

SEPTEMBER 1963

THE CHAPLAIN: A pastor
in a specialized setting



That They Go Forward

BY COURTS REDFORD
HMB EXECUTIVE SECRETARY-TREASURER

There are problems that beset Southern Baptists today. God's people have always faced difficulties in their forward march. The path to victory is not easy.

It was so as the children of Israel left Egypt for the promised land. After God's special care and their phenomenal departure from Egypt one would think that their faith would be so well grounded that they would follow the Lord's instructions without question.

But it was not so. Despite the demonstration of God's power through the plagues among the Egyptians, and the passover of the death angel among the Hebrews, the people of God began to panic when they reached the Red Sea and realized that the Egyptian army followed close behind.

Moses, as his custom was, turned to God for direction and help. There was no hesitation on God's part. He said, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." (Ex. 14:15)

But the Israelites hesitated and argued with Moses. They were afraid and wanted to turn back unto Egypt. Why did they thus hesitate?

First, because they looked backward at their difficulties rather than looking forward to the promised land. One is usually in difficulty when he centers his attention on his problems.

There is danger that Baptists will do just that. There is a tendency now for some to search out all the divisive issues that have ever troubled Southern Baptists. They parade them before our people and our churches as a host of evils that threaten our advance. If we fix our attention upon these issues rather than upon a positive faith in God and a concerted effort in missionary and evangelistic opportunities, we will become victims of fear and confusion.

A second cause of hesitancy was fear. "They were sore afraid." Some Baptists are afraid now. They fear to take a firm stand on the doctrines that have brought Southern Baptists to their present place of usefulness. They fear to face the social and ethical problems that beset us.

Some fear to follow the leadership of those who would go forward in aggressive programs of evangelism, education, and missions. Many fear that dedication to Christian service will cost too much in money and effort. They plead for a slower pace and for a smaller effort.

Others fear to surrender their all to the Lord. When they face important issues and personal decisions they are sore afraid. A third reason the children of Israel hesitated to go forward was a feeling of discouragement. They said, "Let us alone." There is no hope. There is no use to try to reach the promised land. We will go back into bondage.

There is no place for discouragement in the Christian's life. The Christian way is always a way of struggle, but it can be a glorious experience. You can go forward with assurance that God is your refuge.

The Christian should have faith in himself—not in the old self that traveled alone, but in the new life that walks with Christ. He needs faith in his fellow church member, ready to join hands with him in cooperative efforts. He needs faith in God, knowing that God is able to supply every need according to his riches in glory by Christ Jesus.

Fortunately, the children of Israel hearkened to the voice of God and went forward. The effort seemed hopeless, the Red Sea before them, the mountains beside them, and the Egyptian army behind them. But faith and obedience succeeded.

They succeeded because God was with them and provided for their needs. He divided the Red Sea that they might cross on dry land. He can remove our difficulties today. He took care of their adversaries. The Egyptians were destroyed. He can take care of our adversaries today. He did far more—He provided the pillar of fire by night and the pillar of cloud by day. The pillar of fire gave light to his people but it was pitch dark among the Egyptians. Even so God gives enlightenment and understanding to his children while the world struggles in darkness and confusion.

The cloud became a guide to lead the Israelites forward, or to give them pause for rest or worship. So the Holy Spirit becomes our guide to lead us forward or to give us pause for thought and counsel and worship.

Furthermore, God provided for their needs. Water and food were provided. Their clothing did not wear out. The wilderness became a school of faith and spiritual understanding. The law was given for guidance. The brazen serpent became a symbol of God's love and grace.

God still provides for our needs. The Holy Spirit is not dead. He guides and succors and cares for his own. Christ still lives and salvation by faith in him is provided for all who will accept him as Saviour and Lord.

Today is the time when we should speak to our people everywhere that they go forward. I often recall the story George W. Truett often told of the boy who had been spiritually idle and had developed doubts as to his conversion. He asked that his name be taken from the church roll.

Truett promised to give proper consideration to the request, but asked the boy to do a favor for him. He asked that he go by and read a passage of Scripture and have a short visit with a shut-in who could not attend church. With some hesitancy the boy agreed to go.

He read to this aged woman, listened to her story of God's goodness to her, and had a prayer with her. He returned to Truett to request that his name not be dropped from the roll, but that he be given additional opportunities for Christian service.

Let us go forward under the guidance and direction of the Holy Spirit to take America for Christ that through America we may carry the gospel to a lost and needy world.

HOME MISSIONS

Home missions

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COVER

Lt. Col. Everett G. Walker, a Southern Baptist from Rocky Mountain, N. C., talks with David K. Shelton (right), senior Protestant chaplain at Shaw Air Force Base, N. C. Military work is just one important field in which Southern Baptist chaplains are serving as pastors in specialized settings. Civilian chaplains are now found in hospitals, schools, prisons, and other areas. (See "A Chaplain's Work in the Middle of the Nights," beginning on page 6.)



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September, 1963

RACE RELATIONS REACTION

As was expected, letters, phone calls, and other personal contacts concerning the editorial printed in the July issue, "Race Relations Proposal for Southern Baptists," have ranged across the entire scale of reaction. Since the response was so heavy, no attempt will be made to publish excerpts. The division between favorable and unfavorable went slightly to those approving the suggestions.

Some few cancelled their subscriptions. Others read into the editorial suggestions which were not there. Some calmly discussed the suggestions; others heatedly made suggestions to the editor for printing such material. A few wrote letters to others, with statements they would stop their gifts to the Cooperative Program or home missions.

On the other side, readers wrote indicating their support, their thanks, and some editors are reprinting the editorial. One person said he had "reached the point of considering membership" in one of the other denominations. "Then I read your editorial and decided there was some hope."

The surprising reaction was the number who wrote that this editorial was fine but it was "weak," "inadequate," "too little, too late."

—The Editor

RELIGIOUS OR CHRISTIAN?

Thanks for your editorial, "Religious or Christian?" This is worthy of a repeat. Also "Sainthood nears for Mother Sexton" needs repeating.

A. L. Washington
Newark, N.J.

Thanks for "Religious or Christian," but don't stop with nominal Catholics, Jews, and Mormons. Let's remember our nominal Southern Baptists too. In fact, God knows that some of those who do not "name the name" of Christ are more Christlike than many who "wear the label," Christian (Matt. 7:21-23).

I find a tendency among us Southern Baptists, as well as others to talk about the spiritual needs of others but neglecting to mention our own; talking about loving others but failing to give other groups the respect that love imparts according to I Cor. 13 and John 3:16, too often grouping persons by labels when we should be witnessing to them personally. God, help us not to forget our needs as we remind others of theirs.

James Helvey, Jr.
Thomasville, N.C.

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Someone Cried For Bowling Green

BY JAMES M. PALMER, PASTOR
TOLEDO, OHIO

"I wonder if a year from now or two or three when an effort was launched again, we would cry for Bowling Green? . . . Who will cry for them?"

Thus ended an article in the March, 1962, issue of HOME MISSIONS. In the article I had told the story of a return visit to the city of Bowling Green, Ohio, to attempt once again to establish a mission there. The area missionary who served Northwest Ohio before me had attempted to enter Bowling Green two years before—unsuccessfully. My summer student missionaries were surveying some of the sections of the city he had not covered, while I visited the prospects whose cards he had left in the files. In one morning I discovered five of the prospects, found in the survey two years before, had died. When I shared this information with the student missionaries, we cried for Bowling Green.

I, too, was unsuccessful in establishing a work there because of no means of support and no ready nucleus for the work. And thus the story had ended with a plea for Southern Baptists to cry for a city such as Bowling Green.

Bowling Green is a city with a population of 13,603 plus 8,000 college students on the campus of the Bowling Green State University. It is the county seat of Wood County. There was no Southern Baptist witness in the entire county and only three other types of Baptist churches in this county with a population of 72,368. Bowling Green had only one Baptist church. It was affiliated with the General Association of Regular Baptists, and had less than 100 in attendance.

Shortly after the article appeared it became obvious that Southern Baptists were crying for Bowling Green. A medical doctor in Kansas wrote and offered to move

his practice to Bowling Green to serve as a nucleus for the work. A pastor in North Carolina wrote offering to come and teach school and start the work. Other inquiries and expressions of concern came.

Then the East Ridge Baptist Church of Chattanooga heard the story of Bowling Green as the wife of the state superintendent of missions in Ohio told them the story during a school on missions in the church. Many had read the article, and the pastor and people became concerned.

(Continued on page 30)



PASTOR RICHARD BLALOCK, left, studies a map of the Bowling Green area with (from left) Boyd Armstrong, Paul Hudson, and Lomax Kilgough. The concern of these men helped bring a permanent Southern Baptist witness here.

HOME MISSIONS



"God was in Christ reconciling the world unto himself." 2 Cor. 5:19.

When Skiddish Officials Jump

Americans are becoming so conscious of the principle of the separation of church and state that all some have to do to stop a religious act on or near public property is to cry "violation of church and state."

It is reassuring to have the public conscious of this principle, but don't forget religious groups also have constitutional rights.

For example, the attorney for a large metropolitan area made the statement that religious groups could not use the parks, streets, and other public facilities because this would be a violation of the church-state principle.

In another case, a school stopped student Bible clubs similar to drama clubs, language clubs, etc. The school

leaders did so because some claimed violation of church and state separation.

Again, a number of school districts will not rent their facilities to religious groups because of alleged violation of this principle; but they will rent the facilities to scouts, clubs, youth groups, anti-communist groups, etc.

Those responsible for such rulings against religious groups indicate an irresponsibility when they do not investigate such charges nor make a study of what actually constitutes a violation of the church-state principle. The officials need to read some court tests on this subject.

As one California court ruling states, "Religious organizations cannot be sin-

gled out from other organizations and denied use of public property because they are religious organizations. Such would be clearly a denial of freedom of speech and discrimination against religious organizations and activities."

This same ruling added the thought that when government "denies use of public property by religious organizations it would deny such organizations use of all public property such as streets, highways and sidewalks, which of course would be absurdity."

It is another matter to give public property for the permanent, exclusive use of a religious group, but what is happening in these cases is too many immature thinkers are shouting "wolf" at phantom violations and the skiddish officials jump.

Missions, What Is It?

The inadequacy of most definitions of missions became apparent during a recent study by a committee of the Home Mission Board. Similar committees were at work in other agencies, and from the combined findings will come a consensus definition. We have not heard if the others found most of the present definitions inadequate; it might be they will find ours with shortcomings.

The inadequacy came when the definitions stopped after stating missions was "giving, sharing, or taking" the gospel to lost man everywhere. This is somewhat simplified, but these definitions made evangelism all of missions. In fact, the statement of faith adopted by the Southern Baptist Convention does this.

We recognized this in the first part of our definition: "Missions is the Holy Spirit's leadership of the Christian to confront lost mankind everywhere with the good news of God's redemptive purpose as revealed in and achieved through Jesus Christ for the whole of life."

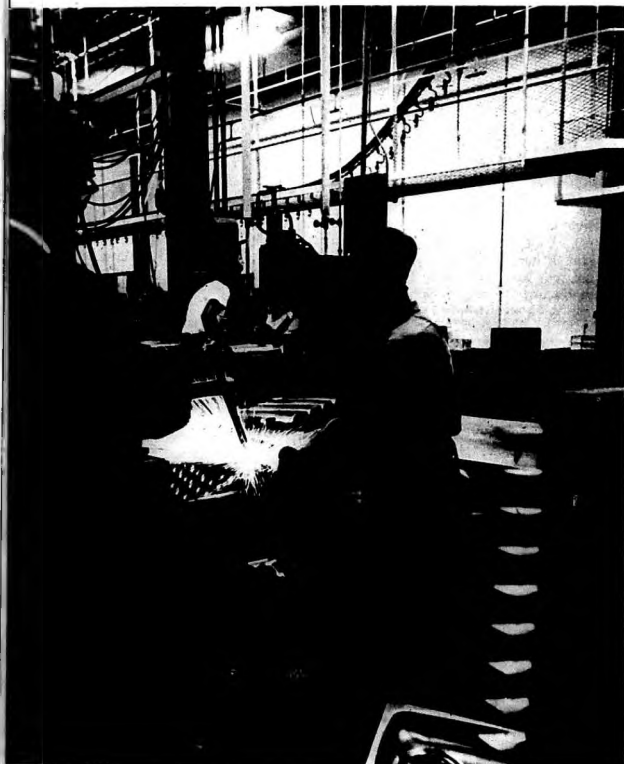
The act of defining is stimulating because each word must be weighed and measured. Notice here the inclusion of the Trinity, with the Holy Spirit's leadership, for God's purpose, through Jesus Christ. "To confront" was chosen because sharing or giving implied acceptance or participation by those with whom it is shared or given. To confront means coming face to face, as to face one with his accuser. Our desire to share and give leads us to confront lost mankind everywhere with the good news.

"God's redemptive purpose" does mean "for the whole of life" but we tend to stop with a man's conversion, and so this latter phrase was included.

If we stop here, missions is only half defined. New Testament missionaries did not stop with the confronting, they gathered the redeemed as local bodies of baptized believers. So following the semicolon we added this clause: "and it is the gathering and developing of the redeemed as local bodies of baptized believers for fellowship, corporate worship of God, and the extension of the kingdom of God through mutual expressions of faith."

Can you picture missionaries accomplishing their tasks without the gathering and developing of the redeemed as churches. This is also at the heart of our concept of church-centered missions. Our definition may not stand the test when confronted with other definitions, but we hope these thoughts are incorporated into any definition on which most agree.

September, 1963



CHAPLAINCY WORK in industry, as in many other areas, has often been neglected.

HMB Photo by Ralph Rogers

A Chaplain's Work

In The Middle of the Nights

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HOME MISSIONS

The brilliance of industrial work, the remorse of the prison inmate, the conquest of the military, the knifing pain of physical suffering all have their own nights . . . the nights of little understanding, of despair, of loneliness, of anger, of quiet searching.

Coaxing morning into these dark voids is the chaplain, guiding strength into the structure of lives.

He is a missionary—pastor, preacher, teacher, evangelist, counselor, administrator, and representative of his church and denomination.

Four streams of work are open to him. One is military, while the other three are civilian capacities. Of the latter, industrial, institutional, and penal work form one related area. Also civilian is the military personnel visitor, drawing together the local church and the persons and families of the armed services. Then, there is the hospital chaplain.

Placement of more chaplains in needy areas, especially in civilian fields, better training for chaplains, and more awareness of the need for their work are some aims of the Home Mission Board's Division of Chaplaincy, which works through the Chaplains Commission of the Southern Baptist Convention.

The following pages tell the story of how chaplains work.



FIFTEEN-MINUTE DEVOTION is held once a week. Attendance is optional, but the entire plant closes for the period.

Time Out for a Spiritual Break

Employee concern over loss of their chaplaincy program has led a whole industrial plant to take time out for a spiritual break.

BY CECIL D. ETHEREDGE, SECRETARY
HMB INDUSTRIAL, INSTITUTIONAL, AND PENAL CHAPLAINCY
HMB PHOTOS BY RALPH ROGERS

"The employees wanted it" is the simple explanation of why one industrial chaplain today is lending spiritual guidance in a Texas plant.

When J. Gordon Peterson, personnel director and industrial chaplain, worked in this duo capacity for Dearborn Stove Company, of Dallas, Tex., he led in brief devotional periods and regularly counselled with individual employees of the company. Then Peterson left to do similar work with a nearby company, while the Dearborn company changed owners and moved into a new, model plant.

When Dearborn hired a full-time personnel director and dropped chaplaincy work, the employees missed it. To fill the void, outside pastors were brought in once a week to lead in the devotions. However, because of the particular sensitivity of a trained industrial chaplain to meet the specific needs of industrial workers, the company's original chaplain was enlisted to come back once a week for a de-

votional period.

Now, 15 minutes before coffee break time the entire plant shuts down while Peterson leads all who wish to come in a 15-minute devotional period. During this time, he may discuss a Bible passage, or simply talk briefly on some spiritual truth to the employees, who sit or stand in the company's cafeteria.

Asked for advice to other companies considering chaplains, Robert H. Norris, Dearborn's president, points out that each company must make this decision for themselves. "The merits of any such program would have to be decided on the basis of need and desire of the employees," he says. "It must be decided if this is felt to be desired and to be good for the people."

"The chaplaincy program could never meet these spiritual needs if approached because of mercenary motivation. The company will defeat its purpose if the motive is to use such a program for public relations publicity or for better management relations," he added.



JAMES DUPRE, Dearborn spot-weld operator, talks with M. L. Jones, visiting minister from the First Baptist Church of Rockwall, Tex.



JONES, left, with Dearborn personnel manager, C. B. Longyear, overlooking the plant.

September, 1963

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AN 18-YEAR OLD BLIND BOY shares his project with chaplain, Howard Parshall, at Pinecrest State School.

The Mentally Retarded Reach Toward God

BY HOWARD W. PARSHALL, CHAPLAIN
PINECREST STATE SCHOOL, PINEVILLE, LOUISIANA

HMB PHOTOS BY RALPH ROGERS

The mentally retarded have feelings, needs, and fears common to us all. They are handicapped persons in need of understanding, support, and opportunities for development within their abilities.

Too frequently they have served as scapegoats, servants, or pawns of the unscrupulous, the indifferent or the uninformed. They tend to be despised for what they represent in a status-conscious society, or pitied for their simple faith and indiscriminate trust of others.

It is important to understand that the mentally retarded are distinctly different from the mentally ill. Mental retardation is primarily due to organic brain damage, usually incurred during the fetal life of the infant or at the time of birth. The child begins life with handicaps which limit his potential development, though within these limits, he may make considerable advancement. If his care and treatment have been favorable, he will likely be friendly, cooperative, and responsive.

Mental illness is primarily an emotional disease of which persons of all levels of intelligence are susceptible; it is amenable to treatment, while organic brain damage is irreversible. Every retardate is a distinct personality with a lifetime handicap.

What They Are Like

The mildly retarded person (IQ 50-75) may appear to be of normal intelligence and ability to the untrained observer. However, he will probably be unable to express himself in little more than matter-of-fact statements and clichés.

The adolescent in this group should be able to read and write at the third or fourth grade level, and will enjoy

singing choruses and hymns. As a whole, he will respond readily when given acceptance, praise and responsibilities in keeping with his interests and abilities.

The moderately retarded person (IQ 25-50) usually appears deficient. Physical anomalies are common, motor abilities are weakened, and epileptic seizures frequently appear in this group.

Mongoloid children comprise approximately ten per cent of the children in this range of intelligence. Unlike other moderately retarded persons, their origin is due to a chromosome defect during the fetal period; this accounts for the similarity in their appearance and abilities. As a rule, these children are active, good natured, and capable of performing simple domestic tasks reasonably well. They rarely have epileptic seizures, though congenital heart defects are quite common.

The moderately retarded tend to be "spectators" with respect to group activities. This is the rule rather than the exception for both children and adults in this range of intelligence. They rarely sing, even choruses, and their attention span is quite short. Literature holds only a passing interest for this non-reading group. They are highly suggestible and readily establish simple habit patterns. Furthermore, status seems to be of little concern to them due to their limited awareness and inability to reason abstractly.

The severely retarded person (IQ 0-25) is extremely handicapped. These children and adults require complete care and supervision. Many are so limited they must spend their entire lives in bed; others are able to walk, speak in simple sentences, and partly dress

and feed themselves. Constant motion characterizes a large portion of this ambulatory group.

Many of these have enough ability to form some degree of interpersonal relationships; however, to attempt to conduct religious services or use literature with this group seems inadvisable.

