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New Missionary In Town

Extensive Cuba Reports Reach Mission Board

The first extensive reports from Cuba missionaries to the Home Mission Board of the Southern Baptist Convention reveal some are investigating the possibility of returning.

However, a major portion of their reports dealt with the death of a young Cuban pastor in an auto accident, the wounding of another by the invasion forces, and Cuba's hunger for the gospel.

In a letter to Courts Redford of Atlanta, executive secretary of the mission board, Miss Lucille Kerrigan of Pinar del Rio Province indicated investigations were being made with the Swiss embassy concerning procedure for returning.

The mission board has just reconfirmed its position that the six missionaries are free to use their own judgment in returning. In the action the board asked that the missionaries not expose themselves to unusual personal danger or let their presence create any problem for the work or people there.

"We are assuring them of our purpose to reassign them to some other language field if they do return," Arthur Rutledge of Atlanta, director of the missions division, said.

STUDENT, PASTOR KILLED IN COLLISION

Joel Bory, senior student in the Baptist theological institute in Havana, died following the collision of his car with a truck. Esmildo Gutierrez, a medical student, was injured.

Bory was president of the institute students and president of the Federation of Training Unions for the Cuban convention. He was also pastor of the church in Cotorro, near Havana.

According to Herbert Caudill of Havana, superintendent of work for the mission board, Bory's "life was short but many were blessed by his humble dedication to the Lord."

BORY

YOUNG PASTOR INJURED BY INVASION FORCES

Caudill also reported the injuring of Raul Suarez, pastor of churches and missions in the swamp areas of Las Villas Province, by invasion forces April 21.

Suarez attempted to bring wounded, both invaders and defenders, for aid in Yaguaramas. He carried two loads of eight men from the battlefield, but on his third trip he was wounded in his right shoulder and in his right eye.

SUAREZ

"His sight will be saved, but there seems to be a slight shell fragment in his eye," Caudill reports.

A 250-mile trip by Caudill and a student pastor of Cuayos, Herminio Nunez, one day during the fighting provided unique opportunities for witnessing.

"We took with us a box of gospels of Mark to give out. We had not gone far when we were stopped by militia. They asked us to open the trunk of the car. We complied and gave each of the men a gospel," Caudill reported.

"We were stopped more than 30 times, and in each group there were from three to six men. Invariably they accepted the gospels. At least twice we were asked for additional gospels for others nearby."

He expressed appreciation for the prayers of Cuban and United States Christians, mentioning that more than 200 letters and cards reached Mrs. Caudill on her birthday.

"There was about a week when we could get no word out from Cuba and no word came in. However, there was no shortening of the waves of prayer," he said.

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Home MISSIONS

A publication of the Southern Baptist Home Mission Board

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On the Cover

This is Herbert H. Wilson, associational missionary. A former pilot in World War II and graduate of college and Southwestern Baptist Theological Seminary, he now lives in Cartersville, Georgia and serves Middle Cherokee Baptist Association. See "New Missionary in Town" for an interesting and informing story on the work of the associational missionary.

HMB Photo by Durham and Knight

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The Missionary Speaks

Rice's Birthplace Site of New Mission

A FAMILY from the birthplace of Luther Rice, saved in Orlando, Florida on a visit, expressed interest in having a Southern Baptist church in their area.

The Home Mission Board was advised of their interest; and within a few weeks, Area Missionary Elmer Sizemore made contact with the couple, Mr. and Mrs. Arthur Charlton of Northboro, Massachusetts.

With the added interest of couples attending Southern Baptist chapels in Boston and Worcester, Massachusetts, the Northboro Baptist Chapel began under the sponsorship of the Screven Memorial Baptist Church in Portsmouth, New Hampshire.

As Screven's pastor, I led mid-week fellowship meetings in the homes. Roland Tietz, a minister serving in the Army at nearby Fort Devens, was soon obtained to serve as minister; and meetings were held in the Town Hall of Northboro.

When Tietz was transferred overseas, laymen from the Screven church traveled through bitter cold and snow to preach in Sunday services.

Thomas G. Hathcote, a Harvard graduate student, has since been called as mission pastor. He is a graduate of Southern Baptist Theological Seminary.

New members are joining and a full program is being developed as fast as possible. The mission has carried on its program this far without financial assistance.

by Eugene Trawick
Portsmouth, New Hampshire

EIGHT hundred thousand people of French parentage. 90 per cent of them unevangelized.

That is the picture of South Louisiana. However, that picture is gradually changing. Baptists have scores of churches and missions where the Word of God is being preached. Several radio ministries are reaching into thousands of homes with the Gospel message. The people are responding.

Loyd Corder and I started our visit at New Orleans. John L. Gilbert, the very capable superintendent of missions in New Orleans, took us to Delacroix Island, where J. E. Coney is missionary. The Coneys hold their services in a small building in the rear of their residence. It seems such a very, very small place for worship, but they have succeeded in getting the work started. With the help of the Home Mission Board, they have bought a lot 80 x 500 feet for a new building. The New Orleans Baptist Association will help them in constructing the building.

We returned to New Orleans and flew in Corder's plane to Alexandria where we were met by Carl Conrad, the co-ordinator for language missions in Louisiana.

By car we went with Conrad to Belledeau where J. O. Johnson is the missionary. He is now living at Marksville because there are no living quarters at Belledeau; however, money has been appropriated for a pastor's home, and they expect soon to begin construction of the building.

There is certainly a promising future for this work at Belledeau. I was impressed by the splendid way the missionaries and their people maintain their buildings. Even though the buildings may be small we found nearly all of them well kept, clean, and very inviting.

Leaving Belledeau we went to Moreauville. Stopped at the home of Roy Remont, whom I had heard speak at New Orleans Seminary. He lives at Moreauville but is pastor of the church at Big Bend, several miles from town. They have just covered the church building with tinted shingles and are now fixing the inside. They were planning to start a revival meeting the week following our visit. Theodore Cormier, radio preacher for Louisiana Baptists, was to lead in the revival.

After lunch we went to Cottonport where L. D. Clepper is pastor. They have on this field a church building large enough to meet their needs. They have a small but very nice residence.

As one travels through the French fields he is constantly reminded of the dedication of the missionaries who are serving there. Most of them have small congregations, and except for the promises of God, the work would often seem discouraging; however, on my entire trip I did not find a pessimistic note, but in every case the missionaries were looking forward to larger and better things.

The next stop was at LaFayette. Here we met Almadle Janies and his wife. I have seldon seen a man of such faith. Some time ago he wanted to start a meeting at Broussard. The mayor refused to give him permission to put up the tent and hold his meeting. It was reported to him that the majority of the people there were Catholic and they did not want the Baptists coming into the community. Janies insisted that the Baptists had the same rights in the community that anyone else had. After consultation with the county attorney it was agreed that he might hold his meeting. For one week he preached in this community. Only one local person attended. The others were workers who came in from the outside to help. There were no converts.

It would seem under those conditions a man would be discouraged. But not Brother Janies. He immediately bought a lot on which to build a Baptist church as soon as money can be provided. Baptists still have that lot and now they have a little mission started. It is hoped they soon can have a building of their own. Faith still works miracles.

We next visited the church at Loreauville, where we found Melvin Plauche and his men preparing for a fish fry that evening. They have recently added an auditorium to their building, and it is anticipated the church will enjoy a very rapid growth.

Melvin and his wife have no children. Recently a man and his wife in the community, who had nine children, were so involved in a drunken orgy, that the Welfare Department and the court decided to place the children in institutions or with individuals in the community. The 12-year-old boy wanted to stay in the home of Brother and Mrs. Plauche. At the time the Plauches were on vacation, but the little fellow presented to the Welfare workers such a persistent and impassioned appeal that he be assigned to the home of the Plauches, they placed him temporarily in another home until the Plauches returned.

It is not unusual for parents to adopt children, but it is rather unusual for children to adopt parents. That seems to be what happened in this case. The Plauches have taken the boy into their home, and only a week or two ago the boy gave his heart to the Lord and was baptized. He had attended vacation Bible school and Sunday school at the church, and this led to his interest in the church and to his assignment to the Plauches. It yet remains to be seen whether or not he may be adopted.

Corder and I flew from Alexandria to Morgan City where we visited R. L. Carpenter and family, missionaries

(Continued on page 27)

DAY IN LOUISIANA

Victor Marchman is a composite of the associational missionary. On these pages you will walk with him as he faces the challenge, problems, and joys of his task--

He will make you know he is human. He will inspire you. His story will warm your heart.

New Missionary in Town

by jacqueline durham

"Where do you want these, Dad?" the crew-cut teenager asked as he struggled with a huge box of slightly frayed books.

Tall, auburn-haired Vic Marchman looked up from his files. "Oh, I'd better go through those at home, Mark. Relieve yourself of your load for a minute and help me move the desk over by the window."

With the desk in place and his son again loaded with the box of old associational minutes, Vic looked out the one window in his small office to the bustling Main Street of Jonkers. The patrons of the hardware store across the street ran the gamut of clean, overall-clad farmers, modern young couples in sports clothes, and distinguished businessmen. "To all of these, I have come to minister," thought Vic as he considered his new task. "Give me wisdom, Lord," he prayed.

"Well, I'm glad that's done," he sighed as he joined his wife, Mark, and 11-year-old Patty at the station wagon. "It's a nice office."

"I'm happy to be at least partially settled at home," Vera said.

"Now about church in the morning," Vic began. "Do you think you can enjoy the Junior department at the Drew Hills Church, Pitty-Patty?"

"Oh, yes," she said, flipping her head jauntily, making her brown pony's tail bob up and down. "And I'll really enjoy not being the preacher's daughter for a change."

"Humph, don't you think being the associational missionary's kid will be just as hard, silly? Now you have to answer to all the churches," Mark said condescendingly.

"Oh you . . ." she said, frowning.

It might have gone further, but Vera Marchman said, "We're home again. Who'd like some roast beef and patatoes followed by a hot brownie doused with ice cream?"

With shrieks of delight, Mark and Patty bounded into the house.

Vic and Vera strolled slowly up the long walkway. "It *will* be different," she said softly, replacing a wisp of brown hair.

"Yes, but God has led us here. He will help us adjust to the changes from the pastorate," Vic

A STATION OWNER DISCUSSES THE RADIO MINISTRY in Leitchfield, Kentucky, with associational missionary, D. L. Barnett, right.

assured her. "I'm only sorry I'll be away from you and the children so much. I must be available to any of the churches at any time."

"It can't be worse than seminary days," Vera said teasingly. "Then, you left me with two toddlers every weekend."

THE next few weeks were filled with correspondence to pastors, individual or group meetings, visits to every church possible when a meeting was in session, studying the last survey of the association, planning an associational workshop for Sunday school and Training Union workers, and following through with setting up a seminary extension center which his predecessor had begun.

All had gone well there. A representative from the Seminary Extension Department came to help and give instructions. Drew Hills offered classroom space. Two pastors from Orange would teach; Vic would assist in the field work. Pastors of the rural churches and some of the small city churches seemed eager to study at the center, and classes were scheduled to start the following week.

NEW CHURCH GOING UP IN CALIFORNIA where Associational Missionary T. J. DuBose looks over the site with Mission Pastor Charles Hedrick, pastor of the sponsoring church, Ted Lindwall, and Robert Pauley, one of the first laymen in the mission.

"Never you mind, little lady," a voice blurted, interrupting Vic's thoughts. "I'll find him."

Vic rose and went around his desk to greet the voice which he recognized as belonging to the pastor at Muddy Creek.

"Come in, Rev. Simmons. Glad to have you come by for a visit."

"Good day, Brother Vic. Just in town to get a few things. Thought I'd drop by to see your new office," he said, looking around. "Pretty nice. Although there's not enough space for meetings, clinics, and things like that, we can still meet at Drew Hills and the First Church. They're not far away."

"The churches have been most helpful in providing space," Vic agreed. "How are your sheep?"

"They're fine. Just fine. Satisfied with my preaching, too, I reckon. That's another thing I want to set straight while I'm here. No need trying to get me in that school any more. No amount of reasoning by you . . . or anybody . . . will change my mind." The elderly minister reached out to shake Vic's hand. "I'll be leaving now. Come out to see us when you can." With that, he was gone.

Taken a little aback, Vic ran his big hands through his hair, then looked at his watch. "2:45, won't be long," he thought.

"Mr. Rayburn is here, Mr. Marchman," announced Mrs. Mabry, his secretary.

"John . . ." Vic grabbed his short friend by his broad shoulders. "Vic . . . good to see you boy. You don't know how glad I was when you said yes to this job."

"Of course, having an old college friend as pastor of one of the churches made it more appealing," returned Vic. "I'm really going to rely on you to help me, fellow."

John Rayburn helped himself to the wing-backed chair by Vic's desk. "Now, what new progressive ideas do you want to initiate first?" he asked.

"A survey of the entire association. Do you realize when the last one was made? . . . six years ago," Vic exclaimed.

"I don't know a soul who will disagree with you there. How do you plan to operate it?"

"Well, I think it will be better to do it simultaneously, and use the church community survey method. I have the material from the Home Board already here. Some of their personnel will come and help us plan the survey." Vic talked on excitedly.

