

Home missions

JANUARY 1964

The Ministry
Of Juvenile
Rehabilitation



Redford Announces Retirement in 64

At the annual meeting of the Home Mission Board in Atlanta, Courts Redford, executive-secretary, read the following statement concerning his retirement.



HMB HONORED REDFORD for his 20 years of leadership, 10 as assistant to J. B. Lawrence and 10 as executive secretary. J. T. Ford of Atlanta, Board member (right) presented Dr. Redford with a certificate and a gift.

Your executive secretary reached retirement age on September 4, 1963. At the mid-year meeting of the Home Mission Board at Ridgcrest in 1962 the Board expressed its desire that its executive secretary-treasurer continue in

his present position through 1964. At that time I indicated my willingness to do so, and I hope that all of us working together can make 1964 one of the best years that we have had.

By the close of 1964 I shall have

been with the Board for slightly more than 21 years and shall have served as its executive secretary for 11 years.

The time has passed rapidly. It seems only a little while since the Board, at its mid-year meeting in 1952, elected me to my present position to succeed J. B. Lawrence, one of the greatest secretaries this Board has ever had. It had been my privilege to serve with him in other areas of Christian service before serving as the assistant executive secretary of the Home Mission Board for ten years. I was, therefore accustomed to working with Lawrence and was acquainted with the program and the policies of the Board.

It has been a real delight to serve in my present position during the past ten years. They have been significant years in the history of the Board. The Lord has been good to us and has led this Board and its sub-committees in some of the most significant and far-reaching policies and programs of the Board's history. Among the outstanding achievements that you have made during the past decade, I would mention the following:

I. The selection of G. Frank Garrison as the assistant executive secretary and director of the church loans division. He is a tower of strength in the administration and in every sphere of our home mission work.

II. The call of outstanding men to fill places of leadership. Space will not permit a roll-call of all of these leaders, but I desire to mention the directors of our divisions, each of whom is superb in his respective field of work. One can-

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Walker L. Knight, Editor
Linda E. Stephens,
Editorial Assistant

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Photo by Rogers

COVER

Buck, posed by Douglas Hale, looks like an average boy, or does he? So many children with his problems are tagged as juvenile delinquents and Buck is one. I am Harry Austin, Buck's sponsor and friend. You could be one, too. See "Buck and I" and other related stories beginning on page 4.

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LETTERS

Bible Course Enriches Many Lives

Since I began taking this course in January of this year, I know I have gained a great deal from it. First, a greater knowledge and understanding of the life of Christ.

Second, my life has been enriched and this course has shown me a new way to read and study the Bible.

I would like to express my thanks to your organization for giving me the rare opportunity of furthering my education at no cost.

William H. Nichols
Sergeant U. S. Army
Ft. Benning, Georgia

This Bible course is helping me so very much. It has increased my knowledge of God's teachings.

I never had the opportunity to go to the seminary, but I have a license from my church. Soon, I will be ordained.

When I received the course, I began to work on the questions, right away. I tried to answer 100 each night, until I completed the lesson.

I want to say many thanks again for the lessons. As long as you have the Bible course, you have me as a faithful student.

Teddie G. Crouch
Ft. Benning, Georgia

Thank you very much for the spiritual blessing that I am receiving from this Bible course. I am thankful for our Home Mission Board and for what it stands.

Mrs. Fred Lamb
Pensacola, Florida

A Faithful Reader

I don't have words to express to you just how much I have enjoyed *Home Missions* magazine. I look forward to it each month.

After reading it two or three times, I usually pass it on to someone to read.

Many thanks to each of you for prompt and loyal service. I have never missed a copy through all the years I have been taking it.

Mrs. Gentry
Gilead Baptist Church
Detroit, Michigan

Hundreds of boys and girls are being helped through our Juvenile Rehabilitation Ministry. Scores of men and women are finding the joy of Christian service by serving as sponsors and directors. Churches are blessed and encouraged in the knowledge they participate in a significant service. Judges and law enforcement officers are delighted to have this much needed service.

Wherever the plan is operative under the direction of a trained leadership and the sponsorship of a sympathetic church, lives are blessed, homes are helped, and the work of the Lord receives an added impetus.

When such blessings are in store for those who participate, why are the ministries so limited?

They are limited because people are uninformed. Many know nothing of the Juvenile Rehabilitation Ministry. They do not think of it as a spiritual service or opportunity. It is important that the delinquent, the pre-delinquent, the threatened or affected family and the church people who can tender assistance know some of the most important causes for delinquency and the challenge and opportunities for enlarging these ministries.

Often the most important cause is hard to determine. From the conception of human life, through babyhood, childhood and adolescence forces are at work that contribute to the attitudes,

the physical tendencies and the social, moral, and religious concepts of the growing child. Among the important factors are stability of home life; desirable attitudes and ideals of parents; provision for play and leisure time activities; the nurture and admonition of loving and understanding adults; consideration for the child's personality, his likes and dislikes, and his potential aptitudes and abilities; good playmates and associates; respect for law and order in the home and school; the early and constant influence of the church and of religion in the home and, above all, the acceptance of Christ as Saviour and Lord.

As these and other wholesome and desirable factors are missing or neglected, the likelihood of degeneration and criminal conduct increases. The child

need not be a victim of his environment, but he is influenced by it and without counsel and help is likely to succumb to evil influences.

The churches and Christian forces should contribute all the help possible in providing those wholesome influences that will give the growing child the help he needs. This is being done through the Cradle Roll departments of our Sunday schools, through nurseries, kindergartens, Sunday school activities, and as the child grows older through the Training Union, Royal Ambassadors, Girls' Auxiliaries, camping programs, youth programs in our churches, and through cooperation with the home in providing religious training and wholesome social life.

But more than two-thirds of our children are attending neither Sunday school

You can help the Delinquent



HOME MISSIONS

nor other church schools, even fewer attend the other church activities. Most of the children who run afoul of the law have not attended any church with regularity. Very few have made a public commitment of their lives to the Lord and been faithful in church attendance. It is evident that the church and the Christian home are very strong deterrents to crime.

The pre-delinquent needs to be found and included in the benefits of this ministry. This may be accomplished in several ways:

(1) Law enforcement officers may refer homes that are breeding grounds for delinquency to the juvenile rehabilitation director or his sponsor for study and helpful ministries.

(2) Delinquents who are receiving assistance may suggest others who may be helped. These may be reached before they commit a crime or are apprehended.

(3) Those taking religious surveys may report homes that appear to be potential sources of juvenile crime.

(4) Trained visitors or sponsors

(7) It is hoped that at least one meeting of each associational or city-wide pastors' conference may be given to a discussion of and/or report of the work of the Juvenile Rehabilitation Ministry and the plans and prospects for the future. Pastors and all church leaders should be kept informed of progress and accomplishments.

(8) The association, through a committee to sponsor the Juvenile Rehabilitation Ministries, may provide camps, work programs, supervised play, clinics, and conferences or by other means, promote the work and objectives of this phase of work.

(9) It is important that the pre-delinquent and the members of his family be welcome at the church in its various services and activities. Should there be a number of such families in a community who hesitate to attend church because of social, economic, or educational barriers, it may be well for the church to establish a mission especially planned to serve these people.

Thus, there may be home rehabilitation that may save the child from the

however, to keep from making a hero of the reclaimed delinquent in such a way as to make the steady honorable Christian youth feel that he is discredited because he never followed a life of crime or participated therein. Thus, it is important that the dependable Christian youth of the church have a voice and a part in planning any recognition that is given to those that are rehabilitated. Usually they will gladly receive them and rejoice in their reformation, if they can have some initiative in planning awards and recognition. The best recognition possible is the youth's acceptance into the fellowship and activities of the dedicated youth of the church.

(11) The juvenile rehabilitation committee of the church and all sponsors should meet at regular intervals to discuss progress made, the needs and problems of particular individuals or groups, the new areas or persons needing help, the additional services or ministries of the church needed to make the program more effective and ways and means of reaching objectives.

and the Pre-delinquent

BY COURTS REDFORD, EXECUTIVE SECRETARY-TREASURER, NMB

should visit such homes to obtain additional information and, if needed and possible, give spiritual guidance to the youth and to his parents.

(5) Every service thus rendered to the pre-delinquent and/or his parents and family should be done in harmony and cooperation with the other agencies of the church. This may often be best realized through plans made by the church cabinet or through plans approved by the executive committee of the association.

(6) The association and/or churches should provide a training program for sponsors (both men and women) at regular intervals and prospects carefully selected should be encouraged to enroll in such training classes and procedures.

influences and temptations that lead to crime. It must not be thought, however, that all juvenile crime is the result of poverty and lack of cultural advantages. Some of the gangs that have caused serious trouble have come largely from well-to-do families. It is, therefore, important that careful consideration be given to the causes of delinquency in each particular community where it is prevalent and that careful consideration be given to the methods and procedures needed to combat the evil influences in that particular community.

(10) The director and his sponsors should consider incentives and awards that may encourage the pre-delinquent or the reclaimed delinquent to follow the right course. Care must be taken,

(12) The services of prevention, rehabilitation, and restoration will likely require some added expenditures on the part of both the association and the sponsoring churches. Therefore, leaders must request such funds as are necessary to make the program effective. Such funds, if the program is effective, will be well spent and will doubtless save in cost of crime and criminal procedures and incarceration costs many, many times the small budget required for this ministry. Of far greater importance, the reclamation of lives and the opportunity to render a spiritual ministry and the glorious privilege of winning some to Christ far outweigh the cost. The spiritual power that emanates from the achievements will permeate the whole membership and help vitalize the sense of stewardship and Christian service throughout the church and the association.

THE DIRECTOR OF JUVENILE REHABILITATION for Chattanooga, Tenn., Fay Hughes, here discusses the need of an area of the city with a church missions committee.

January, 1964

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BUCK and I

The case history of how a juvenile rehabilitation sponsor aided a delinquent boy in a four-year effort at finding new values and a new life.

The photographs picture Harry Austin, the sponsor, and Douglas Hale, who posed for the pictures. The information provided with the pictures was furnished by L. L. McGee of the Chaplaincy Division of the Home Mission Board. Photographs were taken by Ralph Rogers, HMB.



BY HARRY AUSTIN,
JUVENILE REHABILITATION SPONSOR,
CHATTANOOGA, TENN.

The first day I met Buck he was drunk, and the first thought I had was, "Is this what I'm going to have to put up with every week?" This was to be my first experience as a sponsor in the juvenile rehabilitation ministry of our association.

Fay Hughes, director of the ministry, had called me about Buck after my pastor had recommended me as a possible sponsor. He must have recommended me because of my work in the church athletic program. Hughes told me that first day of Buck's arrests for car theft and his drinking problem. The boy was only 14. In fact, the officials of the court had come to Fay with the statement, "Your ministry is one of the few things which could help this boy, and he seems too far gone for even that. So if you prefer not to try, we will understand." But Fay doesn't give up on anyone.

Somehow Buck and I managed to talk that first day, even though he was under the influence of alcohol. I tried

The anti-social, unchristian, belligerent, smartaleck, hostile behavior is a symptom. Sins are the fruit of sin. One can imagine what the undernourished, dying roots are by observing the fruits produced. This does not mean we can condone the behavior but it does mean we cannot reject the person as we reject the behavior. The ability to accept a delinquent helps foster his ability to control his behavior.