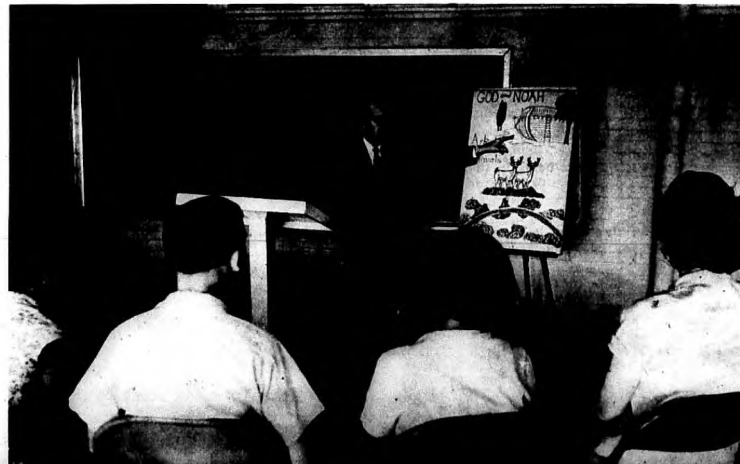
Their Religious Needs

A better understanding of the capacity of the mentally retarded to comprehend and participate in the traditional forms of Christian worship, training and living, requires patient and careful evaluation of each individual. However, at this stage of our knowledge, it may prove stimulating and enlightening to draw some conclusions about their abilities, by comparing them with children of normal intelligence. The mental age of each will serve as our guide.

As an example, a nine year old child of normal intelligence has a mental age of nine. By the same token, an adult retardate, in the upper level of the mildly deficient group, will have a mental age of approximately nine years. The adult retardate is like the nine year old child only in the narrowest possible sense of the term. He is an adult, not a child; his needs, experiences, and problems are those of an adult. Only for the purposes of psychological testing does he function on the given test materials like a normal nine year old.

This distinction is fundamental for anyone interested in evaluating the religious capacities of the mentally retarded. The reasoning abilities and religious concepts of these two persons are qualitatively different. Religious terms, symbols, and values have different shades of meaning for each.

ADOLESCENTS are led by Chaplain Parshall in a small fellowship group involving some Bible study. The group meets each Sunday afternoon, with Parshall selecting some to visit one of several evening church services in the Pineville area. Worship sessions are held at the school for small groups of the educatable persons, divided according to intelligence levels. More Baptist literature is needed for such use.





IN THE CRAFTS ROOM, Parshall talks with children and with Mrs. Lilly Paul, teacher in the ceramics class. The chaplain moves from area to area, simply stopping when he meets someone who wants to talk for a moment with him, rather than moving from person to person, as he might in other types of chaplaincy work. These children need affection, and will show it and accept it if someone is permissive, patient, and understanding with them, Parshall says. He feels that the essence of his work is trying to communicate God's acceptance, and that one can best do this by his own acceptance.



JOINING in the weekly diagnostic staff meeting is the chaplain, seated beside Dr. Ralph Lampert (right, head of table) who is clinical director of the school. These sessions are held to determine the cause of mental deficiency of each resident so a program of care can be recommended for each.

BELOW: The chaplain's family includes, from left, Virginia Ruth, nine; Parshall; Clara, his wife; and Paul, their six-year-old son.



With this in mind, let us consider the abilities of normal children. A child up to six or seven years of age has no clear concept of time. He will be nine or ten before he can describe, very adequately, such abstract terms as pity, mercy, and love. This limited ability to reason abstractly is one of the reasons conversion experiences are usually discouraged until the child is in the Junior department.

The years from nine to 12 are the years of awakening moral consciousness. This moral consciousness and ability to reason abstractly are important elements in a sense of estrangement from God and personal responsibility for one's attitudes and behavior. These feelings and insights are necessary before a person can know the forgiveness and fellowship of God.

If this is true of normal children, and we believe it is, what can we conclude with regard to the sub-normal child and adult?

First, I feel we must understand that the religious experiences of the mentally retarded are qualitatively different from those of persons of normal intelligence. By this I mean the retardate's ability to understand the fuller implications of his attitudes and actions is different from that of the normal child or adult. The adult retardate can neither think like a child nor reason like an adult of normal intelligence. He is a handicapped person with a system of values meaningful at his level of awareness.

Second, the upper limits of the moderately retarded adult is a mental age of six years. His awareness is quite limited. His academic successes are limited to first grade work, much of which is rote learning, with little ability to use his knowledge in any practical way. His responses tend to be stereotyped and he readily identifies with those who show the slightest interest in him.

Much like a normal six-year-old, he is easily led, readily follows a simple routine and tends to agree with the judgments of adult leaders. However, his understanding of those judgments and the residual benefits of religious instruction are significantly deficient by comparison.

Third, there is much more we need to know about the retardate before we can speak with a greater sense of authority concerning his religious values. My own experiences in daily contact with more than 1500 of these individuals, over a six-year period, has led me to believe religion plays an important role in their lives.

I question the ability of the moderately and severely retarded to experience a "conversion," as we normally speak of it. However, religious activities, symbols, and worship experiences are meaningful, to varying degrees, at their individual level of comprehension.

A severely retarded adult with a mental age of three expresses an awareness that indicates he knows the chaplain is not an attendant. He knows the worship service is not just another recreational activity. What it does mean, its significance in terms of God's love and care, is something we are still unable to evaluate with any satisfactory degree of accuracy.

HOME MISSIONS



COATES STUCKEY, superintendent of the school, consults with Parshall. Around 1,950 patients are now at the Louisiana school, the only large institution for the severely retarded in the state. The idea of the school is to provide a small community for retarded children and adults where their stress is reduced and they can live with others with the same problems. Here, their ability to relate is enhanced and they are able to function better, the chaplain feels.

It is through these daily contacts with patients and employees that the chaplain is afforded many opportunities for counseling. Most of these involve only a few minutes of his time, while others require extended formal counseling.

Weekly religious training is another important responsibility of the chaplain.

The Chaplain's Function

The functions and importance of an institutional chaplain as a member of the professional staff has grown rapidly over the past ten years. Increasingly, he is viewed as a valuable person in the operation of a program of total care and training for the mentally retarded.

He is respected as a person of high professional and moral standards, who is capable of ministering to the severely handicapped patients as well as to the attendants and nursing aid personnel in his daily routine. The former may require his sharing of affection with a low grade bed ridden patient; that latter, his listening to the marital problems of an employee on the same unit, moments later.

Administratively, the chaplain is usually responsible to the superintendent directly. He may minister to department directors as freely as to patients, depending upon his abilities and interests. He is considered a member of the institution's professional staff and may exercise a significant service to all levels of classified employees, patients, parents, and persons in allied community services.

As is suggested above, the institutional chaplain of today is expected to be many things to many people. Certainly, he is a preacher, and as such usually plans three or more graded worship services for patients each week. He seeks to conduct each service in a spirit of reverence and order. The selection of the music, prayers, and message are made on the basis of the age and abilities of the participating group.

Regular visitation with the patients is an important part of the chaplain's pastoral ministry. This daily personal contact with these handicapped persons is the heart of his work. His acceptance, understanding, and friendship are important to healthy ego development and the sense of worth needed by these misunderstood and too often rejected children.

It is through these daily contacts with patients and employees that the chaplain is afforded many opportunities for counseling. Most of these involve only a few minutes of his time, while others require extended formal counseling.

Weekly religious training is another important responsibility of the chaplain.

One of the most difficult aspects of this training surrounds the selection and use of literature. The adult retardate is uninterested in the subject content of children's literature and yet many are unable to comprehend the message of the regular adult material. Literature holds only a passing interest for the moderately retarded and none for the severe retardate. A special adaptation of literature and approach must be made for each group or class.

The chaplain is rapidly becoming a theological educator as institutions become centers for research and clinical pastoral training. This is one of the primary reasons he is required to engage in at least a year of intensive training in personality development, group dynamics and supervised visitation and counseling, before being approved as a "Professional Hospital Chaplain." He should be alert to his own needs, strengths and weaknesses in order to be truly accepting of the limitations of others.

Theological students and pastors are gradually becoming aware of the potential for personal growth, emotionally, psychologically, and theologically in terms of insight afforded by clinical pastoral training programs in this area.

Three of every hundred persons in our communities are mentally retarded to some extent. The great majority of these make a marginal community adjustment throughout their lifetime. Our churches have a responsibility and a service to render to these mentally and socially handicapped persons. For those who accept this responsibility there are rewards in personal relationships and satisfying experiences uncommon in any other area of Christian community service.

The Pastor and the Family Of the Mentally Retarded

BY KENNETH B. DIAL, CHAPLAIN
AUSTIN STATE SCHOOL, AUSTIN TEXAS

We are standing on the threshold of new hope for the mentally deficient and their families. From the president of our nation on down come promotion of their cause and promises of financial help. It is hoped that religious ministries will keep pace with those of medicine,

social service, psychology, and education.

It is a very important ministry when considered in either its vastness or its depth. In regard to its magnitude, it is estimated that three per cent of our population are mentally retarded. Mul-

FOR THE TREE OF THE FIELD IS MAN'S LIFE

—PETERSON 2019

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tiply that by two parents and a second child, who are also vitally involved, and you have 12 per cent of the community involved. This means in a city of 10,000 people there are 1,200 who are in need of special understanding. In consideration of the depth of this ministry, it must be said that there is no other crisis in life which is so fraught with emotional and spiritual concerns.

Because of these kinds of concerns, the minister is quite involved, as one young mother wrote to columnist Ann Landers. In essence she said her husband had died several years ago, leaving her with a son for which to care. She had no help from her late husband's parents and could count on none in the future. The reason: the boy was mentally retarded, and they would not accept him. The boy is now about nine years of age, but he needs continual care. Her problem is she needs to work to provide for them, but she cannot, because she must care for the boy.

She then wrote: "I went to my pastor."

A recent report says 42 per cent of people needing help see a clergyman first. Most ministers want to help such a person, but are not prepared to help as they would like to. This necessitates some understanding on his part of the world of the retardate and the resources available to parents.

Some knowledge of the resources available to parents is necessary for the minister if he is to help the parents with their concern of what to do with the child. In regard to this concern, the minister can help the parents by his support and by referrals to such professional people as are trained to be helpful, such as: psychologists, neurologists, pediatricians, psychiatrists, etc.

The minister can be very helpful to the parents during their struggle with the reality of the situation by aiding them to think through the situation. He is an important member of the professional team that is involved in trying to help the parents find answers they need. It is not that he furnishes them the answers. It is rather that he acts as a friend who helps them struggle with their problem.

In order to be of service to ministers facing this-kind of crisis and other crises in the lives of their parishioners, several types of special training are being offered by some of the special schools who have qualified supervisors to lead such programs.

One type of training is Clinical Pastoral Education, which is an intensive kind of training, requiring the total time of the student for units of three and four months duration. It is a kind of

"on the job" type of training. This kind of program is concerned not only with the crisis of mental retardation, but also with the other crises in life.

A second type of orientation for ministers is a ten or 12 week institute which focuses primarily on the problem of mental retardation. This kind of program requires one day a week of the minister's time, which allows pastors of churches within driving distance of the school to attend.

A third kind of training for ministers is "field training" for student ministers while they are attending seminary. In this program the supervisor of the special school works closely with the department of pastoral care of the seminary. The student minister spends one day or part of a day each week ministering to retarded children. He conducts worship services, teaches classes in religious education, and visits in assigned dormitories. He performs all his ministry under supervision.

Through these kinds of training programs, ministers can become better informed and prepared to help people with their problems including the problems of mental retardation. Austin State School at Austin, Tex., is planning such programs for ministers. Other special schools have some of these programs in operation or are planning them.

Now let us consider the parents of the retardate and what their concerns might be. Pearl Buck writes in her book *The Child That Never Grew* of two types of questions parents of retarded children ask: (1) "What shall we do with our child?" and (2) "How can I bear the sorrow of having such a child?"

Regarding the first kind of questions, I see the minister as helping the parents with his support and referrals. But with the second question, I feel the minister has the major role, because it is filled with theological implication. For examples, here are a few of the more common questions asked by parents: Why am I being punished? What kind of God would do this to me? Am I doing the right thing for my child? From this sampling of questions, it is obvious that feelings of guilt are present and the goodness of God is questioned.

Mrs. May Murray writes concerning the tragedy of losing faith in the goodness of God: "... this problem is one which is almost totally ignored by those professional persons whom parents are most likely to consult in regard to their child, and yet it is one of the most real and vital problems they face: we refer to the theological conflicts which arise in the minds of parents when faced with

(Continued on page 30)

HOME MISSIONS



Why Men Come To Prison

BY C. M. JOHNSTON, PROTESTANT CHAPLAIN
HUNTSVILLE STATE PRISON, HUNTSVILLE, TEXAS

HMB PHOTOS BY RALPH ROGERS

"I was drinking," "I was framed." "My family was hungry and I was out of work." These are the typical answers of new inmates at Huntsville State Prison as to why they are there.

The real truth is that many of them are confused as to why they are here.

In my tenure here as chaplain, I have studied these men and have come up with four reasons why I believe men come to prison. At least one of these reasons is present in the life of every inmate here, I believe. Often there is a combination of the four.

Immaturity

In the first place some men come to prison because they are immature. Our convicts are referred to as "boys." This is a statement that means immaturity.



INSIDE THE WALLS, Johnston, with Harold Baldwin, building superintendent.

COUNSELING with an inmate of Huntsville State Prison, Protestant chaplain, Clyde Johnston deals, as he often does, with individual problems of the prisoners. Helping these persons understand themselves, others, and God, can introduce new dimensions to otherwise unfulfilled lives.

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This is manifested in the way many of them relate to others.

So many of them are like children in that they must have attention, support, and constant supervision. They get tangled up with other inmates and cannot get along well. Some of them seek first place in their leader's heart, and are jealous of others. Many of them lose their way in a daydream and wander around aimlessly. They may forget what they are supposed to be doing and in general may be very, very irresponsible.

Inadequacy

The second reason that some men come to prison is that they are inadequate. This may be an inadequate intelligence quotient. The IQ of many of our people is extremely low. In other words, they may have gotten into trouble because they were not sharp enough to know better or some one led them astray as an older child leads another one.

Their inadequacy may be in educational achievement. Many of our men can not read or write. This inadequacy may have kept them from having a job, or a job as good as others about them.

The inadequacy may lie in vocational training. Many of our men have never done any kind of work. One supervisor told me recently of "the elephant boy" that was here at one time. He was given that name because he said all the work that he had done in life was on one occasion when the circus came to his town. He had the job of leading the circus elephants to water after the show. This inadequacy may manifest itself in an absence of social training, lack of parental love, or a host of other things that normal adequate people have.

Immorality

A third reason why some men come to the penitentiary is that they are immoral. Their lack of morality may be due to psychopathology. I mean by this they may have never had, felt, or learned tenderness due to their stormy childhood and subsequent life.

Many of our people do not have an adequate conscience like normal people. These people have no built-in brakes to keep them relating like normal people. Their immorality may be due to what we call a "disease conscience." That is, they have a conscience but it has been so abused or seared that it has become an inadequate force in their life to keep them in the straight and narrow. Their immorality may be due to knowing no better or no different.

I counselled recently with a 30-year-old inmate who was reared in crime and has been in it all his life. He told me

his mother and father were both in "joints" (prison). He has never been taught a different ethic than that of the underworld.

Their immorality may be situational and temporary in other words, their crime became a way out of a dilemma, as the one who embezzles to pay off debts rather than face the failure of going broke.

Inadequate Relation to God

There is a fourth reason why men come to the prison and that is because God has not been adequately lived before them, taught them, and worshipped by them. "Train up a child in the way he should go and when he is old he will not depart from it." This training is in living before them in the right way more than it is telling them the right way. Our children are becoming what we are.

The cure for the crime increase in our day is a return to God and a proper restoration of adequate family life. Parents must teach their children to become responsible, creative, Christian citizens of earth and heaven by precept and example.

U. S. Tops Crime Rate As 1963 Figures Climb

Director J. Edgar Hoover of the Federal Bureau of Investigation has released one of the grimmest crime reports in the history of the nation.

Final tabulation of crimes known to police by all cooperating departments throughout the country reveals that the number of crimes committed in 1962 for the first time exceeded 2,000,000 in a single year, Hoover announced.

The 2,048,370 total was a six per cent increase over the previous record set the year before.

(In a preliminary report covering the first quarter of 1963, Hoover recently disclosed that the trend is continuing upward this year.)

Juvenile delinquency is becoming increasingly rampant, he warned.

Young people who had not yet reached their 18th birthdays accounted for 17 per cent of all arrests in 1962, the annual FBI Uniform Crime Reports disclosed. The number of juvenile arrests showed an increase of nine per cent, a rate three times that of the growth of the teen-age population. (RNS).

One World One Mission and One Piano

BY LIEUTENANT WAYNE A. STEWART
CHAPLAINS CORPS, UNITED STATES NAVY

"Shift colors, moored," came the booming voice of the boatswain mate of the watch over the IMC, the ship's public address system. All hands knew that the first mooring line from the USS CURRITUCK was securely fastened and in a matter of minutes the world's most modern seaplane tender would be safely moored in Kaohsiung, Taiwan.

As usual, when entering port, the ship's chaplain had gone to the bridge. Kaohsiung was to be a new experience for him. The ship was only to be there about 40 hours and the chaplain had many things to do; among them was delivering a piano to the Tsoying Church, and arranging for tours of the area.

Two buses to take the Navy men on tour were already waiting on the pier. Also on the pier was a group of Chinese people in a truck. The chaplain had written the Taiwan Baptist church that a piano was coming for them, and now he wondered if they were members.

"Request permission to take the tour party ashore to board the buses, Commander," said the chaplain.

"Certainly, permission granted," responded the executive officer. "Have a nice trip."

"I won't be going on the tour, Commander, I have to offload the Handclasp gear," was the chaplain's reply.

Returning to his office, the chaplain found two visitors, one a young slender lieutenant from the Chinese Marine Corps, and the other an older civilian.

"Chaplain Stewart," said the elder, "I'm Pastor Shihs and this is Lieutenant Leng; we're from the Tsoying Church. We have a letter from you saying you have a piano for us."

Almost five months before, the Operation Handclasp cargo for the People to People program had been loaded on the USS CURRITUCK (AV-7). In the

On tour with the armed services, a military chaplain may have unusual opportunities for taking the gospel. Such is the story of this Taiwan mission.

cargo was a piano from a San Diego church for the Chinese church at Tsoying. Now at last the piano was to reach its new home and assist this Chinese congregation in their worship services.

Soon after the meeting the piano was on a truck headed for Tsoying, a community northeast of Kaohsiung, Taiwan. When the truck stopped in front of the church, a group of 20 or more were there with eager, appreciative greetings.



UNLOADING of a piano was an important event to a Kaohsiung, Taiwan, church. Delivering the Operation Handclasp piano was one of Military Chaplain Stewart's ways of sharing Christ across the world while serving in the armed forces. A nine course Chinese dinner, including such delicacies as boiled octopus tentacles and cobra stripes was served to, from left, Pastor Shihs of the Taiwan church, Admiral Len, Chaplain Stewart, and General Wu.



OFFICIAL U. S. NAVY PHOTOS

They had very little money, certainly not enough to build a church, but Rear Admiral Lin told the small group that if they had faith and would start to build, God would provide. With this encouragement they started.

When one of the members, Major General Wu of the Chinese Marine Corps, was sent to the United States for special training, he told some of his new American Christian friends of the tiny church's struggles. Several of these friends made generous contributions, and on the day the people back in Taiwan felt that they would have to halt work, a check for \$1,000 arrived enabling them to continue. This gift encouraged them so much that they redoubled their efforts and their giving. God had provided. Today their church is complete and indeed a worthy edifice, dedicated solely to the cause of Christianity.

Since the chaplain had arrived on

Wednesday night, prayer meeting time every day in Taiwan, he was asked to stay for dinner and to preach the sermon.

Dinner, served at the Chinese Officers Club, was a nine course meal including delicacies the chaplain had never eaten before. After Admiral Lin gave a lesson in how to use chop sticks, the meal began, including liver and onions, sweet and sour pork, shrimp in tomato sauce, beef in oyster sauce, scrambled pigeon eggs and pork, boiled octopus tentacles and cobra strips, mixed vegetables (onions, beans, and bamboo shoots), fried rice, bird's nest soup, and of course plenty of hot green tea.

