

# 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 loathsomeness 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 blessings they failed to say "thank you."

Therefore, allow me this opportunity to express my appreciation of the love of 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 ad-

vance 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

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## 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 lines, 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 crystalize.

Layman Tom McCord of Decatur, whose picture graces the cover of the January issue, offered to fly 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



HMB Photo by Durham

### 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.

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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March, 1962

# 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 underesti-

mated 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.

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

John M. Haldeman of Miami, pastor of the Allapatta 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



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.



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.



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.



A CHECK WITH THE CENTER DEPUTY DIRECTOR, J. Arthur Lazell, (seated left) is made by Miami Baptist leaders Ray Dobbins, Milton Leach, and Lloyd Whyte, 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.

# Miguel Lopez and Family, Refugees

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



MIGUEL 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, Glauca, 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



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



of Flagler Street Baptist Church, while his parents attend the Spanish Department, where his father teaches, below left. At right below, Miguel delivers a meal to a Miami family. He works three hours a day at this.



March, 1962







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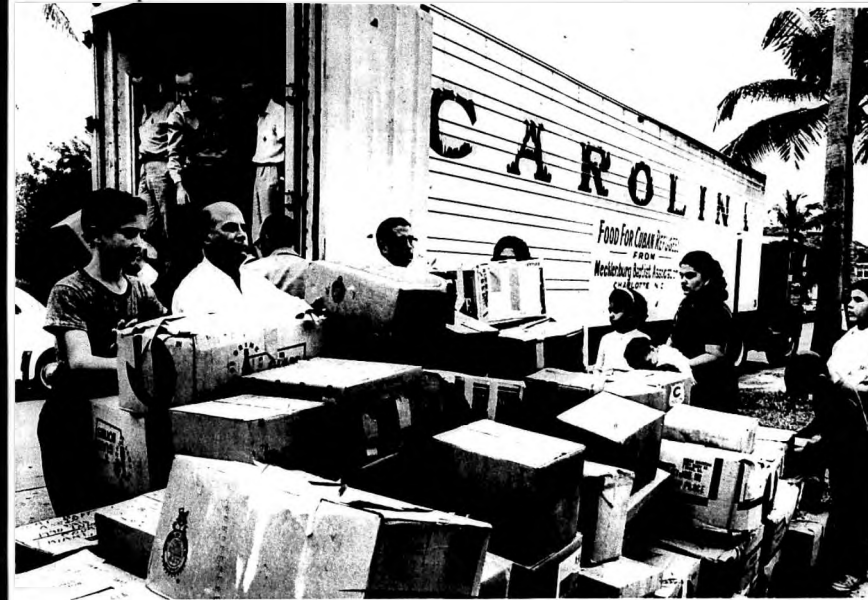
## Refugees



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 Platillera, 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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## Why missions in our land?

Across America mission workers and missionaries have responded to answer the question, "Why missions in our land?" These are not cold statistical replies but ones which reveal the spiritual needs in human terms. On the following pages are probing, heart-stirring answers to "Why missions in our land?"

## An Alarming Spiritual Inertia

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

"Righteousness 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 ignore 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 love 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 sure 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.



In our America fully 75 million persons make no profession of Christian commitment, and the number increases each year. By 1964, a total of 22,990 additional Baptist churches will be needed. Unchurched and underchurched communities in both the established and the "pioneer" states call for our best efforts in church extension.

In the teeming cities, with their complex personal, social, and moral problems, multitudes live without Christ. Here drink, divorce, delinquency, and crime appear at their worst. And the need continues for a vital witness in the towns, villages, and open country.

The 20 million Negro Americans, strongly Baptist, need our continuing encouragement in the training of leadership.

Among 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 religionist without Christ—and our Christian task becomes enormous.

For 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





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 figures 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 the total expenditures for cooperative mission work through the Missions Division. The second column, which represents 60 per cent of 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—		672,763.00	49.6
21% Population . . . . .	\$1,121,270.00		
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—	209,787.00	174,469.00	12.9
29% Population . . . . .			
Minn., Ill., Ohio,			
Wisc., Ind., Mich.			
10 Northeastern States—	66,632.00	39,979.00	3.0
25% Population . . . . .			
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—	779,974.00	467,974.00	34.5
25% Population . . . . .			
(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:			
Language Groups			
Ministries . . . . .	31.3%		
Mission Centers . . . . .	24.8%		
National Baptists . . . . .	24.7%		
Student Missions . . . . .	7.2%		
Associational			
Missions . . . . .	5.8%		
Other . . . . .	6.2%		
50 States . . . . .	\$2,258,646.00	\$55,185.00	100.0
Fring Benefits for above			
workers (est.) Hospitali-			
zation, Insurance,			
Retirement . . . . .	\$1,167.00	\$8,700.00	
Total for missionaries in			
Missions Division . . . . .		\$63,885.00	

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

# WYHY

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

## Another Reason?

A survey on one county road about a quarter mile in length discovered 55 non-Christian adults. One 19-year-old boy said he knew he was going to hell and didn't care. He said, "Perhaps I should join the church to give me one other reason to celebrate with a glass of beer." All the while the father laughed as he stood by.

The concern on the part of the pastor of Midway Baptist Church and a layman resuted in a contact with the superintendent of missions and a home fellowship being established. The church had before sought to reach this area by inviting people to church. On the first Wednesday night they had 14 present and the following Sunday 16. The fellowship was held in the home of a non-Christian family.

A ministerial student from Mississippi Baptist College, who is a member of the Midway Church gives guidance to the group. We believe this effort will be spiritually fruitful and the home fellowship method is the best method for reaching "pockets of people."

J. Clark Hensley  
Jackson, Mississippi

## I Plan to Do That Later

The man who stood by as we were preparing for a mission service did not seem interested in being present at the service. As I talked to him about accepting Christ as his Saviour, his reply was, "I plan to do that later." The man was already 62 years old.

Again I stood with a man on a street in Blytheville, Arkansas. He did not hesitate to give me a check for \$100.00 to help the mission where I was working. I believe I tried that day to lead him to the Saviour. His reply was, "I guess I will die as I have lived." A short time later he was killed by a train.

For about 15 years I have served in three associations in two different states. Many times I have made the remark to a congregation that on the way to the service I saw more people not planning to go to church than are present at the service.

Why can we not be concerned?

C. J. Rushing  
Raleigh, Mississippi

## He Failed to Respond

"Take his name off the list." I finally said to the student arranging the names of the speakers on the radio program.

This program was arranged primarily to provide preaching opportunities for the ministerial students. Each student is responsible to watch the bulletin board for his time to preach and to be on hand when the time comes for his service. When one fails to show up without explanation, either before or after, we remove his name until he reapplies.

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

# 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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Charlotte 7, N. C.

George D. Hook  
Winslow, Arizona

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## to America

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

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

lifornia in Berkeley and other of ddhists have built Buddhist cen-



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)

# WYHLY

The priceless heritage which we have, had  
gunning and its growth in the realm of the sp.  
Our forefathers believe that man was a cr  
of Almighty God and the best things in life  
as a result of our adjustment to his eterna  
pose. But, it takes no expert analyst to su  
spiritual foundations are crumbling. Empha  
secularism and the satisfaction of the flesh,  
munism, Catholicism, materialism, etc. are  
ing the ascendancy in practically every ph  
life. Instead of relying upon God who h  
peatedly delivered his people in times past  
today, for the most part, is clearly in s  
stockpiles.

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

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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 en-  
gagement 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

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Webb, J. Frank, (CM), P. O. Box 2070,  
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O. Clay C. (CM), 807 S. 20th St., Birm-  
ingham 3  
E. H. S. (CM), 1010 Government Street,  
Mobile

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St., Florence  
Ear, Hoyt (CM), 518 Madison St., Hunta-  
ville

Language Missions  
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Horseshoe  
Hudson, David and Mrs. (D), 1200 Ann  
Street, Montgomery

National Baptists  
Mer. Nathan M. (TM), Selma University,  
Selma  
Hunt, Fred (CD), 411 Laurel St., Selma

Key to Abbreviations	Jw.	Jewish
Kl.	Kl.	Kindergarten
Ko.	Ko.	Korean
AM	AM	Literacy
Assoc. Missionary	Assoc. Missionary	Migrant
Center Director	Center Director	High
Chinese	Chinese	MPV
Church Development Director	Church Development Director	MC
City Missionary	City Missionary	MM
Coordinator	Coordinator	P
Czech	Czech	PD
Deaf	Deaf	PAS.M
Director	Director	Pastor
Direct Missionary	Direct Missionary	RM
Field Worker	Field Worker	RM
French	French	RC
Good Will Center	Good Will Center	R
Indian	Indian	SD
In-service Training Director	In-service Training Director	Sp.
International Center	International Center	TM
Italian	Italian	WDP
Juvenile Rehabilitation Worker	Juvenile Rehabilitation Worker	WMU
Japanese	Japanese	Woman's Missionary Union Sec.

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money he has, his job, his self respect, and often his free-  
dom. 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  
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  
living grace of our Lord Jesus Christ more than any other  
measure in the fight against alcohol.

George D. Hook  
Winslow, Arizona

March, 1962

## to America

st deacon from Japan came to  
sit his brother who had been a  
n the home church in Japan, but  
abroad California for two years.  
I 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 Zin Buddha group  
are sending many missionaries to

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

difornia in Berkeley and other of  
uddhists have built Buddhist cen-



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 (l), the head minister, and his  
assistant, The Rev. Akira Hata. (The Fresno Bee Photo)

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# WYH

The priceless heritage which we have, had  
gaining and its growth in the realm of the sp.  
Our forefathers believe that man was a cr  
of Almighty God and the best things in life  
as a result of our adjustment to his eterne  
pose. But, it takes no expert analyst to se  
spiritual foundations are crumbling. Emph  
secularism and the satisfaction of the flesh,  
munism, Catholicism, materialism, etc. are  
ing the ascendancy in practically every ph  
life. Instead of relying upon God who h  
peatedly delivered his people in times past  
today, for the most part, is clearly in a  
stockpiles.

