned, no, not this perversion of love, but rather the wisdom of the love that is God.

Now, there is a style today, that seems to know something of the Spirit working spontaneously among men to create a perception of truth; there seems to be some recognition of atonement as a basis for worship and social action; there may be a new move toward kingdom-seeking, made more pronounced as the social order undergoes spasms of underlying change, change so deep as to render no particular group the vanguard of the new, and all culpable, save those who remain totally oppressed by the old order; one detects increasing concern for and recognition of the new start (restored freedom) as a possibility for almost anyone who will hear and understand; and it does begin to sense something of love.

But there we come to the nub of the problem for the institution that currently claims the name church. It is not the specificity of faith that alienates that church from a metro-

politan audience. It is rather the fact that the acculturated church is hardly in a better position (perhaps in a worse one) than the natural man to detect the stance needed to reach something like the pattern I have sought to describe. If there is any conclusion to be drawn it is that the church will take with terrible seriousness the possibility that it is all over for many current communities, organizations and legal entities. It may not actually be all over, but there seems no way ahead until these institutions act as though all were over. At present churches impress the natural man as part of the sin which he is perfectly capable of judging and describing with the accuracy of scripture. And yet the church rejects some of the spontaneous style that might tie it more closely to the action of the Spirit; it tends to want to move in the manner of soap companies; it wants to achieve success on worldly terms, incognizant of the (worldly) fact that it is the obedient local congregation in our era that constitutes the church's best and most effective communication within the metropolis.

"Why should one be concerned about how to bring about a decision without first being able to say what the decision is about?"

Because I believe (and this is a personal opinion, quite apart from biblical argument) that the life of this nation depends on the conversion of Christians to something like the kingdom-question style suggested here—with the implicit criticism of the status quo that this implies—I place a good deal more importance on the decisions of the institutional church than do my friends who seem to feel that our redemption will begin precisely at the point of losing our concern for present ecclesiastical institutions.

From place to place there are local congregations, usually gathered around ministerial leadership that is biblical, participation-oriented, and concerned for the radical implications of Christ's love in the world, and it is to such places I look in hope. I am biased in favor of religious conservatives who undergo political radicalization. I feel their voice will be crucial

as the institutional church faces the future.)

In the next forty years the growth of cities will equal all previous growth in human society. I have not meant to suggest there is nothing in the explosion of the world around us that is worthy of attention in determining strategies of action and communication. We live in an emergent world metropolis in which more than one billion persons live in housing inferior to the caves of antiquity. If we cannot legally alter regulations placed upon land, there may be inevitable political revolution in the huge gap between rich and poor becomes even more abominable in the face of history's Lord. Neither the capitalist West nor the socialist block have formulated a vision for the city, man's attempt to take on responsibility for the environment. Surely to cope with the future we will need loose expendable patterns and strategies. We can be fairly sure that the great centers of existing large cities will be used in the future for office space, but that living will increasingly disperse throughout the presently gray and polluted residential rings around our central business districts. Need one enumerate the difficult planning passage that must be negotiated if humanity is to survive in the world metropolis? Surely we might take as minimal expressions of love: full employment, a chance for individual choice of residence and life style; an end to racial bias; the development of decent facilities and processes which will enable the disadvantaged to attain full equality. Today the urban experts are rather like the original builders of Babel: confused, each clinging to a discipline. Churchmen can at least bring these builders together and sit silently while they discover and work through their animosities. There are communicative ways for churches to serve the needs of urban man. But for the moment I would want to push for the sea change—for the creation throughout the church in America of a great reversal not of past allegiances but of biblical faith that is as concerned for scriptural integrity as it is for the universal salvation of mankind, beginning with food and clothing. And having said that I recognize that such a change will come if it comes, not that we will it but as God makes it possible. ■

Evaluating Mission 70

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was a package deal, as carefully planned and put together as possible. Of course, much would stand alone and have impact, but the evening sessions complemented the morning sessions of discussions, and the afternoon sessions were learning experiences as well. After session opportunities provided for dialogue with top denominational agency people or relaxing periods of music and fun. Above all each session built upon the previous ones. Through it all, there ran a common thread of seeking for excellence, not wanting to settle for second best anywhere, though in places they obviously did.