In church that night, the chaplain found the words strange, but there was no doubt about the opening hymn, "Amazing Grace." For about 20 minutes, the singing continued (accompanied by Mrs. Shihs on the piano). Aided by the able interpreting of Pastor Shihs, Chaplain Stewart preached to

the nearly 100 people. At the invitation a young Chinese Naval Officer and his wife gave their hearts to Christ and asked to join this growing band.

On Sunday morning around 200 people gather to worship, and as always to pray that Godless communism will be defeated. A large portion of the worshippers are from the China mainland, people who were forced to flee before the juggernaut of communism. The hope that they have in Christ's ultimate victory over evil is inspiring. Even though these worshippers long for their homeland and the defeat of communism, they, military men for the most part, pray that communism's defeat will not be military. The people pray that God will win the Communists. They do not pray maliciously that God will destroy their enemies; their prayers are that God will redeem the Communists. Perhaps all of us should join in such a prayer.

The Military Personnel Mission Field

BY WILLIS A. BROWN, SECRETARY
HMB MILITARY PERSONNEL MINISTRIES
HMB PHOTOS BY RALPH ROGERS

The civilian area near any military post, base, or station, is rapidly becoming a mission field. Hundreds of such communities have sprung up.

For the most part, the young military

Americans inhabiting these communities are beyond the ministry of the installation chaplain except in cases of emergency, yet churches located nearby often have neither the personnel nor the facilities to cope with the increasing population. In other cases churches have been slow to demonstrate a sustained concern for the military family due to the growing conviction on the part of church leaders that "one can't build a church on the military."

Take a Baptist church in a southern

DEACONS, many from nearby Camp Lejeune, meet in prayer for the next Sunday's services with pastor, M. R. Haire, right.



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Brookwood Baptist Church, Jacksonville, N. C., which was to play a significant role in Captain Beatty's preparation, is one of an estimated 3,000 to 3,500 Southern Baptist churches whose membership is composed of more than 50 per cent military personnel and their dependents.

Located near the Camp Lejeune Marine Corps Base, the Brookwood church is typical of hundreds of Baptist

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HMB MILITARY PERSONNEL MINISTRIES

HMB PHOTOS BY RALPH ROGERS

DEACONS, many from nearby Camp Lejeune



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Key to Abbreviations			
AM	Area Missionary	JW	Jewish
As.M	Associational Missionary	KI	Kindergarten
CD	Center Director	Ko	Korean
Ch	Chinese	L	Literacy
CD	Church Development Director	Mig	Migrant
CM	City Missionary	MPV	Military Personnel Visitor
Coord.	Coordinator	MC	Mission Center
C	Czechoslovakian	MM	Mountain Missionary
D	Deaf	P	Panamanian
Dir.	Director	PD	Pastor Director
DM	Direct Missionary	Pas.M	Pastoral Associational Missionary
DMM	Director, Mountain Missions	PM	Pastoral Missionary
FW	Field Worker	Port.	Portuguese
Fl.	Filipino	Reg. M	Regional Missionary
FR	French	RH	Rescue Mission
GW	Good Will Center	RC	Rural Church Program
Ind.	Indian	SD	State Director
ITD	In-Service Training Director	Sp	Spanish-Speaking
Int.	International Center	TM	Teacher-Missionary
It.	Italian	WOP	Week-Day Program
Jr.	Juvenile Rehabilitation Worker	WU	Woman's Missionary Union Sec.
Jp.	Japanese		

to the appeals for help from churches located in communities near military bases, began to consider the idea of a Military Personnel Visitor. This was to be considered as a pioneer, pilot project. Under the Military Personnel Visitor plan, it was proposed that a dedicated layman, who loved people, who knew military life, who was qualified, and who felt divinely called to this special type of mission service, be employed full-time in the Fayetteville-Fort Bragg,

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Gillespie, Nina (Ch.), 943 N. Tyndall Ave., Tucson 15
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Jackson, Lela (Sp.), 807 W. Sunland Ave., Phoenix 41
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Brookwood Baptist Church, Jacksonville, N. C., which was to play a significant role in Captain Beatty's preparation, is one of an estimated 3,000 to 3,500 Southern Baptist churches whose membership is composed of more than 50 per cent military personnel and their dependents.
Located near the Camp Lejeune Marine Corps Base, the Brookwood church is typical of hundreds of Baptist

September, 1963

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Hale, Eldon W. (PM), P. O. Box 617, Gwinn
Maddux, Austin Dale (AM), 221 Field Rd., Clio
Roy, Claude N. (AM), 327 N. 27th, Battle Creek
Smith, Truett (PM), 1148 Beech, East Lansing

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St. John, Jerry and Mrs. (D), 110 McCluer Rd., Jackson

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Brown, T. B. (TM), 510 N. Farish St., Jackson
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HMB MILITARY PERSONNEL MINISTRIES

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Briggs, Charles (CD), 1017 B. Grand Ave., Kansas City 6
Gladney, Gus Lee (RM), 1202 Franklin Ave., Carthageville
Glasco, R. James (CD), 3526 Wash. Blvd., St. Louis
Singleton, Wm. (TM), 2119 Tracy Ave., Kansas City 8
Welch, T. A. (TM), 2119 Tracy Ave., Kansas City 8

MONTANA

Pioneer Missions

Castel, Albert M. (PM), 920 Cleveland, Helena
Wiggins, W. A. (PM), 1810 S. Avenue, W. Missoula

NEBRASKA

Associational Missions

Burison, Irvin (PM), 822 W. 14th, Grand Island
Hagan, Ted (PM), 3501 Garfield, Lincoln
Lockwood, Quentin (As.M.), 1715 S. 38th St., Omaha

NEVADA

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Inzer, LaVern (MM), 20 South St., Winnemucca
King, Foy (MM), 13 Elvethum Drive, Ely
Siple, Leonard E. (AM), P. O. Box 253, Sparks

NEW HAMPSHIRE

Pioneer Missions

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NEW JERSEY

Pioneer Missions

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Neighbour, Ralph W., Jr. (AM), 105 Todd Ave., Edison

NEW MEXICO

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Johnson, Joe Carl, P. O. Box 486, Albuquerque

Associate Superintendent of Missions

Mojica, M. C., P. O. Box 465, Albuquerque

Associational Missions

Allen, Truett (As.M.), Box 506, Springer
Bogan, C. Gus (As.M.), P. O. Box 282, Magdalena
Buchanan, W. R. (As.M.), 8205 Dellwood Rd., N. E., Albuquerque
Cochran, L. D. (As.M.), 500 S. Lead Ave., Deming
Godsac, Jim (As.M.), 1655 Smith Ave., Las Cruces
Landtrep, Earl R. (As.M.), 344 Redwood St., Clovis
Randall, Frank (As.M.), Box 495, Fairview
Rine, Bobby (As.M.), 1108 Graceland Dr., Aztec
Tapley, James Darrell (As.M.), 1700 Mountain View, Alamogordo
Whitfield, Earl O. (As.M.), 2307 Church Rock Dr., Gallup

City Missions

Gross, Robert and Mrs. (MC), 1020 Edith Blvd., S. E., Albuquerque
Treadwell, E. M. and Mrs. (MC), 1910 Sunset Garden, S. W., Albuquerque

Language Missions

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Cabrera, A. and Mrs. (Sp.), Box 811, Belen
Case, C. M. and Mrs. (ind.), 601 S. 3rd St., Gallup
Christensen, Doris (ind.), 1416 Taos St., Santa Fe
Contreras, Dan and Mrs. (Sp.), 300 Baca Ave., Las Vegas
Corrad, Stephen and Mrs. (Sp.), 3605 Lombardy Rd., N. W., Albuquerque
Olga, Amelia (Sp.), Box 321, Las Cruces
Ellis, Fred and Mrs. (Sp.), Gen. Del., El Rito
Fann, Dalbert and Mrs. (ind.), Box 221, Magdalena
Farla, Kent and Mrs. (ind.), Cubero
Gunnerson, M. V. and Mrs. (ind.), Box 7161, Albuquerque
Gonzalez, R. and Mrs. (Sp.), P. O. Box 321, Las Cruces
Hanna, Rosa and Mrs. (ind.), 1420 Carrillos Rd., Santa Fe
Hill, Oscar and Mrs. (Sp.), 409 Florida, Alamogordo
Hurtado, A. and Mrs. (Sp.), Box 522, Taos
Huse, James and Mrs. (ind.), Star Rte., Ruidoso Downs
Jajola, Tony and Mrs. (ind.), 10416 Walker Dr., N. E., Albuquerque
Kansabbs, Victor M. and Mrs. (ind.), 601 W. Broadway, Farmington
LaRocha, James and Mrs. (Sp.), 210 N. Second St., Lovington
Lopez, Mike and Mrs. (Sp.), Box 2118, Santa Fe
Maldonado, Job and Mrs. (Sp.), P. O. Box 177, Carlsbad
Mitchell, Louise, (ind.), 715 W. Broadway, Farmington
Mouser, John A. and Mrs. (Sp.), Box 185, Dulce
Naranjo, Michael E. and Mrs. (ind.), Box 288, Taos
Nunes, Julio and Mrs. (Sp.), Box 485 Carlsbad
Oakley, Gilbert and Mrs. (Sp.), Box 326, Espanola
Pringle, Douglas and Mrs. (Sp.), Park View
Ramos, G. F. and Mrs. (Sp.), 210 N. 1st St., Gallup
Reid, Herbert L. and Mrs. (ind.), 3417 Church Rock, Gallup
Regalado, D. M. and Mrs. (Sp.), 810 E. Cedar, Deming
Rayna, J. C. and Mrs. (Sp.), 218 Jones, Clovis

North Carolina

Smith, Roy (DMM), P. O. Box 596, Sylva
Upchurch, Ernest C. (SD), Church Development Dept., 301 Hillboro St., Raleigh

City Missions

Milam, Dorothy (MC), 304 Morgan Rd., Spray

Division of Chaplaincy

Beatty, J. N., Sr. (MPV), 1712 Stratford Rd., Fayetteville

Language Missions

Fair, Bertis and Mrs. (Mig.), Box 32, Ridgecrest
Horton, J. Boyd and Mrs. (ind.), P. O. Box 335, Cherokee
Payton, Neal and Mrs. (D), 602 S. Main St., Wake Forest
Petter, Jerry and Mrs. (D), Rt. 3, Box 144, Thomasville

National Baptists

Craig, Calvin, Jr. (FW), 2308 Dandridge Dr., Raleigh
Dudley, Janus (CD), 707 E. 4th St., Winston-Salem
Grigg, W. R. (SD), 301 Hillboro, Raleigh
Hopper, Robert (TM), Shaw University, Raleigh
Williams, Marvin L. (RM), 716 E. Highland Ave., Rocky Mount

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Hughes, W. J. (PM), 1607 14th Ave., S. Grand Forks
Lamm, Albert S. (AM), Box 124, Bismarck

OHIO

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Walker, Arthur L., 1680 E. Broad St., Columbus 3

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NEW YORK

Language Missions

Estrada, Leobardo (Dir.), 205 Arrow, Oceanside, Long Island
Morgan, D. A. (int.), 455 Evergreen, Brooklyn 21

Pioneer Missions

James, Paul S. (PD), Manhattan Baptist Church, 5900 Arlington Ave., New York 71
Magruder, Chas. E. (AM), 67 S. Wrexham Ct., Tonawanda
Miller, Don (PM), P. O. Box 87, Farmingdale, L. I.

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Smith, Roy (DMM), P. O. Box 596, Sylva
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Barber, Davis D. (As.M.), 229 Campbell, Ardmore
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Cattlett, R. H. (As.M.), 1217 N. Cherrington Dr., Claremore
Combes, L. A. (As.M.), Box 289, Coalgate
Crawford, Leroy (As.M.), 524 Eastside Blvd., Muskogee
Dreiling, M. R. (As.M.), 218 B. St., S. W., Miami
Dittmar, Jess (As.M.), 700 N. Wash. Blvd., Bartlesville
Evans, John J. (As.M.), 4222 Dorchester, Lawton
Farrell, Sewall H. (As.M.), 507 East Avenue D., Heavener
Findley, Herbert M. (As.M.), 1663 16th St., Woodward
Garnier, Lee (As.M.), 903 S. Lewis, Pryor
Gibson, Lang (As.M.), 1628 South 15, Chickasha
Highfill, Herman (As.M.), 406 N. J. St., Hugo
Hopper, Carroll (As.M.), 105 Denison, Durant
Jennings, Frank, Box 183, Madill
Jones, Lloyd Q. (As.M.), Rt. 1, Box 335, Duncan
Kelly, John R. (As.M.), 116 Central Dr., Sayre
Lamb, H. C. (As.M.), 404 N. E. F. St., Stillwater
Maxwell, James P. (As.M.), Box 353, Alva
Messenger, Loren (As.M.), 1104 Mission Rd., Anadarko
Muggs, W. P. (As.M.), Box 425, Wynnewood
Norwood, L. M. (As.M.), 1526 W. 27th St., Ada
Pendleton, Vernon (As.M.), 709 W. Indiana, Enid
Parkins, C. T. (As.M.), 507 South 8, Kingfisher
Skaggs, Dee R. (As.M.), Box 513, McAlester
Spanna, Thos. J. (As.M.), 311 N. Byers, Mangum
Strahan, D. E. (As.M.), 507 N. 8th St., Ponca City
Stringer, Carl (As.M.), 428 Kansas, Norman

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Gibson, Lang (As.M.), 1628 South 15, Chickasha
Highfill, Herman (As.M.), 406 N. J. St., Hugo
Hopper, Carroll (As.M.), 105 Denison, Durant
Jennings, Frank, Box 183, Madill
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Kelly, John R. (As.M.), 116 Central Dr., Sayre
Lamb, H. C. (As.M.), 404 N. E. F. St., Stillwater
Maxwell, James P. (As.M.), Box 353, Alva
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Muggs, W. P. (As.M.), Box 425, Wynnewood
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Skaggs, Dee R. (As.M.), Box 513, McAlester
Spanna, Thos. J. (As.M.), 311 N. Byers, Mangum
Strahan, D. E. (As.M.), 507 N. 8th St., Ponca City
Stringer, Carl (As.M.), 428 Kansas, Norman

September, 1963

16-I

to the appeals for help from churches located in communities near military bases, began to consider the idea of a Military Personnel Visitor. This was to be considered as a pioneer, pilot project. Under the Military Personnel Visitor plan, it was proposed that a dedicated layman, who loved people, who knew military life, who was qualified, and who felt divinely called to this special type of mission service, be employed full-time in the Fayetteville-Fort Bragg,

Brookwood Baptist Church, Jacksonville, N. C., which was to play a significant role in Captain Beatty's preparation, is one of an estimated 3,000 to 3,500 Southern Baptist churches whose membership is composed of more than 50 per cent military personnel and their dependents.

Located near the Camp Lejeune Marine Corps Base, the Brookwood church is typical of hundreds of Baptist

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17

They had very little money, certainly not enough to build a church, but Rear Admiral Lin told the small group that if they had faith and would start to build, God would provide. With this encouragement they started.

When one of the members, Major General Wu of the Chinese Marine Corps, was sent to the United States for special training, he told some of his new American Christian friends of the tiny church's struggles. Several of these friends made generous contributions, and on the day the people back in Taiwan felt that they would have to halt work, a check for \$1,000 arrived enabling them to continue. This gift encouraged them so much that they redoubled their efforts and their giving. God had provided. Today their church is complete and indeed a worthy edifice, dedicated solely to the cause of Christianity.

Since the chaplain had arrived on

The Military Personnel Mission Field

BY WILLIS A. BROWN, SECRETARY
HMB MILITARY PERSONNEL MINISTRIES

HMB PHOTOS BY RALPH ROGERS

DEACONS, many from nearby Camp Lejeune



Sutterfield, O. C. (As.M.), 221 E. 14th, Cordell
Taylor, Stanley F. (As.M.), 1013 N. Sixth, Henryetta
Thomason, Estel (As.M.), 710 S. Duncan, Cushing
Tyson, Dan P. (As.M.), 1301 N. Roosevelt, Guyton
Ward, Guy D. (As.M.), 113 W. 6th, Weverka
Watson, H. Ray (As.M.), 116 S. State, Tahlequah

City Missions
Lewther, A. L. (CM), 1141 N. Robinson, Okla. City 3
Perry, Leo M. (CM), 408 S. Cincinnati, Tulsa

Language Missions
Sewell, Bailey (Coor.), 1141 N. Robinson, Oklahoma City 3
Beard, R. R. and Mrs. (Ind.), 209 East Side Blvd., Muskogee
Belvin, B. F. and Mrs. (Ind.), 517 S. Woodlawn, Okemulgee
Boggs, W. W. (Ind.), Box 43, Atoka
Comer, Jack and Mrs. (Ind.), Box 866, Quapaw
Conrad, Bruce R. and Mrs. (Ind.), Box 485, Newkirk
Falls, Robert (Ind.), Rt. 3, Stroud
Guarnerio, N. G. and Mrs. (Sp.), 518 W. Hollis St., Hollis
Gunn, Leslie H. and Mrs. (D), Rt. 1, Box 23, Jones
Halsey, F. Harold and Mrs. (Ind.), Box 157, Hammon
Hubbard, John and Mrs. (Ind.), Box 141, Pawnee
Morris, Sam and Mrs. (Ind.), 1528 N. Beard, Shawnee
Prickett, Joe L. (Ind.), 306 W. Main, Anadarko
Saunders, L. E. and Mrs. (Sp.), 1211 S. Youngs Blvd., Oklahoma City 8
Smith, C. J. and Mrs. (Ind.), Box 43, Kingfisher
Sorrells, Marvin and Mrs. (Ind.), 404 Crabtree Rd., Muskogee
Warren, D. B. and Mrs. (Ind.), 1208 S. 3rd St., Lawton

National Baptists
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Carr, J. M. (TM), P. O. Box 98, Langston
Moore, W. T. (CD), 1804 N. Boston Pl., Tulsa 6
Watts, Wm. Tatt (CD), 601 N. E. 7th St., Oklahoma City

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City Missions
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Johnson, Ray L. (CM), 11006 S. E. Pine Court, Portland 16, Ore.
Reneau, Marion (JR), 8608 8th Ave. N.E., Seattle 15, Wash.

Pioneer Missions
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Hyde, Omar E. (AM), 4438 Virginia Ave., Olympia, Wash.
Lavin, Austin (AM), 326 First Place, Springfield, Ore.
Reppond, G. W. Jr. (AM), P. O. Box 757, Richland, Wash.

Language Missions
Elston, Allen and Mrs. (Ind.), Box 321, Warm Springs, Ore.
Warren, Leland A. and Mrs. (Sp.), Box 153, Granger, Wash.

Special Mission Ministries
Stewart, Mary Jo. (WMU), P.O. Box 288, Portland 8, Ore.

