

OCTOBER, 1964



Tribute to Arthur B. Rutledge

BY COURTS REDFORD
EXECUTIVE SECRETARY, HMB

WHEN the time comes to retire from a task to which a man has given a major portion of his life it becomes a source of great satisfaction to know that the responsibilities for leadership are passed on to one who is consecrated and well prepared for the work.

I have the glorious satisfaction of feeling just that way about the one who succeeds me as executive secretary-treasurer of the Home Mission Board.

Arthur B. Rutledge, who was elected on August 13, is ideally fitted to assume the obligations and responsibilities that fall upon him as the new secretary of the Board.

We love him. He has lived and served among us as director of the Division of Missions of the Home Mission Board for five and one-half years. In his quiet, but confident, manner he has found his way into the hearts of the members of the administrative and secretarial staff. It appears that where he walks, assurance and good will walk beside him. His sincerity is so genuine that one feels at home with him in any situation. His faithfulness to his Lord and to his fellow Christians seems to challenge each to give his best in cooperative efforts. As a friend of God, and a friend of man, he stands forthright as a Christian leader in our midst. There is no wonder, therefore, that I rejoice in the fact that such a one is to succeed me.

He has many friends. Through his very active service in conferences in every state and with many different persons, the charm of his personality, the wisdom of his decisions, and the gracious consideration of those with whom he labors, is apparent to all. People of all walks of life throughout the Convention know him and admire him, largely because he knows them and is gracious in all of his dealings with them. He finds his way into a person's heart because he treads the pathways of confidence, concern, and consideration.

The Maker of Men has evidently used the experiences of the past to mold and fashion Arthur B. Rutledge for

the task to which he will give himself. He is a graduate of Baylor University, of Southern Baptist Theological Seminary, and of Southwestern Baptist Theological Seminary. He recently served as a visiting professor in the missions department of Southern Seminary. He is a student and apt to teach. He has the ability to inspire those who would learn from his bounteous storehouse of knowledge and his rich experience in Christian service. His experiences as pastor, as secretary of the stewardship and direct missions department of Texas Baptists and his service with the Home Mission Board in the division where approximately 2,000 missionaries serve, will fit him in a very unique way for the responsibilities that will be his.

His many contacts with other boards and agencies contribute to his very unique ability to analyze and evaluate the problems and the opportunities which will face him day by day. Only one who has thus traveled the highway of denominational life with his fellow Christians can choose the best route with confidence and assurance.

You will love Mrs. Rutledge, too. She is the very epitome of grace and charm, and wears a glamour which comes from a heart that overflows with compassion and faith. These two—Arthur B. Rutledge and Vesta May Rutledge—make a great team. They will undoubtedly lead the Home Mission Board on to greater heights than we have ever realized before.

Thus, you can see why I am so happy. It seems to me that the greatest era of home missions is just ahead. America is in desperate need of the ministries which the Home Mission Board can provide. We have a leader that will lead us on to victory.

I am delighted in the Board's election of Arthur B. Rutledge as the new executive secretary and will join the great host of friends that will be praying God's richest blessings on him.



EXECUTIVE SECRETARY COURTS REDFORD, right, presented Dr. and Mrs. Arthur B. Rutledge to the Home Mission Board at its recent semiannual meeting.

HOME MISSIONS

Home missions

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Linda E. Stephens,
Editorial Assistant

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COVER
Student Summer Missionary Charles Williams has Bible study period on the ground during Vacation Bible school on a Navajo Indian reservation in New Mexico. For more information of the Student Summer Ministry see pages 4-17.

HMB Photo by
Gene Moffatt

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October, 1964

Panama Revisited

AN EXTENSIVE two-week tour of Panama's troubled republic, in contrast to a like visit three years ago, revealed interesting and often disturbing changes. The trip was to gather material for the 1966 mission study series. Baptists are stronger, but so are the Communists. The January riots have left a noticeable tension, especially near the Canal Zone. And the government's emphasis on Spanish in the schools was reflected in the churches and the conferences.

Any visit to Panama would prove interesting, but few experiences can parallel those one receives in attempting to visit all types of work on the isthmus. I traveled by dugout canoe, a sea-going launch, automobile, a number of small airplanes, and one two-hour jungle hike.

An example of the extremes of transportation came the final day. I had spent the night sleeping in a hammock within a Choco Indian bohio (bush hut) near the headwaters of the Mogue River. In order to catch both the tide and my plane, we arose at 5:30 a.m. and loaded our belongings in a cayuco (dugout) and with an Indian both fore and aft propelling us with poles, we began our descent through the small, shallow rapids. After an hour we reached deeper water and transferred to our larger cayuco with its outboard motor. This carried us the rest of the way down the river and across the lagoon to La Palma, where we met our small, six-passenger airliner. The runway was grass and gravel, ending with only the sea before you. The flight to Panama City was only an hour and a half, and there I quickly transferred to a jet that in two and a half hours had me in Miami. Such extremes are reflected in almost every area of life—education, religion, economics, and government.

Baptist strength exists among the San Blas Indians, the English-speaking West Indians, and the Zonians, but there has been growth and new work with the Spanish-speaking population and the Choco and Guaymi Indians. Everyone apparently agrees that Spanish work must take priority, and Spanish will eventually eliminate English work everywhere except within the Canal Zone. Though it will take years, Panama's diverse cultures should eventually give way to a national, Spanish-oriented one.

Most everyone was quick to mention the increased Communist activity made apparent during the January riots. While few Zonians had had contact with Communists, a number of the Panamanians had and these could point to the positions of leadership the Communists held within the society. One Communist has threatened to kill a mission worker because the worker had opposed

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THE ENERGY behind the Student Summer Missions Program is Beverly Hammack, secretary of the Special Mission Ministries.

How Sam Student Becomes a Missionary

This behind-the-scenes report is seldom shared with you. Student Summer Missions work is a frustrating yet rewarding cycle. To Beverly Hammack it is more—meeting students and knowing them personally.

BY JACQUELINE DURHAM
DECATUR, GA.

Sam Student becomes interested, quite often through the campus efforts of the HMB's Personnel Department, in serving as a summer missionary—interested enough to get an application from his BSU director.

He fills it out and mails it to the Home Mission Board in Atlanta. Sam returns to his college routine of classes and extracurricular activities, hopeful that he will be accepted for ten weeks on the mission field.

Meanwhile, in Atlanta, the complicated behind-the-scenes operation begins the cycle which sends more than 600 college and seminary students to home mission fields each summer.

The main cog in the behind-the-scenes machine is Beverly Hammack—pert, young, and necessarily energetic. In preparation for this work and her other duties with the Home Mission Board she spent two years each at Southwest Baptist College in Bolivar, Mo., Oklahoma Baptist University, and Southwestern Seminary. She was youth secretary of a church, missionary at Rachel Sims Mission in New Orleans and WMU youth secretary in Kansas. Along the way she spent three summers on the Ridgecrest staff and one as a student missionary.

Though Beverly continues to make improvements in the summer missions program, she admittedly had it handed to her on an organized "platter" by Leonoar (Lee to friends) Adams, assistant to Courts Redford, executive secretary and organizer of Student Summer Missions. Lee handled the program for 17 years.

Many current home missionaries are "Lee's children" because of her counseling, confidence, and friendship to them in earlier years as summer missionaries.

To Beverly, Lee "has been a lifesaver. She helped set up much of the policy and rules and she got the kinks out . . ."

Before Sam could send in that application, Beverly's office had sent the forms to the printer, compiled packets on the Student Summer Missions (SSM) program, and mailed them to every Baptist Student Union director, state Training Union, Young Woman's Auxiliary, and Brotherhood worker.

As Sam Student's application reaches Beverly's office, about 1000 others begin to arrive. A folder on each must be made and filed and six references sent out on each student (that's 6000 references!).

Requests from state superintendents of missions are also flooding the office for the number and type of students desired by the missionaries in each state.

Beverly's New Year's resolve is to read and study every student's file and present them to her committee for approval before April 1.

This is quite an undertaking. So complete are the files on the students that they are used by the government for Peace Corps and civil service placement and by the FBI. They include physical, mental, social, and spiritual aspects of the student, character references, and a confidential report from the missionary with whom he or she worked.

During this period, Beverly's home becomes a second office and her electricity bill skyrockets from late burning.

This is the most crucial time in the behind-the-scenes activity, approximately 1000 applications have been received—missionaries have requested 750—the Home Mission Board budget only provides for 600 appointments. Careful selection must be made on the basis of references, life history and beliefs; then every effort is made to get the right student with the right mission field—weighing the student's preference and the missionary's needs.

With this "Everest" conquered, Beverly takes the applications to her committee, composed of local board members, which again gives careful attention, having the ultimate decision on appointments.

Back to Beverly and her secretary go the files—this time in three stacks. Letters of congratulation and an assignment are sent to about 650 students. Letters to about 150 students tell them that they are qualified but there is no place to send them, but in case of a drop-out, they will be called. (Last summer, 100 of these reserves were called in). The remainder receive letters of regret. The supervisor in each state must be notified of the students who will be serving with him. He receives the students' application sheets and pictures. He corresponds with each one, advising him of time and place of arrival, materials and clothing needed.

Back at the SSM office, they are sending lists of all those appointed, their hometown, school, and place of service to all Baptist state papers. They're arranging for report forms and advance travel expense checks, making card files with

(Continued on page 26)



FOR 17 YEARS Leonoar (Lee) Adams handled the Student Summer Missions Program, before Beverly Hammack came to the Board.

This summer's troupe of student missionaries tell their experiences in the cold of Alaska, the heat of New Mexico, the stench of the bowery, and at the Newport Jazz Festival. Presented with this year's living history are drawings of 20 years of Student Summer Missions.



SSM

Miles of beach, a Fourth of July weekend, plenty of beer, and jazz by such greats as Louis Armstrong, Thelonius Monk, and Count Basie—what more could a teenager ask for?

So in they came—10,000 of them—to the famous Newport Jazz Festival in Newport, R. I. From all over the nation they came in search of fun, comradeship, the sophisticated beat of jazz. But some came searching for a meaning in life that could not be transmitted through words or music or rhythm alone.

It was to meet this spiritual need that my partner and I, working with Middletown Baptist Church and several other local churches, attempted to provide an effective witness to these throngs. To help these teenagers who had come with only a blanket for a bed and the clothes they wore, the local Serviceman's Christian Center which had just been opened with the help of some Christian businessmen became the center of operations. By offering a free snack and recreation such as ping-pong and table games, we felt that many would come to the center. Ladies of Middletown Baptist Church helped in serving food while men served as counselors to talk with these teenagers on a personal basis as they came to the center. Others of us spread out among the huge crowds on the beaches and downtown area to give out invitations to attend.

Looking for a change and especially for a meal, many of the teenagers took the invitations and headed straight for the center. As a result, 21 made professions of faith and many others were told of new life in Christ.

