



Missions Today

Baptists Hold All-Africa Parley

"We can do without imperialism, but we cannot do without God," the premier of Western Nigeria, Chief S. L. Akintola, told the first all-Africa Baptist Conference at Oshogbo, Nigeria. The conference was sponsored by the Foreign Mission Board of the SBC. H. C. Goerner of the Board said the missionaries' basic aim was to plant and develop strong indigenous churches.

Raleigh Ministers Elect Negro President

Charles W. Ward, pastor of the First Baptist Church (Negro) of Raleigh, was elected president of the Raleigh Ministerial association. This was the first time a Negro Clergyman has been so honored.

Mergers No 'Cure-all' For Home Missions

Interdenominational cooperation and mergers are no "cure-all" for home mission problems, said Methodist leader H. Conwell Snoke of Philadelphia. He was referring to proposals made to Methodists that denominations consolidate mission programs to make them more effective.

Churches Die With Masses Around Them

Another Methodist, Allen B. Rice, the executive secretary for home missions, said churches in the inner city "have died . . . with more people within their reach than at any time in their history."

TEXAS Baptists Thank President For Stand

President John Kennedy was thanked for his firm stand on religious liberty and separation of church and state by Executive Secretary T. A. Patterson of Texas Baptists. The President indicated he intended to continue his stand. The comments were made in a personal interview which Patterson, W. H. Crook of San Marcos, and visiting Japanese Baptist layman, Shiro Hirano, had with the President.

Report on Latin Refugees Planned

An extensive photographic report on Latin refugees in Miami (more than 90,000 have entered the city) will be presented in the March issue of *Home Missions*. Southern Baptists have undertaken a comprehensive relief and resettlement program with the Latin Americans.

States Budget \$54 Million for Cooperative Missions

State Baptist groups cooperating with the Southern Baptist Convention expect to receive \$54,890,096.00 in collections through the Cooperative Program this year, according to John H. Williams of Nashville, financial secretary for the SBC executive committee. Of this amount, one third (\$18,915,920.00) will go for SBC work.

Home MISSIONS

publication of the Southern Baptist Home Mission Board

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On the Cover
Carolyn Welch (l) and Myra Kettle, student summer missionaries to New Mexico, look to the future as a mission challenge in the West. Standing with them in front of the Albuquerque Center in Albuquerque is a neighborhood girl of Spanish descent. For a story of how Southern Baptists are building toward tomorrow in New Mexico, see pages 5-9.

SBC Photo by Rodgers

February, 1962

the missionary speaks:

a lesson in cooperative giving

"PASTOR, you said yesterday the Cooperative Program helped us pay our debt to the people in the world in giving them the gospel.

"I am in debt beyond what I can pay at once. Creditors are pushing me. I was advised by my lawyer to take the bankrupt law. I had decided to do it. But after hearing your sermon on the Cooperative Program, if my creditors will let me pay a percentage of what I owe, I can pay them off in four or five years. Otherwise, I have no other choice but to take the bankrupt law."

The pastor was quick to advise him that this principle of giving a per cent to each creditor according to the debt owed was worth presenting to his creditors. The creditors accepted the man's proposition and he started paying. The pastor reminded him that a part of that per cent payment should be a tithe of which a part would go to the Cooperative Program which had given him the idea.

Reluctantly the man included the ten per cent. He felt that his debts justified him in not giving anything to the Lord until his debts were paid. His financial condition greatly improved, and he was debt free in three years and developed into a marvelous steward for the Lord, not only of money but of time.

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the ANNIE ARMSTRONG offering

by Courts Redford
executive-secretary
of the Home Mission Board

THE HOME MISSION BOARD depends largely upon the Cooperative Program for its support. However, its work would suffer tremendously if it were not for the Annie Armstrong Offering. More than 40 per cent of its operating funds come from that source.

Furthermore, the March Week of Prayer and the Annie Armstrong Offering are spiritual tonics for the whole denominational program. People are informed and inspired, and are led to pray and to give because of this mission emphasis. Thousands give money through this channel who would otherwise not give at all, and a far greater number give sacrificial offerings over and above that which they would otherwise give. Such giving generates a joy that will later find expression in larger gifts to church budgets and to the Cooperative Program.

There is special need for liberal Annie Armstrong Offering this year. Inasmuch as 1962 is designated by the convention as Church Extension Year, and the Home Mission Board has been asked to lead in this program of advance, there is the urgent necessity that funds be made available for a larger mission force, including more mission pastors.

The increase in Cooperative Program receipts in 1961 was far short of the goal and as a result there were no Advance Section funds to be divided between the two mission boards. In 1960 about \$273,000.00 came to the Home Mission Board from the Advance Section of the Cooperative Program and this money was available for budget making and home mission advance in

GOAL	\$2,910,000.00
Operations	2,250,000.00
Mission Buildings	350,000.00
Mission Pastors	100,000.00
Church Site Fund	160,000.00
Refugee Relief	50,000.00

Undesignated receipts above the goal will be divided equally between the Church Site Fund and Refugee Relief.

Look at the advance and achievements proposed because of your increased goal and anticipated receipts this year.

Some advance in language missions, in work with National Baptists, and in mission centers will be possible. Most of the increase is in the pioneer states that must depend very largely on the Home Mission Board for financial support.

The total for all operational expenses, providing help for more than 1,800 missionaries, is \$2,250,000.00 or a \$250,000.00 increase over 1961.

It is necessary that the Home Mission Board help to construct buildings for language groups, Good Will Centers and mission centers. We anticipate \$255,000.00 for mission buildings from the Cooperative Program in 1962 and we have \$350,000.00 in the Annie Armstrong goal for this purpose. A total of \$605,000.00 for all such mission buildings in the homeland, Cuba and Panama for the next 12 months. This is essential if we respond to the most urgent calls or have any work of this nature in, many of our pioneer fields.

The Southern Baptist Convention has a goal of 2,000 new churches and 4,000 new missions in 1962. The new churches need pastors, and in many cases must have financial assistance for a limited period if they are to survive and grow. Ordinarily the Home Mission Board gives help to pastors of such churches for a limited time on a decreasing scale as the church grows and attains self support. The \$100,000.00 allocated from the Annie Armstrong Offering is of primary importance in providing life blood for these young churches. It will provide help to about 100 additional pastors.

Applications were in hand for every cent of the \$270,000.00 in the 1962 Annie Armstrong Offering for church sites before the offering was received. Many additional requests have been received and most such requests can be granted without the \$160,000.00 anticipated from the Annie Armstrong Offering in 1962. We receive no funds from the Cooperative Program designated for this purpose. This is why it is so very important that as much as possible be provided in the Annie Armstrong Offering and the "over-and-above" gifts.

Thousands of Latin Americans coming from Cuba and other lands are stranded in Miami, Florida. This is the first time we have had a real refugee problem in the South. Let us manifest the spirit of our Lord as we seek to provide monetary needs and help relocate these ever-increasing multitude. The Home Mission Board in its annual meeting allocated \$50,000.00 from the 1962 Annie Armstrong Offering to help meet the most urgent of these needs and also voted that the undesignated "over-and-above" receipts would be divided equally between the Refugee Relief and Church Site funds.

It is evident that every cent of the goal, and much more, is urgent and needed. Emphasize the March Week of Prayer and give as the spirit may guide you.



BAPTISTS OF NEW MEXICO

by Joseph B. Underwood

Associate Secretary for Promotion Foreign Mission Board
former Secretary of Promotion and Steward for New Mexico

YOU PEOPLE are living nearer to tomorrow than anyone in the world," exclaimed a nuclear physicist as he addressed an audience in Santa Fe, New Mexico.

He was referring to the several laboratories for nuclear research and experimentation and the proving grounds for new missiles, rockets, speed-sleds, etc., and to the astounding potential for peace and prosperity as the hitherto nuclear secrets continued to be discovered and harnessed for the welfare of mankind.

The Baptists of New Mexico, recognizing their proximity to tomorrow, are

seeking to faithfully discharge their corresponding responsibilities. An indication of their dedication may be seen in the rather amazing growth during the past decade. While the population of the state was increasing 38.6 per cent, from 1950 to 1960, Baptist churches experienced a gain in membership of 72.5 per cent. During the same decade gifts for missions (state and SBC) were multiplied by three. Gifts for world missions through the Cooperative Program are now more than 12 times what they were in 1940-44.

Another illustration of "the spirit of tomorrow" is evidenced by the pur-

Baptists of New Mexico

(Continued)

chase, in 1957, of a four-passenger airplane to more speedily discharge their mission obligations today. The Baptist Convention of New Mexico was the first state convention to own a plane for mission purposes. Harry P. Stagg, executive secretary for 24 years, led in this program and is a licensed pilot, having learned to fly since his fifty-eighth birthday. Joe Carl Johnson, director of the department of missions, is also a pilot and has eliminated hundreds of auto-travel-hours by use of the plane. He has been able to attend more quickly to emergencies arising in widely scattered, and sometimes inaccessible, places, as he assists approximately 90 missionaries to the Indians and Spanish-speaking people, under the joint program of state and home missions.

"According to the hours flown, we can say conservatively that we have saved \$7,000.00 value in salary time plus an amount for each worker flown since the beginning of the plane program. To this we can add the meals and lodging saved on the travel account," Secretary Stagg observes.

