

SERMONS  
FROM

1962

SEPTEMBER 1962

FOR  
CONQUEST  
Press 5-1110

## Missions Today

### Etheredge to Head Industrial, Institutional Chaplaincy Work

Cecil D. Etheredge of Atlanta was appointed secretary of institutional and industrial chaplaincy by the Home Mission Board. A native of Marengo County, Alabama, and a former pastor in Hodgenville, Kentucky; Wetumpka, Montgomery, and Selma, Alabama, he has just completed clinical pastoral education at Georgia Baptist Hospital in Atlanta. Other education included Howard College in Birmingham, the University of Alabama, and Southern Baptist Theological Seminary. He also served for three years in the Army Air Force. Etheredge will work with correctional institutions and with industries, encouraging the use of chaplains in these areas and working with those chaplains already serving there.



### Latin American Crusade for 1964 Planned by Texas

A Texas 1964 evangelistic crusade aimed at reaching more than two million Latin Americans in that state with the gospel was approved by the Texas Baptist Executive Board. If carried out as planned, the Latin American Crusade would be of the same magnitude as the 1963 Japan Baptist New Life Movement, according to C. Wade Freeman, Texas Baptist director of evangelism. More than 2-1/2 million Latin Americans are right at our backdoor, said Freeman in proposing the crusade, and only about 600,000 of them belong to evangelical churches.

State Baptist leaders in Florida celebrated a 30,000 victory recently when reports credited the state with starting 41 churches and 293 missions in 1962. Their goal for the year was 316. Arthur Rutledge of Atlanta, chairman of the SBC 30,000 Movement committee, left, hears the report from B. D. Locke, field secretary for district eight, and John McGuire, executive secretary for Florida. The state has started 263 churches and 656 missions since the 30,000 Movement began.

Georgia Baptist churches have sent more than 50,000 pounds of food to Cuban refugees in Miami, reports Bernard D. King, secretary of the Brotherhood Department of the Georgia Baptist Convention and chairman of the state's Cuban refugee relief committee. Around \$22,300 in food and money has been contributed by the state, King said. More than 330 churches in 23 associations have participated in the campaign, with others expected to help. Seven Baptist churches in the Atlanta area have assumed responsibility for resettlement of refugees, with 11 others in the process of planning assistance.

### Florida Baptists Start 334 Missions, Churches



### Georgians Send Food to Cubans

Mr. and Mrs. Ronnie Lackey of Chapel Hill, North Carolina, served this summer as student missionaries with the task of counselors in the Sermons from Science Exhibit at the World's Fair in Seattle. Their story is actually a part of the "Northwest Conquest" underway by Southern Baptists in Oregon and Washington. For this story read pages 5-10.

## Home Missions

Walker L. Knight, Editor  
Jo Ann Parker, Editorial Assistant

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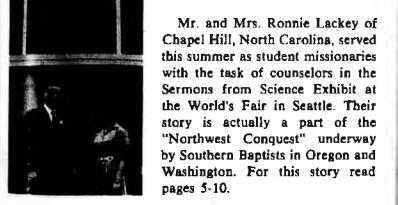


Photo by Sommerkamp

Mr. and Mrs. Ronnie Lackey of Chapel Hill, North Carolina, served this summer as student missionaries with the task of counselors in the Sermons from Science Exhibit at the World's Fair in Seattle. Their story is actually a part of the "Northwest Conquest" underway by Southern Baptists in Oregon and Washington. For this story read pages 5-10.

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## LETTERS

### Two for Two for Three

I do not know how bargain conscious nor how mission conscious you are these days. The fact that you are reading *Home Missions* indicates a high degree of mission consciousness, and most of us appreciate a good bargain. I have a bargain in missions for you.

You are aware 1963 has been named world missions year in the Baptist Jubilee Advance, and Southern Baptists are seeking to enlist all our people, churches, associations, conventions, and institutions in the evangelization of all the peoples of all the world, both at home and abroad.

To enlist, we must inform. David M. Gardner, former editor of the *Texas Baptist Standard*, is fond of saying, "You can inform the unenlisted but you can't enlist the uninformed."

Baker James Cauthen of the Foreign Mission Board says, "It is our prayer that this emphasis will cause Southern Baptists to see and feel what their place is in the Great Commission and that it will arouse an awareness of their responsibility to do something vital about this whole world in our day."

So, to make informing an easier task, to help place the world on the heart, the two missions magazines of Southern Baptists, *The Commission* and *Home Missions*, are presenting a special world missions year subscription offer.

Almost for the price of one of the magazines you can secure them both. The offer is both *The Commission* and *Home Missions* for two years for only \$3. This offer is available to present subscribers for an extension of their subscriptions, and it is available to the non-subscriber. The offer will extend only through 1963.

Two magazines, two years, for \$3—that's the offer and it would be a bargain at \$5, the regular subscription rates.

These are your magazines for prompt mission information, for news direct from the missionaries month by month, for a continuous report of world mission needs and progress.

The Editor

## I WAS A SUMMER MISSIONARY

By Courts Redford  
Executive Secretary-Treasurer, HMB

THE only time a person ever threatened to kill me was when I was serving as a summer missionary.

Augie Henry (now promotion secretary in Oklahoma) and I were employed by the Baptist General Convention of Oklahoma to hold revivals in some of the "difficult church fields" during the summer. He led the singing and I did the preaching.

We were holding a meeting at Douglar, a mining town in northeast Oklahoma. We had a good meeting, and among the converts was a young lady who was engaged to a big strapping miner. Since the church had no pastor at the time, I was asked to baptize the candidates who joined on profession of faith.

The time and place were announced; and before the sun had sunk the next day the big fellow accosted us (thank the Lord, Augie was with me) and said, "You know Susie is my gal. If you baptize her, I'll kill you."

He was a man of few words, and it took him only a moment to use the ones he had. Then he was gone.

He didn't ask for my opinion, my decision, or anything else. Augie and I took counsel and decided whatever the cost we must be courageous and I must baptize the girl.

As I recall, there were about 20 to be baptized. It was an impressive service, but all the while I was watching anxiously for the miner.

He never showed up. The girl was baptized. It would be wonderful if the

story might close with a recital of the man's conversion and the assurance the couple were married and lived happily ever after.

The fact is, I never saw either of them again, but I had won a moral victory in my decision to baptize the girl, whatever the outcome.

Our last revival was at Crum Creek in southeast Oklahoma. I tried while writing this to find the place on the map without success. But, it was there then, and it was a real place.

Here the lumber company owned every house in the little town, including the school house and the church building. Most of the people owed the company so much they could not pay their debts and thus had to stay year after year working for the company and making payments on their obligations.

It was hot at Crum Creek that summer. That is why we moved outside and held our evening services in front of the church house.

Perhaps I have never been more conscious of the leadership of the Spirit than I was in those services. I doubt that I have ever done more effective preaching. There were about 40 professions of faith. Many from the mountain attended.

As we came to the close of the revival a committee from the mountain side where the trees were being cut waited on us. They wanted us to come and preach to the loggers who were cutting the timber.

"Won't you please come," said a young man as he looked me squarely in the eye. "You see, there are lots of people up there that have never heard a sermon."

It was time for school to start. We could not go, but I have never gotten away from the cry of that young man. "Won't you please come?"

Doubtless, it is the same call which impels hundreds of our young people today to leave the ease and luxury of their homes to go to our mission fields as summer missionaries.