They came—they listened—they left. They returned to the places from which they came, to the homes they had tried to forget a while. But some of these left with a new meaning, a new purpose in life. For in Newport, they had confronted Christ. With the follow-up program planned, they will have a chance to grow and find a truly satisfying life through him whose love knows no limits.

—Ken McNeil
Lubbock, Tex.

Often our disappointments turn into God's appointments. On the way to my orientation in Phoenix, Ariz., I missed train connections twice and was forced to take the bus for the rest of my journey out of Midland, Tex. The Lord was certainly in this as there was only one seat left on the entire bus, which was beside a Dallas high school girl. Immediately we became friends, and before arrival in Phoenix at five o'clock the next morning, the girl had met my best friend—Christ.

—Nancy White
Memphis, Tenn.

SSM

HOME MISSIONS

My assignment at the New York World's Fair has brought many first-time experiences for me. The thing that seems to make our exhibit "come alive" is the personality of the hostess there. We have tried to make each person feel as if he is very welcome and at the same time try to find out his spiritual needs, as much as possible. Many who visit the exhibition are Southern Baptists who are delighted to find fellow Southern Baptists.

But as I think of all our visitors—and we have greeted personally at least 6,000—I cannot forget a young Jewish boy. He was definitely interested in Christianity and its claims. He called himself an agnostic. His first question to me was, "Why have you Southern Baptists not taken a more definite stand on the racial problem?" His next observation—"I hear so much about so-called Christian love, but I've met so few Christians who really show it!"

I have also talked to two young people who were demonstrators for CORE. They represented in a vivid way to me a picture of so many young Americans—eager, thrilled by life, and looking for a channel for their eagerness as it reaches out into life. How our Lord could use such desire for service!

When I first started thinking of this summer, I asked the Lord to open up some field of service. I had no idea he would open up a whole foreign mission field in one U. S. city!

—Glenda Shipp
Fort Worth, Tex.

SSM

There has been no one certain experience which has stood out during my term of service here in Long Beach, I have been impressed with the beauty of God's nature here in California in the form of flowers, the ocean, and the nearby mountains. Yet with all this beauty there is not much contentment among the people here. They seem to be searching for the truth among the many different religious groups found in this area. It is not unusual to find men and women who have tried several of these religious groups, eventually becoming dissatisfied and hardening to any appeal.

The Southern Baptist members even with this environment have a true missionary spirit. It is a rare privilege to work with such dedicated Christians, who through hard work and sacrifice have established missions in areas where there are few, if any, churches.

Pastors sometimes have to work publicly and without pay in the missions. One pastor has his doctorate degree and is now serving a mission without compensation. Oh, that all Christians could feel the missionary spirit and have a real desire to reach out and win others to Christ.

—Clara Lynn Williams
Jackson, Tenn.

Our work here in Alaska is very difficult, but we have had many interesting and inspiring experiences. One of my most inspiring experiences was a recent trip to Fort Yukon.

I flew to Fort Yukon on a chartered flight. When we arrived I was surprised to see that the whole population of the town had turned out to greet our plane at eleven-thirty at night. The Baptist missionary took us all on a tour of the town and then to the church where we were to hold a midnight revival.

Fort Yukon is an Indian village and the members of the church are primarily Indian. An old Indian man sang a solo in his native language at the meeting. The tune was the same as the tune to "Nothing But the Blood," but the words went something like "Lord, take my hand and lead me through the darkness." His voice was not really good, but his testimony was wonderful. He said that he had not had very much education and couldn't do very much for the Lord but he wanted to do something for him, so he sang.

I went back to Anchorage on the plane with his words in my mind. As I was reading my Bible I came across the passage on the Sermon on the Mount and the feeding of the five thousand with the small lunch of the boy. I thought about how small and insignificant the boy's lunch was until he yielded it all to Christ. That made me think about how small our talents are when we keep them for ourselves and how if we yield our talents wholly and completely to Christ we can do great things for him through him. I then read a quotation from a book that went something like this, "Much becomes little when we consume it ourselves but little becomes much when Christ gets it all." This made me think about how little of our lives and talents we actually yield completely to Christ. I then got on my knees and asked God to forgive me for not yielding my whole life to him, and I then yielded my life completely to him and asked him to use my life and talents in any way he sees fit.

—Tom Clay
Benton City, Wash.

SSM

Student summer missions started in 1944, when 71 college students spent their summer living and working with home missionaries. Courts Redford, now executive secretary of the HMB, initiated the ministry.



1944

A 1947 milestone was the appointment of a student summer missionary to work with the deaf. That student, Carter Bearden, now is a full-time Home Mission Board worker with the deaf.

1947



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SSM Sunday, June 21, was a beautiful, warm day in the Eskimo village of Kiana, Alaska. At five-thirty in the afternoon four people were baptized in the Kobuk River. Roy Brentlinger, missionary at Kotzebue, conducted the baptismal service. Those who followed Jesus in baptism were Mrs. Elsie Hunnicutt, Johnnie Smith and his daughter Hazel, and Elmer Jackson. Five others had made professions of faith during the winter and were ready to be baptized but for various reasons were not able to be baptized then.

When Johnnie Smith came out of the kitchen after changing his clothes, Miss Valeria Sherard, the Kiana missionary, asked him if he were cold. This was his reply: "No, I have come out to show you the new Johnnie, the new Johnnie." Truly this 70-year-old man is a new Johnnie. By following Christ in baptism, Johnnie Smith symbolized his Christian experience of burying his old life and rising up into a new life with Christ.

—Carol Ann Holcomb
Athens, Ga.

SSM During my first week here in Manhattan I did general visitation for Manhattan Baptist Church. One day I planned to visit a young man who lived at 262 Bowery Street. I was not prepared for what the Lord had in store for me. As I wandered down Bowery Street I saw men lying on the sidewalk so drunk they could not stand and for four blocks I stepped over men in this condition. I wanted to stop and wake each one to ask him why, why this waste.

I came home that night with a burdened heart and I prayed that night that the Lord would show me some way to prevent such a waste of life that God had so wondrously created.

The next day I suddenly found myself on Bowery Street which was not my doing, but because I was lost. I saw a man sitting in a doorway with wine bottles lying beside him and with dull red eyes which seemed to speak. I could not turn my back on him, so I walked over and spoke to him. In less than five minutes I discovered that this man was from my state, Alabama, and had graduated from my university, Auburn University.

He was only 42 but he looked 60. He had worked for 14 years at Tennessee Coal and Iron Company in Birmingham. Four years ago he came to New York because he knew he had no real purpose in life, and he came here to Manhattan to try and find some purpose. He is now a drunk on the Bowery and there are thousands more just like him there, too. I prayed for God to show me how I could help and God does answer prayer. If someone at Auburn had told this man in 1942 of Jesus Christ and of God's wonderful love for him, this man would not be on the Bowery drunk tonight. I cannot undo what has happened to this Auburn student. However, I can, and by the grace of God I will, return to Auburn University this fall a more dedicated witness for Jesus Christ.

I do not know how many college graduates from Florida, Georgia, Tennessee, Texas, Louisiana, Mississippi or any of our other campuses are on the bowery, too. Can we not stop this useless waste? Give someone a purpose; give them Christ. What we sow, we shall reap; whether they be good seeds or bad is up to each of us.

—William Stott
Ashford, Ala.

HOME MISSIONS

SSM From this summer's experience I feel the Lord leading me to work in a good will center. I now plan to go to seminary and prepare for the work. Words cannot express the happiness I have felt in doing this work. I have yielded even more of my life to him.

Sharon Alexander of
Springfield, Mo.
Serving in New Orleans, La.

SSM Our mission VBS was in a building used as a store and a dwelling. Owners were about to lose the building, when the associational missionary and the pastor of the Elfers Baptist Church found it. They saw a potential church. We had a one-week school, and commencement night was exciting. In setting up the lights, we blew a fuse, leaving us in darkness. No sooner was this fixed, than a latecomer pulled the door open and it fell off its hinges!

There was more than this to our work, though. There were hours of visiting and the terrible discouragement of it. The excuses people made and the promises they made and never kept. But I know Sandra and Donna and Barbara kept their promises. Sandra gave her heart to Jesus.

Louise Hamilton of
University City, Mo.
Serving in Florida

SSM At Stahmann Farms, N.M., I saw the tremendous need the people have for Christ. Here I actually taught two classes of Primaries. One was my regularly enrolled class and the other was a group which sat across the ditch and listened because their parents wouldn't allow them to come. Here I saw these children bloom as if they had been watered. Truly, the desert can become green in this country.

Diane Adkins
of Baton Rouge, La.
Serving in New Mexico

SSM Until this school at Stahmann Farms, N.M., I just didn't really believe you could hold a Bible school with no chairs or tables or anything resembling them. My children never seemed to mind sitting on newspapers on the ground and working on boards. Somehow it makes you just a little more tolerant when things don't go quite as planned. Simplicity is such a virtue, but it's so easy to forget it and only think of the materialistic side.

Donna Johnson
of Springfield, Mo.
Serving in New Mexico

SSM Last summer a man had told me as I took survey, "I've been baptized twice and vaccinated three times and none of them took." I was really surprised. I told him I was sorry and that I would pray for him. My second Sunday here this summer I preached in the mission where this man now attends. He had accepted Christ and is a wonderful worker.

Bill Phillips of Boyce, La.
Serving in Oregon-Washington



1949

Something new was added to the program in 1949. Sponsored by Texas BSU, the first students were sent outside the United States to Panama, the Canal Zone, Cuba, and Alaska.



1950

With 1950 came student work in pioneer states. This meant Vacation Bible schools, visitation—and the hazards of taking surveys.

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October, 1964

The year 1951 meant a big boost for the student summer missionary program. Then the Baptist Student Union pitched in to help by sponsoring students from their campuses.



1951

One little girl whose mother is a bartender said that every time she tried to ask her mother about Jesus or anything in the Bible, her mother replied, "Ask the people at church, that is what they are for."

Sharon Barton
of Pineville, La.
Serving in New Mexico

Our Vacation Bible school was at a rural farming community with substandard soil and wagon loads of rocks littering the surface.

The dear children were as plentiful as the brown rocks and their spiritual knowledge was just as barren. Here, I found that I needed the Holy Spirit more than ever before because it took "guts" for me to face these ragged, but smiling souls. Often the children were shoeless, but one little boy came with a pair of shoes whose soles flopped so that he could hardly walk, perhaps he was lucky.

My only regret is that this VBS was not two weeks long so that we could have helped these people more!