"First thing I need to do is bring this before all of you pastors. When is the next pastors' conference?"

"We've never been able to get one going," John replied. "We see each other at associational meetings, clinics, and what have you, but never get together apart from that."

"Seems to me that with as many divergent pastorates as you have—rural, village, suburban, and city churches—you need regular contact for fellowship and understanding."

"We do," said John. "That's one of the reasons we are glad you're here."

THE HOUR OF APPOINTMENT to mission service—for E. J. Cobb, associational missionary in Salem, Oregon.

SPEAKING AT A SCHOOL OF MISSIONS, Missionary Barnett, right, talks with Pastor Tobby Lewis and R. L. Bausum, missionary emeritus to China.

"DON'T ask me how, dear," Vic announced a week and a half later at breakfast. "But every single pastor agreed to a pastors' luncheon at Brown's Restaurant every two months. The first one is today."

"See," Vera said warmly, "they were waiting for the Lord to send you."

There was joy in Vic's heart as he donned his hat and kissed Vera goodbye that morning. He traced over in his mind his call from God to become an associational missionary. His questions, doubts, apprehensions—and then his complete confidence that this was God's will. Now, he had that call assured by indications that he was needed here.

At Brown's at one o'clock, Vic arose amid talking, laughter, and clatter of silverware. The noise subsided. "It's my desire that we extend ourselves," he began. "I want us to find every area in this association that needs a church and put one there. I want us to find every person who lacks the ministry of a church. Together we can do it, but we must find the places of need—the only way to do that is to survey."

Later he told Vera about it: "They were so enthusiastic, they selected dates for the survey and instructed me to get all the materials from the Home Mission Board. We're ready to go, Vera."

The plans were laid, people enlisted, and the survey date appeared—cloudy and hinting of rain.

"I hope this doesn't ruin us," said the Home Board worker who had come for the first day.

"It won't," replied Vic confidently. "These folks will be out there rain or shine."

He had come to know well the people of Lake and Clarendon Association in these few months, and he loved them. He had been told of being an associational missionary, "It's a lonely task, Vic." After eight years in the pastorate, he had feared the lack of closeness to one congregation. But he was warmed by his reception in the rural areas of both counties; in Morton and Moriah, the two small villages; in Orange, a thriving city of 100,000 people, and in the county seat town of Jonkers, where 25,000 people had made his family feel at home.

"They'll be there," he repeated, almost wistfully.

And Vic Marchman was right. By nightfall the returns pointed to a comprehensive survey. When a church finished their tabulations, someone phoned in or drove in to share the results.

"From everywhere in the association, they're saying they had no idea there was this much need," Vic shared with Vera as he took the proffered cup of coffee about midnight. "Now, if they will see their responsibility to provide churches," he said, half to himself. And breathed a silent prayer of thanks that under his guidance each church had established a missions committee.

THE associational missions clinic followed on the heels of the survey.

"Can I go with you, Dad," Mark requested as Vic was leaving.

"Sure, son, what makes you want to go?" Vic asked, trying to hide his surprise.

"Well," Mark began, shifting from one foot to the other, "I've always gotten pretty excited about missions—but I just never thought it could be this way except on distant home mission fields or on foreign fields . . ."

"Anywhere one Christian or group of Christians is spreading the good news of Christ as Saviour is missions in action, son . . . , but I don't have to preach to you. You know all that," Vic stopped himself apologetically.

As secretary of the associational missions department Wendell Belew, left, works closely with the 540 Southern Baptists associational missionaries. His personable nature is an asset in the work.

BELEW DISCUSSES LITERACY MISSIONS WITH ANN GROVE WHO DIRECTS THE HOME BOARD'S LITERACY WORK.

"I mean this is really *something*, Dad," the teenager insisted. "The whole association—every church, every age—is stirred up about the need for churches. I've never seen anything like it. Anyway, I want to go."

Mark drove to Drew Hills. Vic sat quietly, thankful for the needs, awed by the responsibility of seeing that they were met . . . "Put it into their hearts to accept the challenge," he prayed.

Vic was drawn from his reverie as he passed the rooms used for the seminary extension center. Rev. Simmons was standing in the middle of the room, hat clutched in both hands, looking quizzically around. Vic would have passed, not knowing what to say, but the elderly minister spied him.

"Uh, Brother Vic. Wait up a minute," he said. "Makes me a little red-faced to admit this, after I've been such a stubborn mule about it. But I've been thinking. We found a whole spot out at Muddy Creek that needs a church, and we intend to start a mission there. If I'm going to be pastor of a church that has a child, I guess I'd better get myself some more book learning. Besides, I think my folks might like it. When can I start?" The elderly man rubbed his chin and looked straight into Vic's eyes.

"Why . . . uh," Vic said, stunned. "Next week, Brother Simmons, next week."

"Well, I'd better get you to the meeting, 'Mr. Missionary.' They're waiting for you." He set his shoulders square back, pushed Vic on ahead, and fell in step with Mark.

June, 1961

The huge master map, unrolled in front of the room, was spotted with red areas. Vic stood before it. "Ladies and Gentlemen of Lake and Clarendon, we have enough need for new missions and churches in this association to almost double the number we already have. This will mean a lot of hard work, but tonight we'll learn how it's done. It may mean more strain on our pocketbooks; but as Baptists, we know what that means. It may mean giving up some of the best families in your churches to go and work in those missions, and I know that's hard to do. But this is God's challenge to us. Are we going to meet it?"

One by one as the areas were considered, laymen rose to accept the responsibility . . . to request to take a certain need back to their churches for consideration, until the need in every area was answered.

Vic was elated as he left the church. But two thoughts still plagued him: The rest home near Moriah needed a ministry, and the penitentiary in Orange. These needs had not been met. Vic had approached representatives from two churches that evening. The little church at Moriah had just gone full-time from a half-time church. They were hesitant to take on added responsibilities. The most logical church for the penitentiary ministry was the one in the most exclusive section of Orange; Vic had met a stone wall in that approach.

Mark's staccato, "Dad, look!" jerked Vic from his thoughts.

Red lights flashed atop two police

LOOKING OVER NEWLY DEVELOPED MATERIALS for the church development and in-service training ministries which he will direct is Lewis Newman, associate in the department.

A WEEK AT RIDGECREST FOR ASSOCIATIONAL MISSIONARIES.

BSU CENTER IN HENDERSON, KENTUCKY, is provided by Green Valley Association. The center triples as a base for associational operations, a home for Missionary Thomas Francis, and facilities for students of the Northwest Center of the University of Kentucky. Churches use the center for special functions.

ASSISTING IN SURVEYS FOR LOCATING PROSPECTS AND NEW MISSION needs is a major responsibility of the missionary for the association. Many times he directs the simultaneous effort. Here, Truman Webb, missionary in Coolidge, Arizona, talks with City Missionary Childress of Tucson during survey.

cars in the next block. Policemen had three teenagers in tow. The tall burly brunette's scowl vanished for a split second as they passed, and a long, desperate look came in Mark's direction.

"Dad," Mark's face was drained of all expression. "That's Jody Brooks. He lives on our street. He tries to be tough, but he's not. His dad . . . is in the pen in Orange . . . for embezzlement."

The lights of oncoming cars glistened in Mark's drooped red head, and revealed a furrowed brow.

After tossing for two sleepless hours, Vic drifted off to sleep. The phone pierced his rest.

"Hello," he drolled sleepily, then sat up with a start. "Yes, Mrs. Tory."

Vic listened intently. "I'm certainly sorry, Mrs. Tory. Tell Bill I'll contact him tomorrow and we'll see what we can do . . . Good night."

"The Morton Church just burned," Vic explained to Vera who had been awakened. "Maybe the association can help them," he mumbled as he paced the floor.

* * *

WICE the moderater had sounded the gavel for order after Vic presented the Morton problem to the associational officers meeting. Twice bedlam was produced.

"Is a church even needed out there? Better consider that before we invest money in a building," argued some.

"Sure, they need a church—question is, how much help can we give?" argued others.

Order was restored and John Collins spoke. "Folks, I think we can find the answer to our question. The survey results should show us if a church is actually needed in Morton. They cannot possibly build alone; if one is needed our path of responsibility is clear."

"That's right," the echo came from over the room, and the big map was consulted.

The church in Morton was needed. Not one dissenting vote was cast when the motion was made for the association to assist in providing a new building.

"While we're looking at that map," said a robust man from the center of the room, "A change has occurred in one area which we should act upon immediately."

"Where's that? Mr. Bruxton," asked Vic.

The prosperous looking man strode to the front of the room, placed his finger on an area north of Orange. "Here, my company is beginning a new plant," he explained. "It will open up in six months, but the people are moving in now. Many of them are Baptists. We need to start a mission there now."

"That's true, Alex," said Parks Dailey, chairman of the missions committee. "But all of our churches just took on new missions. Can we afford it?"

Suggestions were offered:

"The association could buy a plot of ground now while the area is being developed and hold it," said one.

"The people could begin meeting in a home." Said another, "Perhaps they can afford to rent a place or get a loan by the time the congregation is big enough."

"My church can give some support, I think," said John Rayburn. "Not full financial support, because we have two missions already, but I'll be happy to present it to them."

"How about a pastor?" someone asked.

"There is a plan whereby the Home Mission Board will help, and we may fit the bill. This type of problem is faced constantly in pioneer mission fields. I'm going to an associational missionaries' conference at Ridgecrest next week. Let me investigate and give you a report when I return," Vic said.

"O.K." said Parks. "Now let's take a vote so we can start work on getting that lot."

VIC welcomed the break that the Ridgecrest conference would give him. He had worked steadily since coming to Lake and Clarendon, and many problems weighed heavily on his mind. He needed to get away and take an objective look.

The prison camp and rest home needs still went unmet. Nothing had been done about Jody. His case was still pending a verdict from the judge. Vic had hit an insurmountable snag in planning the associational calendar to present at the annual meeting. Simultaneous revival and Schools of Missions dates had been settled, but the two most headstrong members of the committee were at odds on where to place the Sunday school clinic and the study course. A pastor for the new mission could he get help?

"Forget those problems and enjoy this," Vera encouraged as they registered.

"Will do," said Vic.

"Vic and Vera Marchman," a voice boomed in split-second timing with a slap on Vic's back.

"Adam Clark! How are you? And where are you?"

"Fine to the first. Nebraska to the second."

"Then you're just the man I came here to see—a pioneer," Vic said cheerfully. "Come over here and sit down."

Before Vic's interview with his old friend was over, Vic had a list of contacts to make. "First, I must see the state superintendent of missions," he told Vera. "He is here, so I should know if getting a student mission pastor is possible before we leave here."

That was the beginning of a wonderful week of fellowship, learning, and sharing.

Vera attended the literacy conferences. "Miss Grove helped us launch our literacy effort, but we need all the help we can get," she told Vic.

Vic had several opportunities to confer with Wendell Belew, the secretary of associational missions for the Home Board. His heart raced as Belew told him of long range plans to plant a Baptist church in every unchurched community in America, to strengthen existing churches of the convention through the ministries of church development and in-service training which were to be led by Lewis Newman of the associational missions department.

Belew made a statement that Vic would never forget. "Baptists were responding to a need for fellowship and mutual help in the world-wide mission task, when the first Baptist association met in 1707 in Philadelphia. The development of the association has made possible every phase of our cooperative denominational program. It has kept the local church aware of missions everywhere. Don't ever let yourself get so involved in programs that you forget that you are a missionary."

VIC AND VERA left Ridgecrest with faces aglow, hearts full of pleasant memories, and minds full of new methods and challenges.

"Better drop by the office and see if there are any messages," Vic said wearily as they drove into town. "You stay in the car while I run in and check."

Startled by the note on his desk, Vic picked up the phone and dialed.

"Hello. Judge Hopkins? Victor Marchman. I just returned and found a note to see you immediately . . ."

"Oh, yes, Mr. Marchman," the solemn voice came across the line. "It's about the Brooks boy. I think the kid's made of good stuff, but he needs help. When I asked him for possibilities, he named only you . . ."

"But I don't really know the boy, Judge," Vic said.

"I know, but your son really made an impression on Jody. Can you be in my office in the morning at 8:30?"

At 8:30 sharp, Vic was inside the judge's office at the county court house. In the next 60 minutes, he met Jody Brooks, expressed his willingness to help, and heard Judge Hopkins ask him to sponsor Jody. Vic agreed prayerfully; and in his own way, Jody seemed glad.

The week was relatively uneventful until Thursday. At 10:30 Vic was talking on the phone with the printer of the associational calendar (that committee's differences having been dissolved), when Mrs. Mabry entered his office with a puzzled expression on her face.

"Somebody opened the floodgate, Mr. Marchman," she said when he hung up the phone. "Suddenly seven people have converged who must see you immediately!"

Parks Dailey and John Rayburn were first:

"Good news, Vic," said Parks. "We can get a choice lot in the new residential section in Orange if we act now. Are you free this afternoon to go up there?"

"For that, I will get free," said Vic.

"And my church voted to sponsor the mission," said John.

"And I was practically assured of a student mission pastor from the seminary. The HMB, the state convention, and either the association or the sponsoring church share in the salary."