Some were strongly critical of the first sessions, even to the point of threatening to leave. One rather large delegation voicing such an opinion later came to leaders with praise and such comments as, "We see what you are doing, and we like it."

The ghetto project, in which 900 participants worked under the direction of local OEO centers one afternoon and for which many gave up their box lunches, did what nothing else could have: it attracted the national television media. But apart from that and the good accomplished, this project provided one of the best of learning situations for the participants. As one said following her part in a health survey, "I've lived a very sheltered life."

An unintentional act of racial discrimination against some participants was blown up out of proportion to its importance, but it did have the effect of moving group discussions from the intellectual to the emotional level. And one of the Negro youth wrote back, "I used to believe black and white could never get together, but now I honestly believe that the difference between black and white is a social problem which can be solved in the minds of the youth."

Not all reactions were entirely favorable; an impossibility from a generation taught to think for themselves. As one said, "Mission 70 was institutional survival as opposed to the initiation of reconciliation." Also, "The testimonies, prayers, sermons of the last day were given by older people.

They should have been mixed: color and age."

The impact of Mission 70 was greater than the institutional needs for personnel in church-related vocations and missions which gave it birth. These will be met as a result of the confrontation, commitment, and information shared during the sessions, but the sheer joy and exuberance of the final service—the celebration—points to much more. The emotion of this service—the singing, the clapping, and the thrill of faith shared cannot be conveyed on paper. More than the earlier Wednesday service of commitment, this was the time when a corporate lifting of spirits soared to something new for another decade.

As executive director Ed Seabough said, "This meeting has redeemed a whole generation for the church and now that they are redeemed, I hope that the church wants them."

—Walker L. Knight

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and nations, it will be a battle
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Second of a Series

Russell Holman: The Human Energizer

by A. Ronald Tonks

Much of the earliest success of the Domestic (Home) Mission Board is closely related to the dedication of Russell Holman who served as corresponding (executive) secretary from 1845 to 1851 and 1857 to 1862. Holman had been raised in Massachusetts and educated at Brown University. He went to Kentucky in 1838 where a short time later he was ordained by the Pitman Creek Church in Green County.

In 1843 he became a home missionary in New Orleans and two years later, shortly after the Domestic Mission Board was formed he was invited to become corresponding secretary. The absence of continuous leadership until Holman's coming had played havoc with an aggressive, vital missionary program and outreach. Under Holman's leadership by May, 1846 the Domestic Mission Board had six missionaries under appointment in Virginia, Florida, Alabama, Louisiana and two in Texas.

Holman knew that the Board needed additional missionaries and more monetary support if it were to succeed. He realized also that the Baptist people of the South would not give to a project about which little or nothing was known. He resolved to make the pastors, churches and people aware that the Domestic Mission Board was seeking to alleviate the spiritual desititution of America and with added support could accomplish even more. In late 1846 he arranged that nearly all of the Southern Baptist weekly papers would have a section devoted exclusively to home mission work.

Holman was a very practical type of person for at the Alabama Baptist State Convention of 1846 when he presented the report of the Board he urged the pastors of the churches to impress upon their members the

necessity of making a regular contribution to home mission work. Hardly had Holman and the Board begun to rejoice at the prosperity when calamity befell the mission cause in the South. Holman reported for the Board in early 1848:

"We feel that the hand of the Lord is heavy upon us. . . . Within the last five months, three of our most talented, energetic and healthy missionaries and one Vice-President have fallen."¹

The death of these missionaries was a serious blow, but it also served to stimulate the churches to greater concern and interest in home mission work. Holman energetically reminded the Baptists of the South that sympathy without material aid would be useless. His faith was vindicated for by April, 1848 there was a total of fifty missionaries and agents.

Holman encouraged the Board to launch a systematic plan of planting churches and supplying aid until they should become self-supporting and part of the base for additional home mission work. This program led in turn to a series of challenges from some in the Convention that work in established areas was suffering in favor of frontier missions.

The financial hardships in the South reduced the income of the Board for additional expansion. Holman, in poor health, considered the failure of the Board to receive adequate support his own personal responsibility. He resigned as corresponding secretary in 1851. In a certain sense, the resignation of Holman marked the end of the opening era of the Domestic Mission Board. While the Board was not growing, it, at least, under Holman, had established a foundation upon which others could build.

