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CHAPLAIN IN A
LEPROSARIUM
(See page 5)

CHILDREN'S LIVES ARE
INVOLVED
(See page 8)

Home
MISSIONS

Missions Today

West Point Student Director Appointed

Eugene Maston, graduate student at Columbia University, New York, has been chosen as the first Southern Baptist Student Director for New York City and United States Military Academy, West Point, N. Y. In his new post Maston will be working with the largest aggregation of students in one city in the world. Half of his time will be devoted to international students and half to American students in New York City and at West Point. He has been serving as volunteer student director in New York for two years.

Buzzing Typewriter Aids Leprosy Patients

Severely handicapped leprosy patients at the USPHS Hospital in Carville, La. are now learning to type on a machine that buzzes. Devised some years ago at Carville, not only for partially blind patients, but also for those whose anesthetic fingers could not feel their way on the keyboard, the buzzing typewriter provides effective finger exercises and a decided improvement in typing skills.

Eisenhower Sees Decline in Morality

The "twist," "modern art," and "vulgarity," in literature were singled out for special condemnation by former President Dwight D. Eisenhower in a speech at the dedication of the \$3,000,000.00 Eisenhower library in Abilene, Kans. Noting that the dedication occurred on the 100th anniversary of his mother's birth, Eisenhower said the past century had been a time of remarkable strides in scientific and technological progress. But he asked "whether these changes—all of which when properly used are for the good of mankind—have marked a similar advance in our ideals, our aspirations, the morale of our country—indeed, its soul."

Baptist Film Wins Mental Health Award

A Southern Baptist documentary film showing how a hospital team—physician, psychiatrist and minister—treat "the whole man" has won a mental health award for "exceptional contributions to public enlightenment on mental illness." Produced jointly by the National Broadcasting Company and the Southern Baptist Radio and Television Commission in Fort Worth, the television program was entitled "From the Most High Cometh Healing."

Autrey Encouraged by Evangelism Trends

If present trends in evangelism continue, Southern Baptist may record one of their most fruitful years in winning the non-Christian to faith in Jesus Christ. The prediction was made to the executive committee of the Home Mission Board by C. E. Autrey of Dallas, director of the evangelism division of the Board. Autrey based his comment on reports following evangelistic meetings held during the spring, traditionally a time of concentrated effort by churches. He attributed the trend to a rising spiritual concern among church members, to an increased emphasis on personal soul-winning, and to a cooperative, concentrated effort in evangelism by all convention agencies and groups.

Home MISSIONS

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Patricia Dale, Editorial Assistant

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HMB Photo by Rogers

Vol. XXXIII
Published Monthly by the Home Mission Board, Southern Baptist Convention
Address: 1140 N. W. 10th St., Fort Worth, Texas 76102
Subscription rates: \$3.00 per year in advance. Single copies 25¢.
Change of Address: Please give old and new addresses.
Second class postage paid at Fort Worth, Texas and at additional mailing offices.

Cover

Teenagers in trouble need a place to turn. For a story on Southern Baptists' juvenile rehabilitation ministry see page 8, "Children's Lives Are Involved." HMB photo posed by Alton Hughes and Bobby Rogers of Scott Boulevard Baptist Church, Decatur, Georgia.

LETTERS

MARCH ISSUE

Not only did you do a good job on the refugee problem in the March issue but the writeups are useable and tremendous on the spiritual needs in the United States. So many times in our publications the stories do not stir the emotions and cannot be effectively applied to general congregations. You certainly have a variety here.

Lester E. Burnette, Chaplain
Fort Sam Houston, Texas

The March issue reviewed explicitly the massive Cuban refugee problem in the Greater Miami area. May I pay you high compliment for an outstanding review of this complex sensitive problem?

I was particularly pleased to note the credit and recognition provided John Haldeman, pastor of the Allapattah Baptist Church in Miami, as he has been a constant source of strength and sage counsel as the Southern Baptist Convention and the other denominations forged joint programming to serve these disenfranchised Cubans. My colleagues and I also found it highly appropriate that the outstanding service of Milton Leach should so clearly be mentioned. Through his personal dedication and tremendous energy he has performed one of the finest jobs of Christian witness in this entire service area. We are proud to have him in the very center of this critical problem.

James MacCracken, director
Immigration Services
Church World Service, N. Y.

CAN WE LOVE THE CRUCIFIERS?

Your April issue read, "We cannot properly understand the meaning of Easter when we major on hatred of those few Jews who had a part in the death of Christ." Ought Christians force themselves to love those who pressed thorns on Christ's head, spat in his face, and put him to death? This asks us to love those who said, "His blood be upon us, and on our children." Matthew 27:25. This is not to say anything against the Jewish people who have made good Christian disciples.

William A. Barnett, evangelist
Moncks Corner, S. C.

NOTE: Christ asked his father to forgive them, and he commands us to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them which despitefully use us and persecute us. (Matt. 5:43-44)

REPORT FROM CUBA

If there is such a "wonderful opportunity for the preaching of the gospel in Cuba" now why, I insist on asking, are there so many pastors and religious leaders of the Baptist and Protestant groups leaving Cuba? I know of over 20 Southern Baptist pastors formerly connected with our work in Cuba that have had to leave, and their reports do not coincide in anyway with those of our superintendent in Cuba. How is it that our work is progressing and our Baptist schools are closing down, our leaders are being run out of Cuba?

Will you give the same opportunity in your magazine to those who leave to express their views as you give those who stay on?

Donald Levy, New Orleans

NOTE: I have received no articles from those who have left. Have them write. I have heard of none of our ministers being stopped from preaching, and material you sent indicated the people in Cuba are hungry for the gospel. Should not some stay as long as one can preach? I read into Caudill's article many implications of harassment, and realized that he wrote from Cuba. I did not hear any others in Cuba denouncing Castro. Personally, I can admire both those who have left and those who remain, provided their motives are right—the editor

Yokes of IRON

by Courts Redford
Executive Secretary
Home Mission Board



IMAGINE JEREMIAH, the Prophet of God, walking the streets of Jerusalem with a yoke about his neck. People noticed and asked its significance. Jeremiah's answer was not popular, but it was true.

The yoke was a symbol of submission or bondage. Faithful to a revelation from God Jeremiah was informing the people that they must be under the yoke of bondage to Nebuchadnezzar, King of Babylon, for a season. Such was God's judgment upon his people because of their sin and their unbelief.

In every crowd there is a self-made opportunist. Hananiah was such a person. He, too, claimed to be a prophet of God. He sought popular favor by telling people what they wanted to hear rather than what God said. He was prophesying captives of war and the holy vessels recently taken by the Babylonians would be returned to Jerusalem and the kingdom re-established.

When Hananiah met Jeremiah wearing the yoke about his neck he forcibly broke it from the neck of God's prophet and proudly declared to the on-lookers

that Israel would thus break the yoke of Babylonian power and be free within two years.

That sounded good to the multitudes who wanted victory and power without repentance and submission to God.

Jeremiah must have been discouraged. He had obeyed God and faithfully declared his message and now it was dramatically negated by the action and false prophecy of Hananiah. He "went his way" and listened for the voice of God.

He had not long to wait. The Lord spoke unto him saying, "Go and tell Hananiah saying thus saith the Lord, thou hast broken the yokes of wood but thou shalt make for them yokes of iron." Jer. 28:13

So it was. For the moment Hananiah appeared victorious, but before the year had passed the prophecy of God that he must die had come to pass. Israel was carried by Babylon into captivity. The yoke of wood had been broken, but those who resisted the purpose and will of God were wearing the yoke of iron.

We all wear a yoke—either the wooden yoke of obedience or the iron yoke of rebellion.

You choose the yoke you wear. You can break the wooden yoke asunder. Many break the yokes of physical laws. They eat too much. They drink alcoholic beverages. They neglect regular habits of rest and recreation. Thus, many think they are free, only to discover in a short while that they are wearing the iron yokes of disease and physical disability.

So it is with mental laws. You do not have to study and develop the laws of memory and reason. You do not have to read and search for knowledge and wisdom. You can be free of such arduous tasks but in so doing you make for yourself yokes of ignorance and prejudice and disabilities that produce unemployment, and want, and littleness, and fear. You have made for yourself iron yokes that bring misery and heartache.

Some desire to break the wooden yokes of obedience to the laws of our land. They have no respect for the

property of others, or the welfare of others. They drive as fast as they please. They rob and steal and fight and disregard moral laws. Then one day they stand before a judge. They hear the sentence of guilt. They find themselves imprisoned by the bars of human condemnation. They have made for themselves yokes of iron.

One does not have to observe the spiritual laws either. He does not have to go to church, or read his Bible, or humble himself in prayer before God. He may not like the wooden yokes of surrender to the will of God. He wants to be an agnostic, or an atheist, or a libertine, or an unbeliever. He can break the yokes of wood but he makes for himself the yokes of iron. He has no peace of mind or heart. He knows not the way of eternal life. He faces the judgment unprepared to meet God. He will be cast into hell prepared for the devil and his angels.

Paul wrote, "His servant ye are whom ye obey whether of sin unto death or of obedience unto righteousness."

Nations also choose the yokes they wear. Some choose righteousness, industry and thrift. They call upon their people to voluntarily worship and respect law and order, and good citizenship. They enjoy hard work, worthy achievements, good homes and faith in God. Others seek freedom from these yokes of wood. They break asunder old-fashioned restrictions and open the doors to drunkenness, lawlessness, irresponsibility, wantonness, disintegration of family life and love of ease and pleasure. Such was Babylon. Such was Rome.

Is America today attending to the false prophet who would enslave her people in a Godless, communist worldly scheme of existence?

If it seem evil unto you, serve Christ as Lord and Master, choose ye this day whom you will serve, whether the god of might whom the Romans trusted or the gods of Atheism whom the communists serve. As for me and my house, we will serve the Lord.

CHAPLAIN IN A LEPROSARIUM

by Oscar J. Harris
Carville, Louisiana



United States Public Health Hospital, Carville, Louisiana

TWELVE YEARS AGO, a teen-age girl in a midwest community was diagnosed as having leprosy. Fear gripped the community. The girl, in utter humiliation and dejection, was sent home from school. Her school desk, her chair, and her books were burned.irate citizens insisted that the county sheriff escort her from the locality immediately. So, with a pistol hanging from his hip, the sheriff escorted her, like a prisoner, to the U. S. Public Health Service Hospital at Carville, Louisiana, the only leprosarium in the continental United States.

Fortunately, most of the patients who are admitted to the

CHAPLAIN IN A LEPROSARIUM

hospital at Carville do not undergo this kind of psychological pressure. Yet, in the recent past, as well as the remote past, patients with leprosy have been subjected by society to inhuman treatment. Throughout the world today, patients with leprosy are still one of the most neglected, most cruelly treated, and most discriminated against groups of people sharing a common medical problem. Despite advanced medical and scientific knowledge clearly showing that leprosy is difficult to contract, leprosy is still one of the most feared of all diseases.