C. C. Warren, Charlc  
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Taylor, S. M. (TM), Morris-Booker Mem.  
College, Dermott  
Williams, Marine W. (DC), 1600 High St.,  
Little Rock

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Pe Springs  
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Torrey  
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bure, Fresno

16-D

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Why do some of these students take so lightly their en-  
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something from the sacredness of the preaching opportunity.

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Jala, Joshua and Mrs. (Sp.), 2010 Ames  
St., Denver  
McP, Roy and Mrs. (Ind.), Box 364, Ig-  
ne  
Seka, Donald and Mrs. (Sp.), 1105 Cry-  
stal Place, Pueblo  
Pioneer Missions  
Hale, R. H. (AM), 1506 Hollyhock Dr.,  
Colorado Springs  
Paul N. (AM), 802 Garfield St., Den-  
21  
Special Mission Ministries  
Nephy, Nicy (WMU), 1470 S. Holly, Den-  
21  
CONNECTICUT  
Lock, Charles H. (PM), 41 N. Main, West  
Hartford  
DELAWARE  
Pioneer Missions  
Hector, Walter D. (PM), 128 N. Governor  
Ind., Dover  
DISTRICT OF COLUMBIA  
City Missions  
Mrs. Franklin (MC), 4025 9th St., S. E.,  
Washington, 20  
H. Martin and Mrs. (MC), 4026 9th  
St., N.E., Washington 20  
H. Edna R. (MC), 4025 Ninth St.,  
E., Washington 20  
National Baptists  
Hector, Andrew (TM), Washington Bapt.  
m., 1600 Thirteenth St., N.W., Wash.  
FLORIDA  
City Missions  
Hingham, Troy (GWC), P. O. Box 5592,  
Tampa  
Harris, Morris (Jw), JR., 1269 N.E. Second  
St., Miami 35  
H. Evelyn (GWC), P. O. Box 5592, Tampa  
H. Rosa Lee (GWC), 517 N.W. 8th  
St., Miami  
H. Mildred (GWC), 517 N.W. 8th St.,  
Miami  
Language Missions  
H. Philip (Sp.), 311 S. W. 17th Ave.,  
Miami 17

16-E

money he has, his job, his self respect, and often his free-  
dom. 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  
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  
living grace of our Lord Jesus Christ more than any other  
treasure in the fight against alcohol.

George D. Hook  
Winslow, Arizona

March, 1962

## to America

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

paigns in 1960, there was a state-  
alifornia Democratic Council in-  
vited to lead the invocation for  
on the front page of the paper:  
papers all over the state. That  
pist preacher, neither was he a  
st of the local Buddhist temple  
emocratic leaders in a state-wide  
us dress. Of course, it indicated  
ng votes; but it also indicates the  
g their message across to America.  
uths the Confucianists have dedi-  
building that cost no less than  
sautifully landscaped and Western  
ental ornamentation. In addition  
urch has recently built a mission  
onmunity about five miles from  
sion, and they went at it with an

lifornia in Berkeley and other of  
uddhists have built Buddhist cen-



MAYOR ARTHUR L. SELLAND stands alongside the statu  
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 (l), the head minister, and his  
assistant, The Rev. Akira Hata. (The Fresno Bee Photo)

19



The priceless heritage which we have, had  
ginning and its growth in the realm of the sp.  
Our forefathers believe that man was a cr  
of Almighty God and the best things in life  
as a result of our adjustment to his eterna  
pose. But, it takes no expert analyst to se  
spiritual foundations are crumbling. Emph  
secularism and the satisfaction of the flesh,  
munism, Catholicism, materialism, etc. are  
ing the ascendancy in practically every ph  
life. Instead of relying upon God who h  
peatedly delivered his people in times past  
today, for the most part, is clearly in a  
stockpiles.

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

#### IDAHO

Language Missions  
Branch, E. C. and Mrs. (Ind), 253 N. Ar-  
cher, Blackfoot, Idaho  
Pioneer Missions  
Carpenter, W. C., Jr. (PM), 1206 Bryden,  
Lewiston  
Ferguson, Roy J. (AM), 857 Borah Ave.,  
Twin Falls  
Jenkins, E. J. (PM), Wyoming Ave., Mid.  
Rt. Nampa

#### ILLINOIS

State Superintendent of Missions  
Cameron, Harold E., P. O. Box 271, Car-  
bondale  
Associational Missions  
Denton, Preston M. (AM), 1627 22nd Ave-  
nue, Rockford (AM), 700 W. Payette,  
Evanston  
Higgins, Paul (As.M.), 2412 Florian Ct.,  
Decatur  
Holland, Charles (As.M.), Box 367, Galena  
Howard, Charles M. (AM), 1735 Prospect  
Avenue, La Salle  
Mintzfeld, Walter (RC), P. O. Box 271 Car-  
bondale  
Pollock, Allen (As.M.), 316 Lime St., Joliet  
Redner, A. G. (As.M.), 1903 Broadmoor,  
Champaign  
Spencer, Lleyds K. (AM), 704 E. Carroll,  
Macomb  
City Missions  
Borah, Harry (RM), P. O. Box 538, E. St.,  
Louis  
Diaz, Sarah Frances (GWC), 620 Niedring-  
haus, Granite City  
Minfield, Walter (RC), P. O. Box 271 Car-  
bondale  
Pollock, Allen (As.M.), 316 Lime St., Joliet  
Redner, A. G. (As.M.), 1903 Broadmoor,  
Champaign  
Spencer, Lleyds K. (AM), 704 E. Carroll,  
Macomb

#### INDIANA

State Superintendent of Missions  
Redford, Francis J., P. O. Box 38, Plainfield  
Pioneer Missions  
Conger, H. J. (AM), 410 Terl St., South  
Bend  
Daye, Ladaia L. (AM), 1009 West Purdue  
Ave., Muncie  
Irby, Alan F. (PM), 318 Heatherwood  
Lane, New Haven  
Smith, Charles E. (AM), 6061 Maran Dr.,  
Indianapolis 24  
Wiley, C. E. (AM), 301 Buena Vista Road,  
Evansville  
Wright, Lowell (AM), 916 E. Crestview  
Court, Crown Point  
Special Mission Ministries  
Berge, Louise (WMU), P. O. Box 38, Plain-  
field  
City Missions  
Borah, Harry (RM), P. O. Box 538, E. St.,  
Louis  
Diaz, Sarah Frances (GWC), 620 Niedring-  
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Minfield, Walter (RC), P. O. Box 271 Car-  
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Champaign  
Spencer, Lleyds K. (AM), 704 E. Carroll,  
Macomb

#### IOWA

State Superintendent of Missions  
Woodson, Avery A. (AM), 508 South N  
St., Indianapolis, Iowa

#### KANSAS

State Superintendent of Missions  
Markham, Mesler, P. O. Box 729, Wichita  
Associational Missions  
Bergen, Harold R. (PAs.M.), 311 N. Eby  
McPherson  
Ellledge, Paul (As.M.), Kansas City  
Hair, George (PAs.M.), P. O. Box 10  
Madison  
Locke, Gerald (As.M.), 515 S. 6th St., B.  
245, Independence  
Lutz, John Wade (As.M.), 1414 N. T.  
St. Garden City  
Marley, Eugene (PAs.M.), 2723 Hinkle  
Way  
O'Dell, William G. (As.M.), 815 S. "D"  
Arkansas City  
Riddle, Tom (PAs.M.), 103 W. Madis-  
Pittsburg  
Roberts, George (AM), 2520 Chelsea B.  
Topska  
City Missions  
Russell, Sam D. (CM), 1818 North Yu-  
Wichita  
Language Missions  
Muskat, Tom and Mrs. (Ind.), 140 Ind.  
St., Lawrence  
SPECIAL MISSION MINISTRIES  
Webb, Mrs. Collins (WMU), P. O. Box 7  
Wichita

#### KENTUCKY

State Superintendent of Missions  
Colvin, A. B., Baptist Bldg., Middle-  
Associational Missions  
Carrier, Ernest (MM), Box 94, South-  
Baptist Seminary, Louisville  
Cunningham, J. Edward (MM), 1644 So-  
Limestone, Lexington  
Lester, J. W. (TDO), Clear Creek Bapt-  
School, Pineville  
City Missions  
Davis, Ann (GWC), Baptist Center, 722  
High St., Lexington  
Jennings, Chase W. (CM), 421 Scott, Co-  
ington  
Smith, Della Ruth (GWC), 1818 Portia-  
Ave., Louisville  
Wheatley, Lydia (GWC), 205 Kennedy A-  
Louisville 6  
National Baptists  
Lucas, Clarence (CD), 1507 W. Chest-  
St., Louisville  
Orutt, Garland (TM), Simmons Univ.,  
Dumesnil St., Louisville 10  
LOUISIANA

City Missions  
Beal, John D. (GWC), 3701 Annunciat-  
St., New Orleans  
Beal, Mrs. John D. (GWC), 833 Louisi-  
Ave., New Orleans  
Booker, Nell (GWC), 833 Louisiana Ave.,  
New Orleans  
Brown, Caille (GWC), 813 Elysian Field,  
New Orleans  
Cabanna, Mamie K., Mrs. (RM), 2010 Pen-  
taton St., New Orleans  
Carmichael, Joyce (RM), 3151 Dauph-  
St., New Orleans  
Crowley, Colleen (GWC), 2444 Pauline  
New Orleans  
Evans, Carolyn (GWC), 729 Second St.,  
New Orleans  
Hart, Betty (GWC), 893 Louisiana Ave.,  
New Orleans  
Hobbs, Jennie L. (GWC), 3701 Annunciat-  
tion St., New Orleans