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to let him know we were going to be friends, but Buck didn't take to me at first and I was somewhat repulsed also.

I had embarrassed him because I caught him drinking, and he naturally resented it. His father and mother were divorced, and though he lived with his mother, he drank a lot with his father. The parents lived near each other in a housing settlement. He was at his father's house when I came visiting at his mother's. They sent for him, but I don't think he would have come, if he had known who I was and what I was there for.

When I saw him drunk, I was tempted to forget it right then, with ample justification. But in my work in athletics I had learned not to judge a season by a game. Even though our ball team has lost some games, we had often won the championship. I feel that in life you have your ups and downs and you're going to run into obstacles, so I decided to stay with Buck.

Buck's father was an extreme alcoholic, possibly a "wino." He encouraged Buck's drinking. One Christmas he had given Buck's sister 15 cents, his brother 15 cents, and Buck a fifth of wine. Buck worked for three months tearing down buildings on the west side, and one day mentioned he had never been paid. I told Buck and his father I would find out why. His father said, "I'll take care of that." Buck and I looked at each other, and we both realized his father had been getting the money.

On occasions Buck worked in the mines on Signal Mountain. He would crawl back into the mine, rake the coal out, and his dad would sack it. Neither, Buck nor the family got any of the money. Buck once said he wished his daddy would just stay away from him. The father resented me and told me to stay away, but Buck told him we were friends and getting along fine. However, on later occasions his father was to call me for help.

I first thought Buck's drinking would be his biggest problem. I soon found his family was. When I realized this, I was not too discouraged over the drinking. Even though he drank at different times during the four years I was to see him, we were able to talk about it. Buck's drinking problem was different than a lot of young people. It was not a social occasion with him. He always drank by himself, and he just drank until the police would pick him up in a back alley in a drunken stupor. I think he was trying to kill himself.

Buck had reached the point where death would have been a relief to him. He was in an automobile accident in



Taking the delinquent where he is does not mean that you are going to coddle him. You cannot establish the kind of relationship he needs to grow in without honesty as a basis. That is, realize you have the right to express how he makes you feel. Honesty encourages honesty.

The properly adjusted sponsor must have other relationships rewarding enough that he will not be dependent on this relationship for spiritual support. To be dependent on chalking up a successful rehabilitation in order to feel a sense of personal worth is to guarantee heartbreak and even depression. Divine companionship, inner authority, and satisfaction are necessary if one is to provide the kind of model the delinquent needs. He has little respect for those he can manipulate and he will "con" you if he knows you are dependent on the relationship for your own needs.



HARRY AUSTIN DISCUSSES HIS WORK WITH BUCK WITH HIS FAMILY.

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HARRY AUSTIN SHOWS BUCK HIS BOWLING FORM.

which two or three companions did die. When I visited him during his hospitalization he cried out, "Why couldn't it have been me, then I would have got out of all this mess?" He felt he had failed his mother, and that all of life was against him. He felt both guilty and persecuted.

This accident helped in our relationship. His father called on me for transportation, and Buck and I became closer friends. I took him some pajamas at the hospital, and later I learned he would not wear them because he wanted to save them for some special times. Some time after this his father was sent to prison for burglary. He got one to five years, and it helped for him to get away from the family.

After about two or three meetings Buck and I had gotten some of our difficulties ironed out. I told him I would never preach to him; I would not tell him what to do. I was just there to try to help him make the right decisions, and that the decisions would be

The sponsor seeks to reach and to transform a damaged life and change is slow, but the success of a friendship gained is something solid to build on. Without a good relationship between the worker and the individual, skill is of little use. Skills are tools, relationships are the heart. Essentially, the building of relationship is a natural talent, a gift which cannot be acquired by knowledge only.

The sponsor must work face to face with the individual and being involved in a meaningful, redemptive relationship. Since broken, destructive relationships are felt to be the major cause of delinquency, it is reasonable to assume that healthy, constructive, relationships will be redemptive and reconstruction will take place.

and the golf course job came mainly on the weekends. He didn't do too much through the week, and he worked at the resort only before the season started, while they were cleaning up.

I had some misgivings about how Buck and my family (my daughter was 11 when I met Buck) would react to each other. He knew I had told them all about his case. When my wife first met Buck she said, "Hi, Buck! I've been wanting to meet you." They hit it off from the start. From the first her reaction to my helping Buck had been, "You know what you have to do and what you feel is best." She actually had more confidence in me than I did. Around the family, Buck's true potential came out. He was extremely polite, and his manners were the best. I was always proud of him.

The first indication I had of some change came when he began cleaning himself up. He began caring, and when you start caring, that's definitely a step toward rehabilitation.

The years with Buck were not all progressive. He often reverted to drink and got into trouble. He was in jail on two or three occasions. The first time



HARRY AND BUCK ENJOY A FOOTBALL GAME TOGETHER.

The delinquent has a hard time believing that our banner of Christian peace and love is real. He struggles trying to determine if we are friend or foe. Many a worker has given up standing without the gate. The pavement can get mighty hard waiting for a "welcome." It may take numerous encounters before one day he says, "You know I would like to ask you some questions" or "Say, man, are you for real?" It is not what you can say or do but what you can be. It has been said that the love of God is easier read than realized.

I visited him in jail was when he had been picked up on something that probably was not his fault. He said then, "If you'll just get me out of this. . . ." Of course, I couldn't get him out, but everything did work out and he was released. He said, "I never want to go back."

"Now, that's up to you," I told him. "You know I have no control over that."

Buck and I made an agreement after that. When he had a problem he was to call me, no matter what day or what time of day. He carried my phone number with him, and he often called.

On one occasion he had gotten into trouble with some relatives, and they had him pinned down in a hollow on the mountain. He called me about one a.m. to come get him out. Before going I contacted a detective friend, who advised me not to go into the area alone. He got two patrol cars and came himself. We got Buck out.

I made it a practice to visit him two afternoons a week about 5:30, and on Saturday we'd often meet and go somewhere. I especially went by on holidays. One Christmas my daughter got a new bike. She had outgrown hers, and I fixed it up for Buck's sister. I had always given each of the three children some small something each year, such as dolls, dishes, guns, and so forth.

When I knocked on the door the time I carried the bicycle, the little girl answered it. She looked at that bicycle

The sponsor needs to talk about his feelings, or they will get in the way of helping. The delinquent's burdens have become the sponsor's, and like everyone else, he has to have some place for casting. The sponsor is part of a team which includes the judge, probation officer, counselor, social worker, minister, parents, teacher, the association director of juvenile rehabilitation, and others.



HARRY SHARED HIS PROBLEMS CONCERNING BUCK WITH OTHERS, SUCH AS THIS SPONSOR'S MEETING.

and asked, "Is it mine? Is it really mine?" She jumped up and put her arms around my neck, and of course, tears got to running out of her eyes, her mother's eyes, and my eyes. I guess I got more thrill out of that Christmas than any I've ever had.

During the last year we were together, I told Buck he probably had done more for me than I could ever do for him, because he woke me up to the problems that really face young boys. This life is not all peaches and cream. Some of us may think we have it rough, but when you go into homes such as Buck's you know different. Often they live on \$3 or \$4 a week.

I now think Buck will make it through life. He is 18 and in the military service. I hope he will learn a trade and complete his high school education. I pray he will not resume his drinking.

I believe Buck is a Christian. He told Fay Hughes at camp that he was certain God had saved him. Although he didn't attend my church, he did go to our mission. I think he feared others saying, "That's the boy Harry's working with."

He was so tense and nervous, he couldn't walk down the aisle to make a public profession of his faith. In fact, when he would stand up and get ready to go, big welts would come up on him. When members of the mission told me this, I thought, "Now that's just an excuse. Welts don't come up on anybody from just going to church." However, I visited one Sunday morning, and brother, they were there.

I had told Buck from the start I would not preach to him, but many times when we were sitting in the house I would casually pick up the Bible and

thumb through it. Maybe he'd say, "I've been reading it, and I have some questions." So he'd ask them, and with this opening I could talk as long as I wanted about spiritual matters, about Christ.

If any man would do this for just one boy, his eyes would be opened. It's easy for us to say, "Something ought to be done about these juveniles. They're just taking things over, robbing, stealing, and shooting." We don't stop to think we probably could be the one to help one of these boys. They are out there wanting help. They will shun you at first, because they don't want to seem like sissies. They want to let you know they're tough and rough, and they can take care of you right quick. But you let them know you're there because you want to be and you want to help, and most of them will clasp your hand in friendship.

The sponsor must seek to relate to a delinquent boy or girl and establish a meaningful redemptive relationship, keeping before him the calling of the Lord to be the catalyst to make possible a new birth. What the sponsor can be to this person, more than what he can do, will serve to prepare the hard, rocky, thorny soul for being receptive to the seeds of salvation.



Knowing the gospel, the sponsor communicates through his relationship, and thus becomes the foster parent in the Lord where obedience is learned and where honor is justified, not forced. The face to face, one to one relationship can be redemptive. It was and is the way our Lord seeks to relate.

FILMSTRIP OUTLINES REVIVAL PREPARATION

A step-by-step presentation of how Southern Baptist churches prepare for a revival has been placed in a filmstrip released by the Home Mission Board of the SBC.

"Soul Winning Through Revival Preparation," a 54 frame, color filmstrip, begins with one man's profession of faith during a revival and then shows all the preparation which led to this act.

"We feel Southern Baptists have a unique ministry in the area of evangelism, and this filmstrip seeks to capture it," said J. C. Durham Jr., secretary of the department of promotion.

"The filmstrip shows how the preparation made for the revival over a six-month period resulted in more church member participation and an atmosphere of concern in which the Holy Spirit could work," he said.

Each frame of the filmstrip is pictured in the accompanying script, which is also designed for use as a tract. Free copies of the script are available from the Home Mission Board. The filmstrip is sold through the Baptist book stores.

Another release of the Evangelism Division, the Revival Plan Book for 1964, was a part of the November issue of "Home Missions" magazine.

Rogers Takes Lockheed Work

Ralph Rogers of Atlanta, photographer and technician for the Home Mission Board of the SBC for six years, has accepted work with the Motion Picture Department of the Lockheed Corporation at Marietta, Ga. He will be a cinematographer for the company.

"In 1957 Ralph came with the Home Mission Board as photographer. He has made a valuable contribution to missions that will continue to bear fruit. My thanks to God for what Ralph has done for Christ's cause and my assurance to Ralph of our prayers and best wishes in his new work," says L. O. Griffith.

Rogers is a native of Orlando, Fla. and a graduate of Baylor University in Waco, Tex., and Southwestern Baptist Theological Seminary in Fort Worth. Before his work with the Home Mission Board, he was employed by the Sunday School Board in Nashville.