In his article, "The Name Leprosy," Dr. Frederick C. Lendrum cites his realization of this fear: "At a large medical center, I saw a woman who came for diagnosis of a nodular skin eruption. She had lived for a number of years in the tropics and had been told she had 'leprosy.' An exhaustive examination, however, revealed a cancer with multiple metastasis to the skin. When this condition was explained to the patient, her response was unforgettable: 'Thank God, it's nothing but cancer.' This woman did not realize that leprosy can be arrested, and that it is seldom the primary cause of death.

Leprosy is a chronic infectious disease. It is caused by the *Mycobacterium leprae* and affects chiefly the skin, mucous membranes, and certain peripheral nerves. This germ resembles the bacillus which causes tuberculosis. Leprosy is contagious, but is less contagious than tuberculosis. Only a few people are susceptible.

Dr. George Fite, the Pathologist at the USPHS Hospital, Carville, gives the following observation concerning susceptibility: "The attack rate of leprosy is very low and under the most favorable conditions, only five per cent of exposed individuals will develop the infection. In most countries in which leprosy is said to be highly prevalent, the actual incidence is rarely more than

four or five thousand, and even one case per thousand in the population is considered to be a high incidence."

Leprosy is probably introduced into the body by prolonged skin to skin contact. Since the establishment of this leprosarium in 1894, there has been no conclusive evidence indicating that any member of the staff has contracted leprosy. Also as Hansen's disease, the name is derived from Professor Armauer Hansen, who in 1874 was the first man to discover the bacillus. There is no justification for calling those who suffer from leprosy "lepers"—no more so than those who suffer from tuberculosis "consumptives" or "tuberculars"—or the mentally ill "lunatics."

The Hebrew word for leprosy is "saraath" which is a generic term used to describe a number of permanent skin blemishes. Any desquamation of the skin was called leprosy. There is no positive proof that leprosy, as it was known in Biblical days, is the same as the disease known today as leprosy.

In the time of our Lord, leprosy was looked upon as a scourge. It was thought to be a result of divine punishment for sin. Specific regulations were enforced. The Hebrew Law read that the victim of leprosy "shall wear torn clothes and let the hair of his head hang loose and he shall cover his upper lip and cry, 'unclean, unclean.' He shall dwell alone in a habitation outside the camp." (Lev. 13:45-47). These untouchables were placed outside the city to live apart and fend for themselves. Our Lord looked upon this group with compassion. On one occasion, he touched a victim of leprosy. The fact that he touched the untouchable was of more significance than that of cleansing the diseased one. Because of this incident, the Christian church was stirred into action and places of refuge were established.

In the Middle Ages, "Lazarets" were founded in principal cities for those called "God's afflicted." When William

Carey, a Baptist missionary, observed the extensive problem of leprosy in Calcutta, India, he became instrumental in establishing the first leprosarium in the area. Modern medical missionaries assist those local governments which are unable to solve the tremendous social and public health problems attendant with widespread leprosy. The American Leprosy Missions, Incorporated, a Protestant organization, supports and helps to support 160 leprosaria and clinics in 32 countries, reaching 70,000 patients. This organization contributes funds to 47 denominations to spread the gospel and render medical assistance.

Ordinarily, the primary role of a hospital chaplain is to visit the sick. He is the recognized representative of his church who said, "I was sick and ye visited me." Only a few of the patients at Carville are bedridden. A visitor at the hospital will find patients riding bicycle or motor scooters; some will be playing golf or softball, or working in a flower or vegetable garden. Some of the patients own and operate their own businesses. Others enjoy a quiet life and employ their time watching television, reading, or fishing.

At this hospital, the role of a hospital chaplain is more than just visiting the sick. His work could be compared to that of a pastor of a small community church. He shares the joys as well as the sorrows of the members. To be sure, as in other hospitals and communities, there are tears and pain, there is death and sorrow. On the other hand, one can hear laughter and singing in the walkways; one can hear the patients discussing the World Series, the happenings in Washington and Moscow. The hospital provides a high school for the patients so that anyone, young or old, who has not completed high school may avail himself of this opportunity. Many social events are offered. Some of the patients fall in love and marry each other. Married couples live in



BAPTIST CHAPLAIN OSCAR J. HARRIS visits with a patient at the U.S.P.H. Hospital at Carville, Louisiana. Harris' work includes ministering to bedfast as well as ambulatory patients and the many visitors to the hospital.

nice furnished houses and apartments provided on the hospital reservation.

Another role of the chaplain is to meet and counsel with patients' relatives who visit the hospital. There are approximately 10,000 visitors to the hospital annually, among whom are a number of missionary groups, missionaries, ministers and Protestant church groups. The chaplain participates in seminars, film showings, and discussions, as well as hospital tours.

There are two chapels on the grounds of the U. S. Public Health Service Hospital at Carville, one Roman Catholic and one Protestant. Each Sunday morning, chimes and church bells sound the call to worship. Most of the patients attend worship services. Some ride to church on bicycles and motor scooters. Others are brought in wheelchairs, but most come walking. The worship service is always a challenging one. Here,

the chaplain must seek to interpret life in terms of the patients' experiences. Some feel that life has cheated them. Discouragement and disappointment are common experiences. Attitudes of the patients exemplify the experiences of the Israelites as recorded in Psalm 84: "As they went through the Valley of Baca (weeping) they made it a place of springs." Many make the most of their adversity. As one patient said, "One should not pine his life away because he has leprosy—just make an about face and keep on marching."

The sermons of the Chaplain must seek to perpetuate this attitude by answering positively and hopefully some of the questions the patients ask, such as: "Can God help one with a chronic illness?"—"Can suffering have any meaning?"—"Why does God allow praying people to suffer?"—"Is this disease God's inhumanity to man?"—"Why do I have to bear this cross?"

Another role of the Chaplain is to encourage the congregation in the singing of hymns. Hymns in a hospital provide immeasurable therapeutic value. "What a Friend We Have in Jesus" and "Be Not Dismayed Whate'er Be-

tide" are favorites here. Under the direction of the chaplain's wife, special music is provided at each service. The Protestant Choir is small but talented. Bible study and prayer service are held each Wednesday evening. This service is less formal than Sunday morning services. Often a testimony is given. Favorite hymns are sung.

Daily, the chaplain visits the patients in the infirmary and in their living quarters. He comes to know their concerns and aspirations. Many of them have no idea as to how, when, or where they contracted Hansen's disease.

At the USPHS Hospital at Carville, the patient is provided with the best in medical and nursing care. With modern sulfone drug treatment, many are returned home. As a member of the Rehabilitation Branch, the chaplain works with other members of the staff toward this goal.

There is an ever-present hope of returning to a useful, fruitful life after receiving modern treatment. Entering this hospital is not entering a one-way street. It is a temporary stopping place—a mecca of healing for those who have Hansen's disease.

children's lives are involved



Tommie Lee Hellen Dean
Cincinnati, Ohio

BEHIND the courtroom bench of Cincinnati's juvenile judge, Benjamin S. Schwartz, hangs the banner, "Respect for God, Law, Home, Country." Judge Schwartz believes youth get into trouble because they have not been taught the meaning of respect. Thus he has set about, with the help of devoted employees, volunteer citizens' groups, and the cooperation of churches, to instill such respect in those brought into his court.

These groups focus their efforts at the Juvenile Detention Center, and the spiritual side of life is not neglected. In fact, two nights a week are devoted to religious services. No visits are allowed on these nights because Judge Schwartz feels nothing should interfere with such spiritual guidance. Presently, one of the classrooms serves as a chapel. Plans are drawn for a chapel which will seat 150 people.

The services of two chaplains are available for those who need them. Fifty per cent of the children who come to the Center have never been inside a church.

A loan program, made possible through gifts from private citizens, helps buy clothing for the boys and girls who need new ones before they can go out to look for work.

The Cincinnati Post & Times-Star, local evening newspaper, reported, "A citizens' committee has been formed to attack juvenile delinquency from two directions—with cash, and with work. Judge Schwartz and Paul Hahn, director of the court's work, told the group how jobs are found for teen-agers 'to give them the chance to learn how to work, how to apply for jobs, how to become self-supporting,' at a very small cost. Some of the businessmen felt the court should provide funds for such things as work therapy and the medical and psychiatric clinic, at Juvenile Court. 'That may be so,' said Judge Schwartz. 'But in this case, we can't wait forever. Children's lives are involved, not bricks and mortar.'"

Recently "the Hamilton County Com-

Fifty per cent of the children who come to Cincinnati's Juvenile Detention Center have never been inside a church.

missioners approved renovating a building at the County Home as a half-way house to which Juvenile Court could assign 20 boys at a time. Most of the work will be done by county employees. Painting will be done by juveniles in custody of the court, as part of the court's work therapy program.

Judge Schwartz says that this is vital as a place where boys can be rehabilitated upon their return to the community from Boys Industrial School. It can also serve as a rehabilitation center for youths in need of such care who might otherwise have to be sent to a state institution. The stay of the boys will be limited to six months."

Judge Schwartz, whose court handles more than 10,000 cases a year, recently welcomed the help of Southern Baptists. He said, "One of the most rewarding programs at this Court has been the participation of Southern Baptists in helping children with problems.

They have taken a deep interest in them and in their families—both with a religious program as well as providing physical and financial help.

"I not only wish to express the thanks of these needy children and this Court, but I wish to shout that the Southern Baptists are really putting religion into practice. It's my wish that they grow from strength to strength in this good work."

In fact, Judge Schwartz played a part in enlisting Southern Baptists. He had heard of the work being done by the denomination in the area of juvenile rehabilitation. He was able to make the necessary contacts and present the needs to associational leaders. The pastors began to realize the potentialities in this ministry, and with the cooperation of their members, an effort was launched through the assistance of the Home Mission Board to secure someone to direct the program. A call was extended



PAUL HAHN (L), DIRECTOR OF JUVENILE COURT WORK, Benjamin S. Schwartz, Cincinnati's juvenile judge, and Ward Spencer, Southern Baptist juvenile rehabilitation director for the Greater Cincinnati Baptist Association, stand in front of the courtroom bench at the Juvenile Detention Center in Cincinnati, Ohio.

children's lives are involved



to Ward Spencer, pastor of the Mt. Pleasant Baptist Church of Medora, Illinois, and one who was educated in social service. He now serves as director of juvenile rehabilitation for the Greater Cincinnati Baptist Association.

The first case referred to the association was in August, 1960, and at the close of the first year there had been 58 referrals.