PENNSYLVANIA
Pioneer Missions
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Henry, Dolan (PM), 4301 Winchester Dr., Allison Park
Waltz, Joseph M. (PD), 149 Sleepy Hollow Rd., Pittsburgh 16

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Chase, Frank M. (PM), 158 Sunnybrook Dr., N. Kingstown

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Greene, A. T., Jr., 907 Richland St., Columbia

Associational Missions
Lawson, Robert (As.M.), 1923 Georgian Dr., Sumter

City Missions
Farmer, Gladys (GWC), 1730 Gist St., Columbia
York, Mrs. Carolyn (GWC), 1730 Gist St., Columbia

National Baptists
Douglas, Nehemiah E. (CD), 249 Rutledge Ave., Charleston
Gordon, M. S. (TM), Benedict College, Columbia
Hardin, Henry (TM), Morris College, Sumter
Jenkins, L. C. (TM), Benedict College, Columbia
Pendergrass, Preston (TM), Friendship Jr. College, Rock Hill

SOUTH DAKOTA
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Estes, Robert and Mrs. (Ind.), Box 111, Eagle Butte

Pioneer Missions
Allen, John H. (AM), 212 N. Johnson, Pierre
Harmonson, W. Ross (PM), 1613 S. Main St., Aberdeen

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Graves, Mrs. Minelle (GWC), 500 Watoung Ave., Elizabethton
Heath, Eunice (MC), 2009 Ruby St., Chattanooga 6
Highlander, Duane (MC), 2008 Ruby St., Chattanooga 6

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Hughes, H. Fay (JR), 722 Oak St., Chattanooga
Neely, Hubert and Mrs. (RM), 135 Linden Ave., Memphis

National Baptists
Jarrett, Arthur (CD), 805 E. 5th St., Chattanooga 3
Lofton, Fred (TM), Owen College, Memphis
Turner, Mrs. Irene (BSU), 2023 Jefferson St., Nashville

TEXAS
Associational Missions
Cobb, John W. (ITD), Corpus Christi Univ., Corpus Christi

City Missions
Bain, George (JR), P. O. Box 12215, Ft. Worth
Coolley, Ewing (JR), 711 N. Hill, Dallas 10
Fogle, Truett (GWC), 1622 S. Arthur, Amarillo
Frisby, Joan (MC), 1705 Corinth, Dallas
Holt, James D. and Mrs. (MC), 1705 Corinth, Dallas
McWhorter, Mildred (MC), 1628 Shreveport, Fort Arthur
Shockey, J. Floyd and Mrs. (GWC), 2904 McKinnon, Dallas
Williams, Aileen (GWC), 1114 N. Estrella, El Paso

Language Missions
Lee, Dallas P. (Coor.), 703 N. Ervay, Dallas 1
Roma, Oscar (Sp.), 703 N. Ervay, Dallas 1
Hernandez, Rudy (Sp.), 703 N. Ervay, Dallas 1
McLaughlin, John (Sp.), 703 N. Ervay, Dallas 1
Sanchez, Rudy (Sp.), Baptist Bldg., 703 N. Ervay, Dallas 1
Ellis, Martha Thomas (Sp. WMU), 408 Baptist Bldg., 703 N. Ervay, Dallas 1
Cuevas, Neomi (Sp. WMU), 408 Baptist Bldg., Dallas 1
Ataman, Daniel and Mrs. (Sp.), P. O. Box 133, San Angelo
Alonso, Frank M. and Mrs. (Sp.), Bryan
Alvarado, Armando V. and Mrs. (Sp.), 5401 Jordan, Galveston
Alvarez, R. B. and Mrs. (Sp.), 119 E. Buchanan, Harlingen
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Bast, Isaias A. and Mrs. (Sp.), 302 N. Lopez Street, Rio Grande City
Beerra, Mercedes and Mrs. (Sp.), Box 548, Yoakum
Benter, Mrs. Ruth (Sp. KI), 1213 Orange Ave., McAllen
Brent, Mrs. Louise F. (KI), 511 John Adams, San Antonio
Brown, Mary Nels (KI), Box 875, Sinton
Camara, Pastor and Mrs. (Sp.), 1620 Halloman Dr., Port Lavaca
Cantu, Daniel and Mrs. (Sp.), Box 393, Kenedy
Cantu, Jose G. and Mrs. (Sp.), Box 723, Hale Center

Language Missions
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Castillo, Antonio C. and Mrs. (Sp.), P. O. Box 37, Shallowater
Cervantes, Salvador and Mrs. (Sp.), Box 101, Calallen
Chapa, Luis and Mrs. (Sp.), P. O. Box 786, Charlotte
Cheung, Lok-Tin and Mrs. (Ch.), 1823 Lamar Ave., Houston 3
Contreras, Jose B. R. and Mrs. (Sp.), P. O. Box 467, Rockport
Crabb, J. D., Jr. and Mrs. (Sp.), Box 126, Hondo
Cruz, Juan V. de la and Mrs. (Sp.), 314 W. Esplanada, Weslaco
Cuellar, Benito C. and Mrs. (Sp.), 121 W. Avenue P., San Angelo
Delgado, Samuel and Mrs. (Sp.), Box 90, Brownwood
Enriquez, Jose E. and Mrs. (Sp.), Box 149, McKinney
Espurva, David and Mrs. (Sp.), First Baptist Church, Seagraves
Falcon, Raul G. and Mrs. (Sp.), 3303 Idalia St., El Paso
Flores, Jose S. and Mrs. (Sp.), P. O. Box 275, San Marcos
Galan, Jovita (Sp. KI), 133 Matthews Ave., San Antonio
Garcia, Ciro E. and Mrs. (Sp.), 926 Don Ann, Austin
Garcia, Fernando and Mrs. (Sp.), Box 765, Edna
Garcia, Manuel G. and Mrs. (Sp.), Box 326, Eagle Pass
Garcia, Refugio R. and Mrs. (Sp.), P. O. Box 1131, Victoria
Garza, Aniceto (Sp.), 621 S. 1 1/2 St., Harlingen
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Gomez, Luis and Mrs. (Sp.), 1011 N. Scurry, Big Spring
Gonzales, Fortunato and Mrs. (Sp.), 1301 Broadbent Ave., Del Rio
Guzman, Fidel and Mrs. (Sp.), 727 W. Park St., Sugar Land
Hernandez, Jesus Leal and Mrs. (Sp.), 3622 Curtiss St., Corpus Christi
Hernandez, Lazaro T. and Mrs. (Sp.), Box 345, S. San Antonio Station, San Antonio 11
Hernandez, Samuel R. and Mrs. (Sp.), Box 843, Brownsville
Joaquin, Albert and Mrs. (Sp.), P. O. Box 129, Mission
Johnson, Frank W. Jr. and Mrs. (Sp.), 2710 Magnolia Ave., Groves
King, Mary Drucilla (KI), P. O. Box 1013, Uvalde
Lara, Silviano and Mrs. (Sp.), P. O. Box 167, Menard
Leach, Milton S. and Mrs. (Sp.), 726 E. Yoakum Street, Kingsville
Leija, Victor and Mrs. (Sp.), Box 132, Falfurrias
Martinez, J. A. and Mrs. (Sp.), 724 S. W. 25th St., San Antonio 37
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Medrano, Ramon G. and Mrs. (Sp.), P. O. Box 368, Texas City
Mendoza, Daniel R. and Mrs. (Sp.), Box 393, San Diego
Mitchell, George W. and Mrs. (Sp.), P. O. Box 119, Angleton
Molina, Pantaleon and Mrs. (Sp.), 912 Jay St., Carroll Springs
Montero, Fred and Mrs. (Sp.), Box 602, S. Houston
Monzon, Amado P. and Mrs. (Sp.), P. O. Box 55, Devine

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BY WILLIS A. BROWN, SECRETARY
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Urbina, Manuel and Mrs. (Sp.), 315 N. 79th Street, Houston 13
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Slak, Betty Jean (GWC), 404 Elm Ave., S.W., Roanoke

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Torres, David and Mrs., Melones No. 124, Luyanó, Habana
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Solozzano, Manuel and Mrs., Apartado 6942, Panama, Republica de Panama

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Cusellar, V. C. and Mrs., Box 294, Robert Lee, Texas
DiMaggio, Frank and Mrs., 3620 Fourth St., Alexandria, La.
Dowis, S. F., 5065 Lake Forest Dr., N. W., Atlanta, Ga.
Foulon, B. O., 16928 Crane Ave., Hazel Crest, Ill.
Frazier, C. F. and Mrs., Box 692, Coolidge, Ariz.
Garcia, Mrs. Matias, 342 Rosabell Dr., San Antonio, Tex.
Gardner, J. W., 1003 Travle, Plainview, Tex.
Garnett, Christine, Rio 166, Matanzas, Cuba
Gillespie, J. T., Gardner-Webb College, Bowling Springs, N. C.
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Hammock, E. R. and Mrs., 1403 11th Pl., Big Spring, Tex.
Hancock, A. W. and Mrs., 1301 S. Fifth, McAlester, Okla.
Headen, Mary, 210 S. Gardner, W. Frankfort, Ill.
Henton, Wiley, 253 S. Firat St., Globe, Ariz.
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Keith, Gladys, 409 Ford Dr., Jackson, Miss.

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Linton, Mrs. F. H., P. O. Box 4031, Panama City, Republica de Panama
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Phelps, Mrs. G. Lee, Booneville, Ark.
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Turner, A. C., P. O. Box 346, Coachella, Calif.
Wade, Mrs. Thomas, Hugo, Okla.

Walters, F. H., Box 1682, Panama, Canal Zone
Wilbanks, C. E., 4916 Stanley Ave., Fort Worth 16, Tex.
Worthington, A. and Mrs., Box 235, Shidler, Okla.
Wright, Abraham and Mrs., Benld, Ill.
Yearwood, V. T. and Mrs., Apartado Postal 4031, Panama, Republica de Panama

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

There are other workers who are vitally connected with home mission work, but who are employed only by the state mission boards or other groups. Often these workers are doing the same tasks as others employed by the Board, such as evangelism leaders, juvenile rehabilitation workers, etc. In order that you might have a listing of these workers, a supplement to the directory presenting the workers in these categories will be printed in a later issue of the Leadership Edition of Home Missions.

Alphabetical Birthday List of Home Missionaries

Birthday	Native State	Where Serving
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Aguilar, Epigenio		New Mexico
Aguilar, Mrs. Lupe		New Mexico
Aleman, Daniel	Texas	Texas
Aleman, Mrs. Ella		Texas
Allen, John Henry	Texas	South Dakota
Allen, Truett D.	Texas	New Mexico
Alonso, Frank M.		Texas
Alonso, Mrs. Rachel		Texas
Alvarado, Armando V.	Mexico	Texas
Alvarado, Mrs. Ruth	Latvia	Texas
Alvarez, Richardo B.	Spain	Texas
Alvarez, Mrs. Lidia	Argentina	Texas
Andrade, Nicolas C.		Texas
Andrade, Mrs. Elvira		Texas
Anguiano, Julio C.	Texas	Texas
Anguiano, Mrs. Lupe		Texas
Arrambide, Pedro V.		Arizona
Arrambide, Mrs. Maria		Arizona
Asebedo, Raymond R.		Texas
Asebedo, Mrs. Annie		Texas
Aucouin, Sam	Louisiana	Louisiana
Aucouin, Mrs. Una C.	Louisiana	Louisiana
Back, James D.	Missouri	Arizona
Back, Mrs. Virginia	Missouri	Arizona
Bain, George W.	Illinois	Texas
Baker, John P.	Illinois	Colorado
Banda, Fred C.	Texas	Texas
Banda, Mrs. Maria	Texas	Texas
Barber, Davis D.		Oklahoma
Bard, Paul Leo	Maryland	Maryland
Barkley, William I.	Virginia	Maryland
Barnette, Lowell P.	North Carolina	Maryland
Bason, Freddie M.	Texas	Georgia
Bast, Inias A.		Texas
Bast, Mrs. Herminia		Texas
Baxter, Roger	Louisiana	Ohio
Baxter, Mrs. Ruth	Arkansas	Ohio
Beal, John D.	Missouri	Georgia
Beal, Mrs. Helen L.	Missouri	Georgia
Bean, John W.	North Carolina	Georgia
Beam, Mrs. Dorothy	North Carolina	Georgia
Beard, Roe R.	Arkansas	Oklahoma
Beard, Mrs. Grace	Arkansas	Oklahoma
Bearden, Carter E.	Texas	Georgia
Bearden, Mrs. Wanda	Georgia	Georgia
Beatty, J. N. Sr.	Georgia	North Carolina
Beccera, Merced	Mexico	Texas
Beccera, Mrs. Josefa	Mexico	Texas
Bell, Henry Y.	Louisiana	Louisiana
Bell, Leon	Mississippi	Mississippi
Belt, Loren J.	Missouri	Missouri
Belvin, B. Frank	Oklahoma	Oklahoma
Belvin, Mrs. Wilma	Kansas	Oklahoma
Benter, Ruth S.		Texas
Berge, Louise		Indiana
Bergen, Harold R.	Kansas	Indiana
Black, Hubert O.	Oklahoma	Kansas
Bogan, C. Gus	Oklahoma	California
Boggan, Wilson W.	Mississippi	New Mexico

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Since the chaplain had arrived

The Military Mission Field

BY WILLIS A. BROWN, SECRETARY
HMS MILITARY PERSONNEL MINISTRIES
HMS PHOTOS BY RALPH ROGERS

DEACONS, many from nearby Cal



Birthday	Native State	Where Serving
Booker, Nell	Mississippi	Louisiana
Borah, Harry A.	Oklahoma	Illinois
Bradford, Ammon	Tennessee	Louisiana
Brady, Arlie A.	Oklahoma	Oklahoma
Bragg, Eugene	Texas	Michigan
Bragg, Mrs. Nanelle	Georgia	Michigan
Branch, Eugene C.	Texas	Idaho
Branch, Mrs. Garnet	Texas	Idaho
Breazale, Vertner B.	Texas	California
Brent, Louise F.	Mississippi	Texas
Brentlinger, Roy W.	Alaska	Alaska
Brentlinger, Mrs. Dixie	Nevada	Missouri
Briscoe, Charles J.	Missouri	Missouri
Brock, J. Pat	Alabama	Alabama
Brown, Almarine		West Virginia
Brown, Callie B.		Arizona
Brown, Frances		Louisiana
Brown, Frederick L.		Michigan
Brown, Mary Nelle		Alabama
Brown, Ned H.		Texas
Brown, Mrs. Mary E.		Tennessee
Brown, Thomas B.		Florida
Bruffey, Clifford P.		Mississippi
Bryant, Milton		West Virginia
Bryant, Richard		Mississippi
Buchanan, William R.		Mississippi
Burdett, Julia B.		California
Burgher, Edmon		Georgia
Burgher, Mrs. Ruby		Oklahoma
Burkey, W. A.		Georgia
Burleson, Irvin		Kentucky
Burress, Frank B.		Arkansas
		Nebraska
		Wisconsin
		Louisiana
		New Mexico
		Colorado
		California
		Texas
		Mexico
		Illinois
		Oklahoma
		California
		Florida
		Texas
		North Carolina
		Mexico
		Texas
		Texas
		Ohio
		Kentucky
		Florida
		Louisiana
		Oklahoma
		Florida
		Arizona
		Arizona
		Texas
		Texas
		Alabama
		Mississippi
		Mississippi
		New Mexico
		Georgia
		Michigan
		Cuba
		Montana
		Indiana

16-R

Birthday	Native State	Where Serving
Castillo, Antonio C.	Mexico	Texas
Castillo, Mrs. Maria	Mexico	Texas
Catlett, Robert H.		Oklahoma
Caudill, Herbert		Cuba
Caudill, Mrs. Marjorie		Cuba
Chambers, Irene		Arkansas
Chambliss, Hugh O.		Alabama
Chapa, Luis		Texas
Chapa, Mrs. Concepcion		Texas
Chen, Peter		Rhode Island
Chase, Frank M.		China
Chen, Mrs. Carol		California
Chestnut, Fred		Alabama
Cheung, Lok-Tin		China
Cheung, Mrs. Lydia		China
Childress, Irving		Virginia
Christensen, Doris I.		Illinois
Christiansen, Amos B.		Missouri
Clepper, L. D.		Louisiana
Clepper, Mrs. Verna		Louisiana
Cobb, E. J.		Oregon
Cobb, John W.		Texas
Cobb, Lawrence B.		Arizona
Cochran, L. D.		New Mexico
Colvin, A. B.		Kentucky
Combes, L. A.		Oklahoma
Combs, Edgar J.		California
Comer, Jack D.		Missouri
Comer, Mrs. Betty R.		Texas
Coney, James E.		Louisiana
Coney, Mrs. Isabel		Mississippi
Conger, H. J.		Louisiana
Conley, Joseph M.		Indiana
Conrad, Bruce R.		Tennessee
Conrad, Mrs. Beatrice		Oklahoma
Contreras, Daniel R.		Oklahoma
Contreras, Mrs. Dorothy		New Mexico
Contreras, Jose B. R.		New Mexico
Contreras, Mrs. Eulalia		Texas
Cooley, C. Ewing		Texas
Cooper, John A.		Kentucky
Cooper, Mrs. Ina B.		Tennessee
Corradi, Stephen M.		Kentucky
Corradi, Mrs. Erlene		Italy
Cottingham, W. O.		Mississippi
Cottingham, Mrs. Alpha		New Mexico
Crabb, J. D.		Alabama
Crabb, Mrs. Frances		Texas
Craig, Calvin C.		Texas
Craig, Leon B.		North Carolina
Crawford, Earl B.		Alabama
Crawford, Leroy		Texas
Crenshaw, Genus E.		Oklahoma
Crenshaw, Mrs. Carolyn		Kentucky
Cromer, Ted E.		South Carolina
Crowley, Colleen		Florida
Crumpler, Walter L.		Oklahoma
Crumpler, Mrs. Leonor		Pennsylvania
Crus, Juan V.		Tennessee
Crus, Mrs. Juan		North Carolina
Cuellar, Benito C.		Colombia
Cuellar, Mrs. Hilario		California
Cuevas, Noemi		Texas
		Texas
		Mexico

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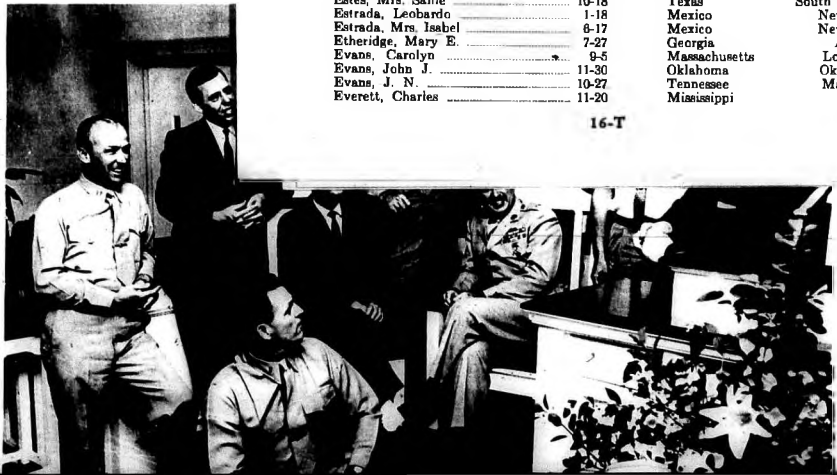
Since the chaplain had arrived

