

Home MAY, 1961  
missions



*San Juan Islands*

## Missions Today

### Juvenile Work In Cincinnati

Juvenile rehabilitation work was started in Cincinnati, Ohio, with the appointment of Lyle Ward Spencer of Medora, Illinois. Spencer, pastor since 1955 of Mt. Pleasant Baptist Church in Medora, will be supported by the Home Mission Board, the Ohio Baptist Convention, and Baptist groups in Cincinnati. Cincinnati Baptists became the 32nd city to institute the juvenile rehabilitation work of the denomination. The ministry provides a link with the courts and the churches, emphasizing individual sponsorship of needy youth by church members.

### Puerto Rico To Be Surveyed

An extensive survey of Puerto Rico will be made this year by the Home Mission Board to determine the needs and opportunities for work on the West Indian island. Southern Baptists were asked to undertake work with the island's 2-1/2 million inhabitants by the three Southern Baptist churches there and by the Florida Baptist Convention with which they are affiliated.

### Teachers Sought

The shortage of public school teachers has created an opportunity to strengthen Southern Baptist work in mission fields in the northern and western areas. "Requests have come for 107 teachers, but our missionaries write of needs for hundreds in Oregon and Washington, and a report of the California State Department of Education indicates that state will need 238,340 additional teachers in the next 13 years," Personnel Secretary Glendon McCullough said.

### Firsts In Massachusetts, Vermont

The first Southern Baptist church in Massachusetts has been constituted in Springfield and the denomination's first work established in Vermont, according to Elmer Sizemore of New York City. The Champlain Valley Southern Baptist Church in Plattsburgh, New York, less than a year old at its constitution in March, sponsors a mission in Burlington, Vermont. Emmanuel Baptist Church, constituted in Springfield, Massachusetts, with 120 charter members, already sponsors a mission, Worcester Southern Baptist Chapel in Massachusetts.

### Cuban Baptists Re-Elect Pena

Luis M. Gonzales Pena, pastor of the Baptist church at Santa Clara, Cuba, was re-elected president of the Cuban Baptist Convention. Reports to the convention showed 85 churches in the four western provinces where Baptist work is sponsored by the Home Mission Board.

### Loans Division Employs Pastor



Ohio pastor Roy F. Lewis of Sandusky has been employed by the Church Loans Division of the Home Mission Board, according to G. Frank Garrison, director of the division. Garrison said Lewis would serve as an assistant to him in processing loans to churches. Lewis, a former accountant and office manager before serving as pastor, is a native of Orlando, Florida. He was educated at Jones Business College in Jacksonville, and at New Orleans Baptist Theological Seminary. As a pastor, Lewis ministered at Napoleon and at Sandusky, Ohio where he was pastor of Westside Baptist Church.

## Home MISSIONS

A publication of the Southern Baptist Home Mission Board

Walker L. Knight, Editor  
Jacqueline Durham, Editorial Assistant

Missions Today . . . . . 2  
The Missionary Speaks . . . . . 3

Walker L. Knight

San Blas Islands—Southern Baptist Pearls  
of the Caribbean—a 10-page pictorial visit . . . . . 4

Courts Redford

Beautiful Puerto Rico . . . . . 14

Iris Montaya

My Twenty-third Psalm . . . . . 15  
An Indian's interpretation of a beloved psalm

Glendon McCullough

Imperfect Vision in a Changing Nation . . . . . 16  
We see what we wish to see, but the picture  
in America is changing before our eyes

And a Building Too . . . . . 18

Among the Missionaries . . . . . 19

Jim Newton

Two at a Time . . . . . 21

A Letter from a Former Cuban Missionary . . . . . 22

Editorials . . . . . 23

Jacqueline Durham

Choctaws in Mississippi . . . . . 24

William E. Burke

Prestige and the Count . . . . . 26

A Pastor Sees the Challenge of America . . . . . 27

Migrants . . . . . 29  
And Baptists' witness to them along the  
Mississippi Delta



### On the Cover

The colorful dress of the San Blas Indian is worn here by Elizabeth Perez on her native island of Aligandi. Many who attended the WMU and Southern Baptist Conventions in Louisville in 1959 will remember her visit to the United States.

HMB photo by Durham

May 1961

## The Missionary Speaks

### Visible Success is Slow Sometimes



FIFTEEN years after the first service was held in a four-room dwelling, the Leatherwood Baptist Church became completely self-supporting. This accomplishment came through the combined efforts of the Kentucky state mission board, the state Women's Missionary Union, five pastors, and a faithful congregation.

Early in 1947 the Blue Diamond Coal Company deeded the church a lot, and in June, the Leatherwood Baptist Church was officially organized with 12 charter members. They called Richard G. Bryant as their first pastor.

Two quonset huts were secured: one for a sanctuary, the other as an education building. The present building was erected in 1952 while Tommy Adkins was pastor.

As part of the Kentucky Mountain Mission Program Leatherwood received financial aid from the state mission board for their building program and for their pastor's salary. In 1957 the church called their present pastor, W. W. Thompson. In spite of being located in an area with a declining population, the church now has a membership of 231. Sunday school enrollment is 263, Training Union 90, W. M. U. 42, and Brotherhood 32.

The church has a mission at Clover Fork with an enrollment of 39. It provides a kindergarten for the children of the community. Pastor Thompson led the church in using Forward Program methods in 1959 and 1960, and in adopting a budget of \$10,920 for 1961, including \$1,753.20 for World Missions.

J. Edward Cunningham

Vol. XXXI MAY, 1961 No. 5

Published Monthly by the Home Mission Board,  
Southern Baptist Convention.

161 Spring Street, N. W.  
Atlanta 3, Georgia

\*Rates: \$1.00 per year or \$2.00 for three years. Club  
rate (10 or more) 75 cents. Budget rate to  
churches, 60 cents.

\*Change of Address: Please give both the old and  
the new addresses.

Second class postage paid at Atlanta, Georgia.

# San Blas Islands

Home Board Photos by J. C. Durham  
and Walker Knight  
Text by Walker L. Knight



A cane-and-thatch hut sits on a palm-fringed, coral atoll of the wild Caribbean coast of Lower Panama. Outside there is only the blackness of night teeming with myriads of evil spirits, both miniature and gigantic. The devil who lives in those nearby coconut trees is a huge fellow with a voice like the shriek of a hurricane, but he may have living with him a dozen lesser devils as small as the blood-sucking bats that roost on his shoulders.

Today "Sinna," the kingfisher, in his striking livery of blue, black, white, and red has flown about the town giving his death call that strikes fear into the hearts of the Indians. Worse than that, at dusk half-a-dozen women saw a wispy, gray devil the size of a child standing on a housetop and they were afraid to go

home. Yes, somebody in the town is going to die!

Everywhere the suffocating fumes of hot pepper permeate the village, offered up as incense before a hundred habitations to drive away the house-smashing monsters that ride the impending storm. Legions of night demons have taken possession of the darkened little farm plots on the mainland, and even now the horrible, broad-winged, shaggy-bellied Achusimmutupali, who devours human beings all except their heads, is sweeping the mountain trails in search of victims.

Within the hut a dim, yellow-flamed "kwalla" outlines flickering forms and shadows. Over there it reveals a sick child lying in a hammock. Under the hammock is a box of painted wooden idols, and beside it on a low stool sits the "apo-

ket" tending his smouldering clay pot of incense, while he drones on monotonously through the endless measures of the Cocoa-bean Chant. . . . The chatter sends the good spirits of his wooden idols down underground to the cities of the evil spirits to snatch the soul of the sick child from the culprits who stole it. . . . the child is dying of malaria. . . . Several days later the child is dead; and as the plumed and painted spirit-sticks are placed with it in its hammock for burial, and as the death chanter sings his "mas-sar ikar," the sorrowing parents repeat, "Pap uruwe! Pap uruwe!" (God is mad at us!)

Land of the Moon Children  
by Clyde E. Keeler  
University of Georgia Press,  
Athens

HOME MISSIONS

## Baptist Pearls in the Caribbean

THE SMALL, naked boy had brought more than the usual amount of parental concern to Masikwakikinye, Narkana's medicine man.

Masikwakikinye, owner of a miracle working eight-ring stone mouse and an extensive collection of uchu idols, held the respect of the town council on the island. Cleverness ran in his family.

Foreseeing the coming of civilization, Masikwakikinye had sent his eldest son, Claudio, to study in Panama. Among the 50 inhabited coral islands of the San Blas Indians, there were no schools. Claudio was sent, though the medicine man needed his sons to help him journey through the salt marshes, mangrove swamps, and tropical forests on the coast to the palm, mango, coconut, and mahogany trees farther inland. And they could help work the fields of maize, plantains, and bananas higher on the hill-sides.

But the problem with his second son had no precedent for San Blas. The boy, who now stood before him sticking out his tongue for a charcoal medicine to cure a stammer, showed such outstanding mental ability Masikwakikinye worried that his brain must be growing too rapidly and was pressing against the inside of his skull!

The boy had promise of becoming a true nele, a great spiritual leader of the old traditional type. Already he prophesied of death and events.

At midnight the father would once again get the sleepy child out of his hammock and treat him for his around-the-head disease under a perforated calabash filled with cold water, medicine leaves, and nakkruses.

Today he helped the boy adjust his necklace of wild pigs' teeth and his golden earrings, since he was to attend the school of the newly arrived missionary who had come in answer to Chief Charlie Robinson's letter.

Chief Robinson has written, "Dear Lady I sent my 3 Indians to Bring you up to San Blas Coas to my country. Me people like to see you Dear Lady if you can by A.B.C. Book Engles and Bring your Piano up with you. No more Present."

FOUR years earlier Miss Anna Coope had been forced by Catholics to leave a school she started on Mono Island where she had gone against the advice of the president of Panama. "These people are savages . . . they might eat you."

"Mr. President," she replied, "I have one life to live, I would rather have these Indians have a good meal of me than the worms, I'm going."

The year Masikwakikinye's second son started to school, men in New York read in their newspapers that the Peace Palace at the Hague was dedicated, and that King George of Greece was assassinated, an act which would plunge the world into war. But this world was not to know or be known by this youth for some years.

