

Home missions

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Grant Missions
ur Overdue
Challenge



Missions Today

McLarry Joins HMB In Evangelism Division

Arkansas pastor and author, Newman R. McLarry, has been named an associate in the HMB evangelism division. McLarry is pastor of First Baptist Church of Fort Smith, Arkansas, and author of "When Shadows Fall." His education includes Texas A & M College, Baylor University, and Southwestern Baptist Theological Seminary. He also served as a captain in World War II. Due to begin work December 1, McLarry will devote most of his efforts to the writing field, but will also hold some revivals and assist in evangelistic conferences. A native of Sulphur Springs, Texas, McLarry is married and has one son.

Powell Accepts Position In HMB Missions Division

William A. Powell, Sr., of Chicago, Illinois, has been named associate secretary to the survey and special studies department in the missions division of the Home Mission Board. A native of Houston County, Alabama, he has been superintendent of city missions for the Chicago Association for the past three years, and was a pastor in Chicago for two years. Powell was educated at the University of Alabama, with a major in physics, and at New Orleans Baptist Theological Seminary. He served as a pastor in Alabama prior to going to Chicago. He was in the Navy for three years, and is now a chaplain in the Naval Reserve. He is married and has one son.

West Virginia Organizes State Missions Committee

The first state missions committee in West Virginia is being organized in Charleston, West Virginia, to serve the 12,500 Southern Baptists in that state. The 45 churches and 26 missions of the state are affiliated with four state conventions surrounding West Virginia. The new move is expected to aid these churches in reaching the state's million and a quarter unchurched people. Problems of out-migration, unemployment, and travel difficulties common to mountainous areas plague the state. Of the 1,860,000 population, more than two-thirds are unchurched. The number of churches in the state affiliated with the Southern Baptist Convention is less than the minimum necessary for a state convention at present.

South Carolina Crusade Draws Overflow Response

An evangelistic crusade that overflowed Spartanburg, South Carolina, Memorial Auditorium every night for two weeks was ended recently with some 2,250 recorded decisions for Christ. Led by C. E. Autrey, director of evangelism, HMB, the crusade averaged 3,000 each night. The crusade received almost daily front-page coverage in the area newspapers, one of which called it "one of the greatest things ever to happen in our area."

Mississippi Conference To Study Associations

A study of the methods and correlation of associations in Southern Baptist life will be made by more than 500 Baptist leaders of association, city, and area mission work February 11-15. Convening at Gulfshore Baptist Assembly, Pass Christian, Mississippi, the leaders will spend most of their time in small study groups followed by reports to and discussion by the entire assembly. Sponsored by the Home Mission Board in cooperation with other agencies, the conference sprang from requests of the Long Range Rural Church Committee.

Home missions

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HMB Photo by Rogers

Pete Vasquez is one of those giving the best of their lives to help keep America healthy and happy—one of the thousands of migratory farm workers who yearly trek from farm to farm supplying services no machine can duplicate. For years it has been a thankless sacrifice for many. For a look at their role and ours see page 6.

LETTERS

THE EMERGING MOUNTAINEER

... a superb example of denominational responsibility and journalism excellence. Once I picked it up I couldn't put it down without reading it all the way through.

C. R. Daley
Louisville, Ky.

... one of the most interesting and informing issues I've seen. I'm enjoying being a "recapped" preacher. God is good in giving us health and opportunities aplenty for service.

John D. Freeman
Nashville, Tenn.

I was going to quit taking *Home Missions*. I have had just about all the promotion and propaganda I can take. I sometimes feel we could all be better Christians if we read the Bible only. However, your August issue gave me hope. Enclosed is my renewal.

Mrs. M. W. Neely
Chandler, Ariz.

"The Emerging Mountaineer" is about the best to come out of a Southern Baptist publication ... real photo-journalism.

John C. Taylor
Carbondale, Ill.

I work as fulltime chaplain with fellows and girls in Kentucky at the State Reception Center for juvenile delinquents. Many of our kids come from the mountains, and your article will be very helpful in my further understanding and ministry. The pictures and the material show quite a bit of concern about the culture of the mountains. We need more in depth study of this type.

Charles White
Lyndon, Ky.

... well written, informative and attractive. It presented the needs of these Americans in a most forceful way.

A. Clark Scanlon
Guatemala

... challenging, in a Christian sense. Continue to do your utmost to please Him.

A. Thand Persons
Plainville, Ga.

IF YOU ARE MOVING NORTH

It is tragic so many transfer to the Northeast and buy a home without first locating a Southern Baptist Church until after they buy a home. Thus they have to drive a long distance, join another denomination, or become inactive. The Madison Baptist Church, one of the first of our missions in the North, held ground-breaking exercises for their church building July 22. Plead with the people who are about to move to this area to investigate the towns such as Madison which can provide a Southern Baptist church home.

Willard B. Harris
10 Lorraine Road
Madison, N. J.

KING'S X

By Courts Redford
Executive Secretary-Treasurer, HMB



I used to play tag. We had a rule that one might cross his fingers, say "King's X," and be exempt from being tagged for the period during which the King's X was in effect.

Perhaps many of our church members played by those rules in days gone by and expect to play the game of life the same way today. If they become tired, or do not like the way things are going, they cry "King's X" and expect all penalties for inactivity and irresponsibility to be forgiven and forgotten. It often appears that church members cry "King's X" much more often in meeting church responsibilities than they do in business or social affairs.

Mr. Do-It-Yourself addict may be quite faithful in meeting business and social engagements, but cries "King's X" on Sunday in order to fix the roof, or put a new shelf in the closet, or cut the grass. He gives the excuse that Sunday is the only day that he has for such things and "you know you can't allow your property to run down," he says, "the neighbors won't like it."

Mr. "Take Care of Yourself" is another habitual user of the King's X technique. He works hard all week, attends a number of committee meetings, plays golf on Saturday and declares that "it's the doctor's orders that I rest some every week."

The Bible declares that "Sunday is a day of rest," he says and of course he wants to carry out the biblical admonition. A cigarette or cigar, a lounging robe, an easy chair, and the Sunday paper are among the necessary accompaniments for the proper rest and re-

cuperation for another busy week. It sometimes seems strange that Sunday appears to be the only day on which he becomes so concerned about his physical welfare but "you see, I'm too busy at other times," he assures you.

A partner of Mr. Take-Care-of-Yourself is Mr. Recreational Hound. "It is right and proper," he declares, "to have ample time for golf and baseball or fishing," so he cries King's X and proceeds to take the Lord's day for a real holiday.

He not only claims King's X for himself, but he wants his entire family and likely a few of his neighbors exempt from all evil consequences in order to get proper exercise and recreation.

"The Sabbath was made for man and not man for the Sabbath," he explains.

The King's X game was made to order for Mrs. Sunday Visitor. She expects to visit grandpa and Aunt Lucy and Uncle John on the Lord's day. It seems to never occur to her that in most cases Saturday is free and she could use that for her visitation.

"It isn't always convenient for Aunt Lucy to see us on Saturday," she explains so she requests King's X not only for herself, but for her entire family and for Aunt Lucy's family, too, for she is sure that "Aunt Lucy and the children won't mind missing one Sunday from church. She needs the rest anyway."

However, King's X can be used quite as advantageously for other failures for absence from divine worship. For example, it's ideal as an excuse for refusing responsibilities in the church.

Mrs. I-Have-No-Real-Talent, who becomes very jealous and angry when she is not elected as president of her club, is quick to claim her lack of talents and abilities when asked to become president or study leader of her missionary society. "Besides," she says, "I never know whether or not I can get the car and besides I owe my first allegiance to my family. King's X, please have me excused," she pleads.

Mr. Tight-Wad is especially grateful for the King's X feature of the tag game. He would like the best in the world to tithe and to give it all through his church, but you see he doesn't believe in pledging. He is at present obligated to the hilt with payments on his new car, his house, his furniture, and his recent vacation trip. "And besides," he confides, "the church is always after money, and I don't like it. Wife and I have decided to take a little rest from our church responsibilities. I'll get back one of these days."

He probably will; but, it is most likely that it will be when they roll him in at his funeral.

"King's X—I'm not playing now" is a very common excuse for our failure to wonder what the Lord thinks of all of our excuses.

Are you giving the Lord the first place in your life, or are you giving Him the left-overs? Do you give God only the left-overs of time, and energy, and talent, and influence, and money?

Are you crying "King's X" when your team needs you so badly?

Is it "King's X" or "Christ first" in your life and in your home?

The Lord is listening for your answer.

The Gospel According to Peter

By Dr. Clyde Keeler
Medical Geneticist
Milledgeville State Hospital
Milledgeville, Georgia

"I baptize thee, Santiago Olokipipile," slowly intoned old Padre Gasso as he dripped holy water from a baptismal font onto the head of a one year old, fat, light brown Cuna Indian boy at Nusatup Island, Panama, on June 8, 1907.

Because his three elder brothers had died in childhood before he was born, Santiago's medicine-man grandfather treated him with all kinds of potions containing bark, roots, leaves, and magic stones. He even made Santiago swallow powdered gold in medicine water to make and keep him a healthy boy. In those days Santiago danced about and sang happily on his sandy, palm-fringed island, like all the other Cuna boys, clad in nothing but his big golden earrings and necklace of wild pig's teeth.

When Santiago Olokipipile was seven, Mrs. Martha Purdy came as the first Christian missionary to Nusatup, but after several years of service, the Catholic Padres of Panama and their followers induced the government to close her school, and forbid her to teach religion. Nevertheless, at midnight when the Panamanian police on Nusatup had made their last rounds and had gone to bed, Mrs. Purdy's loyal students, of whom Santiago was one, slipped quietly over to her house to pray. On one of these clandestine and inspirational occasions Santiago gave his heart to Christ and took the name of Peter Davis Miller. He dedicated his life to Christian service and wanted to be a missionary to his people.

In the Spring of 1922, with Mrs. Purdy, he left the island of his birth and soon found himself in Greensboro Seminary, then Kingswood College, then Alantown Bible School (Eastern College). Mrs. Purdy died and Mrs. George Miller became the guardian of this clever Cuna student. Finally, Miller went to Chicago Evangelistic Institute (Kenard College) where he finished his school and completed three years of college, working two years more to pay back his college debts. Miller's father was forced into exile for ten

years for allowing his son to go to the United States to study.

After his schooling was completed Peter returned to Panama and married, but he was not permitted by the Panamanian government to start a Protestant Mission on his home island. So, Miller waited and prayed. Finally, in 1938, Dr. and Mrs. Iglesias asked Miller and his wife, Clementina, to join their Mission Enterprise at Ailigandú, and, of course, the couple was glad to accept after waiting eight years for an opportunity to serve.

Not only is Miller a powerful preacher but he has a number of other strings to his bow. He is universally adjudged the best musician in San Blas, playing piano, trumpet, clarinet, and trombone with great facility. He is the composer or translator of nearly all the Christian songs in the Cuna dialect.

Miller is a whiz at languages. He speaks Spanish, English, and Cuna fluently, and more than that, he understands shades of expression and translates accurately. For more than 13 years Miller has prepared the first pen-and-ink drafts of those parts of the New Testament in Cuna that are coming one after another from the press of the American Bible Society. After Miller has made the initial translation, it is checked by the Iglesiases and others who know Cuna, to see if the appropriate meanings have been accurately conveyed.