The Military Mission Field

BY WILLIS A. BROWN, SECRETARY
MILITARY PERSONNEL MINISTRY

WAB PHOTOS BY RALPH ROGERS

DEACONS, many from nearby Co



Birthdate	Native State	Where Serving
Cunningham, J. E. 12-8	Michigan	Kentucky
Cunningham, Troy K. 9-15	Tennessee	Florida
Dalby, Donald A. 1-26	Arkansas	California
Dalby, Mrs. Irene 11-28	Arkansas	California
Daniel, Mark H. 5-15	Texas	Arizona
Daniels, Alvin C. 7-9	Louisiana	California
Dannelley, Jay C. 12-12	Texas	Michigan
Dareing, M. R. 7-25	Missouri	Oklahoma
Davis, Edward R. 4-9	Georgia	Georgia
Davis, Ann 4-17	Virginia	Kentucky
Davis, Elbert T. 3-2	Texas	California
Davis, William P. 8-5	Mississippi	Mississippi
Dawson, C. Irwin 9-11	Virginia	Arizona
Day, Charles L. 3-29	Arkansas	Nevada
Day, Ernest F. 3-20	Kansas	Colorado
Day, Mrs. Dolores F. 1-27	Oklahoma	Colorado
Days, Ladias L. 4-13	Texas	Indiana
DeArmas, Rafael G. 11-26	Cuba	Florida
DeArmas, Mrs. Clysta H. 10-5	South Carolina	Florida
Delgado, Elias O. 3-21	Mexico	California
Delgado, Mrs. Guadalupe 10-23	Mexico	California
Delgado, Samuel 9-16	Texas	California
Delgado, Mrs. Maria 4-2	Texas	Texas
Delmar, O. R. 8-23	Oklahoma	North Dakota
Demeree, Murial R. 3-14	Colorado	Colorado
Demeree, Mrs. Helen 1-31	Kentucky	Colorado
Denton, Preston M. 7-21	Texas	Illinois
Diaz, Amelia 5-14	Mexico	New Mexico
Dias, Sarah F. 4-28	Florida	Illinois
Dillon, Zola Faye 8-17	Louisiana	Louisiana
Dittmar, Jess 10-25	Kansas	Oklahoma
Douglas, Nehemiah E. 5-21	Jamaica	South Carolina
Douglas, Ray Melvin 3-30	Texas	Panama
Douglas, Mrs. Mildred 6-30	Texas	Panama
DuBose, Francis M. 2-27	Alabama	Michigan
DuBose, T. J. 7-3	Texas	California
Dudley, Junius 3-3	Maryland	North Carolina
East, William E. 5-25	Oklahoma	California
Edwards, L. Bert 4-18	Oklahoma	California
Elledge, Paul 12-17	Kentucky	Kansas
Elliott, Bernice 7-3	Florida	Alabama
Ellis, Fred V. 4-12	North Carolina	New Mexico
Ellis, Mrs. Dorothy 7-20	North Carolina	New Mexico
Ellis, Martha Thomas 10-10	Alabama	Texas
Elston, Allen D. 6-13	Texas	Oregon
Elston, Mrs. Juanita 1-23	Texas	Oregon
Emery, Leon 11-3	Mississippi	Mississippi
Enriquez, Jose E. 3-8	Texas	Texas
Enriquez, Mrs. Ramona 6-29	Mississippi	Florida
Epps, Evelyn 11-20	Mexico	Florida
Espurva, David 4-10	Texas	Texas
Espurva, Mrs. Anita 9-10	Texas	Texas
Estes, Robert B. 10-18	Texas	South Dakota
Estes, Mrs. Sallie 1-18	Mexico	South Dakota
Estrada, Leobardo 8-17	Mexico	New York
Estrada, Mrs. Isabel 7-27	Mexico	New York
Etheridge, Mary E. 9-5	Georgia	Arizona
Evans, Carolyn 11-30	Louisiana	Massachusetts
Evans, John J. 10-27	Oklahoma	Oklahoma
Evans, J. N. 11-20	Tennessee	Maryland
Everett, Charles 11-20	Mississippi	Illinois

16-T

Birthdate	Native State	Where Serving
Fair, Bertie 4-12	Kentucky	Kentucky
Fair, Mrs. Aileen 10-4	Kentucky	North Carolina
Falcon, Raul G. 2-16	Mexico	North Carolina
Falcon, Mrs. Linda 6-29	Mexico	Texas
Falls, Robert 8-23	Oklahoma	Texas
Fann, Delbert G. 6-30	Florida	Oklahoma
Fann, Mrs. Mildred 1-12	Kentucky	New Mexico
Farris, A. Kent 10-3	Ohio	New Mexico
Farris, Mrs. Sarah Jo 7-4	North Carolina	New Mexico
Farmer, Gladys E. 2-14	Georgia	New Mexico
Farrell, Sewell H. 8-1	Oklahoma	South Carolina
Ferguson, Roy J. 2-19	Texas	Oklahoma
Findley, Herbert M. 8-21	Arkansas	Idaho
Fisher, Horace E. 11-10	Texas	Oklahoma
Fite, James David 12-23	Texas	Utah
Fite, Mrs. Margaret 9-6	Georgia	Cuba
Flanagan, Beryl 11-4	Georgia	Cuba
Flores, Jose S. 12-20	Mexico	Maryland
Flores, Mrs. Concepcion 12-8	Mexico	Texas
Fogle, J. Truett 6-14	Texas	Texas
Poster, Andrew H. 4-16	Texas	Louisiana
Poster, Mrs. Annie H. 6-2	Louisiana	Louisiana
Powell, Andrew 2-23	South Carolina	Wash., D.C.
Franks, Rosa Lee 7-4	Alabama	Florida
Fricke, Robert Carl 12-0	Texas	Florida
Fricke, Mrs. Anne M. 4-10	Alabama	Florida
Frisby, Joan Fay 5-23	Oklahoma	Texas
Galan, Jovita 2-15	Texas	Texas
Garbarino, Medwyn D. 11-7	Louisiana	Louisiana
Garbarino, Lila S. 7-22	Louisiana	Louisiana
Garcia, Cirio E. 7-15	Texas	Texas
Garcia, Mrs. Mary 9-12	Texas	Texas
Garcia, Fernando 7-28	Texas	Texas
Garcia, Mrs. Carlos 3-3	Texas	Texas
Garcia, Manuel G. 12-24	Texas	Texas
Garcia, Mrs. Nelda 2-24	Mexico	Michigan
Garcia, Marcos D. 4-25	Mexico	Texas
Garcia, Refugio 7-4	Mexico	Texas
Garcia, Mrs. Paula 4-14	Mexico	Texas
Garner, Lee 2-26	Oklahoma	Oklahoma
Garrett, Grover A. 7-6	New Mexico	Kansas
Garza, Aniceto 4-17	Texas	Texas
Garza, Guillermo G. 6-25	Texas	Texas
Garza, Mrs. Elida 1-7	Texas	Texas
Gebhart, James L. 3-24	California	Colorado
Gebhart, Mrs. Dorothy 12-21	Alabama	Colorado
Gibson, Lang 5-27	Oklahoma	Oklahoma
Giddens, Don 11-8	Louisiana	California
Gifford, Pearl E. 6-25	West Virginia	Maryland
Gillespie, Nina Mae 10-22	South Carolina	Arizona
Gillham, Troy M. 7-24	Texas	Arizona
Gladney, Gus Lee 5-30	Mississippi	Missouri
Glascio, R. James 11-18	Oklahoma	Missouri
Godsoe, James E. 2-2	Texas	New Mexico
Gomez, Daniel M. 4-7	Mexico	California
Gomez, Mrs. Gloria 12-20	California	California
Gomez, Luis F. 9-7	Mexico	Texas
Gomez, Mrs. Tina 5-29	Texas	Texas
Gonsen, Magnus V. 10-8	Ohio	New Mexico
Gonsen, Mrs. Rita 8-24	Arkansas	New Mexico
Gonzales, Fortunato 6-11	Arkansas	Texas

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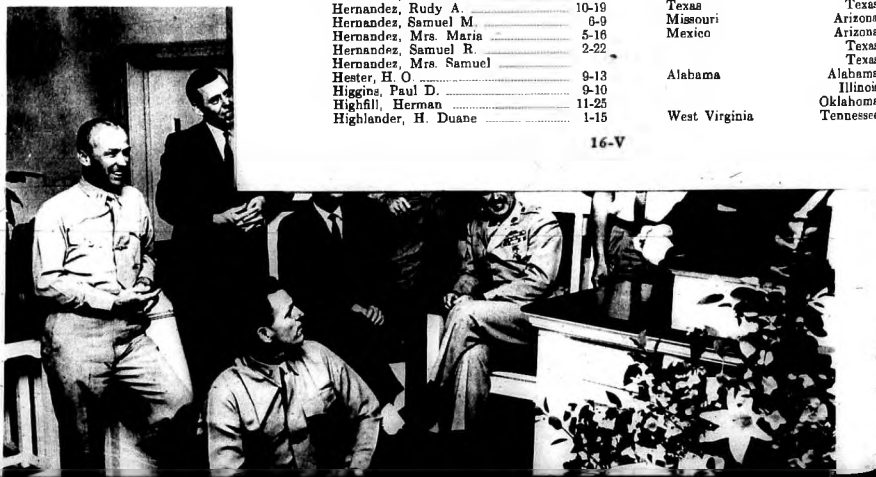
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NAB PHOTOS BY RALPH ROGERS

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Birthday	Native State	Where Serving
Gonzales, Mrs. Bertha	3-2	Texas
Gonzales, Ruben	3-3	New Mexico
Gonzales, Mrs. Socotto	7-17	New Mexico
Goodner, James M.	3-18	Kansas
Goodner, Mrs. Helen	3-6	Kansas
Gordon, Maxie S.	12-10	South Carolina
Graham, Jesse P.	5-8	Texas
Granger, Truman Lee	1-2	Louisiana
Granger, Mrs. Thelma	10-2	Louisiana
Graves, Minnell C.	7-31	North Carolina
Green, Robert J.	2-17	Arizona
Green, Mrs. Carol	7-2	Arizona
Griffin, Ronald S.	10-2	Texas
Grigg, Wendell R.	3-14	Illinois
Gross, Robert L.	8-5	Missouri
Gross, Mrs. Barbara	10-5	Illinois
Gruver, Harold T.	4-1	Kansas
Gruver, Mrs. Virginia	5-23	Missouri
Guarero, Napoleon G.	9-3	Texas
Guarero, Mrs. Sofia	9-6	Michigan
Gunn, Curran T.	4-6	Georgia
Gunn, Mrs. Nina B.	6-8	Missouri
Gunn, Leslie Hale	11-24	Oklahoma
Gunn, Mrs. Ruby	6-28	Oklahoma
Guzman, Fidel	3-13	Texas
Guzman, Mrs. Emma	1-16	Texas
Hagen, Oving T.	6-1	New York
Hair, George M.	1-14	Kansas
Hale, Eldon W.	6-12	Missouri
Hall, Robert E.	4-22	Alabama
Hanna, Ross H.	3-19	Kentucky
Hanna, Mrs. Betty J.	2-8	Kentucky
Hardin, Henry E.	10-18	South Carolina
Harmonson, W. Ross	5-1	Texas
Harness, Ed. F.	2-10	Arkansas
Harris, Oliver Ray	7-17	Missouri
Hart, Betty	9-9	Louisiana
Hart, Clyde	9-11	Arkansas
Hart, Gertrude T.	11-25	Mississippi
Harvey, Robert R.	6-22	Indiana
Heath, Eunice	10-21	Kentucky
Heath, Daryl Ivan	10-16	California
Heiney, Franklin H.	4-23	Kansas
Heiney, Mrs. Deloris	1-24	Oklahoma
Henderson, John B.	5-6	Virginia
Henry, Dolan E.	12-20	Tennessee
Hensley, Robert Lee	7-6	Texas
Hernandez, Jesus L.	7-15	Michigan
Hernandez, Mrs. Dornia	2-28	Texas
Hernandez, Lazaro T.	4-14	Texas
Hernandez, Mrs. Benigna	2-13	Mexico
Hernandez, Pedro A.	9-16	Arizona
Hernandez, Mrs. Esther	6-26	Arizona
Hernandez, Rudy A.	10-19	Texas
Hernandez, Samuel M.	5-9	Missouri
Hernandez, Mrs. Maria	5-16	Mexico
Hernandez, Samuel R.	2-22	Arizona
Hernandez, Mrs. Samuel		Texas
Hester, H. O.	8-13	Alabama
Higgins, Paul D.	9-10	Illinois
Highfill, Herman	11-25	Oklahoma
Highlander, H. Duane	1-15	West Virginia

16-V

Birthday	Native State	Where Serving
Hill, Oscar R.	11-1	New Mexico
Hill, Mrs. Soledad	6-11	New Mexico
Hisco, J. Franklin	2-3	Alabama
Hobbs, Johnnie Lea	5-29	Louisiana
Holland, Charles E.	1-26	Illinois
Holt, James D.	9-28	Texas
Holt, Mrs. Vernie	9-6	Texas
Hook, Roland P.	3-5	Oregon
Hook, George D.	12-30	Arizona
Hook, Mrs. Margaret	4-6	Missouri
Hooper, Carrell	6-9	Oklahoma
Hooper, Robert B.	10-4	North Carolina
Horton, J. B.	6-8	South Carolina
Horton, Mrs. Edna F.	10-6	North Carolina
Howde, John Howard	1-6	Wisconsin
Howard, Charles M.	10-8	Kentucky
Howard, Joe T.	1-10	Texas
Hubbard, John E.	5-9	Virginia
Hubbard, Mrs. Louise	10-8	Oklahoma
Hubble, Richard S.	12-5	Missouri
Huber, Mrs. Ann	4-28	Alabama
Hughes, H. Fay	1-27	Georgia
Hughes, Robert T.	6-22	Oklahoma
Hughes, Ross L.	7-25	Oklahoma
Hughes, W. J.	3-15	Mississippi
Hunke, Edmund W.	9-22	Texas
Hurt, Hubert O.	5-30	Mississippi
Hurt, Mrs. Eva May	11-28	Texas
Hurtado, Aurelio	11-12	Bolivia
Hurtado, Mrs. Lucile	10-17	Iowa
Huse, James Morris	9-24	Texas
Huse, Mrs. Florence	6-24	New Mexico
Hyde, Omer E.	3-14	Oklahoma
Inzer, LaVern A.	12-15	Arkansas
Ithy, Galen Francis	9-18	Texas
Isaacs, John R.	3-1	North Carolina
Isaacs, Mrs. Lillian	11-14	Alabama
Isbell, E. R.	1-3	New Mexico
Isbell, Mrs. Leola	1-24	Texas
Jackson, Lelia F.	7-16	Mississippi
Jackson, Marvin S.	7-5	Kentucky
Jacobs, Carl L.	7-12	Illinois
James, Ivory	4-21	Mississippi
James, Paul S.	4-17	New York
Jarrell, K. Wiley	8-22	North Carolina
Jarrett, Arthur L.	6-4	Bahamas
Jenkins, E. J.	9-17	North Carolina
Jenkins, Lincoln C.	11-17	South Carolina
Jennings, Chase W.	3-7	Kentucky
Jennings, Frank	5-11	Oklahoma
Joaquin, Albert	11-14	Texas
Joaquin, Mrs. Joyce	10-14	Texas
Johas, Leabain E.	12-1	Arizona
Johns, Mrs. Grace	4-21	Arizona
Johnson, Alan G.	3-18	North Carolina
Johnson, Mrs. Sara	11-22	North Carolina
Johnson, David E.	4-4	Texas
Johnson, Frank W.	10-7	Texas
Johnson, Mrs. Betty Jo	1-17	Texas
Johnson, Howard	9-3	Georgia
Johnson, Mrs. Bessie	3-25	Georgia

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Since the chaplain had arrived

The Military Mission Field

BY WILLIS A. BROWN, SECRETARY
HMB MILITARY PERSONNEL MINISTER

HMB PHOTOS BY RALPH ROGERS

DEACONS, many from nearby Camp



Birthday	Native State	Where Serving
Johnson, Joe Carl	Texas	New Mexico
Johnson, John O.	Louisiana	Louisiana
Johnson, Mrs. Alice	Louisiana	Louisiana
Johnson, Maxwell	Florida	Maryland
Johnson, Roy L.	Arkansas	Oregon
Johnson, Willis N.		Alaska
Johnson, Mrs. Martha A.		Alaska
Jojola, Mrs. Damacia		New Mexico
Jojola, Tony	New Mexico	New Mexico
Jojola, Mrs. PERRY	Louisiana	New Mexico
Jolly, Paul M.	Illinois	Colorado
Jones, A. Jase	Texas	Missouri
Jones, James E.		Indiana
Jones, Lloyd Q.		Oklahoma
Joslin, George B.	Missouri	California
Joslin, Mrs. Lorene	Missouri	California
Kaneubbe, Victor M.	Oklahoma	New Mexico
Kaneubbe, Mrs. Eleanor	Oklahoma	New Mexico
Kelly, John Richard	W. Virginia	Oklahoma
Kendall, George B.	Texas	California
Kerrigan, Lucille E.	Missouri	Florida
Kidd, Oley Carson	Alabama	Alabama
King, Foy Ottie	Texas	Nevada
King, Kenneth E.	Missouri	Wisconsin
King, Mary Drucilla	Tennessee	Texas
King, W. Bertram	Pennsylvania	Canada
Kirkwood, Mrs. A. L.	Alabama	Ohio
Kraus, Charles J.	Louisiana	Louisiana
Kraus, Mrs. Charles	Louisiana	Louisiana
Ladd, Lucille H.	Louisiana	North Dakota
Lamb, Henry C.	Illinois	Oklahoma
Lambert, Helen C.	North Carolina	North Dakota
Lamm, Albert A.	Arkansas	Arizona
Landon, Clarence F.	Arkansas	Arizona
Landon, Mrs. Artie	Oklahoma	Arizona
Landtrope, Earl R.	Texas	New Mexico
Langdon, Bert M.	Texas	California
Langley, Dore	Louisiana	Louisiana
Langley, Mrs. Elinor	Louisiana	Louisiana
LaPrairie, Mrs. Allega	Texas	Louisiana
Lara, Silviano	Texas	Texas
Lara, Mrs. Soledad	Texas	Texas
LaRoche, James A.		New Mexico
LaRoche, Mrs. Dorothy		New Mexico
Lawson, Lowell F.	Pennsylvania	Kentucky
Lawson, Mrs. Ann	Mississippi	Kentucky
Lawson, Robert W.	South Carolina	South Carolina
Leach, Milton S.	Texas	Texas
Leach, Mrs. Eunice	Oklahoma	Oklahoma
Leach, Milton S., Jr.	Texas	Florida
Leach, Mrs. Wilma	Texas	Florida
Leija, Victor	Texas	Texas
Leija, Mrs. Juanita	Texas	Texas
Lester, John W.	Kentucky	Kentucky
Lewis, Charles B.	Louisiana	Mississippi
Liechty, Harry M.	Ohio	California
Linares, Silverio	Mexico	Texas
Linares, Mrs. Rafaela	Texas	Texas
Lipscomb, Travis B.	Texas	California
Littleford, Warren	Illinois	Minnesota
Locke, Gerald	Missouri	Kansas

16-X

Birthday	Native State	Where Serving
Lockwood, Quentin	Kentucky	Nebraska
Lofton, Fred	N. Carolina	Tennessee
Lopes, Miguel A.	Mexico	New Mexico
Lopes, Mrs. Gregoria	New Mexico	New Mexico
Lovin, Austin	Georgia	Oregon-Wash.
Lowe, Thomas T.	China	California
Lowe, Mrs. Ruth L.	China	California
Lowther, Albert L.	Oklahoma	Oklahoma
Lucas, Clarence B.	Texas	Oklahoma
Lugo, Alfredo M.	Texas	Kentucky
Lugo, Mrs. Francisca	Texas	Illinois
Lumpkin, J. Oscar	Tennessee	Illinois
Lumpkin, Mrs. Lorene	Tennessee	Virginia
Lundy, Elizabeth C.	Georgia	Georgia
Lurtz, Jon Wade	Michigan	Kansas
Lytle, Marvin A.	Kansas	Texas
McCall, Cary S.	South Carolina	Virginia
McGill, James T.	Arkansas	Louisiana
McGill, Mrs. Hazel	Tennessee	Louisiana
McKay, Michael Lee	Missouri	Alaska
McKay, Mrs. Virginia	Pennsylvania	Alaska
McKittrick, Parks	South Carolina	Mississippi
McWhorter, Mildred B.	Georgia	Texas
MacKett, Robert C.	Arizona	Arizona
MacKett, Mrs. Minnie	Arizona	Arizona
Maddux, Austin D.	Oklahoma	Michigan
Madison, George	Indiana	Michigan
Madison, Mrs. Bertha	Illinois	Michigan
Manda, George Y.	Hawaii	Hawaii
Magruder, Charles E.	Ohio	New York
Maldonado, Job	Mexico	New Mexico
Maldonado, Mrs. Sara	Mexico	New Mexico
Markham, Meeler	Texas	Kansas
Marley, Eugene	Texas	Kansas
Martin, George T.	Florida	Florida
Martinez, Juan A.	Florida	Texas
Martinez, Mrs. Juan		Texas
Martinez, Sostenes		Texas
Martinez, Mrs. Herlinda		Texas
Mathews, Ronald P.	Florida	Attending Language School
Mathews, Mrs. Emily	Florida	Attending Language School
Maxwell, James P.		Oklahoma
Maxane, Richard F.	Illinois	Florida
Maxane, Mrs. Cora H.	New York	Florida
Mearns, Major V.		Arizona
Medrano, Ramon G.		Texas
Medrano, Mrs. Ramon		Texas
Mefford, Richard L.	Colorado	Mississippi
Mefford, Mrs. Barbara	Arkansas	Mississippi
Mendoza, Daniel		Texas
Mendoza, Mrs. Epriqueta		Texas
Messenger, Loren F.		Oklahoma
Mihfield, Walter W.	Missouri	Illinois
Milam, Dorothy R.	Kansas	North Carolina
Miller, Don	Pennsylvania	New York
Miller, Ruby	Kansas	Florida
Mines, Marshall G.	Florida	California
Mitchell, Louise	Texas	New Mexico
Mitchell, George W.		Texas
Mitchell, Mrs. Julia		Texas