Holman became professor of mathematics at Howard College but he could not long remain in the academic realm and as his health improved he returned to a pastorate. In 1857 his steady hand was needed again as corresponding secretary of the Domestic Mission Board and he responded to the call with considerable reluctance "from a sense of seeming duty, and after considerable persuasion by the Board."²

Holman set to work to encourage the Baptists to support home missions, and in 1857 he led the Board to devote considerable attention to the cities of the South. Despite the enthusiasm of Holman the income did not match the needs. He explained to the Convention that while the Board was anxious to increase its efforts, "it must be kept in mind that the Board. . . was limited, in its appropriations to its receipts."³

Holman travelled extensively in 1857 on behalf of the Board into Kansas to encourage mission work there. This field was one of the most taxing for the secretary as the political tensions between the North and the South had invaded even the churches and mission stations. Holman returning to Marion discovered that the income of the Board had decreased sharply and he became concerned that the missionary salaries could not be paid. The responsibilities of his office became increasingly demanding and early in 1858 he suffered from a painful eye disease. Fortunately for the Board Martin T. Sumner had been appointed as financial secretary and assisted Holman. Holman, able only to work on a limited basis, suggested that he should resign but the Board always encouraged him to remain. In early 1860

when his eye problem became more serious he tendered his resignation. The Board, because of his firm leadership, potential, urged him not to resign and the understanding that he would be expected to do only what a prudent regard for his health would justify."⁴ It was also agreed that he would be paid only for the work he was actually able to do.

Holman's health continued to decline and he faced the possibility of total blindness. Considerable criticism was leveled against the Board shortly after the Civil War began that two secretaries, Holman and Sumner, was an unnecessary use of funds. Holman, although he did not receive any salary from the Board after April, 1861, felt compelled to resign in early 1862.

Even though he left the office of corresponding secretary he continued as his health permitted to serve the cause of home missions. He became a chaplain in the Confederate army and later a financial agent in Missouri. In 1866, after the Civil War he was asked by the Board to assume the delicate task of reestablishing the Coliseum Place Church in New Orleans as a part of the Southern Baptist Convention. By his zeal and tact this goal was attained.

Again plagued by poor health he moved north to Illinois in 1867 only able to serve the Baptist cause in a limited way. Three years later he was paralyzed by a stroke and, hoping for a better climate, moved to Missouri where he served churches in Saline County. Although he did not die until 1879, a second stroke in 1876 had ended his active work.

Russell Holman cannot be described as a colorful worker for home missions, but without his efforts the Home Mission Board could never really have begun. His Christian dedication enabled a foundation to be placed on which others have been able to build. A eulogy to him put it succinctly, "Though dead, he lives, and his works do follow him."⁵

FOOTNOTES

- ¹ Southern Baptist Missionary Journal, II (January, 1848), 193.
- ² Home and Foreign Journal, VI (December, 1856), 21.
- ³ South Western Baptist, September 24, 1857, p. 131.
- ⁴ Home and Foreign Journal, IX (May, 1860), 42.
- ⁵ Minutes, Baptist General Association of Missouri, 1869, p. 50.

Chaplain's Prayer Calendar

Feb. 1: James M. Crutcher, Ky., Army; Raymond J. Wade, Calif., Army. Feb. 2: Ivan L. Paulk, Tex., Air Force. Feb. 3: Richard L. Dayringer, Mo., hospital; William R. Howard, Ky., Navy; Peter J. Kraak, Mich., Army. Feb. 4: Henry A. Buchanan, Ky., hospital; Bobby J. Hazel, Tex., hospital; Vasteb E. Zumwalt, Ark., Air Force. Feb. 5: Vernan Wayne Barton, Ill., institutional; Claude J. Benner Jr., N. C., Army; Allen B. Craven, Mo., Navy; Grady Criswell, N. M., institutional; William L. Jones Jr., Okla., Navy. Feb. 6: James H. Rutherford, Ala., Navy.