When I first visited San Blas in 1950, the book of Mark had just been com-

pleted, criticized and revised but it had not yet been prepared for the printer. As that manuscript was being typed up during my stay and page after page of Miller's original draft, with its corrections, were being dropped one after another into the wastebasket, I retrieved for my Cuna collection the first precious page of St. Mark in the round, free orthography of Peter Miller.

There were published in sequence the Acts of the Apostles, Letter to the Romans, and the Gospel of St. John. St. Matthew is corrected and now in press. St. Luke and both Letters to the Corinthians, as well as Galatians and Ephesians are ready for analysis and revision. Miller is now working on Philippians.

Of recent years, Peter Miller, like St. Paul, has been called upon to bear several thorns in the flesh, one of them a skin condition aggravated by tropical sunshine. So Peter has had to give up his former missionary journeys to other islands, with his Bible, his trumpet and his trombone. He has to confine himself largely to his house where he translates the New Testament and to Escuela Coleman next door, where he trains choirs and instrument students.

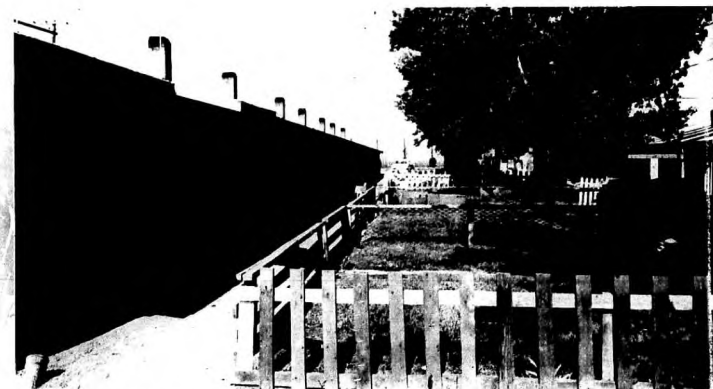
Of course, the revision of the Gospel Message is shared by a group of others, but the words are largely those of, the laboriously prepared first draft. For this reason, it would be hardly amiss to say of the Cuna New Testament that it is in truth the Gospel of Christ, according to Peter.



STUDENTS come to his home as Peter Davis Miller teaches music and Christianity to the Cuna people of Panama.



FRANCISCO CORTEZ, foreground, is among migrants in the Yakima valley in Washington. Here he is helping to train hops.



THIS MIGRANT HOUSING CAMP in Yakima, Washington, is better than some.

THE NEGLECTED HARVEST

Migrant Missions—Our Overdue Challenge

Photos by Ralph Rogers

By Harrison A. Williams, Jr.
United States Senator, New Jersey

At the end of their work season, the migratory farm worker and his family have reaped a harvest that has long made us the best fed, most productive nation in the world. And their reward? For many, a harvest of poverty, illiteracy, and disease.

Each spring the migratory farm worker and his family travel northward helping to plant, cultivate, and harvest our crops. Together they migrate from Florida to New York, from Texas through the Midwest and from California to Washington, performing essential field tasks for which no complete substitute for the human hand and eye has yet been devised.

They have no guaranteed minimum wage, few guarantees of minimum hours and overtime in their work week, and no Federal right to bargain collectively. Their children are not adequately protected by child labor laws. Farm workers do not receive unemployment com-



MISSIONARY Leland Warren, left, talks with migrant Louis Perez.



MIGRANTS COME from many areas. These are in a Miami, Florida, camp—home for the moment.



CHILDREN WAIT for their migrant parents, out working in the fields, in the Twin Falls, Idaho, area.

FARM LABOR OFFICE in Yakima, Washington, serves migrant workers.



pensation; too few of them are protected by workmen's compensation laws.

The present day migratory farm labor force originated during the 1930's along with the rapidly changing character of our agricultural economy. During this period, the effects of the Depression and mechanization caused the merger of many small family farms into larger units. With these events came the development of modern transportation, refrigeration, and frozen food preservatives, which enabled specialization in those crops best suited to the soil and weather conditions of particular areas. In spite of mechanization and the accompanying technological advances we have today, specialization in crops having a short but high seasonal labor demand has produced a permanent need for migratory farm workers.

During World War II, many farmers, particularly those operating large, corporate-type farms, began employing Mexican nationals to supplement their labor force. Since 1951, these Mexicans—or braceros, as they are called—have been brought into the country for farm work under the authority of Public Law 78 and related agreements between our government and Mexico.

The use of braceros has become so extensive (over 400,000 each year from 1956-1959) that in many areas they constitute the primary source of farm labor. American farmers have also begun to use workers recruited from the

British West Indies, Japan, Canada and the Philippines, although they have not been imported as extensively as braceros.

In the United States today, apart from these foreign workers, there is a domestic migratory labor force comprised of about 500,000 American citizens. Including dependents, approximately 2,000,000 of our citizens are involved in the treadmill of poverty, illiteracy, and insecurity that dominates the life of the domestic agricultural migrant.

An arresting irony enters the picture here: the foreign workers generally have better protections and benefits than have our own domestic workers. This holds true whether the foreign workers are imported under government authority or private contract. Mexican nationals, for example, receive these assurances: workmen's compensation, free housing while at employment centers, free transportation from Mexican migrant stations to reception centers in the United States, and guarantees of minimum work periods and of wages of not less than 50 cents an hour. Other foreign workers have similar rights and guarantees.

None of these protections exist under Federal law for the domestic farm worker, which leads to a wide range of problems usually associated with the underprivileged. The migratory farm worker's income is the lowest in the nation. In 1959, his average income for both

farm and non-farm work was a mere \$9.1, and his average length of employment was under 150 days.

The educational problem of migratory children and adults is partially a product of this social stigma. Because migratory children are "outsiders," burrowing the school enrollment for short periods of time, disrupting study plans, and requiring special attention, there is oftentimes an understandably negative attitude in communities to which they migrate.

This resistance and resentment is frequently shown in badly formulated and poorly administered public school policies. For example, compulsory school attendance laws in some states are not always enforced as energetically respecting migratory children as in cases involving local children.

The local communities are, of course, greatly concerned about the financial burden on school systems having to accommodate a large seasonal influx of children. These conditions occur in rural communities, which are often already faced with serious financial problems. Furthermore, the migrant parent contributes little or nothing to the cost of educating his child.

The most educationally deprived group in the nation today are the migratory farm workers and their children. It is essential that better education be afforded these children. This is perhaps the most important single step in resolving the migrant problems.

In and out of several different schools each year, sometimes subjected to social discrimination, the migratory child falls further and further behind his normal grade level. The results are often emotional disturbances and retardation, which grow progressively worse as he matures. It is indeed the rare migrant who sees his family escaping through education the fate that lack of education has thrust upon them.

Another serious problem is the migrant worker's housing, which rarely



SUGAR BEET FIELDS in Twin Falls are being worked here by migrants.



MRS. NELLIE SANEX (right), talking with missionary Leland Warren, was one of the first to make a profession of faith in the mission at Crewport, Washington. Her Catholic neighbors, who had baptized her two-week-old son as a Catholic, took her out and gave her a washing. The child's godparents threatened to take the child, as they said she no longer had a right to rear him. Her husband, a non-Christian sent them away, however, and Mrs. Sanex's mother and other children have now become Christians.



MEMBERS of the Thoen family in Miami, Florida hear the evening worship service translated into their native Spanish.

meets minimal standards of sanitation and comfort. Disease, sometimes reaching epidemic proportions, invades the migrant population to a degree almost unknown among the general population.

Seldom living in one place long enough to meet local residency requirements, migratory farm families do not qualify for welfare services generally available to other citizens. During the depressed migration of the 1930's, some states, fearing the mass arrival of indigents, enacted more stringent residency laws. Although there has been a tendency to modify and eliminate residency requirements, these barriers remain on most statute books today.

Legal residence is also a primary qualification for the voting franchise. Hence, the very nature of his work makes it difficult for the migratory farm worker to qualify.

The plight of the migratory farm worker is the product of an indifferent, complacent society whose attitude can be neither condoned nor justified. This attitude, coupled with the farm employer's natural tendency to obtain his labor at the lowest possible cost and to oppose government or other efforts that interfere with this objective, have worked hand in hand to keep migratory workers in a deplorable state of poverty.

In short, the migratory labor problem is, in many respects, the creation of a society that has tended to become hardened and cynical to the notion of human compassion. As unsophisticated and old-fashioned as this notion may be, it is vital to the real purpose and true meaning of democratic government.

Public insensitivity and indifference to this problem need not be accepted

as a permanent condition, however. Over the years, religious, charitable, and social welfare organizations have demonstrated that conscientious work can improve the lot of migratory farm families. Unfortunately, though they have made real progress in some areas, the overall problem is too great for these groups to handle alone.

The greatest value of these groups may well lie in the example they provide the general public—that sincere concern can be translated into meaningful action. Their influence may have already taken effect for in the past year there has been a marked increase in public awareness of the plight of the migratory farm worker.

There has been a failure of one of the most fundamental principles of American democracy—equality of opportunity—which has never really been available to the nation's migratory farm workers. Indeed, the denial of this principle to these citizens might be regarded as an actual repudiation by some Americans of the idea of equal opportunity.

The positive acts to bring needed measures into effect will depend upon each of us as individuals. Only by our creation of positive public opinion can we influence the forces opposing change.

NOTE: Senator Williams of New Jersey is serving his first term in the United States Senate. One of his most important contributions, as Chairman of the Senate Subcommittee on Migrant Labor, has been in bringing to public attention the plight of the migrant worker.

This article is reprinted from Christianity and Crisis.



TEN TEXAS MISSIONS for Spanish speaking migrants were started during the past four years by the joint efforts of three associations. All ten participated in a simultaneous revival in October 30 through November 6 of last year, with 88 services held and 4,172 migrants attending. During that week 130 made professions of faith. Between October 1 and December 31, 1961, 249 migrants accepted Christ, with a total of over 1200 in the last four years. A lack of rally led the revival, with 30,000 Movement certificates of award presented to the pastors of the churches sponsoring the missions. Clyde Childers, District 11 missions secretary in Texas is shown presenting certificates to (from left) R. R. Harvey, director of migrant missions; J. Ed Taylor, missionary to migrants in that area; Calvin Nevels, pastor, South Side Baptist Church, Tell, Texas; Joe Allen, pastor, First Baptist Church, Childress; Verell Leeper, pastor, Lutie Baptist Church, Lutie; Fern Miller, pastor, First Baptist Church, Memphis; H. W. Hill, pastor, Lakeview Baptist Church, Lakeview; Jack Tooter, pastor, First Baptist Church, Kirkland; W. E. Morgan, pastor, First Baptist Church, Quanah; and J. C. Wade, pastor, First Baptist Church, Gail, left. Absent were Kenneth Quaid, pastor of Grow Baptist Church, Grow; and Bill Hulsley, pastor, South Baptist Church, Dotsen.