About six hundred participated in summer mission ministries of the Home Mission Board this summer. From many areas have come the encouraging words, "They are wonderful young people. They are the best we have ever had."

And from those who went there comes the words, "Thank you for the privilege of serving. My work this summer has helped me to find God's will for my life."

And a father writes, "We are very grateful we have the opportunity to have our boy serving as a summer missionary for the Home Mission Board.

He writes and tells us what a wonderful experience he is having. He says the people in the East really need Christ. We will pray not only for him but for all the students and the missionaries everywhere."

It is really wonderful to be a summer missionary.

EXECUTIVE SECRETARY,  
Courts Redford, discusses  
home mission work with  
new members of the  
Board, from left, Mrs. John  
J. Hurt and W. Arnold  
Smith of Atlanta, and  
Albert Moore of Whiting,  
Indiana. This is the first  
time Indiana Baptists  
have been represented.



HOME MISSIONS



FRIENDSHIP AND ACTION for Northwestern mission work came from student summer missionaries this past summer.

## Northwest Conquest

THE STORY OF SOUTHERN BAPTIST WORK IN OREGON AND WASHINGTON

PHOTOS AND STORY BY THEO SOMMERKAMP  
ASSISTANT DIRECTOR, BAPTIST PRESS

A Southern Baptist church probably has the most scenic view of snow capped Mount Rainier in west central Washington.

The 14,410-foot mountain, looming moodily over the port of Tacoma, can be viewed year-round from Highland Hill Baptist Church of Tacoma, built on a glacial soil typical of the terrain. In clear weather distant Mount Adams can also be seen rising 12,307 feet in southern Washington.

This is one of many surprises in store for Baptist sightseeing churches, too, on Pacific Northwest trips.

Just 15 miles up the four-lane highway to Seattle is Nine Lakes Baptist Church, in Federal Way, suburb south of Seattle. Pointing northbound drivers to the church, a large sign proclaims the church's Southern Baptist Convention connection and its role in the Convention's 30,000 Movement.

The new church, its site purchased

under "Operation Big Cities" funds of

the Home Mission Board, is built of

natural finish wood with multi-hued

solid-stained glass windows.

Here, rocky soil of the Northwest

poses the church's most perplexing

building hurdle. Southern Baptists in the vast Northwest also face the rocky

soil of which Jesus spoke in the

Parable of the Sower, the soil of indifference

toward the gospel. But Oregon-Wash-

ington Baptists are ready for the spirit-

*Northwest*

## *Cutting through indifference*

B. E. PITTS, left former area missionary for southern Washington and eastern Oregon, and Fred B. Moseley, executive secretary of the Oregon-Washington convention and former city missions secretary for the Home Mission Board, assist at orientation retreat for summer missionaries.

TALKING WITH SUMMER MISSIONARY, Joan Tedford, of Wichita Falls, Texas, is A. B. Cash, secretary of pioneer missions for the Home Mission Board.

HOME MISSIONS

ual cultivation necessary to plant the gospel more widely and strongly in their country.

Roland P. Hood of Portland, missions secretary for the Oregon-Washington convention, believes the time is right, not only for the big cities—Seattle, Portland, Tacoma, Spokane—but for the highways and byways.

"Don't neglect the little towns," he warns. To substantiate this, Hood cites little Ione, Wash., (population: 800) north of Spokane. There was a community without even a Sunday school.

Ione responded to door-knocking Baptists. Result: a vacation Bible school with high attendance of 89, and with 15 conversions. With that as the base, a struggling mission began in a rented building with intermittent preaching.

"Give us time," say Baptist brethren of the Northwest, to overcome the mistakes of youth here where Southern Baptist work is young. Time is also needed to attract preachers who will invest a lifetime, not just a year or two.

"Give us support," they add. "Operation Big Cities" is dormant because it ran out of funds. More Cooperative Program giving would reactivate it.

"Give us also your prayers," they request, "and come to see us." Personal visits and prayers will form an enduring chain of interest between brethren thousands of miles apart.

As evidence of their Northwestern hospitality, Baptists in Seattle have helped house other Baptists visiting the World's Fair, especially during the period after the San Francisco Convention when many from the East went on to Seattle.

An ear-popping climb on the "Shasta Daylight" into the Cascade Mountain country of northern California opened a view of the Pacific Northwest to thousands of Southern Baptists this year.

Drawn by Century 21, the Seattle World's Fair, people from all over the country watched logs from the lush forests choke through mountain rivers to mills . . . streams luring eager fishermen . . . towering snow-capped peaks watchdogging Portland, Tacoma, Seattle.

Southern Baptists are telling the people about the Lord who made this beauty. Churches and missions are sprouting, and even the growing pains are taken as part of healthy progress.

The handful of Southern Baptists in Oregon and Washington have a strength born only of their minority.

AT THEIR RETREAT at Menucha, Oregon, Oregon-Washington summer workers get together during a rare free moment. They helped overworked pastors and reached into areas previously untouched by the Christian ministry.

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status. They reckon that of five million people, 3½ million are unchurched. Baptists, there however, are passing the 25,000 mark (enough to qualify them before long to have members on boards of Southern Baptist Convention agencies).

The Baptist General Convention of Oregon-Washington serves, in addition to those two States, churches along the border of California, in Idaho's narrow northern neck, and in Canada's mountainous western provinces.

Northwestern leaders know their country. Former Executive Secretary

R. E. Milam, who helped build the Southern Baptist *Worship*, is the son of an early Baptist preacher in the Northwest. C. E. Boyle of Portland, editor of the *Pacific Coast Baptist*, grew up in Tacoma. The state Woman's Missionary Union president, Mrs. Sylvania M. Wilson, is a native of Roseburg, Oregon. Her granddaughter served as a Home Mission Board student summer worker this year in another western state. J. Carey Moore, assistant vice-president of the First National Bank of Oregon, is also president of the Northwest Baptist Foundation and chairman of the deacons at the city's First Southern Baptist Church. This leading layman hails from Prineville, Oregon, while his preacher dad attended Baptist-operated William Jewell College in Missouri, as well as Southern Baptist Theological Seminary.

Among those from the East is Cecil E. Jordan serving at Lacey, a suburb of the state capital city of Olympia, Washington. When an article in the *Baptist Standard* in Texas piqued his interest in the Northwest, he left Conroe, Texas, for new work.

Pastor Jordan and members of his congregation are building a church with the help of a \$12,000 Home Mission Board loan. The men are doing the work themselves. Jordan must also work five days a week as an auto

ABOVE: One of the oldest churches in the Oregon-Washington Convention in terms of continuous ministry is First Southern Baptist Church in Portland. H. C. Price has served as pastor for 14 years. Below: In the Canadian ministry, though affiliated with the Oregon-Washington convention, is Kingcrest Baptist Church with Sam Harvey as pastor. Harvey is one of the few Southern Baptists in this large port city who is of non-Canadian birth or citizenship.

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HOME MISSIONS

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**"DON'T NEGLECT THE LITTLE TOWNS,"** admonishes Roland P. Hood, associate executive secretary as well as missions secretary for Oregon-Washington Baptists.



**LINCOLN STREET BAPTIST CHURCH**



**OREGON-WASHINGTON WMU PRESIDENT.** Mrs. Sylvania M. Wilson, stands before her Portland, Oregon church. It was in this church that the Baptist General Convention of Oregon-Washington was organized in 1948. Mrs. Wilson, a native of Roseburg, Oregon, feels the WMU's greatest challenge in this area is to hold the interest of young people in the church.