Spencer says, "My relation with the court is excellent, and the staff cooperative. Our state, Ohio, is considered as 'pioneer' and Cincinnati is the only city in our Southern Baptist Convention which has a director of rehabilitation but does not have a city missions program. The need for such a program is overwhelming! Still, there was a vision which projected our work beyond the present and envisioned the 'fields white unto harvest,' and God has honored this faith and foresight."

J. V. James, assistant secretary in charge of juvenile rehabilitation of City Missions for the Home Mission Board, adds, "The program is not of theory alone, but one now in operation. The results have been proven. This work magnifies Christ and the local church. We seek to rehabilitate the child by leading both the child and his parents to Christ."

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And Spencer continues, "The only justification for this work is our Christian concern for those in dire distress—the delinquents and their families. We are familiar with the parable of the Good Samaritan, and regardless of our interpretation, we are faced with the declaration of Christ, when He said, 'Go, and do likewise.'"

One pastor told Spencer, "This work has done something to me and for my church."

One young boy Spencer helped was from an average socio-economic home. His first contact was in a counseling situation, after having received an urgent telephone call from his mother requesting him to see her son. Following the decision of the Court, he talked with the parents and their son, seeking to encourage the family, and placed particular emphasis upon the family becoming active in one of the churches. The family had lived in Greater Cincinnati for several years, but had not attended church with any degree of regularity.

The boy became involved again, and the Court considered the circumstances, and the penalty attached was comparatively light. Several months have elapsed, and no further trouble has been encountered. According to the mother, this is due to the family attending Sunday school and church and actively serving the Lord. This family was reclaimed by and through the ministry of Southern Baptists in cooperation with the Juvenile Court.

A referral was made to the association concerning a young girl. The probation officer provided the essential data, and encouraged an immediate contact. She had a record of truancy, and there were other problems within the family contributing to her delinquency. Among these problems is a sister who has had two children born out of wedlock. In conversation with the step-father (the daughter and her mother were not at home at the time), a genuine interest was expressed, and a plea was made for help. The case was referred to one of the churches, and a sponsor assigned. Soon thereafter, this young girl invited a neighbor girl to attend the church services, and this girl friend was led to Christ at that service.

Another child was from a poverty-stricken home. There were several chil-

dren, and the family had moved into the downtown section of Cincinnati. Problems multiplied and frustration controlled this family. There was but little work for the father, and the children became victims of circumstance. Several of the children were known to the Court, and this boy naturally drifted into the same pattern. Spencer's first meeting was in a counseling session, at which time the boy expressed hostility. He was sent to a home for boys, where every effort is made to assist these boys in making adjustment and becoming useful citizens in society. But he was not as cooperative as he could have been, and unfortunately ran away. A tragedy resulted, in that he lost his life in an accident.

Through the ministry of the Fairview Baptist Church money was raised to assist in defraying the expenses for the funeral, and clothing was provided to the members of the family during the time of bereavement. This experience was a "blessing in disguise" according to the mother. In her own words, she has told how God chastened the family in the taking of her son, and she testifies to his sufficient grace in this matter. The family is awakening to the necessity of the church. Some of the members are Christians, and Spencer feels it will only be a matter of time until others are led to the Saviour.

Spencer says, "These few months working with the delinquent children of Greater Cincinnati in behalf of our churches, and in cooperation with the Court, have been a time of real challenge. There is joy unspeakable when a pastor or sponsor informs me of some one whose life has been changed by the Gospel, or when a family is reunited through the efforts of one of our local churches. These are our children; they are our responsibility under God. The only time a Christian should look down on anyone is when he is bending over to help that person who is down to lift himself up."

A juvenile judge has said, "Ninety per cent of the children that I have dealt with would never have come before the court if they had known just one adult who was really interested in them and on whom they could rely."

HOME MISSIONS June, 1962

Students at Southeastern put classroom teaching into practice



PART OF THE GROUP of students who make the trip to Central Prison in Raleigh are shown here leaving the cafeteria at Southeastern to begin their journey to the prison.

PRACTICING PREACHING

by Phil Royce
Wake Forest, North Carolina

FOR A GROUP of students at Southeastern Baptist Theological Seminary at Wake Forest, North Carolina, a ride in the country on Sunday mornings is not a prelude to a day of leisure at a picnic or camping grounds. Instead, their destination is Murdoch School for the Mentally Retarded at Butner, North Carolina, where they hold Sunday School classes for the residents.

Teaching the classes is one phase of a well-developed extension program at Southeastern Seminary. On alternate Sundays, the students visit the prison in Raleigh. Friday nights, students hold services for the residents of the Wake Forest Rest Home.

Extension chairman is Branan Thompson, senior from Good Hope, Georgia. Offering his supervision to the program is Truman Smith, director of student activities at Southeastern and instructor in pastoral care. Over 50 students have been involved this year in some phase of the extension program.

The program serves a dual purpose—not only does it provide the students an opportunity to put into practice what they have learned during the week, but it helps to keep the students in contact with the needs of the world.

At the rest home, the students arrive 10 to 15 minutes before the worship program begins to chat with the residents. During the service, the young and old are united together in a bond of Christian fellowship that is felt in the prayers, singing and delivery of the message.

"The visits of the students mean a great deal to the residents," said rest home owner, Mrs. Ronnie May Beddingfield. "The residents look forward to the visits of the students and always dress up to look their best." Students have been going to the rest home the past three years. Oldest resident is a 102-year-old woman.

"I think we get more out of it than they do," said Charley Midkiff, in

charge of the rest home visitation. "In the three years we've been going there, a real fellowship has been established," he said. "We look forward to our visits."

Rapport has also been established between the seminary students and the residents of the Murdoch School. Some 14 students are involved in this phase, each teaching a class.

The philosophy behind the work is one adapted to the needs of the residents. "We ask the seminary students to remember that these people are children of God," said Chaplain Milton P. Snyder, a graduate of Wake Forest College and Southeastern.

"They have deep inner feelings which we may never understand, but that should not discourage us from trying. They need a Saviour just as we do. They can have a concept of a Saviour, however limited. These children may have been rejected by some persons. The seminary student as an ambassador

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PRACTICING PREACHING

of Christ accepts these children and helps them as much as possible."

The students have willingly accepted the challenge of teaching the Sunday School classes at Butner. As one student said, "In the past, I have found it fairly easy to teach classes. But at Butner, I couldn't read to the boys from Brunner or Barth. I have to make what I'm saying to those residents of the mental institution applicable to their lives."

This is a test each student willingly or unwillingly undergoes in any phase of the extension program. It is a test of their training at Southeastern and of their theology. It is a time of painful decisions: some victories, some defeats. But all the time the students are growing in their capabilities of service to a needy world.

Students often supplement their lessons by bringing some object of general interest to the residents. Mrs. Charles Bullard, a recent bride, brought her wedding pictures to show to her class of teenage girls. The response she received was one of delight and enthusiasm. For their favorite picture, the class, like typical teenagers, selected one of the groom bestowing the traditional kiss upon the bride at the altar.

Perhaps the most challenging phase of the program is the prison visitation. Here, during the discussion period, the questions can be brutally frank. "Did I commit adultery when I divorced my wife and married another," demanded one inmate? "If I get out, I will probably get drunk, maybe even kill somebody . . . and wouldn't care if they sentenced me to the death chamber. What's wrong with me?"

Students try not to quote clichés to the men. The men know the standard replies and some can repeat them better than the students. This constitutes a major challenge.

Besides the general discussion period, at which attendance is subject to the will of the prisoner, services are held for the inmates in the chapel and special services on death row.

Branan remembers the stark reality he faced during his first visit to death row. "I can never forget looking into the faces of those men, men condemned of society and who had probably so condemned themselves that they felt rejected also of God. Yet every face seemed to ask, 'Haven't you got something to say to me?'"



BRANAN THOMPSON, SOUTHEASTERN'S extension chairman, leads discussion while teaching a Sunday School class at Murdoch School for the Mentally Retarded.



PRESENTING A DEVOTIONAL to residents of the Wake Forest Rest Home is Charles Midkiff, senior from Lexington, Kentucky. Students hold services at the rest home every Friday night.

Editorials by Walker L. Knight

Why Methods Change

RECENT CHANGES by the Home Mission Board for its migrant work mark the passing of the day of the travelling missionary who follows the migrant stream from crop to crop in a house trailer.

The new approach is to sell the house trailers and settle the missionaries in central cities for designated areas where they can enlist and instruct churches in providing a spiritual ministry to the migrants.

With these changes come others in developing an approach geared to age levels, as well as to physical and material needs in a mission center-type ministry.

Such changes will provide two distinct advantages over the previous ministry: (1) more people will be involved as additional churches and associations undertake the ministry, and (2) a more continuous, permanent effort will be developed.

This action is part of a strongly established trend in Southern Baptist home missions to enlist churches, associations, and state conventions in all of the mission work in which the Home Mission Board has been engaged by itself. The trend is being stressed presently in work with language groups.

Except for Cuba and Panama, the Board does not have language mission work apart from a cooperative effort with a state convention. In these cooperative agreements the Board shares in the selection of personnel, the planning of the work, the development of overall strategy, and in the support of the work. The direction of the missionaries in their day-to-day work is by the state leadership.

Of course, these are administrative changes which seem to affect only the missionaries and the state work-

ers; but the greater significance is that churches will become more involved, which means the church member also. Before such agreements, many language churches were not a part of the local associations, had little contact with state leaders, and consequently stood somewhat isolated. Now they are an intimate part of the associations and state work.

Naturally, such trends will change the role of the Home Mission Board. The new role must be predominantly that of leadership in developing national mission strategy, spotlighting immediate and critical mission needs, providing the financial impetus for work in neglected areas, supporting work in younger states and states where a high percentage of mission needs exist, conducting pilot projects, and holding leadership conferences.

The new role is no less important than the old, and will, if correctly done, result in more mission work accomplished more effectively.

The disadvantage which the Home Mission Board faces as an agency is the loss of its identity with the local church member, who finds that the actual mission work is accomplished by state forces, while the work of the Board remains hidden in agreements and contacts with leadership personnel.

Where this loss occurs the Board must accept it as being the best for the greater good, relying on state leadership to share through publicity and other presentations the fact that the Home Mission Board is involved in its mission work.

Agencies, too, learn to die to self in order to live better and more effectively for Christ.

The Way of a Salesman

THE METHOD which an Atlanta insurance salesman uses in selling his product has an immediate application for the Christian in witnessing to the lost.

The salesman follows these five steps: (1) secure an interview, (2) create a general problem, (3) make the problem specific, (4) present the solution, and (5) press for a decision.

This is, in fact, the outline followed by many soul winners, even though they may not be conscious of each

step. Certainly the most important steps are the last two, and too often the final step is the most neglected.