Feb. 7: Darrell E. Hall, Tenn., Air Force; Jasper N. Keith Jr., Ga., hospital; Ezra J. Richardson, Mich., Army. Feb. 9: George T. Brown, Miss., Army. Feb. 10: Duane D. Redding, Tex., Army; James N. Rentz, S. C., Army; Robert W. Riley, Ga., Army. Feb. 11: Jonathan C. Brown Jr., S. C., Navy; Leslie G. Christian, Mo., hospital; Harley C. Dixon, Ky., hospital; Ralph E. Harrell, Fla., Army; Barry F. Lovett, Ohio, institutional; Leroy R. Priest, Ala., institutional; James W. Roberts Sr., S. C., Army; Hylon Vickers, Tex., institutional.

Feb. 12: Donald O. Burnett, Tex., Army; George W. Bowman III, N. C., hospital. Feb. 13: Kenneth A. Burnette, Pa., hospital; James T. Colson, Fla., Air Force. Feb. 14: William B. Kirby Jr., N. C., Army; Melvin H. Pickering, Okla., Air Force; David H. Sperring, Fla., Army; Edward Ellis Evans, Tex., Navy. Feb. 15: Elias R. Callahan, Ala., hospital; Malcom E. Smith, Fla., Air Force; Tolly L. Williamson Jr., Conn., hospital. Feb. 16: H. E. Inman, Ky., institutional; Thomas N. Shaddox Jr., Ark., Air Force. Feb. 17: Charles F. Harding, Mo., Army; Jasper C. Massey, Tex., Army. Feb. 18: Vaughn H. Tollett, Ark., Air Force; Neil F. Wolfe, Ind., Air Force. Feb. 19: Myron C. Madden, La., hospital; Salvatore Rubino, Calif., Navy.

Feb. 20: William D. Anders, Ala., Navy; Charles D. Barber, Tex., Army. Feb. 22: Robert B. Burnette, Tenn., Air Force; John R. Johnston, Ariz., Air Force; Nathaniel B. Saucier, Miss., hospital. Feb. 23: William H. Warren, Ala., Air Force. Feb. 24: Joe Boone Abbott, Ala., hospital; Berdon M. Bell Jr., N. C., Army; Calvin C. Cooper, Tenn., Air Force. Feb. 25: Lindell E. Anderson, Mo., Army. Feb. 26: Max E. Burgin, N. C., Army; Charles W. Meyer, Ind., Army; Leslie A. Thompson, Mo., Army; Ferd White, Tenn., hospital; Merle E. Strickland, La., Navy.

Feb. 27: W. B. Johnson, Fla., institutional; Carl E. Tolbert, Okla., Army; Walter C. Tucker, Ark., Army; Warren B. Wall, Fla., institutional. Feb. 28: Clarence Y. Barton, Ky., hospital; John E. Bell, Ky., Navy; Billy N. Wolfe, Tenn., Navy; Frank C. Taylor, Mo., hospital. Mar. 1: Joseph E. Galle, La., Army; Douglas E. Pond, Tex., Army; George T. Sturch, Tex., Air Force; Robert F. Bradley, Va., hospital; Joe L. Orr,

Tenn., institutional. Mar. 3: Roy E. Grant, Ala., hospital. Mar. 4: Raymond Y. Chauncey, Ga., institutional; Robert C. Jones, Tex., Army; Paul A. Montgomery, Ky., Air Force; James W. Wilson Jr., Ala., Navy. Mar. 5: Calvin V. Swearingin, Tex., Army; Bennie L. Billings, La., Navy; Sander O. Cakebread, Ala., institutional. Mar. 6: Billy D. Hensley, Ark., Air Force; Marvin C. Hughes, S. C., Army; George J. Stafford, Ga., hospital. Mar. 7: Allen G. Landers, Mo., Air Force; Charles C. Noble Jr., Mo., Navy; Franklin L. Sparkman, Ala., Army; Lawrence Shinichi Uyeahara, Hawaii, Army; Alvin W. Hedin, Okla., hospital. Mar. 8: Wrex K. Hauth Jr., Mo., Navy; G. Howard Linton, Tex., hospital; Jack L. Thomas, N. C., Army.