*giving all  
to reach out*

mechanic to support his family, in contrast to the community's prosperity, evidenced by sailboats in many yards for cruising in Puget Sound. The boats hinder the work of the new church as most are sailed only on Sundays, but the boaters as well as their material wealth are potential that can stretch far the work of the Lord when dedicated to Christ.

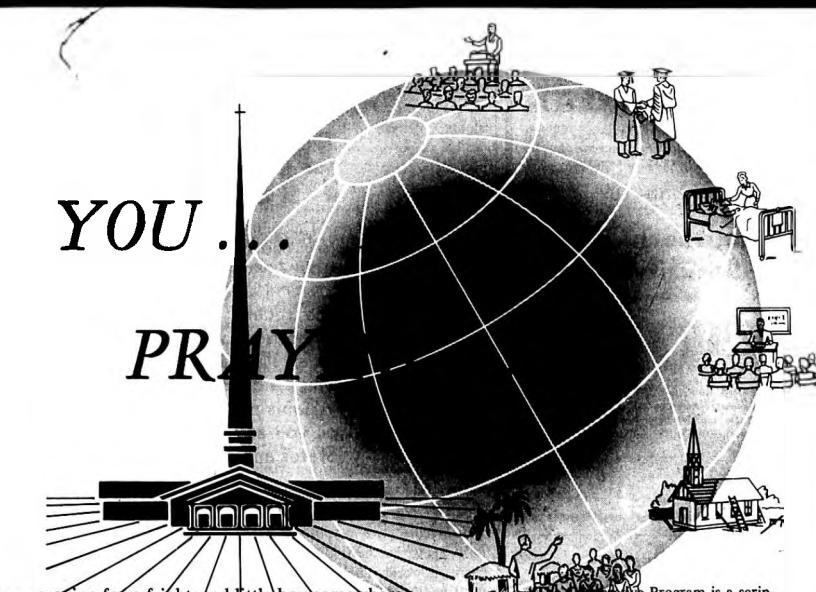
Still another "immigrant" this time from Mississippi, is Fred B. Mosley, successor to R. E. Milam as executive secretary. Experience as an associate secretary for the Louisiana Baptist Convention and service as city missions secretary for the Home Mission Board prepared him for his work. (The Home Mission Board included Seattle in its "Operation Big Cities.")

At the World's Fair, where more than 65,000 persons a day visited on weekdays, Oregon-Washington Baptists lent support to a "Sermons from Science" pavilion sponsored by Moody Institute. Here Ronnie Lackey, a student at Southeastern Baptist Theological Seminary and his wife served ten hours a day, six days a week to counsel those seeking spiritual help.

Their efforts parallel the scattered work of many seeking to open the Northwest to God.

**HOME MISSIONS**

*October, 1962*



**YOU...  
PRAY**

You... praying for a frightened little boy somewhere in Cuba... and praying for the whole world-reaching Cooperative Program during the month of October can change the meaning of missions.

October is the month of prayer for the Cooperative Program. Your praying concern can change the flow of home and foreign missions into racing rivers of hope and truth.

Many churches will center Wednesday night services around the scope and needs for missions. Pastors will highlight home missions on some nights, foreign on others.

Only two can handle one part, however; only you and God can handle your part.

*Queen Elizabeth, how do you summarize the world situation?* asked Billy Graham. "Terrifying," was her terse reply. So it is without God in Christ. Baptists believe that Christ is the answer for all men and nations.

Missionaries know that solid beachheads for Christ must be linked with love, prayer, and financial support all the way back to the last Baptist.

"At present there is no concentrated specific program of prayer for the Cooperative Program. Could this account for some weakness in support of it? It seems imperative that we try to utilize the October midweek services annually for this purpose."

*Harold G. Sanders  
Executive Secretary,  
Kentucky Baptist Convention*

*"The genius of the Cooperative Program consists in its involvement of so many in so much."*

*Searcy S. Garrison  
Executive Secretary,  
Georgia Baptist Convention*

*"It is a blessing to observe how concern for the whole wide world is found at the heart of the state Cooperative Program causes."*

*Bauer J. Cauthen  
Executive Secretary,  
Foreign Mission Board*

*"The Cooperative Program is the steady heartbeat of financial resources which meets the needs of each day."*

*Lewis I. Myers, Jr., Mississippi  
Missionary to Vietnam*

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## Pluralism

By Hugo Culpepper  
Associate Professor of Missions, Southern Seminary

The recent Supreme Court ban on state authorized prayer has been cited by some as an illustration of the American culture, which is characterized by religious pluralism. What is pluralism? What effect does it have on you as a Southern Baptist in the United States and in the rest of the world?

The redemptive purpose of God is unchanging, but he is achieving it in a changing world. This fact explains why the Christian lives under tension. The Christian's commitment is to a life of creative fellowship with God through Christ. This involves struggle in our kind of world.

It makes a difference to God what happens to us. Because God "so loved the world," he became an involved participant in man's predicament. As men have voluntarily responded to his love, he has led them to be "workers together with God" for world redemption. Yet, in the midst of struggle, the Christian has peace because of faith. Struggle and peace result in a wholesome tension.

The "faith of our fathers" is our faith. It is unchanging. This we believe. But to believe it is to live by it; and to live by it in a changing world calls for a growing understanding of the faith and the world. Where is the growing edge of God's redemptive activity in our world today and what does it imply for us?

A dominant characteristic of today's world is religious pluralism. This means any one religious faith is only one among many. This is true both at home and abroad. Our world environment is such that Christianity will confront, during the next half century, other world religions as never before. Some students of religions believe the real encounter is now beginning and lies just ahead during the next several decades.

Resurgent Islam, Buddhism, and Hinduism are becoming increasingly more world conscious. In the past, we have often distinguished religions by the geographical territories they dominated. No longer can we do this so neatly. We may live to see the major world religions influential in all countries with men becoming adherents of the religion of their preference through conscious choice rather than as a part of their national heritage.

Within our homeland religious pluralism is also an increasingly significant fact. In a sense, recognition of this and adequate adjustment to it is basic to any mission on a worldwide scale. Therefore, let us consider the nature and implications of religious pluralism for Christian missions in America today.

One must first recognize the phenomenal increase that has come in church membership during the last half a century.

Proportions of the population who are church members show 0.5 per cent in 1800, 15.5 per cent in 1850, 35.7 per cent in 1900, and 63.6 per cent in 1960. The major increase was during the nineteenth century, while the rate of increase is much slower this century. For the first time in fifteen years membership gains made by United States churches have exceeded the rate of increase in population by only 1/10 of one per cent! In 1960, the over-all church membership grew by 1.9 per cent while the population increased by 1.8 per cent.

Illustrative of the increasing religious pluralism is the fact that for the first time the Roman Catholic gain surpassed the Protestant gain in absolute numbers as well as in percentage. In 1960, Protestant membership increase was exactly the same percentage as the population increase, 1.8 per cent. During the same year the Roman Catholic increase was 3.2 per cent in membership. Protestant membership at the end of 1960 was 63,668,835, an increase over the year before of 1,125,333. Roman Catholic membership was 42,104,900, an increase of 1,233,598.