16-P

service. When one fails to show up without explanation,  
either before or after, we remove his name until he reapplies.  
Why do some of these students take so lightly their en-  
gagement to preach? Are they altogether responsible or do  
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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

ed, Luellie (RM), 2019 Penitaton Street,  
New Orleans  
Prairie, Allegre, Mrs. (RM), 2010 Peni-  
ton Street, New Orleans  
Wiley, J. C. (JW, JR), Box 5244, New Or-  
leans 18  
Gill, J. T. and Mrs. (RM), 710 Esplanade  
Ave., New Orleans  
Hewitt, Attie (RM), 2010 Penitaton St.,  
New Orleans  
Hether, Anne (RM), 2010 Penitaton St.,  
New Orleans  
Jennings, Elizabeth (GWC), 729 Second St.,  
New Orleans 13  
Lutz, John Wade (As.M.), 1414 N. T.  
St. Garden City  
Marley, Eugene (PAs.M.), 2723 Hinkle  
Way  
O'Dell, William G. (As.M.), 815 S. "D"  
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City Missions  
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Wichita  
Language Missions  
Muskat, Tom and Mrs. (Ind.), 140 Ind.  
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SPECIAL MISSION MINISTRIES  
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Wichita

#### to America

st deacon from Japan came to  
sit his brother who had been a  
n the home church in Japan, but  
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l at one thing. I am now serving  
st church." That aggressive young  
Buddhist faith after coming to  
especially the Zin Buddha group  
are sending many missionaries to

paings in 1960, there was a state-  
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invited to lead the invocation for  
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papers all over the state. That  
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st of the local Buddhist temple  
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ental ornamentation. In addition  
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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)

George D. Hook  
Winslow, Arizona

March, 1962

19



# W H

The priceless heritage which we have, dating from the beginning of the world, is the fact that our forefathers believe that man was a creature of Almighty God and the best things in life as a result of our adjustment to his eternal purpose. But, it takes no expert analyst to see that the foundations of our civilization are crumbling. Emphasis on secularism and the satisfaction of the flesh, materialism, etc., are making the ascendency in practically every phase of life. Instead of relying upon God who has repeatedly delivered his people in times past, today, for the most part, is clearly in a state of collapse.

C. C. Warren, Church Director, 30,000 Members

Bryant, Milton (TM), 110 Shadyside, Brookhaven  
Cunningham, S. T. (TM), 503 13th Street, N. Columbus  
Davis, William P. (SD), Box 536, Jackson  
Hart, Gertrude (K.), 228 E. Fortification St., Jackson  
James, Ivory (TM), P. O. Box 376, Shaw  
Lewis, Charles B. (TM), Natchez College  
McKittick, Parks (TM), 510 N. 19th Ave., Hattiesburg  
Richmond, S. L. (TM), Sophia Sutton Mission Assembly, Prentiss  
Whitney, S. Leon (TM), Mississippi Baptist Seminary, Jackson

## MISSOURI

National Baptists  
Belt, Loren (SD), Baptist Bldg., Jefferson City  
Clatter, D. B. (TM), Lincoln University, Jefferson City  
Gladden, Gus Lee (RM), 1292 Franklin Ave., Cape Girardeau  
Glendon, R. James (CD), 3526 Wash. Blvd., St. Louis  
Singleton, Wm. (TM), 2119 Tracey Ave., Kansas City 3  
Welch, T. A. (TM), 2119 Tracey Ave., Kansas City 3

## MONTANA

Pioneer Missions  
Casteel, Albert (PM), 1217 Waukegan Ave., Helena  
Parker, A. Wilson (AM), 2626 Miles Ave., Billings  
Wiggle, W. A. (PM), 1610 S. Avenue, W. Missoula

## NEBRASKA

Associational Missions  
Burlison, Irvin (PM), P. O. Box 954, Grand Island  
Lockwood, Quentin (As.M.), 1715 S. 56th St., Omaha

## NEVADA

Associational Missions  
Brian, W. P. (MM), P. O. Box 1364, Hawthorne  
King, Foy (MM), 13 Elysium Drive, Elko  
Sigle, Leonard B. (AM), Box 285, Sparks

## NEW HAMPSHIRE

Pioneer Missions  
Trawick, Eugene F. (PM), Box 556, Portsmouth

## NEW JERSEY

Pioneer Missions  
Cope, Padgett C. (PM), 19 Pennedale Lane, Levittown  
Hovde, Howard (PM), 10 Lorraine Rd., Madison

## NEW MEXICO

State Superintendent of Missions  
Johnson, Joe Carl, P. O. Box 485, Albuquerque  
Allen, Truett (As.M.), Box 208, Springer  
Buchanan, W. R. (As.M.), 219 San Pablo, N. E., Albuquerque

Godsee, Jim (As.M.), 1655 Smith Ave., Albuquerque  
Keech, Dalton (As.M.), 321 N. Mesa Vista, Albuquerque  
Landtrock, Earl R. (As.M.), 244 Robt. St., Clovis  
Randall, Frank (As.M.), P. O. Box 100, Espanola  
Watson, Roy C. (As.M.), Box 544, Deming  
Whitfield, Earl O. (As.M.), 2907 Ch. Albuquerque

## City Missions

Gross, Robert and Mrs. (MC), 1705 S. E., Albuquerque  
Treadwell, E. M. and Mrs. (MC), 624 Riverside Dr., E. W., Albuquerque

## Language Missions

Aguilar, E. and Mrs. (Sp.), 408 W. 1st St., Artesia  
Calvera, A. and Mrs. (Sp.), Box 811, Case, C. M. and Mrs. (ind.), 501 S. St., Gallup  
Christensen, Doris (ind.), 310 E. Main St., Santa Fe  
Contreras, Dan and Mrs. (Sp.) 300 E. Ave., Las Vegas  
Corradi, Stephen and Mrs. (Sp.), 3605 Hardy Rd., Albuquerque  
Diaz, Amelia (Sp.), Box 321, Las Cruces  
Farr, Delbert and Mrs. (ind.), Box Magdalena  
Faria, Kent and Mrs. (ind.), Cubero  
Gonzalez, M. V. and Mrs. (ind.), Box Albuquerque  
Gonzalez, R. and Mrs. (Sp.), P. O. Box Las Cruces  
Hamrick, A. and Mrs. (ind.), Dulce Mission, Box 186, Dulce  
Hanna, Rose and Mrs. (ind.), 1420 Cherry Rd., Santa Fe  
Hill, Ernest and Mrs. (Sp.), 645 E. Las Cruces  
Hill, Oscar and Mrs. (Sp.), 405 First Alamogordo  
Huse, James and Mrs. (ind.), 616 School Rd., N. W., Albuquerque  
Hurtado, A. and Mrs. (Sp.), Box 573, Jolita  
Jojola, Tony and Mrs. (ind.), 10416 W. Dr., N. E., Albuquerque  
Kaneubbe, Victor M. and Mrs. (ind.), W. Broadway, Farmington  
LaRoche, James (Sp.), 219 N. Second, Ingham  
Lopez, Mike and Mrs. (Sp.), Box 2 Santa Fe  
Maldonado, Job and Mrs. (Sp.), P. O. 177, Carlsbad  
Minna, James and Mrs. (ind.), Box Cuba  
Mitchell, Louise, (ind.), 715 W. Broadway, Farmington  
Naranjo, M. E. and Mrs. (ind.), Box Tada  
Nunez, Julio and Mrs. (Sp.), P. O. Box Socorro  
Oakley, Gilbert and Mrs. (Sp.), Box Pringle, George and Mrs. (Sp.), 310 N. St., Gallup  
Ramos, O. P. and Mrs. (Sp.), 310 N. St., Gallup  
Rankin, Charles (Sp.), Hatch  
Ridd, Herbert I. and Mrs. (ind.), 1 Gladden, Gallup  
Regalado, D. M. and Mrs. (Sp.), 310 Cedar, Deming  
Reyna, J. C. and Mrs. (Sp.), 218 J. Clovis  
Rowland, F. C. and Mrs. (ind.), Box Bernallillo  
Viera, Andrea and Mrs. (Sp.), 127 E. Roswell

16-H

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

Arreal, Celso and Mrs. (ind.), 313 Mornside, S. E., Albuquerque  
Wm. S. and Mrs. (ind.), 1708 Bonafide, S. W., Albuquerque  
Ben and Mrs. (ind.), Box 429, Bernalillo  
Wm. R. and Mrs. (ind.), P.O. Box 1, Zuni

## NEW YORK

Language Missions  
Lado, Leopardo (Dir.), 311 W. 57th St., New York City  
Lado, D. A. (P), 593 Crown St., Brooklyn

## Pioneer Missions

Lough, R. Z. (PM), 20 Clark St., Manhattan  
Lough, R. Z. (PM), 20 Clark St., Manhattan  
Lough, R. Z. (PM), 20 Clark St., Manhattan  
Lough, R. Z. (PM), 20 Clark St., Manhattan  
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Lough, R. Z. (PM), 20 Clark St., Manhattan  
Lough, R. Z. (PM), 20 Clark St., Manhattan  
Lough, R. Z. (PM), 20 Clark St., Manhattan

## NORTH CAROLINA

Associational Missions  
H. J. Alton (MM), Andrews Church, Ernest C. (SD), Church Development Dept., 301 Hillsboro St., Raleigh  
Chaplaincy  
H. J. N. S. (MPV), 1712 Stratford Fayetteville

## City Missions

W. Dorothy (MC), 304 Morgan Rd., Raleigh  
Catherine (GWC), 304 W. Johnston, Raleigh

## Language Missions

H. J. D. and Mrs. (ind.), P. O. Box Cherokee  
H. J. D. and Mrs. (ind.), P. O. Box Cherokee  
H. J. D. and Mrs. (ind.), P. O. Box Cherokee

## National Baptists

W. J. Junius (CD), 707 E. 4th St., Winston-Salem  
W. J. Junius (CD), 707 E. 4th St., Winston-Salem

## North Dakota

State Superintendent of Missions  
L. Walker, 1690 E. Broad St., Custer

## City Missions

Casey, S. W. (RM), 168 W. Reno, Okla. City  
Lowther, A. L. (CM), 1141 N. Robinson, Okla. City  
Perry, Leo M. (CM), 409 S. Cincinnati, Tulsa

