

Home
missions

FEBRUARY, 1965

ANTICIPATION
OF A PRECIOUS ONE



and Godly THE GREAT SOCIETY

BY ARTHUR B. RUTLEDGE, EXECUTIVE SECRETARY, HMB

THE President of the United States of America has called upon our nation to build the Great Society. This is an inspiring objective. Our Christian faith, however, leads to the conviction that to realize the Great Society we must build the Godly Society.

If our society is to be great, we must find solutions to such urgent problems as unemployment and poverty, illiteracy and ill health, inadequate education and strained race relations, public misconduct and private immorality. The sociologists and psychiatrists, the educators and legislators can provide assistance at many points. For all such help we are thankful, but as a people we must realize that the ultimate solutions will come in spiritual terms.

This year's Week of Prayer for Home Missions, March 7-14, comes at an opportune time. The Scripture for the week reminds us of the nation's need for God, as it declares: "Blessed is the nation whose God is the Lord . . ." (Psalm 33:12). We are grateful to Woman's Missionary Union for its promotion of this significant observance. We of the Home Mission Board family wish for every church an inspiring week of prayer, of study, and of sharing.

Let us make it a season of prayer for our nation. Our coins and currency state "In God We Trust," but millions of our fellow Americans live and die as if there were no God. May God grant that this week shall contribute effectively to a spiritual awakening in this beloved land.

Let us pray for our churches. "White" fields of spiritual harvest are all about us, but many churches seem too preoccupied with buildings and budgets, programs and promotion to care deeply. If our land is to develop a great and godly society a vigorous and loving witness of the 33,000 churches of our fellowship is urgently needed.

Let us pray for our missionaries. Thank God for the host of courageous, earnest, unselfish men and women serving Christ and representing Southern Baptists in all 50 states, Panama, Cuba, and Puerto Rico. Many of these assignments are as demanding as those to be found anywhere in the world.

The week of prayer offers opportunities also of learning more about missions in the homeland. What are the spiritual needs in the United States, in the cities, in the newer areas served by our Convention, among language peoples, among military people? What are Southern Baptists doing to meet these needs? What can I do? These are some of the questions to be considered.

Let us make a worthy special offering. The 1965 Annie Armstrong Offering goal of \$3,690,000 is the highest ever and will go far in augmenting Cooperative Program funds. The Annie Armstrong Offering will supply almost half the cost of supporting 2,400 missionaries engaged in home mission work. It will provide 36 per cent of the cost of new mission buildings.

Your gift will help initiate a new training school for Navajo Indian ministers in Farmington, N. M. Your contribution will supply special funds for beginning chapels in Los Angeles, Calif. and Cleveland, Ohio. You will assist in the erection of mission center buildings and projects in Gainesville, Fla.; Phoenix, Ariz.; Wichita, Kan.; Atlanta, Ga., and Omaha, Nebr. You will help support a new fulltime worker among Jewish people in Miami. You will help place four juvenile rehabilitation workers in strategic places in metropolitan areas.

We believe that the Christian gospel furnishes mankind's firmest deterrent to evil and strongest impetus to righteousness. Its diffusion into every geographical area is important. But if America is to realize the dream of a Great Society, the gospel must become more meaningful than ever before in every area of our life. This will include economics and education, politics and personal relationships.

It is my hope that this week of prayer will be an instrument in divine hands for bringing our nation nearer to that God-awareness and godliness in living without which we cannot achieve true greatness.

I trust that in your church the week of prayer will be a week of spiritual renewal.

HOME MISSIONS

Home MISSIONS

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COVER

These precious ones at Sellers Baptist Home and Adoption Center represent both a heart-break and a home completed. For the joy which comes to new parents read Jack Griffin's "Anticipation of a Precious One," on page 8.



HMB PHOTO

XXXVI February 1965 No. 2
Published Monthly by the Home Mission Board, Southern Baptist Convention,
161 Spring Street, N. W., Atlanta, Georgia, 30303
*Rate: \$1.00 per year or \$2.00 for three years. Club rate (10 or more)
75 cents. Budget rate to churches, 60 cents.
*Change of Address: Please give both the old and the new address.
Second class postage paid at Atlanta, Georgia.