TOO SMALL to help the migrants? Not Vassar Road Baptist Church of Poughkeepsie, New York, which with an average attendance of less than 50 and while not even constituted as a church, became cosponsor for Puerto Rican migrant missions. This church was one of two chapels sponsored by Manhattan Baptist Church of New York. Together the chapels took up the work in the migrant camps of the Hudson Valley area, where thousands were unreached by the Christian

message. When the first of the chapels became Ridgcrest Baptist Church in 1961, it began sponsoring the second, now Vassar Road Baptist Church, constituted only in May, 1962. Outstripping most older churches in its outreaching missions program, Vassar sponsored two services a week in Spanish in the main migrant camp in that area. Despite its youth and small size, Vassar and its parent churches are opening a new area for Southern Baptists.

Missions With a Leg To Stand On

By Robert R. Harvey
Director, Migrant Missions, HMB

Tomatoes and cucumbers were not quite ripe, but migrants were moving in just last May when First Baptist Church of Mt. Pleasant, South Carolina began migrant services. Thirty-two were present for that first service in the migrant camp's little chapel, built by First Baptist. Among them was a 12-year-old boy with a leg crippled by polio.

Henry Macuas had polio while only one and a half years old, receiving little treatment because of the nomadic life of his family. He had once had a brace, but that had been taken away so that he could walk only by supporting his leg with his hand.

He was examined at the church sponsored Well Baby Clinic held for migrants. Not a citizen of the county, however, he was not eligible for services of the county orthopedic clinic,

which might have secured for him a much needed brace.

When the area's migrant missionary spoke at Romont Road Baptist Church in North Charleston, South Carolina, he told of Henry's case. Mrs. E. R. Truett and Mrs. L. H. Wing volunteered to handle the bills. Then the migrant missionary and the missions committee from First Baptist Church of Mt. Pleasant found that Henry could be fully equipped for \$117.64. An appointment was made and four days later the boy happily walked out of the doctor's office.

Henry's parents were among 29 migrants who accepted Christ later that summer as a result of the migrant chapel and the church's interest in its summer congregation.



UNABLE TO QUALIFY for medical help from the county because he was a migrant, Henry Macuas can now walk because of a brace bought by South Carolina Baptists.



MISSIONS IS A FAMILY AFFAIR even in migrant areas now. Lester L. Vinson, left, talks with son Paul Justice, Mrs. Vinson, and pastor Francis White.

Solid Rock

A NEW ERA OF PERMANENT
MIGRANT MISSION LOCATIONS

By Ernest L. Ackiss
Late Secretary, Ministries to Military Personnel, HMB

Since the pioneering ministry of Sam Mayo in the area of migrant missions, missionaries who served among these mobile farm workers lived, worked, and moved along with their flock. This type of ministry had many advantages in its personal approach, but it also presented some disadvantages.

This needy work could only be served by either a couple whose children were already grown or who had no children. Another problem was that while traveling with one group of migrants the missionary was bypassing hundreds of others.

With the coming of Robert Harvey as director of migrant missions some two years ago, a restudy of the needs in this area of work took place. It was determined that missionaries serving migrants would be located in a central city and be provided a travel allowance to permit them to serve a large area including sometimes more than one state.

Being settled permits a minister with a family to consider a call into migrant missions heretofore impossible or at least most difficult. In addition, the work was henceforth to be a church centered ministry. The missionaries

would work with churches and associations to train workers, and to explain procedures for reaching the migrants most effectively and meeting their personal needs.

Upon learning of the appointment of the Lester L. Vinsons for migrant work in Texas and Oklahoma, the First Baptist Church of Lindsay, Oklahoma, called on these missionaries for help and guidance in serving their migrants. Later Vinson visited the church for conferences, a survey of the local migrant situation, and plans for meeting the needs.

It was found that the migrants arrive in force for the broom corn harvest, which begins around the last of July and continues into early October. It was also found that the migrants camp out in the open on the banks of the Washita River some two miles south of Lindsay. Here it was decided to erect a brush arbor under which nightly evangelistic services could be conducted by the missionary during the week of July 16-21.

A "slave labor" day was set for a Saturday morning, when the men of the church met together, built the arbor, and strung lights to it. The women of

the church gathered and sorted clothing for the migrant families. The church also prepared for the entire migrant missionary family to come and work alongside the church in this project. For this period, a home was volunteered by one of the families going away on vacation.

Tracts, Bibles, and health kits provided by friends of migrant missions all over the convention were channeled through the missionaries. Churches, individuals, and church groups of all ages were represented in gifts and players for this endeavor.

The first night found missionary, pastor, and members of the church visiting early among the campers as they cooked their evening meals beside their cars or trucks or under the shade trees along the river bank. They introduced themselves, inviting all to attend the services later that evening.

Among the migrant families were Indians forced from the reservations by poverty. Easy access to liquor had further complicated their problems. Men from the skid rows of Oklahoma City drifted into the camps, seeking a few days work to provide themselves with money for their debaucheries. In former years they posed a real problem because of the disturbances they incited, but this year things were to be much different as a direct result of the testimony of the preaching services and the brush arbor within the camp.

The response to the services was small at first. On Monday night only six persons from the camp came under the arbor; however, before the week ended more than 40 joined in. A loud speaker system permitted the services to reach every direction from the arbor and scores of migrants who did not come still heard the singing, testimonies, and gospel messages. Only God knows how many will ultimately respond.

On Saturday night after the close of the services a fellowship hour was shared. Among this group were the new converts experiencing their first Christian fellowship. Here, too, were those who were unconverted, but who were being shown love and concern. Here also were Christians with renewed joy in serving Christ.

This ministry with the migrants had been shared through a church. Now instead of just two missionaries to the migrants there were 30 or 40 more who were our laborers together in the Lord.



Captives of Our Culture?

If rewards are based on the distance traveled to reach a goal more than on the achievement of the goal itself, many Christians are in for greater blessings than would be awarded them by the uninformed.

How much each of us must overcome that is inherited from our parents, friends, and environment is possibly known only to a very select group of friends and to God. Too often we are completely captured by our culture and by the rationalizations of others who have succumbed to the mistakes of our society.

It is such captivity to culture which helps create the amazing variety of Christians in the world, a variety found even within denominations.

This is especially noticed in the variations as to what constitutes personal vice. For example, to some smoking ranks high on their list of sins, while to others it is tolerated along with coffee drinking.

To most Baptists beer drinking is taboo, but to some in Germany it is acceptable. And so the list grows—to dancing, to mixed swimming, to makeup, to Sunday activity, to shorts.

The sins of our fathers are too often our sins. We allow the mistakes, the rationalizations, the whims of society to establish beliefs that eventually come to discredit us. These sins sap the strength of Christians, discredit their witness on other matters, and often set up conflicts within the Christian himself.

Baptists views vary concerning racial segregation. That this is the result of culture is shown by the fact that strong support in religious denominations for segregation does not exist outside of a culture which supports it.

It is because many Christians hold to these sins of culture that churches lose moral leadership by failure to speak.

"It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors."
Plutarch

They justify waiting (until most have discarded the belief) to preserve a mythical "effectiveness."

As newspaper editor Sylvan Meyer of Gainesville, Georgia, said, "Both the churches and the newspapers can wait so long to take a definite stand that there is nothing left to be effective about. 'Preserving effectiveness' was the cardinal error of many churches that hoped at some future time to ease the pains of racial transition in the South. But the silent church is the church in error."

No people can be separated from their culture, and where our culture and heritage do us a disfavor in one respect, they aid us in another. The virtues of our fathers also accompany their sins. The problem which the Christian faces is an examination of each belief and practice in the light of God's word, making sure he makes the decision himself instead of accepting what others would decide for him.

Know Any Non-Residents?

The non-resident Southern Baptist constitutes about 25 per cent of the membership of some of our churches. Where these forgotten souls are, few know or care.

A small number of our churches have conducted intensive campaigns along their resident membership for information about the non-residents, and finding their addresses have written to them or to churches near them suggesting they be enlisted.

There are hundreds of Southern Baptist churches, especially in the northern states or pioneer area, which would appreciate the names and addresses of these non-residents near them.

In fact, it was probably the non-resident Southern Baptist who started the pioneer movement and made the denomination a national body. They moved out of the South and Southwest for education, for business, or for the military.

The Pioneer Missions Department of the Home Mission Board will forward any names of Southern Baptists you know to area missionaries or pastors in any state.

Churches should publish a list of their non-residents in the church publication, ask the membership for the address of any they know, and mail a list to the Pioneer Missions Department, 161 Spring Street, NW, Atlanta 3, Ga.

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

January of each year will be a month of intensive training and involvement in personal witnessing. As the prime business of the Training Union is to train church members to be effective Christians, with one of their main tasks to win the lost, the Training Union Department has worked out, in conjunction with the Division of Evangelism of the Home Mission Board and the Sunday School Board, a two-fold plan to train witnesses. These plans include the resource units and "The Pastor's Guide for Christian Witnessing."

The resource units will be used in Training Unions during January for the Adults, Young People, and Intermediates. This study of personal witnessing does not merely tell about witnessing, but stimulates and promotes action. It is a group study guide—a do-it-yourself planning kit containing a wide variety of materials and approaches in soul winning.

Each resource unit will consist of a 32-page booklet, containing basic learning materials for use in conducting an intensive program of training in soul winning. Three resource units will be published late this year, including "Intermediates Learning to Witness," "Young People Learning to Witness," and "Adults Learning to Witness." The units, which will sell for 30 cents each, will be listed on the Sunday School Board's literature order blank for the first quarter, 1963, and may be ordered along with other church literature.

These resource units may be used any time, but the first quarter of the year is recommended.

The units are designed for use in Sunday evenings to give specific, specialized training to small age groups. It is hoped that many people not regularly in Training Union will be enticed to participate in these studies.

"The Pastor's Guide for Christian Witnessing" is closely related to the resource units. It will be used the three Wednesday nights in January, following the Bible Study Week. It is designed for all church members, but a special effort will be made to enlist all persons who signed a pledge on Soul Winning Commitment Day to win souls. The week-night course and the resource units should augment each other.

The Sunday school will continue after this intensive month of training by guiding those committed and trained in witnessing. A one-night clinic will be held for all Sunday school teachers in each church, and the names of all in their classes who have been training to witness will be turned over to them with the instruction to use these people each week in evangelistic visitation.

These training plans will fit into the overall program of the church by providing trained witnesses as a nucleus for the evangelistic visitation of the Sunday school, Brotherhood, and Woman's Missionary Union for the entire year. The men, who have committed themselves to witness and have been trained in "The Pastor's Guide for Christian Witnessing," may be used to strengthen the great witnessing program of the Brotherhood. Likewise, Woman's Missionary Union will profit by it in their overall program of community witnessing.

The Division of Evangelism and the Department of Training Union believe that these two plans will provide both guidance and freedom to groups interested in using creative initiative in their study of Christian witnessing. They also provide opportunities for special depth studies in various areas of witnessing, as well as of the regular Training Union curriculum. They will also meet the need felt by many people for electives in the curriculum.

By Foy Rogers
Secretary, Cooperative Missions Department
Mississippi Baptist Convention Board

The ministry of associational missions seems to be gaining ground in its acceptance. There is a trend toward increased utilization of the association.

Next February all superintendents of missions of the Southern Baptist Convention will convene, with every agency of the convention invited to participate in the program and to discuss work with the superintendent of missions. This indicates a trend toward increased utilization of the association through employed superintendents of missions.