16-I

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 Hosten 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

## to America

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

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

difornia in Berkeley and other of uddhists have built Buddhist cen-



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)

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

C. C. Warren,  
Director, 30,00

**Language Missions**  
Sewall, Bailey (COOR), 1141 N. Robinson,  
Oklahoma City 3  
Beard, R. R. and Mrs. (Ind.), 269 Eastside  
Blvd., Muskogee  
Belvin, B. F. and Mrs. (Ind.), 819 S. Dela-  
ware, Okmulgee  
Boggs, W. W. (Ind.), Box 42, Atoka  
Conrad, Bruce R. and Mrs. (Ind.), Box  
485, Newkirk  
Falls, Robert (Ind.), Rt. 3, Stroud  
Guarnera, N. G. and Mrs. (Sp.), 816 N.  
Fifth, Hollis  
Gunn, Leslie H. and Mrs. (D), Rt. 1, Box  
22, Jones  
Halney, F. Harold and Mrs. (Ind.), Box  
157, Hammon  
Hubbard, John and Mrs. (Ind.), Box 141,  
Pawnee  
Morrice, Sam (Ind.), 1528 N. Beard, Shawnee  
Prickett, Joe L. (Ind.), 402 W. Central,  
Anadarko  
Saunders, L. E. and Mrs. (Ind.), 1301 S.  
Youngs, Oklahoma City  
Simp, Robert and Mrs. (Ind.), 811 N. W.  
4th, Oklahoma City  
Smith, C. J. and Mrs. (Ind.), 1100 Santa Fe,  
Clinton  
Sorrels, Marvin and Mrs. (Ind.), 404 Crab-  
tree Rd., Muskogee  
Warren, O. B. and Mrs. (Ind.), 1208 S. 3rd  
St., Lawton  
York, T. H. and Mrs. (Ind.), P. O. Box  
145, Canton

**National Baptists**  
Carr, J. M. (TM), P. O. Box 244, Langston  
Moore, W. T. (CO), 1804 N. Boston Pl.,  
Tulsa 5  
Roberts, J. T. (SD), 1141 N. Robinson,  
Oklahoma City  
Watts, Wm. Tate (CO), 601 N. E. 7th St.,  
Oklahoma City

**OREGON-WASHINGTON**  
**State Superintendent of Missions**  
Hood, Roland P., P. O. Box 3342, Portland  
88, Ore.

**City Missions**  
Harris, O. Ray (CM), 18510 Stone Ave.,  
Seattle 33, Wash.  
Johnson, Roy L. (CM), 11006 S. E. Pine  
Court, Portland 16, Ore.

**Pioneer Missions**  
Baird, Tom (PM), 1123 Roland St., Bell-  
ingham, Wash.  
Cobb, E. J. (AM), Box 2312, Salem, Ore.  
Howard, Joe T. (AM), 1603 S. Wilbur Rd.,  
Spokane 62, Wash.  
Hyde, Omer E. (AM), 4438 Virginia Ave.,  
Olympia, Wash.  
Levin, Austin (AM), 2585 N. 21st St., Spring-  
field, Ore.  
Pitts, B. E. Jr. (AM), 1204 King Street,  
Grandview, Wash.

**Language Missions**  
Eaton, Allen and Mrs. (Ind.), Box 237,  
Warm Springs, Ore.  
Warren, Leland and Mrs. (Sp.), 122 Woods  
Rd., Sunnyside, Wash.

**Special Mission Ministries**  
Stewart, Mary Jo (WMU), P. O. Box 3343,  
Portland 8, Ore.

## PENNSYLVANIA

### Pioneer Missions

Neighbor, Ralph W., Jr. (PM), Box 1,  
Middletown  
Waltz, Joseph M. (PD), 149 Sleepy Hollow  
Rd., Pittsburgh 16

## SOUTH CAROLINA

### State Superintendent of Missions

Howard, James, 1301 Hampton St., Colum-  
bia

### City Missions

Barker, Robert O. (CM), 10 Downing  
Columbia  
Chaffin, H. P. (JR), 163 Meeting  
Charleston  
Farmer, Gladys (GWC), 1730 Glat St.,  
Columbia  
Horst, W. C. (CM), 328 Meeting  
Charleston  
Stanford, Evelyn (GWC), 1730 Glat  
Columbia  
Watson, J. N. (CM), 8 Biber Bldg.,  
Columbia  
Webb, O. K. (CM), Capers Bldg., W.  
Bee Ave., Greenville  
National Baptists  
Douglas, Nehemiah E. (DC), 249 Ruth  
Ave., Charleston  
Hardin, Henry (TM), Morris College, S.  
Columbia  
Jenkins, L. C. (TM), Benedict College,  
Columbia  
Whittenburg, W. P. (CD), 11 Hopkins  
Greenville

## SOUTH DAKOTA

### Pioneer Missions

Marks, Ira I. (PM), 1619 S. Main, Alameda

## TENNESSEE

### Associational Missions

Bettie, Nat C. (ITD), Caroon-Newman  
College, Jefferson City

### City Missions

Heath, Eunice (MC), 2003 Ruby St.,  
Chattanooga 6  
Highlander, Duane (MC), 2003 Ruby  
Chattanooga 6  
Hughes, H. Fay (JR), 722 Oak St.,  
Chattanooga 6  
Neely, Hubert and Mrs. (RM), 125 L  
Ave., Memphis

### National Baptists

Jarrett, Arthur (CD), 805 E. 9th St.,  
Chattanooga 2  
Lofton, Fred (TM), Owen College, Mem-  
phis  
Turner, Mrs. Irene (BSU), 2023 Jerrold  
St., Nashville

## TEXAS

### City Missions

Cobb, John W. (ITD), Corpus Christi U.  
Corpus Christi  
Coley, Ewing (JR), 311 N. Hill, Dallas  
Fogle, Trust and Mrs. (GWC), 162  
Arthur, Amarillo  
Hawkes, C. W. (JR), 1114 Texas  
Hdge, Houston 2  
Holt, James D. (MC), 1705 Corinth  
Kirksey, Mariola (MC), 1705 Corinth  
Malton, Robert (MC), 315 E. Pesch  
Worth

### Language Missions

Whorter, Mildred (MC), 1638 Shreve-  
port, Port Arthur  
Key, J. Floyd (GWC), 2604 McKinney,  
Dallas  
Stams, Aileen (GWC), 1114 N. Estrella,  
El Paso

### Language Missions

Dallas P. (Coor.), 703 N. Ervay, Dal-  
las 1  
Oscar and Mrs. (Sp.), 703 N. Ervay,  
Dallas 1  
man, Daniel and Mrs. (Sp.), P. O. Box  
13, San Angelo  
Frank M. and Mrs. (Sp.), 601 4th  
Rosenberg  
Arado, Armando V. and Mrs. (Sp.), 5809  
Broadway, Galveston  
rade, Nicolas Cano and Mrs. (Sp.),  
Box 626, Nason  
Guiano, Julie and Mrs. (Sp.), Box 284,  
Pecos  
Ambridge, Pedro V. and Mrs. (Sp.), 1301  
Robert Avenue, Del Rio  
da, Fred C., Jr. and Mrs. (Sp.), 1037  
Joseph, Tascadna  
Serna, Sinfarosa and Mrs. (Sp.), P. O.  
Box 374, Gonzales  
Isias A. and Mrs. (Sp.), 302 N. Loper  
Freel, Rio Grande City  
ter, Mrs. Ruth (Sp. Ki.), Edinburg  
da, Mrs. Howard C. (Ki.), 511 John  
Manu, San Antonio  
wn, Mary Nellie (Ki.), Box 815, Sinton  
yon, David and Mrs. (Sp.), Austin  
Alarico, Antonio (Sp.), San Antonio  
ara, Pastor G. and Mrs. (Sp.), 2nd and  
Main, Texas City  
Daniel and Mrs. (Sp.), Box 393,  
Pecos  
Jose G. and Mrs. (Sp.), Box 723,  
El Center  
Oscar Leon (Sp.), Box 305, Presidio  
Allo, Antonio C. and Mrs. (Sp.), P. O.  
Box 655, Del Rio  
Daniel and Mrs. (Sp.), Box 742,  
Lawton  
yantes, Salvador and Mrs. (Sp.), Box  
O. Colallen  
Pa, Luis and Mrs. (Sp.), P. O. Box 788,  
Carlsbad  
ng, Lok-Tin and Mrs. (Ch.), 1823 La-  
r Ave., Houston 3  
eras, Jose B. R. and Mrs. (Sp.), P.  
Box 37, Maricopa  
b, J. D., Jr. and Mrs. (Sp.), Box 126,  
Sandoz  
Juan V. d. la and Mrs. (Sp.), 314 W.  
Maricopa, Westlawn  
lar, Benito C. and Mrs. (Sp.), 121 W.  
Ernie P., San Angelo  
ar, V. C. and Mrs. (Sp.), Box 354,  
Bert Lee  
as, Noemi (Sp. WMU), 408 Baptist  
Rd., Dallas 1  
da, Paul S. and Mrs. (Sp.), 609 Sey-  
mour, Wichita Falls  
ado, Samuel and Mrs. (Sp.), 1007 26th  
Snyder  
Benjamin and Mrs. (Sp.), 2815 Mon-  
roe, San Antonio