The missionary wanted each boy to have a name, something the Indians had never found necessary. One only gained a name, other than his family name, by some achievement in life. But the boys submitted. Masikwakikinye's second son came to be known as Lonnie Iglesias.

TURN PAGE →

May 1961

5

MORE THAN 500 SAN BLAS ISLANDS LINE CARIBBEAN COAST OF PANAMA, APPROXIMATELY 50 ARE INHABITED.

## THE EDUCATION OF LONNIE IGLESIAS

**S**MALL, frail Anna Coope was born in England, moved to the United States when 20, and came under the influence of the Nazarene Church. When her parents died she gave her life to the Indians in the West Indies. In 1909 she reached the first San Blas Island.

This dogged, determined woman set Lonnie Iglesias adrift upon the sea of education, where he would weather severe storms with only occasional periods of serene waters.

Lonnie's education progressed rapidly, especially after he discovered that a parrot on the school's thatched roof was learning faster than he. He settled down to serious study, encouraged by his older brother whenever he returned from school in Panama.

After three years Miss Coope placed 11-year-old Lonnie on board a steamer for a mission school in New York. Dressed in his first suit and shoes, which Lonnie says, "If they hadn't been such nice shiny shoes and squeaked so well, I think I'd have refused to stand the pain!"

These were the years of the closing of World War I, and Lonnie's schooling lasted only two years. The school closed and Miss Coope made arrangements for a mission school in Venezuela.

"I had left an earthly paradise for an earthly hell," Lonnie says. Food was meager and poor, and students worked five hours a day on a coffee plantation. The starving boys stole food, and when caught they were severely punished. Two boys

perished trying to run away. Finally, the boys wrote parents who secured their release.

Back in San Blas in the summer of 1919, Lonnie was nourished again to good health. Then he was educated at the Escuela de Artes Oficios in Panama.

By now Claudio was serving the Panamanian government, seeking to change the dress and customs of his people. Miss Coope called him a Rome educated, rum drinking aspirant for chief. But Lonnie developed a severe case of hero worship.

During a school vacation, Claudio led a party to one of the more primitive islands on government business. Lonnie, in a different cayucas, accompanied him. As the group approached the island at night, a hostile party surprised them. Claudio was killed, hacked to death with a machete.

Events set in motion by this act led to Miss Coope's mission being closed. Lonnie and his family fled the islands for Panama. But Miss Coope found a way for Lonnie to continue his education in New York.

He wanted to study electrical engineering, but he says, "Claudio's influence mastered me, and I felt that I could not turn my back upon my people . . ." He began to prepare for the ministry, but the influence seems more Miss Coope's than Claudio's.

During these years of education for Lonnie, a similar process had taken place for another of the bright, intelligent youth's on a nearby island. Here, also, a hardy missionary was the instrument, Mrs. M. E. Purdy.

A wooden idol, or uchu, is worn by this youth. These are thought to be inhabited by good spirits which in turn keep away the evil ones.

She named her boy Peter Miller and sent him to North Carolina to the Greensborough Bible Institute. For her efforts she was called into court, threatened with prison, and harassed continually to bring the boy back to the islands. Peter's parents were banished from the island for allowing him to leave.

But Peter Miller received his education, and eventually finished high school and two years at a Chicago institute. He returned to the islands in 1933, only to discover that the government would not allow religious work. For five years he waited.

Meanwhile, Lonnie had met a dedicated Christian girl from Detroit who was working at the City Mission in Brooklyn. The mission was directed by Miss Elizabeth Foth, a close friend of Anna Coope, and the girl from Detroit was Miss Marvel Ilya.

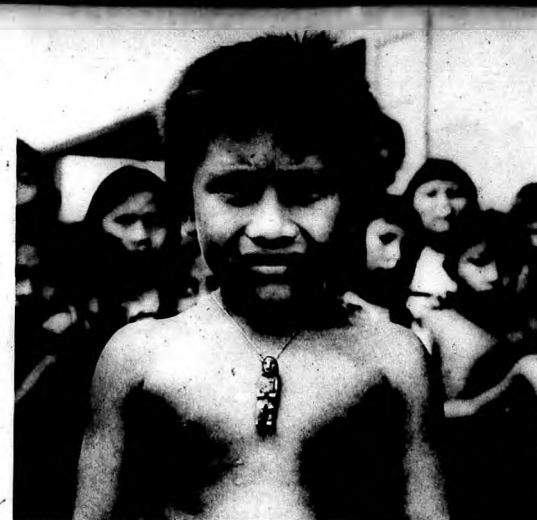
For her graduation theme at Nyack College Marvel wrote on "The Islands of the Sea." At the mission she had learned of Miss Coope and the San Blas Indians.

This girl, who could trace her ancestors back to Holland, had only one desire: to re-open Protestant missions in San Blas. This was Lonnie's desire, and this common interest soon led to a deeper union—marriage.

This girl who now walked by his side was, according to a frequent island visitor, Georgia professor Clyde Keeler, the greatest blessing of all because she was destined to become the greatest religious driving force on the whole San Blas coast; without her inspiration, encouragement, organization, and ability to carry through, the whole venture might have failed."

(Continued)

May 1961



The woman holds a unique place of authority in San Blas society. All descent is by the female line. When a man marries, he joins the family of his wife. The women are excellent mothers. Property is held by the wife or mother. The nose ring is a carry over from cannibal days when slave women were brought back to the village led by rings placed in their noses. Now the ring is a beauty mark. However, many Christians no longer pierce the girls' noses.





A trading boat from Colon, the San Blas super market, attracts the women with their bananas, coconuts, and other produce raised by the men on their mainland farms.

## What Marvel Elya Found On the Islands

**M**ARVEL ELYA was welcomed to the islands for what she was, a foreigner married to a San Blas Indian. Though Lonnie Iglesias' family warmly embraced her, she had to prove herself.

This task was hardest when they moved to the island of Ailigandi, after spending six months at Narkana with his parents.

However, so eager were the citizens of Ailigandi to have them establish this island's first school, they created a plot of land by filling along the shore with coconut shells, palm fronds, and other materials. On this the Indians erected the Iglesias' house.

"You must eat something of all they offer you," Lonnie warned on their approach to the island, "or we will have difficulty in being accepted."

Hundreds met them at the shore and pulled them from house to house. They drank a thick, sweet chocolate, a mashed plantain drink, and finally the corn drink. The latter was prepared by a circle of women shelling corn, chewing it, and then spitting it into a common bowl.

"Thank heaven they boiled it!" Marvel commented.

The signs of her civilized world amazed the Indians, who had never seen huge mirrors or people sleeping on anything but hammocks.

Once a mountain Indian came just to see their house. He examined everything, and when he reached their large mirror, he stared and stared. Then he held his hands up, ran them through his hair, but when he began to take off his clothes, Marvel left the house.

They were allowed to live at the island to teach school, and that first day 90 golden, unclothed boys filled the island's old Congress Hall. Not until later were the precious girls allowed to come.

Like Lonnie when Miss Coope began her ministry, none of these students

(Continued)

HOME MISSIONS



Each family will have two homes, one for cooking and the other for sleeping. This bedroom was being enlarged.

DR. AND MRS. IGLESIAS STAND BEFORE THE CHURCH AND SCHOOL BUILDING ON ALIGANDI.



had names. These were given from their list of friends back in the States, but the next day all had forgotten. Finally they labeled a chart with a seating arrangement. The lessons were reading, spelling, writing, and arithmetic.

Two of these 90 are now missionaries, one the pastor of the church on Ailigandi, and 17 latex students have become missionaries on nine islands.

One of the missionaries is Claudio Iglesias, Lonnie's younger brother who was given the name of his slain, older brother.

Lonnie and Marvel were to have no children of their own, but into their home have come many of the Indian children. The first year they took a three-year-old illegitimate boy, and then his parents asked them to take 11-year-old Claudio so that he might have an education.

Claudio excelled in school, was sent to the States for college, and at Oklahoma University learned the fundamentals of translation work at the Wycliffe Translators' Institute. Here he met Margaret, and they serve today as missionaries at Mulatuppu island.

In October of 1938 strong support for the Escuela Coleman on Ailigandi arrived in the person of Peter Miller. Since the government would allow no religious work at Narkana because of Catholic influence, he would teach with Lonnie and Marvel.

The government investigated, but allowed him to work there. His musical talent and ability as a translator were especially valuable.

The importance of translation work is emphasized by Lonnie, "For seven long years we worked without a single convert. It was only after we attended the Wycliffe Linguistic School, were helped to develop an alphabet for the Cuna language and translated hymns and scripture that people began to accept Christ."

The translation of the gospels and Romans was their first goal, and all helped. Clyde Keeler, the Georgia University biology professor, was present for some of this work. He tells this instance:

"Peter Miller stood at the blackboard and copied the phonetics where all could see. It was the first verse of the

first chapter of Romans. The Book of Mark had just been translated, and was being typed up to be sent to the American Bible Society."

Thirteen of the missionaries were present, plus a chief and a peg-legged sailor. Keeler continues:

"Those trained in English followed the English text. Those who knew Spanish studied that version. All made suggestions when they saw fit. It was painstaking work because the Cuna language has a limited vocabulary with but 14 sounds. . . ."

"We struck one difficult passage and Lonnie said, 'I'm not quite sure of the meaning of that word in the original. . . ' Lonnie's dictionary of New Testament Greek settled the matter for us. It had never dawned upon me that an American Indian could also be a Greek scholar."

"Then there was the frequent problem of literal translation. . . . For example, Judas betrayed Christ with a kiss. The Cuna Indians had never heard of kissing. . . . so in the Cuna translation Judas betrays Jesus by smelling his face."



The chief on the island of Ustuppo stands before a group of children, one a "moon child" or albino. Nearly two of every 100 children among the San Blas are albinos, the highest in

the world. They believe an albino child results from a parent gazing too long at the moon during pregnancy.

The brilliant blouse or "mola" is created by months of extra-hour labor by elaborate designs in a sort of applique work.