One reason the plane is so valuable in New Mexico, is the size of the state. It ranks fifth in area, among the 50 states, being exceeded only by Alaska, Texas, California, and Montana. New Mexico truly "The Land of Enchantment," whether one considers its history (older than either St. Augustine or Jamestown) or its scenic grandeur: the mountains, the deserts, the painted cliffs whose colors are always changing, the dazzling miracle of the White Sands National Monument, the marvel of the Carlsbad Caverns National Park, the volcano craters, the extensive beds of lava flow, or the excitingly interesting Indian pueblos or Navajo reservation (now rich because of the discovery of enormous deposits of uranium, gas, oil, helium).

It is a land of enchantment because of its people. The Indians, numbering more than 70,000, the date of whose ancestry eludes the probing of the anthropologists, constitute a major mission challenge. (Progress in mission work among them has been exceedingly encouraging during recent years). The Spanish, counting approximately

300,000, trace their ancestry to the Conquistadors of the early sixteenth century. The pioneers from many states of the U. S. heroically confronted and triumphed over hostile circumstances and peoples. Thousands have come seeking and finding health.

In more recent years the population has become increasingly cosmopolitan because of the excellent climate, the growing industry, and the many scientific and military bases. Every conceivable economic, social, and educational strata are amply represented among the one million inhabitants of the state. In one Baptist church there are more people holding Ph.D. degrees than on some college faculties; yet in the same church are members of the Caucasian, Indian, Spanish, and Negro races.

Baptist work began in New Mexico

in 1849 when H. W. Read, of the Baptist Home Missionary Society (of the Triennial Convention), paused in Santa Fe while en route to California. He stopped because of illness. He stayed because of compassion. When he saw the spiritual destitution of the region he requested and secured the consent of the society to remain. He was the first evangelical ever to preach in what is now the state of New Mexico. In face of persecutions he persisted in proclaiming the gospel and winning people to Christ until repeated illness forced him to retire. But the seed had been planted!

Years passed before Baptists re-entered this needy field. For a time there was conflict between the two groups of Baptists. Then in 1912 the differences were amicably settled, old conventions dissolved and the present convention or-

ganized. Affiliated churches reported 7,672 members. At the close of 1960 there were 257 Baptist churches, reporting 78,719 members and directing 90 missions.

It is impossible to think of the Baptist Convention of New Mexico and its amazing growth without thinking of Harry P. Stagg. Harry Stagg arrived in New Mexico, in March of 1925 to die. His body had been so shattered by shrapnel and so poisoned and burned by gas during World War I that in 1925 Louisiana College where he was a pre-med student requested him to leave because "they did not want a student to die on the campus." Harry Stagg began a trip that is still unfinished. He started for Yellowstone National Park with a friend in a new Ford. By the time they reached Albuquerque, Harry was too ill to travel farther.

After some days of recuperation he was asked to preach one Sunday to a little mission in Gallup. Brother Malone and his family were about the only Baptists in that city of miners, railroaders and Indians. The mission met in his home—with space to spare. Then the county court house was used for 13 years.

The sick, young preacher went to apply for two Sundays. He stayed 13 years! Sometimes he was in bed all week, but he always preached on Sunday, even if necessary to sit while doing so.

PRIMERA BAPTISTA HISPANA-AMERICANA
REV. C. M. VILLARREAL, PASTOR

DOMINGOS, ESCUELA DOMINICAL 9:45a
SERMON 11:00a
UNION DE PREPARACION 7:00p
SERMON 8:00p
MIERCOLES, CULTO DE 7:00p
ORACION

PASTOR C. M. VILLARREAL stands in front of his church in Albuquerque, the first Spanish-American Baptist Church. The language ministry is an important phase of mission work in New Mexico. Approximately 90 missionaries serve the Spanish-speaking and Indians in the state.



THE FIRST STATE CONVENTION to own a plane for mission purposes, New Mexico Baptists boast the fifth largest state in area of the 50 states. Executive-secretary Harry P. Stagg (r) and Director of Missions Joe Carl Johnson, both licensed pilots, save hours of travel time flying to mission points across the state.



THE CONVENTION-WIDE ASSEMBLY at Glorieta, New Mexico is located 15 miles from Santa Fe on a 1238 acre tract of land owned by the Southern Baptist Sunday School Board. The New Mexico Baptist General Convention and its churches made the first gift to the new assembly in 1950 of 880 acres of land.

Baptists of New Mexico



WMU WOMEN OF THE FIRST SPANISH BAPTIST CHURCH, Albuquerque hear a talk on evangelism by the president, Lena Murray. Studies are being made now to determine

new church and mission points to meet the needs of the fast-growing cities and suburbs.

suffering poverty, bitterly cold winters, illness, and persecutions he persevered and triumphed. He had come to die. He did. He died to self! In that death was resurrection—both for himself and for the Lord's work in Gallup—and throughout New Mexico!

His dynamic spirit, his incisive intellect, his amazing wisdom, his heroic consecration, and his extraordinary abilities were sharpened, developed, multiplied—and recognized. In one of the most severe crises of the history of New Mexico Baptists the State Mission Board turned to Harry Stagg and, late in 1937, elected him executive secretary. When the convention commemorates its Golden Anniversary in 1962, Harry P. Stagg will have served as its executive secretary for exactly half of its history.

Every church in New Mexico, every institution, and every phase of Baptist life have been set forward toward tomorrow, without any forgetfulness of today, by the leadership, inspiration, and dedication of this man of God.

His counsel is often sought by leaders in banking, business, politics and civic organizations. In 1954 he served as District Governor of Rotary International. Under his leadership Baptists of New Mexico have aided in initiating work in Arizona, Colorado, and Pacific Northwest, Western Canada and Alaska. The Baptists of New Mexico sent B. I. Carpenter to Alaska, and paid his salary, some years before the Home Mission Board entered that field.

In addition to a Baptist Children's Home the state convention maintains a medical clinic in a northern region of the state. It is located in an area of physical distress and spiritual destitution. The nearest hospital or doctor, other than the clinic, is seventy-five miles. Through the ministry of the clinic an entrance has been gained into the hearts and homes of the people, and the sun is rising toward a new tomorrow in this region where thousands have sat in darkness.

Although New Mexico Baptists do not have a college they do maintain five student centers and four chairs of Bible adjacent to the campus of many state colleges and universities. Beautiful and modern buildings attract students for fun, fellowship and Bible study. Out of these student ministries have come eminent pastors and denominational leaders, missionaries, ministers of music and education, outstanding seminary professors (at home and on foreign fields) and wonderfully dedicated, trained laymen.

One of the crowning achievements of the Baptists of New Mexico, was



MISSIONARIES ROSE AND M. E. NARANJO of Taos, New Mexico chat with Mike Lopez of Albuquerque at Glorieta Baptist Assembly. The Naranjos are missionaries to the Indians at Taos. Lopez is language missionary to the Spanish-speaking.

the acquisition of property to be offered to the Southern Baptist Convention for its western assembly. God led in the selection of the beautiful grounds now occupied by Glorieta Baptist Assembly.

Glorieta has already meant much to Southern Baptists. Perhaps its contribution to New Mexico Baptists has been even more significant. As recent as 1940-45 it was difficult to get Baptist news in the daily newspapers of New Mexico. Today, newspaper editor and reporters regularly telephone or visit the offices of the Baptist Convention or Baptist pastors for news. They give front page pictures and write-ups of Baptist conventions and personalities. The monthly magazine, *Baptist Mexican*, often carries feature articles and color photographs of Glorieta Baptist Assembly. The *Santa Fe Scene* recently carried on its cover page the picture of R. Y. Bradford, pastor of the First Baptist Church of that capital city for the past eight years. Several pages were devoted to a biographical sketch of Brother Bradford and to the progress of the First Baptist Church. This was the first time any minister had been so recognized by this magazine. An entire section of the Sunday newspaper was devoted to pictures and feature stories about this church when the new building was dedicated early in 1960.

* This is a new day for Baptists in New Mexico!

The population of the state increased by 38.6 per cent during the past decade. It is estimated that it will double



HARRY P. STAGG, executive-secretary of the Baptist Convention of New Mexico has served in this capacity for exactly half of convention history. The convention commemorates its 50th anniversary this year; Stagg, his 25th as state secretary.

its population within the next ten to 12 years. The Baptist Convention of New Mexico is preparing for such growth, opportunities and responsibilities. Studies are being made to know where and when missions and churches should be located in new, fast-growing suburbs or cities so that proper locations can be secured now. Most Baptist churches in New Mexico are small and poor. Limited resources must be used wisely so as to make the greatest possible total impact for glory of Christ.

The challenge of tomorrow confronts the Baptists of New Mexico today!

With the quality of spiritual life deteriorating amid such attitudes as "America is done for" can we follow Carey's advice?

lengthen thy cords

Hugo H. Culpepper
Associate professor of missions
Southern Baptist Theological Seminary

WHEN William Carey preached his famous "Deathless Sermon" on Isaiah 54:2-3, speaking! World population is increasing at the rate of one million a week. It was May 30, 1792. He was preaching to a group of 17 non-Christians in the world today than in the Northampton Baptist Association, along with a few visitors, in Nottingham, England. The heart of his sermon has been "more"—more message was "spare not, lengthen thy cords" of everything we have been doing: more missionaries, more money, more

For Carey and his fellow Baptists, more promotion, more program. In the last these words were a challenge to push aside our advance along these lines out beyond the geographical frontiers of our denomination. Recently a new of their island country across the sea, a note of emphasis on the use of media to the "isles afar." There were yet many of mass communication has begun to new lands to claim for their Lord. Then he sounded: radio, television, "spiritual problem was a lack of vision in their invasion" of other countries, simultaneous denomination with the resulting laudable revival movements. To whatever of missionary personnel and money. But extent this results in bringing people to their challenge was clear. It was to a genuine life of creative fellowship "lengthen their cords" in terms of geodetic God through Jesus Christ, it will graphic expansion.