### Language Missions

Dominguez, Eli and Mrs. (Sp.), 2080 W.  
San Antonio, New Braunfels  
Eland, George W. and Mrs. (Ch.), 116  
Pool Drive, San Antonio  
Ella, Martha Thomas (WMU), 408 Baptist  
Bldg., Dallas 1  
Enriquez, Jose E. and Mrs. (Sp.), Box 149,  
McKinney  
Escurva, David and Mrs. (Sp.), 421 E.  
Dimmett, Crystal City  
Flores, Jose S. and Mrs. (Sp.), P. O. Box  
275, San Marcos  
Flores, Pablo and Mrs. (Sp.), 201 E.  
Juarez, Pharr  
Galan, Demetrio and Mrs. (Sp.), 615 N.  
San Joaquin, San Antonio  
Galan, Jovita (Sp. Ki.), 135 Matthews Ave.,  
San Antonio  
Garcia, Cleo E. and Mrs. (Sp.), 510 W.  
Wildwood, San Antonio 12  
Garcia, Fernando and Mrs. (Sp.), P. O.  
Box 204, Cuero  
Garcia, Lazaro and Mrs. (Sp.), Box 3483,  
Temple  
Garcia, Refugio (Sp.), Box 457, Crane  
Garza, Aniceto and Mrs. (Sp.), P. O. Box  
547, Poteet  
Garza, Eugenio L. and Mrs. (Sp.), Box 3334,  
S. San Antonio 11  
Garza, Gilberto (Sp.), P. O. Box 73,  
Smiley  
Gomez, Luis and Mrs. (Sp.), Big Spring  
Gonzalez, Fortunato (Sp.), Box 5034, Cor-  
pus Christi  
Guzman, Fidel and Mrs. (Sp.), Box 263,  
Silverton  
Hammack, E. R. (Sp.), 1403 11 Place, Big  
Spring  
Hernandez, Rudy and Mrs. (Sp.), 703 N.  
Ervay, Dallas 1  
Hernandez, Lazaro T. and Mrs. (Sp.), 3142  
S. San Antonio Station, San Antonio 11  
Hernandez, Samuel and Mrs. (Sp.), Box  
842, Brownsville  
Hernandez, Samuel Z. and Mrs. (Sp.), 1617  
Quebec Ave., McAllen  
Horton, Charles W., Jr. and Mrs. (D),  
4420 Cockrell St., Fort Worth 15  
Joaquin, Albert and Mrs. (Sp.), P. O. Box  
226, Mission  
Johnson, Frank W. Jr. and Mrs. (Sp.),  
2101 Russell Ed., Austin  
Johnson, Jerry Dale and Mrs. (Sp.), 616  
N. W. 9th, Mineral Wells  
King, Mary Orucilla (Ki.), P. O. Box 1013,  
L'Amable  
Lara, Silviano and Mrs. (Sp.), P. O. Box  
157, Menard  
Law, Tom and Mrs. (Sp.), Box 664, Haw-  
kins  
Leach, Milton S. and Mrs. (Sp.), 724 E.  
Yoskum Street, Kingsville  
Lesal, Jesus Hernandez and Mrs. (Sp.), 3622  
Parlison, Corpus Christi  
Leija, Victor and Mrs. (Sp.), Box 133, Pal-  
furrian  
Linares, Silverio and Mrs. (Sp.), Houston  
22  
Lugo, Alfredo M. and Mrs. (Sp.), P. O.  
Box 676, Edinburg  
Maciel, Luis and Mrs. (Sp.), Box 873,  
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Lockhart

### Language Missions

Dominguez, Eli and Mrs. (Sp.), 2080 W.  
San Antonio, New Braunfels  
Eland, George W. and Mrs. (Ch.), 116  
Pool Drive, San Antonio  
Ella, Martha Thomas (WMU), 408 Baptist  
Bldg., Dallas 1  
Enriquez, Jose E. and Mrs. (Sp.), Box 149,  
McKinney  
Escurva, David and Mrs. (Sp.), 421 E.  
Dimmett, Crystal City  
Flores, Jose S. and Mrs. (Sp.), P. O. Box  
275, San Marcos  
Flores, Pablo and Mrs. (Sp.), 201 E.  
Juarez, Pharr  
Galan, Demetrio and Mrs. (Sp.), 615 N.  
San Joaquin, San Antonio  
Galan, Jovita (Sp. Ki.), 135 Matthews Ave.,  
San Antonio  
Garcia, Cleo E. and Mrs. (Sp.), 510 W.  
Wildwood, San Antonio 12  
Garcia, Fernando and Mrs. (Sp.), P. O.  
Box 204, Cuero  
Garcia, Lazaro and Mrs. (Sp.), Box 3483,  
Temple  
Garcia, Refugio (Sp.), Box 457, Crane  
Garza, Aniceto and Mrs. (Sp.), P. O. Box  
547, Poteet  
Garza, Eugenio L. and Mrs. (Sp.), Box 3334,  
S. San Antonio 11  
Garza, Gilberto (Sp.), P. O. Box 73,  
Smiley  
Gomez, Luis and Mrs. (Sp.), Big Spring  
Gonzalez, Fortunato (Sp.), Box 5034, Cor-  
pus Christi  
Guzman, Fidel and Mrs. (Sp.), Box 263,  
Silverton  
Hammack, E. R. (Sp.), 1403 11 Place, Big  
Spring  
Hernandez, Rudy and Mrs. (Sp.), 703 N.  
Ervay, Dallas 1  
Hernandez, Lazaro T. and Mrs. (Sp.), 3142  
S. San Antonio Station, San Antonio 11  
Hernandez, Samuel and Mrs. (Sp.), Box  
842, Brownsville  
Hernandez, Samuel Z. and Mrs. (Sp.), 1617  
Quebec Ave., McAllen  
Horton, Charles W., Jr. and Mrs. (D),  
4420 Cockrell St., Fort Worth 15  
Joaquin, Albert and Mrs. (Sp.), P. O. Box  
226, Mission  
Johnson, Frank W. Jr. and Mrs. (Sp.),  
2101 Russell Ed., Austin  
Johnson, Jerry Dale and Mrs. (Sp.), 616  
N. W. 9th, Mineral Wells  
King, Mary Orucilla (Ki.), P. O. Box 1013,  
L'Amable  
Lara, Silviano and Mrs. (Sp.), P. O. Box  
157, Menard  
Law, Tom and Mrs. (Sp.), Box 664, Haw-  
kins  
Leach, Milton S. and Mrs. (Sp.), 724 E.  
Yoskum Street, Kingsville  
Lesal, Jesus Hernandez and Mrs. (Sp.), 3622  
Parlison, Corpus Christi  
Leija, Victor and Mrs. (Sp.), Box 133, Pal-  
furrian  
Linares, Silverio and Mrs. (Sp.), Houston  
22  
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Box 204, Cuero  
Garcia, Lazaro and Mrs. (Sp.), Box 3483,  
Temple  
Garcia, Refugio (Sp.),

# WYHI

The priceless heritage which we have been inheriting and its growth in the realm of our forefathers believe that man will be able to achieve the best things as a result of our adjustment to his present life. But, it takes no expert analysis to see that the foundations of our spiritual life are crumbling. Secularism and the satisfaction of the materialism, Catholicism, materialism, and the ascendancy in practically every life. Instead of relying upon God, we have peatedly delivered his people in times of need, for the most part, is clear stockpiles.

C. C. Warren,  
Director, 30,000

Martinez, J. A. and Mrs. (Sp.), 734 S. W. 25th St., San Antonio  
Martinez, Sotenes and Mrs. (Sp.), 1113 F. St., Florenceville  
Medrano, Ramon G. and Mrs. (Sp.), 2502 Gibbons St., Houston 12  
Mitchell, George W. and Mrs. (Sp.), P. O. Box 119, Angleton  
Mojica, M. C. and Mrs. (Sp.), 216 W. Euclid, San Antonio 12  
Molina, Pantaleon and Mrs. (Sp.), P. O. Box 57, Weslaco  
Montano, Fred and Mrs. (Sp.), 3603 N. Cedar Street, Victoria  
Monzon, Amado P. and Mrs. (Sp.), P. O. Box 59, Devine  
Morales, Salvador and Mrs. (Sp.), P. O. Box 213, San Juan  
Moreno, Frances (Kil.), 317 E. Henrietta, Kingsville  
Olimas, Yefanes and Mrs. (Sp.), Box 1353, Raymondville  
O'Neill, M. E. and Mrs. (Ch.), 2030 Grant Ave., El Paso  
Orens, Jose and Mrs. (Sp.), Taylor  
Orta, Samuel and Mrs. (Sp.), Box 22613, Ft. Worth  
Ortiz, Albino G. and Mrs. (Sp.), P. O. Box 913, Bishop  
Palma, Ignacio and Mrs. (Sp.), 221 N. Laurel, Luling  
Paredes, Mrs. Irene S. (Kil.), 1204 E. 2nd St., Austin 2  
Parker, Eunice (Int.), 2204 San Antonio, Austin  
Pena, Cristobal S. and Mrs. (Sp.), Box 398, Waelder  
Perez, Gregorio and Mrs. (Sp.) Box 195, Los Fresnos  
Puentes, Roque and Mrs. (Sp.), Box 334, Muleshoe  
Ramirez, Esperanza (Kil.), 1600 N. 7th Street, Waco  
Ramirez, Frank and Mrs. (Sp.) Box 505, Mercedes  
Ramirez, Jose S. (Sp.), Box 3126, Combes  
Ramirez, Rudolph and Mrs. (Sp.), Box 331, Richmond  
Rivas, Jose and Mrs. (Sp.), 401 Grove St., Brownwood  
Rodriguez, Crescencio and Mrs. (Sp.), 2144 Locust St., Colorado City  
Rodriguez, Matias and Mrs. (Sp.), Box 36, Segoville  
Rojas, Rodolfo G. and Mrs. (Sp.), 305 W. 16th St., Bryan  
Russell, Freeman and Mrs. (Sp.), P. O. Box 752, Bridgeport  
Saenz, Jose H. and Mrs. (Sp.), P. O. Box 405, Port Lavaca  
Salazar, Epifanio and Mrs. (Sp.), 610 N. 4th Street, Waco  
Salce, E. S. and Mrs. (Sp.), 201 Clemmer, Corpus Christi  
Sanchez, Eddie and Mrs. (Sp.), 4107 W. Travis, San Antonio 7  
Sanchez, Ines and Mrs. (Sp.), 110 W. 4th St., Sinton  
Sanchez, Rudy (Sp.), Baptist Bldg., Dallas