Why Don't Home Missionaries Go To Language School?*

*In many areas, even though the work is with a language group, the people understand and sometimes prefer English. In other areas, where the language is needed, the missionary in the past had little opportunity to learn the language except "on his own." Now the Home Mission Board feels that it is important for the missionary to speak the language if there are any who do not speak English. The Board has, therefore, set up a Language Institute in Spanish in San Antonio, Tex. Those appointed to Spanish work are sent to the school for ten months after appointment at the Board's expense. For some other languages, the appointees are sent overseas for training. One couple has just returned from Brazil and Portuguese language school, another from Italy and Italian language instruction.

If the question about learning the language has been the only hindrance in seeking missionary appointment, perhaps this column is your answer. If so, write the Personnel Department of the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.



Hawaii's Stone of Lanai

PHOTOS AND TEXT BY
WILLIAM W. RUSSELL, HANAKULI, HAWAII

Holokahiki's grandson strolled from the edge of the landing strip to where our small plane had taxied to a stop. The leisure of his stride and the smile on his face expressed the aloha spirit which prevails in the Hawaiian Islands and especially on the island of Lanai.

From the landing field we sped along a ribbon of black asphalt that was curbed by rows of lush-green pineapples. As we drove toward the island's only village, Lanai City, we listened to the words of a casual but very intense young man.

In 1963, Nathan Stone had graduated as a ministerial student from Howard Payne College in Texas and returned to his home in Honolulu. His father, Oliver Stone, is a veteran fireman with the Honolulu Fire Department.

Nathan brought with him his Texas-born bride, Bettie Anderson. She had met Nathan at Howard Payne College and with all the charm of his royal ancestors, he had won her hand in marriage. After a brief but typical Hawaiian honeymoon, the challenge of the work on Lanai was presented to the youthful couple by Edmond Walker, executive

secretary for Hawaii Baptists. The Stones accepted the challenge.

When Nathan and Bettie arrived on the "pine island" (pine is local jargon for pineapple), they found a mission work that had been established nearly 16 years previously by Southern Baptist Missionary Hannah Plowden.

One of Miss Plowden's early converts was there to greet Nathan and Bettie upon their arrival. His name was Genji Miyamoto. As an employee of Dole Corporation, Genji has borne a witness to other employees who make up 90 per cent of Lanai's population.

With a zeal that was tempered with patience, Nathan began his witness to Lanai's 2,300 racially-mixed population. With his ability to speak the "common language," (a mixture of corrupted English, Hawaiian, Japanese, Filipino, etc., called Pigeon-English), Nathan soon was identified as a native of the islands. Armed with this kind of acceptance and a Christ-like love for the people, Nathan Stone has become a beloved young man in this small and often closed community.

Annually, about one thousand seasonal workers cause a temporary population boom on Lanai. Alert to evangelistic opportunities, Nathan has worked to bring a witness for Christ to these who come from all over the state of Hawaii. Every year seasonal workers leave Lanai with some who have been introduced to Jesus Christ because of Nathan Stone's witness.

On the Lord's Day at Lanai Baptist Mission the children are gathered for Sunday school at 9:00 A.M. Nathan and Bettie teach the Beginners and Primaries. Genji teaches the Juniors. At 10:00 A.M., the teachers and other adults meet to be taught by the pastor. Finally, at 11:00 A.M., all gather for morning worship hour to climax the morning services. Though such a procedure may seem unorthodox, a firm foundation is being laid for Lanai Baptist Mission someday to grow into a church.