And from an evangelist these suggestions came in following steps two, three and four. Ask these questions: Have you been thinking of spiritual things lately? What do you consider the most important spiritual need of man? May I tell you what the Bible has to say about man's most important spiritual need?

the first meaningful contact . . .

THE SUNDAY school class taught each week in the parsonage of Immanuel Baptist Church in Colonial Heights, Virginia, is hardly typical of those throughout the country.

The teacher is a trim, bespectacled Korean minister, and the class is a group of non-English speaking Koreans in search of an understanding of Christianity.

The Koreans who attend the class each Sunday are members of a large group of foreign officers from many nations who come to Fort Lee's Quarters School to study. Ding Hong, pastor of Korea's largest Presbyterian Church, and at present a student at Richmond's Union Theological Seminary, conducts the class entirely in Korean.

This class is only a part of the program conducted by Immanuel Baptist for Fort Lee's foreign officers and enlisted men.

"A foreign mission on our doorstep," Dalton Ward, pastor of Immanuel Baptist, terms the program.

Since the first foreign officer visited Immanuel Baptist three years ago, the fame of the church's program has spread to such distant points as Taiwan, Korea, Laos, and Burma. Many officers scheduled for tours of duty at Fort Lee come well-briefed on the activities of the church. Some bring letters of introduction from friends who preceded them, and Immanuel Baptist becomes one of their earliest contacts with the off-post community.

Frequently, Immanuel Baptist will provide these men—Burmese, Chinese, Vietnamese, Turks—with their first meaningful contact with Christianity.

The doctrine of Christianity has had a powerful impact on some of the foreign officers. Converted, they return to their homelands, unite with churches or missions there, and become absorbed in all phases of church work.

Other officers cling to their original faiths or remain uncommitted, but they carry home a deeper understanding and insight into Christian ideals.

"The foreign officers who come here to study are of high caliber and are from a highly-selective group," says Mr. Ward. "These men have a great deal of influence in their own countries. We believe that when we send one of these men home a Christian, we have done something as important as sending a missionary overseas."

And the preacher goes on, the church's mission program isn't a one-sided affair affecting only the foreign officers.

"It has been a blessing to our people," he says, "to catch a glimpse of the spiritual needs of the world."

The class for Koreans is not the first taught by the church in a foreign language. Earlier, the church engaged a Chinese Methodist minister from Richmond to conduct a similar course for a group of Chinese soldiers. The church also supplies the men with Bibles in their native languages.

The hospitality extended to the officers does not end with the church gong. Members have agreed informally that one of their visitors is never to be left stranded upon the church's doorstep.

Not only is transportation to and from the church provided, but the officers are taken into local homes for

Sunday lunch and family-style entertaining.

The F. L. Wells is one of the families who frequently go home from church accompanied by a half-dozen foreign officers.

"Our people thought it would be difficult at first and were a little reluctant to entertain them," says Mrs. Wells. "We didn't know how it would work out since many of the men don't speak English and we didn't know what they'd eat."

But church members soon learned that the men were interesting and gracious guests. Languages and food proved no barriers. There were always several men in every group to serve as interpreters, and home cooking is home cooking in any country.

"No Kimchi though," says Mrs. Wells, referring to the peppery cabbage dish that is a staple of the Korean diet. "I don't know how to prepare it!"



U.S. AIR FORCE CHAPLAIN Henry C. Pennington (center) received an honorary degree of Doctor of Divinity during recent commencement exercises at the Tokyo Union Theological Seminary at Mitaka. Pennington was honored for his spiritual contributions to Japanese-American friendship. Presenting the award is Masaichi Takemori (left) professor of Biblical Theology at the Seminary, while Dr. Shiro Murata, Seminary director looks on.

beside them and show them the place"



by Mable Heuslett, Birmingham
(as told to Mildred Blankenship)

teaching adult non-readers to read

"I CAN NEVER TEACH an adult non-reader." This was my statement before and after a workshop for training literacy workers. My reason for attending had been curiosity. A friend of many years was conducting the workshop. Little did I realize how a few weeks would change that statement.

To begin with, although I teach primaries in Sunday School, I did not feel I have the background for literacy work. I have a high school education and work in the offices of a large insurance company. And, well, I did not feel I could sit beside a non-reader and give him what he needs.

A few days later another friend, Mrs. Graham, called. "I have five students," she said. "I need someone who can substitute."

"But I can't," I objected.

"Then just come and help me," she continued. "Sit beside them and show them the place. Let them read to you. I'll do the teaching."

There was no saying no. I went feeling tremendously inadequate . . . real shaky inside. That shaky feeling soon left, for here were five shy, eager, grateful people much more frightened than I.

All but one were from outside the neighborhood where we were having the class. None of the employers knew of the handicap—a housewife, a mechanic, a cloth cutter, a plumber, and a truck driver. Two were active church members; two were church members who didn't attend often for fear they might be called on to read something; one was an alcoholic who spent his weekends drinking until he started to class. They all seemed eager to read the Bible.

As I came to know these people, I soon forgot my feeling of inadequacy. As the printed page came alive to them, I witnessed a miracle. Before my eyes personalities changed. Shyness was replaced by assurance. Shoulders lifted. A new spring came to the step; a light came into the eyes. The alcoholic no longer drank through the week end.

As the class neared the end of the lessons, I realized I had changed too. Helping these adults learn to read had done something to me and for me. I wanted to begin another class.

This decision led me to do other things I said I'd never do. I don't help with church visitation. I don't initiate things. But I wanted some non-readers to teach.

I called a pastor in a neighborhood where I know there is a need. He said I could use a room in his church for the class. I began going from door to door. I introduced myself. "We are starting a reading class at the church. This is for adults who missed the opportunity to learn to read and write while they were growing up. Do you know someone who needs the lessons?"

Four students came, and I have found others who have the need, but they do not yet have the courage to attend class. Some students learn fast, others slowly. I am again seeing lives transformed, new personalities evolve.

Yes, literacy has made a new person of me. My attitudes have changed. I am different at the office. I am more patient. I am a better Sunday School teacher. I have a self confidence I didn't have before. I have found a place where I am needed, and with God's help I can meet that need. Because of what literacy means to me, as long as I can find a non-reader, I shall be available to offer a new life to him through the tools of reading.

AMONG THE MISSIONARIES



PASTOR HAMILTON JACKSON teaches a class of Indian boys and girls at Pylon Chico, San Blas, Republic of Panama.

what one neck-tie helped do —

I HAVE BEEN serving as an evangelist for the Home Mission Board at Pylon Chico, San Blas, Republic of Panama. There are approximately 1,500 Indians on the isle. When I arrived at Pylon Chico I was greeted by Pastor Hamilton Jackson, sponsored there by the Board. Being a foreigner the town wanted to meet me so we went immediately to the bamboo hut, Congress Hall, where I was introduced to the people.

The town is divided into two sections—Pylon Chico, where the Baptists live and San Francisco which makes up the nucleus of the Catholic population on the Island. There is a dividing line marked by religious overtones.

I gave the chief of the tribe my necktie. This pleased him very much. I am only 23 years of age and celebrated my birthday on the Island. My youth evidently impressed the

Chief and his colleagues. He asked me to dedicate their local hospital which had just been recently completed. However, this was the first time an evangelical has ever dedicated any building or participated in any civic ceremony on the Island. The Catholic priest had always performed the dedication rites.

Four days before the dedication I was informed that the Catholics rebelled against my having anything to do with the ceremony. We were enjoying very good services at the time and the chief had not missed one service. I told Pastor Jackson that I did not want to create a revolution, and I thought we should pray the Lord would work this problem out. This we did—and on Thursday before the dedication on Sunday, the Pylon Chico San Blas Congress had a vote as to who would dedicate the building. There were four opponents and the decision was overwhelming in my favor.

However all this time I had to eat Indian food. The Board had told me they would send American food—and I sensed a rat in the woodpile. Later I found out Dr. L. D. Wood had sent food to the Island four times from Panama. Yet we never did receive any of it. Finally on Saturday of that week a local business man from Balboa Church personally brought me a sack of groceries.

I went for ten days on turtle, shrimp, bananas, coconuts, pineapple, and a few food-stuffs the pastor had.

On Sunday I dedicated the building with the intense support of the Island (with the exception of a few Catholics). The priest had come over on Saturday but left when he found out he was not to participate in the ceremony.

We had 27 professions of faith and one of these was the Chief.

Nathan H. Pillow
Woodbine Baptist Church
St. Joseph, Missouri

speaking without a voice

UNDER THE leadership of missionary George Joslin who serves among the deaf in Southern California, the ministry to these handicapped people in Calvary-Arrowhead Association has made long strides in the last year. Upon the coming of Joslin and his family there was little rapport with the state School for the Deaf, located at Riverside. Recent new inroads into the confidence of the administrators of the school have been gratifying. Because of previous experiences when Southern Baptists had pulled against each other the school leaders had a poor impression of our work. It was, therefore, with some evident reluctance that they agreed to permit us to continue to pick up some of the pupils on Sunday mornings to take them to one of our churches for Sunday school. Because of this our leaders have been especially careful to be considerate of the school and to minister effectively to the pupils. How gratifying it has been in recent weeks to have the administration suggest additional contacts and ministries. Through the Arlington Avenue Church our ministry to these is increasing.

Along with the development in the ministry at the school has come a renewal of interest in ministering to adults who

are deaf. Capitalizing on the interest of L. E. Leeper, a Baptist preacher who has lost his voice but not his earnest desire to witness, Joslin encouraged a new ministry of interpreting in the White Avenue Church of Pomona. In San Bernardino the pastor of the Hebron Baptist Church found a family with some members who were deaf, and because of the desire of his church to minister to these, sought help. As a result of his services has been established in that church. In recent weeks another church has begun a similar ministry. Several teachers at the school for the deaf are members of the Magnolia Avenue church in Riverside. These were concerned about the adult deaf, and with the counsel of Joslin, began an interpreting service in their own church.

While ministries in these four churches have come about because of special circumstances they have not been begun without consideration to the larger responsibility to reach all of the deaf in our associational area with the Gospel. At the present time the work is located in three definite and separate areas, so that most of the people could easily drive to one of them for services. The Association has a deep interest in these works and a desire to expand as opportunity will permit. As it grows more and more people and churches will become involved, and many who do not hear with their ears will "hear" and heed the call of the Master.

Earl B. Crawford
Riverside, California

come back and build a church

AFTER A VERY successful week in the newly-organized Chagres River Baptist Church in Gamboa, Canal Zone, Pastor James Nelson and I left for the "Bush" to visit the mission stations which the church sponsors. Traveling with us as interpreter was Jose Perez, assistant to Superintendent Wood of the Home Mission Board office in Balboa.