(As late as 1789, there were only 35,000 Roman Catholics in the United States when they appointed their first Bishop; until 1908, the United States was regarded as a mission field by the papacy and was under the supervision of the Congregation for the Propagation of the Faith, which was the papal agency for missionary expansion.)

Since 1927, the Roman Catholic percentage of the population has increased from 16 per cent to 23.5 per cent, almost half again as great, while the Protestant increase has been from 27 per cent to 45.4 per cent, less than a third again as great. A Roman Catholic bishop was quoted as saying recently that in time the United States would be Roman Catholic largely because of two factors: the greater birth rate among the Catholics, and the conservation of this increase by means of parochial schools.

During a visit last spring on the campus of Southern Baptist Theological Seminary in Louisville, John Mackay pointed out that South America has the most rapidly increasing population of any area in the world and that it is the area of the world where Protestant Christians are increasing faster than the population. By the end of this century, the population of the world will double. Considering these facts, it is conceivable that some of us may live to see the United States as a Roman Catholic country and South America as a Protestant area.

If this line is followed naively to its conclusion, it could lead to such an accommodation on the part of evangelical Christianity as to result in its loss of its distinctives.

The Catholics are not overlooking this latter possibility. Recently, while lecturing in Louisville, their most outstanding authority on South America, John J. Considine said their church was in jeopardy in that area, and that recently all Catholic orders in the United States had been requested to send 10 per cent of their members to South America as missionaries!

It is true that we need to cultivate a sympathetic understanding of the faith of other people. We need to engage in (Continued on page 20)

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**A Summer for Forever**

Why send students halfway across the country when so much money is needed for churches and missions? Why send someone not even out of school to pry open hearts closed to religion? Student summer missionaries answered these questions many times over this past summer as their letters related the experiences that give new strength to missions and new depths to students.

"As I asked a Beginner group what I was holding, a little boy replied, 'a black book.' These children didn't recognize a Bible at all.

"As I stood at a lady's door surveying, I asked if she was a Christian. She replied, 'I don't know what you mean.'

"We must only trust that these people will follow up the few moments of conversation we have with them. We have really come to realize that every moment counts.

"We have adopted as our motto, 'I will do the best I can, with what I have, where I am for Jesus' sake today.'

Beth Lively  
Baton Rouge, Louisiana

"I believe some of the Christians have yet to begin working in Alaska. About all that is being done is that some of the church workers go around and ask the people where they go to church. After this, nothing else is done.

"The way our particular program is functioning, I believe some drastic changes are being made. We are stressing that church members have to go out and welcome these people into the church.

"I take my children but I don't go myself," said a little native lady. "I do not have pretty clothes and jewelry like other people—I am ashamed!"

David Selby  
Corbin, Kentucky

"There were so many things I wanted to tell her at once. I explained to her that God did not see us for our possessions but for what is in our hearts. This seemed something new to her."

David Selby  
Corbin, Kentucky

"Our main job out here has been to encourage the people, the Christian

workers, and most of all, the pastors. Their job is not easy. The people out here are starving for Christian fellowship and for Christ.

"Back home in Tennessee, I never realized that I was a Southern Baptist, but out here all the beliefs and doctrines that I have been taught were needed.

"The windows of the need for missions have really been opened for me during the past four weeks."

Cheryl Hicks  
Whitesburg, Tennessee

"I'm a foreign language major. My disappointment at being appointed to the Ohio area was great, for I had expected to be serving among a language group. However, every day my knowledge of languages has been put to use.

"Come in and I will gif you some tea and cookies and you will talk to me. It has been so long since I talk to someone in my own language," said a Russian woman.

"I have had countless opportunities to put my languages to use and to make someone happy by it. God led me here and he is making use of my abilities."

Bonnie Jean Armstrong  
Keyser, West Virginia

"Working with a man with an earned doctorate in both theology and philosophy plus a master's in education has opened my eyes more clearly to Christian depth and understanding. This man, David P. Holden, Jr., pastor of Spanish Lake Baptist Church, has come to know the unique authority of Jesus Christ as few men do. He does not possess the pseudo-sophistication of intellectualism of many men of his educational back-

ground. His concern is that people experience Christ and have a real commitment to him."

Peggy Dail  
Newport News, Virginia

"One thing that I have realized this summer is the importance of Vacation Bible school. Our last Bible school was at Mount Union Mission up in the mountains. This was our largest school, with a total enrollment of 61, and at least half of the children do not attend Sunday school. Their parents seem so very unconcerned.

"Great was our opportunity to tell these children about Jesus, for Bible school was the only time many of them heard the good news of salvation.

"We were told that New Mexico was a great foreign mission field at our clinic at Glorieta and I questioned the statement. But after working there I agree. There are so many Spanish and Indian people here who have never heard the gospel."

Brenda Hatcher  
Galena Park, Texas

"There are interesting and helpful experiences that come to summer workers every day. The outstanding thing that comes to my mind is the need for home missions. All of my life I've heard stories, programs, and speakers concerning the spiritual needs of our own United States. It was not until I came here to New Mexico that all of these programs became real to me. How I wish every Christian could serve as a summer missionary for a few weeks."

Pat Barr  
Cleveland, Mississippi

"It is impossible to be in an area such as this, where the work is so new, without being literally spalled by this need. It is ever present, constantly in focus, and deeply impressed on the heart of one who tries in any way to meet even a part of it.

"The greatest challenge which has faced me this summer is the personal one from day to day. I have been called on to perform tasks which I would have thought that I was in no way prepared to attempt, such as planning and presenting a youth fellowship at Ar-

HOME MISSIONS

cadia, Kansas. I am not outgoing, and I had never led one before, but with the help of some good advance planning and the strength of God we presented a fellowship showing that a Christian good time is the best kind of all.

"This experience of attempting new things for God and finding him always sufficient to help me carry them out has been repeated time and again in my life during these past weeks."

Mildred James  
Hattiesburg, Mississippi

(Continued on page 18)

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15

**HOME MISSIONS** LEADERSHIP EDITION

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

OCTOBER, 1962 VOL. XXXIV, NO. 10

**DOWNTOWN CHURCH SETS CITY MISSION CHALLENGE**

Reversing the trend for children to make up two-thirds of those baptized in the average Baptist church, downtown First Baptist Church of Jacksonville, Florida, has been rated as something of a phenomenon among city churches for this and other records. First Church works on the principal that wisdom has fled from us when we forsake the heart of our cities; that amid the skyscrapers of commerce and business that the church spires should continue to point upward to God, explains Homer G. Lindsay, pastor.

Members find that maintaining a great downtown witness is not easy, but is rewarding. It is nothing unusual to see as many as 500 present in mid-week prayer services, and with an average attendance of more than 1,300 during this past summer, the church's all-time records were broken.

Both the downtown and the suburban churches are essential to the witness of Christ.