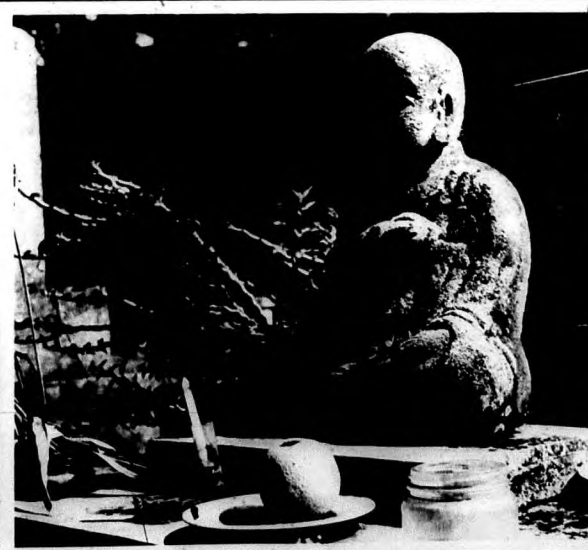
Nathan and Bettie have found that it is necessary to fly to Honolulu about once each month to shop for household needs. This trip has also provided a brief recreational respite from the relative isolation of Lanai.

Continued

NATHAN STONE stands with the dignity of his royal ancestors in a pineapple field of modern Lanai. Here in Hawaii he introduces Christ to his own people along with other islanders.

In the setting of imported evergreens and contrasting tropical plant life stands Lanai Baptist Mission on the island of Lanai in Hawaii. Here Baptists have joined hands through the Hawaii Baptist Convention and the Home Mission Board to bring the gospel to the island of Lanai.

A MOSS-COVERED stone Buddha with his flowers, candles, food, and other carnage reminds one of the gospel need on Lanai Island.





GENJI MIYAMOTO a product of the missionary effort of now retired missionary, Miss Hannah Plowden of Manning, S. C., serves the Lord with the Nathan Stones to evangelize the island of Lanai.

HIGH ALONG A MISTY mountain road Nathan Stone and wife Bettie take a Jeep for transportation. A hearty couple, the Stones take the gospel message over the island of Lanai in Hawaii.

One senses the isolation when the barge carrying mail and supplies is tied up weekly to the crude docks. The daily flight of inter-island aircraft is the only reminder that 30 minutes away the bustling modern city of Honolulu exists.

As the small Resort Airway's plane rose from the airstrip, we saw the island of Lanai, like a green pearl encircled by the white foaming surf, disappear. We winged homeward for Oahu leaving behind the island with its contrast of imported evergreens and tropical palms.

There were the "locals" and the "haole bosses" on the hill—the very correct English of the Japanese school teacher and the "pigeon-english" of the worker in the pineapple fields—all of them there for Nathan and Bettie Stone to claim for Christ.

Lanai Baptist Church is one of the 42 churches and missions of the Hawaii Baptist Convention. The strong mission emphasis that the Foreign Mission Board made is being continued in the transitional period as the foreign mission support is phased out.

At the same time the state convention has established with the Home Mission Board a cooperative agreement for a joint effort at strengthened mission work in the state.

The Home Mission Board's work is all done within the framework of a cooperative agreement. In this way the mission work is jointly planned, financed, projected and evaluated by the Hawaii Convention and the mission agency. The Home Board's mission work in Hawaii is implemented through the Department of Urban-Rural Missions.

The 1965 plans call for an increase of mission pastors such as Nathan Stone, the continued emphasis on starting new missions and churches, and the developing of strong associations.

EDITORIALS

BY WALKER L. KNIGHT

Dollars and Concern

Many things indicate an increased awareness which Southern Baptists now have about missions in the United States. A number of factors have assisted in bringing about this increase awareness. Population growth of the United States has outstripped the growth of the churches of the nation. Discontent and raw human need have alerted us to unmet physical and spiritual conditions. The federal government's emphasis on the pockets of poverty, the lag in education, the obsolescence of once useful skills, and the crowded, sprawling metropolises with their peculiar effect on man have alerted us to missions at home.

A number of events and attitudes on the part of Southern Baptists indicate a new awareness of missions in the United States. Churches in a country, suburbia, and the inner city are providing a better witness to their total communities as they become aware of needs near at hand. The associations are taking depth looks to discover unmet needs, and the states and the Home Mission Board have joined more closely in a national mission strategy to win our land for Christ.