Traveling by boat we made our way through the upper canal into Gatun Lake to the remote town of La Guna, accessible only by water. There we made several calls among the villagers who had previously accepted Christ, encouraging them, and advertising the services to be held by Brother Nelson later that week.

Again, by boat we made our way to the village of Pueblo Nuevo where we contacted the "Corregidor" or "Mayor" and we established our base of operations. These people were active Christians who participated in a weekly service conducted by Nelson.

From here, we went by foot on a rough trail through the mountainous jungle to the village of Mendoza some four miles inland. For eight months, Nelson had visited this town seeking permission to hold a preaching service, and cultivating friendship of the Corregidor there. Only a few days before, permission had been granted for a service, and I was to preach in the first gospel service ever held in this town of nearly 1,000 people that night.

The service was to be held at the home of a family who had been walking to Pueblo Nuevo to the service there for some time. Perez taught them some songs in Spanish and then I preached as he interpreted. Seventy-five of the people were present, sitting on logs and benches out in the open. When we gave the invitation to accept Christ, eight of them

came forward to make their decision. As Nelson and Perez counseled with them, the "Mayor" and several of the town officials had a conference over to one side of the clearing. I was fearful that the gospel was to be limited to this one service in Mendoza, but God has a way. In a brief while, they approached Perez and spoke rapidly to him in Spanish. He turned and said to us: "They said that the priest only comes when he wants money (about every two years) and when he leaves our hearts are still empty. Tonight, as you spoke from God's book, our hearts were filled. We want you to build a church here and hold services every week." How our hearts were thrilled. Truly God was working in our midst. We thanked them for their interest and told them we would be back. We then began our four mile hike back to Pueblo Nuevo.

Wearily but happy, we slept that night in the home of the Mayor and his family on a board bed with no mattress. (I discovered that night mission work wasn't all glory.) This was to be my bed for two nights. We lived on C-rations and coffee during these days.

The following night I preached in a school house in Calabritto, far up the Pescador River to a room full of people. That night, 13 accepted Christ as Saviour. How hungry they seemed for the gospel.

Night after night, we preached to a different group each night. What victories we experienced, but none filled my heart with a greater thrill than the night the Corregidor of Mendoza asked us to come back and build a church.

Roland L. Jarrard
First Baptist Church
Selma, Alabama

a remarkable record

MRS. THOMAS (Bertha Wallis) Lee, who completed twenty-five years of service under the Home Mission Board on March 7, 1962, has a remarkable record in many respects. She has served as a speaker on home missions in 250 simultaneous programs of Schools of Missions in no less than 1800 churches. She has travelled from coast to coast, from Alaska to Cuba and from Baltimore to Panama getting and giving information on missionaries of the Home Board and their work.

Miss Bertha Mae Wallis was born near Talladega, Alabama. She finished Massey Business College, Birmingham, 1922 and W.M.U. Training School, Louisville, 1939 with B.M.I. degree. After serving two years as W.M.U. field worker in Alabama, she became director of a Good Will Center in Oklahoma City, and later Director of Activities at Baptist Children's Home there. She served under the Home Mission Board as Director of the Baptist Good Will Center in Birmingham, Alabama, 1937-1945. Since 1945, Mrs. Lee has served well as a general field worker under the Home Board.

Miss Bertha Wallis married in 1958 Rev. Thomas E. Lee, former professor at Clark College, Mississippi and a music instructor in churches. They met in Panama. Their home is in Birmingham, Alabama.

Although she does not enjoy the best of health, Mrs. Lee continues to pursue an amazing itinerary of speaking engagements.

We congratulate Mrs. Lee on completing twenty-five years filled with God-honoring service.

Lewis Martin
Secretary, Department
of Missionary Education



Panama CONVENTION Meets

SIMULTANEOUS INTERPRETATION OF MESSAGES in Spanish and English was a unique feature of the four-year-old convention. The messengers included Spanish-speaking Panamanian churches, English-speaking West Indian Panamanian churches, San Blas Indian churches, and English-speaking churches of the Canal Zone.



GERALD B. PALMER, associate secretary of the Home Mission Board's Language Groups Ministries Department, addresses the Panama Baptist Convention at the First Baptist Church, Balboa Heights, Canal Zone. Presiding was Convention president Elton Vickers, pastor of the First Baptist Church, Margarita, Canal Zone. Both Vickers and S. A. Scarlett of the First Isthmian Baptist Church, Cristobal, Canal Zone, who is first vice-president, were re-elected for the coming year.

THE TWO LANGUAGE GROUPS — SPANISH (left) and English react spontaneously to the interpretation of a humorous incident. Loyd Corder, secretary of the Board's language ministries, said of the meeting: "To me the harmonious functioning of this convention of such heterogeneous racial and cultural backgrounds is a miracle on the order of the experience at Pentecost."

MISSIONARY JACK RODDY, who serves at Bocas del Toror, Republic of Panama, expressed the great unmet needs of the Convention area and the progress made thus far. It was reported that seminary classes will begin June 1, using for the first time new property and buildings at Arraijan, Panama, provided through the Home Board at a cost in excess of \$70,000.00.

Panama CONVENTION Meets



is there a mission possibility near YOU?

by William H. Bell
Dallas, Texas



LOCATED TEN MILES from the nearest town, which was a small oil town, Eureka had witnessed the gradual decimation of its population until, finally, the local school had been consolidated with the town school. The more prosperous ranchers and farmers became more prosperous as they bought up more and more of the surrounding acreage.

I became acquainted with Eureka while serving as pastor of the Baptist church in the town ten miles away. The people of our church were acquainted with many of the residents of this community and had often visited them, seeking to enlist them in our services. The absolute failure of these efforts is witnessed by the fact that *not one person* from this particular area had been won to the Lord. Men, women, boys and girls, they were out there, but the town church was utterly failing to reach them.

While driving around in the community one day, we went by the neat, frame ex-school house, located at the heart of the area. One of the well-to-do ranchers had kept it in good repair, and the ladies of Eureka met there occasionally for a community club meeting. "Why not start a mission here?" was the question the Lord strongly impressed upon our hearts that day. It was not a very likely or promising place

for a mission. As far as location and population were concerned, there would never be many people living out there. Furthermore, it was ten miles over dusty, or muddy, dirt roads from our town church. But what about the few who did live out there? Were they not entitled to hear God's Word? Should not someone seek to win them to the Lord? We determined to see what could be done about using the ex-school house as a meeting place. The rancher, who had kept the building in such good repair, was in charge of its use, so we contacted him. He was a rough, unpolished individual, but was very receptive to our request. "Well, preacher," he said, "I think it's a good idea to have preaching out here for the folks. Don't expect to see me there, but I'm all for you having it!"

With this encouragement, we presented the matter to the church, and after no little discussion and some opposition, we voted to sponsor a mission at Eureka. There were some who couldn't see the need, and those who thought we would be wasting our time, but the majority were willing to "indulge" the pastor by going along with the idea.

Eureka was known as a rough, ungodly place. Several of the folks out there had been known to order more than one preacher off of their property.

Possibly this explains some of the apprehension felt in initiating work there.

To begin with, Sunday school and church services were held on Sunday afternoon. A revival meeting was scheduled that summer, one of the first ever held in the community. The old rancher, who had said that he never expected to attend the services, was there five nights during the week, and others came from all over the area. During the first year of the mission's operation, seven persons, four of them adults, had been won to the Lord and baptized. The months following saw many others led to Christ, including the wife, the daughter and several grandchildren of the old rancher whom we have mentioned. Before he died, he himself had trusted Christ as his Saviour.

Missions such as Eureka will never become churches, but are they needed? How else will many of our rural people ever be won. In our mad rush to the cities, let us not forget those who remain behind, and their need of the gospel. In our concern to start new work in the teeming metropolitan areas of our big cities, we should not fail to be concerned about the multitudes who continue to live in the country areas of our great nation. They are scattered over large areas, a small group here and a small group there, but they are still our responsibility. Perhaps there is another Eureka near your church.

9 9 9 9 9 9

THE NOVENA

by William E. Burke
Atlanta, Georgia
a former Roman Catholic priest

ONE OF THE most widely advertised and practiced of Roman Catholic rituals is the novena. Derived from the Latin word *novem*, meaning nine, the novena is a period of nine days or weeks of private or public devotion in the Catholic church to obtain special graces or favors.

The popular novenas in twentieth-century America are the indulgenced novenas. They are triple featured, for in addition to honoring the person to whom the novena is dedicated, the subject who faithfully makes the novena is also promised a special personal favor as well as a reduction or cancellation of his time of suffering in purgatory.

Novenas are generally held in parochial churches, and offered in the name of the church, by a pope, bishop or priest, and by means of acts prescribed by the Catholic Church, in honor of God, or Saints, or those not yet canonized, but beatified.

Each novena has nine services, one each day, generally conducted in the evening. One integral point of the efficacy of the novena is that the chain of nine not be broken. If it is physically and morally impossible to attend a public novena for nine straight days, the individual is permitted to recite the prescribed prayers privately on the days he is impeded from attending the novena. If, however, he fails any day to participate, either privately or publicly, he automatically has forfeited his right to expect any blessing on the final day.

At the close of the novena services, if there is a suitable relic of the person to whom the novena is addressed available, the people are urged to kiss the relic. Relics are "bodies or parts of bodies of the saints, or objects directly connected with them." (*Catholic Dictionary*, p. 44).

Roman Catholics make novenas to gain indulgences either for themselves, for suffering souls in purgatory or to obtain personal favors such as knowledge, talent, etc., in the spiritual realm and health, riches, honors, or the acquisition of a husband, wife, an apartment, etc., in the temporal realm. Through making a novena they also

seek God's aid in overcoming a moral evil, such as sin, or a physical evil such as sickness, sorrow or misfortune.

The Roman Catholic church cannot guarantee the fulfillment of its promise of a complete forgiveness of the temporal punishment due to forgiven sin. The church answers that this condition depends upon the type of contrition expressed by the individual in his confession prior to receiving the Apostolic benediction. However, the person making the novena is pacified, even though he intended to gain a full pardon, with the promise he has at least gained partial remission.

The individual may wish the forgiveness of temporal punishment applied to a soul in purgatory, but again there is no guarantee that this will be transferred as directed. This uncertainty is determined by two causes: "(1) The dead are entirely in God's hand, having gone from the jurisdiction of the church, though not beyond the magic circle of the communion of saints or the reach of prayers and masses. (2) In the absence of all special revelation, and such is not to be expected, we know nothing of the burden of debt which a departing soul staggers under as it approaches the other world, nor how often God's grace has been unheeded and his mercy abused. We know nothing of the decrees of God's justice as to their severity or duration in the purging and disciplining of such a soul." (*The Mass and Vestments of the Catholic Church*, by Walsh, pp. 296-297).