Rebecca Howard
of Bowling Green, Ky.
Serving in Oklahoma

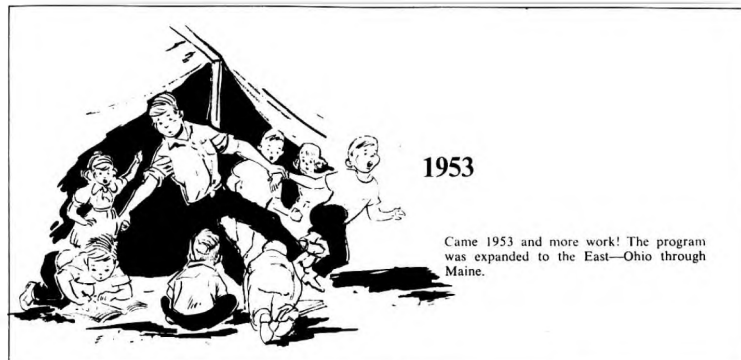
The next door I knocked on just happened to be at the home of a Japanese lady and her American husband. She had never heard of Bible school, when I asked if she had children old enough to attend. As I explained, she began to ask many questions and soon we began to talk about how to be saved. She had never heard of Jesus Christ since she had been in America.

Hazel Reeves
of Harrisburg, Ark.
Serving in
Oregon Washington



1952

The year 1952 brought students to South Carolina for their first work with migrants.



1953

Came 1953 and more work! The program was expanded to the East—Ohio through Maine.

At one home I surveyed, the mother of a six-year-old refused to allow her to attend our VBS. She was also emphatically not interested in seeing a Southern Baptist church in the area. As I walked on to the next house, the daughter came running to ask, "Are you a hillbilly? My mother says I can't go to Bible school because Southern Baptists are hillbillies."

Though Susan did come to our school, it really touched my heart to think there are many children here like her who would love to come to Bible school and Sunday school but because of indifferent parents are never given the opportunity.

Corinne Broome
of Cowpens, S. C.
Serving in Indiana

We were introduced as missionaries. The realization of my purpose for being in New Mexico this summer was renewed as several children looked up toward my face and said, "Are you really a missionary?" They reminded me that to be a missionary, we only have to go beyond ourselves and tell someone about Jesus.

Frenchie Gullledge
of Tylertown, Miss.
Serving in New Mexico

Many of the children had never held a Bible in their hands. It was thrilling to watch them day by day learning the books of the Bible, where to locate them, and how to find references. We purchased several Bibles for them to use and at the end of the school we gave them to the children who did not have one at home. It was a real treat to see these French-Indian people at the mission services the following Sunday proudly bringing their new Bibles.

Linda M. Edwards
of Landrum, S. C.
Serving in
New Orleans, La.

When they said we'd be starting missions and building churches, I didn't know they meant using lumber!



1961

In 1961 the number of student summer missionaries reached an all-time high—676. And the work increased, too.

DRAWINGS ON PRECEDING PAGES
BY WILLIAM MOYER

ON THE beautiful campus of Golden Gate Baptist Theological Seminary, four miles north of Golden Gate Bridge on Strawberry Point, 94 Home Mission Board summer student workers met in the annual California student missionary orientation program.

Baptist students came to San Francisco from colleges and universities around the nation to become a part of the 10-week mission program of the state. They were to participate in surveys of mission opportunity, conduct Vacation Bible

SUMMER WORKER in a National Baptist church, Willie Oscar Robinson, and Jack O'Neal, leader of the work with National Baptists, struggle with Willie's trunk load of gear.



STUDENTS begin to arrive at Golden Gate Seminary for the orientation. In daily conferences, pictured left, the students learn and prepare themselves for the summer work in California.

schools, and attend summer camps where they would make special contribution to the lives of boys and girls from the churches.

The orientation started on June 7 and continued through June 9. And on June 8 the students were greeted in the morning by a downpour of rain, so heavy that it was almost impossible to see from the campus the famous Golden Gate Bridge spanning San Francisco Bay. Jack Combs, leader of the language work in California, said, "This is not our usual weather in California, but it is classified as liquid sunshine.

October, 1964

California Beckons College Students

STORY AND PHOTOS BY FRANK HALBECK
FRESNO, CALIF.

the kind which washes bridges and land into the sea." In preparing for the missionary task in California the students were warned not to get discouraged if they found a church meeting in a dwelling house. They were also told that there are more than 18,000,000 people in the Golden State, with the vast majority unchurched.

Wade D. Armstrong, secretary of evangelism for California, said, "I received a letter from a student who served last summer saying, 'I was able to win people to a knowledge of Christ during the summer's experiences because I was encouraged to witness for Jesus Christ as a summer missionary.'"

R. L. Patillo, Jr., director of the Sunday school work for the state, and his associate, Wendell Foss, led the students in their preparation for conducting Vacation Bible schools. The students responded with enthusiasm.

One girl who listened to the need of Christians to share the gospel with language groups said, "This session has been one of the highest hours of my spiritual life. I never realized before that the world was so big and so important."

Special guests W. A. Powell of the Home Mission Board and Howard Halsell of the Sunday School Board taught the students how to take surveys and how to help in the development of new work during the summer.

Many happy experiences will not be forgotten. One of the six Negro boys who worked with the National Baptist churches called Ralph Longshore, leader of the missions division, from the railroad station in San Francisco. He said, "I just put my last 15 cents in the telephone to call you." Ralph sent Jack O'Neal, director of work among National Baptists, to get him. When Jack met Willie Oscar Robinson at the station Willie said, "Mr. O'Neal, I still have a monstrosity at the luggage department." It was a big black trunk. "Well, I didn't know what to bring," he said, "so I just brought everything I had." Willie had such a good sense of humor that the students called him "Big Trunk Robinson."

One seminary boy was called upon to pick up three girls at the railroad station. He drove his Volkswagen, only to discover when he arrived that the girls had four suitcases each. He took the girls over to Golden Gate Seminary and then went back for the luggage.

Ruth Gunn, secretary to Jack O'Neal, had carried on correspondence with the students. She and Ralph Longshore agreed that the students were getting along wonderfully together. There was an understanding and a seriousness about their approach to the summer's work. They were like a great Christian family of Southern Baptist youth, even though they were strangers to one another from everywhere.

From Nigeria, Tennessee, Texas, Alabama, Florida come reflections of what these remember and cherish about summer missions.

Summer Missions Alumni

While I was there, my summer missions experiences were a series of unrelated vignettes. My home and headquarters was a combination church house backed up to a levy separating my mission field from the romantic Mississippi River. Bright-eyed bronze children paused from play to watch a foreign steamer poke along on its way to the Atlantic. Giant-sized mosquitoes pecked away at my arms and legs. Humid, hot nights gave way to long days of Bible school and home visiting. It was not always easy to attach full meaning to these experiences. Young and gregarious, I often felt lonely. Impulsive and impatient, I wanted to see immediate results. But meaning came—and continues to dawn on me—even now.

I learned firsthand what missionaries do, and what they are like. This understanding is essential in my present work. I sharpened my appreciation for people who are different from me in race and culture. This appreciation is foundational in missionary education. The discovery that the cutting edge in missions is not the gilded edge was a painful, but necessary finding. I was both amazed and warmed by the rich love-capacity of the people with whom I worked. Later I pegged this as the spiritual unity of all Christians, made possible in Christ. Finally, I learned the most important geography lesson I ever learned. World missions begins where my standing place ends.



BILLIE PATE, a summer missionary in 1955, is now promotion director in the Young Woman's Auxiliary Department of Woman's Missionary Union, Birmingham, Ala.



WILLIAM M. DYAL, JR., a summer missionary in 1949, is now director of organization for the Southern Baptist Christian Life Commission in Nashville, Tenn.



A. H. DYSON, a summer missionary in 1951, is now a missionary of the Foreign Mission Board, stationed in Minna, Nigeria, Africa.

Fifteen years have passed. But the summer of 1949 is a live memory. That was the time my world began to be stretched.

A provincial Texan, I had traveled little; suddenly state and national boundaries faded. Isolated within the segregation of white from colored, I was suddenly thrust into a colored world to live and work. Surrounded before primarily by Southern Baptists, I was introduced to a pluralistic religious world. Proud of my English usage, I discovered the multiplicity of tongues men speak. Complacent about my Christian witness, I was made concerned to communicate my faith in understandable ways to non-Christians.

As a student summer missionary to Panama, opportunities for visits also to Costa Rica, Guatemala, and Honduras opened to me a world that would one day become my home. Only five years after that novice summer I would return as a foreign missionary, first to Guatemala and then to Costa Rica. Geographical inhibitions and vocational ambitions were stretched to the limit. The size and concerns of my world would never again be the same.

Through seminary preparation and a Kentucky pastorate, I carried the sights and sounds of Central America. Because of my life and ministry among West Indian Negroes, my senses were sharpened to concern for justice for American Negroes. The Mayan Indians of Guatemala and the Castilian Spanish of Costa Rica were much in my thoughts.

For that summer, both painful and exciting, I have thanked God hundreds of times. It was the beginning of a long and gratifying pilgrimage.

I still have the telegram among my "Important Papers." It was from Courts Redford telling me I was being appointed as a summer missionary under the Home Mission Board to work at Rachel Sims Mission on the New Orleans riverfront.

My impressions of New Orleans as a whole and of riverfront missions and home missionaries when I arrived that hot June day in 1951 make up one of my favorite tales.

God had been trying to "get through" to me his call to mission service throughout my last year in college. That summer's service provided the setting for bringing his call into sharp focus.

The Vacation Bible schools, street preaching, and youth meetings were hard work, but his work and he blessed it. Almost 14 years later here in Africa I still have the joy of receiving letters from mothers and fathers who were the girls and boys in my classes that summer.

I want to add that no seminary missions course could have offered me the preparation for African missions that I received as a summer missionary among the mosquitoes of New Orleans' riverfront.

Oh yes—lest I forget—it was on the riverfront that I found and married one of those home missionaries!

(Continued on page 18)

— Summer Missions Alumni

(Continued from page 15)



GEORGE B. JOSLIN, a summer missionary in 1952, now serves as a missionary of the Home Mission Board to the deaf in Garland, Texas.



BETTY JO CORUM, a summer missionary in 1947, is now editor of Intermediate materials, Training Union Department, Sunday School Board, Nashville, Tenn.

I have seen student summer missions with four pairs of eyes. In 1952 it was with the eyes of a college sophomore that I saw student summer missions in eastern Washington. Those 10 weeks were packed with new experiences. There we learned of mission work and needs in a pioneer area, serving in Vacation Bible schools, home visitation, and the endless door-to-door survey. I even found myself working in the Nursery, and I had thought I could never work with anyone younger than Intermediates.

The second pair of eyes was that of a married college graduate. In central California we had our introduction to the ministries and needs in 1955. After a summer of camps, VBS, and more survey, we were content that God wanted us to stay in California. In fact we went to First Baptist Church, Newman, Calif., for our last week, and stayed 20 months, as pastor.

As a pastor I continued to see excellence in student summer missions and in 1956 we had the best of that summer's crop of missionaries. Last year, with the eyes of a missionary to the deaf in southern California we had two student workers for part of the summer. Their contribution to the churches and camps where they served, and their own growth in missionary understanding proved again the worth of student summer missions.

Next summer I hope to be able to use another pair of student summer missionaries in our work with the deaf here in Texas.