In some respects, the meaning of Carey's text for us today is close. However, there is reason to be concerned. In some respects, the quality to what was in the mind of the prophet of our spiritual life at home seems to when he wrote these words. The people are deteriorating. Many of the indices of God had spent most of the sixth century B. C. in exile from Jerusalem and at all age levels fewer young as captives in Babylon. Speaking through people are giving themselves to a life his prophet, God was leading them to a Christian service. The mood of look toward restoration. But things were not who are preparing is not always to be different now. They had come to positive and hopeful. They seem to realize their God was the one God of all at times that "we are the last of all the universe. Therefore, they had lost generation marching out the end the obligation and the privilege of taking time." Only yesterday a seminary in part in worldwide redemptive activity student remarked to the writer that he whom men could look. They must bring him "done for." In any case, it is others to know him too. Yet, if they evident that our best efforts of the witness was to be effective, they must cast as Christians are not good enough "spare not." They must lift their horizon for today and tomorrow. In contrast with the time of Carey, their habitation; they must make room for the meaning of "lengthen the cords" for all the nations in their life.

This speaks to us today. We are living primarily. For the most part, with in a period of transition in world. Few exceptions, we cannot expect to missions. When the modern missionary movement began with William Carey, Christianity in our time. In the about one-fourth of the world's population, it has been repeatedly demonstrated that when a primitive culture third of the world's population is Christian, it disintegrates and in the proportion of Carey's time, its religion is replaced by that of Had there been no increase in population, higher culture. In this way, Christianization during this century and a half, the world has moved into many areas and had the increase been the same, all the world on a mass scale. But this is a the world would be Christian today, a finishing frontier. For us, true to its But in our time the peak has been reached, and the trend is in the other direction. Every day the world is becoming more and more improving the quality of our

Christianity at home as American Christians. It means a deepening of the meaning of what it is to be a Christian. The Christian's first concern in life must be really to become a disciple of Jesus Christ. This must come to be more important than achieving success according to American standards. Our greatest need is to be like Jesus!

This has many implications. If we were really to become Christians, America could become the center from which waves of redemptive influence would radiate out to the ends of the earth. We would have the courage as laymen and as leaders to approach the frontiers of our time and bulwarks would begin to fall—bulwarks such as preoccupation with secular-minded success in terms of material values, the pollution of our national life through glorifying immorality, racial prejudice, intemperance leading to dissipation in so-called Christian homes, and religious provincialism. As laymen we would be ready to follow prophetic leadership in more effectively "shining our light" in the darkness of our time. As leaders we would not give in to the pressure of expediency for the sake of public relations; rather our people would encourage us to exercise the role of the prophet in leading our institutions and denominational entities.

We have all "sinned and come short of the glory of God," glory in the sense of revealing God as he is. The whole fabric of our life has succumbed to the world's "slow stain." As American Christians our personal lives are out of tune with God and we are confused. We do not see values as God sees them. What is the apparent good to us is not the real good. Our resulting impotent lives are not bringing people around us and throughout the world to come to know God.

Under the impetus of this personal fellowship with our Father, we too become involved in redemptive activity. Just as what happens to others makes a difference to Him, it also "matters" to us. As He laid down his life for us, in a sense we too come to lay down our lives for others. "We love because He first loved us"—but we must come to love! We are called above all else in life to be Christians in such a time as this. God's purpose is still world redemption! Christ's invitation is still, "Come, follow me!" Our mission is still, "Go and tell what God has done."

As we "lengthen the cords" with respect to the quality of our Christian discipleship, we can "be of good courage," because he "has overcome the world!"

Trends in Missions

10 weeks

(Continued from page 13)

I was to be working with Beginner age children, and I thought I should be well prepared because this had been the age I had worked with all summer. My attitude was soon to change.

Upon arriving at the church, my partner and I were greeted by many cute children. I noticed that in the far corner of the church-yard there was a little boy stooping over some strange-looking object and speaking to it in quiet tones. The object appeared to be a big fat grasshopper. I found that this child was to be one of my pupils and made my way toward and spoke a tired "hello."

At the sound of my voice the child did a superb take-off into the nearest cornfield. Awestricken I groped my way back to the refuge of the church in hopes that I wouldn't need to ruin my new sandals by chasing the "little one" through the cornfield. I decided right then and there however, to try and read a real witness to this little boy.

Upon entering the Beginner department, I found the same child doing a little dance routine on the table top. This time he had his three year-old brother with him. Naturally the little brother insisted on staying in our class for the next two weeks.

I encouraged the three-year-old to go to the Nursery department, showing him all the pretty things they would be making and trying to get him interested in the nursery children. Apparently it was all to no avail. The little boy replied in a loud voice, "I'm going to clobber your eyes out if you don't shut up." I promptly shut up.

The next step was to find out the names of these boys. I began by asking the Beginner-age-child his name. He replied that it was either Jimmy Smith or Jimmy Anderson, but he wasn't sure which one.

Everything went along fairly smoothly until recess period came. Throughout the recess periods to follow, I became quite adept at catching grasshoppers and runaway Beginners. It seemed that Jimmy's only love was the outdoors and all it has to offer—grasshoppers, cornfields, and outdoor toilet hideaways. When I was a little girl I had



NORMA BICKERSTAFF (1) of Tyler, Texas, and Antoinette Thacker of Newport News, Virginia, stand outside the Templo Bautista in La Cruces, New Mexico where they worked as student missionaries among the Spanish-speaking.

been a bug collector, but I had never gone out for track.

At last the time would arrive for recess to end and the children to go inside. Jimmy seemed always to insist on sitting on the toilet roof when all the rest of the children would be politely marching inside. Jimmy would sometimes slip off to the store and use his mission offering to buy a candy bar. At times like this, the only way to coax him in was to catch the fattest grasshopper and promise it to him if he would come inside.

Upon entering the Beginner department, I found the same child doing a little dance routine on the table top. This time he had his three year-old brother with him. Naturally the little brother insisted on staying in our class for the next two weeks.

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Jimmy did many things that I could remember him for. He broke the only jar of finger paint, tore his workhook apart, said "God hated everyone," sat on the toilet roof and watched the other kids play, cut the end of his big toe off, requested a "little black Bible with no name in it" for his very own, and finally agreed that he didn't hate all grown-ups.

Jimmy never told me that he loved God or that he loved me. But he came

to Bible school every day with his "little black Bible with no name in it" that I had given him. And he told one of his friends that "that girl was shore a good player and knew a lot about grasshoppers."

I hope that someday, maybe through reading his "little black Bible with no name in it," that Jimmy will learn much about the Creator of grasshoppers and little boys.

Julia Strange



A LIVELY GROUP OF WEST INDIAN children hear a lesson from Catheline Thomas at Chorillo Mission in Panama City, Panama. Catheline served ten weeks as a student missionary in Panama.

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neath my feet and pictured the vast areas of cultivated land made possible by the proper channeling of the water from this river into miles and miles of irrigation canals. To transform from desert to citrus groves, from barren waste to fields of maize and alfalfa, to bring this life-giving water—it took thousands of plans and millions of working hours building the canals and more yet maintaining and using them.

Thousands of souls exist in barren ignorance of the water of life and the channels spreading out in the West are few and far between. Where are the workmen to dig and pave? Where are leaders to teach and explain?

In Yucca, Arizona a few uneducated people gathered in the schoolhouse trying to organize a mission, but there was not one to lead them—no one to encourage their efforts. In Buckhead City there was a church building but no one to keep the few interested families together so that services could be held. In the Yuma Association six out of the nine churches were pastorless. At Wikieup Arizona a Junior girl accepted Christ as her Saviour in Vacation Bible school, but she lived 60 miles from the nearest church of any kind and her parents were not Christians.

Those summer weeks, the Lord showed me the need of souls without Christ—the yearning of Christians for the teaching of God's word, the struggling churches without any trained leadership. The West beckons capable young people, mature Christians who will understand the buffering of a pioneer mission area.

My heart was branded with the cry for concern, compassion, and consecration that comes from Christians without a church, churches without a pastor, and souls without Christ.

Mary Ann Teal

I HAD THE opportunity to preach in a small mission at Mayer, Arizona. This is a small town where most of the people mine iron for a living. Few are of high income. But as I noticed the spirit of the people in the mission there, I realized that it is well worth all our efforts to "reach out for the unreached."

We had 17 present that morning. If the little mission had not been there, perhaps 17 people would not have been in any worship service that Sunday. People need and desire a place to worship regardless of who they are and where they are.

Bruce Mitchell

*some
answers
on JUVENILE*



Lewis F. Russell, judge of the Juvenile Court of Dallas County, Texas, was born in Dallas, educated in the Dallas and Highland Park public schools. He received his B.A. and LL.B. Degrees from Southern Methodist University and took graduate work in the law school of Columbia University in New York City. He was an attorney for the United States Board of Tax Appeals; served five years as special agent in the Federal Bureau of Investigation, and was engaged in the private practice of law in Dallas from 1947 until 1959. He is married and has four children, a member of the American, Texas, and Dallas Bar Associations, active in Boy Scout work, the Lakewood and Woodrow Wilson Dads Clubs, and is a member of the Gaston Avenue Baptist Church.