**Methodists Lay Plans For Appalachian Area**

A 14-year program of service to the people of the Appalachian Mountains is being presented for adoption by Methodists across the nation. A report calling for support was approved at a denominational Appalachian Area Study Conference this summer at Lake Junaluska, North

16-A

**Commission - foreign missions**  
**Home MISSIONS - home missions**

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**Home MISSIONS**

**LITERACY NEWS BRIEFS**

**Order both from : The Commission & Home MISSIONS**

**Monument Ave., Richmond 30, Va.**

**Literacy in the States—1960**

State	Total Population Age 25 and Over	No. Having No Schooling	No. Having 1-4 Yrs.	% Functional Illiteracy	
				No. Having 5-9 Yrs.	No. Having 10-12 Yrs.
Alabama	1,669,871	58,630	214,331	16.3	8.1
Alaska	104,887	3,689	4,877	8.1	
Arizona	661,102	26,362	39,910	10.0	
Arkansas	964,032	25,790	122,422	15.4	
California	8,868,907	164,332	340,717	5.7	
Colorado	940,803	11,046	33,056	4.7	
Connecticut	1,481,788	39,971	51,454	6.3	
Delaware	245,692	4,330	11,965	6.7	
District of Columbia	460,797	6,529	26,621	7.2	
Florida	2,845,445	59,770	201,663	9.2	
Georgia	2,014,845	66,668	288,585	17.6	
Hawaii	308,910	20,540	23,888	15.9	
Idaho	340,412	2,516	8,662	3.2	
Illinois	5,808,313	97,340	268,033	6.3	
Indiana	2,550,162	23,812	59,944	4.8	
Iowa	1,541,333	7,695	38,534	3.0	
Kansas	1,215,923	8,077	36,601	3.7	
Kentucky	1,609,957	37,737	184,812	13.8	
Louisiana	1,639,215	107,577	241,218	21.3	
Maine	534,318	6,249	18,705	4.7	
Maryland	1,692,562	23,915	105,878	7.7	
Massachusetts	3,010,617	83,429	96,629	6.0	
Michigan	4,216,909	62,275	182,006	5.8	
Minnesota	1,844,601	15,578	58,771	4.0	
Missouri	2,492,554	31,911	143,916	7.1	
Mississippi	1,064,976	40,640	160,015	18.8	
Montana	356,087	3,301	11,333	4.1	
Nebraska	791,018	5,957	22,621	3.7	
Nevada	159,974	1,616	4,608	3.9	
New Hampshire	345,230	5,074	10,006	4.4	
New Jersey	3,599,856	89,618	161,182	7.1	
New Mexico	444,503	19,674	34,366	12.1	
New York	10,124,045	354,026	430,964	7.8	
North Carolina	2,307,171	70,827	309,226	16.5	
North Dakota	323,615	4,021	15,368	5.9	
Ohio	5,377,547	70,706	221,648	5.4	
Oklahoma	1,229,842	19,884	91,749	8.6	
Oregon	996,083	6,907	26,063	3.3	
Pennsylvania	6,605,713	145,521	307,669	6.9	
Rhode Island	498,159	14,989	22,007	7.4	
South Carolina	1,135,907	51,584	179,205	20.3	
South Dakota	360,135	2,355	12,331	4.1	
Tennessee	1,911,755	48,532	233,554	14.7	
Texas	5,030,559	204,045	468,181	13.4	
Utah	419,381	3,464	8,279	2.8	
Vermont	212,906	2,122	5,933	3.8	
Virginia	2,083,159	55,356	218,164	13.2	
Washington	1,577,155	12,828	41,014	3.4	
West Virginia	999,731	21,890	87,876	11.0	
Wisconsin	2,175,370	22,775	92,200	5.2	
Wyoming	174,252	1,333	4,987	3.7	

Taken from the U. S. Census of Population, 1960, General Social and Economic Characteristic, Table 47.



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**Home MISSIONS**

**BAPTIST & JUBILEE ADVANCE**

**1963**

**Literacy News Briefs**  
(Continued from 16-B)

been set up in connection with the Baptist Mission Center in Oklahoma City. An associational literacy chairman contacts teachers and leads other phases of the work. The B. I. Carpenters, former missionaries to Alaska, are in charge of the mission center and are giving time and support to its literacy work.

Results can already be seen—naturalization papers, driver's licenses, better jobs, children being read to, and letters written to families. Many of the students are learning English as a second language.

**Alabama.** The Alabama Literacy Council, sponsored by the Federation of Women's Clubs, is presenting literacy lessons on the Alabama Education Television Network. The lessons, which can be seen by most of the state, will be five broadcasts taught by Dean Robert Tyler of the University of Alabama, president of the council.

Volunteers will meet with students in such areas as churches, schools, and community centers to view the lessons and give additional help. These volunteers are trained by television in sessions preceding student lessons. These training sessions were begun in September.

Mrs. S. W. Teague, Central Park Baptist Church, Birmingham, is literacy chairman for the AFWC.

**Tyler, Texas.** Their first anniversary was celebrated in May by the Smith County Literacy Council. This work, initiated by the WMS and led by missionary-teacher's wife, Mrs. Geraldine Lytle, has grown into a community project. The way has opened for establishment of a permanent center in Tyler.

Fruits of this work have already included three professions of faith.

**Louisville, Kentucky.** Growing from workshops at the Carver School is the Louisville Literacy Council, headed by Miss Mary Frances Pirkey, Broad-

**You Can Help Cubans Resettle**

1. Request information and commitment blanks from your associational or state refugee chairman.
2. Have your church vote to sponsor the family.
3. Fill in the commitment sheet and send it to the Miami office.

For additional information contact Rev. Robert Fricke, 3318 N.W. 17th Avenue, Miami 42, Florida.

**Evangelism**

**Hawaii Jubilee Revivals Record 432 Conversions**

Hawaii Baptists reported 432 professions of faith in Christ and more than 500 other decisions resulting from their two-week Baptist Jubilee revivals. Twenty-two churches and five missions took part.

C. Y. Dossey of Dallas, associate in the Division of Evangelism, HMB, led the revival campaigns. Pastors and musicians from 13 mainland states participated.

At the Waimanalo Mission, which almost canceled its participation, 15 of the 17 members of the Junior choir were converted. All came from Buddhist homes.

Dossey said it was the first time all reports of decisions made were available by the close of the revival services. The 502 other decisions included 161 by transfer of church membership or church letter, 319 rededications and 22 commitments to Christian life service.

way Baptist Church. Preceding Miss Pirkey for two years was Chester Igelhart, director of education and promotion, Long Run Association.

With one teacher per pupil, more than 50 students are now learning to read.

16-D

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**• New Life for You.** A true to life situation using an open Bible gives how-to-do-it information on personal soul-winning. I-Y-P-A \$1.50

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**• Way to 30,000.** How the church can sponsor mission work and illustrate the part women have in church extension. Gives many of the situations in *Glimpses of Glory* by Dr. C. C. Warren, the 1962 Adult book. A \$1.50

Teaching aids for the 1963 Home Missions Graded Study Series will be announced soon.

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J—Junior      Division of Education & Promotion  
I—Intermediate      Home Mission Board, SBC  
Y-P—Young People      161 Spring Street, N.W.  
A—Adult      Atlanta 3, Georgia

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16-E

**Commission - foreign missions**

**Home MISSIONS - home missions**

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**V  
I  
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Personnel

## HMB Urgently Needs Missionaries For Today's Fields and Future

We are taking a new look these days at America as a mission field. Of her millions who are lost, multitudes live in remote areas or belong to minority groups where there is no Christian witness. We pray that this information regarding urgent personnel needs will speak anew to you of the challenge and opportunity of winning our land to Christ. Perhaps God is calling you to answer one of these calls of need.

These urgent requests call for the appointment of 408 missionaries each year. These requests do not include associate and student missionaries. You will note especially the need for missionaries to the Spanish and good will centers and for mission pastors. Only one-tenth of the missionaries requested for Spanish and good will center work during 1962 were available for appointment.