A second trend which seems to be evident is that of church development and extension. In a recent survey it was discovered that a large majority of pastors expect their superintendent of missions to carry on an exclusive ministry of missionary education, training, organization, and promotion.

Next to the pastors in expressing this desire were denominational workers. Third in discovering the need for this approach were the superintendents of missions themselves. Approximately 70 per cent of the more than 100 superintendents of missions contacted in five southern states indicated however, that there is a trend toward this approach and that they favor it. The superintendent of missions, in this role, needs to be a specialist in, thoroughly familiar with, and sympathetic toward every agency and area of work of the Southern Baptist Convention.

A third trend is toward associational rather than district missions. This is clearly evidenced in many of the older state conventions, and is a growing practice of the pioneer states.

In many of the city missions programs there also seems to be more of an associational approach, rather than a separate approach different from the other associational programs.

There is an increasing use of highly trained men who are specialists in this field. It is common to find superintendents of missions who have resigned pastorates of strong churches, left denominational posts, or even successful teaching positions to enter the field of associational missions. Too, it is a common occurrence to find in these positions men with graduate degrees.

The Home Mission Board is lending increasing support to the projecting of associational methods and coordination of the work between the convention agencies and the superintendent of missions. This is effective through conferences, workshops, and bringing together personnel involved.

A generally accepted principle in associational missions is to look at the association objectively. This would certainly involve locating the strong and weak points of the past as well as the present. It would also mean determining the immediate needs of the association, as well as studying possibilities for the future. Planning the long range objectives of the association is an essential requirement.

Another guiding principle in associational missions work is to build the associational program to meet the needs of the people, both leaders and the general membership. Thorough knowledge should also be obtained of the unenlisted people, with both long range and immediate plans made to reach them.

A third guiding principle in the approach to associational missions work involves the adaptation and maintaining of the projected program. This is done through education, planning meetings, healthy public relations, and constant evaluation of progress of the association.

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NOVEMBER, 1962

VOL. XXXIII, NO. 11

How Far Have We Come Toward the 30,000 Movement?

By E. W. Hunke, Jr.

Missions Assistant to Executive Secretary-Treasurer
Arizona Southern Baptist Convention

The real impact of the 30,000 Movement can now be seen, as missions grow into strong churches.

Where are we in the 30,000 Movement? We are at a point of realization of the greatest advance in missions that Southern Baptists have ever known. What we are to do from now on we must do quickly, however. Time is running out. To produce a new church one should initiate a new mission in 1963.

We are at a point where we need to encourage existing missions to constitute as New Testament churches. There is a tendency to delay constitution too long. If a mission constitutes, the sponsoring church will have opportunity to sponsor another during the 30,000 Movement.

We must encourage all our churches to participate in this movement. Surely no church will exist during the eight and one half years duration of the 30,000 Movement and not reproduce itself at least once. There are thousands of places where a church can reach out and sponsor a mission.

We can now capitalize on the years of promotion behind us. This is no time to give less emphasis to the 30,000 Movement, however. From our new position, we can look to the leadership of the Home Mission Board

and Sunday School Board to lead us out in the greatest new work drive in our long history.

The year 1964 is the year of the Southern Baptist Jubilee, with February 2 set as Baptist World Alliance Sunday. What greater contribution could we make than that of establishing 5,000 new churches on that day?

Laymen Crusade Set For West Coast Area

Around 1,500 Baptist laymen are expected to join in a modern day crusade to California, Oregon, and Washington during 1964, reveal the Brotherhood Commission and the Home Mission Board.

This West Coast Laymen's Crusade is planned for July 22-26 in 1,200 churches and missions in the three states. The laymen will give testimonies, speak, and take part in soul-winning visitation during their assignments. Travel will be at their own expense.

The Brotherhood Commission, Southern Baptist General Convention of California, the Baptist General Convention of Oregon-Washington, and the Home Mission Board are sponsors

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for the crusade. The Brotherhood Commission will supervise enlistment of the laymen from each state.

The idea of this large scale crusade was first projected by Owen Cooper of Yazoo City, Mississippi, an industrialist and member of the executive committee of the Southern Baptist Convention. Joining in favor of the plan were Grady C. Cothen, executive secretary of California's Southern Baptists; Fred Moseley, executive secretary of Southern Baptists in Oregon and Washington; Courts

Redford, executive secretary of the Home Mission Board; and George W. Schroeder, executive secretary of the Brotherhood Commission.

Supervision of the planning and operation of the movement will be under the division of evangelism of the Home Mission Board.

For a number of years laymen's crusades in pioneer mission areas have been conducted by the Brotherhood Commission and the Home Mission Board through state leaders and missionaries.

Our Blight of Illiteracy

By Mildred Blakenship

Literacy Missions Field Worker, HMB

Standing Walls

Around ten million* adults over the age of 25 in this country cannot read the Bible. Medicine labels, road signs, and newspapers are meaningless images for these people, who can read little or not at all because they have never been taught.

Within the typical American community of 500 are enough adult non-readers to form a literacy class. In some areas as many as one-third of the adult population has less than four years schooling. At this level there is not enough adult slanted material printed to keep them reading. They lapse into illiteracy.

In most areas, if an adult did not learn to read as a child, there is little or no opportunity for him to do so. With few exceptions the adult courses offered require some reading ability.

Because many non-readers have learned to sign their names, they often are able to avoid situations which will reveal their need. Sometimes rather than let their handicap be

known, they will drop out of Sunday school, not join a church, refuse to participate in community activities.

Potentially these adults are adaptive, anxious for self expression, curious, creative, willing to accept their responsibility in society, valuable church members.

Doors Can Open

The adult non-reader is often self conscious, defeated, burdened with a sense of guilt over his limitations, socially inhibited.

Once he acknowledges his need to a literacy worker or church representative he may be unwilling to come to class because of:

- (1) family ridicule
- (2) job threat—his employer may not know his need
- (3) static acceptance of his handicap
- (4) fear of the loss of acceptance in the community
- (5) the feeling he might fail to learn

*These figures include approximately four million foreign born who may be educated in their native language but are illiterate in English.

(6) early unhappy experiences in school

The non-reader can be motivated to enter a class through:

- (1) the personal interest of the literacy worker who demonstrates the Christian belief that God is concerned with each individual and desires that each develop to his highest potential
- (2) the creation of strong public opinion that is favorable to the literacy program
- (3) the realization by the general public that there are good reasons why in this age of compulsory education a person may miss the opportunity to learn to read
- (4) the removal of any stigma attached to enrolling in class

The non-reader can be taught to read by the Laubach method, a method especially designed for adults. The text is based on the principles of adult learning and avoids primerization. The method was given to Dr. Laubach, a world missionary, as an answer to a prayer for help to reach the Moros in the Philippines. Lessons using the same technique have been prepared in over 275 languages and dialects in 101 countries of the world.

Keys in Your Hand

Within the framework of the church is an excellent opportunity to meet the needs of the non-reader and ultimately lead him into active participation in the life of the church. To the Christian non-reader the motivation to learn to read the Bible is strong. For the non-Christian literacy opens the door to a personal experience with Christ.

These are ways the Christian can help in literacy missions—PRAY daily for guidance and help, and ENCOURAGE AND SUPPORT an associational sponsored literacy workshop in your area.

Advantages of a Literacy Workshop

- (1) Gives the technique of working with adult non-readers.
- (2) Demonstrates and gives practice in using the Laubach method.
- (3) Acquaints the participant with literacy materials and ways in which to use them.
- (4) Suggests helps for teaching manuscript writing and the sounds of the letters.
- (5) Stimulates further interest in the community to carry on a successful literacy missions project.
- (6) Outlines sources for locating non-readers and how to enlist them in class.

Plan for Action

FIND AN ADULT NON-READER.

The non-reader may be found through church census, housing projects, good will centers, banks, welfare department, health department, etc. He may be native born or the foreign born who is educated in his language but is illiterate in English.

TEACH.

A non-reader may be taught alone or as part of a class. It is recommended that a beginning teacher may try teaching more than five in a class. The class may be in the home, church, or anywhere the student and teacher can get together.

HELP.

Help to establish and maintain literacy classes in TB hospitals, churches, schools, homes for the aged, community centers, penal institutions.

TEACH ONE AND WIN ONE.

Seek the leadership of the Holy Spirit before and during the lesson period. Begin the lesson with a short Bible story or a verse of scripture and a prayer. As the student senses in the teacher an interest in all that concerns him, he will become more open to help for meeting his spiritual needs.

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TRAIN ANOTHER TO TEACH.

Share the training and experience gained through teaching a new reader that another may successfully teach.

PURCHASE THE NECESSARY MATERIALS.

Obtain the text and other helps that will enlarge the pupil's learning experience. The cost of students materials is about \$2.00 per set.

ENCOURAGE.

Encourage your WMS, YWA, Brotherhood, Sunday school, and Training Union to make literacy work a MUST on their community missions calendars.

FIND.

Seek out another non-reader and repeat the teaching process.

Books which offer further information on literacy include *Toward World Literacy*, Frank and Robert Laubach, Syracuse University Press; *Thirty Years with the Silent Billion*, Frank Laubach, Revell, Westwood, New Jersey; and *Adult Elementary Education* by Angelica Cass and Arthur Crabtree, Noble and Noble.

Southern Baptists Stake Claim in Atlantic City

Atlantic City will be home territory for Southern Baptists attending their 1964 convention—the result of a chapel only weeks old begun in a resort motel.

The first meeting of the Atlantic Baptist Chapel on September 16 initiated Southern Baptist work in Atlantic City with the backing of Delaware Valley Baptist Church of Levittown, New Jersey.

An overflow attendance at this first meeting forced a move from the original meeting place, the home of George Bagwell, Sunday school superintendent, and into the recreational hall of the suburban motel.

The chapel's sponsor is one of only five Southern Baptist churches in that state. There are also four other chapels.

Elmer Sizemore of Fort Lee, HMB area missionary for the northeastern section of the country is helping guide the new work. He is requesting that anyone knowing of Southern Baptists in the area send the names to George Bagwell, 635 Oakhurst Avenue, Absecon, New Jersey.

Kentucky Youths Hold Mountain Conference

This year's Mountain Youth Conference found some 200 students convening to consider their churches, educational opportunities, church related vocations, and future in the mountain area.

Eugene Siler, congressman from Kentucky, and Harold G. Sanders, executive-secretary for the Kentucky Baptist Convention, were main speakers for this second annual conference. The meetings took place September 27-29 at Cumberland College in Williamsburg, Kentucky.

Delegates named Lonnie Joe Davis of Warfield, Kentucky, president, and Ruby Watts of Mousie, Kentucky, as vice-president. The conference was sponsored by Kentucky Baptists and the Home Mission Board.

Devotional speaker for each service was A. B. Colvin, superintendent of missions and evangelism, Kentucky.

Other speakers included Paul M. Debusman of Southern Baptist Theological Seminary and Charlie Dixon, Extension Department, University of Kentucky.

The conference is directed by J. Edward Cunningham, director of mountain missions and missionary training for Kentucky Baptists. Next year's sessions will be held October 24-26.