HOME MISSIONS
LEADERSHIP EDITION

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

FEBRUARY, 1962

VOL. XXXIV, NO. 2

N
by Lewis F. Russell
Dallas, Texas

SECRETARIES DISCUSS
COOPERATIVE PROGRAM

"We must start with the individual and build a concern for the imperative need of supporting the Cooperative Program."

"The individual Southern Baptist must be involved more in the promotion of the Cooperative Program."

"The Cooperative Program should be more personal. We are using a family picture and the theme, 'Through the Cooperative Program we are World missionaries.'"

"In our state we call it Cooperative World Missions."

So ran the comments of executive secretaries of state Baptist conventions during a meeting with the Home Mission Board in Atlanta.

The topic being discussed was the Cooperative Program, the denominations' unified mission budget. The budget is raised by churches giving a percentage of their gifts to the state conventions, which in turn give a percentage of all gifts to the Southern Baptist Convention.

Funds kept by the state conventions are divided on a percentage basis for their mission work. Funds received by the executive committee of the SBC are divided to its agencies on a percentage basis.

Thus all causes share equally as funds are received, each getting its percentage of the gifts from the churches. The Cooperative Program budget for the SBC in 1961 was \$18,513,500.00.

16-A

Gifts to the SBC have been increasing each year at the rate of about six per cent. However, 1961 receipts have shown a leveling off, with an increase over 1960 of only 1 per cent.

This has caused a re-examination of the Cooperative Program, such as the study by the executive secretaries at their Atlanta meeting.

Fred Hubbs of Detroit told of asking one church member how much his church gave through the Cooperative Program. The man answered, "We give about 15 or 20 per cent, but I wish we would give less there and more to missions."

W. E. Grindstaff of Nashville, director of Cooperative Program promotion for the stewardship commission, explained that one state held a Cooperative Program conference which divided into group seminars to discuss various phases of promotion.

He called for more involvement of Baptist people in promotion, such as this conference, and he asked for creation of literature with specific audiences in mind.

Harold G. Sanders of Middletown, Kentucky, expressed the need for a total identification of all organizations, literature, and groups with the Cooperative Program.

More than a third of those present (many had been stranded enroute by bad weather) indicated they were inserting "missions" or "world missions" between the words "Cooperative" and

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referred to the court have been placed in contact with a

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delinquent child. This has been particularly effective in

(Continued on page 30)



sell, judge of County, Texas in the Dallas pools. He receives from South took graduation from Columbia University was an attorney of Tax Appeals special agent in

"Program." They felt this better explained the unified budget to the people.

Others thought this unnecessary if the proper information was given the people in explaining what the Cooperative Program means.

John McGuire of Jacksonville, Florida suggested a uniform date for the closing of state books each month. This, with the cut-off date in Nashville for the counting of receipts, would present a true picture of year-by-year comparison of receipts.

Sentiment was unanimously in favor of the Cooperative Program as the best method Baptists could use for financing their work.

"We must avoid the danger of discarding the Cooperative Program for something which has not proven to be as useful," Grindstaff said.

Mission Weeks To Stress Cooperative Program

The Cooperative Program, the unified mission budget of the Southern Baptist Convention, will be stressed in special sessions during home missions weeks at the denomination's summer assemblies.

According to L. O. Griffith of Atlanta, director of the division of education and promotion, age-graded groups will study the Cooperative Program and special speakers will emphasize it.

Two of the denomination's leaders in Cooperative Program promotion will lead adult study at the assemblies. These are Merrill D. Moore of Nashville, director of the Stewardship Commission of the Convention, at the Ridgecrest Baptist Assembly in North Carolina; and W. E. Grindstaff of Nashville, director of Cooperative Program promotion for the Stewardship Commission, at the Glorieta Baptist Assembly in New Mexico.

16-B

WMU Sponsors Church Extension Study

Southern Baptists will conduct an intensive study of church extension methods during February and March as a part of their emphasis on home missions.

The study is sponsored by the Woman's Missionary Union, auxiliary to the Convention, and will be accompanied by prayer sessions and efforts to raise \$2,900,000.00 for home mission work in the United States, Cuba, Panama, and the Canal Zone.

At the heart of the study will be age-graded mission books prepared by the Home Mission Board. Theme for the study is "New Churches for Our Time."

The church extension emphasis coincides with the denomination's goal to start 30,000 churches and missions by 1964, and with the year's emphasis of seven North American Baptist groups on church extension.

The books to be studied are *Glimpses of Glory* by C. C. Warren for Adults, *Victors in the Land* by Lila Hopkins for Intermediates, *Steeple Against the Sky* by Edith Limer Ledbetter for Young People, *Bayou Boy* by Ashley V. Pickern for Juniors, and *A Kite for Billy Ching* by Jester Sumars for Primaries.

Teacher's guides for each book have also been prepared by the mission board.

Phoenix Church Demonstrates Evangelism Program

The North Phoenix Baptist Church of Phoenix, Arizona, has proven how the Southern Baptist program of evangelism works. They have proven that when the full program is used, without shortcut, it will work in the West or in any other area of the Convention. They have proven that the program will work in a one-week fall revival after full participation in

a two-week Jubilee revival in the spring.

The recent revival, conducted by W. D. Lawes, secretary of evangelism for the Arizona Southern Baptist Convention, came at the close of 14 months of unprecedented growth in the church. Additions totaled 417 in those 14 months with 146 being baptized. Seventy of the additions had come in the six weeks before the revival.

With such a growth, it might be expected that a fall revival would not result in a large number of additions. However, by the use of the Revival Plan Book and Division of Evangelism plans, a one-week revival resulted in 116 additions, with 86 for baptism. The Sunday school set a new record for Arizona with 906 in attendance. The "get acquainted" dinner was attended by more than 75 people. The unified service resulted in 57 additions, with 42 for baptism. Other plans from the program of evangelism included the religious census, emphasis on special nights, daily visitation, home prayer meetings, and around-the-clock prayer meetings.

One of the most attractive features of Southern Baptists' evangelistic plans is the absence of unwholesome after-effects. This was demonstrated at North Phoenix when the church received 30 more members during the three weeks following the revival.

The leaders of North Phoenix Baptist Church heartily recommend the Southern Baptist program of evangelism to churches in every area of the Southern Baptist Convention.

HMB, North Carolina Employ Military Visitor

James N. Beatty of Gainesville, Georgia was employed as a military personnel visitor by the Home Mission Board of the Southern Baptist Convention and the Baptists of North Carolina.

Beatty, who is 39, retired this year after 22 years with the United States

Marine corps. He had served as a supply officer and held the rank of captain on retirement.

According to George Cummins of Atlanta, director of the Division of Chaplaincy of the mission board, Beatty will work with the more than 40,000 families and military personnel of Fort Bragg, North Carolina.

"The duties of the military visitor are to relate the military family to the Baptist churches in the area. He will coordinate his activities with the chaplaincy of the post," Cummins said.

Beatty will visit in the homes, enlist churches to provide a ministry to the military, and hold Vacation Bible schools in the trailer camps and other areas where needed.

He is a native of Talmo, Georgia, and completed his high school education after joining the Marines in 1939. He served in Cuba, Hawaii, Ewa, Gilbert and Marshall Islands, and posts in the United States.

N

Million and Quarter Attend Mission Schools

Mission study in schools of missions attracted more than 1,236,000 Southern Baptists in 3,325 of the denomination's churches during 1961.

"Many other churches would have provided schools, but the number of missionaries available limits them," said L. W. Martin of Atlanta, secretary of the missionary education department of the Home Mission Board of the Convention.

The schools are intensive, week-long considerations of missions through study of age graded mission books, missionary speakers, visual aids, and rallies. They are sponsored jointly by the Convention's state, home, and foreign mission boards.

The announcement of the figures was made to directors of schools of

(Continued on page 16-H)

16-C

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Can Baptists Unite?

by W. Alfred Diman

(Reprinted from Baptist Educational Center Newsletter, New York)

Other denominations are engaged in merging or uniting, but Baptists do not seem to be aware of what is going on around them. Not only is there little discernible interest in effecting a merger with some congenial denomination, but there seems to be little effort exerted to consolidate Baptist groups. Currently, there are 27 known Baptist denominations. Surely some of these could be consolidated in the interest of a more effective Christian witness.

I would be pleased to see some serious conversations take place between American Baptists and National Baptists, exploring the possibility of merging the two groups.

It would seem that this might be an opportune time for American Baptists to invite responsible leaders of the National group to discuss merger. Historically, there has always been an affinity between these two groups, and many leaders of the National Conventions feel that their future is with American rather than with Southern Baptists.

A few American Baptists are reluctant to make overtures to the National Baptists on the ground that a merger with them would close the door on

any possibility of a merger with Southern Baptists. We think this is foolish. There is not the remotest possibility of merger between American and Southern Baptists, at least in the foreseeable future. Southern Baptists will not merge with us as long as we continue affiliation with the National and World Council of Churches. On the other hand, American Baptists demonstrated at Rochester that they have no intention of withdrawing from the ecumenical bodies. This practical eliminates serious consideration of uniting these two groups.

As far back as 1911, American Baptists went on record expressing their conviction that while the various denominations probably were necessary at one time in history in order to achieve liberty and the separation of the church from the state, the need does not exist in the same degree it did then. A new day and a more profound concept of the basic unity of the church are demanding that the fragmented church began to come together.