And what about the special novena favor? If the favor is not granted dur-

ing the nine days of the novena or immediately after it, then the Catholic church makes this explanation: "Man has a finite will, and God an infinite will. Since this is so, man cannot compel God to grant a particular favor at a certain time. God will either grant the petition at some future date, after additional novenas are made, or if not at all, because in his infinite wisdom he has deemed it not proper for the individual." (Ibid.)

The Roman Catholic church must maintain this mysterious uncertainty to be consistent with its teaching, and also to continue to retain control over its people. For if the hierarchy could assure people of salvation here and now, it would sweep away the entire foundation of the Roman Catholic church as now constituted. Its whole structure is geared to function in accordance with its teaching of an incomplete salvation. If a Roman Catholic were to assume that he is positively convinced of being assured of salvation, he would then commit the mortal sin of presumption. That sin would have to be confessed or if death should claim the person with that sin on his soul, he would go directly to hell.

Roman Catholic theologians reason that Christ's sacrifice forgives our sin, but that we must atone for the punishment due to that sin. In other words Calvary makes us good enough to be saved, but does not save us. Christ paid our first installment for the guilt of our sin, and we personally must meet the other obligations already forgiven in auricular confession by means set forth by the Roman Catholic church.

In addition to the expectation of gaining a personal favor they might also gain some remission for the temporal punishment which might be deducted from the time to be spent in purgatory. For this reason novenas are very attractive to Roman Catholic people.

But God says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7).

"The blood of Jesus Christ his Son cleanseth us from all sin." (1 Jo. 1:7).

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NO invitation . . .

I WAS SPENDING a week in the fascinating city of Cork, Ireland. The housemaid who cared for our hotel rooms was a lovely, dark eyed young Jewess named Lisa. I learned that she was a refugee from Germany.

On the second day of my visit Lisa made an excuse for coming into my room while I was there. She touched the New Testament on a bedside table and said shyly: "I have one of these, too. I am reading it. I like it."

"I am glad you told me," I said encouragingly.

"Jesus was a wonderful person, wasn't he?" she continued, her beautiful somber eyes brightening. "I love to read about him; he was so kind, and so good. I wish I could believe he was really the Messiah. But all my life I have heard my people ridicule his claim and criticize his followers."

"It isn't hard to believe in him, and to trust him," I assured her. "He makes it so easy that even a child can come to him and receive salvation."

"I must go now," Lisa said hurriedly. "I have my work to do. But may I talk with you again about Jesus?" Of course I agreed. As she went through the doorway she turned to say, "I think God sent you here."

Several times that week Lisa and I talked about "The Messiah," as she called Jesus. Carefully I explained to her the role of Christ as the sacrificial lamb. She was intelligent and well-educated, eager to learn. I told her of how, in our church, we confessed our faith in him, sometimes privately, but usually in a worship service, publicly. "I think I could almost do that myself," she whispered. "If he died for me, as you say . . . And he loved my people . . . his people, so much!"

On Sunday morning I worshiped in a little Baptist church, enjoying the warmth of the fellowship. I learned that there would be no evening service. "But there will be a good service at the Y.M.C.A.," I was told. "Some of us always attend it."

When I saw Lisa at noon I invited her to go with me to the service that evening, if she would be free. "I'll be

off duty," she said slowly, hesitantly. "I will go," her voice quickened. "But I have never been in a Christian service."

At the barren 'Y' hall that evening there were perhaps 45 persons, many of them young people. The leader was youthful and enthusiastic, the singing hearty. The message was all I could have desired for Lisa's first experience in Christian worship. Simply and convincingly the speaker told of God's love, his gift of a Son, the ministry and sacrificial death of Jesus. I could see that the girl beside me was deeply moved; she reached over and pressed my hand tightly in hers.

I thought: "Now, if only he will give an invitation, Lisa might respond." Fervently I prayed. But in the announcement of the closing hymn there was no mention of a possible decision time.

At the close of the service, while Lisa spoke with some girls she seemed to know, I talked with the young man who was in charge. I told him how much I had enjoyed the singing and his message. Then I told him of Lisa. "I was praying," I said, "that you would give an invitation."

"An invitation?" he queried. "An opportunity for anyone who wished to confess Christ," I explained.

"Just in an ordinary meeting like this?" His voice was puzzled. "I never heard of anyone giving one unless you were having revival services! Do you do that in America? You are an American, aren't you?"

"Yes, I'm an American. My husband is a Baptist minister, and in our church there is an invitation given at the close of almost every worship service. Often there are those who respond."

"Now that is interesting!" said the young Irishman, his bright blue eyes twinkling under bushy black brows. "I'll surely be thinking about it, and I might even try it. And I see your Lisa seems to know some of our young people. I'll keep her in mind; maybe we can help her." So that night there was no invitation and, for Lisa, no decision. Early the next morning I left Cork.

by Edith Limer Ledbetter
Westminster, Maryland

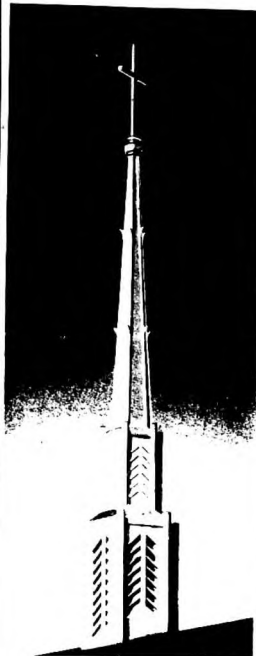
But I am concerned about another invitation . . . one which is given all too seldom in our Southern Baptist churches. We are now in the peak year of our 30,000 Movement. Our major emphasis is on the opening of as many missions and churches as possible. From all directions we hear encouraging reports of expansion.

Not nearly so much is said, however, about who is to lead these missions and churches. Where will we find the pastors, missionaries, educational and music directors to carry on the fruits of this Jubilee Advance? Those who are now serving cannot be stretched in number. We do not have nearly enough students in our colleges and seminaries to care for this increase. Volunteers are not being recruited in anything like sufficient numbers from our young people and our Intermediates.

Frequently in our large churches many years, and even a generation, will pass without one minister or missionary coming from the membership. Recently I was speaking before a gathering of Baptist women and young girls, and told of the summer missionary program for college students. At the close of the service a mother, animated and attractive, said to me: "I've never heard of this plan for college students to spend their summers in real missionary work. My daughter is in her third year, and I just know she'll be interested in it. I can hardly wait to tell her about it!"

There is a quaint old expression that was formerly in frequent usage; it is seldom heard now. I refer to "calling out the called." In our summer camps and youth retreats there is a strong emphasis on the enlistment of volunteers. There is too little follow-up of these decisions.

The population explosion in the United States is in full swing; the growth of Christian witnesses and places of worship lags far behind. It is distressing to realize that there are, in our churches, many gifted young people who, at one period of their lives, felt the stirring of God's call for full-time service. But they never offered themselves . . . because there was no invitation!



This Overly Spire
calls
"come to worship"

High atop the colonial facade of St. John's Baptist Church in Stiles, Penna., this Overly spire beckons to all passers-by to come and worship. Crafted by Overly in heavy aluminum sheet, the spire was an integral and important part of the church design. Due to Overly's cost-cutting prefabrication techniques, there is an Overly spire for every church budget—and a style for every church design. For more information on how your church can have a lifetime Overly spire, write for our history of spires and our spire fund-raising booklet.

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Post office changes cost 10 cents for every *Home Missions* returned as being improperly addressed. Help us cut this cost by giving promptly—4 weeks in advance if possible—all changes of address with zone numbers. Send old and new address to *Home Missions*, 161 Spring St., N.W., Atlanta 3, Ga.



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FOR YOUR CHURCH

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SPECIAL OFFER TO

PAYS \$100 WEEKLY from FIRST DAY of LIFE to readers of HOME MISSIONS

NO WAITING PERIODS * ONLY YOU CAN CANCEL



If you are the one American in four who does not drink, the Gold Star Total Abstainers' Hospitalization Policy will pay you \$100.00 a week in cash, from your first day in the hospital and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who drink. Alcoholism is our nation's #3 health problem, ranking immediately behind heart disease and cancer! With the GOLD STAR PLAN you are not called upon to help pay the high bills for the ailments and accidents of those who drink. GOLD STAR rates are based on the SUPERIOR HEALTH RECORDS of Non Drinkers!

For the first time, you can get the newest and most modern type of hospitalization coverage at unbelievably low rates, because the Gold Star Policy is offered only to non drinkers. And your low Gold Star premium can never be raised because you have grown older or have had too many claims. Only in the event of a general rate adjustment up or down for all policyholders can your rate be changed!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital—47,000 of these for the first time!

READ WHAT A BLESSING THIS PROTECTION HAS BEEN TO OTHERS

MR. WILLIE D. CRENSHAW, LaGrange, Georgia—"I think you have a wonderful Company. I took my insurance out one month and ten days before I was in the hospital, and you paid promptly. What else could one want?"

MRS. META A. DANIEL, Asheville, North Carolina—"Many thanks for the very prompt settlement of my claim, especially inasmuch as I had insured in your company for only twelve days when I had to enter the hospital unexpectedly!"

JOHN A. MURRAY, Summerville, South Carolina—"Thanks for the very satisfactory way that you handled my recent claim. It will be a pleasure to recommend your Company to my neighbors."

MR. O. B. PAGE, Mount Vernon, Texas—"Thanks a lot for your promptness in paying my claim. I will be glad to recommend your insurance to my friends."

MRS. PEGGY F. STEVENS, Eufaula, Alabama—"I received your check today for my recent claim. I would like to express my sincere appreciation to you for the promptness with which you took care of this."

MRS. PEARL DENNIE, Selmer, Tennessee—"After having had this insurance with you for about three months, I had to go into the hospital for thirteen days, and your very prompt payment means a great deal to me. I can highly recommend it to my friends."

LOW RATES FOR NON-DRINKERS

With a Gold Star Total Abstainers' Hospitalization Policy, you receive \$100.00 per week in cash, as long as you remain in the hospital, starting from your very first day there, for either sickness or accident. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the GOLD STAR PLAN will supplement that coverage, and will pay you directly, in addition to your present policy. And your benefits are tax-free!

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month, or \$60 for a full year.

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

Compare this plan with others. We welcome comparison because the GOLD STAR PLAN pays from the very first day (we can't pay any sooner); and it pays forever... as long as you remain in the hospital (we can't pay any longer!).

GUARANTEE

Money-Back Guarantee

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

REMEMBER, on the average, one person out of every two families will spend some time in the hospital this year.

Of 64,000 people who enter the hospital each and every day—47,000 of these enter for the first time!

Every 4 minutes someone is disabled for life.