Each island is kept spotless from debris. The women do the household chores, cook, and mind the children.



A cane press is operated here by the two women, who have placed the cane under the log. As the man jumps up and



down on the log, the women twist the cane to squeeze the sap from the cane. A tub catches the juice.





SHORT-WAVE RADIO OPERATED HERE BY DR. IGLESIAS IS THE ONLY MEANS OF IMMEDIATE CONTACT WITH PANAMA.

**A**T FIRST the work on the San Blas islands started by Marvel and Lonnie Iglesias was supported by the Indians and by U. S. friends. But as the work spread, more evangelists and teachers were employed. No one wanted to incorporate as an organization, so they prayed that God would put the work upon the hearts of some evangelical group.

R. G. Van Royen, then superintendent of Panama missions for the Southern Baptist Home Mission Board, had visited and talked with Dr. and Mrs. Iglesias many times. He found their ministry a New Testament one and their beliefs to be the same as Southern Baptists.

Their friendship grew. The churches in the Canal Zone were active in helping with the work. One day he brought members of the Home Mission Board and staff to visit the work, and in January of 1955 the Board assumed responsibility for the work.

Southern Baptist support for workers and buildings made dreams come true.

Today there is some type work on nine of the islands. There are four schools. The San Blas Association is a part of the Panama Baptist Convention.

The church on Ailigandi was six years old this February, and to help celebrate the anniversary, 150 from the other islands came visiting.

Mrs. Iglesias writes, "Tikantikki, Irgandi, Playon Chico, Tupile, Ustuppo, and Mulatuppu were represented. Those from Tigre and Nargana did not come because of lack of transportation.

"Representatives gave talks. These were all older men, some of them chiefs. One can see that gradually the light of the Gospel is shining into their hearts.

"We were almost moved to tears by the delegate from Tikantikki when he pled for a missionary, and also as the Tupile delegate told about the difficulties in their way.

"Each island presented one or two musical selections. What thrilled most of us were the selections from the little town of Irgandi. A young man who volunteers his service from Playon

Chico strummed a guitar while they sang. I couldn't help but feel grateful that Baptists care enough for these people to provide them with a mission and school.

"Even our young married women were impressed. Here when a woman has two or three children she thinks she is too old to sing, but the Irgandi women handed their nursing babies to someone else while they marched forward to sing.

"Although there were 32 items on the program and the service lasted for three hours, no one tired. Seeing these many young people, Lonnie remarked that the Catholics can never produce anything like this.

"The thrilling part of the program was the presentation of the book of John in the dialect, which had arrived two days before. All the representatives who had a dime bought a copy, and I sent a box of 30 to each church and mission. Last Sunday five were baptized here and 20 are to be baptized in Playon Chico this coming Sunday."

HOME MISSIONS



A pastor and teacher conducts class in the Baptist school at Ailigandi. Classes are in Spanish and Cuna.

The native language was placed in written form by the missionaries.

The Word in Cuna, adorns the walls of the church. The first converts came after translation of the gospel of Mark into Cuna. This was seven years after Dr. and Mrs. Iglesias started their ministry.

Mr. and Mrs. Milton Morris, missionaries on Ustuppo, accept the weekly offering from the church. Mrs. Morris is a native of Texas, where Howard studied. All of the male missionaries are San Blas Indians.

AR PAP TUMMAT  
NEIK TIRPIR NAIT  
NUE SAP SOKKU, E  
MACHI WAR KWENNA  
KUETI UIKSA YE, ATI  
TOA TULE ULUP KI  
KEKE PENKUETI E KI  
NIKKUS TIPE, KEIK  
YOKKULE YE, AR PUR-  
PA KEIK PERKUETI  
NIKKULEKO YE  
JUAN 8:15



**T**HE MOUNTAINS and valleys of Puerto Rico tenderly hold its lovely foliage as a mother would hold her sleeping child.

Because of the climate the farmers may attend their crops the year around, but the limited land area makes it necessary for the Puerto Ricans to import a considerable portion of their food-stuff. The mean temperature of the island is about 73 degrees and the summer temperature is only 5 degrees higher. The chief crops are sugar cane, tobacco, coffee, coconuts, and tropical fruits.

Thirty-five miles wide and 100 miles long, Puerto Rico is the easternmost island in the West Indies group. It is now inhabited by 2½ million people, a great majority of whom are native Puerto Ricans. It is a free Commonwealth associated with the United States with its own governor and legislature.

I arrived at the beautiful airport of San Juan about 2:00 o'clock on Saturday afternoon. Rev. Charles Clark, Rev. W. H. Slaymaker, with several of their fine laymen were waiting for me. After consultation regarding the schedule for my short visit, I went with Brother Clark to the Borinquen Baptist Church just outside the Ranney Air Base near Aguidalla.

I was amazed to see the beautiful building that has been constructed by this church with very little help from outside sources. The Foreign Mission Board made an appropriation of \$7,500 to help with the construction of the church but the \$42,000 structure was built primarily from the gifts of its membership.

After an Intermediate Department picnic, a short ride about the air force base, and a night in the pastor's home, I arose for Training Union breakfast at 6:30 Sunday morning. It was the "old folks" union and they averaged

in age from 35 to 50. There are no elderly people in the church which is composed almost entirely of air force personnel. These men are rotated about every two or three years so that the membership is constantly changing. There are many children in the church, especially small children. They have recently constructed a "Baby Land" building and the enrolment under three years of age is 75. Church membership is now about 430, with about 200 resident members and 140 Spanish members. The Puerto Ricans speaking Spanish have their own services.

The Sunday School hour is 9:30 but, long before the English-speaking people arrive, Spanish-speaking Puerto Ricans began to arrive for their Training Union which is at the same hour. They have five or six small shelters set up on the back part of the lot for their department and separate union meetings. The Puerto Ricans have their Sunday school and preaching service in the afternoon.

I mention the beautiful auditorium used by the English-speaking group. It has very few Sunday school rooms. The Primary Department meets upstairs and the ladies classes meet in the auditorium, but most of the Sunday school departments and classes meet in open shelters outside. Some of the shelters are large enough to accommodate an entire department while others are very small, just large enough to protect a class of 10 or 12 from the heat of the sun. They would not be ample protection in case of hard rain but I was informed by one who had been there two years that only once in those two years had the classes failed to meet in these outdoor shelters.

They had 289 in their English-speaking Sunday school.

In the afternoon I went to the Metropolitan Church, meeting in a large rented residence on the outskirts quarters at Bayamon, a suburb of San Juan. It is not ideally suited for church meetings but seemed to be the best the church could find at present. They are paying \$250.00 per month for this prop-

erty. The native Puerto Rican mission, of which Enrique Perez is pastor, meets in a building on the rest of the large lot.

We had dinner at a restaurant in Arecibo, a city of 80,000 population without a Baptist message.

It began to rain just after Training Union started but we had a very good crowd for the evening service at Metropolitan. After the service I went to Pastor Slaymaker's home where Enrique Perez shared the guest room. It was a delightful experience. He does not speak English well, but we enjoyed the fellowship and I learned quite a bit about the work from the fine native worker.

Drs. Cauthen, Means, and Bryant of the Foreign Mission Board, the workers in Puerto Rico, and I held our conference on Monday morning at the Metropolitan Church. We learned that the American Baptists have about 49 churches and missions in Puerto Rico with a total membership of 7,000. Many of these are small missions and most of them are in the region near San Juan. There are numerous population centers ranging from 10,000 to 80,000 where there are no Baptist churches.

Southern Baptists have one other church in Puerto Rico. It is using an upstairs hall in the city of Ponce for its services. Wayne Evans, pastor of this church, is an amiable, talented young man who has been in Puerto Rico for only a year. He is unmarried and very enthusiastic about his work in Ponce, but he is in desperate need of a better meeting place. This church also has a native mission for which it has recently obtained a Spanish-speaking pastor.

The work in Puerto Rico has been given encouragement and assistance by the Florida Baptist Convention. They have given some help on the salary of some of the native workers. Dr. McGuire, Rev. Meigs, and others who have visited Puerto Rico have been gracious in their encouragement to Southern Baptist leaders in that area.

This seems to be an opportune time for an aggressive evangelistic and mission program in Puerto Rico. People are receptive to the gospel. They are not as prejudiced or antagonistic as one might expect to find them. It is hoped that our Baptist forces in Puerto Rico can be augmented and supported in such a way as to make it possible for them to render a very effective service in the next decade. This is one area in which the door of opportunity has been opened wide. We know not how long this door may remain open. It is imperative that our Baptist friends in Puerto Rico be given assistance at this strategic hour.

# My 23rd Psalm

by Iris Montoya  
Navajo Indian

The Great Father above a shepherd Chief is. I am His and with Him I want not. He throws out to me a rope and the name of the rope is love and He draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied. Sometimes my heart is very weak and falls down but He lifts me up again and draws me into a good road. His name is wonderful.

Sometime, it may be very soon, it may be a long, long time, He will draw me into a valley. It is dark there, but I'll be afraid not, for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

Sometimes He makes the love rope into a whip but afterwards He gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell is true. I lie not. These roads that are "away ahead" will stay with me through this life and after; and afterwards I will go to live in the Big Teepees and sit down with the Shepherd Chief forever.

Amen



# Imperfect Vision IN A CHANGING NATION



by Glendon McCullough  
Personnel Secretary, Home Mission Board

WHAT DO you see in the present crisis in our nation? One of my favorite theologians is called Pogo. During the World Series, Pogo and two of his friends decided to have a series of their own. They came together for the game. The pitcher said to the catcher, "The only problem is that we don't have any baseball." The catcher replied, "That's no problem, all you have to do is pretend you have a baseball. You wind up and pretend to throw it. I will pretend to catch it and we will strike him out right there." So the game began. The pitcher wound up and pretended to throw the ball, but before the catcher could say anything, Pogo swung the bat, called out "wham" and ran around the bases for a homerun. Is not part of our predicament the fact that we see things as we wish they were? This changing nation of ours is a case in point. What do we see in our America? We may be guilty of having thought of America as a Christian nation for such a long time that we really believe that it is. The ninth chapter of John presents a strong indictment of "our way of life." When the man to whom Jesus had given sight came to the temple, his neighbors saw him. They were guilty of seeing only the man's physical condition, economic condition, or outward appearance.