Southern Baptists

Can Help Them

BY L. WILLIAM CREWS
ASSISTANT SECRETARY
OF THE DEPARTMENT OF
METROPOLITAN MISSIONS
IN CHARGE OF
JUVENILE REHABILITATION

Jesus raises a very timely question about our children, "What do you think? Suppose a man has a hundred sheep (children). If one of them strays, does he not leave the other ninety-nine on the hillside and go in search of the one that strayed? And if he should find it, I tell you this: he is more delighted over that sheep (child) than over the ninety-nine that never strayed. In the same way, it is not your heavenly Father's will that one of these little ones should be lost." (Matthew 18:10-14, English Version)

Today the percentage of these who have gone astray has risen. Instead of one and the ninety-nine, it is three and the ninety-seven. These three per cent of our youth are tagged as "Juvenile Delinquents" . . . children who are under 18, who have broken a law, and have been judged as such. Latest figures show that in 1962, arrest of youths under 18 increased by nine per cent over 1961. From 1958 to 1962, the United States population increased by seven per cent, while crime increased by 27 per cent, four times higher than population growth.

Former secretary of Health, Education and Welfare, Abraham Ribicoff has stated that 3 to 4 million youngsters between the ages of 10-17 will be brought to the attention of the courts within the next 10 years if the current rate of increase of juvenile delinquency continues. This does not include traffic violators. Further figures show that one in five youth between the ages of 10-17 already has a court record. One out of four arrested today is a person under 21. Juvenile delinquency is no longer a problem of the big cities, it has moved to the suburbs, small towns, and rural communities.

The problem can no longer be ignored or "the situation deplored" or discussed like the weather and nothing done. If our most valuable national resource is to be preserved, these children and each generation of youth which is God's undisciplined effort to redeem the world, must be reached.

Delinquency is a complex problem, but in most cases there is a common factor. Delinquency is the child's only way of dealing with the threats and confusions of life which adults have allowed to persist. It is his attempt to say, "Please notice me, please understand me, please help me!" Montagu, in *The Humanization of Man* says, "Aggressive behaviour when fully understood is, in fact, nothing but love frustrated, a technique for compelling love—as well as a means of taking revenge on the society which has let that

person down, disillusioned, deserted, and dehumanized him . . . criminal, delinquent, and similar forms of unfortunate behaviour can, in the majority of cases, be traced to a childhood history of inadequate love and emotional stability . . . a person resorting to desperate means to attract the emotional warmth and attention he failed to get, but which he so much desires and needs." Society has responded to the delinquent's hostility with hostility and to his hate with hate. He has isolated himself from society by his actions, and society furthers that isolation by building more walls of concrete and steel for him.

Could we not look beyond his actions and see a desperate cry for help? What can we do? How can we help these children? Is there any program being conducted in our churches that is reaching these children?

The church can join forces with other community agencies and organizations in helping these children through prevention and rehabilitation. The church must give greater emphasis in reaching the "disturbed child" and his family. These children are potential delinquents. Not only are recreational programs and youth organizations needed to reach the average, normal youth, but services are needed for the ones who are having difficulties.

In 1952, the Home Mission Board adopted a ministry designed to reach the delinquent offender who comes through the juvenile court. It is known today as the Juvenile Rehabilitation Ministry. More than 40 associations from large metropolitan areas to small rural communities across the nation have adopted this ministry.

WHAT IS JUVENILE REHABILITATION?

Juvenile rehabilitation is a sponsorship ministry, using carefully selected, mature Christian men and women to work with the juvenile offender. The sponsor provides the emotional warmth, encouragement, and example whereby the youth may be identified with him . . . helping him to "internalize" the sponsor's own principles and attitudes and strengthening his self concept whereby he can live with himself, his fellowman, and with God. The sponsor represents Christ and the church, bringing the spiritual dimension to the life of the youth and his family.

The sponsor does not assume the role or the responsibility of the court or the probation officer, but works in cooperation with them and other community agencies for the good of the youth.

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This ministry is established within the framework of the association with a juvenile rehabilitation director. It is dependent upon the churches to provide sponsors to work with the youthful offenders.

THE BASIC PRINCIPLES

Juvenile Rehabilitation is based on the redemptive teaching and principles as set forth in the Bible. Since man committed his first aggressive act, God has been in the rehabilitation business. The entire message of the Bible is a message of redemption and rehabilitation . . . restoring man to a whole person through Christ. Jesus wholeheartedly and readily identified himself with children . . . let the children come unto me . . . never despise one of these little ones . . . it is the Father's will that not one should perish."

Juvenile rehabilitation is based on the belief that the majority of these children can be helped. The overall impression in Sheldon and Eleanor Glueck's studies, *Physique and Delinquency*, published in 1956, was that the adolescent's poor relationship with his parents had more to do with delin-

quency than anything else. A boy's chance of becoming a delinquent was three in 100 if his family was classified as "adequate." His chances of becoming a delinquent was 98 to 100 if his family situation was considered "poor."

Since most of these children have been deprived of a genuine love that has firmness and a discipline of its own from which there can be no substitute, it seems that the best approach to helping this is through the "royal law of love," which is the "more excellent way." The church can supply an unlimited number of stable Christians who have unusual understanding, unusual personal maturity, and unusual patience with a great capacity to care. An old Talmudic proverb says, "Since God could not be everywhere, he created mothers" or their equivalents. Any person, who is capable of giving a child love may be the equivalent of the biological mother or father. Judge W. W. Woolfolk of the juvenile court in Atlanta said, "Of the thousands of boys and girls who have come before me, 90 per cent would not have been there if there had been one adult on whom they could have counted."

JUVENILE REHABILITATION GOALS

Jesus was concerned with the total personality of the individual, such as his physical, emotional, mental, moral, and spiritual well being. He met these needs by healing the emotionally and physically ill; by feeding the hungry; by loving, accepting, and forgiving the delinquent. He sought to "rehabilitate" man to a "whole person" by meeting his needs, and bringing him to a right relationship with God through the "new birth."

The church, through the Juvenile Rehabilitation Ministry, joins forces with the family, the court, and various community agencies in helping the youngster to become a "whole person." The family may need the assistance of the welfare agencies to help provide for his physical needs; the court structures his activities; the guidance center or family service agency may deal with the emotional needs; the church, through its Juvenile Rehabilitation Ministry, meets the moral and spiritual needs. Although there are many working with the juvenile offender and their specific

JUVENILE REHABILITATION SPONSORS in Chattanooga, Tenn. hear the city's probation officer, Leo Britt, from the juvenile court discuss the court's activities and how these sponsors can assist in working with troubled youth.



January, 1964

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contributions may overlap, they form a circle of love, understanding, concern, and friendship, which help the child whereby he can help himself as well as his family. This circle becomes ever widening as other individuals are drawn to help.

HOW DO WE REACH THE CHILD?

The most single important tool in helping the juvenile offender is the relationship. The sponsor fosters a working relationship which provides an atmosphere that is accepting, non-judging and loving. This creates a climate where growth can occur. It is a redemptive relationship, which heals his isolation, restores the broken lines of communication, and brings him to a knowledge of himself, his fellowman, and God.

The question is asked, "What are the methods in establishing this relationship?"

1. *The child must be drawn into the sponsor's circle of love.*

The first step in helping a person with problems is emotional acceptance... allowing him to differ in all sorts of ways and to realize that his behavior is a complex pattern of striving, thinking, and feeling.

2. *The child's self image must be built up.*

These children almost invariably have low opinions of themselves. As their self depreciation widens into hostility and withdrawal, aggressive behaviour becomes more evident. Some ways to build up self image are:

- (1) Praise every good quality or deed.
- (2) Propose opportunities for success.
- (3) Pay little attention to failures in matters that are unimportant, unless they have definite meaning to the child.
- (4) Proceed with caution if criticism or discipline is necessary. "Never condone a sin, but never condemn a sinner." (Henry Crane) is good to remember. Don't label the person. Criticize the act, not the person.

3. *The child is encouraged to keep the limits and restrictions set by the court. A limit is an indication that someone cares.*

4. *The child learns his best is expected of him.*

Progress is slow. It is marked by a series of small and faltering progressions. Exceptional patience is neces-

sary... "Rome was not built in a day!" The process of re-education is a long slow process, but then it takes a long time for the child to become hurt. We cannot always expect the cure to come within a matter of weeks or months.

WILL IT WORK IN MY COMMUNITY?

Juvenile rehabilitation will work in any community, whether it be in a large metropolitan center or a small town and country community. It is a flexible, workable plan although it may vary in its structural organization from one city or association to another.

There are three basic things on which the ministry hinges—churches that can supply sponsors, the sponsors themselves, and a juvenile rehabilitation director to serve as liaison between the court, church, and home.

In large metropolitan centers where the number of referrals is heavy, a full-time director is recommended. In semi-metropolitan centers, a part-time director is recommended. In semi-metropolitan centers, a part-time director may be sufficient to accept the court referrals. In the smaller communities the work may be directed by a committee, pastor, associational superintendent of missions, or a carefully selected non-paid worker. It should be noted that the number of the court referrals will determine the type of Juvenile Rehabilitation Ministry, whether it should be full-time, part-time or on a volunteer basis.

CONCLUSION

The Juvenile Rehabilitation Ministry is approximately ten years old since it was established and sponsored by the Home Mission Board. Without exception, wherever it has been established and is functioning, judges, probation officers have been commending the work. One judge commented, "The best thing that ever happened to our juvenile court was when Southern Baptists came with their ministry of juvenile rehabilitation."

This ministry must be established in every association, county, and city across our nation where there is a need.

Certainly the task of reaching these children is great and the danger of failure is ever present. The issue is not essentially punishment versus treatment for the juvenile offender, but love versus hate. If we can meet hostility with love, patience and understanding, and bring these youngsters to a right relationship with themselves, society, and God, the Lord will be able to say, "In as much as you have done it unto the

least of these, ye have done it unto me." (Additional information may be secured by writing Juvenile Rehabilitation Ministry, Home Mission Board.)

Take an Atlantic City Pilgrimage

The Home Mission Board of the SBC has released a 35mm, full color slide set titled, "Baptist Pilgrimage to Atlantic City."

The 15 slides and script highlight historic, cultural, and scenic sites of special interest to Baptists journeying to Atlantic City in May for the meetings of the Southern Baptist Convention and the Baptist Jubilee Celebration.

The slides picture such things as Plymouth Rock, the United Nations Building, and many of the young Southern Baptist churches which have started in the Northeast.

L. O. Griffith of Atlanta, director of the division of Education and Promotion for the mission agency, said, "As Baptists attend the Convention in Atlantic City and celebrate 150 years of organized Baptist work in our land, I hope they will visit the places where much of this work was started."

"We want them to see the First Baptist Church of America at Providence, R. I.; the first Baptist association at Philadelphia, Pa., and the Burlington Baptist Church, Burlington, Vt., the first church Southern Baptists have started in this state, which is the last state to have a Southern Baptist church."

The 15 slides are available from the Home Mission Board, 161 Spring Street, NW, Atlanta, Ga. 30303 on a share-the-cost plan for \$3.

McFadden Becomes an Evangelistic Singer

J. N. McFadden of Lyman, S. C., minister of music at First Baptist Church, is now giving full time to evangelistic singing. He has led the singing during all of the area-wide crusade conducted by C. E. Autrey of Dallas, director of the division of missions of the HMB.

Not Quite Ideal

The tract, "Baptist Ideals," published last year by the SBC Executive Committee, contains this definition of missions: "The extension of God's redemptive purpose through evangelism, education, and Christian service beyond the local church."