16-Y

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17

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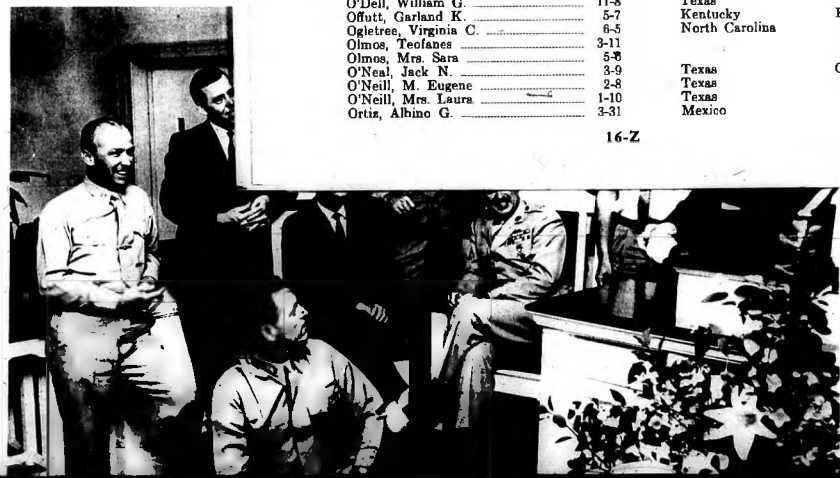
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The Military Mission Field

BY WILLIS A. BROWN, SECRETARY
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HMB PHOTOS BY RALPH ROGERS

DEACONS, many from nearby C



Birthdate	Native State	Where Serving
Mojica, Miguel C. 2-15	Texas	New Mexico
Molina, Pantaleon 7-27	Mexico	Texas
Monroe, Jerry A. 4-15	Texas	Texas
Molina, Mrs. Anastacia 7-24	Alabama	Arizona
Monroe, Mrs. Jerry 5-7	Louisiana	Arizona
Montero, Fred 7-18	Mexico	Texas
Montero, Mrs. Beria 5-20	Texas	Texas
Monzon, Amado P. 9-8	Texas	Texas
Monzon, Mrs. Guadalupe 5-15	Texas	Texas
Moore, Arthur A. 5-7	Georgia	Arizona
Moore, Mrs. Ruby S. 12-1	Georgia	Arizona
Moore, William T. 1-17	South Carolina	Oklahoma
Morales, Servando 11-22	Texas	Texas
Morales, Mrs. Margarita 6-10	Texas	Texas
Morano, Miss Frances 1-29	Texas	Texas
Morgan, David A. 3-13	Nicaragua	New York
Morgan, Mrs. Eileen 1-4	Jamaica	California
Morgan, Quinn 6-5	North Carolina	California
Morgan, Mrs. Lily M. 2-18	South Carolina	Kentucky
Morlock, Raymond L. 2-27	Michigan	Oklahoma
Morris, Samuel F. 5-8	Oklahoma	Oklahoma
Morris, Mrs. Olelah M. 8-25	Oklahoma	Texas
Moss, Mrs. L. B. 1-1	Kansas	New Mexico
Mouser, John A. 1-30	Texas	New Mexico
Mouser, Mrs. Pauline 8-28	New Mexico	Hawaii
Moyer, John Sherman 3-4	Texas	Oklahoma
Mugg, W. P. 9-1	Texas	Colorado
Muncy, Roy Lee 4-17	Arkansas	Colorado
Muncy, Mrs. Mary K. 5-16	Oklahoma	Colorado
Murphy, Miss Niry E. 10-1	Oklahoma	Kansas
Muskrat, Tom Kelly 1-18	Missouri	Kansas
Muskrat, Mrs. Betty 10-24	Arizona	New Mexico
Naranjo, Michael E. 6-15	New Mexico	New Mexico
Naranjo, Mrs. Rose S. 10-31	Mississippi	Tennessee
Neely, Hubert A. 10-12	Mississippi	Tennessee
Neely, Mrs. Mary E. 4-22	Canary Island	Florida
Negrin, Isaac 3-23	North Carolina	Florida
Negrin, Mrs. Bessie 4-1	Michigan	New Jersey
Neighbour, Ralph W. 11-11	Kentucky	Ohio
Nevels, Paul 2-16	South Carolina	Illinois
Newman, Leila E. 4-19	Louisiana	Mississippi
Newman, Lincoln D. 12-16	Texas	Alabama
Nicholson, Betty R. 12-12	Nebraska	California
Nollette, James L. 6-30	Tennessee	California
Nollette, Mrs. Sue E. 1-24	Texas	Oklahoma
Norwood, L. M. 3-27	Texas	New Mexico
Nunes, Julio 8-5	New Mexico	New Mexico
Nunes, Mrs. Minnie 10-2	Texas	New Mexico
Oakeley, Gilbert B. 5-15	Arkansas	California
Oakeley, Mrs. Barbara 3-16	Virginia	California
Oates, Marion Davis 11-8	Texas	Kansas
Oates, Mrs. Clifford B. 5-7	Kentucky	Kentucky
O'Dell, William G. 6-5	North Carolina	Georgia
Ogletree, Virginia C. 3-11	Texas	Texas
Olmos, Teofanes 5-8	Texas	Texas
Olmos, Mrs. Sara 3-9	Texas	Texas
O'Real, Jack N. 2-8	Texas	Texas
O'Neill, M. Eugene 1-10	Texas	Texas
O'Neill, Mrs. Laura 3-31	Mexico	Texas
Ortiz, Albino G. 10-13	Mexico	Cuba
Owen, Roy W. 10-28	Texas	Colorado

16-Z

Birthdate	Native State	Where Serving
Ortiz, Mrs. Clara S. 6-15	Mexico	Texas
Owen, Roy W. 10-28	Texas	Colorado
Page, Mary C. 10-12	Kentucky	Illinois
Palmer, James M. 9-27	Georgia	Ohio
Palmer, Marvin 5-11	Alabama	Texas
Palomo, Ignacio 9-1	Texas	Texas
Palomo, Mrs. Hortense 3-18	Texas	Texas
Paredes, Mrs. Irene S. 5-12	Louisiana	Louisiana
Parker, Edward W. 8-19	Texas	Texas
Parker, Miss Eunice 6-7	Texas	Texas
Parker, Robert 2-9	Kentucky	Louisiana
Parker, Wendall C. 9-20	New Mexico	Panama
Parker, Mrs. Jane A. 4-14	Alabama	Panama
Parsons, Mary Lucy 1-23	Alabama	Maryland
Pasetti, Alexander 2-9	Florida	Florida
Pasetti, Mrs. Marguerite 12-20	Georgia	Florida
Payne, William Paul 7-28	Kentucky	Ohio
Pena, Cristobal 4-18	Texas	Texas
Pena, Mrs. Felita 12-2	South Carolina	South Carolina
Pendergrass, Preston 1-1	South Carolina	Oklahoma
Pendleton, Vernon 10-6	Texas	Texas
Perez, Gregorio 11-28	Texas	Texas
Perez, Mrs. Elma 6-20	Texas	Canal Zone
Perez, Isaac V. 7-10	Texas	Canal Zone
Perez, Mrs. Alicia 2-22	Texas	Oklahoma
Perkins, C. T. 12-29	New York	Vermont
Perkins, David H. 5-13	Missouri	Oklahoma
Perry, Leo M. 1-10	Iowa	North Carolina
Peyton, Neal 5-24	Alabama	North Carolina
Peyton, Mrs. Jo Ann 7-19	Missouri	Louisiana
Pfeifer, Thomas L. 4-30	Alabama	Kentucky
Phillips, Billy E. 1-8	Louisiana	Louisiana
Phillips, Thomas 11-14	Virginia	California
Phlegar, Donald V. 12-20	Mississippi	California
Phlegar, Mrs. Barbaranne 2-26	Oklahoma	California
Pitts, B. E. 9-29	Spain	Florida
Plattiero, Francisco 10-4	Tennessee	Louisiana
Plattiero, Mrs. Nona 10-2	Louisiana	Louisiana
Plauche, Melvin P. 9-15	Louisiana	Louisiana
Plauche, Mrs. Mildred 4-18	Illinois	Illinois
Pellock, R. A. 5-8	Florida	Louisiana
Peele, Marcia J. 3-2	Kentucky	Utah
Pepham, Harmon R. 12-3	Mississippi	Utah
Pepham, Mrs. Geraldine 11-15	Mississippi	Louisiana
Popwell, Attis Mae 10-4	Mississippi	North Carolina
Potter, Jerry F. 10-6	Tennessee	North Carolina
Potter, Mrs. Mary R. 5-31	Mississippi	Wash., D.C.
Pratt, Martin L. 4-28	Missouri	Wash., D.C.
Pratt, Mrs. Sue 1-5	Oklahoma	Oklahoma
Prickett, Joe L. 7-7	Florida	New Mexico
Pringle, Douglas 4-21	Georgia	New Mexico
Pringle, Mrs. Jane 6-15	Texas	Wash., D.C.
Prock, Glen C. 1-18	Texas	Wash., D.C.
Prock, Mrs. Ruth 3-6	Georgia	Georgia
Probst, Mrs. Louise 1-9	Texas	Louisiana
Provence, Elizabeth 10-31	Texas	Kentucky
Pryor, Howard E. 1-11	Texas	Texas
Puente, Mrs. Juanita 8-16	Texas	Texas
Ramirez, Miss Esperanza 10-13	Mexico	Texas
Ramirez, Frank 1-29	Cuba	Florida

16-AA

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HMB PHOTOS BY RALPH ROGERS

DEACONS, many from nearby



Birthday	Native State	Where Serving
Ramirez, Mrs. Frank	Mississippi	Florida
Ramirez, Frank S.		Texas
Ramirez, Mrs. Georgia		Texas
Ramirez, Jose S.		Texas
Ramirez, Rudolph		Texas
Ramirez, Mrs. Maria		Texas
Ramos, Gilbert P.	Arizona	New Mexico
Ramos, Mrs. Margarita		New Mexico
Randall, Frank	Puerto Rico	Kansas
Rankin, Charles H.	Texas	Kansas
Rankin, Mrs. Gladys	Louisiana	New Mexico
Rappold, Miss Amelia	Louisiana	Louisiana
Ray, Charles	Alabama	Utah
Redd, Herbert L.	Mississippi	New Mexico
Reid, Mrs. Mamie		Indiana
Redford, F. J.	Tennessee	Indiana
Regalado, Domingo M.	Texas	New Mexico
Regalado, Mrs. Jeronima	Texas	New Mexico
Reid, Miss Johnnie R.	Florida	Louisiana
Reneau, Marion O.	Washington	Washington
Reppond, G. W.	Louisiana	Texas
Reyna, Julian C.	Texas	New Mexico
Reyna, Mrs. Consuelo	Mexico	New Mexico
Richardson, David B.	Alabama	Alabama
Richardson, Mrs. Patricia	Florida	Alabama
Richardson, Luther L.	Texas	California
Ricker, George E.	Alabama	Alabama
Riddle, Thomas D.	Texas	Kansas
Rine, Bobby W.	Texas	New Mexico
Roberts, George E.	Louisiana	Kansas
Roberts, Johnson T.	Oklahoma	Oklahoma
Robertson, Mrs. Lillian	Louisiana	Oklahoma
Roddy, Andrew J.	South Carolina	Panama
Roddy, Mrs. Madeleine	Ohio	Panama
Rodriguez, Matias		Texas
Rodriguez, Mrs. Mary	Texas	Colorado
Rodriguez, Robert B.	Arkansas	Colorado
Rodriguez, Mrs. Wansell	Mississippi	Mississippi
Rogers, Foy	Arkansas	California
Rogosin, Paul	Russia	California
Rogosin, Mrs. Vera	Russia	Texas
Rojas, Rodolfo O.		Texas
Rojas, Mrs. Ruth	California	Alaska
Rollins, Donald J.	Arkansas	Alaska
Rollins, Mrs. Marianne		Texas
Romo, Oscar	Louisiana	Louisiana
Ross, Harry H.	Louisiana	Louisiana
Rose, Mrs. Martina	Texas	New Mexico
Rowland, Floyd C.	Arkansas	New Mexico
Rowland, Mrs. Lila	Texas	Michigan
Roy, Claude N.	Texas	Illinois
Russell, Nelson E.	Illinois	Texas
Russell, Sam D.	Texas	Texas
Saenz, Jose H.	Texas	Texas
Saenz, Mrs. Evangelina	Mexico	Mississippi
St. John, Jerry	Louisiana	Mississippi
St. John, Mrs. Erle	Arkansas	California
Sakamoto, Toshio	California	Japan
Sakamoto, Mrs. Shige		Texas
Salce, E. S.		Texas
Salce, Mrs. Aurora		Texas
Salters, Miss Myrtle	South Carolina	Georgia

16-BB

Birthday	Native State	Where Serving
Sanchez, Eddie	Puerto Rico	Texas
Sanchez, Mrs. Stefana	Texas	Texas
Sanchez, Rudy G.	Texas	Texas
Sanders, Curtis E.	Mississippi	Arizona
Sanders, Mrs. Curtis	Florida	Arizona
Sauls, H. S.	Georgia	Alabama
Saunders, Landon E.	Texas	Oklahoma
Saunders, Mrs. Jim Faye	Tennessee	Oklahoma
Savoie, Eddie	Louisiana	Louisiana
Savoie, Mrs. Emily P.	Louisiana	Louisiana
Scantlan, Sam W.	Missouri	Oklahoma
Scarborough, C. E.	Georgia	Georgia
Schmitt, Herbert	Indiana	Illinois
Seals, LeRoy G.	Texas	Texas
Seward, Allen	Texas	Virginia
Seward, Mrs. Tula	Alabama	Virginia
Sewell, Bailey	Tennessee	Oklahoma
Shannon, John G.	Tennessee	California
Sherrill, Miss Mildred	Mississippi	Alaska
Sherrill, Owen M.	Massachusetts	Alaska
Shield, Harley D.	California	California
Shield, Mrs. Martha	California	California
Shockey, Floyd J.	Texas	Texas
Shockey, Mrs. Marilee	Texas	Texas
Sigle, Leonard B.	Oklahoma	Nevada
Silvas, Augustine		Texas
Silvas, Mrs. Domitila		Texas
Silverio, Armando	Pennsylvania	Florida
Silverio, Mrs. Geneva	Florida	Florida
Sims, Kyle G.		Texas
Sims, Mrs. Gladys	South Carolina	Missouri
Singleton, William M.	Virginia	Virginia
Slak, Miss Betty Jean	Kentucky	Massachusetts
Sizemore, Elmer		Oklahoma
Skaggs, Dee R.	Kentucky	Ohio
Slagle, William H.	Texas	California
Smith, Aubrey W.	Texas	Indiana
Smith, Charles E.	Alabama	Oklahoma
Smith, Cleckler J.	Texas	Oklahoma
Smith, Mrs. Nora Lee	Tennessee	Kentucky
Smith, Miss Della R.	Texas	Wisconsin
Smith, Holland P.		Colorado
Smith, Leroy		Texas
Smith, Robert A.	Texas	Texas
Smith, Mrs. Juanita	Texas	Texas
Smith, Robert L.	North Carolina	North Carolina
Smith, Roy J.	Texas	Michigan
Smith, Truett	Ohio	West Virginia
Snedden, John I.		Texas
Sol, Moises M.		Texas
Sol, Mrs. Elizabeth		Texas
Solis, Raul R.		Texas
Solis, Mrs. Mable		Texas
Solomon, Lacy K.	Texas	Arkansas
Soria, Jose L.		Texas
Soria, Mrs. Jose		Texas
Sorrels, Marvin R.	Arkansas	Oklahoma
Sorrels, Mrs. Hazel	Arkansas	Oklahoma
Spence, Thomas J.	Illinois	Oklahoma
Spencer, Lloyd K.	Illinois	Illinois
Stamper, Lemuel N.	North Carolina	Kansas
Stanford, Jean	Arkansas	Louisiana
Stanford, Evelyn		Florida

16-CC

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DEACONS, many from nearby C



	Birthday	Native State	Where Serving
Stanley, George L.	4-25	Texas	Arizona
Stanley, Mrs. Frances	5-16	Minnesota	Arizona
Stewart, Mary Jo	3-18	Mississippi	Oregon
Strahan, D. E.	9-12		Oklahoma
Strickland, Josephine	10-27	Alabama	Wash., D.C.
Stringer, Carl M.	7-10		Oklahoma
Stuart, Helen	10-6	Alabama	Panama
Sutterfield, O. C.	11-23		Oklahoma
Sutton, Frank W.	10-4	Texas	Arizona
Tapley, James D.	2-12	Oklahoma	New Mexico
Taylor, John Ed	1-28	South Carolina	Florida
Taylor, Mrs. Alberta	5-6	South Carolina	Florida
Taylor, Stanley F.	2-15		Oklahoma
Taylor, Samuel M.	12-11	Oklahoma	Arkansas
Thomas, George W.	2-2	Kansas	California
Thomas, Mrs. Ida M.	4-15	South Carolina	California
Thomas, Gordon D.	10-15	Texas	Mass.
Thomason, Estel	1-27		Oklahoma
Thompson, Walter D.	2-28	Texas	California
Tobin, Lucius M.	9-7	South Carolina	Georgia
Todd, Byron F.	11-26	Texas	California
Tomek, Ralph F.	1-24	Missouri	Illinois
Torres, Samuel F.	1-1		Texas
Torres, Mrs. Mary	2-2		Texas
Trawick, Eugene F.	1-15	Georgia	New Hampshire
Treadwell, E. M.	4-16	Texas	New Mexico
Treadwell, Mrs. Linnie	2-7	Texas	New Mexico
Trent, Earle	8-22	New Mexico	Alabama
Trent, Mrs. Winifred	12-1	Texas	Arizona
Trevizo, David			Texas
Trevizo, Mrs. David			Texas
Turner, Mrs. Irene	3-16	Tennessee	Tennessee
Tyson, Dan P.	7-18		Oklahoma
Upchurch, Ernest C.	12-29		Texas
Urbina, Manuel	8-28	South Carolina	North Carolina
Urbina, Mrs. Irene	9-8		Texas
Valdez, Samuel B.	3-20		Texas
Valdez, Mrs. Antonia	4-6		Texas
Valdivia, Isaias	1-7	Chile	Texas
Valdivia, Mrs. Oline	10-17	Texas	Texas
Van Royen, Russel G.	2-21	Kansas	Texas
Vassar, Hoyt	4-9	Alabama	Alabama
Vasquez, Ramon	9-25		Texas
Vasquez, Mrs. Margarita	1-11		Texas
Velasquez, Patricia	3-17		Texas
Velasquez, Mrs. Crescencia	6-27		Texas
Viera, Andres B.	11-10	Guatemala	New Mexico
Viera, Mrs. Rachel A.	8-25	New Mexico	New Mexico
Villarreal, Celso M.	6-17	Texas	New Mexico
Villarreal, Mrs. Amelia	7-13	Texas	New Mexico
Vinson, Lester Lee	8-17	Texas	Texas
Vinson, Mrs. Peggy M.	6-28	Texas	Texas
Virgen, Armando G.	5-7	Texas	Texas
Virgen, Mrs. Lupe A.	1-6	Texas	Texas
Walker, Arthur L.	8-10	Kentucky	Ohio
Walker, Edmond R.	9-12	Arkansas	Hawaii
Wall, William S.	5-1	Louisiana	New Mexico
Wall, Mrs. Virginia	3-24	Louisiana	New Mexico