"How soon will you know?" asked Parks.

"I should hear this week. Can you two wait until I see these other people?"

"Sure thing, but don't get too long-winded, we're hungry," said John, with a broad grin.

The pastor and a layman from Moriah were next:

"The church decided that it couldn't possibly invest any money in a ministry at the rest home, since we just started full-time services," explained the layman. "But we also decided that it wouldn't take any money . . . just time, prayer, effort, and concern. Our members have that, so we contacted the officials; and we can start Sunday school Sunday morning."

"Excellent," said Vic, almost speechless. "Can I help?"

"That was our next question," said the pastor. "We want you to bring the message Sunday."

An elegantly dressed, middle-aged couple and the pastor of Times Park Baptist Church in Orange entered next:

"We didn't want to do it, Mr. Marchman. But we couldn't get your request out of our minds." I know you think we've been silent since then," said the lovely woman, "but our church began praying. We knew you were right, and we couldn't face you until we had done something about it."

"You mean . . . the penitentiary?" Vic asked, amazed.

In reply to three affirmative nods, he added, ". . . and you've already begun work?"

"Two Sunday's ago, in the afternoon. The first Sunday we had 50 for Sunday school. This past Sunday, 83. Our people have a new concept of missions, Mr. Marchman," the man said, offering Vic his hand. "Thanks to you."

"Jody Brooks' father was there both Sundays," said the pastor. "The first Sunday he was skeptical. Last Sunday, he had heard about what you are doing for Jody. He talked with me afterwards. He says he wants to make a good home for Jody and his wife when he gets out. "He would like to meet you, and we were wondering if you could bring the message this Sunday afternoon," finished the pastor.

"I'm always available," answered Vic.

The people were gone. Main Street was calm, and Vic Marchman was on his knees beside the desk. That is the way Mark found him.

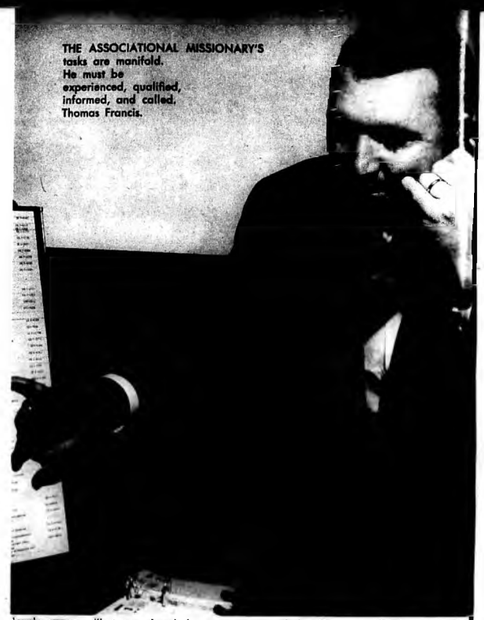
The carrot-topped teenager stood quietly, until his father arose. Then, moved to grasp his arm.

"You heard about Jody's father?" Vic asked knowingly.

"Yes sir. He wrote Mrs. Brooks. Jody's a different person already. Dad, you know what we've just seen? . . . God in missions."

"And missions in action," said Vic, "And we'll go on seeing it, son."

Together they walked outside in the sunlight, where Parks Dailey and John Rayburn waited for their missionary.



THE ASSOCIATIONAL MISSIONARY'S tasks are manifold. He must be experienced, qualified, informed, and called. Thomas Francis.

Editorials

by Walker L. Knight

Blind and naked Ignorance
Delivers brawling judgments, unashamed,
In all things all day long.

Tennyson

How You Can Fight Communism

A rash of anti-Communist organizations, especially those with some Christian association, has broken out in the United States. These will force Christians to make some decision on joining, supporting, ignoring, or fighting them.

They serve as a barometer to the national mind, which is reacting in fear, hysteria, and genuine thirst for knowledge about communism.

Sincere citizens ask for methods in fighting communism, and these groups come up with the only answers many hear. Many of the leaders of these groups have no experience or special ability which qualifies them for their task other than zeal.

The climate of anti-communism being what it is, charges are hurled in every direction ranging from (1) you are a Communist, (2) you are associated with Communists, (3) you are a front for Communists, or (4) you are being used by Communists.

More often than not, those making the charges actually help the Communist cause because they muddy the waters with the dirt of indiscriminate accusations. Many who make the charges do so because those so charged simply disagree with their viewpoints.

There are three effective areas in which you can actively fight communism. The first is education: self education and then education of family and friends. Find out what communism is through reading such books as *Masters of Deceit* by J. Edgar Hoover or *The Witness* by Whitaker Chambers. Read some of the basic books on communism in your public library. Study material can be obtained from the U. S. Government Printing Office. Check carefully the authority of all authors.

Second, support your own government in local, state, and national elections by voting, taking part in precinct meetings, and by writing to your representatives in government about your views. In other words, be a good citizen, for a strong America composed of informed, voting, and vocal citizens fights communism.

Third, support your church, for you are a member of the best anti-Communist organization which exists. You do not need to belong to any other. This is not to advocate becoming a Christian to fight communism, or to be a good church member only because this helps defeat communism. This is the wrong motive for church membership.

This is simply recognition that the Christian has the best alternative to communism. Motivated by the love of Christ for lost man, the Christian can take an active, positive approach that gives to a sick world a message for the soul, and a motivation for action and service.

The free world must face communism over a period of years. This will not be a quick, decisive combat. Prepare yourself mentally for the long war: educate yourself, be active in government, and realize that Christ is still the answer for man's ills.

A Quote Here and There

AT a school of missions R. L. Bausum, emeritus missionary to China, said, "The world is watching America, and America is watching television."

A new worker at the Home Mission Board, Miss Anne Grove, stated, "Somehow when one enters the home mission offices there seems to come a sense of being a part of frontier thinking about the task of Christian witnessing. There seems to be the freshness of new life born of constant renewal of Spirit and to be little evidence of the air of 'business as usual.'"

The race problem was seen from another viewpoint when a worker with National Baptists, Victor Glass of Atlanta, said, "This problem is a matter of Baptists getting along with Baptists, since in almost every instance of friction there are Baptists on both sides. We should bring more of the principles of Christianity into play."

Crusade in JAMAICA

Southern Baptist evangelists lead in Jamaica revivals.

JAMAICAN Baptists got a look at Southern Baptist evangelism methods when 91 Southern Baptist evangelists led in recent revivals covering the entire island.

Jack Stanton of Dallas, Tex., associate in the Southern Baptist Home Mission Board's evangelism division, said that an incomplete report shows 3,023 conversions. Stanton led the crusade with the help of two American members of the evangelism committee of the Jamaica Baptist Union, David E. Mason of Alice, Tex., and J. P. Owens, Nederland, Tex.

Personal work resulting in the winning of a hotel bellhop and a hitchhiker by Hugh Callens of Trezevant, Tenn., and street services started when an evangelist began talking with a group of boys, supplemented revival services held in the 240 Jamaican Baptist churches.

The Jamaican Baptist Union, sponsored by British Baptist until 1842, is an independent body. Albert E. Brown, union president, says Jamaican Baptists "must baptize at least 5,000 per year, develop leadership among their lay members, and reduce the number of churches in each circuit."

Last year, they gained 1,100 members making their total membership 28,000.

Some Jamaican pastors must serve as many as eight churches and seven missions because of the shortage of pastors and high academic standards. The union is considering ways to use lay preachers to lighten the load.

Having no outside sources for income, as do most denominations on the island, Jamaican Baptists have had to forfeit some of their parochial schools, dropping from first to second place in parochial schooling according to N. J. Westmoreland of Wichita, Kans. Westmoreland who served as one of the evangelists is executive secretary of the Kansas Baptist Convention.

"They are making plans to utilize evangelism ideas that appear of value to them," said Westmoreland, "to add adult classes to some of their Sunday schools, and to develop leaders in the churches for enlargement and stewardship."

Stanton said plans are being made for conducting nationwide evangelistic conferences, association clinics, and Baptist Jubilee Revivals in Jamaica with R. S. Muir, Jamaican evangelist, leading. The Home Mission Board's division of evangelism will assist.

DAVID MASON, American member of Jamaica Baptist Union evangelism committee, with two evangelists and pastor of church in background, above.

ORIENTATION DAY for evangelists in island customs, left, at Montego Bay.

HOME MISSIONS

DOCTOR WITH A MISSION

William W. Russell
Rialto, California

STRETCHED comfortably between the Brayos Mountains and the Chama Peaks in Northern New Mexico, is Chama Valley. Its vast Spanish speaking population is responding to the dedicated ministry of medical doctor Thurman C. Dabbs.

A slight, prematurely bald, and intense 31-year-old man, Dr. Dabbs has found his way into the hearts of the people of Chama Valley.

Located two miles off of U. S. Highway 84, Park View Baptist Medical Clinic has become the hub of Baptist missionary work in Chama Valley. The clinic, under Dr. Dabbs' direction, is sponsored by the New Mexico Baptist Convention. Home missionary Bob Buess, recently transferred to Yuma, Arizona, ministered to the predominently 98 per cent Spanish speaking population.

For almost 190 miles between Espanola, New Mexico, and Pagosa Springs, Colorado there are no hospital or medical services except those rendered by Dr. Thurman C. Dabbs.

Moving along the highway north of Santa Fe, adobe huts with metal roofs soon become log huts with dirt roofs. The vast expanses become spread with scrub cedars and firs.

Leaving U. S. 84 for Park View reveals narrow green bordered country lanes and 50-year-old homes—some wood, some adobe.

Hard against the converted frame house used for the medical clinic, live Dr. and Mrs. Dabbs with their six-year-old Stevie and 3-year-old Jewell, in a frame dwelling.

Sitting in the knotty pine living room of his home Dr. Dabbs said, "At the risk of being called a mystic I must declare that one miracle after another has been performed to place us here. Our purpose here is to fulfill God's purpose." turn page →

That same evening in the First Baptist Church of Chama with its exposed log ceiling beams and warm natural wood finish, Dr. Dabbs spiritual warmth showed as he led the prayer service.

Again the following day this young doctor and his faithful dedicated wife spoke to the patients who came to the clinic as freely about their spiritual needs as they did their physical needs.

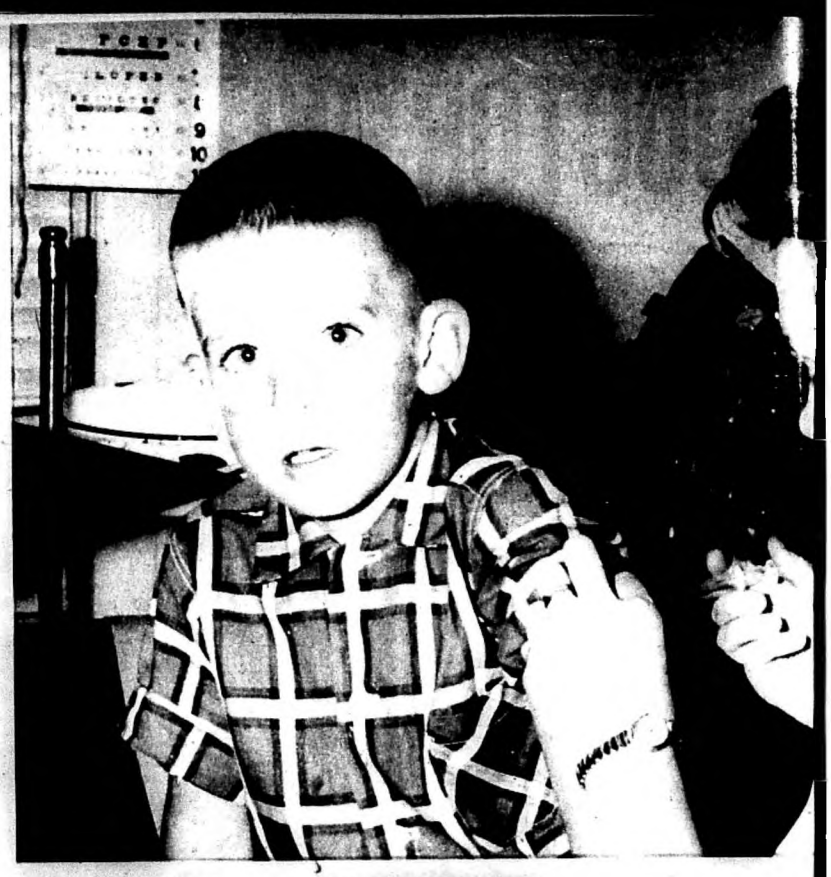
Dabbs is a graduate of the University of Arkansas Medical School. He became a Christian at nine years of age, and grew up in Immanuel Baptist Church in Little Rock.