Mar. 9: Sam Richard Gordon, La., hospital; Robert F. Shaddox, Ark., Army. Mar. 10: Teddy R. Pope Jr., Tenn., Army. Mar. 11: Oscar B. Forrester, Ga., Navy; Grover E. Stillwagon, Mo., Air Force. Mar. 12: George L. Esch, Mich., Air Force; James W. Millsaps, Tenn., Air Force; H. Bernard Nail, Miss., hospital. Mar. 13: John M. Allen, Fla., Army; Ernest A. Banner Jr., N. C., Army; Willie D. Powell, Tex., Navy. Mar. 14: John W. F. Skinner, Ala., hospital. Mar. 15: Jimmy G. Cobb, Tex., institutional; Edward A. Flippen Jr., Va., Army; Zeak C. Mitchell Jr., Ala., Navy. Mar. 16: John H. Boyle, Ky., hospital; Ira Oliver Carree, Fla., Navy.

Mar. 17: Ernest E. Kircus, La., Air Force; William C. League, S. C., Navy; Carl P. McNally, Me., Army; Wallace H. Welch, Ala., institutional. Mar. 18: Jack C. Huguen, Fla., Army; Frederick H. Ogilvie, Tex., Army. Mar. 19: James F. Bray, Ga., Army; Robert D. Christian, Ala., Air Force; Leonard B. Hinz, Tex., hospital; Kinsler Boyd Mark Sr., N. C., Navy. Mar. 20: Thomas A. George, Ga., Army; Leo S. Stans Jr., S. C., Navy; Bobby D. Monroe, Ala., Army. Mar. 21: Eugene A. Blitch Jr., La., Air Force; William L. Clark, Miss., Air Force; Louis M. Jackson, S. C., Army; Walter C. Jackson III, Ky., hospital.

Mar. 22: Leonard Edward Markham, Ala., Navy; Paul W. Beathard, Tex., Air Force. Mar. 24: James E. Jordan, Tex., Air Force; Elmer Palmer, Ky., Army; Weldon F. Wright, Tex., Army. Mar. 25: James Dent, Ky., institutional. Mar. 26: Fred A. Delashaw, Tex., Air Force. Mar. 27: Charles Patissaul, Ga., institutional. Mar. 28: Lester E. Burnette, Miss., Army; Irvin Hayes Thompson, N. C., Navy; E. C. Houston, Ala., hospital. Mar. 29: Vancil V. Gibson, Mo., Air Force; Harold Thompson, Tex., Army; Frank M. Ornburn, Mo., Army.

Mar. 30: Joseph Carl Simpson, Ky., Navy; Harold E. Brown, Fla., institutional. Mar. 31: George T. Boyd, Miss., Navy; Joseph K. Dodd, Ala., Army; Clinton R. Phelps, Mich., hospital; John O. Solano, N. M., Air Force. ■

A. Ronald Tonks is professor of history at Indiana University in Bloomington, Ind.



Missionary Appointees

1. **Lyndon W. Collings** is now serving as Superintendent of Missions for the Northwest Area of Indiana. Collings graduated from Georgetown College and Southern Baptist Theological Seminary. He has pastored churches in Kentucky and Indiana and is a native of Spence County, Kentucky. His birthday is July 4.

2. **Mrs. Lyndon Collings (Louise)** is serving with her husband. She is a native of Anderson County, Kentucky. Her birthday is April 13.

3. **James Elbert Akin**, a native of Hamilton County, Tex., is serving as pastoral missionary in Matanuska-Susitna Valley, Alaska under the Department of Pioneer Missions. A graduate of Howard Payne College in Brownwood, Tex. and Golden Gate Baptist Theological Seminary in Mill Valley, Calif., he is the former pastor of Tok (Alaska) Baptist Mission. He has served as pastor to three other churches in Alaska. His birthday is Nov. 27.

4. **Mrs. James E. Akin (Fern Anna)**, a native of Sterling, Colo., is assisting her husband in Alaska. Her birthday is Feb. 1.

5. **William James Austin**, born in Bushland, Tex., is serving under the Department of Rural-Urban Missions as superintendent of Southern Baptist work in northern and eastern Colorado. A former Colorado pastor, he attended Howard Payne College in Brownwood, Tex. His birthday is Oct. 30.