The tacking on of the last four words, "beyond the local church," makes the definition less than an ideal one. This immediately raises a question as to the extent of the church? When a mission is started, in another city, county, or even state, are the members of the mission not members of the church? If so, then does the church not extend to and include them?

The Home Mission Board seeks to engage every church in missions, and much of it must be accomplished within the church building, such as language classes, weekday programs, literacy classes, etc.

This limited definition would mean that what happens within the church would not be missions. How then does this apply to a church on an Indian reservation or in a foreign country of which a missionary may be pastor?

Another group defining missions in much the same fashion substituted "congregation" for "church," and this at least recognizes the problem of defining "church." This group also indicated the limited definition was used to meet SBC programming needs.

Granted this may meet the programming needs, but let's not solve one problem by creating another. Too many of us have a limited view of missions now, without limiting it any further. You cannot add a parenthetical note with each definition explaining that you have so limited the definition to meet a programming need.

Two for Two for Three

The response to the unified subscription plan offered by *The Commission* and *Home Missions* has been such that the offer is being extended through 1964. More than 20,000 individuals have taken the two magazines for two years for \$3, and some have doubled that, taking them for four years.

Many have cooperated with the two mission magazines in getting the information on the unified subscription to hundreds of thousands of Southern Baptists. For this we are grateful.

These magazines bring to the reader depth reports on the activities of the missionaries, mission agencies, and techniques of mission work. They are indispensable for church leadership and needed for the church member to pray and to give in response to need.

By the way, the unified subscription plan is an excellent offer for the extension of your subscription, and you need not wait until notification of expiration.

"A Personal Crusade"

"Our world mission endeavor must not simply be a little part of the program, but must be characterized by the spirit of a personal crusade. Missions must become our mission, and sharing Jesus with the whole world our passion."

These are the words of Paul Aiken, pastor of Kirkwood Baptist Church in Atlanta, during the annual sermon to the Georgia Baptist Convention. His exceptional message presented modern-day problems with which Christians must deal.

The full message was printed by *The Christian Index*, but a few paragraphs on missions demand space here.

"Many of us have built magnificent houses of worship and instruction, which represent beauty, comfort and efficiency. My own dear people at Kirkwood erected buildings which are costing us more than a million dollars.

"I believe this to be good, unless we allow our local expansion and indebtedness to penalize our world witness and limit the reach of our hands to people who grope in darkness by the multiplied millions.

"Because of a transition in our community which drastically affects the church, some of our people felt we ought to accelerate the retiring of our indebtedness and this would necessitate a decrease in our percentage to missions.

"I reminded them that this policy would be like severing the tube which carries oxygen to a man who is smothering to death, or turning off the flow of blood to a man who is dying from internal hemorrhaging.

"It is the next thing to tacking up a sign on the front door of your church which reads: 'Gone out of business.'

"I said, 'Before we do this I suggest we cut the salaries of the staff, beginning with mine. I can live on less than I am receiving, but the peoples of the earth cannot live on what they are receiving, economically or spiritually.'

"Thank God, they increased the percentage.

"The peoples of this earth are too many and too scattered and too steeped in sin and superstition to find their way out of the night of darkness unless in our individual lives and churches there be more of the compassion and commitment of Christ which causes his light to glow upon their faces. Whatever else represents our task, this is paramount."

Fruits of Faith

JAMES ROBB
Pioneer
SALON BOWE GAYNE
Illustrated by William Hayes

Junior - 50c

JAMES ROBB
Pioneer
 SAYS ON SHIRT, CARRY ME
 I AM HERE TO STAY

161 Spring Street, N. W., Atlanta, Georgia 30303

VOL. XXXV, NO. 1

Courts/ Redford of Atlanta, executive secretary of the Home Mission Board since 1952, announced his retirement effective December 31, 1964.

The announcement, somewhat of a surprise in that he had not indicated to anyone his plans, came as he read a warm, lengthy statement to the annual meeting in Atlanta of the mission agency. (See page 2, January issue, for a copy of his statement).

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The statement recounted his 20 years with the Home Mission Board, both as executive secretary and earlier as an assistant to J. B. Lawrence, former executive secretary. He paid tribute to his staff, the missionaries, and the Board itself.

During these 20 years the budget increased from \$593,606 to the present \$5,450,000; missionaries from 489 to 2209, and baptisms reported by missionaries and chaplains from 12,000 to 60,700.

Redford, 65 on September 4, refused to press for added time beyond 1964, despite requests from members of the staff and the Board. He indicated 1964 would end one phase of work and the beginning of another.

"It now appears that 1965-1969 may be the most important and most eventful years the world has known during the Christian era," he said.

"It is imperative that the Home Mission Board take its rightful place in this period of advance. To this end it is very important that this Board

have the strongest possible leadership to guide the home mission forces in this time of opportunity and challenge."

Although he had suffered a heart attack in August, he appeared almost fully recovered and stated that health was not a factor in his retirement.

"I had planned to do this even before my heart attack," he said. It was evident that he was doing what he thought best for the mission work.

The Board accepted his retirement, and appointed a committee to name his successor at its August meeting at the Ridgcrest Baptist Assembly. The committee was also instructed to plan "suitable recognition of Redford for his years of service."

Redford, a native of Missouri, was reared in Oklahoma and educated at Oklahoma Baptist University, Missouri University, and Southwestern Baptist Theological Seminary at Fort Worth.

He served as an assistant pastor at First Baptist Church, Shawnee, Okla. and as a professor of Bible and religious education at OBU. After his seminary education, he was stewardship and Brotherhood secretary for Missouri Baptists and served as interim executive secretary for the state convention.

In 1930, he began 13 years as president of Southwest Baptist College in Bolivar, Mo., and came from there to the Home Mission Board.

1964

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HOME MISSION BOARD BUDGETS \$5½ MILLION

The Home Mission Board in annual session in Atlanta budgeted \$5,450,000 to support 2,201 mission workers in the United States, Cuba, and Panama.

The budget, largest ever adopted by the mission agency, exceeds last year's by \$425,000. The number of workers also increased by 127.

Courts Redford, executive secretary of the Home Mission Board, presented the budget. Redford suffered a heart attack during the mid-year meeting of the Board, and had returned to full work only the week before this meeting.

Appearing much thinner but as strong and as vigorous as ever, Redford cited three special emphases which the new budget will make possible.

First, he said \$100,000 from the Annie Armstrong Offering, an annual spring emphasis promoted by Woman's Missionary Union, will go to mission ministries in large cities.

"The growth of the city and the increasing problems in these congested areas provide an added challenge to Southern Baptists at this time," he added.

Second, he stressed a cooperative effort between the mission agency and the Brotherhood Commission, the convention's layman organization.

"It is hoped 1,500 laymen will pay their own way to California, Washington, and Oregon to conduct evangelistic meetings and to help churches enlist and utilize their members in the best possible way," he said.

Third, he announced the Board will enlist 100 seminary students to conduct revivals in churches which have reported no baptisms in recent years. A special \$50,000 fund will make this possible.

The mission agency projects its work through the state mission organizations. The state conventions share

in financing on a percentage basis and the state forces direct the work of most of the missionaries.

A major share of the budget went to the division of missions, \$4,065,000, for work in literacy missions, student summer missions, Woman's Missionary Union work in pioneer areas, associational administration services, church extension, language missions, metropolitan missions, Jewish work, juvenile rehabilitation, mission centers, pioneer missions, urban-rural missions, and National Baptists.

Other divisions received the following amounts: evangelism, \$200,000; chaplaincy, \$100,000; education and promotion, \$210,000; general mission ministries, \$435,000; and administration, including personnel and survey and special studies, \$380,000.

The Board re-elected C. G. Cole, an executive for the Georgia Power Company in Atlanta, for his eighth year as president. Also re-elected were W. A. Duncan, a retired Baptist minister of Atlanta, as vice president; Charles R. Standridge, pastor of First Baptist Church in Tifton, Ga., as vice president; Mrs. Sherwood L. Astin of Atlanta, as recording secretary, and J. C. Daniel, recently retired pastor of Fortified Hills Baptist Church in Atlanta, as assistant recording secretary.

Missionary Retirements Show World Influence

The retirement of four missionaries of the Home Mission Board reveal the world populations in the United States.

Retiring are a native of Russia, a native of Mexico, a former superintendent of Panama missions, and a New Orleans nursery worker.

Courts Redford of Atlanta, execu-

tive secretary and himself set for retirement in 1964, announced to the annual meeting of the Board the retirement of R. G. Van Royen of Dallas, Paul Rogosin of San Francisco, Elias O. Delgado of San Francisco, and Mrs. Lillian L. Robertson of New Orleans.

Van Royen, a native of Kansas, served the mission agency since 1944, first as visual education director, then as superintendent of work in Panama and the Canal Zone, and since 1960 as field worker of the language missions department. He was active in organizing state and association committees for resettlement of Latin Americans.

Rogosin, born the son of wealthy Greek-Orthodox parents in Russia, served as a missionary to the Russian-speaking people. He has been pastor of the First Slavic Baptist Church in San Francisco since 1956. He has edited in Russian "The Christian" and is the author of several books and tracts in Russian.

Delgado, a native of Linares, Mexico, served Spanish-speaking people in Texas from 1936 to 1955, and since then has been pastor of the First Spanish Baptist Church in San Francisco.

Mrs. Robertson, a native of New Orleans, has served as a nursery supervisor at Sellers Baptist Home & Adoption Center in New Orleans for 14 years. She received her license as a practical nurse at Nursing Training in that city. She was appointed by the mission agency in 1952.

Cuban Baptists Face Financial Adjustment

Cuban Baptists face the prospect of continuing a strong mission work on the island without financial assistance from the Home Mission Board.

Difficulties of Cuban Baptists were reported to the mission agency here at its annual session in a communication from Herbert Caudill of Havana, superintendent of mission work in Cuba.

Caudill wrote this was his fourth year to report by mail instead of in person. He has hesitated to leave the island for fear he could not return.

"We are studying the matter of keeping our work going should it become impossible to receive funds," he wrote. "Perhaps a dozen churches can go to full self-support. Another 20 can care for 50 per cent of their expenses, but more than 50 will be limited in what they can do. The strong will help the weak."

"A similar situation was faced in Cuba about 35 years ago. At that time a few fields were closed, and though we have tried to do something they have remained closed. We want to make the supreme effort to keep all fields going. Our people are willing to make the necessary sacrifice."

Courts Redford, executive secretary of the mission agency, said Caudill's report was "encouraging on the whole" when all things were considered. "All of our work continues despite difficulties."

Caudill indicated changes had been made in evangelism methods, since they could not hold park and street services. Loud speaking equipment can be used only in church, and advertising is limited.

"So far I have been able to move about freely over the field. No one has asked me where I was going or what my business was," he wrote.

He said literature is a problem, since none can be received from the United States, and they are writing and printing their own. "An enormous task for a small group," he commented.

They have published their newspaper, "La Voz Bautista," ten times during the year, but the radio services were stopped in March. A large number of Bibles, New Testaments, and gospels have been on the docks since January.

Property losses have been few, although "it is not the time to build or repair."

(Continued on page 16-F)

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1964
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CHAPLAINS 1-DAY CONFERENCES

held in cooperation with Southern Baptist theological seminaries
For Pastors, Ministers, Missionaries, Students, Chaplain Candidates and All Interested in the Christian Ministry.