Needed by This Association

By Thomas H. Francis

Associational Missionary

Henderson, Kentucky

Someone has said many many years ago, "if one had enough time and enough equipment or tools, he could do anything." If we apply this to an association, a Baptist association can do anything if it has enough time and enough tools.

One of the primary tools needed to have a successful association is personnel. Another person has said that he would pay more for leadership than any other material in order to finish a product. Certainly this is true in associational life. Every person from the moderator to the smallest committee member needs all the virtues that are needed for success—enthusiasm, interest, knowledge, physical stamina, appeal, education, spiritual insight, and all the rest. The paid employees of the association must also be equipped to command the respect of the people, and must humbly and obediently depend upon and follow the leadership of God.

Second, no association in this modern society can do an effective job without proper financial resources. These can best be gained from a percentage of the total income of churches in the association.

It has come to the point where there are so many demands made on the association by the state denomination and Southern Baptist Convention, and so much expected of the association from the standpoint of the people and the pastors that a tremendous financial budget is needed.

The finances must be challenging to the churches and to the people so that it can "be an example unto the believers" that they might see an efficient operation in their own presence. I believe that a strong financial program in the association is as essen-

tial, if not more so than in the local church.

Another need of the association is that of equipment. It certainly must have a good typewriter, efficient duplicating equipment, and filing cabinets (with a filing system). A dictaphone is one of the greatest aids to my personal work. An adding machine is almost an imperative, a folding machine is certainly helpful, and all kinds of accessory materials for the duplicating equipment can be well used. Certainly a desk and some place for comfortable private conferences, and committee meetings are absolutely essential. Our associations are becoming so involved that it is almost imperative that they have secretarial help of some kind, and of course, this calls for more space and equipment.

This brings me to the last emphasis—the facilities needed. The facilities of the association should ideally include a home provided for the superintendent of missions, and office facilities for use by the churches and the people. There should be an office that is public for the superintendent himself, and then offices provided for the secretarial help. A place is needed for all of the printing, duplicating, mailing out materials, storage, etc., as well as a place to store and distribute all tracts and literature.

Places, for large and small meetings are needed and it is always good to provide guest facilities for denominational workers and evangelists. This is an added service the association can render. A small quiet place somewhere for prayer and meditation is also helpful.

Give the Baptist association enough time and the tools with which to work and it can do almost anything.

Tape Recordings of Home Missions Week Summer at Glorieta and Ridgecrest

Two hours of recording, duplicated by the Radio and Television Commission, on Ampex 311 tape (3 3/4 ips, dual track, 1200 feet) costs \$2.50.

Glorieta

Tape "A"

Thursday—Commissioning Service
Sunday—Sermon, John 11:17-29—
Courts Redford
Song by Shiga Sisiters (Japanese)
Vespers—Beverly Hammack (Student Summer Missions)
Mildred Blankenship (Literacy Missions)

Tape "B"—"PHILIPPIANS"

Bible Hour—Courts Redford (Executive Secretary-Treasurer, Home Mission Board)
Friday, Saturday, Monday

Tape "C"—"PHILIPPIANS"

Bible Hour—Courts Redford
Tuesday, Wednesday
Vespers—J. L. Nollette, L. A., Calif. (Internationals)
Warren Littleford, Pastoral Missionary—Minnesota
Kenneth King, Pastoral Missionary, Green Bay, Wis.

Tape "D"

Evening Sermons—Kenneth L. Chafin
Department of Evangelism, Southwestern Seminary, Forth Worth, Texas.
Friday, Romans 1:16; Saturday, Matthew 28:19-20; Sunday, John 3 and 4

Tape "E"

Evening Sermons—Kenneth L. Chafin
Monday, Revelations 1:10-20; Tuesday, Matthew 6:5-8 and 7:7-11
Sunday—Chaplains' Commission Period

Tape "F"

MISSION HOUR MESSAGES

Monday—"National Baptists"
D. Edwin Johnson (Center-Director, Dallas, Texas)
Saturday—"Sharing Christ With the Whole World," Rogers Smith, (Foreign Mission Board)
Tuesday—"Unfinished Task of Home Missions"—Language Missions

Ridgecrest

Tape "A"

Thursday—Commissioning Service
Sunday—Sermon, Matt. 6:45-56—
Courts Redford
Adult Sunday School Assembly—
Jack Stanton (Personal Soul Winning)

Tape "B"—

"LIFE & MINISTRY OF JESUS"
Bible Hour—W. Morris Ford, Pastor, F.B.C. Longview, Texas
Friday, Saturday, Sunday

Tape "C"—

"LIFE & MINISTRY OF JESUS"
Bible Hour—W. Morris Ford
Tuesday, Wednesday
Vespers—Bob Fricke (Cuban Refugees)
Quentin Lockwood, Associational Missionary, Omaha, Nebraska
Mildred Blankenship (Literacy Missions)

Tape "D"

Evening Sermons—Warren C. Hultgren, Pastor, F.B.C., Tulsa, Okla.
Friday, Exodus 3:1-6; Saturday, Numbers 20:7-12
Mission Hour—Harold C. Bennett (City Missions)

Tape "E"

Evening Sermons—Warren C. Hultgren
Monday, I Corinthians 4:9-13; Tuesday, John 21:15-17
Sunday—Chaplains' Commission Period
Vesper—Ward Spencer, Cincinnati, Ohio, (Juvenile Rehabilitation)

Tape "F"

MISSION HOUR MESSAGES

T. A. Patterson (Ex-Sec. Baptist General Convention of Texas)

Louise Propst, Atlanta, Ga. (Week Day Ministry)

Joseph M. Waltz, Pittsburg, Pa., (Pioneer Missions)
"National Baptists"

Sandy F. Ray, Pastor, Brooklyn, New York.

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Ten Panama Weeks for Christ

"Ten glorious weeks," is how summer workers Fred Funches and Pat Still expressed themselves at the close of their ten weeks of church activities in Panama.

Fred Funches, a senior at Mississippi College was sent by the Home Mission Board, arrived in Panama City June 6 and the next day flew to Almirante. There he served as interim pastor while Dr. A. J. Roddy was on furlough.

One day Funches walked and ran

alternately for 7½ miles along the railroad tracks in order to keep a preaching engagement. He paddled 2½ hours on another occasion. He held evangelistic services in two missions and one church, preached 54 sermons, made 300 visits, had 45 professions of faith, and baptized eight persons.

Pat Still, a senior at William Carey College, was sponsored by the Mississippi Baptist Student Union. He served as interim pastor at Beautiful

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Zion church in Bocas. This 100 year old church had been pastorless for three months.

Indomitable, Still would not stay still! He worked the city over. New life was injected in the church. Never before had a Baptist preacher walked in a Catholic funeral procession in Bocas!

He made friends all over the town, preached his own revival meeting, made 425 visits, had 83 professions of faith and baptized 17 persons. The last Sunday the auditorium was full, with people standing outside. Churches of other denominations sent letters of commendation for his impact for Christ in the community.

Truly these ten weeks were glorious for the boys, but also for the church at Almirante and at Bocas del Toro!

Reprinted from *The Panama Baptist*.

Double Duty Service On a Canal Zone Base

A meaningful contribution to Canal Zone Baptists has been made by a chief petty officer in the United States Navy.

George Hodges, who is also an ordained Baptist minister, arrived at the Coco Solo Naval Base some three and a half years ago. Since then, he has served as assistant pastor in two Canal Zone churches in addition to his regular Navy duties. During almost half of his stay, he has served as interim pastor for the First Baptist Church of Margarita. In addition, he has been missions pastor to the Bethany Baptist Church in Rainbow City.

Mission work among the Spanish-speaking Panamanians was his charge during the period with the Margarita Church.

Hodges was transferred to Charleston, South Carolina, last month, but has made a Canal Zone contribution to be remembered.

Professor 'Discovers' Home Mission Board

A professor with more than 40 years seniority as a Southern Baptist Theological Seminary speech and music teacher recently got an inside look at the Home Mission Board and exercised the full liberty of his vocabulary in praising the SBC agency.

R. Inman Johnson returned from a speaking assignment to associational missionaries and recommended that every seminary professor and administrator attend the next Home Mission Board meeting to better understand and appreciate what is being done on the United States mission field.

After expressing appreciation to Courts Redford and his staff, the veteran professor said, "Until the home base is strengthened and made secure, there is little opportunity for moving forward in other areas such as foreign missions and theological education. The United States mission field is the spiritual and financial resource of Southern Baptists.

"We need to be aware of the high spiritual stature and the responsibilities of our associational missionaries. Much of the future success and growth of Southern Baptists lies in the hands of these men. The uniting of the churches of an association in a spiritual fellowship has untold possibilities in the promotion of the Gospel," said Johnson.

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This beautiful Christmas cantata by Robert Graham is sung by the 47-voice Ridgecrest Music Conference Cantata Choir under the direction of Warren M. Angell. Soloists are Audrey Nossaman, soprano; Claude Rhee, tenor; and Shirley Duncan, alto. Narration with organ accompaniment.
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18

Military Family Offers Spain Christian Sample

By G. W. Cummins and
Charles Whittens

As told to E. L. Ackiss

Just as people today test and evaluate products by samples, peoples of the free world are testing American samples through tourists, diplomats, military personnel, missionaries, and salesmen. In some cases, people discouraged and disillusioned with religion see the light of Christ in these samples and turn to him. In others, American Christianity is "weighed in the balance and found wanting."

Southern Baptists not only have a substantial group serving in the armed forces in both the homeland and overseas in some 69 lands, but also add to that group about 57,000 young Southern Baptists each year. What of their witness?

In a first floor apartment on a principal street in Madrid lives an American military family, the Lauens. Our missionaries refer to this family as "a sample" of Christianity at its best. Major Gail Lauen, USAF, Mrs. Lauen, and their three children see God's purposeful hand in their coming to Spain, and they endeavor to make each day of their three year tour of duty count for him. A Christian home atmosphere greets guests at the door, and there seems to be always "a prophet's chamber" for visiting "Baptist dignitaries," missionaries, and Christian workers. A visit to Madrid by any of our missionaries is never complete until the Lauen home has been included.

HOME MISSIONS



SPAIN is the present home of this Baptist family, who serve Christ through military life. From left are David, Gail, Major and Mrs. Gail Lauen, and Barbara. In Spain they are limited, but still witness by actions.

Spain is a little bit different because this seven-day-a-week Christian family has come to Madrid. Major Lauen, a Baptist deacon, is a forthright Christian. His associates recognize him as such, and deeply admire and respect him. Mrs. Lauen's Christian faith, simple and genuine, shines through her every action, impressing all who meet her. The entire family is active in the Air Base Protestant Chapel Program. Mrs. Lauen directs youth activities; daughter Gail, 15, Barbara, 12, and David nine, are friendly and adaptable. The family has lived at various air bases in the United States, including Alaska, before going to Spain. Up to now, however, they always moved their letters to Baptist churches near their duty station. Spain is their first experience in working in a military chapel program.

They tithe. They do not drink. Their faithful testimony is a shining example of how Christians can make their military service an enriching and worthwhile experience, for their Christian fluency and Christian way of life are as strong as in any place in America. Actually their lives shine the more resplendent against their present background.

