

# Home missions

LEADERSHIP EDITION

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Relief, Resettlement  
for Latin Refugees  
see page 4

# ONLY 1 RETURNED

THE story recorded in Luke 17:11-19 tells of the ten lepers who were healed by the Lord. This healing was indeed a miracle.

However, the principal lesson is not that Jesus healed the lepers, but that only one—and he a despised Samaritan—returned to thank the Lord for this remarkable and miraculous favor.

It is difficult to think of a greater blessing than recovery from leprosy. This disease not only brought pain and physical suffering, but it brought mental anguish, in that there was then no known cure and the leper was already condemned to the loathesomeness of a living death. Also, it brought a condemnation to loneliness and uselessness. The leper was required to live apart and cry out "Unclean" when anyone approached.

Surely anyone should be grateful for deliverance from such an existence.

Yet, only one returned to thank Jesus and to give glory to God.

This is a sad commentary on the ingratitude of the human heart. We so often take our blessings for granted, even to the extent we feel we really deserve them and that God, and our fellowman, have done only their duty in providing the many blessings we enjoy.

We are so engrossed and so fully occupied in our blessings we forget, or neglect, to thank those who have made them possible.

I am guilty. I have asked for your prayers, for your money, your encouragement, and

your help in the task assigned to me. Yes, I know full well home missions is your task as well as mine, but in the few sane moments I can wedge into a busy schedule I also know I have certain obligations and responsibilities that I and my co-laborers must bear. I am very mindful of my need of your help and of the debt I owe for your assistance.

Perhaps I am like the nine lepers who were so busy enjoying the blessing they failed to say "thank you."

Therefore, allow me this opportunity to express my appreciation of the love those who have helped to make possible the marvelous growth and accomplishments of our Home Mission Board. By your prayers, support, and encouragement, you have lifted many burdens from my heart and made possible the solution to many a problem.

I want to say "thank you."

The support you have given to home mission causes has been very gratifying. During the past five years you have provided through the Cooperative Program, \$13,850,308.00 for our programs of work. During the same period you have given \$10,334,198.00 through the Annie Armstrong Offering. It is true the home missions received \$279,062.00 less in 1961 than in 1960 from the Cooperative Program, largely because there was no Advance Section receipts.

Through the years the Board has received substantial amounts from the advance section and for this we give thanks.

It would be impossible for me to recall all of the expressions of encouragement and confidence you have spoken or written, but I want you to know every such word is appreciated. You have been gracious and sometimes quite extravagant in your expressions of appreciation for our new plans and for our wonderful staff of workers. I am mindful that through your prayers and your concern you have helped to get together this wonderful group of Christian leaders.

I want to thank you for your help. We now face a new opportunity. The Annie Armstrong Offering now being taken will make possible additional programs of advance here in the homeland.

You will be working, praying, and giving that it may be a good offering and that the Week of Prayer may give an added spiritual impetus to our work and added courage and hope to those of us whom God has called into his service.

Thus you become a co-laborer, a real partner with the 2,000 missionaries who serve on home mission fields.

Thank you for what you are going to do in this special home mission effort during the March Week of Prayer.

And thank you for the privilege of letting me express my gratitude. It has been a real joy. May God's richest blessings abide on each of you.

By Courts Redford  
executive secretary, HMB

## Home MISSIONS

A publication of the Southern Baptist Home Mission Board

Walker L. Knight, Editor  
Patricia Dale, Editorial Assistant

THE INDEX FOR THIS ISSUE could have been listed in only three times, so instead some of the reasons for the issue are presented.

If an editor has any overwhelming desire for his publication it is to use as much space as he wants for the material he presents. In this issue we have come as close to realizing that desire as in any previous one.

When the Home Mission Board voted \$10,000.00 last March for relief of Latin Americans in Miami, I wanted to do a special picture story. This was mentioned to others in the Division of Education and Promotion, and we began to make plans for a quick trip.

In November the Board voted an additional \$10,000.00, assigned two workers to the task, and asked WMU to include this need in the Annie Armstrong Offering. Our plans then began to crystallize.

Layman Tom McCord of Decatur, whose picture graces the cover of the January issue, offered to fly us to Miami, donating his time and equipment. Jay Durham and Ralph Rogers, of the Promotion Department, and I made the trip, going on Friday and returning on Monday. We took hundreds of pictures, and to get them we shot from every angle (as these indicate).

A major portion of the issue is devoted to telling the story of the Latin refugees in Miami and the Baptist ministry of relief and resettlement. But this is less than half the issue.

On most of the other pages staff members of the Home Mission Board and missionaries from throughout the United States, Cuba, and Panama have taken pen in hand to answer the question, "Why Missions in Our Land?"

During the year, we have emphasized how Southern Baptists are meeting the needs of our America, but in this issue we have emphasized only the spiritual need, not the programs or methods. The total impression is not pleasant; it is not cheering; it may not be the best of reading, but it should strike at the heart of every Christian and awaken us to the enormous task to which God has called us.

—the editor



On the Cover

The Latin American refugee arrives in Miami by plane or boat, often with no money, few friends, and sometimes with no more than swimming trunks. The latter because he had gone swimming, reached a small boat off shore, and sailed to Miami with nothing else. For a photographic story of the refugee in Miami see pages 4 through 13.

HMB Photo by Durham

the missionary speaks:

### used to the dark

THE WINTER NIGHT was dark, cold, and rainy. But members of the little churches on the 63,000-acre Cherokee Indian Reservation were gathering for a book study and observance of the season of prayer for home missions.

We had wondered if anyone could brave the bad weather, knowing that many would be walking the dark, muddy mountain trail to attend. A truck drove up. A pastor, wife and members from another church came in. The crowd increased as the Indians came in small groups and as individuals, most of them drenched.

When the last story was told and special prayers offered, coats that had been dried by the stove were put on. Again the Indians stepped out into the rainy night to follow a homeward trail.

We packed our jeep with women and children and drove it as far as possible. The last woman to get out had yet a distance to walk up the dark mountain trail. No road went to her house.

"Go home with us," we urged. "We can't put you out in so much rain."

The Indian woman sensed our concern and said, "Now don't worry. I must go home, and I can make it without any trouble. For you see, we are used to the dark."

Neither of us spoke as we drove to our home that night. Those words continue to ring in our hearts—"we are used to the dark," not only of mountain trails, but the darkness of sin.

We pray the day will come when Baptists realize their responsibilities in prayer and example.

Vera and Ewell Payne  
Pickens, South Carolina

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# Relief, Resettlement for Latin Refugees

HMB Photographs by

Jay Durham, Ralph  
Rogers, Walker Knight.

Text by Walker Knight.

THE UNITED STATES is faced with the largest refugee problem in history, and Miami has the biggest problem of all. Most of the more than 90,000 Latin American Refugees who have left their homelands (mostly from Cuba) are still in this sunny, tropical city. They continue to arrive at the rate of from 1,600 to 2,000 a week.

"This enormous number of fugitives from Red terror is a phenomenon in American history. It is the first mass of refugees to alight on our shores as the country of first asylum," an editorial writer for the *Miami Herald* claims.

The size of the problem is best realized when compared to the resettlement of the Hungarian Refugees—already there are more than twice as many Cubans needing resettlement as there were Hungarians brought to the United States.

The nation is slowly taking hold of the situation, which is nearly two years old. At first Miami alone cared for the refugees with local civic and religious organizations. Following the abortive invasion of Cuba, the number rapidly accelerated. Then the government passed legislation providing funds for relief, and more than \$30 million has been spent.



MOMENT OF RECOGNITION by a Cuban refugee couple of friends already in Miami was captured in sequence photographs. Two planes arrive daily at Miami International Airport. Each is

greeted by a host of friends and relatives who line the observation deck, above, and shout encouragement and greetings to the new arrivals.

National church groups began relief and resettlement. The Home Mission Board of the SBC provided \$10,000.00 in March of 1961, and other Baptists groups gave \$2,500.00 to give Southern Baptists in Miami funds for a relief program. This was exhausted in three months.