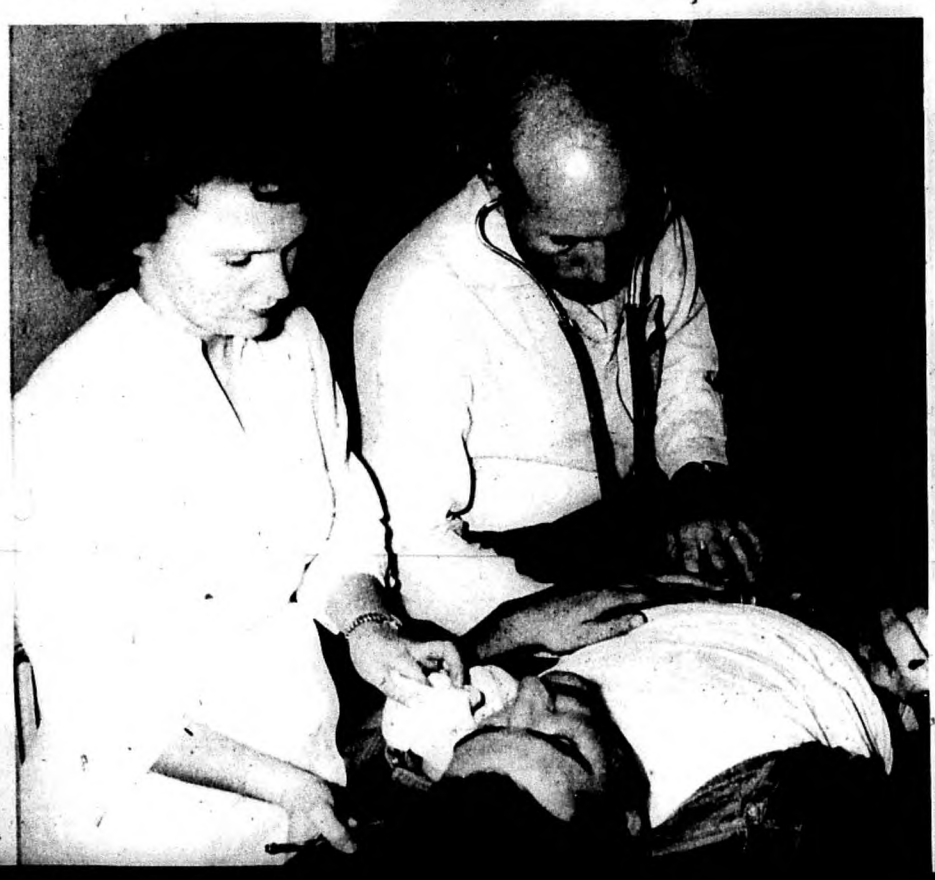
Mrs. Dabbs is the former Helen Sadler of Bauxite, Arkansas. She received her training at the Arkansas Baptist Hospital.

To complete his training Dabbs attended Southwestern Theological Seminary at Ft. Worth, Texas.

In two short days we watched two thoroughly dedicated and trained young adults minister in the name of Jesus. They turned a cookie sheet into an instrument tray and a station wagon into an ambulance. The 31-year-old doctor handled everything from a mental case to a crushed pelvis.

We watched two unselfish people who had forsaken a vastly more comfortable suburban life to use their vocational calling to serve Christ.





DR. DABBS' MEDICAL mission carries him to much of the back country of Chama Valley, previous page.

EXAMINING AN INJURED logger, left, Dr. and Mrs. Dabbs later rushed him to hospital in Espanola in clinic ambulance.

HOME MISSIONS
LEADERSHIP EDITION
161 Spring Street, N. W., Atlanta 3, Georgia
JUNE, 1961 VOL. XXXII, NO. 6

JUVENILE WORK CALLED "FASTEST GROWING MISSION"

Southern Baptist work in juvenile rehabilitation was called "one of the denomination's fastest growing mission programs" by speakers at a workshop in Atlanta for workers from 15 states.

"This mission task of service between the courts, the child, and the church promises to develop in the next decade into one of the largest avenues of mission work we do," said Courts Redford, executive secretary of the Home Mission Board.

Already the number of programs provided has increased to 32 cities, a jump of 12 in the past year, according to J. V. James, in charge of juvenile rehabilitation work for the mission board.

Most of the programs are started by cities, however Mississippi has employed a worker who serves the entire state by enlisting small cities to use volunteer workers. James indicated that two other city programs soon will be started, and many groups are engaged in volunteer city programs.

In the 32 cities which employ juvenile rehabilitation workers, a relationship is established with the juvenile courts whereby sponsors from Southern Baptist churches are secured for offending youths.

The Southern Baptist Juvenile Rehabilitation Workers Association also held its annual meeting during the workshop and elected C. E. Scarborough of Atlanta as chairman, H. Fay Hughes of Chattanooga as vice chairman, and Ewing Cooley of Dallas as secretary.

Redford reminded the workers, "This is not primarily a social activity but a spiritual ministry to the young people and their families."

Most of the workers have theological and social work orientation, and they serve as liaison between the court, the child, and the church as well as recruiting and training sponsors in the churches to accept the responsibility of boys and girls in need.

The program attempts to reach the delinquent youths in the early stages of their contact with the courts, before they reach the difficult period of hardened delinquents when only institutional and psychiatric care can help them.

Juvenile Delinquency Increase Rate Drops for 1959

Although the number of juvenile delinquency cases handled by U.S. courts rose to a new record in 1959 for the eleventh consecutive year, government officials took some comfort in the fact that the increase was the smallest registered during the period.

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The Children's Bureau of the U.S. Department of Health, Education, and Welfare said the increase of two per cent in juvenile court cases actually was less than the estimated five per cent increase in the population of the juvenile court age bracket, 10 to 17 years.

The Federal Bureau of Investigation earlier this year said police departments throughout the nation had reported a four per cent increase in arrests of juveniles. Not all arrests result in court cases.

Both the records of the FBI and the Children's Bureau showed that the number of juvenile arrests and court cases have more than doubled since 1948, while the juvenile population has increased a little less than one-half.

A sharp increase, however, was noted in the number of juvenile cases arising in small town and rural areas. A decrease of two per cent occurred in cases handled in large cities, but this was offset by a seven per cent increase in small cities and 15 per cent increase in rural areas.

Approximately 36,000 juvenile offenders were confined in reform schools, training schools, and other correctional institutions during 1959, a rate of 150 per 100,000 children in the population. About one-fourth of the juveniles had been confined previously for other offenses.

Juvenile courts send only about one child in ten appearing before them to reform schools, the survey showed.

11,002 Attend Schools

In spite of snow and ice-covered streets for the last two days of the week, 11,002 persons attended one or more sessions of the Schools of Missions in 30 National Baptist churches in Atlanta.

Three years before this date, Durward V. Cason, Sr., state director of work with National Baptists for the Georgia Baptist Convention, began conversations about such study with the Atlanta Ministers' Union. In January, 1960, the ministers' union voted unanimously to sponsor the program and elected L. M. Terrill, President of the General Missionary Baptist Convention of Georgia, as Chairman of the Committee to help with promotion of the idea.

W. Marcus Williams, who had come to Atlanta six months before as city superintendent of missions in the work with National Baptists, began to work with the committee, spending much time with the individual pastors, enlisting them one by one in the program.

Victor T. Glass, associate secretary of the Department of Work with National Baptists of the Home Mission Board, advised local leaders and aided in promotion. Lewis W. Martin, in addition to securing home missionaries, rendered invaluable help in arranging the schedule, and also served as one of the missionaries. Among the missionaries for part of the week was the Home Board executive secretary, Courts Redford. Six of the 17 missionaries furnished by the Board were National Baptists. The Foreign Mission Board furnished five missionaries, and the National Baptist Home Mission Board furnished six. These, plus two National Baptist leaders from Georgia made up the missionary personnel.

A planning meeting was held at Mt. Zion Second Baptist Church before the schools began. An evaluation meeting on the last day expressed the conclusion that it had been a wonderful week. It also served as an occasion for suggestions for improving future efforts at missionary training among the churches.

Only a few of the churches had classes for various age groups before the inspirational message each evening. The majority of the pastors felt that most of their people could not come for the full program.

Visible results included 23 volunteers for church-related service of some type, some of them for definite missionary service.

of Missions in Atlanta Negro Churches

The intangible results were probably even greater. H. W. Weatherspool, outstanding National Baptist pastor, wrote: "The School of Missions in our church was very profitable. We are sure that a permanent influence will be felt." Another pastor said: "We were caused to lift up our eyes and see the world field as white unto harvest."

As to influence upon other areas with respect to this type of program, Guy Bellamy, secretary of work with National Baptists with the Home Board, was with us all the way in this project, as he always is with us in spirit and in our work. Afterward he wrote encouragingly, "We had a great response—. All the services were most helpful, but perhaps the greatest contribution was encouragement for Schools of Missions in other places."

Ten thousand copies of a map outlining National Baptist foreign mission fields were reproduced and used throughout the churches to acquaint the people with the need and opportunity for service in lands beyond. Such information concerning National Baptist home mission work was supplied by the missionaries of the National Baptist Home Mission Board who brought messages each night.

Ralph Haile led the association in this work during the past year. One hundred and twenty-five braceros made professions of faith and expressed a desire to unite with a Baptist church in Mexico when they return to their homeland.

The association provided a New Testament or Bible for each of these. More than a thousand tracts and gospels were distributed to the braceros.

In addition to this work with migrants, Southwestern Association's churches are sponsoring a mission in Palomas, Old Mexico. A recent program was attended by 125 people of the community.

Associational Missions

Deming, New Mexico Works With Migrants, Has Mission

Roy C. Watson, superintendent of missions for the Southwestern Association in Deming, New Mexico, reports the association is carrying on an extensive work with braceros.

These workers come into the Deming area from Mexico.

AT A RECENT BAPTISMAL SERVICE Robert Norvell baptized three generations of one family—the father, daughter, and granddaughter. The granddaughter trusted the Lord first, then her mother, her father, and finally the grandfather. Norvell is mission pastor of the East Bay Association of California.

FOY O. KING, PASTOR IN ELY, NEVADA, reports: "The Sunday school on the Duckwater Indian Reservation has increased in attendance three each Sunday. We started with 11 on January 8 and on February 5 we had 22 present. During February, we discovered a Shoshone family living in Ely and won them to make professions of faith."

Recipe for a Weak Church

Mix well
2 cups of apathy and unconcern
3 full measures of pastorless months
1 tablespoon of inadequate financing
Sift well to remove eager workers
Sprinkle with a few sour faces and cook slowly in the oven of public scorn.
Baptists in the northwest have seen this recipe used more than once, says Doris Christman of Columbia Heights Baptist Church in Longview, Washington. "But we managed to mix in enough good ingredients to survive," she adds.

in clinic ambulance.

Library Needs Books

Retired home missionary, A. N. Murray, is working with the Negro Baptist churches in Tensas Parish Association in Newellton, Louisiana, in enlarging the library and bringing it up to date.

"If any churches, missionaries, pastors, or lay people have some good books they would like to donate, please, send them to me," wrote Murray. The library, to be dedicated in July, will have a librarian several days per week and be open to all preachers and laymen of the association. A. N. Murray, Box 133, St. Joseph, Louisiana.

Murray list the following specific needs: B. H. Carroll's Exposition of the Old and New Testament, Matthew Henry, Jamison and Faucet; A late edition of a general encyclopedia, an unabridged dictionary, a *Bible Dictionary* by Smith or Pluebets, and books on simplified English.

Baptists Continue Expansion in Panama

Baptists entered another province of Panama with the appointment of Everardo Caballero of Boquette to the Chiriqui Province. The action by the Home Mission Board emphasized the expansion of Southern Baptist work throughout Panama.

According to L. D. Wood of Balboa, superintendent of Baptist missions in Panama, this places workers in most of the heavily populated provinces of the nation.

Caballero, a native of Panama, was appointed less than a month following the arrival in Panama of Mr. and Mrs. Hubert Hurt, missionaries transferred from Cuba, and Mr. and Mrs. Isaac Perez, missionaries transferred from Dallas, Tex.

Yet another couple, the Wendall C. Parkers, now completing language school in Costa Rica, will begin work in Panama in June.

The Chiriqui Province includes David, the third largest city in Panama, and Santiago, educational center.

Arthur Rutledge, director of the Missions Division of the mission board has just returned from visiting the work in Panama. He said, "It appears circumstances are favorable for encouraging expansion of our work among the Spanish speaking Panamanians. We trust that in the near future other areas of Panama can be entered and present areas strengthened."

Chinese Enter Forward Program in Tucson

The Chinese attending Richland Heights Baptist Church in Tucson, Arizona, are entering into the Forward Program of church finance.

Missionaries Mary Etheridge and Nina Gillespie hope to have the pastor's letter to members and the pledge cards translated into Chinese, so that they may better understand what the Cooperative Program is all about. Twelve Chinese (7 adults) attended the loyalty dinner.

Mission Offering Gets Boost from Brazil

Southern Baptists' annual home mission offering for work in the United States, Cuba, and Panama received a boost from Brazilian missionary children.

A check for $16.50 was sent to the Home Mission Board by a vacation Bible school composed of missionary children of the South Brazil Mission.

"It was the children's desire that the offering taken during the week be

sent to help in seeing our own homeland won to Christ," wrote Mrs. James P. Kirk, missionary at Rio de Janeiro.

"That just about makes it foreign missions," commented Courts Redford, executive secretary of the Board.