The disciples became involved in a theological discussion, an intellectual approach to whether the man was blind because of his parents' sin or his own.

The example that Jesus set in this situation should be a guide for us today.

This chapter in John raises a pertinent question: Does not the present crisis sit in judgment upon us, our attitudes, and our actions? While saying, "We see," are we guilty of blindness to the real issues in our nation?

Perhaps our great sin today, we who are church people,

we who are interested in missions, we who are mission volunteers, is that **WE THINK WE SEE**. We assume that we understand the urgency of the hour. The fact that we are in a position to know and see causes our sin of neglect to stand out before the Lord and before the world.

As Christians we should have been aware of the needs of the world—we are at fault for the crisis in which our nation finds itself.

Every minute and a half an immigrant enters the United States—changing our nation. More than 20 million people in our nation today speak a language other than English. Most of these come from nations of Roman Catholic background. We are absorbing them into our economy; we are absorbing them into our educational system, but we are not winning them to the Lord Jesus Christ.

With what crisis does this changing scene in America confront us? The possibility of America being a predominately Roman Catholic country is scarcely a generation away. While it is true that some of these who are coming to our shores these days are not ardent supporters of their own religion, it is true that many of these groups are extremely missionary in their approach.

One sect of Buddhism in Japan has sent more missionaries to the United States of America than we as Southern Baptists have sent to Japan in all of our history. I recently visited a Buddhist temple. When I asked whether the membership was predominately Japanese or Chinese, the guide said, "Neither—it is almost completely English speaking Anglos."

Missions is a two-way street. Is it possible that some of these religions, other than Christianity, are making greater inroads in our nation than we as Christians are making in theirs?

In a meeting with a group of students in the new B.S.U. at Columbia University, they had invited a group of students from the Near East. One of the young men was president of the Moslem league at Columbia University. One already was elected to serve in his nation's state department upon his return. His nation will not permit us to send Christian missionaries to their people. He was our great opportunity for Christian witness. He and approximately 70,000 foreign students are in our nation this year.

Why is this part of our crisis?

Last year, Miss Mercy Jeyaraja Rao from India attended the Baptist World Alliance in Brazil. She came back to the United States for a visit before going for a year of study in Canada. She gave us a real jolt when she said, "You have wept many times for the heathen in my land, now, I, from that heathen land weep for you. I could not sleep as I paused to consider what is wrong with this nation, America. As I prayed, the Lord seemed to give me the answer that you in India have not had the light. America has had the light, but they have sinned against it." Is this the impression thousands of the keenest minds of the nations of the earth will take back to their land? Rather than encouraged and strengthened by our faith and our witness, are they to go back cynical or weeping for us?

Reiji Hoshizaki, was a college classmate of mine. In the early 1940's I heard Reiji speak on Romans 10:1, "Brethren my heart's desire and prayer to God for Israel is that they might be saved." He was just a college student, but he had an obsession for the lost people of Japan. In those days, we were not talking about saving Japan, but Reiji Hoshizaki expressed this heartfelt desire for what he called his "Israel". Today he and his wife are bearing a magnificent testimony to that nation.

There are as many lost people in the United States of America as the total population of Japan. More Polish people live in Chicago than in any city in the world outside of Warsaw, Poland. More Jewish people live in Chicago than in Jerusalem, and more Jewish people live in greater New York than in all of Israel? More Puerto Ricans live in New York City than in San Juan. There are more than eight million Spanish speaking people in the United States and this is more than the population of many of the Central and South American countries?

The cities of our world are a challenge and an opportunity. Lloyds of London predicts that by the turn of the

century one of the largest cities of the world will be a city that reaches from Raleigh-Durham, North Carolina to Atlanta, Georgia—one gigantic, solid city. Another will reach from Chicago to St. Louis. The masses of humanity in Hong Kong or the cities of Europe, or of Indonesia, or of the cities of India are impressive; but if we cannot see the needs of the masses of humanity here how can we begin to comprehend that which we have never seen? If we cannot single out the individual here and see more than the fact that he is a beggar or that he is blind, how can we expect to see the need of humanity elsewhere?

From the top of the Empire State Building on a clear day you can see the territory that includes 14 million people. More than seven million of these are lost—more than the total population of many states; more than the population of some foreign countries.

One of the most challenging aspects of our home mission work in this day is our work with National Baptists. They asked us to work with them primarily in the area of training and developing leadership, and I feel that a contribution is being made.

At the same time, I must face the fact that part of the crisis in this changing nation is the attitude of one race toward another. Could it be that our prejudices and our short sightedness are the basic reasons that our witness is lacking in power in this country and abroad? We need to learn to see the individual man and his needs. We are too often lost in realms where our Christian faith should have helped us lead the way.

Some of the early areas of strong Baptist Christian witness are now areas in need of missionary witness? More than a hundred years ago a pastor, persecuted in one of the New England states, left and traveled to Charleston, South Carolina, to organize the first Baptist church in the South.

Immigrants moved in but the churches ignored them and went their own way. A hundred years later, this minority is a majority and the evangelical Christian witness of the area is weak. Only last year a new church was organized across the river from which this pastor moved a hundred years ago to begin the evangelical witness. There are areas in America where it is necessary to travel more than a hundred miles on the Lord's day to find a place to worship.

Most of us see what we wish to see. We have a little girl at our house who has an imaginary friend named Dick. We must save him a place at the table. I closed the car door on his hand and

it took us weeks to get over it. When we had an ice storm I took my daughter into the yard to make some color slides. When I had finished she said, "now make a picture of Dick." She blames things on Dick for which she does not want to take the responsibility. He cut most of her hair off. He comes and goes as she wishes.

Many of us have learned the art of seeing what we wish to see and of closing our eyes to what we do not wish to see. We have arrived at the time when we must quit our pretense and see the crisis in which we find ourselves. We must see our part in meeting this crisis.

In 1961 there are more than 270 urgent personnel needs in home missions. Vacancies on some mission fields have not been filled for two years. There are good will center buildings in many of our cities but there are no workers to man them. There are vacant pulpits in Russian work, in Japanese work, in Spanish work, in Italian work. One of the centers for International students has not had a missionary during this school year. These needs are urgent.

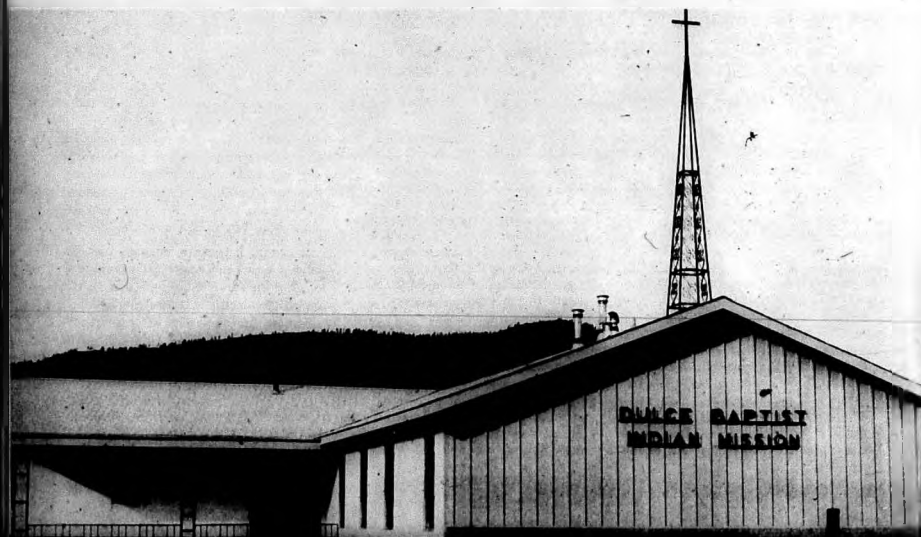
I shall never forget the first stream-line train I rode—traveling from Atlanta to New Orleans. The steward invited a friend and me to go up in the engineer's cab. We stood there and watched the rails disappear beneath the train. Looking at the speedometer, my friend raised the question that was in my mind: "I have always heard that these streamliners make 80 or 90 miles an hour and we are doing only 40. What's wrong?" The engineer smiled as he replied, "This train will run faster. Earlier today these engines pulled this train 80 miles an hour. Later today in Mississippi they will do it again, but here in Georgia and Alabama, we are running on some old road beds. The standard of the road just doesn't measure up to the standard of the train. If we used the power that's back there, we would jump the track."

I cannot forget the engineer's words when I hear people say, "Isn't the power of God the same today as it was on the day of Pentecost? Cannot the Lord be adequate for the needs of this crisis?" He can, but too often He's having to run on old road beds. People simply will not lift the standard of their lives to a place where God can use them. The problem is not that we cannot do it; the real crisis comes because we are not doing it.



## And A Building Too!

The struggle to acquire water at the selected site for the Indian mission for Jicarillo Apaches in Dulce, New Mexico was depicted in a recent issue of *Home Missions*. Who does not delight in progress—especially mission progress? A few days ago the picture below of the resulting mission building at Dulce, dedicated in February, arrived at the Home Mission Board office. After pure water was reached, the Annie Armstrong Offering provided \$20,000 of the \$27,000 needed for the building. The rest was provided through Capital Needs from the Cooperative Program. North Carolina Woman's Missionary Union, through their Heck Jones Fund, designated \$2,500 for furnishings for the building which M. V. Gonnens says is adequate for the needs indefinitely. In addition to a sanctuary which seats 175, there are eight classrooms, a recreation room, and kitchen. The Gonnens have worked among the 1,000 Apaches living in this section of the reservation for six years. Their work is advancing with the encouragement given by the lovely building. A residence for the missionaries has also been purchased—they had previously lived in a tent on the reservation—according to Gerald Palmer, associate in the language groups ministries department.