If you would like additional information or feel that missionary service in our America is God's purpose for your life, WRITE to the Department of Missionary Personnel, Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia.

### LANGUAGE MISSIONS

Present Missionary Staff—888\*

	Est. Pop. in U. S.	Mission- aries under Appoint- ment	1963 Needs	1964 Needs
Spanish	8,000,000	580	60	60
Indian	523,000	163	12	12
French	800,000	45	—	—
Deaf	250,000	24	4	4
Chinese	237,297	16	4	4
Japanese	464,332	5	2	2
Italian	2,000,000	4	4	4
Russian	250,000	2	2	2
Korean	10,000	2	—	—
Portuguese	250,000	0	2	2
Filipino	100,000	2	2	2
Migrant	2,000,000	17	4	4
Hungarian	—	—	2	2
Polish	7,000,000	—	2	2

16-F

	Mission- aries under Appoint- ment	1963 Needs	1964 Needs
Czechoslovakian	2	—	—
Yugoslavian	—	2	2
Panama and Canal Zone	1,000,000	16*	2
Cuba	4,000,000	6*	—

\*Includes Anglo missionaries only in Cuba and Panama

### WORK WITH NATIONAL BAPTISTS

Present Missionary Staff—70

State Directors	9	2	2
Center Directors	17	2	3
Teacher Missionaries	32	1	1
Other	12	—	—

### ASSOCIATIONAL MISSIONS

Present Missionary Staff—160

Mountain Missionaries	11	2	2
Associational Missionaries	89	10	10
Student Mission Pastors	30	20	20
Mission Pastors	30	40	40

### CITY MISSIONS

Present Missionary Staff—220

City Supts. of Missions	50	5	5
Mission Centers and Good Will Centers	89	20	20
Rescue Missions	16	2	2
Nurses	2	2	2
Social Workers	2	1	1
Juvenile Rehabilitation	11	5	5
Mission Pastors	46	25	25
Jewish Workers	3	1	1

### PIONEER MISSIONS

Present Missionary Staff—153

Mission Pastors	85	150	175
Pastoral Missionaries	25	2	2
Area Missionaries	36	2	—
Language Missions (Alaska)	7	—	2

16-G

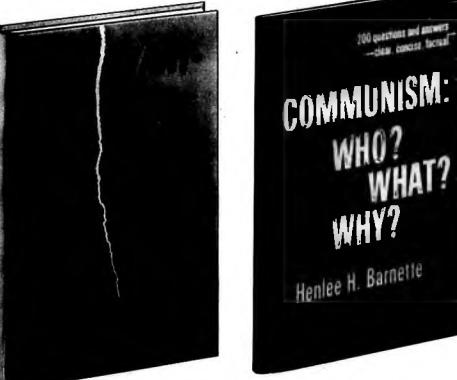
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1963

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**Summer Missions**  
(Continued from page 15)

“The car turned off the pavement and headed up the rutted dirt which cut through the cotton patch. It pulled to a stop in front of the weatherbeaten frame house. As we waited, there was no sign of life. Then the lattered screen door was pushed open and a blonde, dirt streaked, blue-jeaned cherub timidly confronted us.

“The child's mother cautiously invited us in, and we explained who we were.

“My husband doesn't allow us to go to church,” she said, “and anyway, these kids wouldn't know how to act. They've never been inside a church house.”

“We gave the boy, the ten year old who had never been in a church, a New Testament, and one to his mother, whose husband had not been inside a church in seven years.

“In our hearts rang ‘Lord, give these people a tomorrow.’”

*Juanita Sue Bailey  
Durant, Oklahoma*

“Although I had prepared myself for discouragements, I was very down-hearted when my first Sunday at the small mission in Burlington, Vermont, only ten people came in the morning and five that night. But two weeks later when attendance multiplied after much visitation I saw how the Lord can use even such a small Bible school to really advance his kingdom.”

*Jerry Rankin  
Clinton, Mississippi*

“There is about one family in every 75 which does not claim membership in some church here. Yet a visit to the church of which these hundreds claim membership soon tells you what you were afraid was true. A handful of people are meeting in a million dollar sanctuary, whispering great hymns of a faith which was once alive and vibrant and which is now cold and lifeless.”

“Just how to witness to people who resent being asked questions is one of my many still unanswered questions. Many just do not want to be bothered. Others believe that it makes no difference which church one is a member of so long as his membership is planted somewhere.”

“The two scriptures which have come to mean the most to me this summer are Galatians 6:9-10 and Colossians 3:1-17, 23-24.”

*Lois McGehee  
Baton Rouge, Louisiana*

“In the Richmond, Virginia, Good Will Centers many of the children come

from homes where there is little love. Deterred families and alcoholics are evidences. Sometimes this need for love was openly expressed. For example, on the playground one day an eight-year-old Negro boy stood silently by as a little Negro girl playfully hugged me. Immediately after that girl left the boy rushed up and hugged me tightly. I had been told that he often misbehaved in the classes, yet he openly sought love.

“This is really an inadequate example for expressing the desperate need that I have seen among these children with whom I have worked. I want so very much to help each of these children, yet I teach them in Vacation Bible school for a week or two and rarely see them again. But their need has led me to one of the greatest joys in my work—telling them that Jesus loves them.”

*Judy Holley  
Opelika, Alabama*

“Since arriving in Oklahoma to do summer mission work I have had many experiences; some of which I could not put into words, some humorous, some discouraging, some happy, and some sad. All of these experiences have helped me to grow and to understand better my fellow man.”

Visiting an Indian dying of cancer I heard my first Kiowa prayer as his brother, with tears streaming down his face, prayed that he might count his blessings and name them one by one, and that he might live one day at a time, and as if it were his last. And then I heard the Indian on the bed say, ‘I am not afraid to die, I am ready.’ Yet in that room were relatives who would have liked to have taken him to a medicine man.”

*Sydney Dea Portis  
Jackson, Tennessee*

“By Monday morning we had a place to meet—under a grape arbor—and we had six children in our mission Bible school near Truxton, Arizona.

“It was so encouraging to work with children who were so hungry for the word of God. They were so faithful and attentive.

“God helped me to see that a church building, a piano, classrooms, and things don't make a Bible school. God only needs people and willing hearts.”

*Hazel Hendrickson  
Virginia, Illinois*

“Picture an old, dirty, run-down house, surrounded by a miniature jungle, and you will have a fair picture of what greeted my partner, Edith Hood and me as we surveyed for the first time the location of our next Vacation Bible School and revival.

“We had picked the old house be-

cause of its central location in the Finnell community. With much determination... the place was transformed into an ideal location.

“After three days of being principal of the Vacation Bible School, I can truly say I have enjoyed every minute of it. We are having a daily attendance of 32 at present, and we praise God for these children and their eagerness to learn about Christ.”

“Each evening as the darkness chases away the sunlight, we suspend gas lanterns from swaying tree limbs. The old pump-organ is placed on the porch and as Edith plays favorite old hymns on it, the people of the community are reminded that it is time for the open-air service to begin.”

“The Christian fellowship is wonderful, but how heart-breaking it is to see those whose hearts are dark with sin leave the meeting without accepting Christ as their Savior. How we long for them to know the One who is the Way, the Truth, and the Light.”

“I thank God each day for allowing me to serve him as a summer missionary in Oklahoma. I know that these experiences will enable me to be a better full-time missionary in the near future.”