Church World Service, a branch of the National Council of Churches, established offices in the refugee center operated by the government for relief and resettlement. This service has provided the primary effort in resettlement. Other church groups have established relief centers and allotted funds for the refugees.

"We are about a year behind," says Milton Leach of Miami, director of Baptist Spanish work in the city. "It is evident in the light of the present situation, that we have grossly underestimated the size and dimension of the task."

Government and other forces have been able to resettle the refugees at the rate of only 500 a week, which is more than 1,000 short of the number arriving weekly.

Southern Baptists were fortunate in having a strong Spanish ministry among the more than 100,000 Latins who were permanent residents of Miami, and the influx of Cuban Baptists has strengthened it.

In fact, David W. Barry of the Division of home missions for the National Council of Churches recently surveyed the Miami area and said, "Only Southern Baptists have a clear idea of where they are headed in Spanish work and where the resources and leadership are to come from."

Simply stated, the Southern Baptist

program is enlisting churches to establish Spanish departments. There are now 18 churches, missions, or departments for the Spanish with more to come. Three have been started in the last few months, and Leach is urging every Spanish pastor to start another mission.

These Spanish-pastors, some refugees themselves, have provided the nucleus for the present program of relief and resettlement of Southern Baptists.

Any application to the Miami Baptist Association office and relief center is referred to a Spanish pastor for investigation. Following his visit, food, clothing or other help is given. This also provides an opportunity for a spiritual ministry.

"We are not interested in a program which provides only for the material needs and does not provide a spiritual ministry that leads lost people to a saving knowledge of Jesus Christ," Leach said.

IN DECEMBER the Home Mission

Board responded to the plea of Miami leaders for additional help. Another \$10,000.00 was appropriated for immediate help; the Woman's Missionary Union was asked to include \$50,000.00 in the Annie Armstrong Offering for Home Missions for relief and resettlement; all over and above the goal of \$2,900,000.00 will be divided between this need and church site funds; and two workers were assigned to the task.

In Miami Robert Fricke, a missionary pastor who had served in Cuba, was placed in charge of Baptist refugee work. At the other end of the resettlement ministry is R. G. Van Royen of Dallas. He will lead in the organization of association and state committees to help in resettlement.

Also planned are ways of securing food and other needed items from Baptists throughout the United States. Already, some groups have responded, but facilities and finances for handling the material must be provided before wholesale requests are made.

THE CUSTOMS CHECK, as well as other government precautions delays reunions as much as a couple of hours. Many refugees will not come through these doors but will be detained as much as 48 hours for investigation to screen undesirables.

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These requests will probably be made state by state, to keep generous Baptists from flooding the limited facilities of the Miami Baptist Association.

John M. Haldeman of Miami, pastor of the Alappatta Baptist Church, has served as chairman of the Protestant Latin American Emergency Committee of Miami.

He and others are seeking to emphasize to Americans that the problem of Latin refugees is national in scope and an integral part of the nation's battle against Communist tyranny.

There are many problems connected with the refugees, not the least has been an acceptance of the visitors by the Miami community, including the churches. Most everyone has come to realize this is more than a temporary problem.

Many Miami residents and church members have had to do some soul-searching before lending their support. They have felt the Latins were either (1) Communist, (2) an economic threat and (3) an object of prejudice.

Baptists can seldom move rapidly because of the democratic nature of the denomination. Too, Southern Baptists have had no relief organization or funds and much of the past year has been spent in enlisting groups, developing methods, and preparing for the big effort now being projected.

With all those engaged in the effort, it is more than just relief and resettlement—it is an opportunity for a spiritual ministry.

As layman Reno Garcia, superintendent of the Spanish department for Flagler Street Baptist Church, said, "God is providing us with the greatest mission opportunity of the century to win these people now and send them back to win Latin America."

Actually the efforts to help the Latin Americans with relief and resettlement in the United States is an example of the political impartiality of Southern Baptist mission efforts.

The Home Mission Board, which still has six United States missionaries in Cuba as well as 140 national workers, will spend \$250,000.00 this year for mission work on the island.

Though often caught in the political middle, the denomination seeks only to convert the sinner and build witnessing churches wherever the need exists.

HOME MISSIONS  
March, 1962

POIGNANT REUNIONS of the affectionate Latins are intensely emotional. Unable to wait the few seconds to meet beyond the crowd, they embrace across the railing immediately after leaving customs.






## Refugees

THE REFUGEE CENTER operated by the government in downtown Miami is a crowded beehive, with every available space taken inside and hundreds lining the street outside. Numbers for interviews are given days in advance. Interviews of the refugees reveal their background, training, and language ability as well as their need for government help. The government has spent more than \$30 million for relief and resettlement, and church and civic groups are spending thousands of additional dollars. A majority of the refugees are a proud, sensitive people who return their relief checks as soon as they find employment.

A CHECK WITH THE CENTER DEPUTY DIRECTOR, J. Arthur Lazell, (seated left) is made by Miami Baptist leaders Roy Dobbins, Milton Leach, and Lloyd Wayne, pastor of Shenandoah Baptist Church. The Church World Service offices are located in the government center; most government assistance in resettlement is handled through this branch of the National Council of Churches.



MIAMI ASSOCIATION LEADERS make their way through the refugees outside the government center. Missions superintendent Ray Dobbins turns to speak to Milton Leach, director of Spanish work in Miami, just before entering the building. Baptists and other church groups are helping to resettle the refugees, which so far has been only about 500 a week.

## Miguel Lopez and Family, Refugees

MIGUEL LOPEZ IS GREETED BY RAUL, MIGUEL, AND DOG, FANGIO.



**M**IGUEL LOPEZ left Cuba less than three months ago. Already he has found temporary employment, learned enough English to meet most of his needs, and teaches a Sunday school class in the Spanish department of Flagler Street Baptist Church.

At 34 Miguel left an adequate business which specialized in women's apparel. His attractive wife, Glauzia, had operated this and he had been successful as a salesman for Proctor and Gamble.

His wife, the two boys, Raul, 11, and Miguel, 12, and their dog, Fangio, came to the states earlier. This family is second generation Baptist. Mrs. Lopez's father was a pastor of Baptist churches for 40 years under the American Baptist Convention work in eastern Cuba. He is now retired and still in Cuba.

Miguel gratefully thanks God for his good fortune in getting to the U.S. with some funds. He has purchased a car and for three hours each afternoon delivers meals for a caterer. He spends another five hours each day studying English. He hopes to resettle in another section of the country where he might find adequate employment for his needs.



MIGUEL AND GLAUCIA STUDY ENGLISH.

HOME MISSIONS

March, 1962



MIGUEL GESTURES toward his ear as he describes how Cubans listen to the radio broadcasts from America, often with blankets pulled over their heads and the radio. Above right, Raul attends a Junior class in the English Sunday school



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**Refugees**

ROBERTO INSUA, an official of the motion picture industry in Cuba, now works in the newsreel lab of a Miami television station. Since coming to Miami more than a year ago, he has become a Christian through the work of Francisco Platillero, pastor of the Spanish Department of the Riverside Baptist Church. His wife and children are shown at the kitchen table.

FRANCISCO TARACIDO, a judge in Cuba, is a recent arrival in Miami with his wife, and four children. He is unemployed and seeking resettlement. He is an example of the professional group who have come to Miami. He has an earned doctor's degree, other honorary degrees, and was an adequate amateur photographer, although he lost nearly all of his equipment.

HOME MISSIONS

MECKLENBURG BAPTIST ASSOCIATION in Charlotte, N. C. sent this truck of food. Bob Fricke (leaning out of the truck) has been placed in charge of Baptist relief and resettlement efforts by the Home Mission Board. Below right, Bob checks the sacks prepared for distribution. Each contains a Gospel of John, as well as food. Applications for relief are checked by Spanish pastors, who use the visits to provide a spiritual ministry.