Silva, Paulo W. da and Mrs. (Sp.), P. O. Box 22055, Fort Worth  
Silva, Augustine A. and Mrs. (Sp.), 312 Junction  
Silva, Frank Lopez and Mrs. (Sp.), 1771 Lyford  
Sims, Kyle G. and Mrs. (Sp.), P. O. Box 1195, San Saba  
Smith, Abe B. and Mrs. (Sp.), P. O. Box 363, Freeport  
Smith, Robert A. and Mrs. (Sp.), P. O. Box 588, Littlefield  
Sol, Melae M. and Mrs. (Sp.), Box 2, Wellington  
Soto, Raul R. and Mrs. (Sp.), P. O. Box 1193, Ozona  
Tapley, James Darrell and Mrs. (Sp.), N. Pine Street, San Antonio 2  
Torres, Samuel F. and Mrs. (Sp.), Spring Lake  
Urbina, Manuel and Mrs. (Sp.), 315 N. 5th Street, Houston 13  
Valdez, Samuel B. and Mrs. (Sp.), P. O. Box 726, Mathis  
Valdivia, Isales and Mrs. (Sp.), 2007 Mistletoe, San Antonio 1  
Vasquez, Ramon and Mrs. (Sp.), Box 11, Haytown  
Velasquez, Patricia M. and Mrs. (Sp.), P. O. Box 12, Imperial  
Valez, J. Francisco and Mrs. (Sp.), P. O. Box 281, Brownwood  
Villalpando, Ignacio G. and Mrs. (Sp.), 445, McCamey  
Virgen, Armando G. and Mrs. (Sp.), Sharon, Dallas  
Walker, Mrs. Opal (Kil.), Rt. 2, Box 2, Weslaco  
Walsh, NaOean (Kil.), Box 1141, Raymondville  
Westrup, Arthur and Mrs. (Sp.), Box 11, Pecos  
Willard, J. Calvin and Mrs. (D), 2604 L. John Lane, Austin 4  
Williams, I. B. and Mrs. (Sp.), 2632 Broadway, McAllen  
Woody, Geraldine (Kil.), P. O. Box 1, Beeville  
Ybarra, Bill and Mrs. (Sp.) 1834 W. Abilene

**National Baptists**  
Johnson, D. E. (CD), 2006 Hall St., Dallas 4  
Lytie, Marvin (TM), Butler College, The Sea, Leroy G. (TM), Blalock College, McAllen  
Weaver, S. M. (TM), 2600 Chew St., Houston

**UTAH**  
**Language Missions**  
Fisher, Horace and Mrs. (Ind.), 635 S. East Brigham City  
Popham, Harmon and Mrs. (Ind.), P. O. Box 31, Whiterocks

**Pioneer Missions**  
Dillman, Harold P. (PM), 324 W. 200 N. Cedar City

16-L

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

## VIRGINIA

### City Missions

Apkin, J. Oscar and Mrs. (MC), 1501 10th St., Alexandria  
Bard, A. and Mrs. (MC), 1619 Wise Ave., E. Roanoke  
Bett, Betty Jean (QWC), 404 Elm Ave., W. Roanoke

### National Baptists

Lawry, Rebekah (TM), Virginia Union University, Richmond  
Anderson, John B. (TM), 1301 Merrimac Ave., Norfolk  
Call, G. S. (TM), Va. Union University, Richmond

## WEST VIRGINIA

### Pioneer Missions

Black, Pat (PM), Box 293, Weirton  
Emmitt, Nat (PM), 1042 Curtis Ave., Morgantown  
Gardner, John I. (AM), Box 9205, Spring Hill Sta., Charleston 9

## WISCONSIN

### Pioneer Missions

Wess, Frank B. (AM), 1146 Cherokee Dr., Madison  
Wright, Kenneth (PM), 1005 Neufeld St., West Bay

## WYOMING

### Pioneer Missions

Robert (AM), 1700 Brookview Dr., Casper

## CUBA

Bill, Herbert and Mrs., Superintendent, Zulueta 502, Habana  
Cuet, Bartolome and Mrs., Apartado 6, Sagua la Grande, Las Villas  
Ciano, Cleofaa and Mrs., Vista Hermosa, Jacinto, Guanabacoa, Habana  
Cruz, Elva D., Zulueta 502, Habana  
Cordero, Arturo and Mrs., Independencia, Sagua, Matanzas  
Cordero, Aralberto, Taguayabon, Las Villas  
Cordero, Humberto and Mrs., Apartado 6, Guayos, Las Villas  
Cordero, M. A. and Mrs., Palmira, Las Villas  
Cordero, Eleuterio and Mrs., Vuelitas, Las Villas  
Cordero, J. David and Mrs., Apartado 1457, San Juan y Martinez, Pinar del Rio  
Cordero, J. M. and Mrs., Nicotia, Las Villas  
Cordero, Raul and Mrs., Lajas, Las Villas  
Cordero, Andres and Mrs., San Jose de las Matas, Habana  
Cordero, Juana Luz, Hogar Bautista, San Juan y Martinez, Pinar del Rio

16-M

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 living grace of our Lord Jesus Christ more than any other measure in the fight against alcohol.

George D. Hook  
Winslow, Arizona

March, 1962

## to America

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

paigns in 1960, there was a state- alifornia Democratic Council in invited to lead the invocation for on the front page of the paper; papers all over the state. That ptist preacher, neither was he a st of the local Buddhist temple emocratic leaders in a state-wide us dress. Of course, it indicated ng votes; but it also indicates the Confucianists have dedi- building that cost no less than autifully landscaped and Western ental ornamentation. In addition urch has recently built a mission omunity about five miles from sion, and they went at it with an

ifornia in Berkeley and other of uddhists have built Buddhist cen-



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. Gibon Kimura (1), the head minister, and his assistant, The Rev. Akira Hata. (The Fresno Bee Photo)

19

# W H

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C. C. Warren,  
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Perez, Silvio and Mrs., Maceo 81, San Luis, Pinar del Rio.  
Pichs, Guillermo and Mrs., Esperanza, Las Villas.  
Quintana, Manuel and Mrs., Libertad 37, Mariel, Pinar del Rio.  
Ramirez, F. Lorenzo and Mrs., Fomento, Las Villas.  
Ramot, Antonio and Mrs., Managua, Habana.  
Reyes, Jose and Mrs., Lino Perez Maceo, Trinidad, Las Villas.  
Reyes, Petra Enilda, Cartagena, Las Villas.  
Rivero, Francisco and Mrs., Mesa 54, Colon, Matanzas.  
Rodriguez, Andrea and Mrs., Calle 19, No. 4811, Almendares, Marianao, Habana.  
Rodriguez, Francisco and Mrs., Corral Nuevo, Matanzas.  
Rodriguez, Heriberto and Mrs., Santa Rosa 45, Ranchuelo, Las Villas.  
Rodriguez, J. J. and Mrs., Fundicion 308, Calabazar, Habana.  
Rodriguez, Marcos and Mrs., Marti, Matanzas.  
Romero, Carlos, Castillo 56, Union de Reyes, Matanzas.  
Sanchez, Jose M. and Mrs., Napoles 22, Cotorro, Habana.  
Santana, Antonio and Mrs., Alquisar, Habana.  
Silva, A. J. and Mrs., Calle 40, No. 127, Miramar, Marianao, Habana.  
Suarez, Emilia, General Nunez 14, San Antonio de Rio, Blanco, Habana.  
Suarez, Juvenilio and Mrs., Independencia 54 Sur, Sancti Spiritus, Las Villas.  
Suarez, Raul, Matun, Las Villas.  
Tellez, Carlos and Mrs., Caraballo, Habana.  
Torres, Felix and Mrs., Caspeden 75, Aguacate, Habana.  
Torres, David and Mrs., Melones 724, Luyano, Habana.  
Valdes, Benjamin and Mrs., Independencia 161, Cotorro, Habana.  
Valdes, Hilario and Mrs., Cerro 1958 El Cerro, Habana.  
Vazquez, Enrique and Mrs., Isabel Rubio 28, Pinar del Rio.  
Veguita, Leoncio and Mrs., Calle 37, No. 6013, Cienfuegos, Las Villas.  
Vhanez, Saul and Mrs., Maximo Gomez 17, Batibano, Habana.

## PANAMA-CANAL ZONE

Wood, L. D. and Mrs. (Supt.), Box 3647, Balboa, Canal Zone.  
Acosta, Juan and Mrs., Entrega General, Las Tablas, Republica de Panama.  
Archbold, Frank S. and Mrs., Baseline Baptist Church, Changuinola, Bocas del Toro, Rep. de Panama.  
Arosemena, Manuel H., Box 3647, Balboa, Canal Zone.  
Arias, Adolfo Mendez, Nalunega, San Blas, Republic de Panama.  
Caballero, Everado and Mrs., La Concepcion, Republic de Panama.  
Campbell, Agnida, Doming Diaz, Republica de Panama.  
Coleman, Calixto and Mrs., Alligandi, San Blas, Republic de Panama.