When a college friend asked me why I didn't apply for student summer missions, I was hearing about it for the first time.

I applied, was accepted, and was sent to the midwest for Vacation Bible school work.

That summer was the most meaningful of my life. I was away from home for the first time with an amount of money (a small amount!) to budget.

I was living in a different home every two weeks. I learned to deal with and accept being homesick.

I learned to worship in a church smaller than the one I was accustomed to at home and to sing from an entirely different songbook.

I learned to teach children and to talk with adults.

Most of all, I realized that my call to a church-related vocation was firming up in my mind and that God was leading me vocationally.

Two summers as a student missionary gave me direction, experience, and confidence.

HOME MISSIONS



HOME MISSIONS LEADERSHIP EDITION

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

OCTOBER, 1964

VOL. XXV, No. 10

Churches Offered Booklet For Youth Entering Military

BY WILLIS A. BROWN
SECRETARY, MILITARY
PERSONNEL MINISTRIES, HMB

"So you are going, or have gone into military service. Perhaps you are now on the launching pad awaiting the countdown. Or maybe you have blasted off, and are already in a military service orbit. Whichever may be your case, this is for you." These are the opening lines of a new booklet soon to be released by the Southern Baptist Chaplains Commission.

The publication, entitled *Your Life and Military Service*, is designed for the young man or young woman who is about to enter, or has just entered, military service. The objective of the booklet is to encourage and assist the youth in his moral and spiritual preparation for service.

As long as the United States Armed Forces remain at their present level, Southern Baptist churches will continue to see some 57,000 of their youth go yearly into military service, regardless of the status of the draft. Thus, the challenge and responsibility will remain with each church to prepare its youth before induction, to pray for and keep in touch with them while in the service, and to welcome them home and reenlist them in the life of the church following their separation from service. If the church will faithfully meet the first two challenges, the third will not be so difficult.

Your Life and Military Service is a tool for the church, rather than a gimmick. It may be presented to the youth as a token of the prayerful concern of the church and denomination in the spiritual welfare and growth of the young person before, during, and after his tour of military duty.

The booklet will not answer all the questions and doubts the preservice young person may have. Neither will it play up military life, nor seek to sell the youth on the idea of liking it. To quote from one of its sections, "Our nation is not militaristic. We deplore war and pray for the day described in the Bible, when 'they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more' (Micah 4:3). Though we pray for it, that day has not yet come."

The author does not expect the impossible, but he does hope that the composition will assist the Christian youth in deciding beforehand or early in his or her military career not only to resist evil in all forms, but to be positively Christian throughout service experience. The booklet is written in the nature of answers to questions the service-related youth may be expected to ask, and in a style and language it is hoped the youth will read and understand.

It is recommended that the church secure a copy of *Your Life and Mil-*

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igned to complement the church's temporary architecture, this 38-ft. ly spire offers a dramatic welcome orship at Stephens College Chapel Columbia, Missouri. Crafted in inum, the spire will be mainte-free for the life of the building y congregations or individuals give churches low-cost, pre-fabricated ly spires as memorials. For more mation, send for the new Overly es and Crosses" catalog. A new let on Overly's line of crosses, enu "The Cross," is also available.

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— Summer Missions Alumni

(Continued from page 15)



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tary Service for each young person who is facing military service, or who has recently entered the service. The pastor may desire in a preinduction interview to point out some of the features of the document before presenting it. A church identification card, which is available with the booklet, and a Bible can be presented to the person in an appropriate recognition service prior to his or her departure.

In the introduction, the service member is encouraged to assume and develop right attitudes toward his service tour. His basic attitude will largely determine whether the tour of military duty will become an opportunity or many years of life lost. Does he really owe his country anything? How will he respond to the rigid discipline of the armed forces? Will he take a vacation from church and religion or will he remain faithful to his Christian convictions? Will he have the will to resist temptations prevalent in a military environment?

What should he do about marriage and home? How can he maintain private devotions and witness for Christ? What should he do with his money? Should he support his unit chaplain, or join and attend a local Baptist church, or both? Why and how should he keep in touch with his home and home church? What does he need to know about his friends? Finally, who must make the decision?

To repeat, answers to the above and other questions will stem largely from the youth's attitude and basic decision regarding military obligation. It is hoped that this treatise will assist in providing the youth with the information and motivation needed, with God's help, to live out his military "hitch" as a faithful Christian.

The following lines are quoted from the final section of the book: "In life's contest of right against wrong . . . the kind of player you are will depend upon the type you planned and trained to be. You may be sure that you can't wait until game time to decide which team you will play on.

"For the sake of the folks you left at home; for the sake of the friends in your home church and community who believe in you and pray for you; for your own sake; for the sake of your future (or present) companion and children; and, above all, for Jesus' sake, choose and stay on the straight, high road, 'looking unto Jesus the author and finisher of our faith' (Heb. 12:2)."

The new booklet will be a companion to the pamphlet, *Spiritually Prepared*, which seeks to present the ministry of the local church to its preinduction, service-related, and post-service youth. Both these publications, along with the above mentioned I D card, may be secured free of charge from the Division of Chaplaincy, Home Mission Board, 161 Spring Street, N.W., Atlanta, Ga. 30303.

In view of the anticipated use and limited supply of the new booklet, however, it is respectfully requested that each church order only the number of copies needed at that particular time.

According to previous surveys taken at several induction centers, only about one Southern Baptist serviceman out of five had been ministered to by his home church either prior to or following his induction. Plans are under way to take similar surveys within a few months to determine whether this percentage has changed.

It is hoped that many more of our churches will accept the challenge and the responsibility to set in motion a vigorous and sustained ministry to its service-related young people. *Your Life and Military Service* can be used as a starter, a tool, in this venture. The result may well be an increasing number of our finest youth who will decide to make the most of their military obligation, as Christian soldiers, and consequently, return to their homes and churches spiritually and morally stronger than they were when they entered the service.

16-B



Reflections On Student Summer Missions

BY COURTS REDFORD
HMB EXECUTIVE
SECRETARY-TREASURER

Three student summer workers who have just returned from their fields of service spoke in our church last Sunday night. One was a young lady who was sent by the Baptist Student Union to Nigeria. The others served under the Home Mission Board. A young lady worked in New Mexico and the young man spent the summer in Maryland.

Each of these fine young people made me wish I could turn the clock of time and serve again as a student missionary. The fact that each one of them told of the privilege of witnessing to those who had never heard the Word of God and perhaps would never have heard except for their ministry, caused me to thank God again for the wonderful young people of our generation and for a plan of utilizing their talents for Christ in areas where they are so urgently needed.

Many are grateful for the Peace Corps supported by our government, and rightly so, but young people have been giving devoted service to the ministries of home missions for 20 years. During this time over 8,000 young people have spent ten weeks during the summer serving on practically every type of mission field that the HMB sponsors from Florida and Panama to New England and Alaska, and from Maryland and North Carolina to the coast of California and Hawaii. These wonderful young people have spent a total of 492,360 days or the equivalent of 1,349 years in mission service and they have done a good job.

Some of the tasks accomplished have been thrilling and spectacular, while other assignments have been the ordinary humdrum ministries of mis-

sion service. Yet, one wonders whether or not there is a "humdrum" ministry on the mission field.

The girl who knocks on doors hour after hour may feel that such service is quite ordinary. It is quite ordinary, until she finds a worker who will help in Vacation Bible school, or a family that will help to start a mission or constitute a church, or a little girl who has never seen a Bible before and seems so eager to know of Christ. Then visitation takes on a new meaning.

Perhaps the small number that sometimes attend the services conducted by these students and the opposition that is often faced really try the faith and the courage of the missionary, but the light in the eyes of a new convert and words of gratitude for the missionary's concern far more than compensate for all the difficulties and hardships.

I have never wished these students an easy time as I have written to them when they leave for their fields of service. I have wished them a hard time—but a gloriously hard time. Character and Christian fortitude are not the result of drifting with the tide but are the fruit of purpose and determination in Christian service. Just as the athlete gains strength and stamina by long hours of practice and participation in a chosen sport, so the Christian gains assurance and courage in serving in some of the hard fields.

One never ceases to marvel at the faith and courage of these young people. They go where the experienced missionary might consider it useless to try and they succeed where the more experienced might fail to make the effort. Hundreds—yes thousands of churches and missions stand on our pioneer and language fields today as silent witnesses of the heroism and tireless efforts of these young people. In one year recently the sum-

16-C



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igned to complement the church's temporary architecture, this 38-ft. ly spire offers a dramatic welcome yship at Stephens College Chapel Columbia, Missouri. Crafted in inum, the spire will be mainte- s-free for the life of the building. y congregations or individuals give churches low-cost, pre-fabricated ly spires as memorials. For more mation send for the new Overly es and Crosses' catalog. A new let on Overly's line of crosses, on- "The Cross," is also available.

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— Summer Missions Alumni

(Continued from page 15)



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BETTY JO CORUM, a summer missionary now editor of Intermediate materials, Tra Department, Sunday School Board, Nash

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mer missionaries taught or had conferences with 277,000 people. Just think of the outreach of these ministries in the last 20 years!

The effects of summer missions does not stop when the student goes back to school. They continue both in the life of the student and in the community served. The Vacation Bible school often becomes the nucleus for a Sunday school and then a church, and from this church others are started, so the work of the missionary is like a pebble dropped in the still water that sends out its waves in every direction. The young lad that surrenders to Christ may give an unpretentious testimony but one day he a great preacher or an outstanding Christian layman. Only eternity can evaluate the life and work of any one of these young people and the total results of the hundreds of workers through the years.

Then think of the contribution made to the life of each of these student participants. They see new visions and dream new dreams. They develop faith and courage. They find the joy of Christian witnessing. They learn that Christian fellowship is the most satisfying fellowship that life has to offer. They become missionaries, and pastors, and lay workers that will continue so long as life may last to make their contribution day by day and year by year to the ongoing of Kingdom activities. Each one will be a jewel that will make up the crown with which we shall crown Christ King of Kings and Lord of Lords.

I love these young people. I appreciate their faithful ministry. I want to help them overcome their temptations and their spiritual lethargy and assist them in finding the real joy and thrill of Christian living.

That is why I am happy to have some part in the Student Summer Mission Ministry.

Metropolitan New York Constitutes Church

On Monday evening, June 8, the Queens Chapel of the Manhattan Baptist Church, whose members have been meeting for the past few years, became the Highland Avenue Baptist Church of Jamaica, Queens, Long Island, N. Y. Siegfried G. Enge is the pastor. The church was constituted with 54 charter members and there are others awaiting baptism.

The address was brought by Courts Redford, executive secretary of the Home Mission Board, who said, "This is unique in that I have never seen a church constituted which has such a beautiful building as its place of worship. This is the first time I have known of a church to be constituted which already has a mission of its own. It is further remarkable that this is the only Southern Baptist Church in a burrough of New York City which has two million people living in it. In each of 22 states of the Union there is a smaller population than in this one burrough."