## Among the missionaries



### A Budget Tamale

A LATIN American church in San Ysidro, California dramatizes its budget through a huge fabricated "Tamale", says Pastor Eugene Wolfe, third from left.

More than 80 gathered for the loyalty dinner at Emmanuel Baptist Church of Tijuana, but the dish the church was interested in was the large fabricated tamale.

Inside the tamale was the story of the budget of the Latin American church.

Ignacio Praedes, church treasurer, opened the tamale and presented the package containing 10 per cent of the budget to superintendent of city missions, Richard Bryant, for missions.

He turned to James Barrett, the construction leader for the church, and presented him with a 30 per cent package for building construction.

The treasurer delivered a 25 per cent package to John Hernandez, for general expenses, and then, turning to Pastor Wolfe, delivered 35 per cent of the budget in a package marked for pastoral support.

### Like the Northern Lights

OUR WORK here continues to be slow, but like the Northern Lights—it shines.

The other night in a prayer service one of our Junior boys came to state that he was saved, wanted to be baptized and become a member of the mission, and felt God wanted him to be a preacher.

This was wonderful, but his parents will not let him be baptized. One of his brothers was in a fight just the other night and is now in the hospital. The parents have been drunk for a week and the little boy is afraid to go home at night to sleep alone. This boy and many others need our prayers.

Mrs. John Isaacs, our new missionary's wife at Fairbanks, instructed Oliver, Martha Johnson, and Mrs. John Thomas in the work with illiterates. Plans are to incorporate this work in our mission work in the villages. The materials arrived yesterday and tonight we teach our first adult how to read. This will open great new fields as people learn to read the Bible.

### Nothing New

STARTING MISSIONS is nothing new in the life of J. C. Mitchell, pastor of First Baptist Church, Suffolk, Virginia.

In his young ministry he has been instrumental in starting four missions.

As pastor of First Baptist Church, Clinton, North Carolina, he led his people to start two missions which have been constituted into churches. As pastor in Suffolk, he immediately saw the need of a mission in the northern section of the city—later to the south.

After a census which revealed prospects, Wilroy Mission began with 17 members in the basement of a home in March, 1957. Mitchell and several ministerial students led services.

Jim Tate, pastor of one of the missions started by Mitchell's church in Clinton, was called as pastor of Wilroy Mission. Under his leadership the people built a \$42,000 unit, and held first services there in March 1959.

When Wilroy was constituted into a church, September 11, 1960, there were 201 members, 320 in Sunday school, and 167 in Training Union, with a budget of more than \$16,500.

With Wilroy growing in the northern section of Suffolk, a need for a mission was uncovered south of the city.

A survey revealed 175 prospects. After a vacation Bible school and a revival in an abandoned cotton gin, with J. C. Mitchell as evangelist, Southside Mission was started with 18 members.

Again ministerial students aided in services, and in November, 1958, Frank Garver, a student at Southeastern Seminary, was called as pastor.

Both missions received financial aid from First Baptist Church in Blackwater Association and the Virginia Baptist Board of Missions and Education.

Is Home Missions reaching every member in your church?

please pray for the nine million people in the

WORLD'S LARGEST CITY



TOKYO CRUSADE

May 6 through June 5, 1961

DR. BOB PIERCE, President  
WORLD VISION, INC.,  
Box 6, Pasadena, Calif.,  
or World Vision of Canada,  
Box 181-K, Toronto, Ontario, Canada

## CONVERSATION WITH GOD

by H. A. Hamilton

This helpful book is divided into four sections, each dealing with some aspect of learning to pray and increasing the depth of prayer. Section I involves learning to pray effectively. Section II discusses Christ as the supreme authority. Section III teaches prayer through prayers of the Bible; and Section IV contains meditations. \$1.75

Order from your  
BAPTIST BOOK STORE  
Abingdon Press

## IN CHRIST

by E. Stanley Jones

Dr. Jones has written 364 page-a-day devotions which lead you into a deeper understanding of just what it means to be "in Christ"—the differences it can make in your life and your total effectiveness; what happens to life and living when you are "in Christ" and what happens when you are "out."

The human interest stories and illustrations used to develop the theme of the book will appeal to all who seek a daily word of inspiration. \$2.50

Order from your Baptist Book Store  
Published by

Abingdon Press

a gift for mothers . . .



**NONE SO SMALL**

Reflections and Prayers of a Mother

by Frances P. Reid

In simple, almost poetic language Mrs. Reid recalls events every mother knows—"A Child to Come," "Going to Camp," "Weeds in My Garden," "Forgotten Chores." Each meditation ends with a prayer of thanksgiving, wonder, or love. Here the busy mother with young children will find inspiration anew for her God-given task. (26b) \$1.50

Order from your  
BAPTIST BOOK STORE



THE CHAPEL ABOVE, CENTER, IS AT NEW PROSPECT PRISON camp in Spartan County, South Carolina. J. N. Watson, associational superintendent of mission says that after a long period of need the people cooperated in building this chapel. The missions committee of the association decided to give several hundred dollars. Watson contacted pastors, pastors asked their churches to help, the prisoners provided most of the labor. "The dedication service was a never-to-be-forgotten experience," said Watson. The prisoners filled one side of the building; the other was filled with pastors, church members, and friends.

### 30,000 in Ohio

A MISSION in Franklin, Ohio, started in March of 1960 by Calvary Baptist Church in Middletown, Ohio, was constituted into a church February 5. The mission met in a rented house until December, 1960 when it occupied a new \$12,000 building erected with loan funds from the Home Mission Board, said Darty Stowe, Ohio's state missions superintendent.

Pastor of the new Eastview Baptist Church, Carroll Starkey, left his pastorate at First Baptist Church, Cornelia, Georgia, to go to Ohio. First Baptist Church, Jackson, Mississippi, is matching the Home Board's salary supplement for Starkey, making it possible for him to give full time to the work.

### What Would You Do

IF YOU MOVED NORTH OR WEST? Thousands of Southern Baptists have moved and are moving into the northern and western areas of the United States. They often do not find a New Testament church as fervent and acceptable as the one from which they came. They can do two things—backslide or make it known that they are Christians. They can become indifferent, fall into the stream of sin, and conform to the surroundings. This means they will waste their lives and lose their families for Christ.

They can positionize themselves by immediately telling their new neighbors that they are Christians. They can find other Southern Baptists with whom to have fellowship, and establish a Sunday school in their home that may become a New Testament church.

A Baptist family wanting to begin a New Testament church in a new area should:

- (1) Contact the nearest Southern Baptist pastor—he will help.
- (2) Write the state mission secretary or one of the area missionaries.
- (3) Write the Southern Baptist Home Mission Board, 161 Spring St., N. W., Atlanta, Georgia.
- (4) By all means, let your family and as many other families as will join you, begin having Sunday school in your home immediately.

Decide now that when you move to a place that needs a Baptist church, you will take the initiative in establishing one.

J. D. BRANNON  
District Missions Secretary  
Fort Worth, Texas

HOME MISSIONS

## Two at a Time

Installing translation systems to break the language barrier has been the climax of a dream for one Latin American

THE SERMON was in Spanish, but when the invitation was given, two English-speaking people who had heard it all in their native tongue came forward to accept Christ as their Saviour.

Although such a thing may never before have happened in a Spanish-speaking Baptist church, the only miracle took place in the hearts of the converts.

Visiting in the First Mexican Baptist Church, Dallas, earlier this year, they were in the initial group to use the first

ish-speaking people at the 1959 Texas Baptist convention in Corpus Christi. Hernandez decided the same system could be used effectively in a local church.

Among its 400 members, First Mexican church of which Hernandez is a member, has about 12 adult Anglo members who do not understand English, as well as numerous Latin American youngsters who prefer English.

The church Brotherhood put up about \$200 for a 20-watt amplifier and microphone, 24 headphones and electrical wire. Hernandez did most of the work, concealing the bulk of the wiring beneath the floor, leaving visible only that running from the headphones to the input boxes with volume controls on the backs of the pews.



permanent translation system ever installed in a Spanish-speaking church.

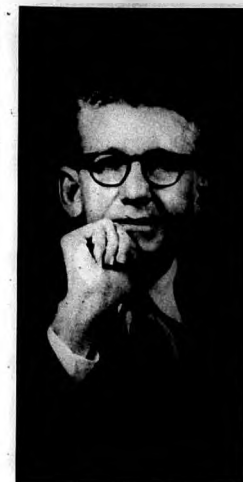
For the little Latin American who installed the translation system, it was the climax to a dream that was germinated when he accepted Christ standing before a lay preacher on the pecan shell floor of a garage in the west-side of San Antonio.

Traveling from that little makeshift church to a job as Texas Baptists' evangelist to the Latin American people, Rudy Hernandez dreamed of "shattering the language barrier"—delivering a message simultaneously to people who do not understand the same language. After serving as translator for Span-

He also serves as translator when he is in Dallas, speaking into the microphone in a near whisper that cannot be heard two seats back and yet can be transmitted by the system with ample volume to more than 100 headphones. The church's pastor, Robert Garcia, translates when a guest speaker fills the pulpit.

Recently, a second Latin American congregation in Dallas, Calvary Mission, has asked Hernandez to install a similar hookup for them.

A West Texas pastor hopes to acquire a portable system which he can take to revival meetings along with "unsaved" Spanish-speaking people.



Look for

Chester Swor's latest book

### IF WE DARED!

now at your

BAPTIST BOOK STORE

From a speaker in great demand in churches, colleges, and summer assemblies . . . comes this strong challenge to Christian maturity. Twelve realistic talks come to grips with the problems and possibilities of day-to-day living. Here is Swor at his best—writing with Christian common sense, showing what Christian living could be if we dared! (26b) \$2.50

another book you'll want . . .  
**VERY TRULY YOURS**—the twelve talks most often requested by those who have heard Chester Swor speak. (26b) \$2.00

Visit, phone, or order from your

**BAPTIST  
BOOK STORE**

May 1961

21

The incredible  
biography of the  
of the "Schweitzer"  
Orient



THE  
LIFE STORY OF  
DR. HARRY WILLIS MILLER  
by Raymond S. Moore

A missionary biography of high drama. Here is a picture of an un-ugly American who brilliantly served his country, his world and his God as a medical missionary in China. Here, too, is an intimate picture of China and its leaders at a time when Christian missionaries were pioneering in the Far East.