SOUTHERN SEMINARY
Louisville, Kentucky
Thursday, January 9
8 A.M. to 7:45 P.M.

Chapel Speaker,
Clarence Y. Barton,
Chaplain Supervisor,
Central Hospital, Anchorage, Kentucky



SOUTHEASTERN SEMINARY
Wake Forest, North Carolina
Tuesday, February 4
8 A.M. to 7:45 P.M.

Chapel Speaker,
Albert L. Meiburg, Associate Director,
Department of Pastoral Care,
North Carolina Baptist Hospital



GOLDEN GATE SEMINARY
Mill Valley, California
Tuesday A.M. - Thursday Noon
February 11 - 13

Chapel Speaker, Mornings	Preacher, Evenings
Eric C. Rust, Professor, Christian Philosophy, Southern Seminary	Harold F. Menges, Captain, ChC, USN, Force Chaplain, Naval Air Forces, Pacific

CHAPLAINS DAY will be observed at each of the seminaries in the morning chapel service.

DINNER, TO BE SERVED in the seminary cafeteria at 6 P.M., will close the conference. Golden Gate dinner, 6 P.M., Tuesday, February 11.

16-D



SOUTHWESTERN SEMINARY
Fort Worth, Texas
Tuesday, January 28
8 A.M. to 7:45 P.M.

Chapel Speaker,
Rear Admiral J. Floyd Dreith, ChC, USN
Chief of Chaplains
U. S. Navy



NEW ORLEANS SEMINARY
New Orleans, Louisiana
Thursday, February 6
8 A.M. to 7:45 P.M.

Chapel Speaker,
Geo. W. Cummins, Director,
Chaplains Commission, Home Mission
Board, Southern Baptist Convention



MIDWESTERN SEMINARY
Kansas City, Missouri
Tuesday, April 7
8 A.M. to 7:45 P.M.

Chapel Speaker,
Major General Robert P. Taylor, USAF
Chief of Chaplains,
United States Air Force

INTERVIEWS FOR THOSE INTERESTED IN THE CHAPLAINCY. Members of the staff of the Chaplains Commission will be present at the seminaries to interview those interested in the various fields of the chaplaincy. They will be present on the day of the conference and until noon of the following day.

16-E

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1964
Home
Group

Cuban Baptists

continued from page 16-C

The church and house where the deported missionaries, Lucille Kerrigan and Ruby Miller, were working

have been taken and are used for other purposes.

Caudill closed his report with a plea to Southern Baptist not to give up Cuba, but to continue to pray.

To the Superintendents of Associational Missions

by M. Wendell Belew, Secretary of Associational Administration Services and Church Extension Department

About Gulfshore

We have had many fine letters from the superintendents of missions regarding the Gulfshore meeting. At least one of them has conducted a similar study-workshop in his association. You will be interested in the following which was taken from a letter written by Ray B. Rhyne, superintendent of missions for the Franklin Baptist Association, West Frankfort, Illinois.

"The Franklin Association in Illinois made a study of its work conducted in the same manner as the one conducted in Gulfshore, Mississippi, last February. I am happy to say that it was one of the most rewarding events which we have had in our association.

"Like you did in Gulfshore, we set up our programs with assigned subjects for study, presiding officers and recorders in each group. We also had counsellors at large who were assigned to go from group to group to give help in that group when asked. We used our associational officers for this group of counsellors at large. Each person in the study groups was urged to talk and to give his opinion

or ask a question on ideas which would be helpful. They were asked to refrain from condemning each others ideas, but to brainstorm as it were to produce real benefits. I rotated from group to group and I am glad to say that my advise was being followed and the people were talking. The groups stayed on their assigned subjects and the recorders got a rather full account of the proceedings.

"The group met August 2, where they studied their assigned subjects. After lunch we all come together and had the recorded papers to be read to all. It was in this reading that the real worth of the study was realized by all. Many told me that they had thoroughly enjoyed the study, and that they now knew more of the real function of the association and asked that another such meeting be planned. We'll certainly comply with their wishes."

If you are interested in seeing a copy of his program which includes the "prompter" questions for his association, request this from my office.

About Attendance at the BJA

We are all going to Atlantic City, it looks like. You have responded wonderfully to my request that you assist me with this promotion. Slide

sets, mats, and a tape have been made available for members of this committee.

16-F

Churchless Pastors and Pastorless Churches

Leonard Hill of the Executive Committee, Southern Baptist Convention, has done a splendid research paper on

this subject. He will send you a copy if you request it from his address in Nashville.

About the Conferences at Ridgecrest and Glorieta

We had, perhaps, our largest attendance at the Ridgecrest and Glorieta conferences. The "feature" addresses, "The Church and its Mission," by Edmond Walker, "The Church and its Message" by Arthur Rutledge, and "The Pastor and His Relationship to the Association and the Superintend-

ent of Associational Missions" by Eldred Taylor are in mimeographed form and available to you upon request. A tape of these messages is being prepared and will be available on a "share-the-cost basis" at \$1.60 upon request.

About Guiding Principles

The Gaston Baptist Association, North Carolina, of which John L. White is the promotional secretary, has an unusual bulletin which carries Guiding Principles for:

A declaration of the autonomy of churches and associations
The relationship of churches with their association
The establishment of missions and new churches

Organizing churches into missions
Watch care relationships
Examination of credentials for membership in the association
Investigation of disorder in member churches
Examination of candidates for the ministry.

I have a copy of this for you if you would like it.

Workshops

Two workshops on *Associational Missions* are planned early in 1964:

Southern Seminary: January 14-24.
Allen Graves, teaching. Two hours credit can be received if desired.

Golden Gate Seminary: January 27-February 7. Foy Rogers will be teaching. Two hours credit can be received if desired.

A workshop on *Church Centered Missions* techniques: Golden Gate Seminary, February 3-7, 1964. I will be teaching. This is not a credit course as it meets only five days, but in-

tensive training will be offered.

To enroll in any of the workshops, write Allen Graves, Southern Baptist Theological Seminary, or Fletcher Royal, Golden Gate Baptist Theological Seminary. The Home Mission Board will provide a limited number of expense scholarships in the amount of \$35.00. These scholarships will need to be approved by your state missions secretary and my department.

M. Wendell Belew, Secretary of Associational Administration Services and Church Extension Department

16-G



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**Committee of 12 Named
To Pick HMB Executive**

C. G. Cole of Atlanta, president of the Home Mission Board, named 12 members of the agency as a committee to nominate an executive secretary.

The action came following the announcement by Executive Secretary Courts Redford of his retirement effective December 31, 1964.

The committee was instructed to report at the August meeting of the Board, both to name a successor to Redford and to suggest ways of honoring him for his more than 20 years of leadership.

Named to the committee were the following: Bert I. Cherry of Illinois, chairman; David Hall of Arizona, Joe Weldon Bailey of Texas, Harold Hicks of Arkansas, Volus Norsworthy of Oklahoma, Lloyd Whyte of Florida, Mrs. Roy W. Babb of Tennessee, William A. Mitchiner of North Carolina, G. W. Bullard of Maryland, James H. Robb of Pennsylvania (representing Ohio Baptists), John W. Hughton, Jr. of Georgia, and Mrs. John J. Hurt, Jr. of Georgia.

President Cole is an ex officio member of the committee.

The committee will hold its first meeting January 16 in Atlanta.

**The Gun Was Loaded
In The Home**

At age 11, little Jimmy, a freckled faced, sandy haired lad was dead—killed by the full charge of hot lead from a shotgun as he attempted to break into a drive-in food market after midnight. It was the operator of the store, who, hidden in the darkness

of a storeroom pulled the trigger on the shotgun that spelled "sudden death" for little Jimmy. But in the eyes of God, and society, the gun was loaded with parental neglect and miserable failure.

Little Jimmy, like countless other boys and girls, knew the full meaning of loneliness and rejection. Jimmy was the youngest of three children; his parents did not care with whom he associated, where he went or what he did—often times he would express the emotions of his heart by crying out, "You all don't love me—nobody loves me—I hate you all."

It was unusual for one of, or both of Jimmy's parents to reply with such words as, "very well, if that is the way you feel, why don't you pack your clothes and go some where else." On more than one occasion the mother went so far as to pack his clothes.

Little did these parents realize that such incidents of parental behavior were terrifying experiences—each episode not only an indictment of neglect and failure but also deadly pellets, destroying faith in their son for them—the one's who should have imparted love, strength, respect and obedience for the laws of God and society, discipline and above all in the training of their child in the "nurture and admonition of the Lord."

Many parents today know, or will know the true meaning of heartache, despair, and trouble because they have loaded the gun which has blighted or destroyed the life of a son or daughter. Look about your home, parents. Is the gun loaded with influences of *Satanic Power* or will your child grow up grounded with the blessings of spiritual and moral values which every child deserves?

Jack Cayco
Baptist Juvenile Aid Ministry
The Baptist Beacon

16-H

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Home Mission
Graded Study Series**



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Our Delinquent Youth... Their Theology

BY CECIL D. ETHEREDGE, SECRETARY
INDUSTRIAL AND INSTITUTIONAL CHAPLAINCY

Chaplain Mark Shedron of the Federal Reformatory in El Reno, Okla. provides insight into the mind of the delinquent and the incarcerated inmate with some definitions of familiar words.

Chaplain Shedron assumed his duties in El Reno in February of 1963. Prior to this, he was director of the department of pastoral services for the National Council of Churches.

He says the inmate defines these terms in the following way:

Love—to assault someone sexually. He can see no other concept of love.

Sin—the world in which you get caught, and it is not sin until you get caught, getting the "finger" put on you. If you can get by without getting caught, there is nothing wrong with the act.

Hell—to be under someone else's heel, being controlled by someone else. The moment you lose control and are under the domination of another, this is hell. This is real separation.

Forgiveness—to be weak. Someone else has the power, someone else has you where the hair is short, and you can do nothing other than capitulate. In other words if you ask for forgiveness you are weak. You see a guy who is "repentant" and has a "forgiving heart," he is just a weak sibling type.

Heaven—to have ultimate control, the area where you are the boss.

Salvation—to get into a position where you are allied with power. Salvation is that area where you become God, you have a saving force. You have power at your finger tips. Either you have this power or you are allied with the one who does.

Clergy—these are artists, specialists in conning. They are real conn artists. They have a pipeline to God. They have no temptations and therefore they can do no wrong, otherwise they would be

just like everybody else. For example, the minister who gets into trouble can get by with it because he does have this pipeline to God.

Those interested in engaging in the process and becoming members of the healing team, must consider first the area of diagnosis and treatment. We must see where the delinquent is, his world, his concept of God. The term delinquency should be considered with the term discipline. There is, by way of definition, a distinction between misbehaviour and delinquency. One becomes a delinquent, not just because he has been misbehaving, but primarily because the law has been involved and he has been so adjudged. At this particular point, we are talking about discipline. The word involves more than a punitive activity. The word *discipline* is the same word as *disciple*. A disciple is a learner, therefore the guidelines in discipline cannot simply be punitive, it is a teaching, learning process.