Editor's Note: Dr. Diman is the Executive Secretary of the Chicago Baptist Association of the American Baptist Convention.

Filmstrip Emphasizes Church Extension

A filmstrip which emphasizes church extension, "My Church Reaching Out," has been released by the education and promotion division of the Home Mission Board.

The filmstrip presents the New Testament plan of churches reaching out into unchurched areas in order to establish missions and other churches.

This emphasis coincides with the denomination's study of church extension through home missions as spon-

sored by the Woman's Missionary Union. The filmstrip will be used to supplement age-graded study of books on church extension.

In fact, the title of the filmstrip was the theme of the 1961 meeting of the Southern Baptist Convention in St. Louis, which presented the emphasis of the denomination for 1962, the year of church extension.

The filmstrip will be sold through the Baptist book stores.

16-D

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Dallas Prepares

for '63

Evangelistic Conference

Five thousand air-conditioned hotel rooms have been reserved for the first convention-wide Evangelistic Conference of Southern Baptists set for July 2-4, 1963 in Dallas.

The conference, which will hear two messages by Evangelist Billy Graham, is expected to attract as many as 10,000 laymen and pastors from outside Texas and as many from the state.

"We are already receiving inquiries concerning accommodations," announced C. Y. Dossey of Dallas, associate director of the division of evangelism of the Home Mission Board. "Reservations will be handled through the convention and visitors bureau of the Chamber of Commerce."

Dossey also said a list of hotels with an application blank for reservations will be distributed early in 1963. No registration fee is to be charged for the conference, which is sponsored by the evangelism division of the mission board.

Detroit's Minorities—Missionary Challenge

Southern Baptists have only a token ministry among the minority groups of one of America's largest cities—Detroit.

The largest minority group are Negroes. They are a half million strong in Detroit. Although there are numerous Negro Baptist churches in the city, word comes that one housing unit alone where some 10,000 Negroes reside is receiving no gospel ministry at all.

Two other large minority groups are Poles and Italians. Although there are nearly 400,000 Polish people in the Detroit area, news came recently that a Polish Baptist Church is so small that it must sell its building and disband. Although there are some

200,000 Italians in greater Detroit, a weak Italian Baptist congregation recently disbanded and sold its building.

There are enough Arabs in one section of Detroit to require two mosques between the home and church of a Southern Baptist pastor.

A community of 50,000 Jews awaits the witness of Detroit Southern Baptists.

The total direct ministry of Southern Baptists to minorities in Detroit is to the city's some 50,000 Spanish-speaking people. This ministry is through the new First Spanish Southern Baptist Church. This vigorous but small group, which meets in a condemned store-front building, faces the discouragement of the almost prohibitive cost of property in downtown Detroit. One of the dire needs of Southern Baptist missions in Detroit is to strengthen this work and to make it a stepping stone to an adequate ministry among one of the largest concentrations of minority groups in the United States.

First Detroit "Big Cities" Pastor Elected Moderator

The first Detroit "Big Cities" pastor has been elected moderator of his association. Roy Adams, pastor of the Dearborn Heights Baptist Church of greater Detroit, was elected moderator of Huron River Valley Baptist Association at its annual meeting last month. The Dearborn Heights Church was the first work in the Detroit area to receive help in the "Big Cities" program of 1961.

Roy Adams came to the church in January of 1961 and has led in the present building program. A graduate of Ouachita College and Southwestern Seminary, Adams was pastor of the Central Church in Mt. Pleasant, Michigan before coming to Dearborn Heights. He also serves as treasurer of the City Missions Committee.

16-E

of time and then returned to the same home where they their recreational activi

bers into Westlake Southern Baptist Church on January 25, 1959.

Westlake, a subdivision just outside San Francisco, is one of the housing areas for people who work in the city.

Fifteen lots (100' by 500') were bought in Westlake at a total price of \$30,000.00 in April, 1959, with the support of \$20,000.00 of the \$100,000.00 "Beachhead Fund" allocated by the Home Mission Board for new work in the association and by gifts of the members. A former real estate sales building was bought, moved to the property, and renovated for church purposes.

The church, begun by missions, has had a missionary heart from the beginning. Records show that church income for 1961 was \$8,957.00 and gifts to missions through the Cooperative Program were \$905.00 and \$414.00 to associational missions. The budget for 1962 calls for \$793.83 per month, or \$9,525.96 for the year, with ten per cent of undesignated receipts going to the Cooperative Program and 5 per cent to associational missions.

In December, 1961 the church voted to adopt plans for the first of several units in an overall plan of educational and worship space, and plan to begin building soon after the first of the year.

The church, in celebrating the fourth anniversary of its inception, praises God and thanks the many who have had a part in this witness on the coast of the Pacific Ocean. "We are proud to be one of 30,000," says the pastor.

MILLION AND QUARTER

(Continued from page 16-C)

missions from the state Baptist conventions at their annual meeting.

The group elected William B. Denison of Richmond, Virginia as president; Foy Rogers of Jackson, Mississippi vice-president, and Kenneth Day of Detroit, Michigan, secretary.

Next year's meeting in Atlanta will be December 12-13.

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A 20th Century Call Is Answered

We passed through the normal reactions relative to the introduction of the "30,000 Movement." We heard about it and it was vague. We heard more and were somewhat impressed. We heard C. C. Warren and got excited.

Our district area of nine associations is in a declining population and economy area as is much of central and west Texas. We saw at once that we would have to look beyond our geographical borders if we made a lasting contribution.

To set this in motion God led us to observe Pioneer Missions Sunday in September of 1960. Ninety of our churches heard guest speakers on this Sunday. Filmstrips were shown. Special Sunday school and Training Union lessons were taught. Our people saw the need and they responded.

This calendar year of 1961 our churches have given \$10,000.00 cash and \$50,000.00 of credit underwriting. This aid has gone to establish new work in Wisconsin-Minnesota, Colorado, Idaho, Michigan.

We can help. The smallest church and the smallest association can establish a unit of work in our America. All we need is to present our people two things, the need, and a workable plan by which they can cooperatively get the job done.

Clifford Nelson
Brownwood, Texas

Correction:

Travel Aid for Assemblies

In the January leadership edition, the travel assistance rate was incorrectly stated for state and associational evangelism and missions chairmen attending Home Mission conferences at Glorieta and Ridgecrest. The Home Mission Board will assist on travel expenses for these leaders at the rate of 3¢ per mile per person, round trip, regardless of means of travel.

REHABILITATION

by Lewis F. Russell
Dallas, Texas

old he will not depart therefrom."

Q. Do many of these delinquent children come from homes of drinking parents?

In far too many cases it is obvious that the primary problem in the home is one of drinking. Many parents spend money on alcoholic beverages that should be spent for food, clothing, and other necessities. Other parents use alcohol to excess and are unable to maintain regular employment and provide the necessities for the family. In other cases children are physically abused by parents under the influence of alcohol. Far too often parents go out to drink while children are left at home unsupervised.

Q. What do you believe is the relation of heredity and environment to the problem of juvenile delinquency?

A child who enters life with a strong healthy body and mind as a result of heredity stands to make a better citizen than one who does not have these things. On the other hand, the environment in which a child lives and is reared has more to do with the problem of juvenile delinquency than does heredity. A child who is weak in some respects may be placed in a proper environment and turn out to be a good citizen, and a child who has many strong points in his favor may be placed in a poor environment and turn out to be a rather poor citizen. In the rearing and training of children, there is no substitute for a sound home where love and harmony exist.

Q. Do most juvenile delinquents grow up to become adult criminals?

Of course the primary purpose of the Juvenile Court system is to provide children with the care, guidance, and control essential to assisting them in becoming good citizens. The law itself states that this should be done in the child's own home whenever possible. Unfortunately, many homes do not have the strength, even with supervision, to provide adequate training for children. It is also unfortunate that many states do not have enough institutional facilities to provide adequately for children. In many instances children are removed from their homes for a relatively short period of time and then returned to the same home where they were originally, knowing the home is inadequate. For this and other reasons many juveniles continue to commit crimes after they become adults. On the other hand, the probation staff of the Juvenile Court is able to teach many children the need to respect and obey the law so that they do become good, useful, law abiding citizens.

Q. Are the children who come before you and their parents usually regular in their church attendance?

During 1960, the children and their families referred to the Court were questioned concerning church and Sunday school attendance. The answers indicate that approximately

50 per cent attend church and Sunday school regularly. By regular attendance it was meant that the child and his parents attended as much as once a month.

Q. Do you feel that the churches are doing a good job in helping these delinquent boys and girls?

Most of the churches in Dallas County have good youth programs for boys and girls. Unfortunately, many of the boys and girls that should be attending these youth programs are not doing so, and the parents are not setting the proper example by attending church and teaching their children to have a proper relationship with God. Frequently pastors and youth directors appear in court with delinquent children and their families. Most are anxious and willing to help the children and their families with their problems. Frequently the pastor or youth director is able to have some man in the church or some family in the church take an interest in the delinquent child so that the child receives help with his particular problem. Ewing Cooley, who is employed by the Dallas Baptist Association, has been doing a splendid job in making contact with churches so that the pastor or someone else in the church can assist the child and the parents in overcoming their problems.

Q. Does regular church and Sunday school attendance help keep young people out of trouble?

Regular church and Sunday school attendance definitely is a great help to young people because in Sunday school and church they receive the training that prepares them to meet life's temptations. When they attend church and Sunday school regularly they are usually associating with people who have high ideals and a proper respect for law and authority. The training many children receive in Sunday school and church supplements the home training in order to make these children become better citizens.