NO AGE LIMIT * NO SALESMAN WILL CALL

CHECK THESE REMARKABLE FEATURES:

- * Only YOU can cancel.
- * Good anywhere in the world!
- * Pays in addition to any other hospital insurance you may carry.
- * All benefits paid directly to you in cash—tax free!
- * Claim checks are sent out Airmail Special Delivery!
- * No age limit.
- * Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- * No limit on the number of times you can collect.
- * Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!
- * No policy fees or enrollment fees!
- * Ten-day unconditional money-back guarantee!
- * ONLY CONDITIONS NOT COVERED:
 - * Every kind of sickness and accident covered except, of course, hospitalization caused by the use of alcoholic beverages or narcotics, pre-existing conditions, mental or nervous disorders, pregnancy, or any act of war. Everything else IS covered!

HERE ARE YOUR GOLD STAR BENEFITS

Pays \$100.00 weekly for life while you are in the hospital.

Pays \$2,000.00 cash for accidental death.

Pays \$2,000.00 cash for accidental loss of one hand, or one foot, or sight of one eye.

Pays \$6,000.00 cash for accidental loss of both hands, or both feet, or sight of both eyes.

OUTSTANDING LEADERS SAY—

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

J. C. PENNEY, noted philanthropist, Founder of the J. C. Penney Company: "I have a sincere conviction that liquor is one of the chief causes of unhappiness both to the people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor. I am delighted to know of the DeMoss Gold Star Total Abstainers' Plan that provides a premium rate so much lower."

NON. J. STROM THURMOND, United States Senator, South Carolina: "There are many reasons why I do not use alcoholic beverages, one of them being because of the ill effects which alcohol can have on a person's health and life. I have been pleased to learn that there is an insurance plan available which offers non drinkers an opportunity to capitalize on their decision to abstain from the use of alcoholic beverages."

DE MOSS ASSOCIATES, INC.
VALLEY FORGE, PENNA.
"Special Protection for Special People!"

HERE'S ALL YOU DO:

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

You will receive your \$100.00 WEEKLY payment by mail.

No Salesman will call.

APPLICATION FOR Gold Star Total Abstainers Hospitalization Policy

My name is _____ O-1-4201-043

Street or RD # _____

City _____ Zone _____ State _____

Date of Birth _____ Month _____ Day _____ Year _____ Height _____ Weight _____

My occupation is _____

My beneficiary is _____ Relationship _____

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

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	HEIGHT	WEIGHT
1					
2					
3					

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes _____ No _____

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

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: _____

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY	THE GOLD STAR PLAN is underwritten by the following leading companies (depending upon your State of residence):
Each adult age 19-64 pays	\$4.	\$40.	OLD SECURITY LIFE INSURANCE COMPANY, Kansas City, Missouri
Each adult age 65-100 pays	6.	60.	WORLD MUTUAL HEALTH & ACCIDENT INS. CO. OF PENNA., King of Prussia, Pa.
Each child age 1-11 and under pays	3.	30.	

SAVE 16 2/3% BY PAYING YEARLY!

DE MOSS ASSOCIATES, INC. VALLEY FORGE, PENNA.

FROM A CHILD
THOU HAST KNOWN
THE HOLY
SCRIPTURES
— 2 Timothy 3:15



Paul's solemn charge to Timothy
resounds clear through nineteen hundred
years, and still today the Scriptures
have power for young and old alike.
"to make thee wise unto salvation."

For nearly four hundred years
longer than any other — Cambridge
University Press has held the privilege
the responsibility of publishing the
greatest book of all, the Holy Bible.



AT ALL
BAPTIST BOOK STORES

by Jerry O'Leary, Jr.
Washington, D. C.

cubans face stiff ordeal in escaping CASTRO yoke

THE ORDEAL a Cuban must endure to become a refugee from the regime of Fidel Castro can be compared only with the labors of Hercules.

One of the more than 105,000 Cubans who have given up everything they possessed to come here to escape the Communist yoke described what his countrymen face in the way of petty-foggery, harassment, and outright robbery when they make their decisions to leave.

He is Luis R. de Lasa, once advertising manager for the Colgate Palmolive Soap Co. in Havana and now information director of the Cuban Refugee Emergency Center here. He tells the story of a fictional but typical man, Manuel Gonzalez, and his family.

Manuel Gonzalez is a man in his early forties, with a wife and two children, and a job paying \$500 a month as an office worker in Havana. Mr. Lasa postulated in an interview.

Decides to Leave

Manuel cannot abide life under Castro, however, and decides he wants to go to America as a refugee.

To begin with, some friend or relative who already has made it to freedom must obtain a visa waiver for Manuel and his family, a process that takes about seven months.

But, even when he gets his precious visa, Manuel has a long time to go.

First he must go to the nearest police station and receive written permission to leave Cuba.

Then he must submit to the Urban Reform Office in Havana a list of his property, including the home he lives in.

Gets "Blackmail" Bill

Next, he must disconnect his telephone and take it to the Cuban Telephone Co. so he can get a letter stating that he owes this expropriated former

American firm no money. Invariably, the company presents Manuel with a bill for long distance calls he never made. A bill of \$150 is not unusual. Manuel must pay this blackmail or he will not get his letter.

He then must get a friend or relative in the United States to send a money order or traveler's check for \$25 for each member of the family with a visa. The government gives him pesos, which are rapidly approaching Confederate money in basic worth, for the money orders.

Now, Manuel can buy tickets to Miami on Pan American World Airways, which has two flights a day, but a backlog of 70,000 Cubans already is ahead of him. These flights carry from 110 to 120 passengers. No luggage is allowed.

Furniture Disappears

While he is waiting for his reservation, Manuel and his family receive frequent bullying visits from the militia or the Vigilante Committees who either openly covet or simply start removing his furniture and his belongings.

However, the time comes when Manuel and his loved ones are finally on the passenger list of a Miami-bound plane. They drive out to the airport, where Manuel must hand over the keys to his car to waiting functionaries. There is no payment.

Then comes the final shakedown. The men and women are separated and each is searched to make sure that not a centavo is leaving Cuba. Each male refugee is allowed three sets of underwear and the shoes he is wearing. The women may take three dresses with them. Three diapers are allowed to leave Cuba with each infant.

Wait in "Fishbowl"

There is no nonsense about this. Just three weeks ago, a guard at Havana

Mildred Blankenship
Directs Literacy
Ministry



THE Home Mission Board elected Miss Mildred Blankenship of Birmingham to direct its literacy ministry.

Miss Blankenship started her literacy work in 1958 when she studied literacy techniques at the Koinonia Foundation in Baltimore. She had previously secured a master's degree in human development and had taught school for 13 years.

Since 1958 she has worked in literacy projects and special schools in North Carolina and Alabama.

Miss Blankenship is a native of Birmingham and received her education at Howard College there and at the University of Maryland in Baltimore.

airport tore up a woman's passport because she was detected wearing one garment over the allowance.

The final indignity is the wait in what the refugees call the "fishbowl," a glass-encased room where they wait, under constant watch, for as long as seven hours until take-off time.

It is while they are boarding the plane that the refugees endure the worst agonies. Often the public address system blares a name and the journey to freedom ends for someone.

Just two weeks ago, Mr. Lasa said, a guard with a submachine gun boarded a plane to remove a woman whose name had been called. She said she would not go if it meant her death. The guard threateningly raised his



**EVERY HOME NEEDS
THIS PROGRAM!**

YOU may be the one to introduce
it to your community

It's new! Stimulating! Six years in preparation and sponsored by a 39-year old Christian concern. It may be just the opportunity you've been looking for—offering:

1. FINANCIAL SECURITY... Imagine yourself making \$10,000 a year. Dozens of our full-time people are making more than that. Hundreds are turning their spare time into profitable activity—earning \$75 a week, and more.

2. ACTIVE MINISTRY... Even as you earn, you will be serving the Lord—helping to build Christian homes. Nothing to buy... no deliveries to make... and the program has no competition!

YOU CAN QUALIFY if you are a pastor, evangelist, part-time Christian worker, housewife, retired business man, or just into this program—we urge you to mail someone looking for an opportunity to build something for yourself—and for the Lord! It costs you nothing to look into this program—we urge you to mail coupon today!

BE THE FIRST TO QUALIFY IN YOUR COMMUNITY!

Paul van Antwerpen
Dept. HM 62, Suite 935, 22 West Madison St., Chicago 2, Illinois

I'm interested in your new plan. Please send me complete information at once.

Name _____
Address _____
City _____ State or Province _____

weapon when the pilot intervened, saying "this is American territory. She doesn't have to go."

The story goes that the guard delightedly threw down his submachine gun, smiled happily and said, "Good. Then I'm staying, too."

Every crew that flies the 45-minute Havana-to-Miami run says that as soon

as the wheels are up and the plane is safely away this drama takes place:

The pilot tells Manuel and the other Cubans on the public address system: "Senores and senoras, you are in a free country now."

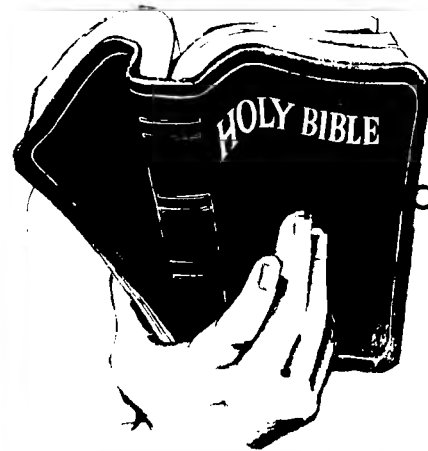
And every day the planes rock with cheers and shouts of joy.

—Washington Evening Star

June, 1962

HOME MISSIONS

27



Lead to the crusade

SPIRITUAL CONQUEST... NOW!

SIX PER CENT CHURCH BONDS

The Home Mission Board of the SBC offers for your investment

- 6% Church Bonds Issued by Southern Baptist Churches
- Supported by a \$250,000 Church Loan Trust in reserve with the First National Bank of Atlanta, Georgia
- Your investment means:
 - Your money is working for the Kingdom
 - Your 6% interest is payable semi-annually
 - You enjoy added protection of the Church Loan Trust

Bonds in denominations of \$250 \$500 \$1,000
Maturing in two to eight years

Write for particulars today: (Detach)

Leland H. Waters, Executive Assistant
161 Spring Street, N.W.
Atlanta 3, Georgia

Please send complete information on church bonds and a copy of your security agreement.

Name _____
Address _____
City _____ Zone _____ State _____

THE FIRST STEP of a child is an important event. The Division of Evangelism in cooperation with the state Secretaries of Evangelism and the co-operating agencies of the Southern Baptist Convention have worked out twenty-four steps in preparation for the 1964 Convention-wide Crusade.