How to use the resources of the church, one's own training and personality most effectively? When one's entire concept and study of God is so desperately in need of change, the teaching ministry is sorely needed. The chaplain, the juvenile rehabilitation sponsor, or the social worker is a member of the treatment team, and he knows the concept of misbehaviour is symptomatic of deeper distortions of human relationships. There must be some diagnosis and treatment. One of the studies suggested in helping the concerned person to make a good diagnosis, the formulate and carry through an adequate plan of treatment, using his own personal and religious resources to the very fullest extent, is made by Hewitt and Jenkins in a lecture to the Illinois Welfare Association meeting in Chicago, November 11, 1944. Jenkins elaborated on two types of personalities found in children who were behaviour problems, and added three more categories of adoles-

cence found in correctional institutions.

A-Social Aggressive. This is the person who in his earliest and most profound relationships with his mother has found deprivation regarding his basic affectual need. The emotional involvement is broken down in relationship to women, and the number one person is his mother. His mother may have died at birth or she may have been a prostitute. She evidently has neglected him regardless of the cause, and therefore he is anti-social in his behaviour. He has turned against society because of this inadequacy. There is lack of adequate love-reserve within him. He is a loner. He is one who lives by himself. He is very hostile toward the world, in general, and he can direct that hostility toward individuals, in particular.

He has no capacity for love, and therefore he has no love to give. He cannot return love for love. He is nil at this point. Is there any doubt as to his theology as per our definition for love? Earl Loomis, in his book, *The Self in Pilgrimage*, says that we were born to love, and thus, we were born to love people and to use things. When we love things and use people to acquire them, we have messed up the formula. We have the capacity to love only as we have been loved. Love absorption equals love capacity. Therefore, in the delinquent's concept of love, to attack someone sexually, is all he knows. The prognosis here is not very good. Chaplain Shedron says the outlook for this person is very poor, because he does not trust anyone. He thinks the chaplain, or the social worker is just a conn artist and therefore playing him along and sooner or later will move in for the take.

Socialized Aggressive. This individual shows considerable contrast to the "A-Social Aggressive" in character structure. There may be some of the engagements, some of the same activities, but

for a different purpose. He has come through his earliest relationships with his mother, suffering comparatively little personality damage. His problem primarily is with his father. The father may have died, he may have been an alcoholic, he may be very neurotic, a very unstable person. He might have been a delinquent himself. He may be so preoccupied with his work that he has no time for a son.

The delinquent's need is for a strong father figure, and many times he gets it from the gang. He can have strong loyalties which are different from the "A-Social Aggressive," who will manipulate the gang only to serve his end. He will lead the gang, but if the relationship breaks down or his need has been gratified and served then he no longer needs the gang. The "Socialized Aggressive" is capable of genuine gang loyalty. He needs a strong masculine figure. He needs a father. He may find him in a boss, or in a Scout leader. Certainly, he would find him in a juvenile rehabilitation worker or a chaplain. The prognosis here is very good. He knows something about love, but does not know a great deal about how to become dependent upon someone stronger than himself. Therefore, the father

figure moves in to become God to this boy. We identify ourselves with God and become his representatives to these persons. We are trying to influence change in his theology and concept of God, which is so inadequate. Thus, we try to create for ourselves a relationship where we will become God's interpreter.

Situational Delinquent. Jenkins talks about this individual as being the one who is emotionally the "average sort of person." He has been confronted with some sudden change in his life situation, his life pattern, and he has been unable to cope with it. It may be that his father has died, or just recently been killed in a mishap, and he now, as a young boy, must assume family responsibilities. He becomes so frustrated that, in order to feed the family, he will go and steal groceries. It is a situational activity where he is caught up with that which he is not emotionally able to cope.

Jenkins suggests institutional care is not the best. However, it may help for a brief period of time so that the necessary changes in his environment can be made. For example, the Welfare Department or church may take over, groceries may be bought, a job secured, and his crisis is eased.

Defective Delinquent. These last two categories are concerned with the area of medicine. The "Defective Delinquent" may be physically or mentally ill. It could be caused by some handicap since birth or may be of recent origin where some physical or mental disorder took place. Jenkins suggests two levels of treatment, (1) the direct attack on the handicap, if it is medical, surgery may take care of the illness. If the boy cannot read, then the teacher may engage him in remedial reading; if vocational, he may be engaged in vocational training; if it is physical, in the area of physical therapy. (2) If we cannot attack the handicap, then work with the person, leading him to accept the permanent handicap, the consequences, or limitations, with which he must live.

Psychiatric. This is in the area where the keen insights of a trained person is a must. If he is not a psychiatrist, then he must contact some social worker, a chaplain, or person who knows how to deal intensively with the deep emotional level of the person's need. This is a long drawn out process. We, being the carer of souls, must minister to each of these boys, as a person—a whole person! And, inasmuch as we have done it unto one of the least of these... we have done it unto Him.

THE JUVENILE REHABILITATION SPONSOR finds he must learn of the problems of youth and of techniques in helping them from many sources. Here Harry Austin of Chattanooga goes to the library for information.



January, 1964

REPORT on SCHOOLS of MISSIONS

BY LEWIS W. MARTIN, SECRETARY OF THE DEPARTMENT OF MISSIONARY EDUCATION, HMR

Simultaneous schools of missions are now "of age." For 21 years the mission boards of Southern Baptists have jointly promoted and given guidance for conducting this short term, intensive, supplementary missionary education program. The twenty-first year (world missions year) was one of the best. One hundred, and sixty-four simultaneous programs involving 174 associations and 3,576 churches, reported more than 1,500 volunteers for mission service and other gratifying results.

The one-week school of missions in the local church gives the four church organizations one of the best procedures for cooperative, coordinated, intensive missionary education. Current world conditions, vigorous missionary activities of other religious and political groups, and Baptists' responsibility in world evangelism, impose greater demands for missionary education. Baker James Cauthen, executive secretary of the Foreign Mission Board, addressing the Missionary Education Council of Southern Baptist agencies, reminded them that in the immediate future the demands for diligent and wise missionary education are imperative.

An outstanding non-Baptist leader in missionary education suggests that we engage in mission education, education for "mission" with the emphasis on involvement and participation by all church members. One leading denomination now uses a church school textbook for a year for each age level with "mission" education running through each entire course.

Our schools of missions program blends the messages from the authors' burning hearts with the personal addresses of devout missionaries and stimulating visuals to bring a sense of "mission" and reveal the conditions of a

needy, distraught world. This intensive, short term missionary education program is even more important than the revival meeting because it brings into consideration the responsibilities of the lost world beyond the local church field and insists on personal involvement and participation of all church members.

When properly conducted, such splendid results are realized that pastors and church leaders praise this informing and stimulating program and seek to repeat it as early as possible. Many associations are conducting schools of missions and Jubilee Revivals also in the spring of 1964. More deem it wise to have only one heavy simultaneous activity within a period of six months; thus they will conduct their schools in the fall of 1964 or in subsequent years.

Successful schools can be had only if the "Schools of Missions Guidebook" is followed faithfully, if well led planning conferences are conducted six months prior to the date of the schools, and if graded institutes are held for teachers of all ages for all the participating churches. One Tennessee director wrote, "These world mission revivals (schools of missions) can mean much more if they are promoted and planned as effectively as revival (evangelistic) meetings." Another reported, "Our planning conference was like a session of a revival meeting." At the conclusion of a planning conference recently many came to the writer and expressed their pleasure in getting explanations and guidance and their appreciation for the inspiration of the more than two hour conference.

Attendance reports, testimonies, and commitments for mission service reveal the effectiveness of schools of missions. Ninety-seven churches in Atlanta, each

reported an average attendance of 261 per night. Union Association, Texas, reported a record of 133 churches participating. They had 123,000 grand total attendance.

Over and over we receive testimonies from directors and missionaries like the following: "This was the most soul stirring week our association has ever experienced." "The spiritual tide never ran so high." "We simply did not know what our missionaries have told us." "We in these churches will never be the same." From New Mexico, "Some of our churches that have not been sending in the Cooperative Program money have said that they are going to start sending it in." "One church has already sent in money to the Cooperative Program that had not sent any in this year." From Illinois, "Each church paid a part from their budgets. Three churches have increased gifts to Cooperative Program and associational missions."

From Tennessee, "We have one church that has voted to give 10 per cent to missions. We had six additions by baptism, three by letter, five dedications for full-time Christian service, and 38 dedications for greater mission work." From Arkansas, "After the last SOM our churches increased their Cooperative Program giving and we started three new missions." "One church has started a mission and others are considering starting one." From California, "Deaf services began as a direct result of the Schools of Missions." From Mississippi, "One church begins an institutional mission at the local Old Folks Home."

From North Carolina, "A group of ladies have organized for prayer, and personal witnessing. Consideration under way for possible Sunday school for retarded children. Pastors are interested in revivals in pioneer mission areas, and

three pastors made preaching tour to Ohio." From California, "This was our first SOM in the North Coast Association, and it was entered by a number of our weak churches with much fear of cost and burden of entertaining; however it has been an inspiring experience to most of our people, and they want another." From Virginia, "A youth rally was held on Saturday night, February 9, with 450 in attendance and 23 first time decisions for Christian service, other than the 30 making a total of 53."

Often foreign mission appointees and many now serving under the Home Board declare that it was in response to the messages and the Spirit's voice during a school of missions that they surrendered for mission service.

In one rural church congregation of nearly 100 all but 11 went forward and publicly committed themselves to go anywhere for God and to support Baptists' world missions program just as any volunteer for foreign missions would do. Six of these young people offered their lives for mission service.

One hundred fourteen programs are filed for 1965, 31 for 1966, and 14 for 1967. Requests for missionaries should be filed early to assure acceptance of the associations preferable dates.

UNION ASSOCIATION SCHOOLS of MISSIONS

BY KENNETH DAY, ASSOCIATE OF THE DIRECT MISSIONS DEPARTMENT, B.G.C.T.

The old adage, "Familiarity breeds Contempt," was shot full of holes in Houston this past year.

Most familiar to this association is the school of missions program. Past years have seen frequent schools conducted in this vast metropolis and always the results have been thrilling—but even more so this time.

Statistics mounted to tab these the greatest schools of missions ever in Houston, and the second greatest program in the Southern Baptist Convention. One hundred thirty-three churches participated in the two-week effort. Eighty-two missionaries from state, home, and foreign fields delivered more than 1,000 messages to church, school, and civic groups. Total attendance in these services exceeded 123,000. A record offering of \$12,441.73 was received from the churches—almost twice as much as the average sought.

But more thrilling yet were the evidences of an awakened missions con-

sciousness across the association. God spoke through this effort and people responded. One hundred twenty-six young persons committed their lives to missionary service during these days.

One church interrupted the scheduled activities on Wednesday night just long enough to conduct a brief business meeting—only one item of business—to increase their gifts to the Cooperative Program of World Missions from 15 to 20 per cent—the motion carried, unanimously. This spirit can't be expressed in statistics—yet it prevailed all across the association.

No, familiarity hardly breeds contempt as regards our world missions program. Each mission emphasis builds upon previous programs, and the results are accumulative. These most recent schools of missions in Houston were the greatest ever in this city, but the next shall be greater because there is, among the people, an increased missionary understanding and enlarged vision of world need.