*Earline McLean  
Baldwin, Georgia*

“This past Wednesday night we had a wonderful prayer service. We, Jerry, and Joshua were the only ones present. The Holy Spirit was there in way wonderful beyond words. We felt surely the boys would make professions of faith that night, but they did not. However, they did indicate their desire to be saved and for us to pray for them. That was a definite sign of progress.”

“Later we had supper and went to the Indians brush dance. We stayed all night long, and the spirit of the service remained even despite the atmosphere at the brush dance. I'm very glad that we went and that we stayed all night—but no one could get me to do it again! The dancing was weird and fascinating. The smell of burning herbs was sickening, and mixed with the smell of alcohol it was worse than ever. By morning, when the dancers finally appeared in full costume, practically everyone was under the influence of alcohol.”

“All I could think of was how Christ could transform every single one of those lives. Going to the unforgettable event was not in vain. Most of all it helped me to understand better the restlessness and ties of the Indians. It was a challenge.”

“The following night Joshua came over to see us. He was saved.”

*Doris Woodruff  
Sycamore, Georgia*

“Appropriate plaque, if you like. No bell tower needed.”

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October, 1962

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## Pluralism

(Continued from page 13)

dialogue with them. We need to sit where they sit and even seriously ask ourselves the question, "Had you been born in another religion, then what?" But while we grow in our understanding of the other man's faith, we must also be deepening our understanding of our own faith. We need to appreciate more profoundly the uniqueness of

Christianity, know what we believe and also why we believe it. Then our Christian faith will be strengthened as we seek to share it. There is a reciprocal relation here. Very possibly our faith is becoming flabby because we are not sharing it really.

The strongest point of our Southern Baptist missions program is missionary

education. For this we are raising more money and promoting larger programs, yet we are weak at the ends of the line—the local church and the actual mission field.

In the local church, we have lost much of our heritage as a witnessing group with a broad base of individual participation. We have become conditioned to a form of cooperative effort which is falsely understood as leaving evangelism to those whom we pay to do it.

In a pluralistic society we have an imperative need for a larger participation of local church members in community missions. We need to recover the enthusiasm of the Sixteenth-Century Anabaptists as a free church committed to missions in a personal sense beginning where they were, without coercing the faith of anyone.

At the other end of the line, on the foreign mission field, we need to see more clearly where we are going and how to get there, not in terms of program, but in terms of Biblical evangelism. Last week the writer received a letter from a missionary who was on the eve of returning for his second term abroad. He is concerned as to how we may achieve more effective mission work. He says, "Admittedly, when I write about missions so much it is partly because we had so little time to ever talk about anything but the day-to-day details (on the field)."

Too busy spurring the horse to see which way he was headed! He goes on to emphasize the need for better trained missionaries and says, "Few of our missionaries are sensitive to what is involved in our confrontation (with other religious faiths). As I say, we're up against it. I'm only dimly aware, but feel called to do something about it."

In this religiously pluralistic world Southern Baptists must awake to the full meaning of the Bible as it shows God's eternal purpose for world redemption. We must appreciate the uniqueness of Christianity, but lay aside provincialism to make our contribution to the whole world.

Then God may graciously use us for his glory through Christian missions in a changing world.

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ONLY CONDITIONS NOT COVERED

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## APPLICATION FOR Gold Star Total Abstainers' Hospitalization Policy

Name (Please Print) \_\_\_\_\_ 0-1-4201-102

Street or RD \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Date of Birth: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_

My occupation is \_\_\_\_\_ Age \_\_\_\_\_

My beneficiary is \_\_\_\_\_ Relationship \_\_\_\_\_

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

NAME (Please Print)	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

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, or required medical treatment, or 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 resulting from the use of alcohol.

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Policy No. 0-1-4201-102

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WITNESSING in a Cuban home during the Miami Evangelistic crusade are Atlanta laymen Fred Worrill and his interpreter, Jose Fleites.

## Laymen Crusade to Refugees

By Adon C. Taft

USING simple testimonies a dozen Southern Baptist laymen from three states have made the most dramatic impact for Christ on Cuban refugees in Miami, Florida, since the simultaneous revivals there two years ago.

The writer is religious editor for the Miami (Fla.) Herald.

And in turn, the Cubans made the greatest impression on those laymen that the refugee cause has made to date on Southern Baptists outside of Miami.

That's the way Milton Leach, director of Spanish work in the Miami Baptist Association, evaluated the five-day evangelistic crusade arranged by the Brotherhood Commission of Memphis, Tennessee, and the Home Mission Board of Atlanta, Georgia. He said it cemented relations between American and Cuban churchmen and opened eyes on both sides in such a way as to as-

sure a speedier program in the relocation of refugees.

"The Cubans were surprised to see American laymen show enough interest in them to leave their businesses and families and come down here to share the love of Christ with them," observed Marine Maj. Tom O. Weghorst of Jacksonville, North Carolina.

On the other hand, the Americans were impressed by the warmth of their reception, the devotion of the Cubans to one another, and their eagerness to work rather than take charity.

"Our church already has sponsored a Cuban family," said T. J. Sikes, police superintendent from Atlanta, "but I feel stronger about it now than before and I'm sure we'll do more."

Leach said attendance in the 11 participating Cuban churches reached 2,274. There were 92 professions of faith in Christ and 131 other decisions, most for rededication of lives.

The enthusiasm grew so much during the crusade, Leach reported, that

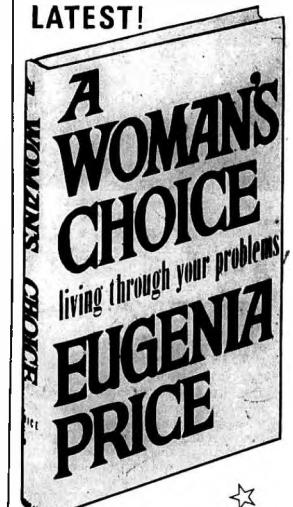


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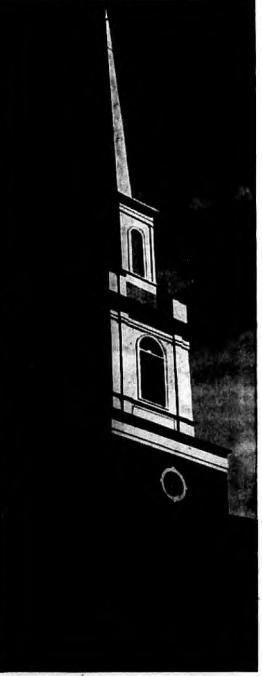
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Miami laymen were called in to speak in some of the 22 Spanish-language Baptist churches and chapels in the area on the final Sunday.

"From now on we hope to use local laymen regularly in our Spanish services because of the good results of this crusade," Leach said.

Leach said the crusade stimulated Miami Baptists to get more firmly behind their relief program and to determine to enlarge their missions program among the Cuban refugees.

The only shadow on the whole venture, as far as Leach is concerned, was the fact that "we could have prepared better. But frankly, we were not completely sold on the idea."

Finding adequate interpreters—Cubans who not only understand English well but are spiritual enough to convey the spirit of the messages by the visiting laymen—was one of the toughest problems, Leach disclosed.

"It was the first experience the Cubans have had where English-speaking people came into their churches to do something for them," he said. "In many cases it was the first time the American congregation and the congregation of a Spanish-speaking mission met together. This will happen more often now because of the crusade."