6. **Mrs. William James Austin (Bella Jo)**, a native of Rush Springs, Okla., is serving with her husband in Colorado. Her birthday is Dec. 9.

7. **Lee Dwain Gregory**, a native of Tulsa, Okla., is serving as student worker in Huntington, West Va. under the direction of the Department of Special Mission Ministries. A former Colorado minister of youth and music, he is a graduate of the University of Tulsa and Southwestern Baptist Theological Seminary in Fort Worth. He

also has served as minister of youth and music in Oklahoma, Colorado, and Texas. His birthday is Apr. 28.

8. **Mrs. Lee Dwain Gregory (Marilynn Lucile)** is serving with her husband in Huntington. She has attended Colorado State College and the University of Colorado Extension. A native of Colorado Springs, Colo., she has worked with the recreation program of Security, Colo. Her birthday is Mar. 12.

9. **Donald D. Jackson**, a native of Linc, Ark., is serving as superintendent of missions to the Central Valley Association in Turlock, California.

Former California pastor, he is a graduate of Southern State College in Magnolia Ark. and New Orleans Baptist Theological Seminary in Louisiana. He also has served as pastor to two churches in Arkansas.

10. **Mrs. Donald D. Jackson (Marjorie Ann)**, a native of Huttig, Ark., is serving with her husband in Turlock. She has attended Coalinga Junior College in California and New Orleans Baptist Theological Seminary.

11. **Joel Thomas Land**, of Albany, Ga., is serving as pastoral missionary to Mystic Islands, N. J. under the direction of the Department of Pioneer Missions. Former pastor to Calvary Baptist Church in West Lafayette, Ind., he is a graduate of Samford University in Birmingham, Ala., and Southern Baptist Theological Seminary in Louisville, Ky. He has been pastor of other churches in Georgia and Indiana. His birthday is Dec. 14.

12. **Mrs. Joel Thomas Land (Carolyn Joyce Martin)**, a native of Richmond, Va., is serving with her husband in Mystic Islands, N. J. Also a graduate of Samford University, she is a public school teacher in New Jersey. Her birthday is Jan. 30.

13. **Weldon Duane Stevens** is serving under the Department of Language Missions, at the Indian Capitol Mission in Anadarko, Okla. Stevens

is a native of Weatherford, Tex. He

graduated from Hardin-Simmons University and Southwestern Baptist Theological Seminary and has been pastor of churches in Texas and Oklahoma. His birthday is Feb. 19.

14. **Mrs. Weldon Duane Stevens (Velma Jean)** is serving with her husband. The Larned, Kan. native also graduated from Hardin-Simmons University. She has been a field worker with the Texas Department of Public Welfare and a Case worker with the Tarrant County Welfare Department. Her birthday is Aug. 17.

15. **Mack Ivan Taylor**, of Dresden, Tenn., is serving under the Department of Special Mission Ministries as a student worker in Boston, Mass. A former counselor, he is a graduate of Princeton (N.J.) Theological Seminary, Southern Baptist Theological Seminary in Louisville, Ky., and Union University in Jackson, Tenn. He also has been pastor of churches in Tennessee and Kentucky. His birthday is Apr. 4.

16. **Mrs. Mack Ivan Taylor (Sandra Gayle)**, of Jackson, Tenn., is serving with her husband in Boston. A former public school teacher in Florida and Kentucky, she is also a graduate of Union University. Her birthday is Aug. 23.

17. **Carol Ann Tesseneer** is currently serving at the Baptist Good Will Center in Greenville, S. C. Miss Tesseneer was a sociology major at Carson-Newman College where she received her bachelor's degree. She also graduated from Southern Seminary. She is a native of Shelby, N. C. Her birthday is Nov. 9.

18. **Malcolm Rodney Webb, Jr.**, a native of Leesburg, Fla., is serving under the Department of Language Missions in their work with the deaf in the areas of New York, Pennsylvania, and New England. A former pastor, he is a graduate of Carson-Newman (Baptist) College in Jefferson City, Tenn. and Southwestern Baptist Theological Seminary in Fort Worth. His birthday is Sept. 26.