Q. What more would you suggest that the churches do to assist in the problem of delinquency?

The churches would do well to strengthen their youth programs in order to keep the children interested in attending Sunday school and church, and to properly supervise their recreational activities.

Q. Would you care to comment on the work of juvenile rehabilitation as outlined by the Home Mission Board?

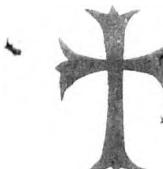
The juvenile rehabilitation ministry is a very fine program. I have had occasion to work very closely with Mr. Cooley in connection with this ministry. Through the efforts made by Mr. Cooley, many children who have been referred to the court have been placed in contact with a church of their preference, and some member of the church has taken the time to act as a counselor and advisor to the delinquent child. This has been particularly effective in

(Continued on page 30)

WHO forgives SIN?

by William E. Burke

Atlanta, Georgia
a former Roman Catholic priest



Editorials

by Walker L. Knight

"They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."

Benjamin Franklin

Controversy and the Press

SOMEONE somewhere is probably still saying it, but it has been some time since I have heard anyone accuse Southern Baptist publications with failing to deal with controversy or editors for failing to take positive positions on controversial issues.

Anyone making such statements today reveals his ignorance of state papers in particular and other publications in general. This past year editors have taken stands (not all on the same side) on segregation, doctrinal controversy, church unity moves, and church and state.

But here again it must be noted, first, that this was said to all Christ's disciples. Again, this does not refer to binding and loosing from sins against God, but to releasing Christians from burdensome, non-Christian works, such as fasting, abstaining from meats, forbidding to marry (which St. Paul calls "doctrines of devils" in 1 Tim. 4:1-3), and the binding them to what is salutary in faith in practice. Since all Christians belong to the "priesthood of believers," rules for the communal order are necessary among them and are sanctioned by God as agreed upon by them.

As Baptists we believe that the first duty of a sinner when moved by true contrition is to confess his sins to God, and to God alone, and seek forgiveness through the blood of Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) David, Daniel, Peter, the publican, the penitent thief, all confessed to God.

"I acknowledged my sin unto thee" (Ps. 32, 5).

The Bible says, "WHO CAN FORGIVE SINS BUT GOD ONLY" (Mark 2:7).

ducting its work with National Baptists, etc.

Actually, as the denomination allows its publications to handle controversy (and with Baptists it's the people who by their support allow or disallow) a more responsible press develops. There are some definite trends now apparent which mark this move to a more responsible press:

First, editors find they can treat controversy and not lose many subscribers. In fact, they find they gain a greater respect from those they represent, and in many cases circulation increases. Southern Baptists want to know all the important news while it is news.

Second, the opening of pages to letters from readers, uncensored, has provided the opportunity for the presentation of both sides—thus giving a balance to controversy. This fact, of giving both sides, makes the state paper the best medium for controversy because of its frequency of publication. Many of our monthly publications have from three to nine month deadlines, and thus cannot present the other side of a controversy immediately following the first presentation.

Third, the enlargement of the Baptist Press news service and its responsibility of handling of controversy has better informed the editors and readers. Quite often companion pieces are distributed simultaneously—one carrying accusations and the other denials.

Fourth, the teletype network now operated by Southern Baptists helps keep misinformation to a minimum. Corrections can be made by someone other than the originating source before publications print the incorrect form.

Fifth, the boldness and strength of a few of the more responsible state paper editors have encouraged others to handle controversy. There is more freedom apparent in our publications. Of course, there is no such creature as a completely free person; and some have more freedom than others, often by the nature of the structure of a group's organization. But as was stated earlier, we are moving toward a more responsible press. And none can become responsible without being given the power of making decisions.

In every such move by a denominational group, some will proceed too rapidly and others too slowly. And never fear there are always those who will apply the brakes. In fact, the most frequently heard criticism, both in private and in the papers themselves, is that publications have dealt too often with criticism and controversy.

This is but the swing of the pendulum coming back. Brethren, let it swing, but keep it swinging and never allow it to stand still.

AMONG THE MISSIONARIES



RUTH DENSON AND LOUISE DENSON, Choctaw Indians of Philadelphia, Mississippi examine a model of a Navajo Indian woman weaving a rug. Mr. and Mrs. R. L. Mefford are missionaries to the Choctaws in Mississippi.

a bootlegger in Blackbottom

IN THIS vast area once called "black bottom" just outside the zigzagged city limit line, we again visited Mr. A., his lost wife and little daughter—dead from a serious illness. Their house was not quite as dilapidated as the other two and three room dwellings dotting the integrated community. A car which would actually run was parked in the yard, and a television antenna towered from the repaired roof.

This must have been our twentieth visit; however, excuses to justify the total absences from Bible classes far outnumbered the visits. We could only go away, leaving the word of God in a seemingly hopeless situation. The smell of hot liquors trailed after us, reminding us that total abstinance dwelled not there.

Some 18 months later a firm knock sounded at the door of the Reese Good Will Center. My father had just died and I thought friends had come in expression of their sympathy. I was astounded to see Mr. A. We had not known of his whereabouts since he suddenly moved some time ago. This testimony came from trembling lips as tears of repentance and joy streamed down his face:

"I want you missionaries to know," he said, "that your witness to us old bootleggers, of whom I am chief, is not wasted. All you ever said to me came back again and again. My wife died last year in the state hospital (mental institution); but thanks be to God, she became a Christian just in time. My little girl is away in a school for the deaf. I want her home this summer, but they said I have no home fit for her. I cried in the midnight hours on my knees for God to have mercy on me and forgive me—to save me. In that struggle I trusted Christ to save me and peace came to me—a peace I had never known before. That was about four months ago. I have less—

hardly bread, my car gone, clothing worn, and sick in body. Still I have no desire to turn back. I want to join a Baptist church and go all the way in the Christian life."

The hearts of believers in local churches were touched to action. Food was provided and furniture supplied for a room for his daughter to spend her summer holidays. I saw my father's suit walk a church aisle the next Sunday—this time not on a faithful deacon but a converted bootlegger.

This new believer is witnessing to multitudes of his friends for they are legion throughout our land.

"Jesus the son of the living God will give you new life too," he proclaims, "I know. I was once a chief of bootleggers. Now I am a child of the King."

Gladys Farmer, Director
Baptist Good Will Centers
Columbia, South Carolina

revival in San Blas

A FEW YEARS ago we would have said, "This can never happen in Nargana," but it did . . . last week-end. Atilio Rivera, one of our missionary-teachers, had been called to Tikantiki a week ago to baptize some candidates; but when he got there a week later due to lack of transportation he found that many were away working on a town project. He continued on to Nargana where the Christians begged him to remain to preach to them over the weekend. There he found ten ready for baptism. On Friday and Saturday nights he preached and after the service on Sunday morning the believers accompanied him to the beach for baptism. Following a good song service and testimonies on the sea shore, he began lining up the candidates for baptism when he was interrupted by a young woman rushing forward saying, "Why can't I be baptized? In my heart I know that the Lord has saved me and I want to follow Him in baptism." The missionary replied, "Nothing hinders you if you know in your heart that you are a Christian." Others testified that she had been a Christian for some time but had been afraid to be baptized. Every heart was touched by this demonstration. Eleven were baptized, and they not only sang hymns all the way back to the island, but also all around the island in their boats to give a public

testimony. That evening the presence of the Lord was felt in a very special way as Atilio preached. At the close of the service several rose to their feet to tell of wasted lives and to consecrate the remaining years for active Christian service.

Mrs. Lonnie Iglesias
San Blas Islands, Panama

Our responsibility as Southern Baptists is to carry the gospel of Christ to every person and in a language he can clearly understand.

Irvin Dawson
Director of Language Missions
Baptist General Convention
of Arizona

Zuni Indians in New Mexico

THE POPULATION of Zuni, New Mexico consists of some 4,500 to 4,800 Indians. Traders, teachers, missionaries and government employees account for some 250 to 300 Anglos; and there are about a dozen Negroes.

There is a Christian Reformed mission, a Catholic mission, and our Baptist mission. A Mormon group meets in a residence and there is an independent Baptist group meeting in one of the homes. Our group rents the tribal community hall for its services, a building large enough to seat over a hundred people comfortably. During our first two and a half months we averaged 24 in Sunday School, 26 in morning services, and 17 in prayer meetings.

Southern Baptist work began in Zuni as a mission of the First Baptist Church of Gallup. It was organized October 25, 1959. Audley Hamrick served as the first missionary, living in Gallup 40 miles away and driving out to this and to two other areas, also long distances from his home. Full time work among the Indians here began in June 1961.

The Zuni tribe is a matriarchal community; as couples marry they make their homes with the mother of the bride. Frequently the mother and three or four married daughters will live together, with each couple adding a room to the rambling dwelling. Each home has one or more outside ovens. The wealth of the people is measured chiefly in terms of sheep, rather than land holdings. The sheep graze in far-flung areas away from the village.

The Zuni people produce the finest silver-and-turquoise jewelry in the country. The people are principally farmers, sheep-raisers, ranchers; and, for several years the able-bodied men have won a national reputation for their excellence and fortitude in fire-fighting in forests all over the West.

Living standards vary in this Indian community, from dirt-floored huts of

abode to picture-window ranch style houses. Transportation includes every type of vehicle from horse-drawn wagons to the latest model cars and trucks.