The Highland Avenue Baptist Church is the nearest Southern Baptist work to the World's Fair. It is the fourteenth church to be constituted in the area of the Metropolitan New York Baptist Association. With the help of the Home Mission Board a 15 year old church building, formerly owned by Seventh Day Adventists, and the adjoining parsonage are being acquired by the new church.

Others participating in the constitution service were Chaplain (Col.) Ben Price, U.S. Army; Hardy R. Denham, chairman of deacons of the Manhattan Baptist Church; E. L. Doolittle who has served as chairman of the steering committee of Queens Chapel; Paul S. James, director of Southern Baptist work in the metropolitan area; Frank Venable, moderator of the Metropolitan New York Baptist Association; and J. Howard Hogle, pastor of the Madison Baptist Church, New Jersey.

The churches of the Metropolitan

16-D



Association were largely represented by pastors and lay people in the audience who practically filled the new sanctuary.

Hurried Relief for Cuban Refugees

BY LUCILLE KIERMAN
BAPTIST SPANISH CENTER
MIAMI, FLORIDA

Juvenile Rehabilitation News Notes

Rolan Ervin Wiley began juvenile rehabilitation work on July 15 in Tucson, Ariz. Wiley is a native of Lakeview, Tex., a graduate of West Texas State College, Canyon, Tex. and Southwestern Baptist Seminary, Fort Worth. He is married and has two children.

Raymond Morlock resigned as juvenile rehabilitation director in Covington, Ky., effective September 1. He is returning to Southern Seminary for further education.

In a number of smaller associations in Mississippi laymen are serving as juvenile rehabilitation directors. Among these are Lester Franklin, who is a lawyer in Pascagoula; R. H. Grant, druggist, Biloxi; and Richard Kelly, electrician, Greenville.

Officers for the Juvenile Rehabilitation Workers' Association for 1965 were elected at the juvenile rehabilitation conference during Home Missions Week at Ridgecrest, N.C. They are president, W. C. Sinclair, Knoxville, Tenn.; eastern vice president, Nelson Russell, Cincinnati, Ohio; western vice president, Henry Crowe, Portland, Ore.; and secretary, William O. Boheler, Ft. Lauderdale, Fla.

16-E



Art: Eric Sorenson & Associates, Hamden, Conn.

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igned to complement the church's temporary architecture, this 38-ft. ly spire offers a dramatic welcome grasp at Stephens College Chapel Columbia, Missouri. Crafted in mium, the spire will be maintained free for the life of the building. y congregations or individuals give churches low-cost, pre-fabricated ly spires as memorials. For more mation, send for the new Overly es and Crosses' catalog. A new let on Overly's line of cross-st en- "The Cross," is also available.

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(Continued from page 15)



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BETTY JO CORUM, a summer missionary, now editor of Intermediate material Department, Sunday School Board.

16

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formulated and that the Red Cross had been helping them with addresses of relatives and friends. One family had friends in Charlotte, N.C., with good prospects of employment in his trade as textile mechanic. Three single men planned to go to New Jersey to be with relatives. After much consultation, telephone calls, etc., acceptances began coming in and transportation plans made. The Arcia family departed Wednesday for Charlotte and the others were located in New Jersey.

Southern hospitality proved itself from the very beginning. The success of this experience would have been impossible without the excellent assistance given by all the Baptist agencies. The assistance given by the Baptist Good Will Center cannot be expressed in words. Miss Louise Buchanan, director of the center, and Mrs. Doris Jones, her able assistant, won the hearts of each of the 13 persons by their unselfish demonstration of Christian love. Not a single item was overlooked and they were constantly alert and ready to do anything to make them comfortable. Clothing was provided, even lipstick for the ladies. Meals were provided with the help of the women's groups from several churches. From the first contact with Miss Kerrigan, Horidt assumed responsibility for the group's welfare and gave many hours from his busy schedule. His untiring efforts on their behalf will always be remembered by all. The YMCA was very generous and donated two dormitory rooms for the entire group for two nights. I found everyone most cooperative and many persons went out of their way to be helpful, such as the port authority, immigration officials, the Red Cross, to name a few.

The gratitude of these people was best expressed by one of the women who is expecting a baby in November when she said "If it is a boy we will name him Charles and if a girl, Carolina."

Annual Reception Honors Student Summer Workers

The annual reception for the student summer mission workers given by the Home Mission Board during the student conference at Glorieta, N.M., was attended by 110 students. Many of the students were on their way home from their summer assignments in the Northwest.

In the reception line stood Nathan Porter, associate secretary of the Personnel Department; Allen Elston, language missionary in Warm Springs, Ore.; and Mr. and Mrs. James Nollette, language missionaries in Los Angeles, Calif.

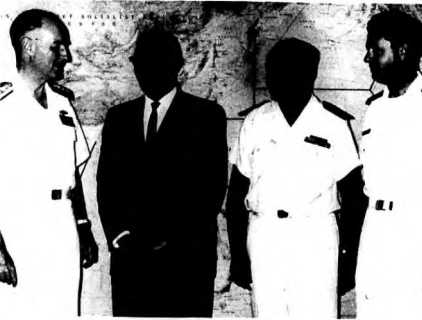
The Second Home The Second Church

History repeated itself Thursday night, May 14, 1954, when the Teays Valley Baptist Chapel was organized in the home of Mr. and Mrs. William Frazier. A little more than five years before their home, then at Cross Lanes, W.Va., was the scene of the organization of the Cross Lanes Baptist Chapel, later constituted into the Cross Lanes Baptist Church. Now the Cross Lanes Church is extending itself in sponsoring the new chapel in Teays Valley near Hurricane, W.Va.

This is a rapidly-growing, residential area since the completion of Interstate 64, making it readily accessible to both Charleston and Huntington.

Frazier, manager of the Atlas Steel Container Corporation's Nitro, W.Va. Plant, and his wife Myrtle are a dedicated and active couple in Southern Baptist work in this area. They felt that there was no better way to dedicate their new home than to organize a mission there.

16-F



IN A TRIP around the world George W. Cummins, second on left, director of Division of Chaplaincy, first stops in Pearl Harbor, Hawaii, where he visits with Rear Admiral Henry S. Persons, Commandant 14 Naval District, left; Chaplain L. E. Boyle, Commander, center right; and Chaplain A. W. Jones, Lt. Commander, right. Cummins is visiting Southern Baptist military personnel and as many military installations as possible. This tour began Aug. 24, and ends in Paris Nov. 5.

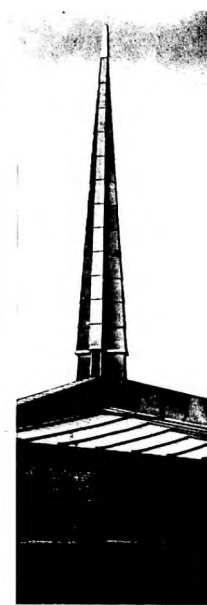


Faithful Bible Student

"Thou hast been faithful" can surely be applied to this student of God's Word at Stewart Good Will Center, Atlanta, Ga. In October, 1954, the Bible class for women began the correspondence Bible course of the Home Mission Board prepared by Solomon F. Davis. Several original members from this group have continued to attend the Bible class through these ten years. Mrs. J. M. Miller not only attended but has written out by hand every answer to every question from Matthew through Revelation having received certificates for same.

Myrtle Salters and Elizabeth Lundy, Directors, Baptist Stewart Good Will Center, Atlanta, Ga.

16-G



16-H. Eric Saarinen & Associates, Hamden, Conn.

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BETTY JO CORUM, a summer missionary, now editor of Intermediate material Department, Sunday School Board

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Missionary Studies Bible While Driving

BY AUSTIN LOVIN
SUPERINTENDENT OF MISSIONS
SPRINGFIELD, ORE.

As missionary for five associations I have long been concerned about two related problems. One is the many hours I spend alone behind the wheel of my car in necessary travel, and the other is how my Bible study has suffered from lack of time since I left the pastorate. About a year ago I found one answer for both problems. The result may be of interest to other missionaries and pastors.

I knew that many doctors and other professional men used battery powered tape recorders to keep up to date on developments in their fields, so I decided this was my answer—tape recordings of the Bible. After checking with the American Bible Society and Mr. Jarrell McCracken of Word Records, I learned that no one has put any sizeable portion of the Scriptures on tape. The last church I pastored had given me a set of 26 records of the New Testament, so I decided to try to get these transferred to tape. L. O. Griffith of the Home Mission Board suggested that I talk to Jerry Pillow of the Radio-Television Commission, who happened to be at Gloria Home Missions Week in 1963. Jerry liked the idea and offered to tape the records on his own time.

I then began looking for a tape recorder. Here again, I had to hunt to find what I needed. Length of play would be important for my use and I found all kinds of battery powered tape recorders, but only one that would handle a five-inch reel and play 1 1/4 inches per second. It was priced at \$79.95, complete with case and earplug. The combination of a five-inch reel, low speed player, and the 1/4 mil. Mylar tape that Jerry used all added up to two full hours of play in

one direction and a total of four hours per tape. The result was that I had the entire New Testament on six reels.

I am an old seat belt fan, so I placed the recorder on the seat beside me and secured it by running the right hand seat belt through the carrying handle. I hooked up the earplug and was in business. I later replaced the earplug with a portable speaker and found that leaving the cover off made it easier to see the tape and reach the controls.

All in all, my experiment has been very satisfactory. No longer must I spend hours doing nothing but driving, but while doing it, I can also get the benefit of hearing the Scriptures read, book by book. It has helped me not only to get a better working knowledge of their contents, but it is an excellent way to learn how to pronounce difficult words and the proper voice inflections to convey the meaning of involved passages more clearly. All of this comes at no loss of driving safety. There is complete freedom of movement and the flick of a single control, which I can find by feel alone, stops the recorder when it has run out.

Recently a company has come out with an auto record player that has four speeds, will handle up to 12 records, and has an automatic changer. It costs \$100.00, and two complete sets of records of the New Testament would be needed for playing the Scriptures in their proper sequence. Yet for a total cost of about \$160.00 one would have a system that would have the advantage of playing through the car radio speaker and therefore would be louder and clearer.

Whatever system you may use, it is an excellent way to make time—the thing we seem eager to have enough of—do double duty for you!

16-H



ROSA LEE FRANKS, a summer missionary in 1948, is now director of the Miami Baptist Good Will Center, Miami, Fla.

Serving as a summer missionary for two summers meant a lot to me. The good will center workers in Birmingham through the years served as my ideal. They meant so much to my life. I prayed that God would let me be an influence on others as they had on me.

While attending New Orleans Seminary, I applied for summer mission work and was appointed to Tampa. This was under the direction of the associational missionary. The other summer worker was Miss Cathleen Lewis from Tennessee, who is presently Girls' Auxiliary leader for Alabama.

It was thrilling to be able to help many boys and girls know Christ through Vacation Bible schools in different churches.