Parts of the incredible Miller story have been told at palace table and peasant hut, by patients, peons, generals and kings. It is told here for the first time in all its full Christian glory—a brilliant reconstruction of an era and a crusader in the Orient.

16 pages of photographs  
\$3.95

Order from your  
Baptist Book Store  
HARPER & BROTHERS, N. Y. 16

I WAS interested in reading the report of our Home Mission Board leaders following their trip to Cuba. . .

I was a Home Mission Board employee in Cuba from 1940-1959 and saw the work flourish constantly during all those years. I was there when many of our evangelists helped launch the great evangelistic movement from 1949-59, which covered most of the churches in the island. I was their interpreter many times.

As a pastor in four different churches of Cuba during my 20 years, I feel I know how the Cubans have always received the gospel. There has never been religious persecution in Cuba. It is true that the Catholics have always received economic help for their work and institutions from past governments in Cuba, but with the limited resources

preach the gospel in Cuba, but it surely seems that this is not the time to proclaim that Cuba is progressing in all respects.

Yes, the Cuban Baptists love the Lord and have been well trained. They also have the ability to carry on the work without the U. S. leadership as Dr. Loyd Corder well says, but the resources in Cuba have always been insufficient and will be even more so. If we have to fight the giant of communism and its atheistic teachings, the missionaries and pastors in Cuba will receive persecution. On the other hand, if we praise Castro for what he is doing in Cuba, blinded by the privileges he still permits us to maintain (he has given us none that we did not have before) what will happen when the tide changes and the present government is overthrown?

## A LETTER

### From a Former Cuban Missionary

*Editorial Comment: In view of the fact that other readers may not have gained the full impression of the Home Mission Board's point of view and cautious actions in this trouble spot, we wish to say that Home Mission Board personnel are in full agreement with the cautions expressed by Mr. Levy in the portions of his letter printed here, and are making every effort to do nothing in Cuba save witness for Christ—now and at all times.*

the missionaries had, we covered as much ground as possible and found a wonderful response.

Our missionaries do well to continue the work in Cuba, whatever circumstances prevail, but to proclaim that it was never so wonderful a time and opportunity for the work, I feel may be in the long run a boomerang to the work.

Castro's government is trying to spoil the traditional good feelings that Cubans have always felt toward the U. S. The campaign of hate, the grabbing of property, and government intervention is certainly not the best climate for preaching of a gospel of freedom, love, and equality of rights.

History and experience teach that wherever the tyranny of this atheistic and totalitarian doctrine of communism is enthroned, the teachings of our Lord have been hindered. It may, for the time, be a wonderful opportunity to

Will we not then be branded as communists by the Cubans who are now suffering the persecution of a government that accepts nothing but complete submission. Cuba is so far from the usual carefree, happy, cordial, hospitable, and welcoming atmosphere of the Cuba I knew when I lived and worked there.

This should be considered when we speak and write about Cuba.

Donald Levy

*We suggest that the reader reread "Work Flourishes in Tense Cuba" in the January issue of Home Missions. We would draw your attention to the fact that nowhere is Castro "praised" and that the article is simply an objective statement of the present situation existing in a spot which concerns all of those interested in missions.*

## Editorials

by Walker L. Knight

*It is the common wonder of all men, how among so many millions of faces there should be none alike.*  
Sir Thomas Browne

*Which can say more Than this rich praise,— that you alone are you!*  
William Shakespeare

## WHERE ARE THE RUGGED INDIVIDUALISTS?

Every decade enriches our vocabulary with new words which mirror our times. While many of us find ourselves using the new words, we may not have stopped to see clearly the image they reflect.

Adjusting ourselves to the new physical world of nuclear science has created one phase of our new vocabulary, the beatniks have brought another, but the one I am most concerned with reflects man's reaction to his modern society.

This comes in such words as "status seekers, hidden persuaders, the organization man, the lonely crowd, the other directed persons, or the man in the grey flannel suit."

Three speakers at a recent conference, not one of whom heard the others, spoke out briefly against trends of modern life that these terms reflect.

As one said, "There is a long and dreary list of symptoms indicating that ours is an aging, institutionalized, authoritarian, conformist culture."

Another called it motivation from without, and the third said, "Ours is a time of new questions, widespread emptiness, and much conformity."

The speakers, at a meeting of Southern Baptist editors, were William Hull and Penrose St. Amant of Southern Seminary and Foy Valentine of the Christian Life Commission.

St. Amant added, "The organization man tends to displace the man of independent judgment. The status seekers are concerned more with status than with service. The hidden persuaders try to make us dissatisfied unless we have what others have which we do not have which they sell."

Then Hull continues, "The crowd, the group, the herd—this is the habitat in which modern man has

come increasingly to live. Thus, gregariousness has become the cardinal virtue, while failure to fit into the group has become the great sin, and social ostracism the supreme condemnation.

"Yet the dominance of the crowd as the matrix of modern life has not created a genuine community but has only served to stifle it. An obsession to curry the favor of others has tended to produce amiability at the expense of those exciting convictions which make life robust. What Arthur Schlesinger calls the 'curse of blandness' has settled like a choking cloud. Those abrasive minds which once jarred our complacency are now viewed with suspicion because they sound a note of student discord which disturbs the stereotyped cadences by which the common man marches."

Valentine brings the thought close to home when he says, "In Baptist circles this conformity is sometimes referred to as cooperation. Cooperation as a test of fellowship is a relatively new heresy among Baptists who historically have dared to be different, and relished it, I think, not a little. . . ."

"How did we get this way? Partly as a reaction to the extreme, almost anarchial, individualism which marked our denomination from its earliest days to the turn of the twentieth century and partly because in many ways we Baptists more accurately reflect our culture than any other denomination in the land."

St. Amant suggests, "We do well to stress a text of which Baptists have made much historically. 'Be not conformed to this world, but keep on being transformed by the renewing of your mind.'"

We can close with Valentine's statement, "When the choice must be made between conformity to the world and controversy for Christ, the Christian has no choice but to contend."



RA's  
at camp



GA  
Coronation



BAPTISM  
In the river



MISSIONARIES  
Dick and  
Barbara  
Mefford

A JOY TO THE INDIANS AND A BOON TO THE WORK IS THE BAPTIST INDIAN CENTER, AT PHILADELPHIA



IN THE flatlands of central Mississippi, 4,000 Choctaw Indians till the soil and graze their few heads of livestock. These are the descendants of the Choctaws who refused to be transplanted when their red brothers were forced west by the white man in 1837 on the "trail of tears."

One lone Southern Baptist pastor, S. E. McAdory, challenged by the need of these Indians, started work among them. When the need was called to the attention of the Home Mission Board, McAdory was appointed missionary in 1925. Southern Baptists responded to the need, and a home mission-

ary has been kept on the reservation to guide the churches and help build the work, much like an associational missionary.

The missionaries have been few; the progress has been slow; the problems have been ever present, but those who have labored have been challenged by the enthusiasm of the Choctaws of all ages.

With the construction of the Baptist Indian Center in 1956 at Philadelphia, Mississippi, an accessible town in the reservation area, the missionary's job was increased and the ministry to Choctaws became more effective.

Oklahoma Choctaw Victor Kaneubbe, most recent missionary, served in Mississippi for three years. With a degree from Oklahoma Baptist University and Southwestern Seminary, Kaneubbe worked with the Indians—operating the center in Philadelphia with the help of his wife and leading the association to develop an organizational program.

In his last year, Kaneubbe reported 12 churches and one mission in the association, each with a Choctaw pastor. "Every church gives to the Cooperative Program and the two mission offerings." Contributions went from \$66 to \$450 in a ten-year period. Other items, common in well-developed Baptist associations, quietly speak of growth in the New Choctaw Association—

## Choctaws

by Jacqueline Durham  
Editorial Assistant

## in Mississippi

vacation Bible schools in every church, a School of Missions, successful in spite of a "very wet week", the first simultaneous revivals and plans for more, every church with a Woman's Missionary Union, 10 with graded Training Union, and all but one with Sunday schools, a regular, annual association meeting, an association music festival, and one church with a library. WMU, GA, RA camps are sponsored by the WMU of Mississippi, and the Mississippi convention gives aid to Indian pastors. Clothes come from all over the Southern Baptist Convention for the Indians during Christmas in August.

When Kaneubbe left for work in New Mexico in 1960—the need for a missionary in Philadelphia was alarming—it was not an easy job. But God was preparing a young Mississippi pastor and his wife, who would leave their "normal" surroundings to plunge themselves into a completely different life only a few hundred miles away.

At their appointment to service by the Home Mission Board, the Meffords said:

Barbara: "Not until I became active in Woman's Missionary Union did I become aware of needs in our own country and feel my own responsibility to meet that need."

Dick: "God and only God could have ever directed the pathway that has moved clear across the United States to work for a group of people whom I had never thought about or through a group of people of whom I had no knowledge."

"When the burden of the Choctaws was first placed on our hearts, our immediate reaction was negative. We prayed; we counseled, we looked, and God answered—we gave ourselves. As we went to talk to the Indians about being their missionary, we believed that God's compass had always been leading us in this direction."

THE CAMERA'S EYE  
FOUND THIS  
OLD INDIAN WOMAN  
STROLLING  
FROM THE CHURCH  
AT BOGUE CHITTO

May 1961



STRIKING A QUIET INDIAN MOOD, YOUNG GIRL KEEPS HER SISTER SAFE



# Prestige and the Count

by William E. Burke  
Atlanta, Georgia

A factual presentation of Roman Catholicism by a former priest

IN THE United States the Roman Catholic church has attained undreamt of political power within the last decade. With the election of a Roman Catholic President its prestige has been inflated throughout the world. Largely this has been done by exaggerating the Roman Catholic population. Since the inflation of Catholic statistics has proved so profitable, the hierarchy has decided that more inflation means more prestige.