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## An Alarming Spiritual Inertia

by C. E. Autrey  
*Director, Division of Evangelism, HMB*

**R**ighteousness exalteth a nation, but sin is a reproach to any people" is a self-evident truth. When sin is in the ascendancy, spiritual dearth prevails. The spiritual inertia of our nation is alarming. Many believe this nation is on the verge of moral bankruptcy. If so, why?

Four factors contribute to our spiritual decadence. Each factor implies a spiritual need. Materialism is our God. While the communists defy God, Americans ignor him. Both are the results of materialistic preoccupation. Our people have become enamored with worldly gain until spiritual values have been minimized. This has led to moral and religious neglect.

There is in America a universal law for sin. Sin is no longer an outlaw in our personal community and national life; it is ruler. Americans love sin. We prefer sin to the saner ways of God's people. We are charmed by the glamorous. We are spiritually blind to the effects of sin and care only for the temporary thrills of fleshliness. Thrills, not rewards, captivate the modern American.

There is disconcerting unconcern. Christians, for the most part, are devoid of concern for the lost. We do not care. We are not moved by moral corruption and spiritual weaknesses which characterize our day. We need a revival of concern among God's people. We are so busy adding property and doing church work until we have completely lost sight of the lost sinner outside the door.

Perhaps the greatest spiritual need of our nation is for Christians to possess a compassion for the lost. Christians today do not bear fruit. Less than one-half of one per cent of Southern Baptists are consistent soul winners. They, like the barren fig tree, look strong and healthy, but have leaves only. The fruit of a Christian is another Christian. A fruit-bearing Christian will prevent the spread of sins and will save souls from death.

"Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20). To meet this one spiritual need, would solve 95 per cent of our national problems.

America needs the righteousness of God. We need to re-think values. The church members of our nation must be brought back to a spiritual concern for the lost. The same type of compassion which characterized Jesus and his early disciples must once again burn in the hearts of church members.

**A**mong us are 20 million persons of a different language or cultural background. Hosts of these are unacquainted with the gospel of the living Christ. Add to these the "shut out"—the deaf, the migrant, the illiterate, the religious without Christ—and our Christian task becomes enormous.

**F**or the sake of these multitudes, for the building of national strength, and for the providing of moral leadership and missionary ministries around the world, the United States must be Christian.

by Arthur B. Rutledge  
*Director, Division of Missions, HMB*

March, 1962

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**1962 Annie Armstrong Goal**  
\$2,910,000

Allocated as follows:

Operation of Mission Programs	2,250,000.00*
Special for Mission Pastors (To help implement Church Extension—1962)	100,000.00
Mission Buildings	350,000.00
Church Site Fund	160,000.00
Latin American Refugee Relief	50,000.00
All undesignated funds beyond the goal of \$2,910,000 to be divided equally between Church Site Fund and Refugee Relief.	

\*Difference in figure is result of the offering budget covering actual year. Allocations are designated for fiscal year.



## ANNIE ARMSTRONG ALLOCATIONS—1962

### for operational expenses

**1. MISSIONARY PERSONNEL OF THE MISSIONS DIVISION SERVING COOPERATIVELY WITH THE MISSIONS BOARDS**

The table below gives in the first column total expenditures for cooperative mission work through the Missions Division. The second column, which represents 60 per cent of the total expenditure, is the amount to be contributed through the Annie Armstrong Offering. The third column shows the per cent of total expenditure used in each of the four sections; for example, 49.6 per cent of the money spent in cooperative mission work through the Missions Division is used in the eighteen western states, etc.

	Total Expenditure	Annie Armstrong Offering	Per Cent
18 Western States— 21% Population	\$1,121,270.00	672,763.00	49.6
Iowa, Wyo., Nev., Kans., Colo., Calif., Neb., Oregon, S. D., N. M., Wash., N. D., Utah, Alaska, Mont., Idaho, Hawaii, Ariz.			
6 Great Lakes States— 29% Population	209,787.00	174,469.00	12.9
Minn., Ill., Ohio, Wis., Ind., Mich.			
10 Northeastern States— 25% Population	66,632.00	39,979.00	3.0
Penna., R. I., Vt., N. J., Del., Mass., N. Y., N. H., Maine, Conn. (Plus \$30,500 direct allocation to N. Y. City)			
16 Southern States— 25% Population	779,974.00	467,974.00	34.5
(and District of Columbia) Okla., Miss., Fla., Texas, Ala., Tenn., Ga., Mo., Ark., S. C., Ky., N. C., La., W. Va., Va., Md.			
Funds used in these older states are distributed as follows:			
1. Language Groups			
Ministries . . . . .	31.3%		
Mission Centers . . . . .	24.8%		
National Baptists . . . . .	24.7%		
Student Missions . . . . .	7.2%		
2. Associational Missions . . . . .	5.8%		
3. Other . . . . .	6.2%		
50 States . . . . .	\$2,258,640.00	\$55,185.00	100.0
Fring Benefits for above workers (est.) Hospitalization, Insurance, Retirement . . . . .	81,167.00	48,700.00	
Total for missionaries in Missions Division . . . . .		\$436,885.00	

**2. MISSIONARY WORK IN CUBA AND PANAMA**

Annie Armstrong Offering to care for 75 per cent of allocations to these fields

	Total Allocation	Annie Armstrong Portion
Cuba . . . . .	\$ 240,000.00	\$ 180,000.00
Panama . . . . .	140,000.00	105,000.00
	\$ 380,000.00	\$ 285,000.00

**3. Other Operational Expenditures**

	Total Allocation	Annie Armstrong Portion
Annie Armstrong Offering provides the total amount of the following:		
WMU Promotion—Pioneers areas . . . . .	\$ 50,000.00	\$ 50,000.00
Mission Equipment . . . . .	40,000.00	40,000.00
Mission Literature . . . . .	12,000.00	12,000.00
Scholarships . . . . .	30,000.00	30,000.00
Margaret Fund . . . . .	25,000.00	25,000.00
Field Work . . . . .	24,200.00	24,200.00
North American Baptist Women's Union . . . . .	2,500.00	2,500.00
American Bible Society . . . . .	2,500.00	2,500.00
Annie Armstrong Offering to care for 60 per cent of following items:		
Upkeep on Mission Properties . . . . .	25,000.00	15,000.00
Catholic Information service . . . . .	9,040.00	5,424.00
Literacy Program . . . . .	5,700.00	3,420.00
Summer Missions . . . . .	198,000.00	118,800.00
Conferences and Institutes . . . . .	66,500.00	39,900.00
Military Personnel Ministries . . . . .	13,780.00	8,268.00
Evangelism . . . . .	98,504.00	59,103.00
	\$ 602,724.00	\$ 436,115.00

**RECAPITULATION—TOTALS FROM ANNIE ARMSTRONG OFFERING FOR OPERATION**

Missionaries—Missions Division . . . . .	\$1,403,885.00
Cuba and Panama . . . . .	285,000.00
Other Operational Expenditures . . . . .	436,115.00
	\$2,125,000.00

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See pages 144-168 for right following page 17.

March, 1962

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**WHY**

*The priceless heritage which we have, had its beginning and its growth in the realm of the spiritual. Our forefathers believe that man was a creature of Almighty God and the best things in life come as a result of our adjustment to his eternal purpose. But, it takes no expert analyst to see our spiritual foundations are crumbling. Emphasis on secularism and the satisfaction of the flesh, communism, Catholicism, materialism, etc. are gaining the ascendancy in practically every phase of life. Instead of relying upon God who has repeatedly delivered his people in times past, faith today, for the most part, is clearly in atomic stockpiles.*

C. C. Warren, Charlotte  
Director, 30,000 Movement

**HOME MISSIONS**  
LEADERSHIP EDITION

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

MARCH, 1962 VOL. XXXIII, NO. 3

**DIRECTORY OF HOME MISSIONARIES**

For the first time, this directory includes only personnel who receive all or a portion of their salary from the Home Mission Board. Most of these are jointly supported by the Home Mission Board and the state conventions, and sometimes an association or church assists in the employment of the workers.