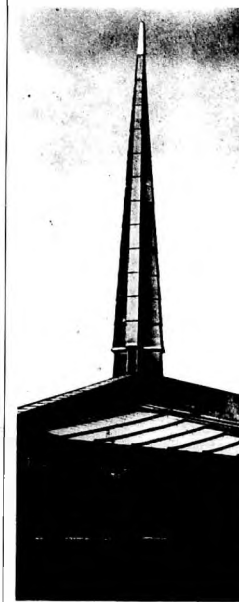
One interesting school was held in the home of Mrs. Jerome D'Arpa. Many Spanish, Italian, and Anglo children filled her living room. Now one of her daughters is in full-time Christian work.

I was made to realize the need for home missions in our homeland during the days we took census in St. Petersburg. In more than 100 homes we found several families who claimed to be Baptist, but did not have any religious preference. My heart was touched.

As I was camp missionary for GA's one week in Tampa Bay Assembly Grounds, I remember a Catholic girl that was sent by one of the churches. She accepted Christ as her Saviour and had her friends to autograph her new Bible. She dreaded leaving camp to return to her unchristian home. After several days, she contacted me by phone and was very sad. Her parents had forbidden her to go to a Baptist church and also threatened to destroy her Bible that she treasured. I advised her to pray for her parents. They could destroy her Bible but not her new found Christ in her life.

After another summer as a missionary in Tampa, God led me as a full-time home missionary to Miami to help open the Miami Good Will Center. I have been there since 1949.

October, 1964



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Spurgeon DeWitt Swinney, Jr., a native of Texarkana, Ark., was appointed as the director of the Canton Center in Baltimore, Md., under the Metropolitan Missions Department. He attended the University of Oklahoma, Norman; Oklahoma Baptist University (B.A.), Shawnee; and Southwestern Baptist Theological Seminary (B.D.). He is married to Virginia Culver Swinney and has one child. Birthday 6-10.



Virginia Culver Swinney was named along with her husband to work in the Canton Center in Maryland. She is a native of Salisbury, Md. Birthday 10-23.



James Albert Chambers, Arab, Ala., born, was appointed by the Urban-Rural Missions Department to Van Nuys, Calif., as a mountain missionary. He studied at Howard College (B.S.), Birmingham, Ala.; Southern Baptist Theological Seminary (Th.B.), and San Fernando Valley State College, Northridge, Calif. He is married and has four children. Birthday 11-1.

new APPOINTEES



James W. Nelson was appointed to work with the Indians in Cuba, N. M., under the Language Missions Department. Nelson, a native of Albertville, Ala., received degrees from Howard College, Berea, Ky., and Howard College, New Orleans Baptist Theological Seminary. He is married and has six children. Birthday 5-31.



Annis Nelson, a native of Marshall County, Ala., was appointed along with her husband to work with the Indians in Cuba, N. M. She attended Berea College, Berea, Ky., and Howard College. Birthday 10-8.



Vernon J. Meeks was appointed by the Urban-Rural Missions Department to serve as a mountain missionary in Kingman, Ariz. Meeks, born in Albuquerque, N. M., attended Eastern New Mexico University, Portales, N. M. He is married to Rita Meeks and has five children. Birthday 4-23.

HOME MISSIONS

Seven New Sacramento Churches In One Year

By E. D. GIBBENS
METROPOLITAN MISSIONARY
SACRAMENTO, CALIF.

Seven new churches in one year! Here's how this became possible in Sacramento. First, we watched for every opportunity to begin a mission. They will not all begin alike, nor will they all begin the "ideal" way. Only one was inspired by a mission-minded pastor in a sponsoring church. One was caused by the persistence of the missionary. One was started at the insistence of a minister who was a member of a sponsoring church. One began with a dissatisfied minority group. Two were energized by devoted laymen, in their own homes, without much encouragement from pastor or church. Only one resulted from premeditated planning—they placed the need in the budget, bought land, waited until the time was right, secured financial aid from elsewhere, then began.

Secondly, we began the New Testament way—in homes! "The church that meets in thy house" has become a reality in Sacramento! Each of these seven began in homes. Four of the seven began in the house where the sacrificing mission pastor lived. Two were started in the homes of the aforementioned dedicated men who had little encouragement from pastor or church. The church which exercised a logical plan to launch their mission, secured another devoted layman's home in which to begin the work.

Then we made sure each mission had a sponsor. Of course, this would be superfluous if all missions were "ideal," or according to our planning. Out of the seven, two were not ideally planned, and had no sponsors. Sponsoring churches were secured, and now they both have bought land and recently moved into new units.

We use what financial assistance we can muster. Since our missions are not all started the ideal way we can not expect all sponsoring churches to help their missions with much financial assistance. Then, too, many missions "born poor" are "well born" because they are wanted and loved. Some sponsoring

churches can give their missions more of what they need through moral backing than they could possibly give through physical backing. The years ahead will tell!

Of the seven new churches, three have had no outside financial help—the two not ideally planned and the one in which the church member who was a minister insisted on beginning a mission and started it in his own home. Three of the seven received associational "rental aid" (\$100 per month for four months). Three of the seven received associational pastoral aid (\$50 per month for four months). Four of the seven received state and Home Mission Board pastoral aid, amounting to at least \$1,350. Two of the seven were given deeds to one acre of land each, by their sponsoring churches. Five of the seven are using Home Mission Board loans in order to get into their first unit buildings. (Four are moving into new units within the month). Only one received financial aid from outside the state.

When you insist on a church sponsoring a mission, you will find some leaders would prefer not to do so.

When you preach the doctrine of using what financial assistance you can muster, some will discourage the beginning of any new work, and not enough financial assistance is in sight. When you talk of organizing the mission into a church "in the fullness of time," you will find differing opinions.

However, against all obstacles, Sacramento Baptist Association organized seven new churches in the past year. We do not accomplish this each year—but, this missionary believes it could be worked. He believes God uses people in preference to money. Therefore, if each of our 32 churches in Sacramento Association, with the pastor taking the lead, could be unselfish enough to give people, God would use them to sow this great capital city of the most populous state in our United States, down with "little seed churches."

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Fifty Years at Happiness House

BY MARGARET PETERSON, ATLANTA, GA.

Elsie could not ignore the sounds of laughter coming from the playground behind the big red brick building. Her steps lagged and she found herself wishing she could join in the fun. She pressed her nose against the fence and for several minutes longingly watched the spirited play. Oh, if only she and her friends had a place like that—like that which the white children had.

Years later this little Negro girl, now grown up, was attending a special Thanksgiving service at Richmond Baptists' House of Happiness. When the opportunity was given to tell something for which she was thankful, Elsie arose and spoke through trembling lips, "I am thankful for the House of Happiness—it is an answer to prayer. When I was a little girl, I used to walk past this place and wish we had a place like it. When my daughter was growing up I especially wished for her such a place. Now it has come to us. We are thankful."

For 50 years the House of Happiness has dispensed good will and happiness on Church Hill in Richmond, Va. For 37 years it served men, women, and children of a white community. Then during six years of transition as Negroes moved in, it provided a biracial ministry with a program for Negroes on certain days and a program for whites on other days. In 1957 with only one white Baptist church remaining and with all the public schools in the area designated as Negro schools, the House of Happiness became a good will center for Negroes only.

On October 16, 1964, the House of Happiness will observe its fiftieth anniversary as the oldest good will center in continuous operation in the Southern

Baptist Convention. Born out of the desire of the women of the City Circle of Woman's Missionary Union to engage in direct mission work and personal service, the center during the early days had as many as 50 volunteers weekly to help with the work.

Its ministry has always been financed through gifts of local Richmond Baptists, first through the City Circle and in more recent years through Richmond Baptist Association. The association's executive secretary, Paul Crandall, (and before him, Leland Waters) has given invaluable guidance and counsel.

Like most good will centers it ministers to spiritually-needy people in an area of dense population and inadequate housing—to a people of low income and educational levels.

From its beginning in 1914 the House of Happiness has been a beehive. A day begins at nine o'clock with the chirrupy sounds of little children arriving for nursery school. For the next three hours the varied program of the nursery school demands the time and attention of Miss Marie Greenup, director, and Miss Elizabeth Smalley, her assistant, as well as any volunteer helpers on hand. For the children there is "choice time" when they can either play at block building, enjoy the house-keeping and baby care center, or play with the "transportation system" (a set of trucks and cars). After a mid-morning snack, Bible and other character building stories, music period, and active games fill the time before the "Goodbye Song" ends nursery school at noon.

The afternoon begins with the opening of the playground. The Four Girl Scout units (Brownies, Juniors, Cadets, and Seniors) meet, as well as Beginner

clubs, Primary clubs, Junior clubs, teen clubs, cooking and sewing class, Bible school, gym classes, art classes, and woodwork shop (whenever an instructor is available).

In the evening the Nursery Mother's Club, the Friendship Club for adults, and teen-age boy's gym class meet.

The Friendship Club emphasizes crafts such as rug weaving, metal and plastic work and millinery. One project was the making of attractive tote bags of colored burlap, lined with bright gingham. Useful metal trays and plastic cake plates have also been made in the club.

All the groups do not meet every day, only the nursery school. Each of the others has its own meeting time one day a week. In every group emphasis is placed on Christian education, and the Bible is at the center of every program.

The highest purpose of the center has always been to lead people to Christ, and this has been consistently accomplished. When a profession of faith is made, either in a group meeting or through personal witnessing, the name of the individual is immediately given to a local church for follow up.

A good relationship between the House of Happiness and the churches in the community has always existed. In

all the activities of the center church attendance and participation are stressed.

In addition to the scheduled daily activities the busy director and assistant find their days literally filled with numerous phone conversations related to the work, conferences with people seeking guidance and help, record keeping, the acknowledgement of gifts, program planning and the preparation of materials, and visiting in the neighborhood.

One glance at such a busy schedule indicates the type of workers such a program demands—resourceful, tireless, self-giving. One glance at the faces of Marie Greenup and Elizabeth Smalley reveals their faith, their dedication, and their joy in service.

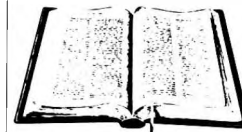
Nothing could ever persuade Marie Greenup that her being at the House of Happiness is by accident. "God not only called me to good will center work," she declares, "but he also guided me to the exact place where he wanted me."

Thirty years before her coming to the House of Happiness during a Girls' Auxiliary program on the little-known subject, "Good Will Centers or Baptist Neighborhood Houses," Marie Greenup had a strange stirring in her heart as she read about mother's clubs and children's Bible classes. Somehow she felt

On October 16, the House of Happiness at Richmond, Va., will observe its fiftieth anniversary as the oldest good will center in continuous operation in the Southern Baptist Convention. Like most good will centers it ministers to needy people in an area of dense population and inadequate housing.