16-DD

	Birthday	Native State	Where Serving
Valts, Joseph M.	9-1	Indiana	Pennsylvania
Vand, Guy Dale	5-11	Oklahoma	Oklahoma
Vanden, Leland A.	9-10	Oklahoma	Washington
Vanden, Mrs. Edna	1-1	Virginia	Washington
Vatson, H. Ray	9-4	Arkansas	Oklahoma
Vatson, John G.	7-21	Louisiana	Louisiana
Vatson, Mrs. Ruth	6-4	California	Louisiana
Vatts, William T.	2-1	Texas	Oklahoma
Webb, J. Truman	6-18	Arkansas	Arizona
Webb, Mrs. Collins	7-3	Texas	Kansas
Weeks, Donald C.	1-21	Florida	Colorado
Weeks, Mrs. Virginia	3-14	Alabama	Colorado
Welch, Tolbert A.	1-7	Texas	Missouri
West, Roger J.	12-29	Texas	Texas
West, Mrs. Rae L.	10-6	Missouri	Texas
Westrup, Arthur	4-20		Texas
Westrup, Mrs. Carmen	12-27		Texas
Whitelocke, Lester T.	12-11		Florida
Whitfield, Earl O.	7-22		Florida
Whitney, S. Leon	1-10	Louisiana	Mississippi
Wiggins, W. A.	5-14		Montana
Wilder, Marion K.	9-9	South Carolina	Arizona
Wiley, Cletus E.	10-2	Kentucky	Indiana
Willard, J. Calvin	11-15	Alabama	Texas
Willard, Mrs. Ella	4-8	Louisiana	Texas
Williams, Aileen	11-2	Missouri	Texas
Williams, Isaac B.	8-11	Texas	Arizona
Williams, Mrs. Opal	6-20	Texas	Arizona
Williams, J. R.	10-22	Louisiana	Louisiana
Williams, Marcus	10-4	Georgia	Georgia
Williams, Marine W.	2-5	Arkansas	Arkansas
Williams, Marvin L.	7-8	North Carolina	North Carolina
Wilson, A. W.	8-3		Alabama
Wilson, Robert B.	2-25	Michigan	Michigan
Wilson, Mrs. Geneva	6-15	Texas	New Mexico
Wilson, Sara Ruth	2-2	North Carolina	Louisiana
Wilson, Vivian	11-3	Georgia	Illinois
Wolfe, Eugene S.	1-30	Idaho	California
Wolfe, Mrs. Marian	12-12	Missouri	California
Womack, Mildred	9-9	Alabama	Florida
Wood, Levi Davis	3-4	Mississippi	Panama
Wood, Mrs. Ora S.	7-21	Mississippi	Panama
Wooderson, Avery A.	5-18	Missouri	Iowa
Woolter, Edna Ruth	8-18	West Virginia	Wash., D.C.
Wright, Lowell	5-2	Texas	Indiana
Wyatt, James R.	9-17	Texas	California
Yarbrough, Emily L.	9-13	North Carolina	Alaska
Ybarra, Bill P.	6-25		Texas
Ybarra, Mrs. Sarah	3-6		Texas
Ybarrod, J. Homero	2-28	Panama	California
Yelvington, Benjamin	11-26	Florida	New Mexico
Yelvington, Mrs. Shirley	5-1	Connecticut	New Mexico
York, Mrs. Carolyn	8-6	Florida	South Carolina
Young, Ada Harriett	2-12	Kentucky	Louisiana
Young, William R.	4-8	New Mexico	New Mexico
Young, Mrs. Marian	11-1	Oklahoma	New Mexico
Zeltner, James Russell	10-20	Missouri	Louisiana

16-EE

to the appeals for help from churches located in communities near military bases, began to consider the idea of a Military Personnel Visitor. This was to be considered as a pioneer, pilot project. Under the Military Personnel Visitor plan, it was proposed that a dedicated layman, who loved people, who knew military life, who was qualified, and who felt divinely called to this special type of mission service, be employed full-time in the Fayetteville-Fort Bragg,

Brookwood Baptist Church, Jacksonville, N. C., which was to play a significant role in Captain Beatty's preparation, is one of an estimated 3,000 to 3,500 Southern Baptist churches whose membership is composed of more than 50 per cent military personnel and their dependents.

Located near the Camp Lejeune Marine Corps Base, the Brookwood church is typical of hundreds of Baptist

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They had very little money, but they were not enough to build a church. Rear Admiral Lin told the small group that if they had faith and would build, God would provide. With encouragement they started.

When one of the members, General Wu of the Chinese Air Corps, was sent to the United States for special training, he told some new American Christian friends of the tiny church's struggles. Several of his friends made generous contributions and on the day the people back in China were told that they would have to work, a check for \$1,000 arrived, enabling them to continue. This encouraged them so much that they doubled their efforts and their God had provided. Today their church is complete and indeed a worthy dedication solely to the cause of Christianity.

Since the chaplain had arrived

The Military Mission Field

BY WILLIS A. BROWN, SECRETARY
HMB MILITARY PERSONNEL MINISTRY

HMB PHOTOS BY RALPH ROGERS

DEACONS, many from nearby C



MILITARY PEOPLE with tours of duty from two to five years provide much of the leadership of the Brookwood church. From left: Maj. T. O. Weghorst, chairman of the board of deacons and men's Sunday school teacher; Capt. M. W. McLaughlin, church treasurer; and Chief Warrant Officer R. L. Inman, general Sunday school secretary.

city, for example, which sought to minister to families living within the church's field and assigned to the nearby Naval station. Suddenly it discovered that it was about to lose 11 of its leading families. Included in the number were 18 tithers, four department superintendents, 13 teachers, and three deacons. When the Cuban challenge occurred, the movement of troops cost one church almost 50 per cent of its membership. One mission was almost totally transferred when a division was moved.

Problems of the off-the-post Baptist church are real, numerous, and, at times, patience-taxing. However, the denomination or church which sets itself to minister to these service men and their dependents will win and enlist many of them, thus harnessing for Christ and his kingdom some of our nation's finest talent, and sending them forth, like the disciples of the first century, "everywhere preaching the word."

Several years ago, the Southern Baptist Chaplains Commission, in response to the appeals for help from churches located in communities near military bases, began to consider the idea of a Military Personnel Visitor. This was to be considered as a pioneer, pilot project. Under the Military Personnel Visitor plan, it was proposed that a dedicated layman, who loved people, who knew military life, who was qualified, and who felt divinely called to this special type of mission service, be employed full-time in the Fayetteville-Fort Bragg,

N. C., area. His employment would be a co-operative agreement with the Baptist General Convention of North Carolina and the New South River Baptist Association.

At the outset, it was deemed wise to enter such a co-operative agreement on a trial basis with an interested state and association. This meant that only one Military Personnel Visitor would be jointly employed in the state, with the hope that, as the work became better known and thus more self-promoting and self-supporting, other such workers could be appointed without further outside assistance.

As it appears now, the Holy Spirit was working at both ends of the line. In the providence of God, a young, talented, energetic Marine officer was being prepared by virtue of his military and spiritual experience and training for just such a task. He was Captain J. Ned Beatty, Jr., who, at age 39, was soon to retire after 20 years service with the Marine Corps.

Brookwood Baptist Church, Jacksonville, N. C., which was to play a significant role in Captain Beatty's preparation, is one of an estimated 3,000 to 3,500 Southern Baptist churches whose membership is composed of more than 50 per cent military personnel and their dependents.

Located near the Camp Lejeune Marine Corps Base, the Brookwood church is typical of hundreds of Baptist

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churches near military installations which are seeking faithfully to fulfill their obligations to the military families within their reach.

A closer look at the Brookwood Baptist Church reveals some of the problems as well as victories peculiar to a congregation situated near a military community. Prior to Pearl Harbor, December 7, 1941, Jacksonville was a sleepy village of 873 people. With the establishment of the Marine Corps Base at Jacksonville that same year, the population began to explode, just as it has done in other such geographical areas. The Jacksonville Chamber of Commerce reports a population now in excess of 125,000. There are more than 7,000 members of military families in one housing development alone and in another, over 3,000.

Marvin R. Haire has been the only pastor in the church's six-year history. According to Haire, the church held its first meeting on July 7, 1957, in the former VFW Hall, a simple frame building with the partitions knocked out. Being self-supporting from the beginning, the new church was confronted with more than its normal share of problems. In order to survive, it had to grow.

With apparently prophetic insight, the church purchased a five-acre tract of ground outside the city limits. The property appeared at that time to be far removed from prospective building developments. However, the wisdom of the transaction has been vindicated by the recent building in that area of new schools, churches, and many homes in the higher cost brackets.

With the assistance of the Home Mission Board, the Brookwood church, along with three other Jacksonville Baptist churches, floated a half-million dollar bond program to erect a new building. Thus, with an eye to the future, this half-military church placed itself under an obligation to grow and in the beautiful new structure, located on a spacious lot in a growing neighborhood, the church is growing.

With a resident membership of 400, the Sunday school enrollment now exceeds 560. The problem of a shifting membership, highlighted by a record of over 900 additions in the church's six-year history, is somewhat lessened by the fact that one third of these were baptisms, many of whom were young service men.

Pastor Haire declares that there is nothing unusual in what the church does to enlist military personnel. But perhaps he approaches the unusual when he says, "We do love the people in the military and try to understand

and help solve some of the problems they are facing—and we make no distinctions of rank."

What did he consider some of the church's greatest victories? In reply, the pastor pointed out first of all that time and again he has experienced the unspeakable thrill of leading young men, like Mike Cook, to find Christ as Savior. Cook found Christ's way in Mr. Haire's kitchen on his knees, following a discussion of the resurrection at Easter-time, at a church youth fellowship hour. Cook then went to his barracks and found his buddy. The two were soon baptized into the fellowship of the church.

"More often than not, it has happened that when one tither or faithful worker is transferred out, two are transferred in, and when it is all balanced out, the gains outweigh the losses."

Another field in which many victories have been recorded is that of missionary outreach. From the membership of the church have gone "military missionaries" to many parts of the world, including both home and foreign mission fields.

For instance, a former deacon is presently active in directing a youth religious program in Newfoundland. Another is serving actively in the English-speaking church on the island of Okinawa, and another in Japan. The chairman of deacons, a Marine Corps major, will soon retire, and he expects to devote the remainder of his life to full-time Christian work, a course being followed by an increasing number of military retirees.

Five other young marines, including the assistant manager of the Camp Lejeune Post Exchange, are among the number in the present membership of the church who have heard and yielded to the call to church-related Christian service. The Brookwood church, like many another, has thus performed the dual roles of a recruiting agency and a training station for "military missionaries," who will go wherever they are sent "preaching the word."

Outstanding among the victories of the Jacksonville church and vitally related to it is the case of former Captain Ned Beatty, who has served most successfully for the last 18 months as Military Personnel Visitor in the Fayetteville-Fort Bragg area.

Captain Beatty moved to Jacksonville in January, 1958, following the death of his wife after a lingering illness. In his words, "My whole world had caved in around me." He needed a friend. Pastor Haire proved to be the agent through whom he came to know Christ intimately as the friend he needed.

HOME MISSIONS

Invited to visit the pastor in his home, Captain Beatty discussed his case freely with the soon-to-be-pastor counselor. This session was one of a series of such sessions, leading ultimately to active Christian service as a Training Union leader, deacon, and director of education.

Meanwhile, Beatty married Miss Betty Justus, a preacher's daughter from his hometown of Gainesville, Ga. Together they decided that Christ should have all there was of their hitherto unused talents and their remaining years of life. His desire to learn and tremendous native drive caused Beatty to spend more time at the church than at his military task as supply officer at the Jacksonville Naval Air Facility.

The late E. L. Ackiss heard of Captain Beatty's interest in full-time Christian service involving military personnel. After many months of personal conferences, correspondence, and prayer following his retirement, Captain Beatty was appointed to his present position as of January 1, 1962. His status is that of a Home Mission Board appointee, but he is directly supervised by the Director of Missions of the Baptist General Convention of North Carolina.

Ned Beatty has been well received by those among whom he must work. He has the confidence of the chaplains at Fort Bragg, and of the pastors and associational leaders in the surrounding community. One pastor wrote, "I would like to thank you for the wonderful work that is being done in our association by our Military Visitor, Mr. Ned Beatty. We asked him to come and teach the book, 'The Ministry of Visitation,' to our church. He not only taught the book, but he challenged our members to put the visitation program into practice. This was two weeks before our revival, and I feel sure this was the spring board that launched a real revival in our church. . . . But let me warn you. Don't call on this dedicated man of God unless you are willing to work yourself. . . . He is not afraid of hard work and long hours."

Last summer Beatty directed and assisted with 12 Vacation Bible schools, reaching into military housing projects and trailer courts to minister to over 850 boys and girls, with 32 known professions of faith. He assisted in organizing and directing one Negro Vacation Bible school, their first, with an average attendance of 123.

The Sunday following a visitation revival led by Beatty in the Lafayette Baptist Church, which is largely military, there were over 100 visitors in the Sunday school and worship services, with

September, 1963



A MINISTRY TO Japanese and German brides in the Fort Bragg area has been a special contribution led by Ned Beatty, military personnel visitor (right). Here, Beatty talks with Charles A. Stevens, associational missionary, New South River Baptist Association, Fayetteville, N. C., and Kiyoshi Tanigawa, from Southeastern Baptist Theological Seminary, Wake Forest, N. C.



BROOKWOOD BAPTIST CHURCH, near Camp Lejeune, Jacksonville, N. C.

eleven decisions registered in the morning service.

He assisted the associational missions committee in taking a religious survey in a new housing development. Out of six hundred homes, it was determined that over 50 per cent were military, and over 1,500 prospects for church membership were discovered. In cooperation with the associational missions committee, the Military Visitor directed his efforts toward the organization of a new mission in this area. A cleaner's building was secured, and a group began to meet for prayer. Moving from the cleaner's to a home, then to a fire station, the mission is now sponsored by Snyder Memorial Baptist Church, of Fayetteville. Beatty says that Sunday school enrollment is now 115 and growing. Plans are afoot to purchase a permanent site for a building and to call a pastor full-time.

This is pioneer missions. It is hoped that other states will follow the lead of North Carolina in joining the Home Mission Board and the Southern Baptist Chaplains Commission in this vital ministry to military families within the state who are not now being reached with the gospel.

The Military Personnel Visitor is not the complete solution to the problems faced by the churches near the military installation. They cannot wait until a full-time worker is employed to work at this task. It is believed, however, that he is a step in the right direction and that he, like Ned Beatty, will soon be compelled to affirm that he has never worked harder, nor been happier in his life.

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 naster that he stands or falls.
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 man esteems one day
 than another, while another

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Mental Illness Is a Chaplain's Field

BY RICHARD W. MCKAY, CHAPLAIN
 SOUTHWESTERN STATE HOSPITAL, MARION, VIRGINIA

A man who knows better, but influenced by a popular way of thinking, recently asked a mental hospital chaplain, "How can a man who has received much of his training in mental hospitals and has worked for several years in a mental hospital ever minister to the higher class people found in our Baptist hospitals?" The chaplain was almost bowled over by the question because of its implications. Then, he recognized it as a popular impression.

The first implication of the question was that mental patients constitute a lower class of people socially and when one comes in contact with them, he has in some way affiliated himself with a lower class unable to "pass" for respectable again. The facts do not support the supposition.

The National Association for Mental Health estimates that one out of every ten persons will have to receive psychiatric care at some time during their lifetime. The chances are very likely some member of every family will be under treatment or perhaps is at this moment. In every Sunday school class of ten members, one will need psychiatric care.

Among Southern Baptists, with a membership of 10,000,000, it means 1,000,000 of them will have to receive psychiatric care sometime in life. In addition, for every patient committed to a mental hospital there must be a petitioner, that means 2,000,000 Southern Baptists are involved—the patient and the one committing.

Mental illness, like measles, mumps, appendicitis, and cerebral arteriosclerosis knows no class distinction. Since mental illness, especially the functional type, is a breakdown in interpersonal relations, that is personality needs inadequately met, all people are susceptible.

The world is fraught with personal sorrow, grief, heartbreak, separation, illness, death, anger, hate, frustration, love, fear and all the other emotions. Everyone has the capacity to become mentally ill at anytime. Nine out of ten will not. But the nine will not be selective according to social class.

One out of every three persons visiting doctors' offices today is suffering from an emotional disorder either connected with a physical disorder or an

illness within itself. Every other bed in general hospitals in America is occupied by a person with severe emotional disturbances.

The mentally ill, 750,000 of them in public mental hospitals in America today, are people for whom life in some way has become intolerable under their routine circumstances. They are no strange, freakish, demon-possessed persons. They are souls in need of salvation, the saved in need of physical, mental, and spiritual therapy.

They are the poor, the rich, the middle class. They are brothers, sisters, mothers, fathers, son, daughters, grandparents of someone somewhere. In one hospital 47 per cent are over 55 years of age; 26 per cent are over 65 years of age.

One psychiatrist has estimated by 1975 75 per cent of all the patients in public mental hospitals will be at least 65 years of age. A growing problem is the exclusion from the American home of the elderly person who in any way constitutes a problem to the home routine. Many are being committed to mental hospitals.

Stay away from home, for any reason, for as long as five years and the chances are much you couldn't go back there to live. One patient, a dear old lady, and a dedicated Christian who reads her Bible daily with a magnifying glass, has been a patient since 1906—57 years. She had five furloughs while her parental home was intact. Now, all her close relatives are gone. Her mind is as clear as any woman 84 years of age, but she has nowhere else to go; she makes her home in the institution.

Not long ago, she had a slight stroke and thought she might be near the point of death. She talked with the chaplain, a pastor to her, about what was to be done with her should she die. Her funeral, which the chaplain will probably conduct, will be conducted in one of the local funeral homes, with expenses paid by the hospital. His relationship to her is the same as any pastor; minister to her spiritual needs while living, officiate when her last rites are performed.

The mental hospital chaplain is expected to have the same generally ac-

cepted preparation as a pastor. A graduate of college and seminary, he continues in clinical training in the type of setting in which he intends to work. Many have training in both mental and general hospitals. The reason he turns to the mental or general hospital chaplaincy is the same reason one turns to any other type of home or foreign mission work. The need is presented and becomes his call. The answer is made by saying in effect, "Here am I; send me."

There's never a dull moment in the life of the mental hospital chaplain. A description of an average week of a hospital chaplain at Southwestern State Hospital, Marion, Va., is typical.

Each weekday beginning at 8:15 a.m., all staff members attend the medical staff meeting during which a nurse reports on happenings in the hospital during the past 24 hours. The chaplain is usually present and makes notes of patients who have been admitted, transferred, put in seclusion, admitted to the medical center for physical treatment, or deceased.

The day is spent following up the indicated needs. First in priority are the deceased. When patients are to be buried in the hospital cemetery, arrangements are made by the chaplain. If relatives are present, a ministry of concern is entered into with the family.

Next in line of importance are the critically ill. The hospital has a general medical center for the treatment of patients in the mental hospital who develop some sort of physical disorder in addition to their mental illness. Like all humans, patients break bones, suffer from gall stones, appendicitis, pneumonia, flu, and the rest. The chaplain's ministry to those patients is the same as it would be in a general hospital; an attempt is made to minister to the specific needs of the patient as the chaplain comes to understand them in conversation with the patient.