In the past, a partial listing was made of other workers who were vitally connected with home mission work, but who were employed by the state mission boards or other groups. In the listings these were designated as not receiving financial assistance, but it has caused some confusion.

Often these workers are doing the same tasks as others employed by the Board, such as evangelism leaders, juvenile rehabilitation workers, etc. In order that you might have a listing of these workers, a supplement to the directory will be printed in the Leadership Edition of Home Missions next month, presenting the workers in these categories.

**BOARD MEMBERS**

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King Bertram Rev. (FW), 1055 Ardley Rd., Charlotte 7, N. C.

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HOME MISSIONS

March, 1962

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to America

st deacon from Japan came to sit his brother who had been a in the home church in Japan, but northern California for two years, abroad arrived when his brother, fornia, said, "Well brother, I sup- I at one thing. I am now serving st church." That aggressive young Buddhist faith after coming to especially the Zen Buddha group are sending many missionaries to

paigns in 1960, there was a state-ifornia Democratic Council in invited to lead the invocation for on the front page of the paper; papers all over the state. That past preacher, neither was he a st of the local Buddhist temple democratic leaders in a state-wide us dress. Of course, it indicated ng votes; but it also indicates the g their message across to America, ith the Confucianists have decli- building that cost no less than autifully landscaped and Western ental ornamentation. In addition church has recently built a mission community about five miles from son, and they went at it with an

ifornia in Berkeley and other duggists have built Buddhist cen-

money he has, his job, his self respect, and often his freedom. The local jail is always well filled with Indians arrested for drunkenness.

The Navajo tribe asked me to be advisor to Hosteen upon his parole in January. I am glad to be of service, but this is only picking up the injured after the wreck . . . what is needed is a way to prevent the wrecks. Beyond question the people need that strong, sure inner control provided by the grace of our Lord Jesus Christ more than any other measure in the fight against alcohol.

George D. Hook  
Winslow, Arizona

**DR. CURTIS F. MAGEL**  
DR. CURTIS F. MAGEL

**MAYOR ARTHUR L. SELLAND** stands alongside the statue of the Buddha which was presented by Fresno's sister city of Moulmein Burma. In the robes of the Fresno Buddhist Church are The Rev. Gibun Kimura (1), the head minister, and his assistant, The Rev. Akira Hata. (The Fresno Bee Photo)

WYDHS

*The priceless heritage which we have, had  
giving and its growth in the realm of the spiritual.  
Our forefathers believe that man was a creation  
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stockpile.*

C. C. Warren, Charles  
Director, 30,000 Mov

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cox

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Blvd., Flagstaff (AS.M), P. O. Box 37,

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Lambert, Helen (GWC), 36 S. Grand

Sutton, Frank (CM), 316 W. McDowell Rd., Phoenix 3

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# WICH

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C. C. Warren, *Charter Director, 30,000 Members*

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Special Mission Ministries  
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Goddard, James and Mrs. (Ind.), 1027 N. E., Washington 20  
Hart, Leopold and Mrs. (Sp.), 3342 Doniphan Ave., San Leandro  
Hawkins, Margaret and Mrs. (Sp.), 1600 Thirteenth St., N.W., Washington 20  
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Morgan, Grant and Mrs. (Sp.), 2330 Balfour, San Pablo  
Nollette, J. and Mrs. (Int.), Apt. 16, W. 32nd, Los Angeles  
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**WYOMING**

*The priceless heritage which we have, had ginning and its growth in the realm of the spirit. Our forefathers believe that man was a creation of Almighty God and the best things in life are a result of our adjustment to his eternal purpose. But, it takes no expert analyst to see that spiritual foundations are crumbling. Empathy, secularism and the satisfaction of the flesh, munism, Catholicism, materialism, etc. are among the ascendancy in practically every phase of life. Instead of relying upon God who has so abundantly delivered his people in times past, for the most part, is clearly in stockpiles.*

C. C. Warren, Charles Director, 30,000 Movie

**IDAHO**

State Superintendent of Missions  
Branch, E. C. and Mrs. (Ind.), 253 N. Archer, Blackfoot, Idaho

Pioneer Missions  
Carpenter, W. C., Jr. (PM), 1206 Bryden, Lewiston  
Farrington, Roy J. (AM), 657 Borah Ave., Twin Falls  
Jenkins, E. J. (PM), Wyoming Ave., Mtd. Rd., Nampa

**ILLINOIS**

State Superintendent of Missions  
Cameron, Harold E., P. O. Box 271, Carbondale

Associational Missions  
Denton, Preston M. (AM), 1627 22nd Avenue, Rockford  
Everitt, Charles (AM), 700 W. Fayette, Higgins, Paul (AM), 2412 Florian Ct., Decatur  
Holland, Charles (AM), Box 357, Galena  
Holland, Charles M. (AM), 1739 Prospect Avenue, La Salle  
Midfield, Walter (RC), P. O. Box 271, Carbondale  
Pollock, Allen (AM), 316 Lime St., Joliet  
Rednour, A. G. (AM), 1803 Broadmoor, Champaign  
Spencer, Lloyd K. (AM), 704 E. Carroll, Macomb

City Missions  
Borch, Harry (RM), P. O. Box 538, E. St., Diaz, Sarah Frances (GWC), 620 Niedringhausen, Granite City  
Newman, Elizabeth (GWC), 640 N. Sixth St., St. Louis  
Page, Mary (GWC), 640 N. Sixth St., St. Louis  
Pawlak, William (CM), 5356 S. Menard Avenue, Chicago 38  
Schmitz, Herbert (CM), 1154 Jones Street, St. Louis  
Wilson, William (GWC), 620 Niedringhausen, Granite City

Language Missions  
Rocha, Robert and Mrs. (Sp.), 407 Woodburn Ave., Sterling

**KANSAS**

State Superintendent of Missions  
Markham, Lester, P. O. Box 729, Wichita

Associational Missions  
Bergen, Harold R. (PAAM), 511 N. Eby and Ellingson, Paul (AM), Kansas City

Hair, George (PAAM), P. O. Box 16, Topeka  
Ladd, Gerald (AM), 615 S. 6th St., B-205, Independence  
Lantz, Garden City (AM), 1814 N. 7th St., Garden City  
Marley, Eugene (PAAM), 2723 Hays  
Hays, William G. (AM), 816 S. "D" St., Arkansas City

Riddle, Tom (PAAM), 103 W. Madison, Pittsburg  
George, AM), 2520 Chelema Bldg., Topeka

City Missions  
Russell, Sam D. (CM), 1818 North Wichita

Language Missions  
Muskrat, Tom and Mrs. (Ind.), 140 Ind. St., Lawrence

**KENTUCKY**

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Colvin, A. C., 100 Main St., Middletown

Associational Missions  
Carrier, Ernest (MM), Box 94, South Baptist Seminary, Louisville  
Cunningham, J. Edward (MM), 1644 Sonora St., Louisville

City Missions  
Davis, A. (GWC), Baptist Center, 722 High St., Lexington  
Jennings, Chase W. (CM), 421 Scott, Lexington  
Mallard, Dale Ruth (GWC), 1818 Portland Ave., Louisville  
Whitsett, Lydia (GWC), 205 Kennedy Annex, Louisville

National Baptists  
Lucas, Clarence (CD), 1107 W. Chestnut St., Louisville  
Orluff, Garland (TM), Simmons Univ., 8 Dumessoni St., Louisville 10

**LOUISIANA**

City Missions  
Beal, John D. (GWC), 3701 Annunciation, Gretna  
Beal, Mrs. John D. (GWC), 833 Louisiana Ave., New Orleans  
Smith, Charles E. (AM), 6041 Maren Dr., Indianapolis 24  
Wiley, C. E. (AM), 301 Buena Vista, Road, New Orleans  
Wright, Lowell (AM), 916 E. Crestview Court, Crown Point