This is evident from an article appearing in *The Times Herald*, Newport News, Va., Feb. 3rd., 1961:

"United Press International-America's Catholic population has grown by 44 per cent in the past ten years.

"Its Protestant population increased by only 22 per cent during the same period.

"If this disparity in growth rate continues, there obviously will come a day when Catholics outnumber Protestants in the United States. But that day is still distant. At present, Protestants outnumber Catholics two—one, or in round figures, 80 million to 40 million.

"The Protestants, however, are divided into more than 200 different denominations, while the Catholics are united into a single massive institution.

"How large this institution looms, even in a land grown accustomed to bigness, is indicated in a few statistics. It has a hierarchy of 190 bishops and 31 archbishops, six of whom hold the princely rank of cardinal. It is served by nearly 54,000 priests and 165,000 nuns. It maintains 17,000 parishes, 5,000 missions, and nearly 14,000 schools at all levels from kindergarten through college. Upwards of 5,500,000 students—one-eighth of America's children—are enrolled in these Catholic schools.

"The basic organization of the church is buttressed by about 240 national Catholic societies and associations, and thousands of local circles and sodalities.

"The church communicates with its members through more than 550 diocesan newspapers, magazines and other periodicals.

"The sheer size of this enterprise frightens some non-Catholic Americans, particularly those who believe that the church exercises a high degree of discipline over its members".

It is a well known fact that the Catholic church in this country and throughout the world is bent on increasing its political power and would naturally tend to manipulate the number of its adherents as a means to this end. This leaves the Catholic population figures, which it compiles, open to grave suspicion. These figures are not as large as they appear for it is apparent that direct comparison of memberships with those of the Baptist, Methodist and other bodies, overemphasizes the numerical strength of Roman Catholics. The reason for this is that the Roman Catholic church, in contrast to nearly all Protestant churches, counts infants and children as members as well as adults.

Since non-practising Roman Catholics who drop out of the church do so without resigning formally, they are counted as part of the Catholic fold. This is confirmed by the Dominican Catholic magazine, *The Pilot*, which declared: "The church considers as members and Catholics all those who are or have been at any time Catholics, although they may have ceased to profess the Catholic faith."

One would expect that at least intelligent Americans would realize that Catholic population figures have been inflated for the purpose of power politics. Unfortunately most of them do not.

The fact is that in America and throughout the world the 500-odd millions claimed by the Roman Catholic church includes tens of millions who are not practical Roman Catholics.

The Catholic church claims 99 per cent of all Italians as Roman Catholics. The blunt truth about Italian Catholicism, however, was expressed by the well known authority, Msgr. Belford of Brooklyn, N. Y., in the Catholic magazine, *The Fortnightly Review*. He said: "Some of the Italians are excellent Catholics, but the vast majority have no religion of any kind. They will not go to Mass . . . They do not receive the Sacraments, except Baptism. They marry before the city clerk. They work hard; they pay their debts; they love their homes, but they have no use for the church or the clergy". (How Many Catholics Really Are There? pp. 15, 16).

In Spain the situation is worse than in Italy. Gerald Brennan in his scholarly work, *The Spanish Labyrinth*, shows that even in the broadest sense of the word not more than 20 per cent of the Spaniards can be called Catholics. In many towns and villages the percentage is far less than that. On page 53, Brennan says: "According to Father Francisco Peiro only five per cent of the villagers of New Castle and Central Spain attended Mass or carried out their Easter obligations; in Andalusia the attendance of men was one per cent; in many villages the priest said mass alone.

In Latin America the condition of Catholicism is like that of Spain. After 400 years of Roman Catholicism, Latin America is still a missionary land, and a large part of its clergy is imported from European countries and the U. S. According to religious surveys being conducted by the Home Mission Board's Department of Survey and Special Studies, thousands of Roman Catholics living in the greater metropolitan areas of the United States never attend mass, receive the sacraments, nor go to confession and receive communion at Easter time as required for practical Catholics. Yet they are included in the inflated Roman Catholic census.

HOME MISSIONS

## A Pastor Sees... The Missionary Challenge of America

AS A SOLDIER in World War II I felt the lift of a plane's wings as it spanned the distance between the extremities of our beloved United States. I heard the waves of the Great Lakes, the Gulf, the Atlantic and Pacific as they broke upon the beautiful shores of America. God has planted here a beautiful and a prosperous land. To Americans and most of the world it is the Eden of the 20th Century.

America has been identified as "a Christian nation" until it is almost assumed that this is fact. With her myriads of achievements in varied fields and the opportunities she affords, here is a challenge that looms above all others. America's missionary challenge has more magnitude than any other she presents.

THE challenge is found in the great cities of America. Our nation's rapid shift to an urban society has left thousands of people unreached by our churches.

One layman has led the two churches where he has held membership to sponsor missions in six nearby areas of his city. He went personally to work in the missions until they were strong enough to support a pastor. This story is repeated throughout America. It could be in every large city.

The challenge of America is found in the pioneer areas: the west, the north west, the midwest, and the east. Work in these areas is amazing with just a handful of witnesses and millions of people. The challenge is tremendous.

Vermilion Baptist Church, Vermilion, Ohio with a budget of \$30,000 and less than 400 in Sunday school has not only

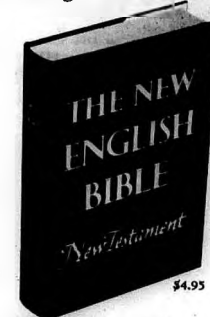
(Continued on next page)

May 1961

Have you read the completely new translation that everyone is talking about?

"The literary style is excellent, perhaps resulting from the fact that the committee enlisted a panel of literary advisers to review and advise on the translation. In my judgment, the accuracy of the translation reaches a high level. I believe that this translation merits acceptance. I believe that it has a quality of accuracy, clarity, and beauty that will make it one of the really great achievements in Bible translation."

—DR. CLIFTON J. ALLIN,  
Editorial Secretary,  
The Sunday School Board of  
the Southern Baptist Convention



**MORE THAN A MILLION COPIES  
NOW IN PRINT!**

ORDER FROM YOUR BAPTIST BOOK STORE  
Published jointly, throughout the world, by  
Cambridge University Press and Oxford University Press

*Oxford*  
The finest Bibles  
you can buy

04884x — \$14.95  
Levant grain calf, half circuit, New Long Primer type, modified self-pronouncing. Concordance. Family Record. Oxford India paper. 5 3/4 x 8 3/8, less than 1" thick.

**Scofield Bibles**

The most widely known reference Bible in the English language—with all the famous Scofield features

CYCLOPEDIA CONCORDANCE EDITIONS  
Size, 5 1/2 x 8 3/8  
492 Moroccoette, limp, round corners, red under gold edges. 1 3/4" thick. \$11.50  
499x Natural Morocco, half circuit, leather lined, round corners, red under gold edges. Oxford India paper. 1 1/8" thick. \$25.00

OXFORD UNIVERSITY PRESS

Order from your Baptist Book Store

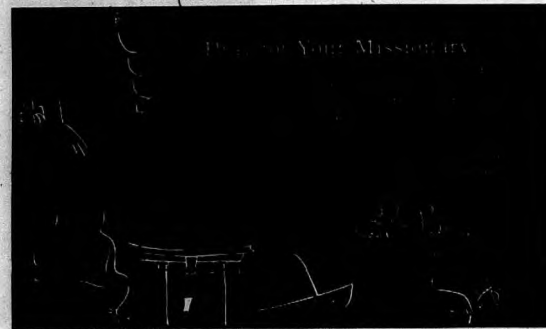


Authorized King James Version

**FLANNELGRAPHS from GENESIS to REVELATION**  
 Make your talks dynamic, your teaching easier with Story-O-Graph Bible characters. **REALISTIC, LIFE-LIKE DRAWINGS, Full COLOR, large size, 13 colorful hand painted backgrounds.**  
 Via-U-Fold—Aluminum Telescopic Tripod and fabric board folds into compact roll.  
 Write for FREE folder and price list to  
**STORY-O-GRAPHS, P. O. Box 145M, Dept. 42, Pasadena, Calif.**



## Keep Up—Read Home Missions



## Are You Really Happy In Your Present Job?

Is the environment to your liking? Does the work really challenge you as a Christian? Do you find deep and lasting spiritual satisfaction in what you are doing? Or, is it just a livelihood?

Perhaps **THE BOOK OF LIFE** program is the kind of opportunity you've been wanting—where your earnings can be commensurate with your productive effort. Your progress is limited only by your ambition, ability and desire to serve God in your community.

Hundreds of men and women are enjoying this vital ministry—and finding the work very rewarding financially. You can, too!

### Many Nationally Known Evangelical Leaders Recommend Plan...

such as George S. Benson, Charles W. Conn, W. A. Criswell, V. Raymond Edman, David Otis Fuller, Mrs. Billy Graham, Torrey M. Johnson, Robert C. Lee, Harold Lindsell, Norman S. Marshall, Leslie R. Marston, Paul S. Rees, Roy L. Smith, A. W. Tozer and Bert Webb.

## COMPANY PRESIDENT TELLS HOW TO INCREASE YOUR INCOME IN SATISFYING WORK—FULL OR PART TIME!



Perhaps you find it hard to make ends meet... you'd like to get things for the home or family that your present income doesn't permit... or you'd like to turn your spare time into profitable activity.

Mr. Paul van Antwerpen, president of John Rudin & Company, Inc., is offering excellent opportunities to pastors, teachers, church workers and housewives in **THE BOOK OF LIFE** program. He is interested in working with ambitious Christian men and women with vision—people who want to improve their financial positions and render a valuable service to the Lord.

The challenge to further the spiritual growth of boys and girls is everywhere. Every Christian home in your town and neighboring communities is a prospect.

You work on a proven "lead" system, make no deliveries, and there is nothing to buy. Many men and women in **THE BOOK OF LIFE** organization are making from \$8,000 to \$12,000 yearly. And many more work part time earning \$75 to \$100 a week.