The principal regret of the Lauens in Spain is the frustration of not being free to help promote the Baptist cause outside of their home and the air base. They have not been accustomed to be-

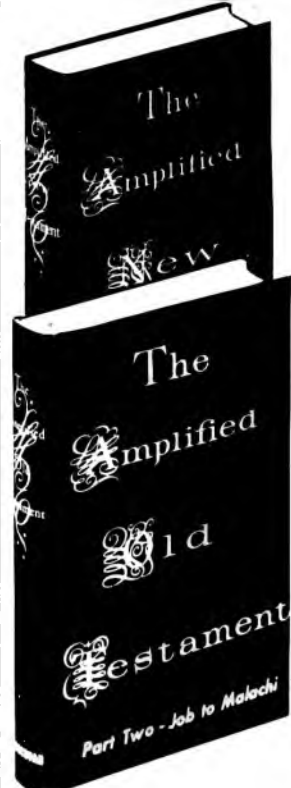
ing limited in their religious activities to an on-base interdenominational program and being constantly warned about contacts with local evangelical Christians. But their lives testify eloquently of their faith in everyday contact with people. They are alert to be helpful to their Spanish neighbors, with an understanding togetherness fostered especially by Mrs. Lauen, who as Mary Ceravolo, was born of Italian parents in Birmingham, Alabama. The Gospel came to her family there through the Home Mission Board work among the Italians of that city. In a visit to the village in Italy where Mrs. Lauen's mother lived as a child, Mrs. Lauen bore testimony to her faith and the plan of salvation in the Italian she had learned as a child.

The fact that the Lauens acted the part of the good Samaritan to a destitute North African Italian Catholic family that had met thieves, deeply impressed both the family and the community with the Christian love and compassion shown by the Lauens.

At work or at play, this military service family lives out its radiant Christian faith, and is a bright and shining light for Christ and the Gospel.

Our beloved missionary couple in Spain, the Whittens, wrote: "So long as Christ is represented in Spain by 'samples' like the Lauens, there is no cause for concern. Their difference is a proof that Christianity works at home or overseas."

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LANGUAGE DIFFICULTIES were overcome in Miami when Reno Garcia was drafted into preaching translated sermons to Spanish speaking people.

'You Can Preach, Reno'

By Reno Garcia
Miami, Florida

As told to Walker L. Knight, Editorial Secretary, HMB

When my church, Flagler Street Baptist in Miami, asked me to serve on their missions committee, I did not realize even remotely the service would result in my becoming a "temporary" preacher.

The problem, or rather opportunity, the missions committee faced that Sunday afternoon in March was developing a spiritual ministry to the thousands of refugees who had come into Miami from Latin American countries.

Flagler Street Church is located near the homes of many of these. Also Miami had more than 100,000 Spanish-speaking residents before any of the refugees came.

The entire missions committee agreed it was a good idea to start a mission, patterned after our Chinese Mission, which uses the facilities of the church each Sunday afternoon. However, the Spanish mission was planned as a department of the Sunday school, meeting at the same time as the regular services.

The major problem we faced (since there were plenty of prospects and we had the facilities) was finding volunteer leadership with the necessary qualifications: a Baptist who spoke Spanish and who could lead in preaching and enlisting the people. The church had the facilities and the heart to undertake the work, but little money for the project. But we had found out before that you can do mission work without money.

I well remember the enthusiasm with which the missions committee approached the prospect of starting the Spanish mission. The date for the first service was set at March 26, 1961. This was the Sunday following the closing of the Billy Graham Crusade in Miami. "Who's going to do the preaching?" I innocently asked.

Silence fell, to be broken by the pastor, James Copeland. God bless him. "You ~~can~~ preach, Reno," and before I could object that I had no sermons, he added, "I'll give you some of my messages. We'll start with evangelistic

sermons. You can translate them into Spanish and use them."

"That might sound good," I said, "but I still need the ability to preach them."

"God will give you that," the pastor said, and God did.

Many souls were won during the time I was privileged to preach, as the Spanish department grew from a few souls to more than 60 adults present on some Sundays.

One man had been taking his wife to the church of another denomination. Every time he entered the door of any church, he would appeal to God to make this the day she would decide for Christ. The second day she came to our church, she accepted Christ as her Saviour. Her husband cried openly from the joy in his heart.

We have had many other professions of faith. One man came from Cuba, but because his wife could not leave the country he returned. But before he went back, he made a profession of faith and was baptized into our church. He has written recently, and the letter clearly indicates he is holding on strongly to his faith.

One young man, Mario Fumero, actually the first to be baptized from the Spanish department, was called into full-time service. For the past six months he has been studying in a Bible institute in Costa Rica. He is very much interested in becoming an evangelist.

The department has grown from one small class to two large ones, with the children attending the English classes throughout the Sunday school. For worship all who wish come to our Spanish services. As members become better at English, they may attend the other services if they wish. Many of the church members have helped in the department, some who did not speak Spanish.

Daniel Rodriguez, a refugee who was a Baptist pastor in Cuba, has now taken over the task of preaching and serving as pastor for our department. I continue as superintendent.

I was really pleased at the coming of Brother Rodriguez. Even with the pastor furnishing the sermons, I was having difficulty, having to work and do all the visiting needed. The providing of our pastor's salary has been a supreme act of faith on the part of the church, but the Lord has provided from many sources.

My experience as a "temporary" preacher have provided me with the greatest thrills of my spiritual life. I recommend all laymen should do some preaching.

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does not gloat over other men's sins,
but delights in the truth.*

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WHEN BARS CANNOT HOLD

A prison chaplain with doubts about many prisoners saw something different in this one, something that has remained different.

By William G. Beam
Pastor, Standard Avenue Baptist Church
Santa Ana, California

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Now, however, he responded to policeman B. Compton's kind words offering removal of the straps and a cigarette. Compton didn't smoke, but told the man he would try to find a cigarette. Then the policeman told him the story of Jesus and his love . . . the same old story, yet almost unbelievable to Bill McIntyre that anyone could love him so much.

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"It will never cease to be anything less than wonderful, the way he works to give sinners such as myself another

HOME MISSIONS

chance to rectify their mistakes, to accept his grace. It also becomes increasingly clear with each passing day, that only he can stimulate one to his or her moral and spiritual responsibility. From past experience and observation it is my belief that mortals do not change people with words, with force, or by threats. Whatever change occurs for good is a change that happens immediately, and in all cases is divinely inspired.

"In my studies of the New Testament, since coming here, I've never found where Christ shirked care or responsibility. He taught discipline but disciplined himself. I've come to see that it is the seeking to evade discipline that made me weak.

"As I contemplate the past I know that these many years I have been dead. I was dead because I was in sin, and because there was no purpose in my life. . . . That person who has lived without God and without knowing Christ has not truly lived, for only in God is there life—he is the father of life.

"This will just be a note. I am leaving here tomorrow. A transfer list came out today. I will be sent to Folsom which is about as far away as they could send me. (This was a disappointment to McIntyre because doctors had told him it would be better for his health if he could be kept in Southern California). It would seem as though the devil were going to do everything possible to try my patience and my faith. I have news for him—I welcome any test put to me. I consider it a privilege to continue proving the strength of Christ over the attempts of usurpation of power by the devil. . . . I just tell him where to go, which incidentally is back home for him.

"Once I am free I intend to make restitution to all the people I have cheated or defrauded. I don't have all their names, but the records have this information."

Besides taking all courses offered by the institutional chaplains where he is now and has been, McIntyre is studying two correspondence courses, one sent out by the Assemblies of God and the other from the Baptist Home Mission Board.

After watching him for the past ten months with an eye of scrutiny, I cannot but admire him for the way he has yielded himself to Christ, for his steadfastness, for his search for Bible knowledge, for the way he remains unruffled when bitterly disappointed, and for the way he shines for Jesus, though behind bars. It is a thrilling experience.

November, 1962

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Cuba - In Changing Shadows

By W. W. Hill
Petersburg, Virginia

Two years ago the people in Cuba were jubilant. Many had suffered under dictator Fulgencia Batista as adults and children alike were slain in an extensive fear producing campaign designed to prevent an uprising. Now he was gone and a new hero had risen for the people.

Fidel Castro poured new hope into the people. He would give them the freedom they longed for and would rid the government of every form of corruption.

Happiness broke out everywhere. Here was a man who would let them rear their children in hope. Castro became almost a god to them. Little metal plates on their doors read "Esta es tu casa, Fidel!"—"This is your house, Fidel." The name of the new hero was on the tongues of almost everyone. Yet today, Cuba is in convulsion.

Some of the more enlightened people began to suspect Communist influences in Castro's government from the first, but this was of course denied. It took little time for the doubt to be removed, however, as the Communists moved in.

Aided by the Soviet Union, the new Cuban government has built what is considered by many as the largest military power in Latin America. As Communism moved in, freedom moved out, and laws have been passed promising execution within 48 hours of anyone caught possessing firearms.

A Cuban pastor wrote recently that 50 per cent of his congregation is now "in Miami." The term "Miami" has become a symbol of exile and no matter where Cubans flee to seek refuge, that place is referred to as "Miami." He said that of the other 50 per cent, half is backslidden and the other half is a great burden to a pastor's heart—seeming to indicate that they are Communist sympathizers.

A Cuban refugee visited my home recently. The son of a Baptist pastor, he is in his middle twenties, and has spent four years in the university working toward a doctor's degree in law. When conditions became unbearable, he was forced to give this up, and realizing that his love for freedom would not be tolerated, he left Cuba.

Baptist work is experiencing critical problems, this refugee told me. Many national pastors have fled the country under Communist pressures, leaving behind them shepherdless flocks. Those remaining must watch every word they

utter lest they be caught by Communist spies, always in the congregation. Everything that goes on in neighborhoods is watched by block wardens.

Some Christians have seemingly sincerely embraced Communism. Sometimes one is heard to say, "Christ was the first Communist." Almost always, however, Christians accepting Communism are of inferiority complexes or warped personalities and seem to have need for an additional outlet to satisfy their personal ego.

"Some people in Cuba have the facility for climbing a palm tree and some do not," the refugee told me. "Many of those who cannot climb the tree want to destroy it." This was his way of saying how Communism got its hold on Cuba. Some are willing to pay the price of work to make something of themselves and their country. Those who are not willing seem to want to destroy those who have earned material wealth in favor of a system of getting things easier.

Today in Cuba, families are divided, properties confiscated, and loyalties broken. Children are now wards of the state, often taken from their homes at early ages to break family ties. In state-operated schools they are told that there is no God and that capitalism is evil.

The primary objective of Communism at the moment in Cuba is to break family, moral, and religious ties. Cuba's Communists are hard at work to accomplish just this.

Editor's note: Woodrow W. Hill, pastor of West End Baptist Church in Petersburg, Virginia, recently interviewed a young man who fled strife-torn Cuba. Hill has been to Cuba three times in the past 10 years; twice during the regime of Batista and the third time in 1959 during Castro's first year in power.

Missions Continue; Progress Is Cited

"Last week 212 boys and girls showed up at our camp at Yumuri for Junior GA and RA week. This was the largest enrollment we have ever had for a single Summer week in the history of the camp.

"There was not enough room for beds and we did not even have mattresses for all of them. But worse than that, our food quota for the camp for 100 people and when we added faculty and counselors to the children, we had 250 to feed.