Interest in the offering this year aroused some unusual means of promoting it. One Atlanta business man, concerned about the needs in the United States, financed the sending of a letter to all Southern Baptist pastors by his pastor, J. T. Ford of Wieuca Road Baptist Church.

In his letter Ford told of the decision of Wieuca members to make the home mission offering the same as their foreign mission offering. He asked that other pastors consider making the same decision.

First reports of the 1961 offering, called the Annie Armstrong Offering for Home Missions and promoted primarily by the Woman's Missionary Union, indicate an upward trend over the previous year. By the middle of May $1,031,010.65 had been received. The offering goal is $2,450,000.

Ford reported nearly a thousand letters in response to his. "Approximately 90 per cent were in strong support of our proposal," he said. "Many were taking the matter up immediately."

He also listed objections of the 10 per cent as (1) home missions should never receive "equal billing" with foreign missions, (2) special offerings will weaken and destroy the Cooperative Program, the convention's unified mission budget, and (3) a resentment that one church would suggest an objective for 31,000 others.

Home Mission Board Sponsors Assembly Trips for Missions, Evangelism Leaders

By Dr. C. E. Autrey

Director, Division of Evangelism, Home Mission Board

The Division of Missions and the Division of Evangelism of the Home Mission Board are jointly sponsoring and financing the attendance of the association chairmen of missions and the chairmen of evangelism at Ridgecrest and Glorieta for Home Mission Weeks. We shall pay four cents per mile for each car if the car brings as many as three. The car load must consist of the chairman of missions and the chairman of evangelism, or a member of the evangelism and missions committee. The association missionary may travel in the car. If he does, he will still receive all expenses which he ordinarily receives without any deduction for the travel expense. It will therefore be of interest to him to help promote a car load of the association officers for attendance at Ridgecrest or Glorieta. The association officers will pay their own room and board while they are at the assembly unless the association decides to defray part of this expense. We might suggest also that the local church may help defray some of the room and board expense of any association officer which is a member of that particular church.

Missions and Evangelism are jointly sponsoring the attendance of these association officers, but our meetings at Glorieta and Ridgecrest will be conducted separately. All evangelism chairmen and/or their committee members who come will be given training in their manifold duties and opportunities. They will hear the leaders of evangelism and the leaders in Sunday school, Training Union, Brotherhood, Woman's Missionary Union, Music, and B.S.U. They will hear the testimonies of our missionaries and receive the lift of the Bible hours. They will thrill at the great hours of inspiration. They will get the feel of our great Home Mission Week. Besides the training in as-

in clinic ambulance.

sociation evangelism, they will get the benefits of the Home Mission Week. Let every chairman of missions and evangelism plan now to attend or arrange for one or more members of his committee to attend.

Each chairman of missions and evangelism and his respective committee members will attend the assembly nearest to them. If they live east of the Mississippi river, they will attend Ridgecrest ordinarily. If they reside west of the Mississippi river, they will probably attend Glorieta. The dates are: Glorieta, August 3-9; Ridgecrest, August 17-23.

The association evangelism committee consists of the chairman, the association president of the Woman's Missionary Union, the association Brotherhood president, the Training Union director, the Sunday school superintendent, and the chairman of music. This committee has formerly been known as the steering committee and more recently the Baptist Jubilee Revival Committee. It is now called the Association Evangelism Committee. It helps plan both the jubilee revivals and perennial evangelism. Any of these members are urged to attend Home Mission Week for this special training.

Out-of-Work Members Work for Offering

A quote from a report of the Cass Park Baptist Church mission center, Detroit, Michigan, George Madison, Director:

"Many of our people are out of work, some are drawing small checks, and several are on relief. In this condition I challenged them to give what they could to our main emphasis of Home Missions in March. In addition to the money offering, our people are really busy collecting paper to sell for "Annie." We will not realize a large sum of money from this effort but we certainly have a lot of busy Baptists. This effort is going to be carried through March."

Washington Associations Work, Progress, Dream

Of 28 fields in this area, eight churches have been constituted and eight missions begun since the 30,000 movement began, says Omer Hyde, area missionary in Southwest Washington and Olympic Associations. Baptists in the northwest are determined to have a worthy part in the 30,000 movement.

The area served by Hyde covers the area between the Portland and Seattle city mission programs, and the scenic Olympic Peninsula.

Southwest Association, is formed by five churches and three missions clustered in a mile radius of Longview-Kelso. Five churches were given up in 1959 to help form Portland's city program.

First Baptist Church, Longview, reporting 970 members, is largest in the northwest and recently completed a new educational unit, doubling its capacity. Longview First is the mother church of this association, having begun four missions, which became churches and in turn started missions.

Olympic Association remains a pioneer area. Though some of the churches have permanent buildings, few fully support their pastors. Several missions and smaller churches are tentmaker fields, where pastors serve for love of souls rather than for remuneration. Some churches, hardly more than missions themselves have opened new work, and God has blessed. Were it not for this spirit, few if any of the present fields in Olympic would yet have been entered. And until others are strong enough to aid their missions as Lake City strengthened Meadow Road, these pioneers will continue to move ahead by faith.

The deligent work of these has not been fruitless: Olympic, in its first annual meeting in 1953 had three small churches, reporting 235 members. Today there are 15 churches, five church-type missions, and two institutional services, reporting 1,854 members.

One example in Olympic Association points to the dream of churches in the southwest. They dream of strength enough to duplicate this story in each new mission:

March 28, Fairway mission of First Baptist Church of Lake City, Tacoma, Washington, was constituted as Meadow Road Baptist with 66 members.

The mission was opened early in 1959, with Area Missionary Omer Hyde as interim pastor. That Spring, John Davis came as pastor, and with the help of Lake City was full time from the start.

The mission met in a rented store building and reached capacity within a few weeks. However, Lake City, working with the area missionary, gave the mission a solid start.

In November, 1960, one and a half acres were purchased with the aid of the Site Fund, and a $25,000.00 Home Board loan was secured. A pastoral supplement is being requested so that the new church may take advantage of rare growth opportunities in the area.

When the latest mission in Olympic first began, it often heard, "We do not need another church." A city-wide survey a year before showed only eight per cent active in any church.

"We are interested in helping reach the 92 per cent," they replied. And God has given his Spirit to accredit the work; today there are 20 members.

Oregon-Washington has 159 churches and 44 missions, with 23,263 members. Although the rate of southern migration is small compared to some areas, and progress to self support is slower, these churches have a tremendous missionary spirit. They see about them the need of new Baptist churches. In 1950 Washington was 47th in church membership with 26 per cent, and Oregon was 48th with 24 per cent.

Pioneer

Emmanuel Church is 14th In Wisconsin-Minnesota

The Emmanuel Baptist Mission in Rochester, Minnesota, became the fourteenth Southern Baptist church in Wisconsin and Minnesota. The new church was organized with 20 charter members in March, 1961, with 115 persons attending the service.

The Southern Baptist Church of Minneapolis had sponsored the mission for two and a half years. Glenwood Buzbee was the first mission pastor; B. J. Williamson, chaplain of the Baptist Hospital in Beaumont, Texas, became mission pastor in February, 1960. During the pastorless time, members of the missions committee of the sponsoring church drove 180 miles round trip to conduct services.

In addition to his duties as pastor of the Emmanuel Church, Williamson serves as chaplain to the hospitals used by the Mayo Clinic staff.

Emmanuel ministers to Southern Baptist patients and their families who come to the world-famous Mayo Clinic, or to train at the I.B.M. school in Rochester.

The new church will cooperate with the Wisconsin-Minnesota Baptist Association, the Baptist General Convention of Texas, and the Southern Baptist Convention. Pioneer work in the two-state area is jointly sponsored by the Texas Convention and the Home Mission Board. The new church receives support from five Texas churches.

The church has secured an option on 2.65 acres of land in a strategic location and plans to build as soon as sufficient underwriting is obtained to meet the building and land payments.

Easy Street— Security Village

101 Easy Street in Security Village, a suburb of Colorado Springs, was the meeting place of First Baptist

in clinic ambulance.

Personnel

Missionary Appointment To Climax Opening Nights at Assemblies

Opening nights of Home Missions Weeks at Glorieta and Ridgecrest Assemblies will be climaxed by the appointment of new missionaries.

"The public is invited, and nearby churches are urged to bring their young people," said Glendon McCullough, personnel secretary for the Board. The main portion of the appointment services are testimonies from candidates of their call to mission service, he said.

Public appointment services, initiated last year at Glorieta, have continued throughout the year in Atlanta, where the Board's offices are located.

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R. H. CAGLE

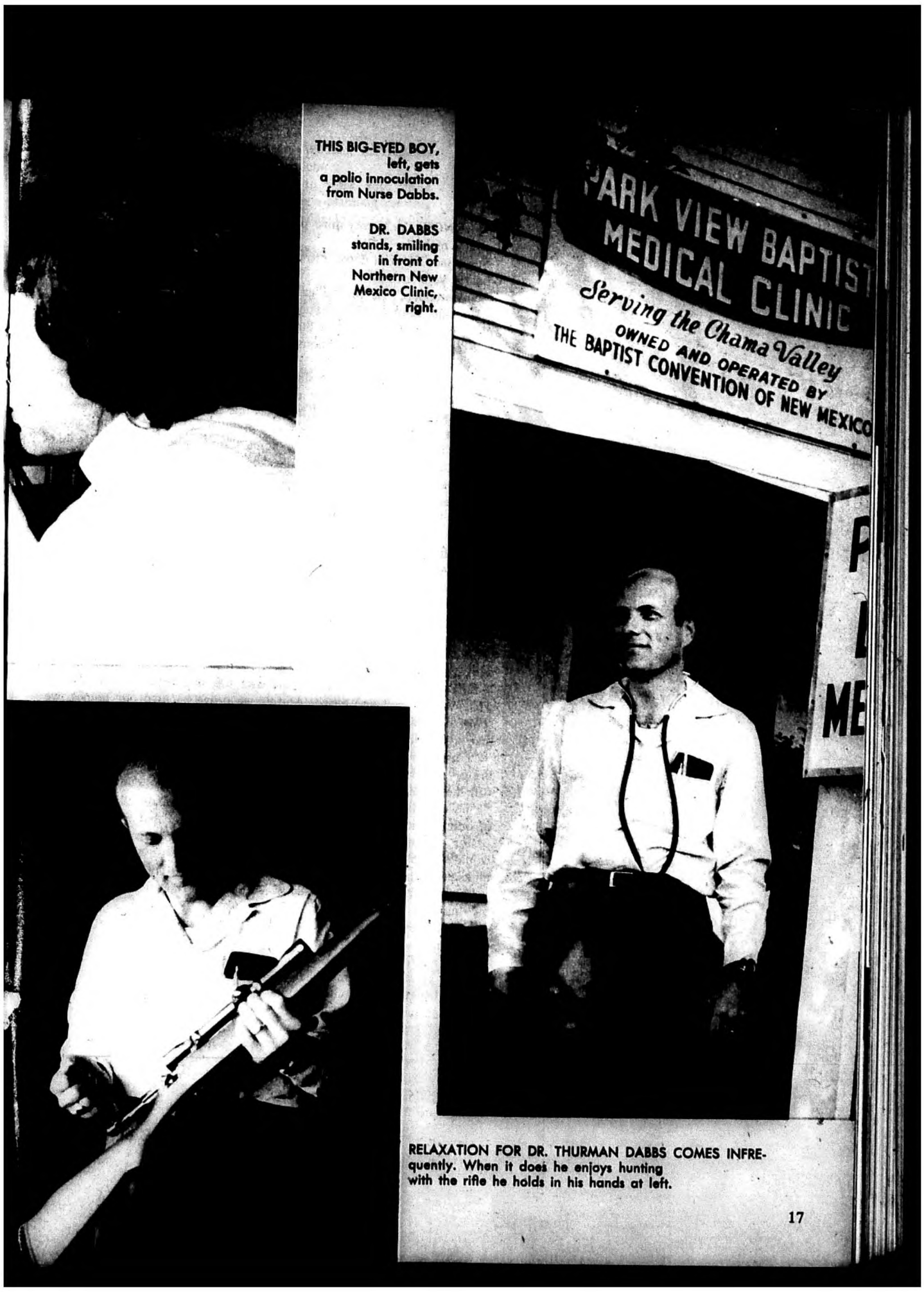
A SLIDE SET DEPICTING WORK IN ST. LOUIS

Available to messengers at the Southern Baptist Convention, can be obtained from the Board's Division of Education and Promotion.

The set, includes 12 pictures that present the various types of Baptist home mission work in the city.

The slides are sold on a share-the-cost basis for $2.50.

in clinic ambulance.



THIS BIG-EYED BOY, left, gets a polio innoculation from Nurse Dabbs.

DR. DABBS stands, smiling in front of Northern New Mexico Clinic, right.

RELAXATION FOR DR. THURMAN DABBS COMES INFREquently. When it does he enjoys hunting with the rifle he holds in his hands at left.