WISCONSIN-MINNESOTA BAPTIST ASSOCIATION SCHOOLS of MISSIONS

BY FRANK B. BURRESS, SUPERINTENDENT OF MISSIONS

"Most of my people have never seen a missionary," remarked a pastor as discussion began about having schools of missions in Wisconsin-Minnesota Baptist Association. He wanted his people to hear of the mission program firsthand.

Many members of the Wisconsin-Minnesota churches are new Christians and new Southern Baptists. The oldest church is only 10 years old. They have not had an opportunity to meet the missionaries, yet their stewardship of giving is well above Southern Baptist average. All of the churches give to world causes regularly through the Cooperative Program.

Two-thirds of the 18 churches have a membership less than 100. All are making large building payments or pay rent for meeting quarters. The aggregate membership of the churches is beyond 2,500.

The churches are scattered across Southern Baptist's largest association, geographic wise. The distance brought

on the idea of a schools of missions director for each state. Gerald Murphy of Milwaukee, Wisconsin, and William P. Davenport of St. Paul, Minnesota, were elected.

Planning conferences were conducted in May that the inexperienced churches might make thorough preparation before the schools began in October. These conferences were taken to the churches because they are so far apart. Two were conducted in the Milwaukee area, others at Beloit, Green Bay, and St. Paul. Lewis W. Martin from the Home Mission Board office gave a full week to direct these conferences. Our pastors and leaders were stimulated and afforded guidance for thorough preparation.

Pastor's testimonies echo a portion of the blessings that came.

"Our church had not only one missionary but six who did a wonderful job of sharing the causes of missions."

Another — "Our average Sunday school attendance had been thirty. We

were afraid that we would have so few to attend it would do very little good. We provided mission study classes for all and put forth a real effort to get people to attend. The end result was 41 average attendance for the five nights. Our people really got a vision of missions firsthand."

Another says, "Our stewardship has been greatly blessed. We have had the best financial month in our history. We believe our people got a world vision of work of the Cooperative Program."

Still another went beyond its Sunday school average attendance for the month in the week of mission emphasis.

Another said, "As a direct influence of the week, we had two young men to surrender for special kingdom work."

There were several conversions and volunteers for special service reported, plus many rededications. All reported a high spiritual plateau.

The schools of missions in Wisconsin-Minnesota is history, but eternity will long record the blessings.

Where Will Sandra Find A Church?

BY MRS. J. N. WATSON

Early in 1963 J. N. Watson, superintendent of missions in the Spartanburg, S. C. area, began to alert pastors concerning migrants who would be moving in to help harvest the peach crop. He had made contacts to determine when, where, and how many would be in the various camps. This was the second year that migrants were, in any great number, camping in this section. It was an opportunity for the churches to experience home mission work.

J. Ed Taylor, missionary of the Home Missions Board to the migrants in Florida, Georgia, and South Carolina, came in July to see what was being done, or could be done for the migrants. With Watson, he visited the pastors who were responsible for the several camps.

One of the camps was in the Boiling Springs Baptist Church community, where the people were of Spanish descent. James Crocker, pastor of the church, along with Taylor and Watson went to visit the people. Taylor, acquainted with them from contacts made in Florida and later in Beaufort, S. C., was privileged to introduce Crocker as the pastor in the community, thus making it easier for Crocker to minister to them.



SANDRA WAS RECEIVED BY JAMES CROCKER and all the people of Boiling Springs Baptist Church.

Watson had already made available tracts for the pastors to use, and Taylor provided more tracts, New Testaments in Spanish, plus four films in Spanish.

Crocker followed through. The people of his church were interested, visits were made, and services were held in the camp. They invited the people to come to church; and although most were Catholic, several came.

Two children were born in the Spartanburg General Hospital during the camping season. David and Henry were received lovingly in the nursery of the church and kept during the worship services. Henry set a record as the youngest person ever to attend this church. He was born on a Tuesday and the next Sunday morning was in church! He slept peacefully and was never aware of the attention he received.

Nine-year-old Sandra became the center of attention when she visited the Sunbeams, for they were studying about the Mexican children. She eagerly joined the Junior fellowship meetings and Sunbeam Day Camp where she took part in the games and worship activities. Sandra, wishing she had church opportunities like this in every place, said, "I wish I could stay here all the time."

Sandra did enjoy the church and all the activities, but the pastor and people of the Boiling Springs Baptist Church experienced a greater thrill in sharing Christ and his love with her and her people. No professions of faith were made, but seeds were sown. The prayer of the church is that all the migrants come to a knowledge of Christ as Saviour. It was, indeed, missions on their doorstep.

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How Seattle is Solving Its Delinquency Problem

BY ROBERT F. UTTER, COMMISSIONER OF THE SUPERIOR COURT
OF THE STATE OF WASHINGTON

In an age where social problems are receiving increasing public attention, there has been a concern on the part of many laymen and ministers regarding the role of the church in meeting and dealing with these problems.

The problems of social disorganization continue to increase on what appears to be an unending rise in the inability of both children and adults to meet the responsibilities to themselves, their families, and their community. Referrals for delinquent children in Seattle have risen approximately 70 per cent in the last ten years. Referrals for dependent-neglected children have risen more than 100 per cent in the same period of time.

As the many causes of both dependent and delinquent children are referred to the juvenile court, the court in turn must look to the community to provide the basic things these children need. Unfortunately, these facilities and services many times do not exist.

The needs of children who come to the court vary. In specific areas health and provision of foster homes, family counseling, group homes for children, maternity homes, and adoptive homes are services that must be provided by someone if the Court is to be effective in dealing with the lives of these children.

In all areas of need more than just shelter must be provided. For both delinquent and dependent children and their families the strength that must be provided to change their lives can come only through the incorporation of sound religious principles in their lives. This cannot be done by any agency of government. It can best be done by the parties concerned seeing the application of Christian principles in their every day lives and by combining religious experience with social service.

This past year a program of juvenile

rehabilitation was begun in Seattle, Wash. Marion O. Reneau was appointed to direct this program by the Evergreen Baptist Association, in cooperation with the Oregon-Washington Convention and the Home Mission Board.

The success of the program in Seattle has been because of the attitude of the juvenile court toward the role a church can have in rehabilitation, and the fine spirit of pastors and churches as they demonstrate the redeeming love of Christ toward the delinquent.

Much of the time has been spent in establishing "ground rules" for cooperation between the juvenile court and the churches. Here lies the delicate pivot point in working together for the best of the youth. Their goal is for churches to take an active part in rehabilitation, but in all instances the case worker has been consulted and a program of counseling has been planned. It is understood, the church does not want to interfere, but to do what is best for the youth.

This cooperation has led to youth in detention being released to go to church and Sunday school, some have made decisions for Christ. Christians have accepted a greater responsibility toward the youth in church. One youth has been placed in a Baptist minister's home as his foster child. Parents have called for visits from the director, or pastor. At least, two families have become active in church because of these visits, in one instance, the father accepted Christ as Saviour.

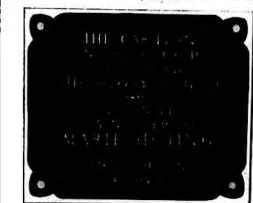
It is the hope that as time passes the Southern Baptist churches, working in cooperation with the court and with other religious agencies in the community, will be able to provide for each child that comes before the court the Christian guided social service that is needed in the lives of so many of these children.

January, 1964

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ABINGDON
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Redford Retirement

(Continued from page 2)

not describe these men and their work without exhausting his use of superlatives.

I have already mentioned Frank Garrison. I know of no man who could do a more efficient and effective job as director of church loans than he. He has secured as his assistants very able men to serve in their specialized capacities.

Alfred Carpenter, recently deceased, served Southern Baptists in a magnificent way in setting the pattern for the work of the Chaplains Commission and in guiding in its ministries for 19 years. His under-study, Geo. W. Cummins, the present director of this division, has proved his administrative ability and has led in the expansion and the effectiveness of this program of the Board's work. Having had service as a chaplain and as a pastor, he was well prepared for his task. He has associated with him three able leaders whom we believe God has called to their respective positions. We thank God for them.

I have said many times that I consider L. O. Griffith one of the finest leaders in the field of promotion and missionary education that Southern Baptists have ever had. He is an indefatigable worker, an able administrator, well informed and thoroughly cooperative. He has led in the organization and staffing of our Division of Education and Promotion, so that today the Home Mission Board is telling its story in a very effective and efficient way.

We have in this division two workers who have been with this Board longer than most of us. Mrs. Eccelle Driskell, in charge of the Circulation Services, has served for 25 years and L. W. Martin, the secretary of the Department of Missionary Education, has served 29 years. He has done an outstanding work in promoting schools of missions as well as in other ministries.

It was a great day for the Home Mission Board and for the cause of evangelism when C. E. Autrey accepted our call as director of the Division of Evangelism. His ministry as pastor, state secretary of evangelism and a seminary professor, fitted him in a special way for this task. He has five outstanding men associated with him, leading in the various phases of evangelism, promotion and administration. We are indeed fortunate to have this able corps of leaders at a time when we need and must have a renewed and sustained emphasis on evangelism.

When a new organizational plan called for a director of missions, it was supremely important that we find God's man for this place. We found him in the person of Arthur Rutledge. His success as pastor, denominational leader, and administrator before coming to us, fitted him in a peculiar way for the task that is his. He supervises, directly or indirectly, more than three-fourths of the Board's personnel. He has done a superb job in conferring with the state mission forces relative to our state agreements. As a wise and efficient administrator, he has won a big place in the hearts of all who serve with him. He has serving with him a very able and dedicated group of associates.

I wish to call special attention to one in this division who has been with the Board for 23 years. I refer to Loyd Corder, secretary of Language Group Ministries. No man could be more loyal to his executive secretary, or more diligent in the performance of his duties, than this humble man of many talents.

Your secretary has not only had the help and support of these able and consecrated directors and their associates, but he has well trained and dedicated men and women as his associates in administrative responsibilities. Such persons as Leland Waters, B. M. Crain, Ransome Swords, Curtis Johnson, Mrs. Jeanette Williams, Glendon McCullough, and many others who deserve special mention have sustained and supported your executive secretary in every phase of his ministry.

I call your attention to the loyalty and efficiency of Mrs. Leonoar Adams, the administrative assistant, who has served as my secretary since I came to the Board. Her devotion to her tasks has been of inestimable value to me in the administration of my duties.

I wish I could mention every one of our staff and office personnel by name for each is worthy of a personal tribute. Such mention is not possible in this brief moment that is mine.

III. In the third place, our Board has a great group of wonderful missionaries. They are the heart of our work. The rest of us serve largely that they may have an opportunity to do a good job—and a good job they are doing. They are indeed consecrated, talented and efficient servants of our Lord. I have been greatly blessed by my association and fellowship with these fine men and women. We now have as of December the first, 2209 missionaries. We had 489 twenty years ago when I came with the Board. We now have 1452 chaplains.

Our operating budget is \$5,450,000 compared to \$593,606 20 years ago,

of which \$223,000 was earmarked for debt payment.

The professions of faith reported last year by missionaries and chaplains were 60,700 compared to about 12,000 20 years ago. Thank God for the Board members, for our missionaries, and our chaplains, and for the great host of friends that have made our growth and achievements possible.