The first step in this list of twenty-four steps is a Convention-wide Evangelistic Conference in Dallas, Texas, July 2, 3, and 4, 1963. This will be the first such conference that has ever been held in the history of the Southern Baptist Convention. We have been having state-wide conferences for many years, but this is to be a Convention-wide Conference. It is hoped that this conference will be the launching pad for the 1964 crusade.

The conference will open on Tuesday night, July 2, in the City Auditorium in Dallas. The featured speakers that night will be C. E. Autrey, Warren Hultgren, and Billy Graham.

Other speakers to appear on this program are Baker James Cauthen, W. A. Criswell, Ramsey Pollard, Leonard Sanderson, H. H. Hobbs, Courts Redford, James Sullivan, and many more of the leading pastors of the Southern Baptist Convention.

All day Wednesday, July 3, will be devoted to sectional meetings. There will be a sectional meeting for each member of the Baptist Jubilee Revival Committee. These sectional meetings will be both inspirational and informational. Some of the best speakers of the Southern Baptist Convention will speak at these sectional meetings. All of our state Secretaries of Evangelism will have a part in these sectional meetings as well as the leadership of the Southern Baptist Convention in the Sunday School Board, the Home Mission Board, The Brotherhood Commission, and the W. M. U. The latest and best methods for reaching the lost with the message for Christ will be given.

Something new will be undertaken in this evangelistic conference. It is believed that this has never been undertaken before. The Dallas Baptist Asso-

by C. Y. Dossey
Associate, Division of Evangelism

ciation will take a religious survey in the early part of 1963. The names gathered in this survey will be processed and the churches in Dallas County will start visiting them during the weeks preceding the conference. On Wednesday afternoon and Thursday afternoon of the conference, every person who attends the conference will be asked to make a soul-winning visit. It is expected that the churches of Dallas County will provide cars and drivers to take the visitors out to the homes of the prospects for these soul-winning visits. This part of the conference could mean much to the cause that we all love so much.

The closing session of the conference will be held in Cobb Football Stadium on Thursday night, July 4. At this meeting, Billy Graham will speak. It is expected that this will be one of the greatest evangelistic services that has been held since the Day of Pentecost.

Elaborate plans are being made by the Chamber of Commerce and the hotels of Dallas to entertain this important Conference. Five thousand air-conditioned hotel rooms have been reserved. During the early part of 1963, a list of the hotels and an application blank on which to make your hotel reservation will be published. All of the sectional meetings will be conducted in downtown Dallas within walking distance of the hotels.

Now is the time to start making your plans to attend this important conference. It is hoped that every member of the Associational Baptist Jubilee Revival Committee will attend this conference.

Every association is urged to see that the Chairman of Evangelism attends this conference. This can be done by the association, in their 1962-3 Budget, providing all or part of the expenses of the associational Chairmen of Evangelism to attend this important conference.

Circle this date now—July 2, 3, and 4, 1963. Plan to attend this important conference. You cannot afford to miss it. Now is the time for all of us to begin to pray for the success of this conference.

HOME MISSIONS

June, 1962

SPECIAL AUTO INSURANCE FOR NON-DRINKERS

Over 200,000 Good Drivers, Who Don't Drink, Have This

EXTRA PROTECTION—AT LOW COST

Alcohol is involved in more than one out of every four fatal traffic accidents. Drink-drive accidents cost thousands of lives — injuries — and millions of dollars in damage every year! All this costs money — money that insurance companies pay out in claims — money that the policyholders must pay in premiums. Preferred Risk Mutual Insurance Company insures NON-DRINKERS ONLY. These Preferred Risk drivers do not pay for the high cost of drink-drive accidents, yet they have far more protection than "standard" auto policies give.

**YOU GET THESE
PREFERRED RISK DISCOUNTS**
Your Preferred Risk rates are tailored to your own driving situation—when you deserve lower rates, YOU GET LOWER RATES.

• **Up To 25% DISCOUNT**
for "accident-free" driving

• **Plus 10% DISCOUNT**
If you drive a compact car

• **And 25% DISCOUNT**
on "second" car when more than one car is insured with Preferred

FAST CLAIM SERVICE
Experienced, helpful claims men are on call 24 hours a day, anywhere in the United States.
You can rely on fast help in case of need.

**"CANCEL-PROTECTION"
5 YEAR GUARANTEE — FREE**

"Cancel-Protection" is your 6 YEAR WRITTEN GUARANTEE that your auto liability insurance cannot be cancelled by the company because you have an accident — or more than one accident. THIS IS YOUR PROTECTION AGAINST CANCELLATION — an EXTRA BENEFIT OF TREMENDOUS VALUE — given to you at no charge, when you receive the full 25% Discount for accident-free driving under Preferred Risk's Merit Rating Plan (except where prohibited by state law).

Hundreds of thousands of good drivers, who don't drink, are enjoying these extra protections at low cost. If you don't drink, you "belong" with this group of Preferred Drivers.

PREFERRED RISK MUTUAL
auto insurance is valid and effective in every state of the United States.

**Your Personal Quotation
NO COST — NO OBLIGATION**

If a Preferred Risk agent is not listed in your telephone directory use this coupon for your quotation of rates. This is not an order or application.

CALL YOUR LOCAL AGENT — SEE YELLOW PAGES

Preferred Risk Mutual INSURANCE CO.
6901 Grand Avenue, Des Moines, Iowa

Please send me, without obligation, complete information on your automobile insurance for Total Abstinents. I am a total abstinent, and have had no accidents for the past 3 ☐ or 5 ☐ years (check one).

Name _____	Address _____	I have had my driver's license _____ years
City _____	State _____	
Occupation _____	No. of Cars in Family _____	I have taken a driver training course: <input type="checkbox"/> Yes <input type="checkbox"/> No
Make of Car _____	Model _____ Year _____ No. of cyls _____	
Car is Used for: Circle Owner of This Car	MYSELF <input type="checkbox"/> PRINCIPAL DRIVER <input type="checkbox"/> ALL OTHER DRIVERS <input type="checkbox"/>	My Auto Insurance Expires _____
Business <input type="checkbox"/>	BIRTH DATE _____	Month _____
Pleasure <input type="checkbox"/>	SEX _____	Day _____
To and from work _____	MARRIED <input type="checkbox"/>	Year _____
miles one way _____		

America's First Total Abstinence Automobile Insurance Company
Not available in New York, New Jersey, Massachusetts, North Carolina, or Virginia.

AGENCY INQUIRIES INVITED

28

29

new APPOINTEES to the work



Calvin C. Craig, Jr., appointed field worker for National Baptist work in Raleigh, North Carolina. Native of Union County, North Carolina. Holds A.B. and B.D. degrees from Shaw University. Married and has two children. B. 2-23



Frank M. Chase appointed pastoral missionary for Providence, Rhode Island. Native of Lavater, Missouri. Holds degrees from Southwest Baptist College, William Jewell College. Graduate of Midwestern Baptist Seminary. Married and has two children. B. 10-10



Dolan E. Henry appointed pastoral missionary for Pittsburgh, Pennsylvania. Native of Cookeville, Tennessee. Graduate of Carson-Newman College and Southwestern Baptist Theological Seminary. Married and has three children. B. 12-20



Charles A. Ray appointed area missionary for Salt Lake City, Utah. Native of Prattville, Alabama. Holds B.S. degree from Auburn University, Th.M. degree from Southwestern Baptist Theological Seminary. B. 5-21



Lester Lee Vinson appointed migrant missionary for Oklahoma and Texas. Native of Luther, Texas. Graduate of Hardin-Simmons University, attended Southern Baptist Theological Seminary, Louisville. Married and has two children. B. 8-17



Peggy Marie Mayfield Vinson (Mrs. Lester Lee) appointed migrant missionary for Oklahoma and Texas. Native of Blair, Texas. Graduate of Hardin-Simmons University. B. 6-28

S.O.S. the Trents Many Farms Chinle, Arizona S.O.S.

WE AS Southern Baptists are finally being accepted by the Navajo people here, so we will soon ask for land. Thank you for your prayers and your help.

There will always be a definite ministry here for good used clothes, as well as the usual Christmas items of towels, wash rags, soap, shoe strings, and all such things. Piece-goods or materials are a much needed thing also. So many only wear their squaw dresses.

We are now completely out of everything, and we feel that since we cannot yet have services for them we should keep distributing these needed things to fill their needs in this line. The more confidence they have in us, the more we will have to speak for us when our petition for land is brought to vote in their Chapter Meeting.

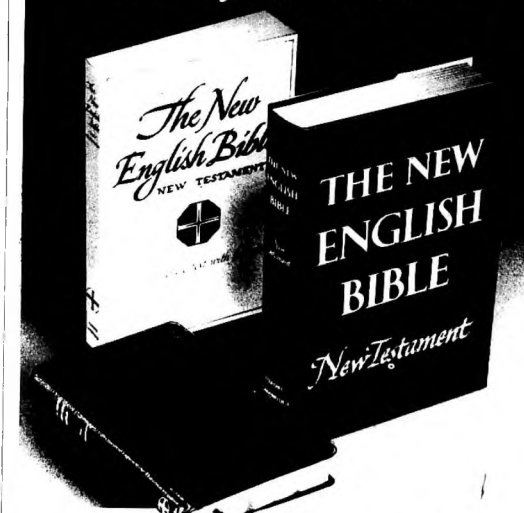
We feel we must keep the boxes coming to us. Use parcel post or check your truck lines for special rates. The Navajo Truck Lines serve this area.

Please remember: no high heels, no shorts, no hats, plenty of children's clothing (all ages), adult clothing (washable materials are most practical). The too-narrow ladies' suits make good covers. Coats and overcoats are especially needed.

Our Indians gave us a two-room house for storage and distribution. We urge you to help us keep this vital ministry going. Thank God with us for our few victories, and let's keep praying.

Ted and Wini Trent

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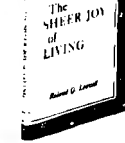
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New Testament—The Missionary Journeys of Paul

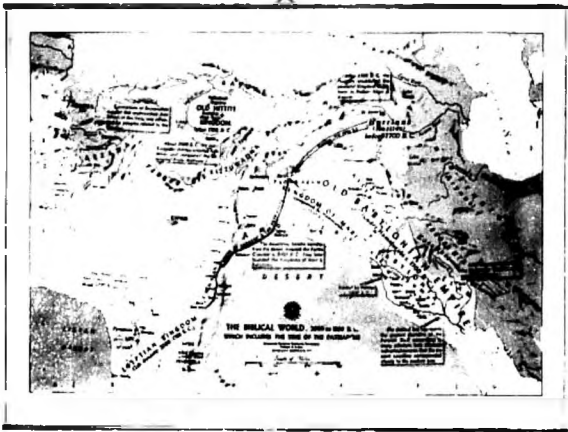
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