That same evening in the Firs
tist Church of Chama with its ei
log ceiling beams and warm r
wood finish, Dr. Dabbs spiritual w
showed as he led the prayer se

Again the following day this
doctor and his faithful dedicate
spoke to the patients who came
clinic as freely about their sp
needs as they did their physical

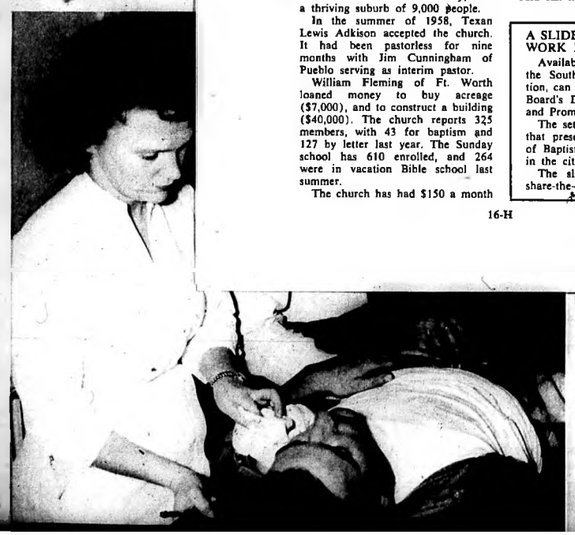
Dabbs is a graduate of the Uni
of Arkansas Medical School. H
came a Christian at nine years o
and grew up in Immanuel B
Church in Little Rock.

Mrs. Dabbs is the former
Sadler of Bauxite, Arkansas. S
ceived her training at the Ar
Baptist Hospital.

To complete his training Dab
tended Southwestern Theological
nary at Ft. Worth, Texas.

In two short days we watche
thoroughly dedicated and trained
adults minister in the name of
They turned a cookie sheet ir
instrument tray and a station
into an ambulance. The 31-y
doctor handled everything fr
mental case to a crushed pelvis.

We watched two unselfish
who had forsaken a vastly more
fortable suburban life to use
vocational calling to serve Chri



Personnel

Missionary Appointment To Climax Opening Nights at Assemblies

Opening nights of Home Missions Weeks at Glorieta and Ridgecrest Assemblies will be climaxed by the appointment of new missionaries.

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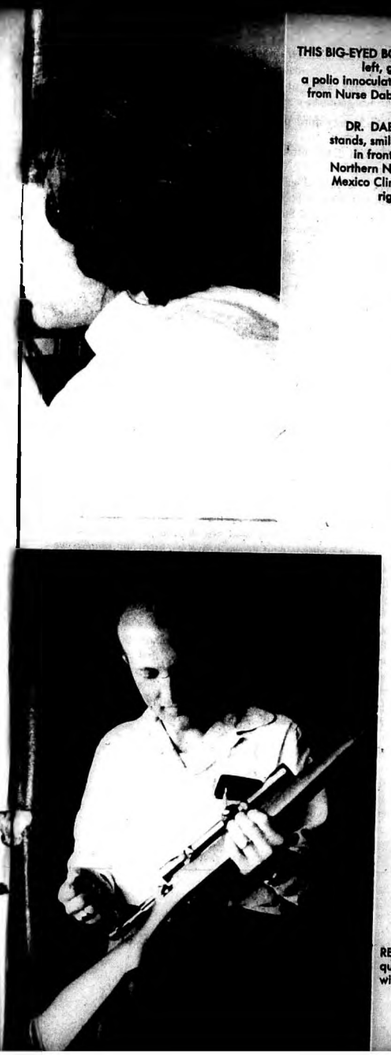

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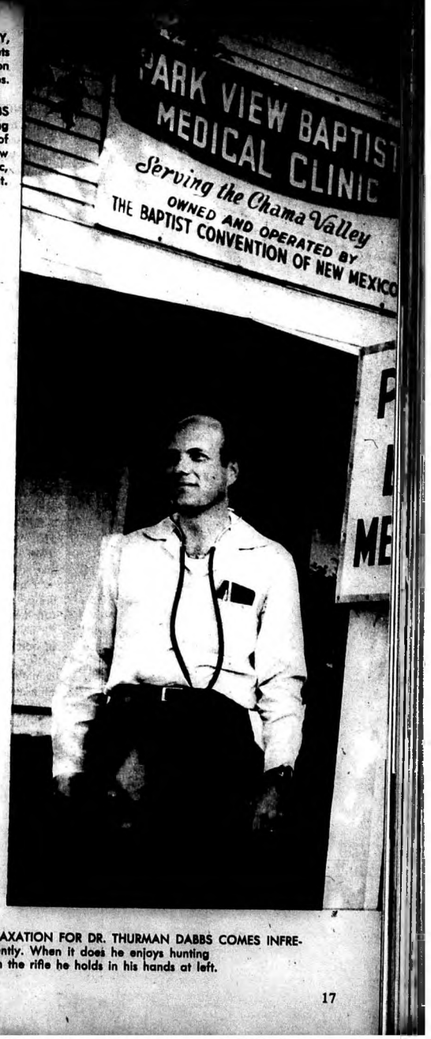


RELAXATION FOR DR. THURMAN DABBS COMES INFREquently. When it does he enjoys hunting with the rifle he holds in his hands at left.

"I KNOW the twenty-third psalm," a little boy said merrily. "I say it every night."

Surprised, I looked down into the face of a child about five. "You do? What is your name?"

"Nincompoop," he replied gaily.

"He calls himself Nincompoop but he really has a nice name," a worker in Atlanta's Magnolia Street Baptist Mission explained. We had come on a community missions program as a part of our Woman's Missionary Union activity.

Later, the children stood to sing hymns their teacher had taught them. Then "Nincompoop" read for us his beloved twenty-third psalm. My heart was stirred when I heard from his lips the words which had meant so much to me since childhood.

"This boy comes from a tragic home," the leader told us. "He has two teen-age brothers in the juvenile detention home and his 12 year old brother tried to commit suicide recently."

My heart was pained and I felt I should like to do something for this boy and his tragic home. I knew there were hundreds of such homes in Atlanta, as there undoubtedly are in every large city.

"Finally," she continued, "we were able to get him in our nursery school. And how he loves it! He is here every morning at ten when our door opens, and every time I meet him on the street he asks me 'Is it ten o'clock?' We taught him the twenty-third psalm and he says it to everyone who will listen. We hope that eventually we will be able to get into his home and reach his family.

"We need to have Sunday school, but we don't have the space nor the workers. We need workers. We need money."

Jane and Morelle, who had come with me, had been touched also by what we had seen and heard. And as we drove back to our homes, we spoke of how we would like to come back to the mission soon rather than a year later when our turn rolled around again.

"I have some good clothes my children have outgrown that I could bring," said Jane, for we had been told how delighted the children were with new clothes. But I was thinking of something else.

"I would like to go back and take them more than cookies and cans of orange juice and old clothes," I told my husband that night who was pastor of our church and a member of the Home Mission Board. "I would like to go back and work with them—work with the children and minister to their homes. I wonder how it might be arranged?"

"I am a member of the Atlanta Association Interracial Committee," my husband said.

"What are you doing?" I wanted to know.

"Nothing much. The work is almost at a standstill because of all this trouble between the races."

"And at the very time when Christians of both races need to work toward better understanding and harmony between the races," I said, wondering just what could be done and wanting very much to do *something*, not just once a year but all through the year.

But the weeks passed and I became so involved with meetings and activities that time raced rapidly by. I never did get back to the mission.

Then it was April and the family was away from home and the house was very quiet. One morning I lay quietly in bed recovering from an illness, and in the quiet room I remembered the children and "Nincompoop," his twenty-third psalm and his tragic home.

"I want to work in Negro Vacation Bible schools this summer," I told my husband that evening.

"Call Harry Wooten," he said.

"A little boy who calls himself Nincompoop became a missionary and led me and others to become missionaries."

The next morning I called Harry Wooten, the Atlanta Association Sunday school superintendent.

"You will find it very rewarding to work with those people," was his reply. "Can you go to a planning meeting at the Mt. Zion Baptist Church Thursday night?" I could and did.

After the planning meeting, I telephoned our associate pastor and volunteered to be Primary superintendent for vacation Bible school in our church in June. When I received my textbook titled *Meeting Bible Friends* and read its programs I was thrilled. The aim for the first week's programs was to show love for Jesus by doing things that help other people.

It was June and we were in the midst of our own Bible school when Mr. Wooten called asking if we could sponsor a Bible school at Lindsay Street Church the following week, supplying all workers including the principal and superintendents of departments.

We couldn't go the next week, but we did go in July. There were 18 workers to go every morning from our church. Three were men, all ministers. My husband, busy as he was, served as principal of the school. Our associate pastor and music director went to direct the music. And a retired preacher, member of our congregation, led the Intermediate Bible study.

"I was up until one o'clock this morning working on this material," the president of our W.M.U. said the second day of Bible school.

"I had my husband helping me make these little ships last night," said another whose husband is manager of one of Georgia's largest construction companies.

The young people in our group, accustomed to many privileges in their own homes and churches, found this work a highly rewarding adventure. Everyone went everyday and as their enthusiasm became contagious additional young people joined our "corps" as the week progressed.

Of the Negro workers there were only two women and two men who started with us. Two were the pastor and his wife. But by the end of the week, several others were working.

At first they came cautiously to observe, but soon found themselves swept happily into the work with happy workers and happy children, their cautions and fears forgotten.

As for the children, they were the happiest and most responsive I've ever seen. We had 80 the first day, but every day the attendance grew until there were more than a hundred by the end of the week. They were clean and neat, the girls dressed in bright cotton dresses, their hair done in tight pigtails tied with hair ribbon to match their dresses. We found them as alert and alive mentally as the children in our own church, as eager and quick to learn and easier to discipline.

And we had never heard children sing as these sang. What gusto! What abandon! What faith and childish trust in America and in Christianity! When they pledged allegiance to the flags, it brought tears to your eyes for you had to admit to yourself that America is only partly Christian, partly democratic and, unless Christian people wake up soon here in the south, Christianity's greatest opportunity may be lost forever, and the dreams of America's founding fathers shattered beyond repair. And you pledged yourself anew to do what you could to help make America more completely Christian, more completely democratic.

They came running every morning down the street to meet us. Sometimes they came clutching withered bouquets of flowers and wrinkled sacks of candy, tiny yellow and orange gum drops. Always they followed us into the church, clustering close about us as we put up picture posters and memory verses. We began to teach the moment we arrived.

They loved learning the memory verses and reading from the big Bible. When we sent them out the front door for recess they soon came back in the side door finding the inside of the building more fascinating than the outside.

The school ended with commencement on Friday night with the mothers coming with the children to see and hear them perform and take home their finished handwork. Many expressed regret that the school could not go on another week, and some hoped we could come back the following summer.

We moved from Atlanta and I never did get back to the mission which is sponsored jointly by Atlanta Baptists and the Home Mission Board and where a little boy who calls himself "Nincompoop" became a missionary and led me and others to become missionaries.

But perhaps you who read this story will feel the urge as I felt it to go and teach and tell others of another race or strata of society and find peace and joy in your own hearts helping others to find Christ and peace for themselves.

THE AUTHOR TEACHES A CLASS DURING VACATION BIBLE SCHOOL AT LINDSAY STREET CHURCH.

Among the missionaries

Sewing Seeds for the Saviour

Phillip Aron
Perrine, Florida

WHY do you work with the migrants?" people ask.

The answer is that work among Spanish migrants offers a challenge to test my conviction that once a man has heard of Jesus he can never be the same.

One winter when the migrants were having an unusually difficult time, the members of our mission collected food for them.

Mrs. Leach, wife of the director of Spanish work in Miami, went with me to carry the food to the migrant camp. She played the portable organ, and the people sang.

Don Pablo Gonzales, an old Mexican man with silver hair and wrinkled tan skin, asked for only a can of milk when the food was distributed. But he wanted to talk more about Christ.

As we left camp, I looked back and saw the lanky frame of Don Pablo with his big white sombrero waving goodbye. In my mind's eye, I see Don Pablo's face multiplied.

"Why are the migrants content to live in such conditions?" Few are content with their situation. They live as they do partly because generations before them so lived. They begin working in their teens to help support younger brothers and sisters, and know no other life.

The young people marry within the same group, never exposed to another way of life, and another generation starts under the same conditions.

My prayer is that these people may receive better wages and living conditions, but the root of the problem is in a broken spirit.

They laugh and play, but there is a Spanish expression, "Mal Tiempo buena cara;" translated it means, "Bad time, good face." Migrants have a deep-seated feeling of hopelessness and inferiority—"This is our destiny. What can we do about it?"

The problem of the migrant worker will not be solved until his broken spirit is mended. The solution is simple —Christ.

The idea that someone wants to help is a shock at first. Some will misunderstand, but others will ask, "WHY does the missionary care?" Then we can point him to Christ.

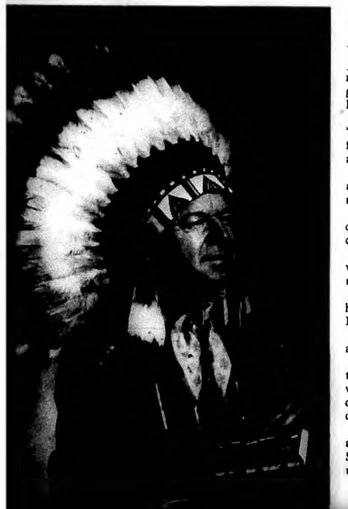
God's Word changes lives. The knowledge that someone cares gives a person more respect—his way of living and appearance matter.