Cordoba, Alfredo, Nuevo Emperador, Republic de Panama.  
Correa, Alberto, Playon Chico, San Blas, Republic de Panama.  
Dawkins, Aurelio and Mrs., Chilbre Baptist Church, Entrega General, Chilibre, Rio de Puy, Alejandro Valdez, Apartado 10, Colon, Republica de Panama.  
Dewine, Felix and Mrs., Rio Abajo, Republic de Panama.  
Diaz, Francisco, Nargana, San Blas, Republica de Panama.  
Drysdale, Rudolph, Cativa Church, Apartado 1688, Colon, Republic de Panama.  
Escobar, Desadeth F. and Mrs., Domingo Diaz, Panama City, Panama.  
Filos, Freddie and Mrs., Nargana, San Blas, Republic de Panama.  
Gomez, Napoleon and Mrs., Mulatuppu, San Blas, Republic de Panama.  
Guerrero, Christina P., Mulatuppu, San Blas, Republic de Panama.  
Quevara, Ismael, Puerto Calmito, San Blas, Republic de Panama.  
Quillen, Rafael Moreno and Mrs., Apartado 7242, Panama, Republic de Panama.  
Hurt, Hubert O. and Mrs., Arrajan, Republic de Panama.  
Iglesias, A. L. and Mrs., Alligandi, San Blas, Republic de Panama.  
Iglesias, Claudia and Mrs., Mulatuppu, San Blas, Republic de Panama.  
Iglesias, Leticia, Malatuppu, San Blas, Republic de Panama.  
Jackson, Hamilton and Mrs., Alligandi, San Blas, Republic de Panama.  
Jemott, David, P. O. Box 3647, Balboa, Canal Zone.  
Johnson, Rafael C. and Mrs., Rio Rita Mission, Entrega General, Chilibre, Republic de Panama.  
Kantule, Beatriz Lopez, Alligandi, San Blas, Republic de Panama.  
Linares, Mrs. Bertha, P. O. Box 3647, Balboa, Canal Zone.  
Lozano, Alcides and Mrs., Entrega General, La Chorrera, Republica de Panama.  
McKinde, Richard, Apartado 2, Bocas del Toro, Republica de Panama.  
Martinez, Auguste and Mrs., Ustuppu, San Blas, Republica de Panama.  
Mendoza, Antonio, Tikkanlikki, San Blas, Republic de Panama.  
Miller, Peter and Mrs., Alligandi, San Blas, Republic de Panama.  
Miranda, Emiliano and Mrs., Entrega General, Anton, Republica de Panama.  
Misel, Leonardo and Mrs., Mulatuppu, San Blas, Republica de Panama.  
Morgan, W. D. and Mrs., Panama City, Republic de Panama.  
Morris, Milton and Mrs., Ustuppu, San Blas, Republic de Panama.  
Morrison, Ului, Pueblo Nuevo, Republica de Panama.  
Nelson, James W. and Mrs., Chagres, Box 133, Gamboa, Canal Zone.  
Olmedo, M. A. and Mrs., Apartado 10, Aquadulce, Republica de Panama.  
Ortiz, Ubaldino, Tupile, San Blas, Republic de Panama.  
Palmer, Errol and Mrs., Pueblo Nuevo, Republic de Panama.  
Parker, W. C. and Mrs., Santa Clara, Republic de Panama.

16-N

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HOME MISSIONS

Carlos and Mrs., Ustuppu, San Blas, Republica de Panama.  
Lopez, Isaac V., P. O. Box 3647, Balboa, Canal Zone.  
Lopez, Jose and Mrs., Ustuppu, San Blas, Republica de Panama.  
Lopez, Nat., First Baptist Church, Drawer 27, Balboa Heights, Canal Zone.  
Lopez, Felix and Mrs., Rio Abajo, Republica de Panama.  
Lopez, Attilio and Mrs., Alligandi, San Blas, Republica de Panama.  
Lopez, Susana, Mulatuppu, San Blas, Republica de Panama.  
Lopez, Adriano and Mrs., Box 3647, Balboa, Canal Zone.  
Lopez, A. J. and Mrs., Misiones Bautista, Mirante, Bocas del Toro, Republica de Panama.  
Lopez, Jaime and Mrs., Alligandi, San Blas, Republica de Panama.  
Lopez, First Isthmian, Box 3601, Cristobal, Canal Zone.  
Lopez, A. J. and Mrs., Apartado 4631, Panama, Republica de Panama.  
Lopez, Jose A. and Mrs., Apartado 4319, Panama, Republica de Panama.  
Lopez, Manuel and Mrs., Apartado 6942, Panama, Republica de Panama.  
Lopez, Alberto, c/o Baptist Mission House, Almirante, Bocas del Toro, R.P.  
Lopez, Helen, P.O. Box 3647, Balboa, Canal Zone.  
Lopez, Asuncion and Mrs., Entrega General, Chilibre, Republica de Panama.  
Lopez, E. F. and Mrs., Box 616, Marga-Marga, Canal Zone.  
Retired Workers  
Lopez, Mrs. Pascual, 553 Vera Ave., Apt. 1, Redwood City, Calif.  
Lopez, Lee and Mrs., 310 Natalie, N. W., Albuquerque, N. M.  
Lopez, Emilia T., 623 S. Ferris, Los Angeles 22, Calif.  
Lopez, D. and Mrs., 401 Gage Ave., Los Angeles, N. M.  
Lopez, Mrs. Paul C., 120 N. Petty St., Gaithersburg, Md.  
Lopez, Minnie, 208 E. Madison, Franklin, Ill.  
Lopez, Troy E., Rt. 2, Prescott, Ariz.  
Lopez, Pauline, 618 Indian School Rd., W. Albuquerque, N. M.  
Lopez, Alfred, 1544 Ridgewood Dr., N. Atlanta 7, Ga.  
Lopez, F. M. P. O. Box 243, Cape Charles, Va.  
Lopez, John, 10 Bertwood, Little Rock, Ark.  
Lopez, Grace, Newkirk Nursing Home, Newkirk, Okla.  
Lopez, D. D. and Mrs., 302 W. 32nd St., Lawrence, Okla.  
Lopez, Colilla, 152 Holiday Dr., Montgomery 9, Ala.  
Lopez, Frank and Mrs., 3620 Fourth St., Alexandria, La.  
Lopez, S. F., 5060 Lake Forest Dr., N. W., Santa, Ga.  
Lopez, G. O., 16926 Crane Ave., Hazel Crest, Ill.

16-O

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 living grace of our Lord Jesus Christ more than any other measure in the fight against alcohol.

George D. Hook  
Winslow, Arizona

March, 1962

## to America

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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)

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# WYHI

The priceless heritage which we have begun and its growth in the realm of Our forefathers believe that man was 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 munism, Catholicism, materialism, and the ascendancy in practically every life. Instead of relying upon God, peatedly delivered his people in time today, for the most part, is clear stockpiles.

C. C. Warren,  
Director, 30,00

Robertson, Mrs. Lillian, 2614 Milan Street,  
New Orleans, La.  
Rodriguez, F. J., Calabazar, Cuba  
Rounds, J. B., 4748 S. E. 18th St., Okla-  
homa 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.,  
Lakewood City, Fla.

Stumph, C. W., 1100 8th St., N. W., Al-  
buquerque, N. M.  
Talkington, T. W., 608 Louise St., Hatt-  
sburg, Miss.  
Tull, N. T., 825 Valmont, New Orleans, La.  
Turner, A. C., P. O. Box 246, Courchesne,  
Calif.  
Wade, Mrs. Thomas, Hugo, Okla.  
Wilbanks, C. E., 4918 Stanley Ave., Fort  
Worth 15, Tex.  
Wing, J. W., 1165 Reeder Circle, N. E., At-  
lanta, Ga.  
Worthington, A. and Mrs., Box 335, Shilo,  
Okla.  
Wright, Abraham and Mrs., Benid, Ill.  
Yearwood, V. T. and Mrs., Apartado Pro-  
4031, Panama, Rep. de Panama

16-P

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

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 but would never take the step in faith to the point 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 hogan 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-



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)

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## WHY

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

ters—their student activity centers. Many of those students coming to this country, knowing little or nothing about the religion of their youth and national background, are taught vigorously. They go home much more convinced of the position in the religion of their ancestors than when they came to this country to study.

E. J. Combs,  
Fresno, California

### Why Haven't I Heard?

On a busy street in downtown Havana the Baptist Book Store literally opens the word of God so that it may enter the minds and hearts of all who pass by. Edleira Robinson, the book store manager, keeps in the show window a large pulpit-size Bible and beside it is a copy of *Streams in the Desert*. Each day she opens the devotional book to the lesson for the day; and the Bible, to a corresponding passage. There is hardly a moment in the day when somebody is not standing before the large plate-glass window reading from the open word.

One day a stranger entered the book store and asked for a wall motto. "The other day I passed by here on my way to commit a terrible deed," the man said to Miss Robinson. "For some reason my eye was attracted to a wall motto in the showcase which said 'God is love'; and as I paused I saw the open Bible and began to read. After reading a while and thinking of God's love, I could no longer do what I had planned. Now I want one of those wall mottoes as a constant reminder of what God's love has done for my life."

Miss Robinson wrapped the motto and with it gave him a Gospel and insisted that he attend some Baptist church.

Another day a lady came in and said, "What has happened that you have not changed the Bible passage this morning? You still have it opened to yesterday's passage!"

Miss Robinson realized she had been so busy from the first minute she had opened the store she had not had time to open the devotional book and the Bible to the proper passage.

"May I ask how you came to notice?" she asked the visitor. "I have a copy of *Streams in the Desert* but gave it to someone who needs it more than I do. Since we can't get this book now, I come every day and read it through your show window."

The mission of Villa Rosa, which meets in the chapel of the Baptist Old Peoples' Home, began a Sunday School on Sunday afternoons in a vacant lot in another section of town. Then one day the field was plowed for planting, and they could no longer hold services.

"My little girl has been going to your Bible class," a neighbor said. "I'll be glad for you to have your Sunday school in my living room." But that living room was large enough for only one class.

"You can use my house for another class," volunteered an elderly man next door, the charcoal seller of the neighborhood. "I am really liking these Bible classes. The only thing I regret about it all is that I have lost all these years without being a Christian."

A similar testimony was expressed by a still older man. "What I want to know," he said to the seminary student who helps with this mission, "is why in all my 85 years I had never heard of this before."

Mrs. Herbert Caudill  
Havana, Cuba

HOME MISSIONS

### 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 girl from one of the city colleges said, "The religious atmosphere of my campus ranges from the mild agnosticism of students to the militant atheism of professors. One professor says, 'You were born into a cold, materialistic world; in that world you will live and that world you will die.' Another professor says, 'I used to be a Presbyterian, but I got over that a long time ago.' My chemistry professor believes the explanation to everything is having the right chemicals in right combinations in the right place at the right time."