Special Mission Ministries  
Berge, Louise (WMU), P.O. Box 38, Plainfield

**MAINE**

Pioneer Missions  
Woodson, Avery A. (AM), 508 South 'N' St., Indianapolis, Iowa

**MISSOURI**

State Superintendent of Missions  
Hart, Betty (GWC), 883 Louisiana Ave., New Orleans  
Hobbs, Johnnie L. (GWC), 3701 Annunciation St., New Orleans

City Missions  
Evans, Carolyn (GWC), 729 Second St., New Orleans  
Hart, Betty (GWC), 883 Louisiana Ave., New Orleans

**MISSISSIPPI**

State Superintendent of Missions  
Rogers, Foy, Box 320, Jackson

Associational Missions  
Morris, Orrin (CCD, ITD), P. O. Box 530, Jackson  
Patterson, R. B. (AM), Box 626, Grenada

City Missions  
Newman, Lincoln (JR), P. O. Box 1667, Jackson 5

Language Missions  
Chan, Jachin (CH), Chinese Baptist Church, Cleveland  
Maford, M. L. and Mrs. (Ind.), P. O. Box 265, Philadelphia

National Baptists  
Bell, Leon (TM), 510 N. Farish St., Jackson 8  
Brown, Frederick (TM), 1128 W. Maple St., Apt. 33-A, Jackson 33

**MINNESOTA**

Pioneer Missions  
Littleford, Warren (PM), 1604 W. 30th St., Minneapolis

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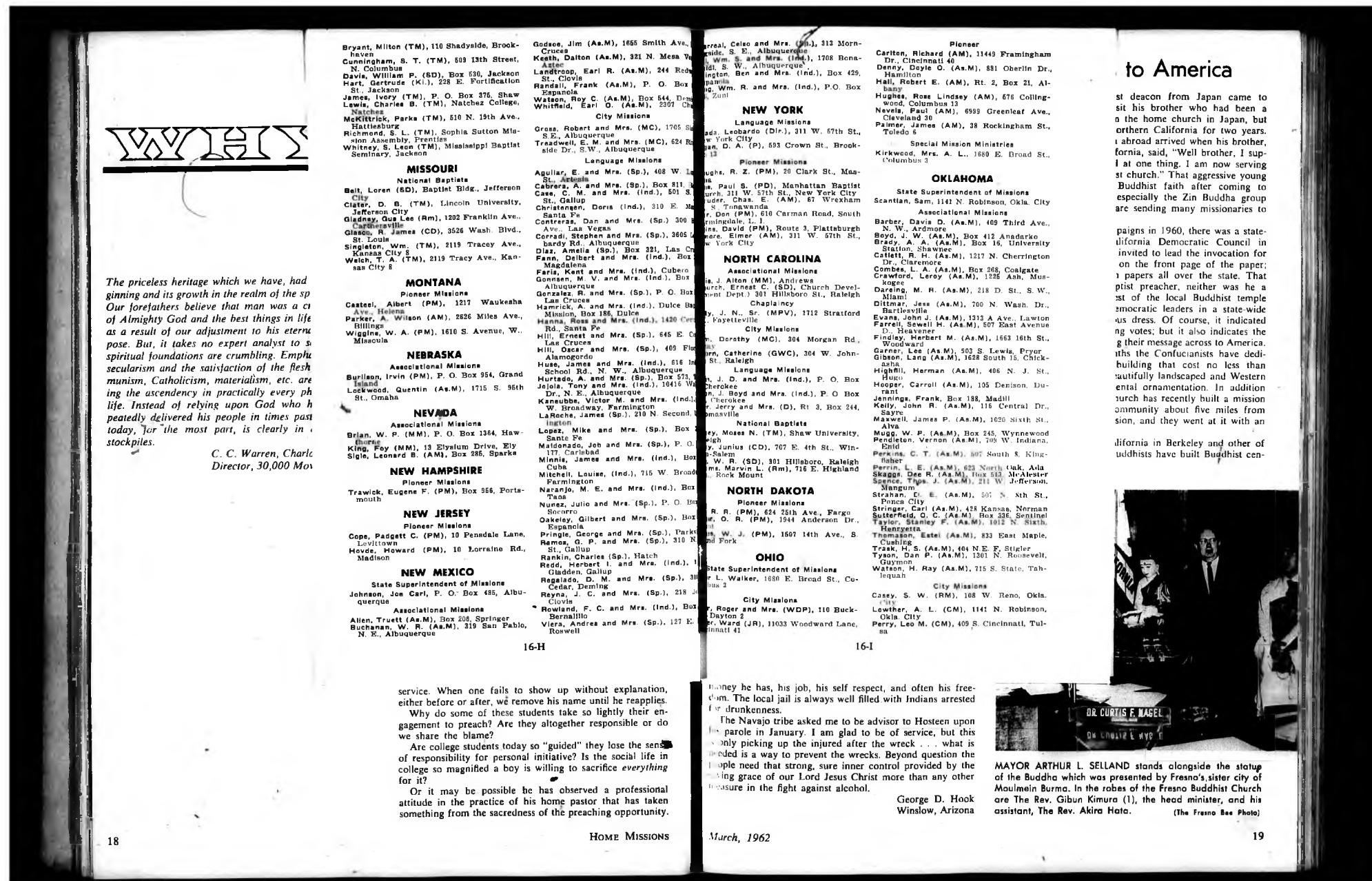
Language Missions  
Chan, Jachin (CH), Chinese Baptist Church, Cleveland  
Maford, M. L. and Mrs. (Ind.), P. O. Box 265, Philadelphia

National Baptists  
Bell, Leon (TM), 510 N. Farish St., Jackson 8  
Brown, Frederick (TM), 1128 W. Maple St., Apt. 33-A, Jackson 33

**MISSOURI**

State Superintendent of Missions  
Rogers, Foy, Box 320, Jackson

Associational Missions  
Morris, Orrin (CCD, ITD), P. O









The priceless heritage which we have  
gaining and its growth in the realm of  
Our forefathers believe that man  
of Almighty God and the best things  
as a result of our adjustment to his  
pose. But, it takes no expert analysis  
spiritual foundations are crumbling,  
secularism and the satisfaction of the  
man, Catholicism, materialism, etc.  
ing the ascendancy in practically every  
life. Instead of relying upon God  
peaked his people in time  
today, for the most part, is clear  
stockpiles.

C. C. Warren,  
Director, 3001

#### PANAMA-CANAL ZONE

Wood, L. D. and Mrs. (Supt.), Box 3647, Balboa, Canal Zone.  
Acosta, Juan and Mrs., Entrega General, Las Palmas, Republica de Panama.  
Archbold, Frank S. and Mrs., Baseline Baptist Church, Changuinola, Box 200, Republica de Panama.  
Arias, Adolfo Mendez, Nalunega, San Bias, Republica de Panama.  
Caballero, Everardo, and Mrs., La Concepcion, Rio Chico, San Bias, Republica de Panama.  
Campa, Agustina, Domingo Diaz, Republica de Panama.  
Coleman, Calixto and Mrs., Alligandi, San Bias, Republica de Panama.

16-N

service. When one fails to show up without explanation, either before or after, we remove his name until he reappears.

Why do some of these students take so lightly their engagement to preach? Are they altogether responsible or do we share the blame?

Are college students today so "guided" they lose the sense of responsibility for personal initiative? Is the social life in college so magnified a boy is willing to sacrifice everything for it?

Or it may be possible he has observed a professional attitude in the practice of his home pastor that has taken something from the sacredness of the preaching opportunity.

HOME MISSIONS

Perez, Silvia and Mrs., Macaco 81, San Luis, Pinar del Rio.  
Pioche, Guillermo and Mrs., Esperanza, Las Villas.

Quintana, Manuel and Mrs., Libertad 37, Matanzas, Pinar del Rio.  
Reyes, Lorenzo and Mrs., Fomento, Las Villas.

Ramos, Antonio and Mrs., Managua, Hama-

nuas, and Mrs., Lino Perez Macaco, Tlalnepantla, Las Villas.

Reyes, Petra Enilda, Cartagena, Las Villas

Rivero, Francisco and Mrs., Menor 54, Colon, Matanzas.