October, 1964

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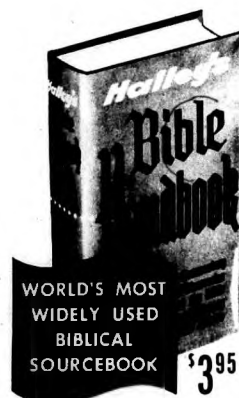
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THE HOUSE OF HAPPINESS was born of the desire of the women of the City Circle of Women's Missionary Union in Richmond, Va., to engage in direct mission work and personal service. Since its beginning in 1914 the center has had only three directors. Today Miss Marie Greenup, right, is director and Miss Elizabeth Smolley, left, is her assistant.

that was how God wanted her to invest her life.

Years later after she had become director of the center, she found the old 1915 copy of *Royal Service* containing the GA program God had used to call her into his service. Thumbing through the pages, to her amazement she found a picture of the first House of Happiness founded in 1914. The program had specifically dealt with the good will center to which God would later lead her as director after she had received experience working in two other centers.

In 50 years of operation there have been only three directors of the House of Happiness. Miss Nannie West, the first director, served during the formative first ten years. Under her leadership, after occupying two homes in the community, the House of Happiness moved to its permanent home at 2230 Venable Street.

Miss Eva Gravatt directed the work for 20 years through the depression and the turbulent time of war. When ill health forced her resignation, she was followed by Miss Greenup.

A faithful assistant from the early days until her death four and a half years ago was Miss Myrtle Hazelgrove. Starting out as a volunteer worker with

the first director, and later employed as secretary and then as assistant director, she served wherever the moment demanded. "Mother Hazelgrove" loved people and always had time for them. She was never happier than when instructing boys in woodwork, putting a window pane, or half soling a shoe for a child whose feet were on the ground.

"One thing must be told," Marie Greenup said. "We have had few discipline problems with our Negro children, not nearly so many as with our white children."

Miss Greenup and others involved continue to express awe over the smoothness with which the changeover from a white to a Negro center was made.

In 1952 a Vacation Bible school was held for the Negro children outside under a large tree. Forty attended. The next year when the Vacation Bible school for whites was held, the children were approached with the idea of using their offering to help pay for a Bible school for their Negro neighbors. The children responded and instead of the usual \$10.00 offering they contributed \$25.00. Two hundred Negro boys and girls came to Vacation Bible school that year held inside the center.

Thus was born the biracial program which was to continue in operation until 1957. During those years of ministry to the two races there were never any voiced objections. Without the understanding and cooperation of both groups the transition could not have been effected.

The focal point of the work of the center has always been the activities for children. What do the children think of the House of Happiness?

From a child comes the answer, "To me the House is a place where we can get to know people. It is a place to go on days when there is no one at home. The people here are friendly and they are good Christians. They make us feel welcome. I believe God made people like these to help others. I have learned much about Jesus here and have been baptized this year. I am also learning to sew. I think it is a wonderful place."

"Moochie," one of the children now grown up, is answering the question with his life. One of the first Negro boys to attend activities at the center and now a student at Virginia Union University, "Moochie" (Carlton Stephens) gave volunteer service on the playground this summer, directing the children in wholesome, character-building recreation.

The House of Happiness is well received by adults in the community. A member says, "The House of Happiness means everything to me. I look forward to each Monday night for fellowship and spiritual inspiration. I meet new friends here and I enjoy making useful and practical things for my home. My hours here have been well spent, but I like the Bible study best of all."

After a deep snow the center workers heard shovels scraping on the sidewalks in the early morning. Investigating they found an entire neighborhood family cleaning the walks and the steps of the center. When they questioned the father about it, he replied, "The Lord told us to do it and we're doing it. Can't we say thanks?"

Club members and participants in the activities of the House of Happiness, almost without exception, acclaim the center. But what about others in the community?

Social workers often refer mothers of nursery age children to the nursery school. Miss Greenup has been recognized by civic organizations for her contribution to the community through the House of Happiness.

An old man one day stopped one of the workers on the street and said, "Thank you for what you are doing for my people."

There's No Need for New Missionaries (It's Just Board Propaganda)*

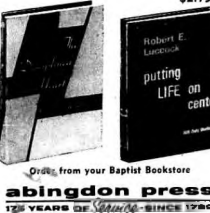
* It isn't propaganda to the Italian group in San Francisco who haven't had a missionary in three years. It isn't propaganda to the Spanish missions who have waited four years for a missionary. It isn't propaganda at Sella's Home where additional nurses are needed. It isn't propaganda to several cities where there are buildings for good will centers and budget for a work, but no missionaries.

The need for new missionaries is very real and very urgent. This does not mean the need is urgent for every area of work or that everyone can qualify. The urgent need is for top caliber candidates who feel called of God and who meet the qualifications for educational preparation, experience, good physical and emotional health, and are within the age limit.

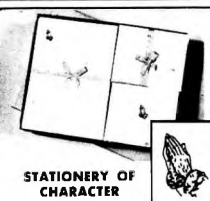
If you want further information regarding personnel needs or qualifications, write The Department of Missionary Personnel, Baptist Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

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BY DEAN KAUFMAN
MINISTER OF EDUCATION
WOODMONT BAPTIST CHURCH
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One-Week Missionaries

It was 5:30 a.m. on July 1, 1964, on the parking lot of Woodmont Baptist Church, Nashville, Tenn. The occasion was the departure of a chartered bus: destination—Metropolitan New York Baptist Association. Thirty-seven volunteers from Immanuel and Woodmont Baptist churches, together with parents, friends, and pastors, were standing with heads bowed as Harold Gregory, superintendent of missions, led the group in prayer. This was the beginning of an experience which would climax 13 days later.

The initial work started in September 1963, when Bob Wilson, Immanuel's minister of education, proposed to Paul James that volunteers be sent to the New York area for assistance in Bible schools and survey work. James and the pastors of that area were thrilled with the possibility of strong churches assisting them in this way.

After many letters, calls, and a personal meeting with the pastors at the Convention in Atlantic City the first day of July arrived. It was discovered that four churches would do Bible school work and three would need assistance in survey work.

Thirteen days later, every traveler on the bus felt sure God had ordained that he work in the churches there. Each felt that he had been a "missionary appointee—for one week."

Why travel 2,000 miles to work in Bible schools and take a census? As the group looks back on its experience, some of which will be shared here, each person feels that God was working from the very beginning in this project. Christians were willing to invest money, time, and energy to take advantage of the doors God opened.

Eight adults took their vacations to invest in the churches there. Employers without exception allowed these employees to take their vacation time regardless of the heavy demands of their particular business during these weeks.

Four college young people were able to arrange summer employment schedules to enable them to go. One college student put aside marriage preparation and plans for two weeks in order to participate. Four married women surrendered their home responsibilities to join the crusade. Parents of 14 high school students provided the funds so their young people could be a part of this mission trip.

A Methodist church opened its doors at night for one Bible school. Two hundred and twenty-eight were enrolled with an average attendance of 194, four professions of faith, and two surrendering for mission service. A Jewish Tabernacle of Liberalism loaned their school facilities to another church for the first witness of Christ's love in that area. GA's handed out 3,000 handbills in a pouring rain and on Monday morning 40 were enrolled in Bible school. On the following Sunday, the first Sunday school and church service were held with 24 in attendance.

Five college girls together with the pastor, James Wright, and Bill Powell of the Department of Survey and Special Studies of the Home Mission Board, surveyed 2,500 homes in four days on Long Island. Six hundred prospects or over 150 families indicated a desire to see a Protestant church established in their community. At this writing the first home fellowship has been held with a group of people sincerely interested in having a witness in their community. Being chased by dogs and even having one college freshman bitten did not slow these girls in their desire to seek out the unenlisted.

Hearts were burdened in one school as eight Beginners met and only one had ever heard the name of Jesus. Additional responsibilities had to be assumed when all the advance planning for Primaries in one school was discarded because these boys and girls had no background whatsoever for Bible

teaching! New approaches had to be formulated every night before retiring. What a personal experience took place when a worker from the South talked about the boundless love of Jesus and before her were the "red and yellow, black and white" all represented in one school!

What a thrilling experience for a high school student to get a letter indicating that her influence upon the life of a young boy had helped him accept Christ! The letter said, "And now his father gives indications of accepting Christ." How can you put into words the experience of a college junior telling in her own simple way about Christ's part in her life as she confronted a distraught housewife after knocking on her door during a survey? How inspiring to hear her relate that when no place could be found to begin a home fellowship, this very home in which she witnessed was opened for the group.

Have you ever wondered what would happen when someone received a Bible for the first time? Twelve Juniors had this experience in one school, through the courtesy of the American Bible So-

ciet. The expressions of delight and anticipation were seen by the workers. This took place in an area where there had been no evangelical witness prior to this school. No doubt homes will be changed because God's Word reached them for the first time.

Can you measure a young fellow's comment when he summed up a report he gave with "Now I have truly seen a New Testament church in action," or understand fully all that went into a working girl's comment, "Without exception, this is the finest vacation I've ever had!"

At every turn, the Christians in that area went out of their way to make the group comfortable and showered them with a genuine portion of "northern hospitality." Their contagious enthusiasm for Christ's work in their area was felt by all the "missionaries."

The request has now come to make this an annual affair. Since the Nashville Association has adopted this sister association, it's highly probable that other "one-week missionary appointees" will join these sister churches in reaching every person possible for Christ.



NO BAPTISTRY was available so this baptismal service was held in a private home.

October, 1964

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Sam Missionary

(Continued from page 5)

concise information, and cutting salary cards on every student.

June—Beverly breathes a semi-sigh of relief—her students are on their way, receiving orientation, beginning work.

She knows them well now—each personality, each potential. How are they doing? Each month she receives 650 reports which she reads at home or on out-of-town trips. She sends a selected group of stories written by the students to each agency for their use ("This is our best publicity for Student Summer Missions," she says). She uses many stories herself for speaking engagements, and keeps others filed according to type of work to fill requests.

End of August—Beverly knows the students are returning home—some of them via Glorieta for student week, each of them interesting others who will soon be mailing in an application for next summer. And that's where Beverly now directs her thoughts and her action. Applications go to the printer, packages of material to leaders—the behind-the-scenes operation has turned full cycle.

This is three-fourths of Beverly Hammack's student summer missions work—the three-fourths she least enjoys. "The other quarter makes the work worthwhile—here's where the joy comes,"—when she's out on the field meeting students, prospective missionaries or former ones.

Though she knows each one and his work thoroughly and has practically memorized their qualities, the real thrill comes in getting to know them personally.

When they come through Atlanta, they call Beverly; when she is in their vicinity, she calls on them.

On a visit to Mercer University, several students kept her up past midnight showing her slides of their summer work. On her way to Ridgecrest, she stopped in the hometown of a former summer missionary and chatted with her.

One girl was in Atlanta to be fitted for contact lenses and spent the night with Beverly. Shortly, Beverly saw her sign a contract to teach school in a strange state so she could serve as a tentmaker in a pioneer area church. She had become concerned with the need during her ten summer weeks.