These people, whether devoting full or part time to their positions, are fulfilling an important Christian service in their communities—and doing very well financially.

You, too, can enjoy this profitable work if you team up with **THE BOOK OF LIFE**. So get started immediately. Just fill in the coupon and mail today!

Mr. Paul van Antwerpen, President, John Rudin & Company, Inc.  
 Dept. HMS1 22 W. Madison Street, Chicago 2, Illinois  
 Yes, I'm interested. Please send me complete information on your program.  
 Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State or Province \_\_\_\_\_

HOME MISSIONS

# MIGRANTS

## And Baptists' witness to them along the Mississippi Delta

**Y**OU MAY think I am not much of a Christian for I have only won 17 people to the Lord since my return home," wrote a Mexican migrant after accepting Christ during a brief stay in Arkansas.

The number of professions of faith in Christ as Saviour made by migrant workers in Arkansas usually runs from 1,000 to 1,500 says C. W. Caldwell, "How genuine their professions are we do not know," he adds. "We are... but bearers of the message of salvation. This is an opportunity which we may not have in a few years when machinery takes the place of imported labor."

An agreement between the United States and Mexican governments brings 20,000 braceros to the cotton fields of Arkansas each year. Their stay is limited, but the opportunities for witnessing are unlimited.

Since associational missionary H. S. Coleman first ignored the language barrier he faced and began finding ways to witness to migrant workers in 1951, interest has spread to other individuals and churches along the Mississippi Delta.

Now, the well-organized plan for witnessing to the braceros gets everyone in on the act—church members, churches, associations, state missions de-

partment, Texas churches (who loan the Spanish-speaking preachers), and the Home Mission Board.

The superintendent of associational missions directs the work of Spanish-speaking preachers who are borrowed for two-week periods. Literature is secured from the Spanish Publishing House in El Paso, Texas. Laymen assist in the witnessing.

Workers go to the migrant camps for services and occasionally transport the migrants to churches for larger or special services.

Coleman, who spearheaded the interest, writes of "our very best season of work with Mexican laborers." He says the work done in his association, Arkansas Valley, this year came nearer to being the type of work they have tried to achieve.

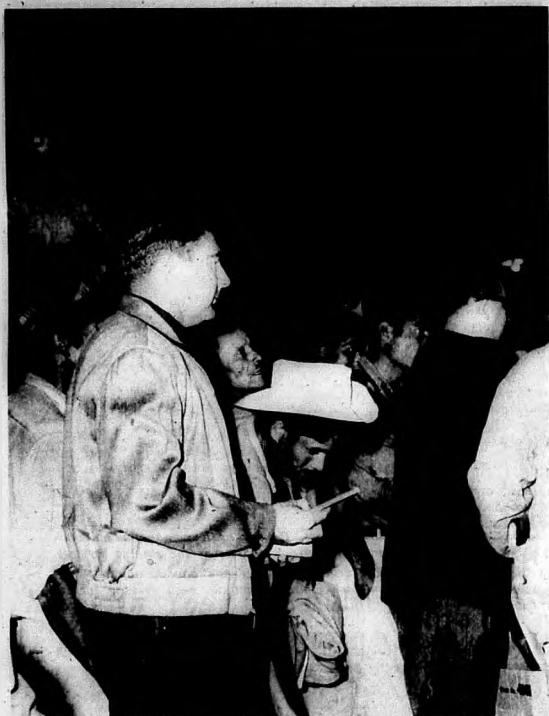
*We had four Spanish preachers from Texas and home missionaries to migrants, Rev. and Mrs. Andrew Foster, to help and advise us.*

*We selected five farms where the largest number of Mexican men were located; these were designated to the pastors. Pastors or laymen contacted each farm and told the laborers of the coming services.*

*The visiting preacher and one or more laymen from each church, went out each evening for re-*

## BRACEROS INTERESTED IN WORSHIPPING CHRIST IN TEXAS LATER MOVED TO THE MISSISSIPPI DELTA





IN THE BRACEROS SLEEPING QUARTERS, workers give out Bible literature and New Testaments and witness to them.

ligious services. While the laborers were cooking, eating, preparing food for the next day, the workers distributed tracts and gospel portions and got acquainted with the men. They played Spanish music, showed a religious film, and preached. Many of the braceros heard as many as five messages this year.

On Sunday afternoons, the laymen carried cars, trucks, station wagons to the farms and brought the laborers into the churches for worship. When we began this work in 1951, only one or two per cent had ever heard the gospel before; now the percentage runs from five to 15 per cent.

We had 150 Mexicans at a Spanish supper at the West Helena Church. The men of the church brought the braceros; the Woman's Missionary Society prepared the meal, and the Young Women's

auxiliary served. Then we had singing of gospel hymns in Spanish and preaching. Eighty-nine men accepted Christ.

After the service the rain was coming down so hard many of the men had to wait for transportation. While they waited, they asked, "Why not give another one of those sermons. We like that kind of preaching."

In three weeks our work read like this: 7,000 tracts, 1,400 gospel portions, 560 New Testaments, and 90 Bibles distributed; 582 migrants signed cards stating acceptance of Christ, and 87 were baptized by local churches.

How do the Arkansas associations follow up their work?

Caldwell answers: "When proper instruction is given and the profession seems genuine; the convert is received

by a local church for baptism if he desires. The church gives him a baptismal certificate and a letter which he may place in a Baptist church upon returning to Mexico."

Caldwell sends the complete list to the Foreign Mission Board which forwards names to foreign missionaries in Mexico.

At a School of Missions with a foreign missionary to Mexico, an Arkansas associational missionary gave him a stack of 400 cards bearing the names of braceros making professions of faith in recent services.

Thumbing through them, the foreign missionary said, "I know this man, he lives on my street." "I know this man, too."

So, some of the people who could not be reached in Mexico, had been won in a strange land through the concern and WORK of Christians in Arkansas.

### A Pastor Sees . . .

(Continued from page 28)

Baptist Church in Anchorage, Alaska says, "This is a wonderful place and the need is so great. One of these days this will be a Baptist stronghold. Already we are the largest Protestant denomination here but that is not saying much. Few feel the need of God, but that is changing every day."

Carlson reflects the feelings of many Alaskans and Hawaiians—with statehood the population of these new states will expand rapidly in the near future.

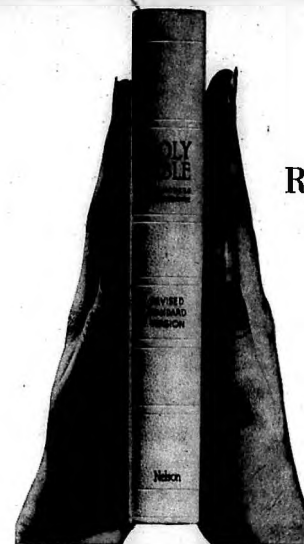
America, in spite of her wonderful qualities, is soul sick. In her grasp for an immediate cure she has found only palliatives—an ease to the pain but no cure.

God has given to us the panacea in the gospel. He has given us a plan—starting missions, teaching and preaching God's Word, and every Christian witnessing.

As Southern Baptists we must accept the missionary challenge of America.

Gerald Martin, Pastor  
Poplar, Ave. Baptist Church  
Memphis, Tenn.

HOME MISSIONS



## GIVE AN RSV CONCORDETTA BIBLE IN CLASSIC WHITE

White is for weddings . . . white is for Spring. And this RSV Concordette Bible is a soft, classic white. It is small (4 7/8" x 7") and slender (less than an inch thick). Yet it is remarkably complete. It includes a presentation page, family record, 12 maps . . . all in color. It has a 192-page concise Concordance and list of proper names, and over 75,000 center column references.

Choose from two white editions of the Concordette. One is leatheroid, with amber edges, for \$5.95. The other is white washable imitation leather, with gold edges, for \$7.95.

Order from your  
Baptist Book Store  
**THOMAS NELSON & SONS**  
Exclusive publishers of the Revised Standard Version Bible.



## Life enrichment books...

### CHRIST AND HUMAN VALUES FOR ministers and laymen

by A. C. Reid

Here is a vigorous statement of the thesis that man's innermost needs can never be satisfied by human achievement. Man, the author maintains, has turned to science and technology, and he has put his trust in his own mental capacities. In every case, however, man has been unable to escape the labyrinth of human existence until his life is based upon a genuine and applied Christian faith.

Drawn from wide experience, knowledge, and insight, this book will enrich and stimulate your Christian belief and conduct. (26b) **\$2.50**

### PAUL AND HIS LETTERS

by J. Winston Pearce

An altogether fascinating presentation of Paul and his epistles. In the first chapter, the author lets Paul tell his life's story. Succeeding chapters deal with the letters. Not a verse-by-verse interpretation, **Paul and His Letters** attempts to give only the basic themes. Its approach is selective rather than exhaustive.

Ministers and laymen alike will find in it a charm and practical quality seldom achieved. (26b) **\$2.95**

Also by J. Winston Pearce . . .

### I BELIEVE

An explanation of the basic, fundamental beliefs of the Christian faith. (26b) **\$1.50**

### THE WINDOW SILL OF HEAVEN

Fifteen inspiring talks dealing with the problems of modern Christian living. (26b) **\$2.95**

Order from or visit your **BAPTIST BOOK STORE**





## Picture Book Series

### BRAND NEW:

**I HELP TOO**  
by Alma May Scarborough

**THE SINGING BELLS**  
by Anita Scott Coleman

**LOOK AT ME**  
by Ryllis E. Linday

**I KNOW GOD LOVES ME**  
by Melva Cook

**I THINK ABOUT GOD**  
by Florence Hearn

**JESUS FIRST TRIP**  
by Robbie Kent

### RECENT RELEASES

**BABY'S WORLD**  
by Florrie Anne Lawton

All books on these two pages are 6 1/2 x 8 inches, 36 pages

REGULAR EDITION, BOARD, 60¢  
LIBRARY EDITION, CLOTH, \$1.00



Get these and  
many others  
at your  
**BAPTIST  
BOOK STORE**