Rodriguez, Andres and Mrs., Calle 19, No. 1614, Laundres, Marianao, Habana.

Rodriguez, Francisco and Mrs., Corral Nuevo, Matanzas.

Rodriguez, Heriberto and Mrs., Santa Rosa 45, Rancho, Las Villas.

Rodriguez, J. and Mrs., Fundicion 306, Chimalaca, Habana.

Rodriguez, Marcos and Mrs., Marti, Ma-

Romero, Carlos, Castillo 56, Union de Reyes, Matanzas.

Sanchez, Jesus M. and Mrs., Napoleon 22, Co-

torro, Habana.

Santana, Antonio and Mrs., Alquilar, Ha-

vana.

Silva, A. J. and Mrs., Calle 40, No. 127, Mi-

riano, Marianao, Habana.

Suarez, Emilia, General Nunez 14, San An-

tonio de Rio, Blanco, Habana.

Suarez, Juventino and Mrs., Independencia 54 Sur, Sancti Spiritus, Las Villas.

Suarez, Juan, Las Villas.

Telles, Carlos and Mrs., Cabral, Habana.

Torre, Felix and Mrs., Cespedes 75, Aguas-

cate, Habana.

Torres, David and Mrs., Melones 724, Luy-

ano, Habana.

Valdes, Leon and Mrs., Independencia 461, Cotorro, Habana.

Valdes, Hilario and Mrs., Cerro 1554 El Cer-

ro, Habana.

Vazquez, Enrique and Mrs., Isabel Rubio 19, Matanzas, Pinar del Rio.

Vigil, Laencio and Mrs., Calle 37, No.

6013, Cienfuegos, Las Villas.

Vilches, Saul and Mrs., Maximo Gomez 17,

Batibana, Habana.

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Pioche, Guillermo and Mrs., Esperanza, Las

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Santana, Antonio and Mrs., Alquilar, Ha-

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Silva, A. J. and Mrs., Calle 40, No. 1



**WYCI**

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C. C. Warren,  
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16-P

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for it?  
Or it may be possible he has observed a professional  
attitude in the practice of his home pastor that has taken  
something from the sacredness of the preaching opportunity.*

HOME MISSIONS

**Robertson, Mrs. Lillian, 2814 Milan Street, New Orleans, La.**  
**Rodriguez, F. J., Calabazar, Cuba**  
**Rounds, J. B., 4748 S. E. 18th St., Oklahoma City 5, Okla.**  
**Ruiz, Donato and Mrs., Box 596, El Paso, Tex.**  
**Saenz, Mrs. H. M., Box 666, Brownsville, Tex.**  
**Silva, J. B., Batabano, Cuba**  
**Smith, L. C. and Mrs., 125 Fairmount, Pineville, La.**  
**Stein, Mrs. H. D., 29040 S. W. 144th St., Leisure City, Fla.**

**Stumph, C. W., 1100 8th St., N. W., Washington, D. C. 20004**  
**Takkenen, T. W., 602 Louise St., Hattiesburg, Miss.**  
**Tull, N. T., 825 Valmont, New Orleans, La.**  
**Turner, A. C., P. O. Box 346, Coopersburg, Okla.**  
**Wade, Mrs. Thomas, Hugo, Okla.**  
**Wibanks, C. E., 4916 Stanley Ave., Ft. Worth 15, Tex.**  
**Wing, J. W., 1165 Reeder Circle, N. E., Atlanta, Ga.**  
**Worthington, A. and Mrs., Box 335, Shreveport, La.**  
**Wright, Abraham and Mrs., Bend, Ill.**  
**Yearwood, V. T. and Mrs., Apartado Post 4031, Panama, Rep. de Panama**

**You say his parents' habit of attending church only when it suits has failed to develop in him the proper regard for the preached word.**  
**Whatever the reason, when we lose our sense of personal integrity we are lost.**

J. T. Gillespie  
Boiling Springs, North Carolina

**A Wealthy but Broken Home**  
*She was one of two children from a wealthy but broken home. In a period of revolt, she married a man who was neither wealthy nor in a profession that will be likely to bring prestige.*

*Her religious experience had been in a church where the need of a Saviour was never personally presented. She was soloist in the choir of her church; but when I talked with her, she knew nothing of the plan of salvation. For a little while she had to seek help in a mental institution. She attended our church services some where she could receive the peace of soul only God can give. When we left the church to move to another field, there were indications her marriage was facing grave problems.*

*The spiritual needs of our country are seen in her life. They are personal before they are statistical. They are manifested in the disintegration of home life. They are seen in the failure of material wealth and culture to satisfy the deep needs of the human personality. They are aggravated by religion that does not keep close to our personal need of a Saviour. The spiritual needs require from us urgency and faithfulness because there is a time limit to the services we can render.*

Holmes H. Carlisle  
Morton, Mississippi

**Picking Up the Pieces**  
*A woman lay dead in the snow—assaulted, mistreated, then beaten to death. Her assailants, dazed and stupefied by cheap wine, dimly realized what was wrong but had no idea how it was done or who was to blame. They were soon arrested for their clumsy crime, convicted, and committed to prison at Leavenworth, Kansas. That was five years ago in Navajo country in northern Arizona.*

*During a recent visit to the hogans of one of the attackers, his lonely wife told me that her husband, whom we'll simply call Hosteen, had not been a drinking man, and that the night the crime was committed was the first time he had been out on a real "bender." He had the misfortune to fall into violent crime on his first big drunken spree. Others seem to "get by."*

*Along with the rest of America, the Navajo finds his greatest moral problem in the bottom of a liquor bottle. It leads him into a constant round of drinking, fighting, and debauchery. Because of it he suffers the loss of what little money he has, his job, his self respect, and often his freedom. The local jail is always well filled with Indians arrested for drunkenness.*

*The Navajo tribe asked me to be advisor to Hosteen upon his parole in January. I am glad to be of service, but this is only picking up the injured after the wreck . . . what is needed is a way to prevent the wrecks. Beyond question the people need that strong, sure inner control provided by the saving grace of our Lord Jesus Christ more than any other measure in the fight against alcohol.*

George D. Hook  
Winslow, Arizona

March, 1962

**Missionaries to America**

**Not long ago a Baptist deacon from Japan came to northern California to visit his brother who had been a fellow deacon with him in the home church in Japan, but who had been living in northern California for two years. Hardly had the guest from abroad arrived when his brother, a farmer in northern California, said, "Well brother, I suppose you will be surprised at one thing. I am now serving as a deacon in the Buddhist church." That aggressive young man had embraced the Buddhist faith after coming to America. The Buddhists, especially the Zen Buddha group are very progressive and are sending many missionaries to America.**

**Before the political campaigns in 1960, there was a state-wide meeting of the California Democratic Council in Fresno. The one who was invited to lead the invocation for the meeting was pictured on the front page of the paper; the picture was carried in papers all over the state. That gentleman was not a Baptist preacher, neither was he a Romanist. He was a priest of the local Buddhist temple and was pictured with Democratic leaders in a state-wide organization in his religious dress. Of course, it indicated the Democrats were seeking votes; but it also indicates the Buddhists are alert in getting their message across to America.**

**Within the last 15 months the Confucianists have dedicated in Fresno a new building that cost no less than \$150,000.00. It is quite beautifully landscaped and Western in overall design with oriental ornamentation. In addition the big central Buddhist church has recently built a mission building out in a rural community about five miles from Fresno. They call it a mission, and they went at it with an evangelistic zeal.**

**At the University of California in Berkeley and other of our university cities, the Buddhists have built Buddhist cen-**

**DR. CURTIS F. NAGEL**  
**DR. CURTIS F. NAGEL**

**MAYOR ARTHUR L. SELLAND stands alongside the statue of the Buddha which was presented by Fresno's sister city of Moulmein Burma. In the robes of the Fresno Buddhist Church are The Rev. Gibun Kimura (1), the head minister, and his assistant, The Rev. Akira Hata.**

(The Fresno Bee Photo)

**WAY**

**Why Haven't I Heard?**

*More than seven million Southern Baptists are not engaged in the program of missions and evangelism through their churches. This spiritual inactivity comes from a lack of knowledge of the Bible plan of missions, of world need at home, of the responsibility to witness, and of present plans to give the gospel to everyone. Failure of churches to teach missions is the reason for members not participating in winning the unsaved.*

L. O. Griffith, Atlanta  
Education and Promotion, HMB

**What the Student Finds**

In the New York area there are 59 graduate schools with an enrollment of 330,000 students. Twenty-eight students in 19 different graduate schools are members of the Manhattan Baptist Church. On a recent student night program they told of their campus situations.