In the Spanish Department of Perrine Baptist Church we use every possible avenue to put migrants in touch with Christ.

We have Sunday school, Training Union, preaching on Sunday and Wednesday nights, and preaching in migrant camps during the week. During the busiest season the Baptist Hour is broadcast in Spanish over a local radio station.

We try to teach the migrants their Christian responsibilities, but they leave before they can be trained in church membership. Our decisions far outnumber our baptisms.

When we have no visible results, we continue to pray, preach, and plan more ways to win migrants, believing that Christ makes new creatures.



Pawnee Chief Big Horse

Bailey Sewell
Oklahoma

HE SPOKE in his native Pawnee tongue, but I got the gist of what Harry Madbear was saying. It was during a revival at the Pawnee Indian Baptist Church, and this man was giving an expression of appreciation for what Southern Baptists had done for his people.

I recognized words like "mission", "church", "Home Board", "Our Brother Sewell here" and "missionaries." Madbear called for some expression from the congregation; they responded with a hearty "no wah".

Pastor John Hubbard explained that they had just made me an honorary chieftain of the Skeedee Band of the Pawnees. My name was to be Auloosha La Lee hoole (Big Horse).

"Aunt Mary" Irwin presented a bright red, richly decorated chieftain's shirt and neckerchief. Then Albin Leadingfox, deacon, crowned me with a brightly feathered war bonnet.

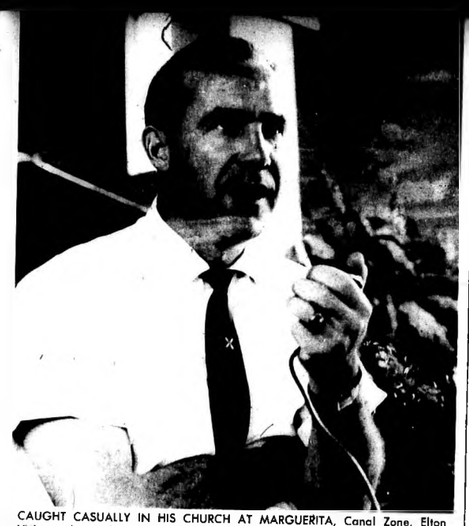
On Sunday morning we took pictures. Squatting and working with a polaroid camera, I saw a small boy pulling on his Indian mother's hand and pointing toward me. "Indian, Mama."

I nodded and they came closer. I noticed his little brown hand above my arm and his eyes searching those of his mother. I smiled and nodded. "Yes, you can touch him," she said.

Touching the decorative ribbons and caressing the feathers and bead work of the headgear, the boy said, "Indian Mama."

I was the only white man there, but to that little boy, I was the only Indian present. Glancing at the circle of Indians I wondered if to them I were not the only "Indian" also. None of them wore clothes such as they had given me. I doubt if one of 100 of them has ever owned such prized expensive attire.

I asked myself, "What have these Indians done?" Reason answered: "In the best tradition they know, they have said to Southern Baptists, 'Thank you for sending the gospel and helping us to learn about Jesus and to put our feet in his way.'"



CAUGHT CASUALLY IN HIS CHURCH AT MARGUERITA, Canal Zone, Elton Vickers relates missionary stories like the one below.

MEDICAL MISSIONS IN THE INTERIOR OF PANAMA

MEDICAL missions has become a popular method to reach remote areas of Panama with the gospel. When the people in the mountain and jungle areas hear that a doctor and a nurse will be present they come to a clinic. They realize their need for physical cure. At the clinic they hear the gospel and discover that they have greater spiritual need. Churches have been started in this manner.

This story is about just such a trip into the headwaters of the Gatun River in the Province of Colon, Republic of Panama, sponsored by the First Baptist Church of Marguerita.

Dr. Jack Baxter and Mrs. Kenneth Kelley R.N. led by Mission Pastor Alberto Stonestreet rode horses and walked for three hours to reach the interior village. Finding a nice-sized and responsive group, a service was held with hymns, testimonies, and preaching.

Following the service the doctor and nurse treated and dispensed medicines to about 30 people. With an invitation to come again, the saddle-weary travelers reached home about dark—with a new field opened for the preaching of the Word.

Trips such as this must be authorized by the Panama government authorities. Often this is difficult to obtain if not impossible.

Plans were almost abandoned for one trip but permission was granted. Later, the Director of Public Health for the province thanked the doctors for the help they would be giving him in carrying out his work. Now permission has been given to do all the medical work we desire in that area.

Dr. Baxter, a former trustee of Oklahoma Baptist University and a graduate of Baylor Medical School, told the church that the greatest need is for prayer that the work might be effective.

The ultimate goal is the saving of souls and establishing churches. Medical work is a wonderful means to an end.

Elton F. Vickers
Marguerita, Canal Zone

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The Future of Protestantism

Former Priest William Burke draws on many sources to answer this question which is of vital concern to Protestants.

IN A SERIES of articles entitled "Can Protestantism Win America?" Dr. Charles C. Morrison of the *Christian Century* blames the apparent powerlessness of Protestantism today on the cleavage between the "conservative-fundamentalist" element—which, he says, "has withdrawn from the cultural scene and taken its Christianity with it"—and the "liberal" (modernist) element, which he says, "has swallowed secularism whole." He states that Protestantism will never win America unless it boldly stands up and positively proclaims its own Gospel.

All the Protestant self-critics agree on one thing—the increasingly successful activity of Roman Catholicism. This is alarming to all of them, and they openly admit that Roman Catholicism is not only a threat to Protestantism but also to our entire American culture and way of life.

One of the most hopeful expositions of Protestantism's present position and future is that of Professor Kenneth Scott Latourette, in an issue of the magazine *Church History*. Latourette digs deep into history for trends, and comes up with the conviction of "the relative decline of the Roman Catholic Church and the continued passing to Protestantism of leadership in the Christian forces." He bases his conviction on the fact, in the first place, that already "in the 19th century Christianity spreads relatively more rapidly through Protestants than through Roman Catholics."

And he adds, "this was true whether the expansion was by migration of European traditionally Christian peoples, or by the conversion of non-Christian, and non-Occidental folk." He then goes on to state that although Roman Catholicism made rapid strides during the last century, it has suffered irretrievable losses through the war, by decrease in funds, decline in morals and education, and the disturbed political and economic conditions in Western Europe where the church of Rome has been centered for so long. He further holds that Roman Catholics in the United States "have about reached the height of their percentage of the population."

Among the reasons he gives for his conviction that the future of Christianity belongs to Protestantism are the following: It is more flexible than either Roman Catholic or Eastern Christianity, hence better able to adapt itself to changing conditions; it is so closely tied to historic (Evangelical) Christianity as not to become denatured; it will not, on the other hand, succumb to the temptation of conforming too closely with new and transient environments, because of its firm grounding in its Reformation principles. He holds that the rapid spread of evangelical missionary activities, especially in Latin America and the Philippines, is another hopeful sign of future Protestant advance.

These findings of Professor Latourette are, of course, strictly those of an historian, and many will not be as convinced as he that an abstract study of historical trends gives positive proof that Protestantism will eventually triumph over Roman Catholicism. To them the factual power already possessed by the church of Rome, especially in America, would seem to indicate, in fact, that Protestantism will have a hard struggle for survival in the future. And everyone must admit that the church of Rome has advantages on its side that Protestantism has, so far, been unable to emulate.

It might be well, therefore, to compare the positions of Roman Catholicism and Protestantism in another light, namely, their relative attraction for the masses of the people, and the actual power that each can demonstrate.

To its advantage in this respect, Roman Catholicism has the following: "An external, visible, human realism, which meets the wide demands of the common people of all times. This is something tangible and empirical which weighs far more with the mutitude than subtle argument, and much more, in their eyes, than any Scripture text. Numbers, contagious influence, spectacular parades, blind impulse, external advantages, are decisive factors in their estimation. To the Roman Catholic people, their church's realistic worship produces a very effective union of the esoteric and the exoteric, of awesome mystery and down-to-earth realism.

"Protestantism to them appears negative, because it works on inner, invisible, spiritual lines. There is nothing in it to appeal to the senses, no statues, incense, rosary-beads, no priest to offer sacrifice for their sins or to absolve them in confession. Even Christ and the power of God seem to be brought much nearer to the Catholic worshipper, and the sacrifice of the Mass is made to appear to them as a union of the human and the divine.

"The masses of the Catholic people, drugged as they are by these sensuous appeals to the things of the flesh, are almost entirely oblivious to the lack of true sanctity in their priesthood, of the almost repulsive character of their devotions, and the [illegible] are slaves of eccles[illegible]olitical power. Yet, what[illegible]st condemn—a sensu[illegible], politi-cal religion—[illegible]attraction for Roman [illegible]lves. They trust to th[illegible]ess of their church [illegible]d military organizat[illegible] Catholic Magazin[illegible]

[illegible]s nothing of this to [illegible]but for Protestantism [illegible] and the future it will [illegible] the world something to [illegible]ce of the attractions that Roman Catholicism has to offer. Protes-[illegible] make history (rather than [illegible]pend upon history to show [illegible]nly if it can produce, by [illegible] positive evangelical teach-[illegible]s of spiritual power upon [illegible] can rest all its hope and [illegible]ngelical Christianity ac-[illegible]s this power, as is at-[illegible] spectacular growth and [illegible]Baptist faith and practice. Every [illegible]Protestant like every Baptist professes that the Gospel is "the power of God" (Rom. 1:16) of which he says he is "not ashamed."

It is obvious, therefore, that Protestantism will never make its effects known to the world, or secure its victory in the future over Roman Catholicism, unless it makes that power felt in its fulness without further delay.

Chester Swor says . . .

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NO WAITING PERIODS • NO AGE LIMIT • NO SALESMEN

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's # 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it's too late to buy coverage at any price.

Note! Gold Star fits in ideally with the Government Health Plan proposed for folks collecting Social Security! Yes, Gold Star was designed to go along perfectly with Blue Cross; with whatsoever other hospitalization you may already carry; with workmen's compensation; or with any new Federal Government Plan. Gold Star pays you in addition to any or all of these, to help take care of those hundred and one "extra" expenses.

Of course, any Government Health Bill that may be passed will take up to two years to go into effect and will offer only partial coverage at best. But your Gold Star benefits are, and always will be, paid to you in full, to be used as you see fit!

Christian Leaders Say —

DR. PAUL S. JAMES, Long-time Pastor, Baptist Temple, Atlanta, Ga., now in charge of So. Baptist work in New York: "This hospitalization policy for non-drinkers appears to me to be excellent and I know of no other Company which makes such provisions for one's time of need. I am happy to give my personal endorsement to this program."

DR. ROBERT G. LEE, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention: "After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."

DR. H. LEO EDDELMAN, President New Orleans Baptist Theological Seminary: "To whatever extent non-drinkers are a better risk from the standpoint of hospitalization, sickness and accidents, it stands to reason that they should be permitted to enjoy the savings resulted therefrom in connection with insurance. This appears to be a fair pattern for placing insurance costs and all the more so to the extent that statistics confirm the 'better risks' status of non-drinkers."

The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, no limit on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

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Mildred P. Mason, Westminster, South Carolina—"Let me thank you for your kind letter and also the check. Your company is one to be praised for having a Christian Organization and one that you may take insurance with and know that you are dealing with Christian people."

Mrs. Grace Tilley, Cairo, Georgia—"I sure was proud of my check you sent me. I was so deep in debt until I didn't know what I would do. But the good Lord answered my prayers, and I do thank you for helping me. I will tell others how good your insurance is."

Mrs. E. H. Biggerstaff, Gastonia, North Carolina—"I received your check and appreciated it very much. I think you are doing a great work. I was sorry that I had to go to the hospital so soon after I took out the policy."

CHECK THESE REMARKABLE FEATURES:

- Guaranteed renewable. (Only YOU can cancel)
- Good in any lawfully operating hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
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- No limit on number of times you can collect.
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Only conditions not covered:

Pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcohol beverages or narcotics. Everything else IS covered!

ADDITIONAL BENEFITS

Pays $2,000 cash for accidental death.

Pays $2,000 cash for loss of one hand, one foot, sight of one eye.

Pays $6,000 cash for loss of both eyes, or both hands, or both feet.

Pays double the above amounts (up to $12,000) for specified travel accidents!

HERE'S ALL YOU DO:

1. Fill out application at right.
2. Enclose in an envelope with your first payment.
3. Mail to DeMoss Associates, Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

RUSH COUPON NOW!
TO ASSURE YOUR PROTECTION

APPLICATION FOR 444 0661

Gold Star Total Abstainers Hospitalization Policy

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Signed X _____

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	Each adult age 19-64 pays	$4.	$40.
	Each adult age 65-100 pays	$6.	$60.
	Each child age 18 and under pays	$3.	$30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

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New Appointees

To The Work

ELEVEN MISSIONARIES WERE APPOINTED BY THE HOME MISSIONS EXECUTIVE COMMITTEE in May. Executive Secretary Redford, at microphone, presents the appointees to the board; from left to right, they are: Mr. and Mrs. William R. Young to work among Indians in Zuni, New Mexico; Mr. and Mrs. Samuel Hernandez, to work among Spanish speaking in Phoenix, Arizona; Mr. and Mrs. Herbert Redd, to work among Indians in the west; Lyle Ward Spencer to direct a program of juvenile rehabilitation in Cincinnati, Ohio; Mr. and Mrs. John David Beal to do mission center work in New Orleans, Louisiana; and Mr. and Mrs. J. Oscar Lumpkin to direct the new Alexandria Baptist Center in Alexandria, Virginia. Personnel Secretary Glendon McCullough holds appointment certificates, far right.