"Some people sat down and wrung their hands asking, 'What will we do?' Others suggested that we send them home on Wednesday morning. But three of our pastors, with the type of faith that moves mountains began knocking at apparently closed doors. Before night they had bought enough extra mattresses to take care of the sleeping facilities. By Wednesday they had rounded up enough food to finish out the week except for milk. An appeal was made to the children themselves to donate any cans of milk they might have brought, and like the loaves and fishes, they themselves brought in enough to take care of breakfast the two remaining days.

"Who can count the effect of this week at camp? Can it be measured in those who gave testimonies of faith in Christ—or by a few tender lives who felt God calling them into His service? Who knows how much each little life was touched? And what more 'opportunity' could we want?

"We expect attendances way over 100 for the three weeks which remain. 160 have enrolled for Sunday School camp this week. Everyone promises that the Intermediate GA and RA will be the largest of all. Since the food problem continues, an appeal was sent out to the churches to cooperate with any kind of food they could send.

"Rice is the most needed of all. The rice quota is not enough for the average Cuban family, so this is a request for sacrifice. The churches are responding beautifully. It brings tears to one's eyes to see the things coming in—two pounds of rice here, three pounds over there, given as the widow's mite—out of their little."

Mrs. J. David Fite
Missionary, Cuba

"We rejoice in the fact that about half of the children (at the RA and GA camp in Yumuri) responded to the invitation to accept Christ. But, the summer program has not met all of our needs. Most of our children and young people in secondary schools are still in

classes. We are planning a week for our students beginning September 17. We feel that it is most important to do all that we possibly can for our students at his time, because they are faced with terrific decisions. The week beginning September 24 we will have a second pastors' retreat in order that our churches may study the program of our churches in regard to the young people."

"On August 7, R. A. Ocana, vice-president of our Cuban convention, A. Lopez Munoz, secretary of evangelism, and I went to Taguayabon, Las Villas Province, to study with the pastor, Adalberto Cuellar, and the church an enlarged program for the field.

"The little church of about 30 resident members is located in a village of some 500 inhabitants, and during most of its 25 years of existence has had from one to three missions in the surrounding farming areas. At present they are serving two nearby communities.

"The plans for extension call for a study of ten surrounding communities. In order to reach the proposed fields from two to eight miles distant it will be necessary to secure a car, preferably a jeep. The Cuban Mission Board offers its cooperation in this matter if the jeep can be found. Four men of the church offered their services as lay preachers, and all of the members offered their full cooperation in the new mission program.

"Exploratory plans call for visitation and occasional services in order to discover the possibilities in the various communities. In November the department of evangelism will help in places where the church decides we should begin."

"On the night of August 10, I spoke at the closing of the Vacation Bible School at Villa Rosa. A team of fine young people had worked during previous days in both Cotorro and Villa Rosa with average attendance of 50 and 60 in the two places.

"We have had to hold our Bible schools in August for the primary schools ran on through July. A large number of our churches are now in Bible school and others will hold them later in the month."

"The Calvary church of Havana ordained six deacons on the night of August 8. This is our largest church located at the corner of Zulueta and Dragones Streets in the Baptist Temple. Dr. R. A. Ocana is the present pastor of the church."

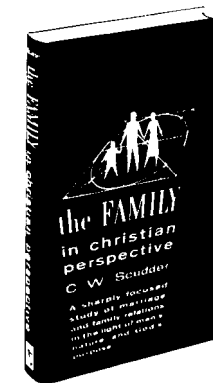
Herbert Caudill
Missionary, Cuba

November, 1962

HOME MISSIONS

24

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COMMUNISM: WHO? WHAT? WHY?

Henlee H. Barnette

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COMMUNISM: WHO? WHAT? WHY?

by Henlee Barnette

Here are the simple ABC's of communism—200 direct, practical questions and answers on: Communism Terms and Tactics; Communism in the Soviet Union; Communism in China; Communism in Africa; Communism in Cuba; Communism in the United States; Critique of Communism; and Combating Communism. . . . a clear, concise desk manual or supplementary source book for both layman and pastor. (28b) Paper, 95¢

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"It will never cease to be anything less than wonderful, the way he works to give sinners such as myself another

HOME MISSIONS

chance to rectify their mistakes, to accept his grace. It also becomes increasingly clear with each passing day, that only he can stimulate one to his or her moral and spiritual responsibility. From past experience and observation it is my belief that mortals do not change people with words, with force, or by threats. Whatever change occurs for good is a change that happens immediately, and in all cases is divinely inspired.

"In my studies of the New Testament, since coming here, I've never found where Christ shirked care or responsibility. He taught discipline but disciplined himself. I've come to see that it is the seeking to evade discipline that made me weak.

"As I contemplate the past I know that these many years I have been dead. I was dead because I was in sin, and because there was no purpose in my life. . . . That person who has lived without God and without knowing Christ has not truly lived, for only in God is there life—he is the father of life.

"This will just be a note. I am leaving here tomorrow. A transfer list came out today. I will be sent to Folsom which is about as far away as they could send me. (This was a disappointment to McIntyre because doctors had told him it would be better for his health if he could be kept in Southern California). It would seem as though the devil were going to do everything possible to try my patience and my faith. I have news for him—I welcome any test put to me. I consider it a privilege to continue proving the strength of Christ over the attempts of usurpation of power by the devil. . . . I just tell him where to go, which incidentally is back home for him.

"Once I am free I intend to make restitution to all the people I have cheated or defrauded. I don't have all their names, but the records have this information."

Besides taking all courses offered by the institutional chaplains where he is now and has been, McIntyre is studying two correspondence courses, one sent out by the Assemblies of God and the other from the Baptist Home Mission Board.

After watching him for the past ten months with an eye of scrutiny, I cannot but admire him for the way he has yielded himself to Christ, for his steadfastness, for his search for Bible knowledge, for the way he remains unruffled when bitterly disappointed, and for the way he shines for Jesus, though behind bars. It is a thrilling experience.

November, 1962

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Cuba - In Changing Shadows

By W. W. Hill
Petersburg, Virginia

Two years ago the people in Cuba were jubilant. Many had suffered under dictator Fulgencia Batista as adults and children alike were slain in an extensive fear producing campaign designed to prevent an uprising. Now he was gone and a new hero had risen for the people.

Fidel Castro poured new hope into the people. He would give them the freedom they longed for and would rid the government of every form of corruption.

Happiness broke out everywhere. Here was a man who would let them rear their children in hope. Castro became almost a god to them. Little metal plates on their doors read "Esta es tu casa, Fidel"—"This is your house, Fidel." The name of the new hero was on the tongues of almost everyone. Yet today, Cuba is in convulsion.

Some of the more enlightened people began to suspect Communist influences in Castro's government from the first, but this was of course denied. It took little time for the doubt to be removed, however, as the Communists moved in.

Aided by the Soviet Union, the new Cuban government has built what is considered by many as the largest military power in Latin America. As Communism moved in, freedom moved out, and laws have been passed promising execution within 48 hours of anyone caught possessing firearms.

A Cuban pastor wrote recently that 50 per cent of his congregation is now "in Miami." The term "Miami" has become a symbol of exile and no matter where Cubans flee to seek refuge, that place is referred to as "Miami." He said that of the other 50 per cent, half is backslidden and the other half is a great burden to a pastor's heart—seeming to indicate that they are Communist sympathizers.

A Cuban refugee visited my home recently. The son of a Baptist pastor, he is in his middle twenties, and has spent four years in the university working toward a doctor's degree in law. When conditions became unbearable, he was forced to give this up, and realizing that his love for freedom would not be tolerated, he left Cuba.

Baptist work is experiencing critical problems, this refugee told me. Many national pastors have fled the country under Communist pressures, leaving behind them shepherdless flocks. Those remaining must watch every word they

utter lest they be caught by Communist spies, always in the congregation. Everything that goes on in neighborhoods is watched by block wardens.

Some Christians have seemingly sincerely embraced Communism. Sometimes one is heard to say, "Christ was the first Communist." Almost always, however, Christians accepting Communism are of inferiority complexes or warped personalities and seem to have need for an additional outlet to satisfy their personal ego.

"Some people in Cuba have the facility for climbing a palm tree and some do not," the refugee told me. "Many of those who cannot climb the tree want to destroy it." This was his way of saying how Communism got its hold on Cuba. Some are willing to pay the price of work to make something of themselves and their country. Those who are not willing seem to want to destroy those who have earned material wealth in favor of a system of getting things easier.

Today in Cuba, families are divided, properties confiscated, and loyalties broken. Children are now wards of the state, often taken from their homes at early ages to break family ties. In state-operated schools they are told that there is no God and that capitalism is evil.

The primary objective of Communism at the moment in Cuba is to break family, moral, and religious ties. Cuba's Communists are hard at work to accomplish just this.

Editor's note: Woodrow W. Hill, pastor of West End Baptist Church in Petersburg, Virginia, recently interviewed a young man who fled strife-torn Cuba. Hill has been to Cuba three times in the past 10 years; twice during the regime of Batista and the third time in 1959 during Castro's first year in power.

Missions Continue; Progress Is Cited

"Last week 212 boys and girls showed up at our camp at Yumuri for Junior GA and RA week. This was the largest enrollment we have ever had for a single Summer week in the history of the camp.

"There was not enough room for beds and we did not even have mattresses for all of them. But worse than that, our food quota for the camp for 100 people and when we added faculty and counselors to the children, we had 250 to feed.

"Some people sat down and wrung their hands asking, 'What will we do?' Others suggested that we send them home on Wednesday morning. But three of our pastors, with the type of faith that moves mountains began knocking at apparently closed doors. Before night they had bought enough extra mattresses to take care of the sleeping facilities. By Wednesday they had rounded up enough food to finish out the week except for milk. An appeal was made to the children themselves to donate any cans of milk they might have brought, and, like the loaves and fishes, they themselves brought in enough to take care of breakfast the two remaining days.

"Who can count the effect of this week at camp? Can it be measured in those who gave testimonies of faith in Christ—or by a few tender lives who felt God calling them into His service? Who knows how much each little life was touched? And what more 'opportunity' could we want?

"We expect attendances way over 100 for the three weeks which remain. 160 have enrolled for Sunday School camp this week. Everyone promises that the Intermediate GA and RA will be the largest of all. Since the food problem continues, an appeal was sent out to the churches to cooperate with any kind of food they could send.

"Rice is the most needed of all. The rice quota is not enough for the average Cuban family, so this is a request for sacrifice. The churches are responding beautifully. It brings tears to one's eyes to see the things coming in—two pounds of rice here, three pounds over there, given as the widow's mite—out of their little."

Mrs. J. David Fite
Missionary, Cuba

"We rejoice in the fact that about half of the children (at the RA and GA camp in Yumuri) responded to the invitation to accept Christ. But, the summer program has not met all of our needs. Most of our children and young people in secondary schools are still in

HOME MISSIONS

lasses. We are planning a week for our students beginning September 17. We feel that it is most important to do all that we possibly can for our students at this time, because they are faced with terrific decisions. The week beginning September 24 we will have a second pastors' retreat in order that our pastors may study the program of our churches in regard to the young people."