**A Neglected Boy**

A boy from a careless home in our area got into trouble. A Christian neighbor who belonged to a church with splendid recreational facilities and a strong baseball team offered to uphold and assist him, provided he would go with him to Sunday school and play on the baseball team. The boy quickly agreed.

The pastor, on hearing the story, sent the man to the recreational director who also taught this age group in Sunday school. Here he was abruptly told, "No, indeed! We will not have such a boy among our boys. He would ruin our entire program." It was a sad man who told his little neighbor he was unwelcome. The boy dispaired and with a hardened heart went out to do things worse than before.

Here was a boy's heart gladdened at the thought of spiritual uplift and with his need so evident. Who can tell the difference that might have come had those who possessed the spiritual food not denied it to one in need? He is one of millions of our American youth hopelessly lost in a labyrinth of helplessness. How marvelous the opportunity to build missions and churches among them and guide them into the fold of our Great Shepherd.

H. M. Ward  
Jacksonville, Texas

**The Influence of the Parent**

"I'm not particularly sorry I did it." This was the only apparent reaction to the sentence of the judge by a 16-year-old boy convicted of murder. The only explanation given to the juvenile case-worker was that he had "killed a guy and got caught."

Joe's story has a familiar ring. It is being repeated far too often in our society. His mother does not know for sure

**A City of Paradox**

Detroit is a city of paradox—it is both a city of churches and a city of the churchless!

If one travels the major thoroughfares of Detroit, he is impressed that Detroit is a city of churches. Numerous cathedral-like buildings grace the major streets, and the city rivals any for store-front churches.

However, Detroit is a city of the churchless. Here is a solemn fact: although 63 per cent of Americans belong to churches, in Michigan only 35 per cent of the people are church members. If the same ratio for the state prevails in metropolitan Detroit where over half of the state's population resides, then there are in excess of two and a half million unchurched people in the greater Detroit area. It is almost incredible!

The question looms: how is it that so many churches can reach so few people? In the first place, Detroit does not have the abundance of churches that a casual observation might indicate, certainly not in light of the vast population. Moreover, numerous churches are located too close together, thus leaving vast areas without churches. Finally, an inescapable conclusion is that the churches are not adequately reaching their own communities. These factors highlight the missionary challenge of the Detroit area.

The first task of Southern Baptists in Detroit is to plant churches in the vast unchurched areas of greater Detroit. Through the help of the Home Mission Board and the Baptist State Convention of Michigan, the Southern Baptist city mission program in metropolitan Detroit is attempting to address itself to this basic need.

Francis M. DuBose  
Detroit, Michigan

**HOME MISSIONS**

March, 1962

**THE PREVALENCE OF JUVENILE delinquency points to causative factors in the home. Many parents fail to furnish a Christian home or to provide proper training and leadership for their children.**

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**YUKON**

who Joe's father is. There was a man whom she doesn't remember very well living with her at the time and is probably Joe's father. But that is unimportant to Joe, as it is to his 12 other brothers and sisters. The man would get drunk and beat the children. Joe had often wanted to kill him. He did remember one thing the man told him. He told Joe to do what he wanted to anytime and not worry about the results.

"That's just what I did." Joe seemed to think it was just a matter of course. Joe had never been to school a year nor had he ever been to Sunday school. "Nobody ever cared enough to take me." He had not even learned to read; had not heard the Bible read.

Joe was not really conscious of his need of God. Correction and rehabilitation was not what Joe needed as much as he needed hope in life; as he needed character that only a concept of, and a knowledge of God can give. Someone had failed to help Joe find this in his life and now he will pay with his life for his errors.

L. C. Wood  
Waco, Texas

**Strange Pair**

While my car was being "filled" with gas in another city, I noted that the building housing the service station was jointly occupied at the far end by a package liquor store.

"Strange bedfellows," I said to the attendant, "even though you both 'fill them up!'"

"Mister," he replied, "I'd like nothing better than to move them out. Unfortunately, they had their lease before me."

We watched a shabbily dressed middle-aged man and a small girl approach. Her matted hair dared to be combed. The man passed into the package store; the girl waited at the door.

"See that," the attendant nodded his head in the direction of the girl. "She comes with him often. I've seen her stand there in the snow barefoot, waiting for her Daddy to buy his liquor."

The man came out quickly. In his hand was a brown paper sack, covering

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**Who Will Cry?**

Bowling Green, Ohio, is the county seat town of Wood County and has a population of 13,603. The Bowling Green State University is located there with an enrollment of 8,000 students. The only Baptist work in the city is a small church, more than 80 years old and with about the same number of members. The church has no program to reach the people. Wood County, with a population of 72,368 has only one other Baptist witness and that is at Haskins, Ohio.

Jon Wade Lurtz  
Garden City, Kansas

**Sin Runs Deeper**

The quiet, peaceful-looking village on the banks of the mighty Yukon seems to have the greatest crime rate per capita of any place in our land. Here the currents of the river run deep, but sin runs deeper. These are a gentle people but capable of violent and torrid hate.

The marks of sin are before us each day. There is a long scar on one face from the axe of a friend who became angered while drinking. There is another who has only two fingers on one hand—another axe, another night of anger. There is a sunken black hole in the forehead of a man, his mind unclear; he had spent four nights in an unheated cabin at 40 degrees below zero. He lives with a shadow of body and spirit. A woman walked to death to flee from the spirits that haunted her mind; she fell and froze. A child is scarred because no one minded that he crawled too close to the chained sled dogs.

A mother was beaten and bruised by her own drunken son. She sent to the Baptist mission the next morning that I might go and talk to her son who was now in the log jail. I went to see this man. He became very repentant. He was sent to jail as have been the majority of other men here at one time or another. In his home after parole, he asked forgiveness of God for all the sin in his life.

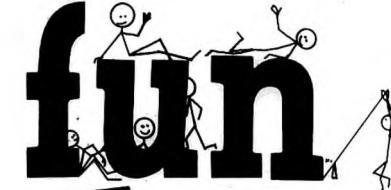
He moved from his mother's home and planned to marry the girl by whom he has a one-year-old daughter. He sought to provide food by trapping rabbits on the willow islands in the river. Here the darkness of night is months long, but the darkness of sin lasts an eternity.

Donald J. Rollins  
Fort Yukon, Alaska

**HOME MISSIONS**

*March, 1962*

**ready references for**



**Church Recreation**

The spiritual and gospel destination of our land call for needed material resources. America needs God's title and Baptist offerings. For new appointments and vacancies made by retirement and deaths, America needs a constant stream of spirit-filled, God-called, talented, and surrendered young people. The USA needs spiritual regeneration, doctrinal soundness, Christian and denominational loyalty, moral cleansing, domestic faithfulness, business integrity, personal honesty, and Godly compassion.

L. W. Martin, Atlanta  
Schools of Missions, HMB

**BANQUETS**

drove to Toledo each Sunday to worship in our South Toledo Baptist Church. Without a nucleus, without financial support, without a pastor, without a sponsoring church Allaby made the only decision he could make—not to open a work in Bowling Green at that time.

For four years now the Williams family had prayed that somehow a work could be started in their town.