The Zunis have a tremendous sense of humor and are wonderfully good-natured. There has been an extremely polite acceptance of us as missionaries and a ready acceptance for the New Testaments, Bibles, and Gospels of John we have handed out. The officials have been most helpful in getting us settled in the work here, being quick to offer tribal facilities.

Many tourists visit Zuni, the mission and the parsonage. A sign on the main road identifies the pastor's home for visitors. Come and see us.

William Young
Missionary to the Indians
Zuni, New Mexico

television star converted

I AM A Southern Baptist preacher and will be glad to help you if I can," were the words that Nick Adams, who played the part of Johnny Yuma, "The Rebel," in the television production of the same name, heard on location one day.

Some time later Nick realized that these words had the answer to his heart's need. For 12 years ago he had come to the full realization that the Roman Catholic church did not have the answer to his needs. He had talked with religious leaders and with pastors without any real satisfaction.

Floyd B. Caldwell
Superintendent of City Missions
Hawthorne, California

STAR OF TELEVISION'S "The Rebel," Nick Adams found Christianity through the witness of a preacher-prop builder at Paramount Studios.

girl finds new life and new home

WHILE SPENDING the week at our Girl's Rehabilitation Camp, Carol Ann accepted Christ as her Saviour. After finding this new life in Christ, her greatest need was a home. For she had joined the host of children who,

But now somehow this voice seemed to have the answer that he sought, and the search for the owner of the voice began.

Friends on the set at Paramount Studios told him about one of the prop builders who was a preacher and Nick went to this man, but the voice and the message were not the same. The search continued, and finally, God caused the path of this television star to cross again with that of Joe DeFranco, interim pastor of the First (Southern) Baptist Church of Topanga Canyon, and a prop builder at Paramount Studios.

Nick asked Joe if he might talk with him and the two walked down the road together. There the preacher used John 3:16 as the basis for introducing this TV star to a saving knowledge of Christ . . . "For God so loved Nick Adams . . ."

After he became a Christian, Nick quit smoking and his social drinking. Because of his conviction that a Christian should have nothing to do with tobacco, he severed his very profitable relations with the tobacco firm who had sponsored his show with the remark, "God will send me another sponsor."

God can still use the earnest witness of a child of his, and he proves this whenever there is an opportunity. Already a number of people have called upon Nick for help. He wants to give his testimony, and several times since his conversion he has had opportunities to speak. His desire is to learn how to witness effectively.

One thing is certain, however. The faithfulness of Joe DeFranco will be reflected through the life and witness of this new convert, and his voice will be magnified many times.

Floyd B. Caldwell
Superintendent of City Missions
Hawthorne, California



through no sin of their own, have no home and are wards of the court.

Carol had found a friend in her case worker at the Juvenile Court. This fine probation officer had referred her to our Juvenile Rehabilitation Program, hoping that we would be successful in finding a good Christian home for Carol. We normally work with boys and girls in their own homes, but sometimes help find homes for some cases.

God led us to a wonderful Christian man and wife who were not only willing to help, but wanted Carol very much. The court placed her in this family's custody and I saw tears come to her eyes, not of pain, but of joy.

As I watched this child walk away from that court, still facing many of life's problems, but with Christ in her heart and a new found parent on each arm, I thanked God for all of you who make this ministry possible.

H. F. Hughes, Director
Juvenile Rehabilitation and
Institutional Work
Chattanooga, Tennessee

a question of color

EDITH MAE and Mary Catherine both attend Rachel Sims Mission on the riverfront in New Orleans, Louisiana. They are the same age, in the same grade in school, live in the same community. Each was first to memorize the Scripture passage in her class at Mission. They both know and love the same Lord, largely as a result of their experiences at the Mission.

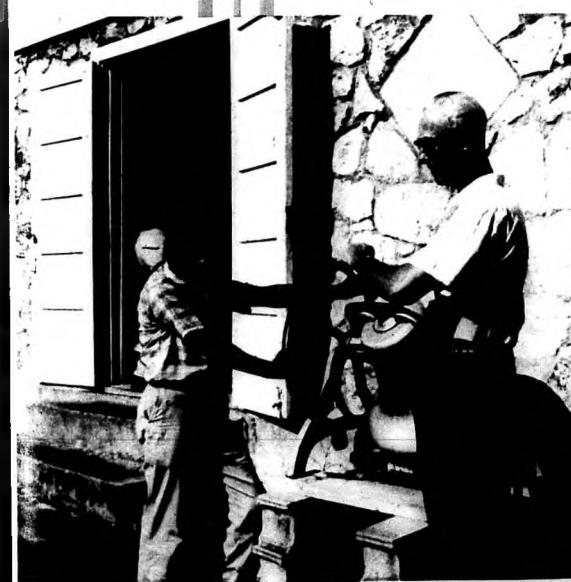
Because one of them is white and the other black, they cannot come on the same day nor sit in the same class. Therefore, to minister to them takes two days instead of one, two teachers instead of one, four hours instead of two, with a proportionate amount of time spent in preparation for two sessions instead of one. If they could share the same day, the same class, the same teacher, they would benefit by a greater variety of experiences and a more diversified program. There would be increased time for reaching out to other girls like them whom we have not been able yet to touch.

Isn't it *too* bad that the love of God which draws people together, must be so carefully presented in separate experiences designed to keep people apart?

HOME MISSIONS



TAHLEQUAH



Near Tahlequah, Oklahoma, the strawberry capital of the world, the Cherokee Indians hold their annual and historic assembly. The Cherokees leave their cattle, truck farms, and strawberry picking to come some 800 strong for a week of preaching, studying, and being with friends among the forests and rolling hills of the assembly.

At the last meeting Courts Redford, executive-secretary of the home Mission Board (who is not an Indian), was camp pastor. On this page and the following two, Photographer Ralph Rogers has recorded a portion of the week.

MISSIONARY MARVIN SORRELS, (r) who works with some 42 Cherokee churches, and Charlie Thompson, Cherokee pastor, ring the bell summoning campers for services. "The Cherokees are very hearty and responsive people," Sorrels says. "They are grateful for what we are trying to do in our Baptist work."



TAHLEQUAH
(Continued)

HOME OF THE BEARS, the Watt Bears, was a tent. This family boasts a celebrity in Gloria Bear. She was the first Cherokee in this association to be crowned a Girls' Auxiliary queen. Her coronation was in 1960.



THE SUCCESS AND PROBLEMS OF THE WORK are discussed by Redford; Jim Pickup, a Cherokee pastor; and Rae Beard, missionary. The missionary says, "One problem is some of the older people still want to do everything in a Cherokee way. They are not quick to want to give over to a different type of program and leadership."



REDFORD reads to one of the Primary Cherokee children during an afternoon rest period. Attention by churches and mission to children is helping to bring a new day in the work. Missionary Sarrels says, "More young people and young preachers have dedicated their lives to serve the Lord than at any time in history."



JUNIORS WHO MADE DECISIONS have a talk with Redford following worship services. There were more than 50 decisions during this week.

HOME MISSIONS

February, 1962

25

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Home Missions, February, 1962

ARE SOUTHERN BAPTISTS

schedule-chasing activists

?

1 MAN 3 CHURCHES

by Leland Waters, executive assistant, Home Mission Board

TO DEFINE the spirit of missions may be difficult and would provide many versions from many pens. But to behold the spirit of missions in a visible demonstration is to eliminate any doubt as to what happens when a church is possessed with a missionary compassion.

The Terry Parker Baptist Church in Jacksonville, Florida, is one of the 30,000 Movement churches, organized July 13, 1958. The story of the Terry Parker Church is bound up in their evangelistic and missionary compassion, led by Pastor Joe Courson. The church has enrolled 1385 in Sunday school, with 975 in membership, and a \$98,000.00 budget for 1962. But this is only a part of the fascinating story of this young church. The further fact that the church has current property values of \$500,000.00 does not tell the entire story.

From Jacksonville on the Atlantic Coast to Seattle, Washington, in the Northwest, Terry Parker Church has, within its two and one-half years of existence, reached across the continent and provided underwriting for the Nine Lakes Baptist Church in Seattle.

Among the many persons who have been a source of blessing to the Terry Parker Church, stands the man for whom the church is named. Terry Parker is a modest, unassuming Baptist, but a dedicated Baptist who loves his Lord. Terry Parker gave the first \$150,000.00 to see the work of the church initiated. Now the church he so generously helped in the beginning is expanding the witness across America.

But Terry Parker, true to his deep conviction that America must be won for Christ, has recently made possible the purchase of strategic property in California for a future Baptist church site. Here is one man who has planted his life in the Southeast, Northwest, and Southwest, and this has been done for one purpose only—to honor his Lord, whom he loves and serves with selfless devotion.

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CLAUDE RHEA DEMONSTRATES some native musical instruments of Panama and the San Blas Islands from his recent mission tour.

**a musician's
mission to
PANAMA**

by Charles Arrendell
New Orleans, Louisiana

AS THE SEMINARY dean sang "Turn Your Eyes Upon Jesus" in the Cuna language, the village chieftains ceased talking; the naked children stopped playing; and the villagers began to listen attentively.

There was a feeling of empathy as the vocalist stood to deliver his message in song. After the service, the number one chief was so pleased that he adopted the singer and gave him the name "Little White Nephew."

Gifts of musical instruments and native cloth were made to the dean and the people honored him by performing their ceremonial dances.