The thrust is to provide the kind of relationship which the patient can use for personal growth and development in the areas of self-understanding and the use of spiritual resources, including prayer, reading scripture and the deeper personal relationship of empathetic love. The chaplain does not move in with a pre-judged and fixed idea of the patient's needs. He is more interested in finding out what the needs are and than tries to minister to those needs.

The doctor does not give aspirin to every patient whether he needs it or not. Likewise, the chaplain does not pass around spiritual placebos to every patient without consideration of specific needs.

Often there are family members present with those critically ill, so the chaplain extends his ministry to the relatives, offering an opportunity for expression of grief or other emotional and spiritual needs.

Sometimes surgery is scheduled. When it is known ahead of time, the

chaplain visits the patient the afternoon before surgery is scheduled. He knows there is no point in visiting the night before when the patient has been sedated in preparation for tomorrow's surgery, nor does he attempt to visit just before the operation for the same reason.

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Of special concern are the newly admitted physically ill patients. Because there are so many, the ideal is not always reached, but an attempt is made to see each newly admitted patient at least once during his stay in the hospital, preferably soon after admission. The same forces present with the patient admitted to a general hospital are intensified upon the mentally ill. There is a certain amount of depersonalization, a loss of privacy and personal dignity. Often the person admitted to a mental hospital is hundreds of miles from home.

Southwestern State Hospital provides care for a 17-county area and for the whole state for the criminally mentally ill and the tubercular. The farthest point is at least 400 miles away. Loneliness and homesickness are ever present and intensified by the person's already overwhelming anxiety. Spiritual therapy at this point is directed toward recalling the sense of the familiar through conversation and a pastoral ministry.

The patient has been thrust into a room full of strangers sometimes numbering upwards of 35. All personal belongings have been removed for safe keeping, clothing has been removed for marking and temporary clothing provided. One of the first things the patient is directed to do is to take a bath. It is quite an ordeal for some.

Then the doctor examines the patient. Anyone who has undergone the scrutiny of the examining physician's five senses finds it easy to imagine the feelings generated in the newly admitted patient. The chaplain's visit is not to diagnose like the physician, nor to gather information like the social worker; he gives no psychometric examinations like the psychologist. His is a distinct role. He is a minister of the gospel.

In him is embodied the concern of Christ so often representative of His ministry to the mentally ill. He will gain information, he will make his own tentative diagnosis; but his primary purpose is to be a pastor until the person returns home, or otherwise leaves the hospital.

About half of the 1500 patients in the hospital at Marion are long term residents—mentally deficient or retarded, elderly, or chronically mentally ill. The chaplain's ministry to them is pastoral in nature, individual conversations occurring on a referral or request basis.

Two worship services are conducted in the hospital auditorium each Sunday, one for patients who can attend worship in the main auditorium, and one for the maximum security patients who cannot leave the building. The worship

service is a familiar service with hymn singing, prayer, scripture readings, and a sermon. The only thing many church members would miss is the offering, which isn't taken. There is a choir composed entirely of patients, with a patient director.

Preaching to mental patients is the same as preaching to anyone. An attempt is made to make the message relevant to life's situation. There is no point, for example, in preaching a challenging message aimed at prompting one to volunteer for foreign missions. (One substitute minister did that back in the early days of mental hospital ministry.) The main stream of the Biblical message concerning the love of God for all mankind manifested through Jesus Christ and the Holy Spirit is theme enough to last any chaplain his lifetime.

What was Jesus' attitude toward those who were said to be demon-possessed, mentally ill, in modern terminology? Confronted by the man who lived among the tombs and whom no man could constrain, Jesus used the acceptable methods of his day in healing him. By request of the demons he cast them into a herd of swine, 2,000 strong, who imbued with the healed man's afflictions ran into the lake and were drowned.

The townspeople did the same thing townspeople do today. When they considered the cost, they suggested Jesus leave town. Recently, a butcher figured the cost of 2,000 hogs at an average weight of 150 pounds per hog. It came to \$147,000. At present rates in Virginia that would provide one patient's hospitalization for 100 years or 100 patients for one year. No wonder they

Need a Chaplain? (Or a Job?)

"Need a chaplaincy program in your local hospital? Pastors, hospital administrators, and others concerned over this need can get help from the Home Mission Board's L. L. McGee, secretary of the Hospital Chaplaincy Program of the Chaplains' Commission of the Southern Baptist Convention.

When institutions request it, McGee can recommend a chaplain. He can also help organize a Volunteer Chaplaincy Program, including an orientation course for pastors.

If you know of hospitals without a chaplaincy program, or one planning such a ministry, McGee would appreciate this information. Write in care of the Home Mission Board.

asked Jesus to leave. If it costs that much to cure one mentally ill person, it's not worth it to most citizens.

The man's reaction to healing was thoroughly Christian in every way. Jesus told him something that ought to be the theme of every Christian: "Return to thine own house and show how great things God hath done unto thee. And he went his way and published throughout the whole city how great things Jesus had done unto him." (Luke 8:39)

The missionary and evangelistic potential of the mental hospital chaplain is obvious. Every person who finds a closer walk with God, salvation through Christ, a wholeness of mind and spirit, is another potential witness in his own house.

There are those who do not find a closer walk with God, but there are others who have said: "Chaplain, I'm glad I came to this hospital for I have found a peace within and a relationship to God that I wouldn't trade for anything in the world."

In October 1962, under the chaplain's direction, a School of Pastoral Care designed especially for pastors in the area was opened. The program, clinical in nature, is geared to the schedule of the pastor and the level of training desired. For those who want an orientation program to help them minister to their emotionally disturbed church members the course entitled: "An Orientation to the Pastoral Care of the Mentally Ill," is offered. For others who want to learn more about formal office counseling, a clinical seminar in Pastoral Counseling is offered.

A pastor's concern includes the physical well-being of his constituents; and the mental hospital chaplain does not escape this responsibility. As director of volunteer services, the chaplain is responsible for enlisting and training volunteer workers. Some of them work directly with the patients in the hospital, others, such as church or social groups, perform indirect services.

This hospital has more than 500 employees. As many if these have no church relationship, the chaplain's ministry is extended to them when needed. Employees pass through some of the same crisis situations as do patients, including bereavement, sickness, and difficulty in interpersonal relationships.

It should be evident that the clinically trained minister who serves hospital employees and the mentally ill as pastor has not withdrawn from society nor the ministry. Rather than wading from the stream of life, he has taken a plunge into deeper water, sometimes having trouble keeping his head above the surface.

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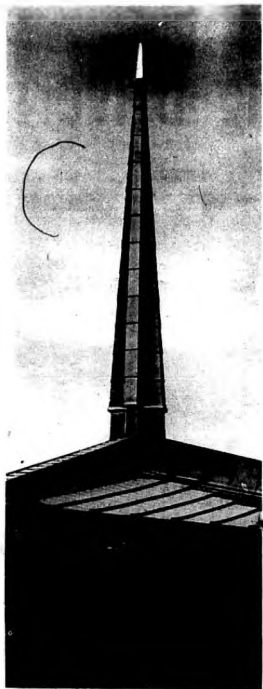
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LEADING A SEMINAR as part of the chaplain intern program is Myron Madden, chaplain, Southern Baptist Hospital, New Orleans, La.

These Interns are Chaplains

AN INTERVIEW WITH MYRON MADDEN, CHAPLAIN, SOUTHERN BAPTIST HOSPITAL, NEW ORLEANS, LA., CONDUCTED BY J. C. DURHAM, JR., SECRETARY OF THE HMB DEPARTMENT OF PROMOTION

HMB PHOTOS BY RALPH ROGERS

Q. What is a chaplain intern program? Who comes under it?

A. The program consists of teaching men in a regular internship. At the present time, we have five full-time interns and two part-time ones. These men serve week-end and night duty, with the same pay arrangement as medical interns. Their work is the spiritual care of patients.

These are mature men, most of whom have had pastoral experience, plus a seminary degree. The intern program is cast at the graduate level. Besides their work, interns attend daily seminars, including two clinical seminars I teach dealing with immediate problems of spiritual care. We relate this not only to patients, but to the interns' personal growth.

Another type of seminar is taught by a psychoanalyst, Dr. Ted Watters, who has been coming once a week to talk over problems the men face in their work and their understanding of themselves. Dr. Watters has just joined our permanent staff.

Q. What about other studies?

A. We have two academic seminars. One on contemporary theology is under

Robert Soileau, faculty member at New Orleans Theological Seminary, while a seminar on pastoral care and counseling is under John Price, dean of the school of religious education at the seminary. The latter is primarily to keep our men up on the reading material of the field.

Q. Is the seminary connection official, and is the intern work accredited?

A. Yes. Interns often do graduate work toward an MRE or ThD degree, but each is encouraged to decide for himself whether to affiliate for a degree or to take his credit with us for a year's work as a chaplain intern. The latter gives him credit for American Protestant Hospital Association membership as a fully accredited chaplain.

Our approach is not only to send men into the chaplaincy, but also to help prepare pastors. (Most interns go into the pastorate.)

Q. Do you feel that for the pastor, the most valuable result is showing him how to conduct himself in a hospital situation?

A. No. The main thing is to help him know how to minister to people in

crises. There are basically four crises the pastor deals with: birth, marriage, illness, and death.

Q. What is the length of your training program?

A. The regular internship is one year long, but for pastors, we have a winter six-week program and a summer eight-week session. The pastors are assigned patients, and help us with the work during that time. Our own men in the year's program get a chance to assist and lead here.

Q. How many interns can you handle?

A. We're set up to handle six one-year men. For our shorter courses, we can handle a maximum of 12.

Q. How do you attract new applicants?

A. We have a waiting list of people for the regular internship, so we have made no attempt to advertise the program further.

Q. What about other phases of your work?

A. Another aspect is with instructors of the nursing school. I meet with the

faculty for a weekly seminar on the dynamics of personality, involving basically the spiritual growth of the nurse and better methods of relating to students.

Since nursing students have problems like all other students, a survey when I first came here indicated that the chaplains department was counseling with more than three-fourths of the student nurses. This was too large a counseling load for this department, so I started the seminar to help instructors counsel with their students.

We have been impressed, however, with the fact that instructors are looking not only at what they can do for students, but at themselves as persons.

Q. What about personal counseling in your work?

A. We are swamped with requests for personal counseling by people in the medical and nursing staff and other employees of the hospital. These are given priority, at no charge of course. In addition, we have so many requests from those outside the hospital that we try to limit ourselves to the ministry, the professions, and their referrals. We feel we are more justified in helping those who will be helping others. For this reason, we usually charge a fee to those in other categories.

Q. It appears that you have somewhat solved the demand for your services by training others. Is this how the in-service-training program began?

A. Yes, the program was already in progress when I came here more than five years ago. I took the three chaplain interns here and began training them, but we discovered it would take six to cover in depth our hospital, which holds 475 patients. The ideal is one chaplain to 70 or less patients, we feel.

Q. Could you tell us something about your call to this work?

A. This hospital's administrator, Raymond Wilson, was a deacon in St. Charles Avenue Baptist Church of New Orleans, where I was pastor. Often he discussed with me the need for a strong program in the field of pastoral care and counseling in the hospital. I had been trained in this area and had served as a chaplain for four years in a mental hospital. Still, I was surprised when he asked that I take over the chaplaincy program.

I resisted for some time because of my love for the pastorate and the knowledge that the hospital chaplaincy did not have the respect it deserved. After discussing it with my family, we decided to take the step, feeling that

(Continued on page 28)



DYNAMICS OF PERSONALITY seminars for nursing instructors has helped answer counseling needs among student nurses.

September, 1963

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by Ray Koonce

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Chaplain Interns

(Continued from page 25)

perhaps we could help raise the respect for the chaplaincy. In this respect we have been rewarded.

Q. What staff do you have?

A. I have an associate, Vestal Parrish, plus six chaplain-interns.

Q. Does your ministry reach outside the hospital?

A. One thing we do is to hold one and two-day institutes in other hospitals and in communities for interested pastors, when requested. Such requests involve little of my time if I fly, and I feel it is a valuable opportunity to stir

the interest in pastors and chaplains in other places.

Q. How many other hospitals have such a program or anything similar to this?

A. The North Carolina Baptist Hospital, of course, pioneered in this before we did and the program there is actually larger than ours. Also, the Institute of Religion in Houston is affiliated with the hospitals in the medical center of Houston. It's a program comparable to ours. But in the Southern Baptist Convention, these three are perhaps the larger programs going now. I might add that Georgia Baptist Hospital, while not as large, is certainly one of our better programs.

The General Hospital A Special Time of Need

BY GEORGE W. MILLER, CHAPLAIN
BAPTIST HOSPITAL OF MIAMI, FLORIDA

It was normal. Patients from 17 countries were in Baptist Hospital of Miami, Fla., with physical needs of many varieties. For the chaplain, however, it was another day of unusual opportunities—his to help answer spiritual and emotional needs from across the earth.

Despite the nationality, he would find spiritual and emotional cravings much the same. Basically there are three such needs:

(1) **There is the need to relate to God.** Faced with the crisis of a major surgical operation or the charting of a totally new path to which he must adhere, the patient often reaches out for the one intangible in whom he may find security. It is to such a person that the chaplain can relate that God meets the needs even of people who have avoided him for so long.

Nor is this belated reaching out always a matter of the alternative between heaven and hell. Often it is simply that the crisis brings into focus the need for spiritual maturity that has been neglected. The stress of emotional strain, the experience of acute pain, the fear of the known and unknown, the reality of death, the futility of the ma-

terial—all play their parts in opening up the soul for reception of Christ.

(2) **The patient needs to relate to others.** Jesus, the Great Physician, in summing up the Commandments said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37, 39) Being out of step with others is often a cause of illness, as well as being a by-product of disease.

The inability to relate to others because one has failed to relate to God places the patient in a position of isolation and often causes him in his loneliness to strike out against society and God. The chaplain is in a unique position to minister to the many needs of the patient and to become an ambassador of Christ as the person works through his own need for fellowship with God and mankind.

To many, their own physical illness is the least of their concerns. Far from home, especially those from other lands, these people need the touch of the Father-God. Their subdued cry is for fellowship with humanity and for proper relatedness to God.

(3) **The patient needs to relate to himself.** Man must relate in these three dimensions: vertically (upwardly) he must relate to God; horizontally (outwardly) he must relate to his fellowman; inwardly he must live with himself. When any of these relationships are broken, he is in great need.

Self-hate, a sickness of the soul and mind, often precipitates suicides or the varying indirect methods of attempted self-destruction. Again, the patient, stripped of his mask. The veneer happiness removed, he is confronted with the true image of himself. The grace of God freely offered through the Christian ministry of healing affords this patient the opportunity to embrace the Christ who loves him both for what he is and for what he can become.

The following illustrates the ministry of healing that goes on in a hospital located in such a city of mixed backgrounds.

The chaplain was called to the emergency room one evening to minister to a man who had attempted suicide. The

man, by his own admission was not a Christian, was being fired from his job because he was unable to relate to persons, and his wife was suing him for divorce. He had no cause for which to live. During his stay in the hospital he was visited daily by the chaplain, who worked through these many failures in relatedness with him.

Later upon release from the hospital, he continued coming to see the chaplain for counseling. His wife also voluntarily began a series of interviews. Nearly four months after the evening of the attempted suicide, this man and his wife restated their marriage vows, each was baptized into the fellowship of a Baptist church and he was given a fine promotion in the company. The follow-up several months later revealed that this man and his wife are actively engaged in a fine church and their lives are radiant with their pronounced testimony of Jesus Christ.

The hospital chaplain has a daily opportunity to reach deep into the lives of a wide span of human beings.

Conferences to Study Pastor's Care in Hospitals

An extensive project to make available to pastors the fruits of intensive and long-continued experience garnered through the work of department of pastoral care in Baptist hospitals quickens its tempo through the fall and winter months, according to T. Sloane Guy, Jr., executive secretary of the Southern Baptist Convention's hospital agency.

Guy's office in New Orleans is supplying coordination for the project that is being sponsored jointly by the Hospital Board of the Southern Baptist Convention, the Baptist Hospital Association, the Southern Baptist Association of Hospital Chaplains, and individual Baptist hospitals scattered from Miami, Fla., to Yuma, Ariz.

The Association of Hospital Chaplains has taken the lead in developing the content of the conferences on the theme, "Communicating the Gospel through Pastoral Relationships." Resource persons are being drawn from Baptist hospitals, assisted

by qualified personnel from other institutions, including Chaplain L. L. McGee of the Home Mission Board's Chaplains Commission.

Topics for the one-day conferences in addition to the theme, will include discussion of such subjects as "Pastoral Relationships in Illness," "Pastoral Conversations with Troubled People," and "Pastoral Relationships with Professional People." In some instances the local Baptist hospital is adding a session that will bring together physicians and ministers who will explore ways of increasing the effectiveness of the minister in the sick room and potentially as a member of the healing team.

The 22 conferences currently scheduled will be well publicized in their localities. At least two "resource persons" will be supplied for each conference for leadership purposes. The local Baptist hospital chaplain and his administrator will be in charge of local arrangements.



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September, 1963

HOME MISSIONS

Someone Cried

(Continued from page 4)

Henry Preston, the pastor, wrote and asked if their church could sponsor a mission in Bowling Green.

Plans were made for joint sponsorship with the Crystal Avenue Baptist Church of Findlay, Ohio, where C. R. Smith is pastor. Together the two churches would enter Bowling Green—the Findlay church to give direction and guidance and the Chattanooga church to provide financial support.

In the meanwhile one of the fine young preachers, Richard Blalock, from the East Ridge Church became burdened for Bowling Green. He was called to serve as mission pastor. The East Ridge Church is bearing the full amount of his support so that he can give his full time to the development of the work in Bowling Green.

Blalock came to Bowling Green April 27 to launch the opening of the work during a Laymen's Pioneer Mission Crusade. Assisting Blalock was Boyd Armstrong, pastor of the West Highland Baptist Church, Huntsville, Ala., and two of his laymen.

The response was very encouraging. On one evening 22 persons from the Bowling Green community came to the revival services. Blalock moved his wife and eight-month old daughter to Bowling Green on May 16.

The first Sunday 17 people attended the mission service held in one of the public elementary schools.

The work will no doubt be hard and slow, but Southern Baptists are in Bowling Green with a gospel witness because they cared enough to cry and pray and give and go for Bowling Green.

Only recently a pastor in Texas wrote stating, "I read your article in the Home Missions magazine and I wept over it. Has there been any reaction from anywhere as to supporting a work in Bowling Green? If there hasn't, I would like to try something from here. The Lord has kept bringing back this article to my mind and heart."

We need no longer to cry for Bowling Green, but what of the thousands of other cities like Bowling Green that dot the map of the pioneer mission fields. Who will cry for them?

Family of the Retardate

(Continued from page 16)

such a heart-rending situation within their own personal lives.

"Death, they can accept—because death, at one stage or another, is a normal and natural part of life's history; physical illness they can accept, because they have seen physical illness and deformity throughout their lives . . . But to suddenly face the fact that their child is a mental cripple and will re-

main so throughout life, well—this simply places them outside the providence of God's mercy and justice, or so they often feel—if they can indeed still believe there is a God.

"Any condition of life which destroys or permanently damages one's concept of a loving or merciful God presents a serious problem—a problem with which he must have help lest he finally sink into a state of despair. For this reason we believe that our clergymen, priests, and rabbis should have competent professional knowledge about the facts of mental retardation so as to be more able to advise and counsel wisely with the members of their parish who are faced with this problem."

When we consider this emphasis was made by a social service worker, not a minister, weight is added to the statement: Help for parents thus involves the clergy in a very vital way.

This enlightenment of the clergy is, in the main, the responsibility of special schools, for it is here that this focus on clinical training can take place. In regard to this training, new situations are becoming available each year, for the trend, as I see it, is toward furnishing this kind of education by superintendents of special schools. Superintendents who only a few years ago were hiring chaplains with little or no clinical training are now asking for clinically trained supervisors in order that such programs can be set up.

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