My decision to try Bowling Green this year was influenced by a young preacher with an interest in pioneer missions. He had offered to resign his church and come to a place like Bowling Green and start new work from scratch if he could get a job teaching to support his family. We hoped to start a Baptist Student Union on the university campus and, with the students that we would enlist, begin a

**BANQUETS PLUS!**

by Mabel King Becker

Here is a treasury of exciting plans for 34 banquets given in detail with ideas for invitations, decorations, menus, and programs. Organized under three topics—Seasonal and Holiday, Promotional or Fellowship, and Missionary, these banquets are ideal for church groups and, with some substitution of material, for civic and school groups. A preface gives helpful hints to those persons involved in preparations for the occasion. (26b) \$3.00

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Sixty-one practical programs to enrich Intermediate worship. Each program has been planned for department assembly services by experienced Intermediate superintendents. [26b] \$2.00

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**WAY TO X**

regular mission chapel. I had secured a teaching position for him.

My task for the day was to visit the best prospects out of the prospect cards that Aliby had secured three years before.

My first call was to a lady who had been a member of a Baptist church in the South and had promised the survey worker that she would come when the mission was started. No one answered my knock. As I started to leave, a young lady walked around from the side of the house and asked who I was looking for. As I read her the name from the card she replied, "I'm sorry but that lady died last November."

The next call was on an elderly lady who had said to the worker, "I am not a Christian, but I once attended a Southern Baptist church when I was on vacation in the South. I would love to come." I knocked but again I received no answer. As I started to leave a neighbor called out to ask who I was looking for. When I gave her the name I heard for the second time, "She died over a year ago."

My third call was to a man who was of another denomination, but the survey worker had quoted him as saying, "Our town needs a Southern Baptist church and I would be glad to attend." The wife answered the door and when I introduced myself she said, "I'm sorry but you must have the wrong address. We are not Baptists." I inquired her name, and it was the same as the card I held; so I told her what her husband had said. For the third time I heard, "But my husband died over two years ago."

I called on another family that morning. This family were members of a Southern Baptist church in Kentucky. Again the wife answered the door. When I asked for her husband by name a younger man answered who was obviously the son, and, as it turned out was junior. Realizing the man I wanted to talk to was his father, I inquired about him, telling the mother and son that I was a Southern Baptist preacher and we planned to start a Baptist church in Bowling Green. And for the fourth time I heard, "Preacher, my husband is dead, she went on to add, "we remember the young people who came. We kept waiting for someone to come back. My husband took sick, and he

believed that you would return. But he died, and we didn't have a preacher so we got the preacher from another church to bury Pa."

My last call before noon was to another elderly lady, who at one time had been a Southern Baptist. When I stepped up on the porch I could see that the house was vacant, so I started to leave. A little golden-headed girl was sitting on her tricycle in the next drive watching me, and she called out, "Miss, that lady died and they came and took her furniture all away."

For lunch we selected a picnic table beneath a shade tree. My heart was heavy; and as the summer students opened the sandwiches and potato chips, I took out the five cards and spread them on the table. A hush came over the students as they read the notes I had scribbled on the cards. We cried for Bowling Green.

Several weeks passed and each Thursday night I drove to Bowling

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Whether we realize it or not—in many places conditions revealed in this story still exist. There are still little boys and others waiting for the assurance of the love of God. They need to see our faith in action, meeting human need.

E. R. Eller  
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has since been transferred to another station of duty, and the group of 25 people had diminished to but one family.

As Chaplain Jimmy D. Baggett (Southern Baptist chaplain on this base) was waiting with Dr. Ackiss for his turn that would take him on into the Midwest, the item of mutual concern was quite naturally the future of this young, struggling mission. Probably prompted by the consciousness of but a brief moment to talk, Dr. Ackiss, in a way characteristic only of himself, drove himself in one statement what some other might have taken an hour to say.

"Chaplain," he said, "You can't let this work die." The chaplain, who had been sympathetic with the struggling work since his arrival some few months earlier, shared the deep concern expressed but reminded Dr. Ackiss of his responsibility to the military and the limited time which his heavy obligations allowed for work with the mission group. When Dr. Ackiss had heard the chaplain out, he again in typical Ackiss

The Negro American faces need which both parallel and run counter to needs of others. He finds an increasing secularization of his family life, and 40 per cent are unchurched (more than seven million are lost). He lives in tensions and violence created by desires and demands to become full-fledged citizens. There is an overcrowding of large cities as Negroes leave the South (1.5 million from 1950-1960) and make the transition from rural to urban life (73 per cent now live in urban areas). There is a paucity of National Baptist youth going into full-time religious vocations, and there is a lack of academic and theological training of National Baptist pastors.

Victor Glass, Atlanta  
Work with National Baptists

**The Work Can't Die**

E. L. Ackiss was concluding what was to be his last visit to the military installations in Michigan along with Bob Wilson, area missionary in Northern Michigan. He had called upon Baptist leaders at three Air Force bases and was now about to depart the third and final base on this trip.

Something was different about his visit to KI Sawyer Air Force Base, near Marquette, Michigan. He had been here earlier when Airman Herb Copeland was leading a group of 25 to 30 in regular church services. Airman Copeland

style and composure said, "Chaplain, you can't let this work die. You have a responsibility to the Air Force, but you also have a responsibility to your denomination. You can't let this work die."

These were among the last words which Chaplain Baggett remembers of their conversation. The train came, Dr. Ackiss departed, and the chaplain drove back to his base. Again and again, the word, "You can't let this work die"—as though the responsibility for the living or the dying of this struggling mission had been placed upon the shoulders of a single man—and this man—the chaplain. And well it might have been. When the chaplain returned to his office,

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he conferred with the base chaplain, his immediate superior, and asked permission to give some of his time to the work of this mission. This request was granted, and Chaplain Baggett began a ministry that will be remembered among the most noble efforts of his whole life.

Visits were made to prospective families among Air Force personnel. Telephones began ringing, and unenlisted Baptists were urged to rally to the support of a struggling cause. It was no surprise when the following Sunday, 40 to 50 people gathered for service, and 26 presented themselves to the mission for membership. This marked the point

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of "beginning again" for a work that will live on and on.

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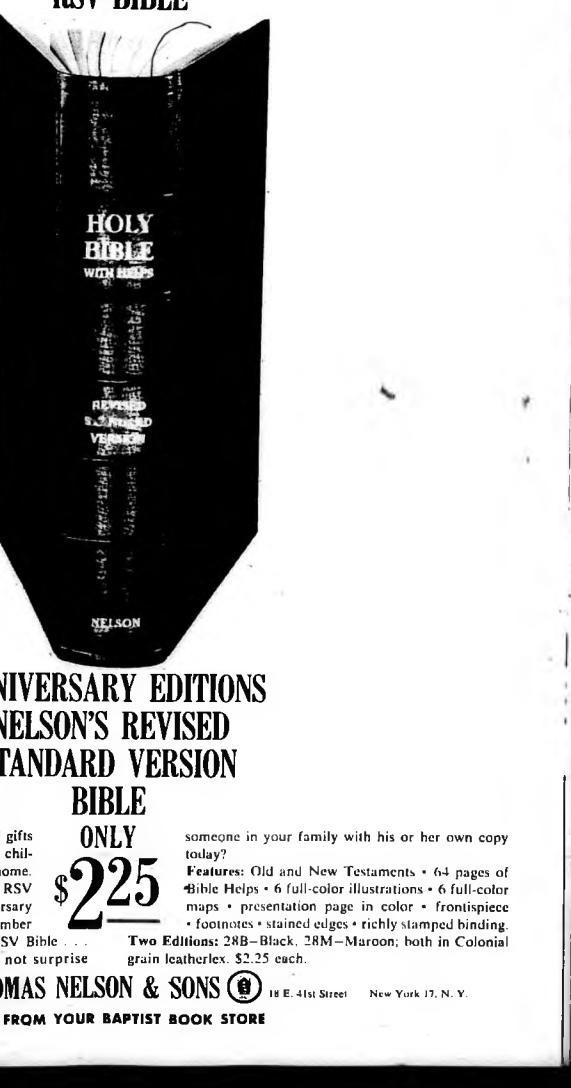
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