* * *
"On August 7, R. A. Ocana, vice-president of our Cuban convention, A. Lopez Munoz, secretary of evangelism, and I went to Taguayabon, Las Villas Province, to study with the pastor, Adalberto Cuellar, and the church an enlarged program for the field.

"The little church of about 30 resident members is located in a village of some 500 inhabitants, and during most of its 25 years of existence has had from one to three missions in the surrounding farming areas. At present they are serving two nearby communities.

"The plans for extension call for a study of ten surrounding communities. In order to reach the proposed fields from two to eight miles distant it will be necessary to secure a car, preferably a jeep. The Cuban Mission Board offers its cooperation in this matter if the jeep can be found. Four men of the church offered their services as lay preachers, and all of the members offered their full cooperation in the new mission program.

"Exploratory plans call for visitation and occasional services in order to discover the possibilities in the various communities. In November the department of evangelism will help in places where the church decides we should begin."

* * *
"On the night of August 10, I spoke at the closing of the Vacation Bible School at Villa Rosa. A team of fine young people had worked during previous days in both Cotorro and Villa Rosa with average attendance of 50 and 60 in the two places.

"We have had to hold our Bible schools in August for the primary schools ran on through July. A large number of our churches are now in Bible school and others will hold them later in the month."

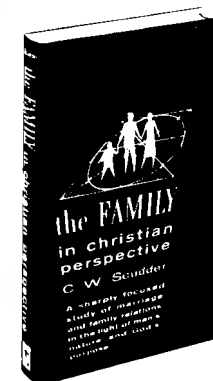
* * *
"The Calvary church of Havana ordained six deacons on the night of August 8. This is our largest church located at the corner of Zulueta and Dragones Streets in the Baptist Temple. Dr. R. A. Ocana is the present pastor of the church."

Herbert Caudill
Missionary, Cuba

November, 1962

the FAMILY in christian perspective

C. W. Scudder



Positive Help for the Family Counselor

Here is a sharply focused study of marriage and family relations in the light of the nature of man and the purposes of God. Dr. Scudder shows that the great need for today's family is a new emphasis on the teachings of the Bible and the ministry of the Christian church.

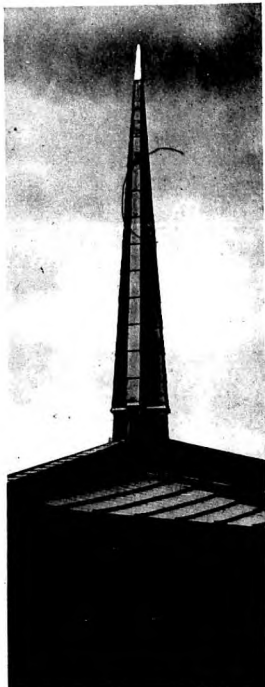
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Gambling

By William E. Burke, Atlanta, Georgia
A former Roman Catholic Priest

One of the things that appeals most to the weakness of human nature, and that brings large profits to those who control it and misery to many who indulge in it is gambling.

As Baptists, we express strong opposition to any form of gambling. We feel that gambling is immoral in that it violates the Christian concept of the sacredness of honest work for honest return and the significance of an individual as a child of God.

The Roman Catholic Church differs, however, teaching that gambling in itself is not sinful, "only under certain conditions," e.g. the case of a man who spends on gambling money which should be used for other purposes.

"The Catholic church holds that only the 'excess' of gambling is sinful. And who is to say at what point it becomes excessive? Only the Roman Catholic Theologians. The priest in confession, and in public life, decides how much may be spent on gambling without committing sin. And even if one is judged guilty, he can be absolved till he again exceeds what is allowed and again be forgiven." (*The Secret of Catholic Power*, p. 10).

The following article appeared in "The Tablet," a Roman Catholic newspaper, July 7, 1962.

"Q. Recently, a possible candidate for the gubernatorial election in New York State, a Catholic, indicated that, if elected, he would favor a referendum to the people on the matter of 'off the track betting.' What is to be said about the morality of betting?"

"A. Betting or gambling is not in itself an immoral act. The practice of betting, however, is governed by very definite conditions and moral restrictions. Betting is in itself lawful and not sinful provided: (1) that the subject matter of the bet is not sinful, (2) that neither party is certain of the event or its outcome, and (3) both parties understand the bet in the same way. Furthermore, it is required for the morality of betting that cheating and fraud are absent and that the money staked by the bettor is not required for the payment of debts or for the support of himself or dependents.

"As for public betting such as that connected with the race track, it is the duty of the civil authorities to legislate according to moral principles for lawful control of the practice, and the duty of

every citizen to respect the restrictions of the law."

In "The Catholic Light," a Catholic newspaper, December 7, 1961, we read as follows:

"Q. When the 'numbers racket' is prohibited in a certain county, is it not a sin for a Catholic to play the numbers?"

"A. Playing the numbers is usually a gambling method used to entice people with small amounts of money to bet or gamble. It has become known as the 'numbers racket' because often it is run by gangsters who engage in violence to maintain their monopoly. Because of this aspect, and because the running of the numbers game tends to get out of hand and offers a temptation to gamble to many people who should not do so, there is no question to the right of the civil authorities to legislate against it.

"Can we go further and say that when the numbers game is prohibited by law, sin is committed by everyone who plays the numbers? IT DOES NOT SEEM SO.

"In the first place, there are many differentiating circumstances relative to various localities and the evil effects of the practice, which would have to be considered before making such a sweeping condemnation. More fundamentally, most legal authorities and moral theologians regard PROHIBITORY laws of this kind as being PENAL laws, that is, NOT BINDING IN CONSCIENCE, but imposing the obligation of suffering the PENALTY that may be imposed for their VIOLATION."

The following article is taken from the December 6, 1961 edition of the "Atlanta Journal."

"Boston, Dec. 6. Richard Cardinal Cushing says Boston was 'betrayed' by a recent television program that showed policemen visiting a Back Bay key shop which was raided as a bookie joint.

"Addressing a crowd at the policemen's ball in Boston Garden Tuesday night, the prelate — Roman Catholic Archbishop of the Boston archdiocese — said:

"Gambling exists everywhere. Nobody can deny it, and the United States Army would not be enough of a law enforcement agency to stop people from gambling."

He told the cheering group gambling in itself is not a sin—only the abuse of it.



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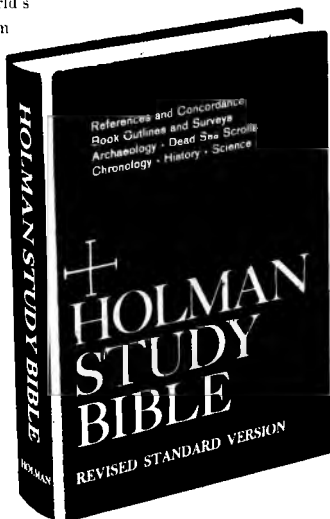
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Answer To the Deaf

By Charles Arrandell
New Orleans, Louisiana

Ordination services are common among Southern Baptists. When a young man is ready to be set aside by a church for full-time Christian service and when the church is convinced of his sincerity and call, an ordination council is assembled and a time is scheduled for an ordination service.

Perhaps all ordinations are pretty much the same. But recently the ordination service at First Baptist Church of New Orleans was given a new significance and the members of the church felt a sense of purpose which might have been absent in an ordinary ordination.

For the church ordained to the Gospel ministry Robert Howard Boltz, who can neither speak nor hear. Bob Boltz is a student at New Orleans Baptist Theological Seminary and pastor of First Church's Silent Department.

Sitting down front in the church's well-appointed auditorium were members of the Silent Department. Miss Hetty Corey, also a seminary student, interpreted for the hearing audience as Boltz, a native of Verona, New Jersey, explained by the use of sign language that he is grateful for the opportunity to work with the deaf people in New Orleans; that this is where God wants him to serve.

Giving the charge to the candidate for ordination was Clifford Bruffey, seminary student who is a missionary to the deaf in Mississippi.

Miss Corey reversed her earlier interpretation to the hearing audience and translated into sign language the words of First Church's pastor, J. D. Grey, as he expressed the feelings of the church members about the opportunity which the church and Boltz share in the ministry to the deaf.

Admitting that he had been concerned about a ministry to the deaf for some time, Dr. Grey said that the church was indeed fortunate to be able to supply a pastor for this group in New Orleans.

Included in the presbytery, in addition to Dr. Grey and Rev. Bruffey, were seminary professors Frank Stagg, V. L. Stanfield, and Claude Howe, as well as Billy Murphey, seminary student who is assistant to Dr. Grey.

Dr. Stagg offered the ordination prayer and Dr. Stanfield presented Boltz

with a Bible on behalf of the church. After the ordination service, members of the Silent Department adjourned to First Church's fellowship hall for a reception in their newly ordained pastor's honor.

Specially honored guests of the church were Mr. and Mrs. J. R. Boltz who traveled from their home in Verona, New Jersey, for their son's ordination.

As the ordination service was completed, members of the church were convinced that this was not just an ordinary ordination, but that one had been set aside who could carry from a heart of conviction the Gospel of Jesus to an often neglected group, the silent people.

Boltz is Named President of Deaf

Robert Boltz of New Orleans was elected president of the Southern Baptist Conference of the Deaf meeting at New Orleans Baptist Theological Seminary August 18-22.

Named vice-president was Clifford Bruffey, Jackson, Mississippi. The new secretary is Troy Bradley, Little Rock, Arkansas, and treasurer is Edward B. Klop, Dallas, Texas.

Members elected to the SBCE Board of Trustees are J. U. Liner, Monroe, Louisiana; Arthur Crow, Little Rock, Arkansas; Eugene Elkes, Tampa, Florida; Ernest Barnes, Dallas, Texas; L. A. Beard, Houston, Texas; and William S. Smith, Beaumont, Texas.

Deaf Workers Meet To Correlate Plans

All 18 Home Mission Board workers with the deaf met for a three-day workshop meeting this summer for discussion and planning. Plans that have been used by other workers, new ideas, and the progress of the total work with the deaf took up the major portions of the conference.

The meeting was held in response to request by the workers themselves to further uniformity in plans of ministering to the deaf.

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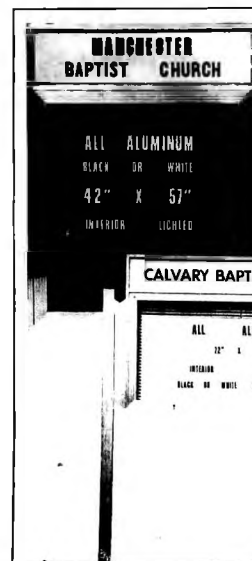
Linda Werner West (Mrs. Roger James) appointed for Spanish work in Sweetwater, Texas. Native of Springfield, Missouri. B.S. and R.N. degrees from Texas Christian University and attended Southwestern Baptist Theological Seminary. Three children. Birthday 10-6.



Josephine Strickland appointed for good will center work in Washington, D. C. Native of Wallsboro, Alabama. A.B. degree from Howard College, and M.R.E. from Southwestern Seminary. Birthday 10-27.



Lacy Kirk Solomon appointed for work as teacher-missionary with National Baptists in Pine Bluff, Arkansas. B.A. degree from Butler College, and B.D. degree from Southwestern Baptist Seminary. Married. Birthday 8-31.



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