Here's the way the June 13-17 crusade, set up by Lucien E. Coleman, Sr., associate secretary of the Brotherhood Commission, unfolded.

The visiting laymen and the pastors of the American churches sponsoring Spanish missions met daily for lunch.

There the men shared a spirit of fellowship despite a difficult language barrier in many instances. They also shared daily reports and got their daily assignments.

During the afternoons, most of the men would go with the pastor of the church where they were to speak that night to visit in the homes of prospects.

Coleman, a veteran of similar crusades in this country and in Latin America, cautioned the men not to try to preach in the evening services, but to make their testimony a message of encouragement to the Cuban laymen.

One day during the crusade, the visitors toured the government refugee center to watch the processing of Cubans who are fleeing to Miami at the rate of 2,000 a week. They have swelled the number of refugees in the city to more than 100,000 because relocation programs are moving the Cubans out only at the rate of 500 a week.

The men also toured the Baptist refugee center where some 350 families a week receive food and clothing supplies

in addition to what the government is able to supply.

"I was amazed with the reality of the thing," commented Clyde Davis, state Brotherhood secretary from Raleigh, who heads the refugee committee for North Carolina Baptists.

"It is hard to be fully aware of the problems these people face. I was impressed by the reception Miamians have given the Cubans and I will encourage a greater effort in relocation when we go back home."

Most of the refugees are skilled workers and professional people who gave up nice homes and good jobs to flee to Miami. There they share cramped and shabby living quarters with several other families and scramble for such jobs as dishwashers.

Staff Sgt. Norman Shelton of the Barksdale Air Force Base in Bossier City, Louisiana, found that the Cubans "look to Americans to be Christians." And for this reason the refugees wonder at integration problems. They pried him with questions about the situation in his state.

The salesmen, professional men, servicemen, and business men who took part in the crusade as a way to witness to Cubans and learn enough about the refugee problem to encourage resettlement with the help of the churches in their home areas also included.

Fred Worrill, an advertising executive from Atlanta; Van Greene, a salesman of Decatur, Georgia; W. L. May, an insurance executive from Baton Rouge, Louisiana; B. M. McCrary, an investment banker from Shreveport, Louisiana; Hoyle Langford, a furniture dealer from Fayetteville, North Carolina; John R. Pennington, of Barnesville, Georgia; and Roy W. Kelley of High Point, North Carolina.

The first Southern Baptist chaplain to be advanced to the rank of real admiral in the Navy feels there is no real difference between being a pastor and a chaplain.

Capt. James W. Kelly, senior chaplain at the United States Naval Academy, will be promoted to rear admiral effective about July 1, 1963, at which time he will probably be reassigned to new duty.

He presently supervises the academy's total religious program.

There are two Roman Catholic and two Protestant chaplains stationed at Annapolis to minister to the 3,800 midshipmen.

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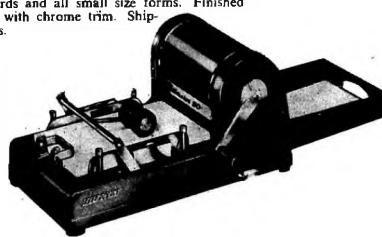
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shipmen training for officers' roles. Capt. Kelly said he preaches to 2600 each Sunday during the school year.

The rank of rear admiral is equivalent to that of major general—two stars—in the Army and the Air Force.

An article in a Southern Baptist paper—he doesn't remember which—in 1942, shortly after Pearl Harbor was attacked, led Kelly into the chaplaincy. The article told of the need for Southern Baptist ministers to serve as Navy chaplains.

Then pastor of First Baptist Church, Malvern, Arkansas, Kelly responded. He was awarded the Purple Heart for wounds received in action. He also won the bronze star medal with Combat "V" for "heroic achievement during the explosion and fire" when his ship, the U.S.S. Mobile, was attacked by enemy aircraft in the Marshall Islands in the Pacific.

Then only a lieutenant, Chaplain Kelly was cited for "calmly and courageously moving among the helpless men (working) desperately to extinguish their flaming clothing and to administer injections to the more seriously wounded . . . ."



Chaplain James W. Kelly  
...to rear admiral . . .

Kelly, a native of Carthage, Arkansas, graduated from Ouachita Baptist College, Arkadelphia, and Southern Baptist Theological Seminary, Louisville.

George W. Cummins of Atlanta, director of the division of chaplains, said, "Chaplain Kelly is one of Southern Baptists' most outstanding chaplains. He is an excellent preacher. He has maintained a pastor's heart throughout this military career and has been responsible for bringing thousands to a saving knowledge of Jesus Christ."

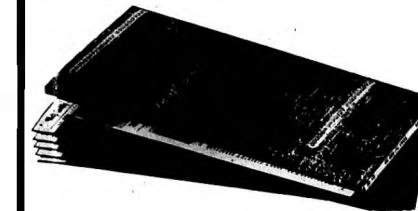
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**Betty Rae Comer** (Mrs. Jack Derwin) appointed for Indian work at Quapaw, Oklahoma. Native of Jennings, Louisiana. Has studied at Hardin Simmons University, East Texas Baptist College, and Northwestern State College in Louisiana. Birthday 1-31.

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**Francis Milton Anderson** appointed pastoral missionary for Kona County, Hawaii. Native of Honolulu, Hawaii. Holds B.A. degree from Honolulu Christian College and B.D. from Golden Gate Baptist Theological Seminary. Married, two children. Birthday 6-4.

**Carl L. Jacobs** appointed association missionary, Alton, Illinois. Native of Rend City, Illinois. Holds B.Ed. degree from Southern Illinois University and B.D. degree from Southwestern Baptist Theological Seminary. Married, two children. Birthday 7-12.

**Robert Benjamin Estes** appointed to Indian work at Eagle Butte, South Dakota. Native of Peacock, Texas. Holds B.A. from Grand Canyon College and B.D. from Southwestern Baptist Theological Seminary. Married, one boy. Birthday 2-9.

**Sallie Hipp Estes** (Mrs. Robert Benjamin) appointed to Indian work at Eagle Butte, South Dakota. Native of Roaring Springs, Texas. Attended Grand Canyon College. Birthday 10-18.

**Albert S. Lamm** appointed as area missionary in Bismarck, North Dakota. Native of Nash County, North Carolina. Holds A.A. degree from Campbell College and A.B. degree from Wake Forest College. Married, two children. Birthday 8-9.

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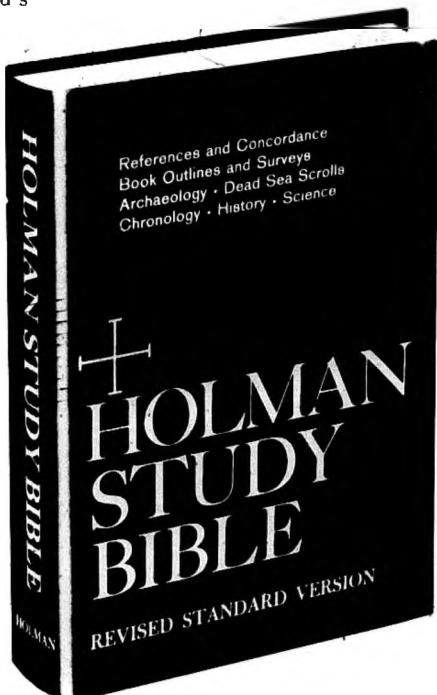
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