"This is where the joy comes in the work," says Beverly Hammack, the energy in the behind-the-scenes operation of Student Summer Missions.



THE GANADO BAPTIST CHURCH of Ganado, Tex., receives the National Mission Award for its outstanding work in the Church Development Ministry. Pastor Jerry W. Lemon receives the plaque from Lewis Newman, secretary of the Urban-Rural Department.

Texas Church Given National Mission Award

A Texas Gulf Coast church which has twice won similar state recognition was named the outstanding church in the Church Development Ministry of the Home Mission Board.

The 230-member Ganado Baptist Church of Ganado, located in the rice farming area 90 miles west of Houston, was named winner of its membership category and then the national winner.

Pastor Jerry W. Lemon, a native of Lorenzo, Tex., led the church in gaining both the state and national awards.

He received the plaque from Lewis Newman of Atlanta, secretary of the mission agency, at ceremonies during Home Mission Week at Glorieta Baptist Assembly in Glorieta, N. M.

Lemon, a former student missionary for the Home Mission Board, graduated from Baylor University at Waco and Southwestern Baptist Theological Seminary at Fort Worth.

The Church Development Ministry also named three other churches as national winners in their membership categories. One of these, the Big Creek Baptist Church of Anna, Ill., has a blind pastor, Edgar J. Schulz.

Schulz, like Lemon, had led churches in winning state recognition, and the Big Creek Church won awards in 1962 and 1963. Schulz overcomes his sight

handicap through family help in transportation and the use of a tape recorder and a Braille typewriter for study and correspondence.

The other two winners, recognized at Ridgecrest Baptist Assembly, Ridgecrest, N. C., are the Otto Baptist Church of Otto, Tex., of which Bob Saul is pastor, and the Emory Baptist Church of Emory, Tex., of which Douglas Brewer is pastor.

Churches participating in the Church Development Ministry, which is jointly promoted by the state conventions and the mission agency, work toward a better church, a better community, and a better world.

In winning the national honor, the Ganado Church reported hundreds of projects in all of the three areas. The church serves a community of less than 2,000 population, along with five other churches of differing denominations, but its activities resulted in more than 97 articles in local newspapers.

The church sponsors a Latin American mission, serving workers in the rice farming and oil industry.

As an example of its activity, the church increased its stewardship, giving 12 per cent more to the Cooperative Program of the denomination, but its work in the ministry touched every area of church and community life.

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come to pass, that when they shall be hungry, they shall fret themselves; they shall curse their king and their God; look upward, and say, 22 And they shall be earth.

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Panama Revisited

(Continued from page 3)

Communists in the recent elections. The University of Panama, most indicated, is the seedbed for Communist activity.

However, when asked what was Panama's major problem, few pointed to the stronger Communism, inadequate education, poor communications or transportation, the weak economy (though strong in comparison to other Latin American nations), or the lack of a vital religion. Though these were all mentioned, the one most often emphasized was the breakdown of morals, especially the practice of males becoming involved with two or three women. Marriage is looked upon as a burden, and because a divorce is difficult and costly to obtain they do not marry. If they are married, both parties often take up with others without benefit of divorce. One pastor said he had more than a hundred people who could not be baptized until they were able to straighten out very involved moral problems.

The greatest curse of such practices falls upon the children, as the family unit, basic to any society, loses its stability. The child in such a family has no sense of security, and also tends to follow the same practice when an adult.

Most of Panama's problems, however, give way under the impact of a dynamic faith, and few places reveal the power of the Gospel as dramatically as this tiny nation. Almost every Christian here is an example of a suddenly changed life. While there are severe needs for personnel and funds, many were quick to stress the need for Southern Baptists to pray for the Panama work, for their most critical problems cannot be solved any other way.

Missionary to Cuba, Herbert Caudill, underwent two additional operations on his left eye to correct a complication which developed following earlier treatment for a detached retina. Good progress was reported but it was too early to tell how much sight he will have. The operations were performed at Barnes Hospital, McMillan Building, S. Euclid St. in St. Louis, Mo.

Caudill in Hospital Again

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Baptists' Weak Rural Churches Asked To Merge

The Southern Baptist Long Range Rural Church Committee has called for rural churches to study merging with other rural Baptist churches which are financially and numerically weak.

The request comes as one of 12 goals rural churches are asked to reach during the period 1964-1968.

Chester Quarles of Jackson, Miss., chairman of the committee and executive secretary of the Mississippi Baptist Convention Board, made the announcement.

"Many of our churches need to merge with other churches in order to strengthen the Baptist witness in their communities," he said.

"Such mergers would also enable these churches to provide an adequate salary for a pastor," he added.

Quarles said the 12 goals, which are modern-day phase of 25-year goals set in 1954, cover such emphases as evangelism, stewardship, education, missions,

and other areas where rural churches need strengthening.

The committee classifies rural churches as those in population areas of 2,500 or less, and there are 23,281 such churches affiliated with the Southern Baptist Convention.

Quarles said the Long Range Rural Church Committee works closely with the Urban-Rural Missions Department of the Home Mission Board.

He said the goals of the committee will be implemented through this department, especially in promotion and in providing churches with information on how to reach them.

The goals, as formulated by the committee, are as follows:

—Every rural church maintaining a full-time educational program.

—Every rural church, conducting a mission Vacation Bible school, if practical.

—Every part-time rural church shar-

ing the services of a pastor with another church or churches.

—Every financially and numerically weak church studying the possibility of merging with other churches.

—Every rural church holding at least one revival each year and reporting baptisms annually to the association.

—Twenty-five per cent of the rural churches participating in the Church Development Ministry to achieve the objectives of the Great Commission.

—Ten thousand rural pastors engaging in some type of in-service training sponsored by the denomination.

—Twenty-five per cent increase in rural churches and their pastors participating in one of the programs of the Annuity Board.

—Fifteen thousand rural churches subscribing to their state Baptist papers through the church budget plan.

—Every rural church recognizing that God uniquely calls men to the gospel ministry and affording such men called of God opportunities to exercise their gifts.

—Every rural church emphasizing biblical preaching, moral integrity, denominational loyalty and world missions.

Ninety per cent of all rural churches operating with an annual budget, stressing tithing, sending regular (weekly, monthly, or quarterly) contributions on a percentage basis to associational missions and to world missions through the Cooperative Program.

Pastoral Care School Adds McGee

The North Carolina Baptist Hospital-Bowman Gray School of Medicine, Winston-Salem, N. C., named L. L. McGee of Atlanta to the staff of its school of pastoral care.

Richard K. Young, director of the school, said McGee was elected an assistant director to teach counseling to ministers and seminary students.

Young said he would also counsel patients in the out-patient clinic and supervise chaplain interns.

McGee, a native of Petersburg, Va., left on September 15 the direction of the hospital chaplaincy ministry of the Home Mission Board.

The school of pastoral care has been a pioneer in training and strengthening religious leadership to serve the spiritual needs of people.

More than 150 students from the United States and other countries studied at the school last year. In fact, McGee is a 1960 graduate of the school.

"I look forward to this opportunity

to help pastors and other religious workers gain insights and skills which will make their ministry more meaningful," McGee said.

While employed at the mission agency McGee led in studies and surveys at several large medical centers for the purpose of establishing full-time chaplaincy programs.

In addition, he conducted conferences, workshops, and clinics, informed the denomination concerning the hospital chaplaincy ministry, and assisted hospitals seeking to employ chaplains.

The teaching and supervisory role is not new for McGee, who is accredited as a chaplain supervisor by the Southern Baptist Association for Clinical Pastoral Education.

He served as a chaplain-supervisor at the Memorial Baptist Hospital in Houston, and was a volunteer chaplain at Suffolk, Richmond and Alexandria, Va.

He was a pastor in Kentucky and Virginia for 12 years, including five years at Glebe Baptist Church in Arlington.

His education includes degrees from the University of Richmond and Southern and Southwestern Baptist Theological Seminaries at Louisville and Fort Worth.

Pioneer San Blas Missionary Dies

Lonnie Iglesias, 63, of the San Blas island of Aligandi and a pioneer in Baptist mission work among his own people, died in Colon, Panama, Sept. 14.

He left a legacy of mission work which permeates the pearl-like string of coral islands which ring the Caribbean Coast of the Republic of Panama.

These island homes of the Cuna or San Blas Indians for years had little more than a token Protestant witness. Today Baptist churches, schools, and a yet unfinished medical clinic rise above the bamboo and thatch huts of the islands.

A Georgia University professor, Clyde Keeler, an authority on the San Blas people, has called the Baptist work on the islands one of the "outstanding mission accomplishments of this century."

Though Lonnie Iglesias would not want credit for all that has taken place, he and his wife, Marvel Ilya from Detroit, started and later directed the mission work.

Lonnie, the son of a tribal medicine man, became a Christian under the influence of an English missionary, who

encouraged his education in three nations: Venezuela, Panama, and the United States.

He studied at Asbury College, Wilmore, Ky., at the University of Kentucky, and the Missionary Training Institute, Nyack, N. Y. It was at Nyack that he met and married Marvel Ilya.

After this early education, they returned in 1933 to the islands. They taught school in order to have permission to live on the island of Aligandi, whose people wanted an education but no missionaries.

Lonnie remained the scholar through-

out his life. In 1947 he graduated from Dubuque University, Dubuque, Iowa, and in 1953 the school gave him the Doctor of Letters degree.

As a result, Southern Baptists took up support of and enlarged the work on the islands.

Today there are six strong, organized churches and numerous preaching stations. Sunday school attendance exceeds 5,000. The San Blas Association is one of the five associations included in the Panama Baptist Convention.

Lonnie is survived by Mrs. Iglesias and by their three adopted children.

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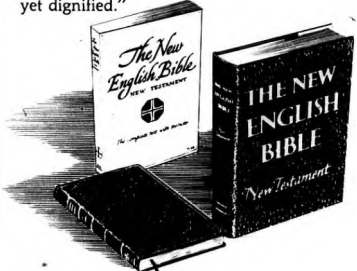
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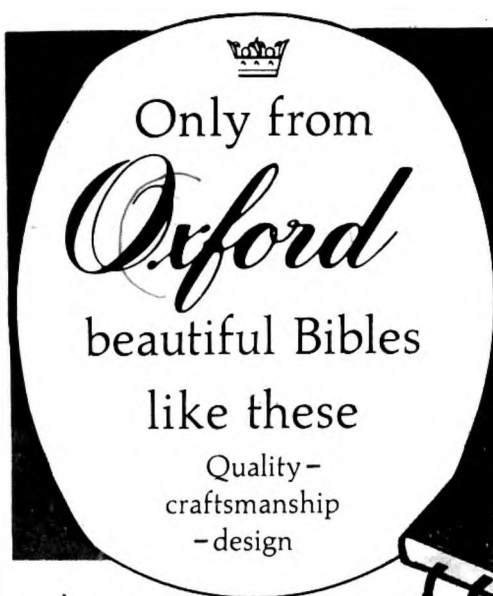
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