19. **Mrs. Malcolm Rodney Webb, Jr.**, of Madison, Tenn., is serving with her

husband in New York. Also a graduate of Carson-Newman College, she has attended Southwestern Seminary. Her birthday is Aug. 13.

20. **Robert A. Wells**, a native of Ratcliff, Ark., is serving under the Department of Pioneer Missions as missionary to the Northern area of Nevada, based in Reno. A former California pastor, he is a graduate of Ouachita Baptist University in Arkansas and Southwestern Baptist Theological Seminary in Fort Worth. He has also served as pastor of churches in Texas and Washington. His birthday is Aug. 11.

21. **Mrs. Robert A. Wells (Sara Louise)**, of Amory, Miss., is serving with her husband in Nevada. Also a graduate of Ouachita Baptist University and Southwestern Seminary, she is a former public school teacher in California. Her birthday is July 17.

22. **James Allen Wright, Jr.**, of Greenville, S. C., is serving under the Department of Language Missions in the work with the Spanish in Hartford, Conn. A former pastor, he is a graduate of Furman University in Greenville, S. C. and from Southwestern Baptist Theological Seminary in Fort Worth. His birthday is Feb. 1.

23. **Mrs. James A. Wright, Jr. (Patricia Sarratt)**, of Gaffney, S. C., is serving with her husband in Connecticut. A former public school teacher, she also is a graduate of Furman University. Her birthday is Mar. 14.

24. **Thomas Howard Potts** is now pastor of the First Southern Baptist Church of Trinidad, Colo., serving under the Department of Rural-Urban Missions. A native of Tulsa, Okla., he graduated from Northeastern State College and Southwestern Baptist Theological Seminary. He formerly was a pastor in Parkhill, Okla. His birthday is April 17.

25. **Mrs. Howard Potts (Jo Lynn)** is serving with her husband. She is also a graduate of Northeastern State College and is a former school teacher. Her birthday is Oct. 2.

1970

ANNIE ARMSTRONG EASTER OFFERING

I	FOR SUPPORT OF ONGOING PROGRAMS OF THE BOARD	\$4,900.00
	Evangelism Projects	\$200,000
	Chaplaincy Ministries	25,000
	• Ministry to missionary personnel	
	• Chaplain - Mayo Clinic	
	Christian Social Ministries	825,000
	• Baptist center	
	• Youth and family services	
	• Literacy ministries	
	• Migrant missions	
	• Disaster relief	
	Language Missions	1,500,000
	• Spanish	
	• Chinese	
	• Japanese	
	• Slavic	
	• Indian	
	• Deaf	
	• Panama	
	• Puerto Rico	
	Metropolitan Missions	610,000
	• Superintendents of Mission	
	• Mission Pastors	
	Pioneer Missions	800,000
	• Superintendent of Mission	
	• Mission pastors	
	Rural-Urban Missions	400,000
	• Superintendent of Mission	
	• Mission pastors	
	National Baptists	375,000
	• Missionaries	
	Nonevangelicals	65,000
	• Field ministries	
II	FOR SPECIAL MISSION PROJECTS	600,000
	Student Summer Missionaries	150,000
	To assist the Board in sending out 675 college students for ten weeks in summer missions	
	US-2 Missionaries	\$100,000
	To assist the Board in sending out 60 college graduates as US-2 Missionaries for a period of two years	
	Mission Buildings	225,000
	To assist the Board in providing mission buildings to be used by language groups, Baptist centers, etc.	
	Disaster Relief	25,000
	To assist the Board in providing aid to churches and communities severely affected by a major disaster	
	Margaret Fund Scholarships	000
	To assist the Board in providing scholarship to the children of missionaries	
	National Baptist Scholarships	5,000
	To assist the Board in providing scholarship to dedicated Negro young people who express a desire to enter church vocation	
III	CHURCH PASTORAL AID	340,000
	To assist the Board in providing continued church pastoral and technical assistance started in Project 300	
IV	SPECIAL ASSISTANCE IN CRITICAL AREAS	150,000
	To assist the Board in providing Church social ministries and related ministries not otherwise provided for in the budget in areas and communities with critical need	
	The above offering will be provided to the order of the fund and may vary	\$6,000.00