As I listened to what these Christian students faced, I thought of a letter just received from a missionary in Hong Kong. He had just said goodbye to two plane-loads of choice Chinese young people, coming to the States for "higher" education. He hoped they would find a Christian atmosphere in which to mature in Christian faith.

What are they finding—these 56,000 international students training in America? They are finding crass materialism, scientific atheism, Marxian sociology, moral relativism, cold humanism, and very little evangelical Christianity.

Paul S. James  
New York, New York

### 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 unreached 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

March, 1962

### 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 saddened 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 marvellous 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

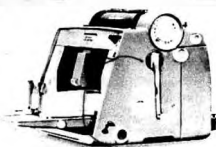


THE PREVALENCE OF JUVENILE delinquency points to causative factors in the home. Many parents fail to furnish a Christian home or to provide proper training and leadership for their children.

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# GESTETNER

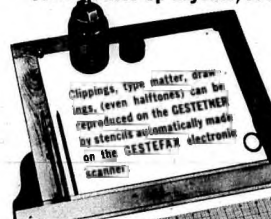


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## WHY

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, cover-

ing but not concealing the nature of his purchase. He crossed in front of us and down the street, the little girl following obediently behind. We watched helplessly until they passed out of sight.

Jon Wade Lurtz  
Garden City, Kansas

## Sin Runs Deeper

The quiet, peaceful-looking article 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 lasts an eternity.

Donald J. Rollins  
Fort Yukon, Alaska

HOME MISSIONS

## 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 Hasking, Ohio.

Three summers before, my predecessor, Kenneth Allaby, had entered Bowling Green with student summer missionaries, just as I was doing this July morning. He had located about 100 families who were prospects in the sense of needing to be reached but almost no prospects who could form a nucleus for a new work. Only one family in the city was active in the Southern Baptist work. The T. A. Williams

*The spiritual and gospel destitution of our land call for needed material resources. America needs God's tithe 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

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

March, 1962

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## WYHIY

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 Allaby 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

kept believing 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 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

Green to conduct the fellowship in the Williams home. Then I heard from the preacher. His credits could not be approved for the teaching position, so it had been filled. Without this position he could not come. But still I did not give up. A number of large churches in the South held the promise of financial assistance. I prayed that at least one would come through. One by one the answers came. "We are paying for a new building." "We have just installed air-conditioning." "We are paying for a new organ." "We are just putting in new carpets." "We started a new mission ourselves and can't take on another at this time." And then the Williams family was told they were being transferred.

Clovis Brantley, Atlanta  
Mission Center Work, HMB

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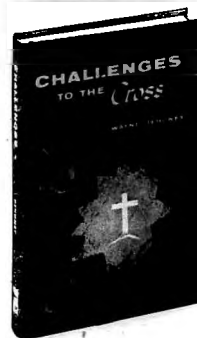
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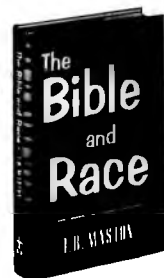
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## WHY

Without a nucleus, without financial support, without a pastor, without a sponsoring church I made the only decision that I could make—not to open the work in Bowling Green. As I made that decision I thought of the five cards that had caused us to cry for Bowling Green. I wondered if a year from now or two or three when an effort was launched again, would we cry for Bowling Green? So many will have died not knowing Jesus as their Saviour. Maybe we will know who they were. Maybe we won't have prospect cards on them, but nevertheless they will die. Who will cry for them? James M. Palmer  
Toledo, Ohio

### Bigger Barns?

A short time ago I was conducting revival services in a rich farming community in our state. In this section the lowlands near the Illinois River had been drained, leaving rich fertile soil where abundant harvest was being gathered. One man is owner and operator of several hundred acres.

The pastor and I stopped briefly to invite one of the farm hands to attend the revival. During this brief conversation the owner came by and suggested a task that need the worker's immediate attention. We talked to the owner about the excellent yield from his corn crop. He hardly had time to politely tell us that only half of the crop was harvested, all the cribs and barns were already full, and the yield could have been better.

The owner is not a professed Christian. There is not time in his busy life to think of spiritual needs.

As we drove on that day, the pastor voiced my thoughts as he quoted, "I will build greater (barns)... but God said 'Thou fool...'"

Walter Mihfield  
Carbondale, Illinois

### The Great Needs

I visited a critically ill young woman in the hospital. I knew how serious her condition was and so did she. She almost ordered me from her bedside. I

was not bold or aggressive but my presence as a minister angered her, so I left.

She died leaving five children under eight. One of our church members called our attention to the situation, and Mrs. Shrum and I hunted up the family. The children were like mice, clinging behind the debris and litter of the cabin. These children had not been out of their clothes for 10 days. One 14 months old baby had worn the same diaper for days. Mrs. Shrum took them to a neighbor's, stripped, scrubbed, and disinfected them and provided them with new clothes. We brought them home with us. There were three children—four, five, and seven years of age, two were younger. The older ones would not talk but would just stare and point. We finally discovered they could not talk. They had never been taught to speak. They crawled out of the corners to eat with their hands and went back to amuse themselves.

Juvenile delinquency and crime have increased four times faster than the population increase for this age group during the past decade. More than a million boys and girls come in contact with the law each year. Perhaps 75 per cent of the adult criminals began as delinquents. The breakdown of home life in America has contributed to juvenile delinquency. Almost one of every three marriages end in divorce and many exist under great tension. Another 75 per cent of the homes where parents are between the ages of 25 and 40 one or both parents drink. Somebody drinks in 80 per cent of the American homes. J. V. James, Atlanta  
Juvenile Rehabilitation, HMB

The church responded when we put out the call. There was food, clothes, and baby sitters. It was the greatest blessing the church had ever received in a mission project.

I conducted the funeral. There were the flowers the church sent—that was all. There were about 15 people in the family section—that was all except for Mrs. Shrum.

The need is great, the laborers nil. The demand of the work is all that keeps us from being very homesick. We simply just do not have time to feel sorry for ourselves. I know your interests are with us. That is why I thought you might like to view our mission work.

Bruce Shrum  
Kellogg, Idaho

HOME MISSIONS March, 1962

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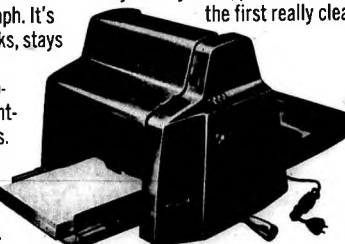
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## WHY

### If There Is a God -

Royal Ambassadors were helping to deliver food baskets in a small village that had been abandoned by a textile firm. Families from many places had moved into the houses. Most of the breadwinners were unemployed.

Late in the afternoon, we discovered a house that some way had been omitted. A widow and her three children lived there. The neighbor gave the needed information about the family. The mother was unemployed. We retraced our steps to the stores and bought clothing, food, fruit, candy, and toys and made our way to the house. A boy of eight or nine years was sitting on the steps with his face in his hands. All afternoon he had watched with hope that a basket would be left at his house. As the evening shadows had gathered, his hopes had faded. When he heard our car door slam and saw us coming into his yard, his face beamed. As we entered he said, "I told my mama this afternoon that if there is a God who loves people that someone would bring a basket here, and if they did not I would never again believe there is a God."

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  
Easley, South Carolina

### 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 K.I. 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

HOME MISSIONS

had since been transferred to another station of duty, and the group of 25 had diminished to but one family.

As Chaplain Jimmy D. Baggett (Southern Baptist chaplain on this base) was waiting with Dr. Ackiss for his train that would take him on into the Midwest, the item of mutual concern was quite naturally the future of this young, struggling mission. Probably moved by the consciousness of but a brief moment to talk, Dr. Ackiss, in a way characteristic only of himself, drove home 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.*

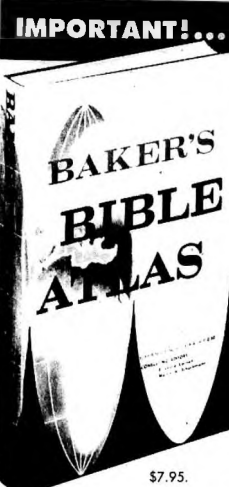
Victor Glass, Atlanta  
Work with National Baptists

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,

March, 1962

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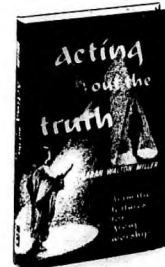
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## WHY

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

There are more than five and a half million Jews in our America who are lost. Most of these feel their religion is sufficient, and too many of our people feel it is sufficient also. There are Jewish people in every state, and there are 22 states with less total population than the Jewish population of New York City. There are more Jews in California than there are people in Delaware. There are as many Jews in Miami, in season, as there are Jews in Jerusalem.

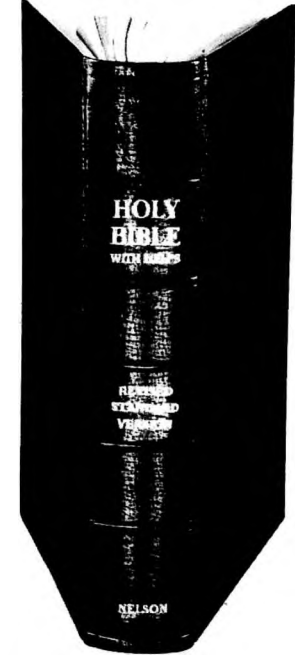
William Mitchell, Atlanta  
Work with Jews, HMB

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

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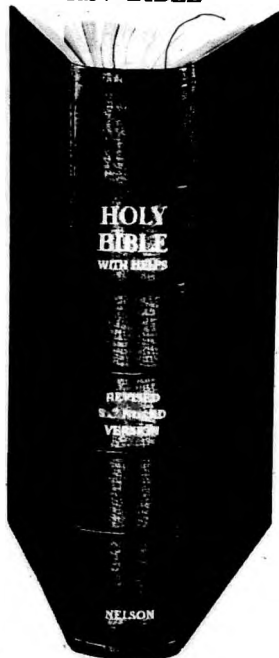
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