RUDY SANCHEZ appointed associate for Brotherhood and Training Union in the language missions department of the Baptist General Convention of Texas. He is a graduate of Howard Payne College and Southwestern Baptist Theological Seminary, and has served pastorates in Brady and Fort Worth, Texas.

MISSION PASTORS

Bobby J. Young, San Jose, Ariz. (Assn.)
Gerald Steffey, Fairfield, Ill. (Assn.)
J. N. Smith, Phoenix, Ariz. (City)
Gene C. Willeford, Sacramento, Calif. (City)
Lee Graham, Chicago, Ill. (City)
Jack Park, Wichita, Kansas (City)
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James P. Craig, Amherst, Ohio (Pioneer)
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James W. Knowles, Spanish Fork, Utah (Pioneer)
Roy L. Thomas, Montrose, Colo. (Pioneer)
I. K. Holmes, Scottsburg, Ind. (Pioneer)

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Rev. & Mrs. Lupe Hernandez, Toledo, Ohio (Language)
Ubaldino Ortiz, Tupile, San Blas, Panama (Language)
Ulal S. Morrison, Pueblo Nuevo, Panama (Language)
Rev. & Mrs. Ruben Hernandez, Bay City, Texas (Language)
Rev. & Mrs. Mario Hernandez, Woodsboro, Texas (Language)
Miss Antonio Dodier, Corpus Christi, Texas (Language)
Miss Lupe Delgado, Bay City, Texas (Language)
Rev. & Mrs. David G. Bultron, Austin, Texas (Language)
Rev. & Mrs. Juan Davila, Adam, Texas (Language)
Mrs. John Shugart, El Paso, Texas (City)—GWC
Rev. & Mrs. Ming C. Chao, New York City, New York (Language)—Chinese
Rev. & Mrs. Maynard Whipple, Apache, Okla. (Language)—Indian
Rev. & Mrs. Hollies Lockaby, Carnegie, Okla. (Language)—Indian
Rev. & Mrs. Donald Lee Cobb, Shawnee, Okla. (Language)—Indian
Rev. & Mrs. Felix Downs, Panama (Language)
Rev. & Mrs. Frederico Filos, Panama (Language)
Rev. & Mrs. Carlos C. Cobas (Language)—Spanish
Rev. & Mrs. Fernando Villarreal, Sinton, Texas (Language)—Spanish
Rev. & Mrs. Roberto M. Martinez, Banquete, Texas (Language)—Spanish
Rev. & Mrs. James A. Williams, Ft. Worth, Texas (Language)—Spanish
Quintus L. Jones, Jackson, Miss. (National Baptists)—Teacher-missionary

STUDENT MISSIONARIES

Henry W. Cox, Kansas City, Mo. (Assn.)
Jimmie L. Martin, Omaha, Neb. (Assn.)
Glenn D. Toler, Amidon, Kan. (Assn.)
Jeanette Redford, New Orleans, La. (City)
Rev. & Mrs. Leon Clay, Ponca City, Okla. (Language)
Rev. & Mrs. Dorso Maciel, Marlin, Texas (Language)

REGULAR MISSIONARIES

Robert Lee Hensley, Lone Pine, Calif. (Assn.)—(Mtns)
Dewey Gentry, Biyou, Calif. (Assn.)—(Mtn.)
Orrin W. Stiles, Jacksonville, Fla. (City) Supt. of City Missions

A Day In South Louisiana

(Continued from page 4)

at the Immanuel Church. This was formerly known as the Klingsville Mission. It is in an area of Morgan City where there are thousands of underprivileged people who need the ministry of a good mission center.

Our little plane took us on down to Houma where we visited the work being carried on by C. J. Kraus and his wife. They have two frame buildings used for the preaching services and Sunday school, and have recently purchased a store building which they plan to move to their property. Brother Kraus was playing with the Royal Ambassadors who had met at their home for their weekly meeting. It is interesting and encouraging that practically all of the missionaries in French Louisiana have made much of their opportunities to minister through the Royal Ambassador organization and the Girls' Auxiliary. Through these organizations they find an entree into many homes that might otherwise be closed to them.

We were rather late in getting started on our trip to Grand Isle at the very tip of the peninsula. We wanted to make it down to this area, see our work there, and get back to Houma before night. We flew over the church at Point Au Chein and over Golden Meadow, and on to Cheinere. Here we found a dirt landing strip, which was not too inviting, but Corder negotiated his landing without difficulty. Daniel DuFrene, missionary at Cheinere, met us and took us to his home. There we had coffee while we visited a few moments and talked about the work. They have a nice two-story mission building and an attractive little home beside it.

DuFrene drove us across the bridge to Grand Isle. It is about a mile wide and eight miles long. We went through most of the town which now is getting ready for the big tourist trade. We were very rushed for time and hurried back to the airstrip where we departed about 6:30 p.m.

That flight from Cheinere to Houma was one of the most beautiful we had on the entire trip. The sun was just sinking in the west. There were just enough clouds in the sky to make a perfect background for the fading light as the sun sank. It was almost dark when we reached Houma, and the field there has no landing lights. However, Corder's plane seems to have a nose for landing strips so he encountered no difficulty in making the landing without mishap.

We were met by Noah Langley, who took us to our hotel. We later drove up to Gibson where Langley is pastor. He has a beautiful church there. It has recently been completed and with a membership of 65 he is further improving the property and planning for big things ahead.

Early the next morning we said good-bye to South Louisiana and returned by way of our Indian field at McIntosh, Alabama, on to Atlanta, arriving at home about 7 o'clock in the evening.

I came away feeling that Baptists are doing great things in South Louisiana. We are indeed grateful for the faithful ministry of the missionaries on that field. Remember them in your prayers.

Keep Up—Read Home Missions

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Brief selections from the Bible "dedicated to all those who are pitting their strength against physical disease and emotional strains." (26b)

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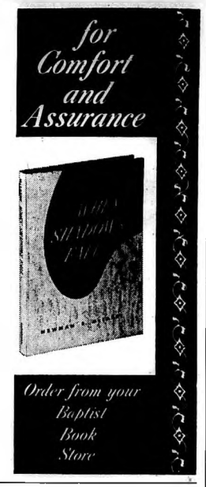

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COMMAND!

from a colonel

The train was ready to pull out.—The colonel stopped, spoke a soft command to the chaplain.

by Chaplain Frank E. Deese
Ft. Benning, Georgia

IT WAS 7:30 in the evening—just getting dark.

A long train stood on the siding at the southern military post. An entire battle group of combat ready men had just finished loading and were ready to leave for the west coast, and thence to our northernmost outpost in Korea.

As the battle group chaplain of the outfit replacing the departing men, I stood with other officers of my headquarters to see them off. All the men and their duffle bags were now on board.

The colonel in command came swiftly along trainside to mount his car directly in front of us. As he came abreast of our group he stopped and called to me. I stepped forward, wondering; I had known this man for only a month. But what he said to me that evening I'll always remember.

These were his words: "Chaplain, speak to my little girl soon. I believe she's about ready to make her decision for Christ."

He mounted the train and it moved off into the darkness.

In the stillness I turned to my car, my heart overflowing. Here was a colonel, charged with tremendous responsibility, facing long months away from home; his last thought in that hour—that his little one should know Christ.

A heart overflowing, then the question came: How many parents in good settled home situations are showing concern for their children in every area except the one great area—the relationship to Christ?

where cross the crowded ways...

this mission stands with arms extended to wayward, rejected men

by Bill Abbott
Superintendent, Grace Rescue Mission

ELEVEN years ago, Grace Rescue Mission opened its door in Oklahoma City on $50.00 borrowed money for the first month's rent. The gospel has been preached every night since then without exception.

This was the beginning of the fulfillment of a dream—the heart's desire of W. E. Cook, pastor of Down Town Baptist Church. Burdened for lost and wayward men, this preacher has literally burned himself out ministering to undesirables over a period of 23 years.

In 1959 Grace Rescue Mission moved to its present location at 108 West Reno, a four-story brick building valued at $55,000.00, being retired by monthly payments on bonds bought by friends of the mission.

"The mission is the product of the missionary zeal of the Down Town Baptist Church," said Max Stanfield. "This is indeed a cooperative Baptist effort at rescuing fallen humanity. The Oklahoma County Baptist Association and Baptist General Convention of Oklahoma support it; the superintendent's salary is supplemented by the Home Mission Board. Services are conducted daily by various church groups of metropolitan Oklahoma City."

More than 1,000 men have confessed Christ as Saviour since the mission's beginning. Christian workers have been activated; men have surrendered to the ministry. The pastors of two large churches in Oklahoma City began their ministry at Grace Mission.

Up and down the street, the men say that Grace Rescue Mission is their only friend.

The superintendent of the mission was born in the Creek Nation of Oklahoma, and reared in West Texas. Following in the footsteps of an older brother, I became a gambler and an alcoholic. In May 1949, after hearing a message in the Down Town Baptist Church, I had a glorious experience with the Lord. I was active in the work of the mission from its beginning. In 1954, I surrendered to preach, and worked nightly as a counselor during the Billy Graham Crusade in the city. Personal evangelism became a "must".

In July of 1959, I began working every night in the mission. I sold bonds for the purchase of the present building, and acted as Sunday school superintendent of my church. But for the grace of God I would have become the worst on skidrow.

A 23-year-old man joined us in the work last year. Though somewhat handicapped from polio, he has built better programs by enlisting the best talent available. Eugene Shelhamer started a county-wide youth program, with a monthly Youth Night which is now reaching out into the state, creating a desire among Baptist young people to aid in this ministry.

Through Eugene's untiring efforts, more Baptist churches are participating in the work of the only Baptist Rescue Mission in Oklahoma.

Olan Scott joined our staff as head cook with charge of the men's dormitory over a year ago. Scottie, 50 years old, has owned and operated several restaurants, but alcohol always defeated him. He found the answer to sobriety in service.

Scottie is living proof of the power of God, the answer to every scoffer of rescue mission work.

Our hopes and plans are to see the entire four-story building become a missionary project, a low cost nursery or child care for the children of broken homes, a full time youth rehabilitation program for young people.

YOUNG PEOPLE take an active part in the ministry. Miss Margaret Harrison speaks.

GREETINGS are extended by program director, Eugene Shelhamer.

SCOTTIE is a good witness and example—he's chef and dorm supervisor.

PERSONAL WORK by W. E. Cook, pastor of sponsoring church. This has been key to work.

official VA photograph

Bibles for Attendance

CHAPLAIN G. J. STAFFORD PRESENTS A LARGE PRINT BIBLE TO a hospital patient at the Veterans Administration Center in Dublin, Georgia, left. The Chaplain Service awards the Bibles to patients and domiciliary members for a year's regular church attendance.

The patient's name is stamped in gold on the outside cover of the American Bible Society Bible and a presentation sticker is placed inside.

Each week since the end of the year the project began, several patients and members have received Bibles. They are highly prized, says Stafford.

One domiciliary member said, "I am going to will my Bible to my favorite nephew. I hope it will mean as much to him as it has to me."

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 G. 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!

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Come and Dine

BY W. C. JONES

Data compiled from almost 200 banquets conducted all over the world with over 50,000 guests

EXCERPTS FROM COME AND DINE:

- There is something about dining with friends with mutual purposes in life that blends individuals together. Their minds are diverted into objective receptivity under which new enlightenment, new visions, and new resolutions are possible.
- Three ingredients are necessary for a successful banquet. You must have a purpose worthy of the efforts to be expended. You must have adequate promotion to bring the guests. You must have a presentation that will successfully transmit to guests the purpose.
- Formulas do exist under which people can be guided to aiding worthy causes and other endeavors through insight that can be given only in the atmosphere of a banquet and under conditions as outlined in this book.
- This fact must be stressed over and over again. *People want to give.* If they do not give, it is not their fault. If a selected audience made up of people who can afford to give does not give, it is because the project was not presented on their terms of acceptance.

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official VA photograph

Bibles for Attendance

CHAPLAIN G. J. STAFFORD PRESENTS A LARGE PRINT BIBLE TO a hospital patient at the Veterans Administration Center in Dublin, Georgia, left. The Chaplain Service awards the Bibles to patients and domiciliary members for a year's regular church attendance.

The patient's name is stamped in gold on the outside cover of the American Bible Society Bible and a presentation sticker is placed inside.

Each week since the end of the year the project began, several patients and members have received Bibles. They are highly prized, says Stafford.

One domiciliary member said, "I am going to will my Bible to my favorite nephew. I hope it will mean as much to him as it has to me."

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