IV. There have been many organizational and program changes in this Board's work during the past ten years. We are grateful to the survey and study committees that have prayerfully and sympathetically worked with this Board in perfecting the fine organization which we have today. Perhaps there have been few times in the history of our Board when Southern Baptists have given such unanimous endorsement and such prayerful and enthusiastic support to our programs and our ministries as they give today. Much credit should be given to the Executive Committee of the Southern Baptist Convention, to the other boards, institutions and agencies, and to Woman's Missionary Union for this fine spirit of cooperation and for our success and our achievements. Much of the credit for these splendid results must also be given to the state mission secretaries and state mission boards. We have indeed been laborers together.

V. The calibre and the dedication of the members of this Board that have served during these years have accounted to a great extent for its achievements. I thank God for you, for your interest, your prayers and your sympathetic support. I am mindful that you give unselfishly of your time and your talent in the councils of this Board and its various committees. Few people can appreciate the time and thought that you have thus dedicated to kingdom service. Thank God for each of you. Without your fine spirit and your loyal support our growth and achievements would have been impossible.

I should like to pay special tribute to our President, C. G. Cole, for his faithful and wise leadership. Never—not one time—during his administration when we called upon him for any assistance or guidance has he failed to respond. Only eternity will reveal the full value of this man of God to our Board and to all the kingdom causes in our homeland.

VI. I cannot fully express my gratitude to the pastors of our churches and to our host of Southern Baptists and to other friends for the support given to our Home Mission work. Wherever I have gone through all of these years, they have assured me of their support and their prayers.

This period has been a time of growth and expansion—we are now serving in about four times as much territory as we were serving in 1940—this outreach of our ministries has been made possible, and effective, by the dedication of pastors and leaders and by the prayers and sympathetic interest of Southern Baptists in general. To this great host of Christians must go the credit for many of our achievements.

VII. Finally, I want to express as best I can my gratitude to God for His leadership and His sustaining grace and power.

The prayer services at 10:30 each day here at our office have been unifying experiences as our home mission family gather for just a few moments of attention to God's word, prayer and devotion. Here we share our sorrows, our successes, and our hopes. Truly, "the effectual fervent prayer of a righteous man availeth much."

As we assess our achievements we can all say, "To God be the Glory."

VIII. Looking to the future—In 1964 we shall complete our Third Jubilee programs. We hope we may reach the goals which we have sought to attain. We trust that in trying we have developed a faith and a hunger for spiritual achievement that will be reflected in an enlarged program for the years ahead.

Plans are in the making for the challenging years of 1965-1969. It now appears that they may well be the most important and most eventful years that the world has known during the Christian era. It is imperative that the Home Mission Board take its rightful place in this period of advance.

To this end it is very important that this Board have the strongest possible leadership to guide the home mission forces in this time of opportunity and challenge.

I realize that the spiritual and physical demands of such leadership are beyond my strength and abilities. Therefore, I wish to inform the Board that I am asking for retirement as of December 31, 1964.

I shall be happy to carry on as the Board may desire until that date, but should this Board consider it wise to elect my successor in the meantime and ask him to take over such of the duties of the executive secretary as the Board may think wise before that date of my retirement, I shall gladly cooperate with that chosen leader in every way possible. Be assured of my prayers as you select my successor and be assured of my gratitude and good wishes so long as God may give me life.

EAR NOISES relieved!



thousands reported. Wonderful relief from years of suffering from miserable ear noises and poor hearing caused by catarrhal (excess fluid mucus) conditions of the head! That's what these folks (many over 70) reported after using our simple Elmo Palliative HOME TREATMENT during the past 23 years. This may be the answer to your prayer. NOTHING TO WEAR. Here are SOME of the symptoms that may likely go with your catarrhal deafness and ear noises: Mucus dropping in throat. Head feels stopped up by mucus. Mucus in nose or throat every day. Hear but don't understand words. Hear better on clear days—worse on bad days, or with a cold. Ear noises like crickets, bells, whistles, clicking or escaping steam or others. You, too, may enjoy wonderful relief if your poor hearing or ear noises are caused by catarrhal conditions of the head and when the treatment is used as needed. Write TODAY for PROOF OF RELIEF and 30 DAY TRIAL OFFER.

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HOME MISSIONS

January, 1964

NEW AMERICAN TEMPERANCE PLAN PAYS \$100 WEEKLY... EVEN FOR LIFE!

TO YOU THOUSANDS OF
HOME MISSIONS READERS WHO KNOW
THAT DRINKING AND SMOKING ARE EVIL!

You do not drink or smoke...so why pay premiums for those who do?

Why pay the penalty for those who drink or smoke?

Every day you pick up the paper you read more evidence that drinking and smoking can shorten life. Because they are among America's leading health problems—leading to cancer, heart trouble, sinus trouble, liver trouble and many other diseases—they're a prime cause of the high premium rates most hospitalization plans charge. But why should you pay the price for those who drink or smoke? You no longer have to! Here's why.

Our rates are based on your superior health

The new American Temperance Hospitalization Plan is not offered to drinkers and smokers, because of the high rates they cause. We can bring you a whole new set of rates that are unbelievably low because they're based on your good health as a non-drinker and non-smoker. Also, your American Temperance premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates! And only you can cancel your policy. We cannot.

HERE ARE YOUR AMERICAN TEMPERANCE PLAN BENEFITS

- 1) You receive \$100 weekly—even for life

The very day you enter a hospital you begin to get \$100 a week cash...as long as you are hospitalized, even for life! Good in any lawfully operated

hospital in the world. Choose your own! We pay in addition to any other insurance you carry. And we pay direct to you in cash...tax free! We send out our payments to you Air Mail Special so you have cash in hand fast. And there is no limit on the number of times you can collect.

- 2) We cover all sicknesses and accidents.

Your policy covers you for every conceivable kind of accident and sickness except pregnancy; any act of war or military service; pre-existing conditions; or hospitalization caused by use of liquor or narcotics. Everything else that could possibly happen to you is covered. You'll be protected as never before—at amazingly low rates!

- 3) Other benefits for loss within 90 days of accident (as described in policy)

We pay \$2,000 cash for accidental death. We pay \$2,000 cash for loss of one hand, one foot, or eight of one eye. We pay \$6,000 cash for loss of both eyes, both hands, or both feet.

We invite close comparison with any other plan.

There really is no other plan like ours. But compare our rates with others for similar coverage. Discover for yourself what you save. And remember, there is no limit on how long you stay in the hospital, no limit on age, no limit on the number of times you can collect!

Here's all you do.

Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 50,000 people enter hospitals. Any day, one of them could be you. Protect yourself before it's too late!

MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars...you risk nothing.

HOME MISSIONS

26

NEW AMERICAN TEMPERANCE PLAN PAYS \$100 WEEKLY... EVEN FOR LIFE!

Here at last is a new kind of hospitalization plan for *non-drinkers and non-smokers only!* The rates are fantastically low because "poor risk" drinkers and smokers are excluded. And because your health is superior...there is absolutely no age limit, no physical examination, no waiting period. Only you can cancel your policy...and no salesman will ever call! Starting from the very first day you enter any hospital...

SEND FOR YOUR POLICY NOW BEFORE IT'S TOO LATE!

318 APPLICATION TO
PIONEER LIFE INSURANCE COMPANY, ROCKFORD, ILLINOIS
FOR
AMERICAN TEMPERANCE HOSPITALIZATION POLICY AT-318

Name (PLEASE PRINT) _____
Street or RD. _____ Zone _____ County _____ State _____
City _____ Date of Birth _____ Month _____ Day _____ Year _____
Age _____ Occupation _____ Height _____ Weight _____
Beneficiary _____ Relationship _____
I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				
4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐
To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date _____ Signed: X _____

January, 1964

IMPORTANT: CHECK TABLE BELOW AND INCLUDE YOUR FIRST PREMIUM WITH APPLICATION

LOOK AT THESE AMERICAN TEMPERANCE LOW RATES

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William Barclay. Examines the apostles with scholarly interpretation and human interest. \$2

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Carson Feste. Traces the power of Jesus' influence on the men he chose for discipleship. \$2

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A Prison Can Be a Rehabilitation Center

BY PAUL STEWART, SUPERINTENDENT OF ASSOCIATIONAL MISSIONS, CAMDEN, S. C.

The gospel is still "the power of God unto salvation to every one that believeth." (Rom. 1:16) The Kershaw Baptist Association has established 17 new missions since the beginning of the 30,000 movement. Nine churches go each month to the State Prison Farm at Boykin and hold religious services for the white and colored prisoners separately. Five churches go each month to the Kershaw County Gang and hold like services. A layman teaches the Sunday school lessons and is followed by a sermon by the pastor.

During these more than three years, several have made public professions of faith. When these prisoners return to

their communities, they will be given letters of dismission to join their local churches.

Others have been reclaimed for the Lord. We know of one who is studying for the ministry. Now the prisoners hold a mid-week prayer meeting on Wednesday nights.

Recently the warden expressed his appreciation for the work that has been done. The institution has been transformed to a great extent. Two prisoners testified to the fact what the services have meant to them and the prison. "It is no longer a 'pen,' but a rehabilitation institution."



THESE 16 MEN WERE BAPTIZED JUNE 16 by A. A. Alexander (Baptist) and became members of his church in Camden.

F. L. COCKRELL baptized two men on June 30. They became members of the Emmanuel Baptist Church, Camden. On that Sunday another joined the St. John's Methodist Church, Lugoff.



HOME MISSIONS

Our Mission Field: Chicago

BY GLEN L. JOHNSON,
PASTOR OF FIRST BAPTIST CHURCH,
BURNHAM, ILLINOIS

I am a mission volunteer. As I write, my wife is attending classes in a nearby school in order to complete the necessary educational requirements for appointment. My nine-year-old son, Kenneth and ten-year-old daughter, Debra are in school with deep anticipation of the future years in missionary service. Dennis, being only five years old, has little awareness of the decision which will involve his entire life. If all is in order, we will be appointed by the Foreign Mission Board to serve in one of the many understaffed fields of the world. This we know is God's will. He has called, and we have answered.

Today is the last day of our pastoral enlargement campaign in the Chicago area. During the week, as never before, we have been made aware of the needs of our own local field and the vast work in which we are called upon in this big city of 6,000,000 people living in a metropolitan area of godlessness and indifference.

Almost every church within our association is bending beneath such a financial burden that the task of reaching the lost is dwarfed by this financial disaster. Churches find their missions seeking their support. They need a few dollars to buy literature, pay building payments, partition the now crowded educational space, and to help in building maintenance.

But how can the churches help their missions when they missed their own budget \$150 last month.

One congregation of less than 200 members owes almost \$60,000 on building and properties and is faced with buying two adjacent lots for \$7,000 or becoming hemmed in by residential housing without ground for future expansion.

Several of our pastors are living in a section of the church building in order that the money saved may be used for a full-time witness on the field.

I am amidst spiritual death on every side, amidst sorrow, agony, and shame, amidst tormented souls who are as sheep without a shepherd, as grain that needs to be harvested. I plead with Southern Baptists and the world, "Please, come over to Chicago and help us." We need preachers. We need your financial help.

January, 1964



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A current filmstrip about the work of Pauline Cammack, a pioneer missionary to the Indians, is the teaching aid for **Blue Flower**, the primary book.