Last summer Claude H. Rhea, Jr., Dean of the School of Church Music at New Orleans Baptist Theological Seminary, spent more than two weeks carrying music to mission points in Panama and the San Blas Islands. He went there on the invitation of James Nelson, New Orleans Seminary graduate who is under appointment by the Home Mission Board as pastor of the Chagres River Baptist Church in the Canal Zone.

While in Panama, Rhea led in the music program for a revival at the church. Jack Roddy, former New Orleans seminary professor who is with the Home Mission Board, served as revival evangelist.

From this point on the Chagres River, the Seminary musician accompanied Nelson and Roddy on trips into the steaming Panamanian jungle where mission points have been established by Southern Baptist home missionaries. One such point is Almirante, located among the banana plantations of United Fruit Company. The only means of transportation to Almirante is an automobile, minus the doors and steering wheel, which is mounted on railroad tracks. "The driver presses on the accelerator and the car zooms down the tracks," Rhea explains.

At Almirante, Roddy works with the primitive Guaymi people. The missionary already can preach in the native tongue, although he has only been working with this group a short time.

Using a riverboat, Nelson took Rhea to other mission stations, but there is one which particularly sticks in his memory. Accompanied by three doctors from among the American military personnel located in Panama, Rhea and Nelson sailed into the jungle carrying medical supplies. After the trip down the river, it was necessary to pack the supplies over six miles of jungle paths. On reaching the mission station, the mission group was confronted by persons who had every imaginable disease.

After a short worship service, the doctors, who give at least one Saturday each month to this mission work, began to see the patients. For those who had to wait in line, a Bible school was conducted.

From this experience, I have learned the impact of medical missions. Rhea commented. "Those people walked for miles to see the missionary doctors and at the same time were in a receptive spirit to receive the message of Christ."

Rhea was also able to join in the first contact for establishing a mission station while in Panama. In this village the mayor, who was a believer, had just suffered the loss of a grandson. The missionaries were allowed to hold a service for the boy in the village general store. "The gospel was proclaimed amidst the groceries and hardware so characteristic of general stores. All during the service a monkey played among the rafters," Rhea recalls.

The most unique experiences of the Seminary dean came in the San Blas Islands where he was made the nephew of the number one chief.

"Witch doctors still are found in the Islands," Rhea said. "I saw evidence of two of their cures. In one instance a man was placed in a canoe and water was poured around him until only his head was visible. The witch doctor burned herbs around the man. In another case the witch doctors had cut gashes in the trees so that the evil spirits could escape. Actually the village had suffered a flu epidemic."

"The needs are great in Panama and the San Blas Islands," Rhea stated. "But visible results have been attained by judicious use of Cooperative Program and Annie Armstrong monies.

"Especially there is a need for more preachers and for a Baptist Student Union worker at the University of Panama. In a country of extremes—extreme wealth and poverty, extreme cleanliness and filth—Baptists must also reach the persons of wealth and prestige if they are to complete the task of winning the entire country to Christ," Rhea concluded.

To meet these opportunities and responsibilities, the people are provided inspiration through revival meetings, teaching in the Bible schools and professional theological training in the Panamanian seminary. Through these instruments of Christian missions, the American in the Canal Zone, the worker on the banana plantation and the Indian of the San Blas Islands will all be given the opportunity, as Rhea sang to the Cuna Indians, to "look full in his wonderful face."

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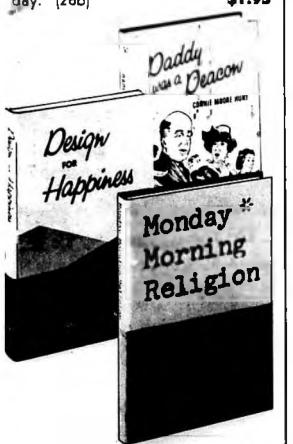
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HOME MISSIONS, Feb., 1962

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Some answers

On (Continued from page 17)

broke homes, or where the child has no father in the home.

Q. Finally, Judge, what is the aim of your Juvenile Court with regard to these delinquent boys and girls?

The aim of the Juvenile Court is to provide for each child coming within its jurisdiction such guidance and control that will enable the child to make a useful law abiding citizen. It is further the aim of the court to give the child the incentive to use his talents and abilities, whatever they may be, to his best advantage. The Court also makes every effort to make parents appearing in court with their children aware of the responsibilities and problems they have in connection with rearing and training their children, so that they will be good citizens.

Today, more than ever, the precept holds good: train up a child in the way he should go. There can be no better way, there can be no better book, than the Bible.

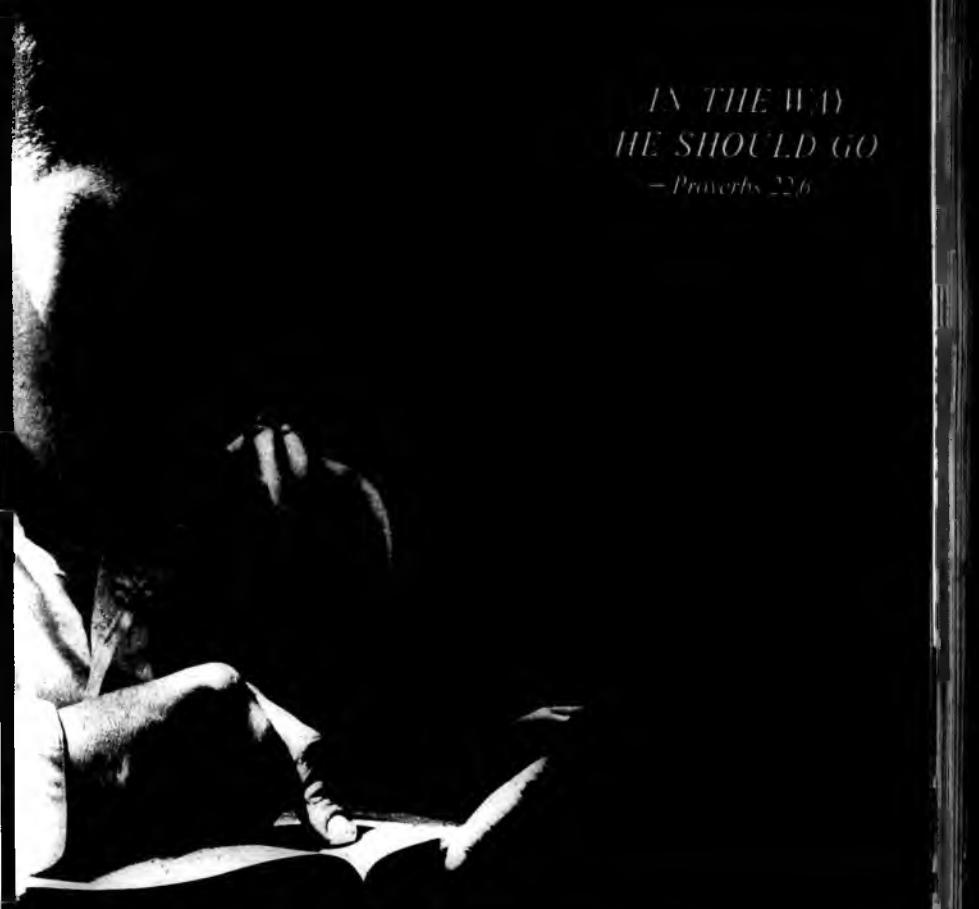
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**IN THE WAY
HE SHOULD GO**

—Proverbs 22:6



"Though I speak in the dialect of the people . . ."



by Blaise Levai
New York City, New York

Blaise Levai was an educational missionary for almost 15 years in Vellore, South India. At present he is editorial assistant at the American Bible Society in New York.

THOUGH I SPEAK in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist; though as a surgeon I can operate with skill; though as an agriculturalist I can raise acres of high grade rice; though I as a teacher can deliver learned lectures, but do not have love, my message is hollow. 2. And though I have the talent of a diplomatic organizer and administrator in councils and meetings; though I have all confidence that I need to raise large funds, but do not have love, I am good for nothing. 3. And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing.

4. Love, if it is genuine in the life and work of a missionary, is patient and constructive; nor does it seek for position and prestige. Love is glad to see a competent national in charge, and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress. Love tries to identify itself with the people and is never puffed up.

5. Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in brotherly ways. Love is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best. 6. Love is genuine is a partnership. It is better to fail with a national in charge than to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding; it rejoices in sharing the truth.

7. Love keeps an open mind; is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision. Love gives courage to change old ways when necessary. Unless we are prepared to adapt and change, we shall have defenders of an old system but no new voice; we shall have preachers but no prophets. We shall keep the bush primly pruned by hired gardeners, using expensive equipment, but within the bush there will be no burning fire.

8. Love that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Saviour, it would be better to entrust such education to the government; for our knowledge is always incomplete without him who is "The way, the truth and the life." Love that has no other desire but to trust, never fails.

9. We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission fields? 10. But now, here on earth, we can comprehend only in part. 11. When missions were yet at the stage of childhood, the methods of proclaiming Christ's gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong, independent church for the Master that is self-supporting, self-administrating and self-propagating.

12. But whatever happens, whatever direction the winds of change may take, there is this certainty: Our Lord will not leave himself without a witness. He is perfecting his plan in and through history, though everything now looks confused and baffling. 13. Be sure of this: institutions will pass away, but labor wrought by hands which have shared with those in need, and the message of the saving love of Christ, who died and rose again and lives as Lord of life, will never, never pass away. In this life there are only three enduring qualities: faith, hope and love; these three. But the greatest of these is love.