The Executive Committee of the Southern Baptist Convention recently increased the percentage of advance funds allocated to the Home Mission Board from 25 per cent to 33 1/3 per cent. This indicates their desire to strengthen the home base, and thereby strengthen missions everywhere.

The First Baptist Church in Farmington, N. M., provides an example of how one church expressed their desire for an increased home mission emphasis. In 1963 this church gave \$178.00 to the Annie Armstrong Offering for Home Missions and in a special offering this year their goal was \$1,500 and first reports indicated they would exceed it. This church actually combined their foreign and home missions offerings into one emphasis and divided the amount. We commend the equal emphasis given to both offerings, but it did not provide for the very effective week of prayer and mission study that accompany both of these emphases as promoted by Woman's Missionary Union.

This year the national goal for the Annie Armstrong Offering for home missions is \$3,690,000. If this amount

is reached, it will provide approximately 50 per cent of the budget in home missions and make possible special projects in language work, mission center work, and in metropolitan areas. It will also provide for mission sites, and the salaries of mission pastors in addition to undergirding all of the work of home missions.

While finances are necessary, the week of prayer and study are possibly the greatest benefits which accrue in an effective winning of our land for Christ.

30,000 Dividends

The kindness and concern which an Atlanta Sunday school teacher expressed toward one of her students has brought to the Home Mission Board a gift which has the potential of becoming one of the larger gifts received by the mission agency.

Mrs. Charles J. Dean (1884-1959), a native of Holly Springs, Miss., lived most of her life in Atlanta, where she was a member of the Baptist Tabernacle.

The extent of her Christian work would take pages to list. She had a compelling desire to share her Christ with everyone, and she taught, witnessed, prayed, and worked to this end. Pastors and evangelists sought her help for revivals and special church efforts.

Finding that many children in certain areas of Atlanta had no way to come to church, she hired a young man to bring them. Then she was instrumental in starting missions near their homes. Her concern extended to the prisons, to homes in sorrow, to anyone in need. It was no wonder she became known as "Mother Dean."

W. Truman Powell of Atlanta was one who felt her warmth and concern, and when he became chairman of the board of directors of his company, formed as the result of an electronic invention, he wanted to honor her. He recently gave to the Home Mission Board 30,000 shares of stock in the corporation.

So the kindness of one life brings 30,000 dividends on earth—only God knows the dividends of the spirit.



MISS LUCILLE LADD, a staff member at the Sellers Baptist Home in New Orleans, shows a family one of the "precious ones" born at the adoption center.

HMS PHOTO

Anticipation of a Precious One

BY JACK L. GRIFFIN

We had known for several years we could not have children. We had exhausted all adoption avenues without success and were to the point of despair from all these frustrating experiences. The accredited agencies with whom we had worked earlier rejected us because of my age. It was their contention that by the time we would receive a baby I would be past their age deadline of 35.

In 1956 my wife read an article in the *Royal Service* magazine that literally transformed our lives. The article concerned home missions and specifically dealt with the Sellers Baptist Home and Adoption Center in New Orleans, La. Although we were active Southern Baptists we were not familiar with this organization and its work.

The age limit at Sellers for the prospective

father was 37, and it was this information gleaned from the article that initiated us into action the very night my wife showed me the article.

In a matter of several days we had our first contact with the director of the Sellers Home, Mrs. Allegra LaPrairie. She wrote a friendly letter expressing her delight at our request for application forms which were included in her letter. Little did we know when we read that first letter how much we would anticipate mail from this gracious lady and what an important role she was to play in our lives.

After we completed the application forms we were notified that our application would be reviewed by a board to ascertain our eligibility. At this point I feel compelled to mention that any letter or correspondence sent to Sellers is acknowledged by them immediately.

Later, we were notified that the board had

taken favorable action on our application, and the next step was a group and personal interview at some future date. About six months later we received a letter notifying us that we were to be in New Orleans at a specified time.

At this juncture we need to make a confession. We took a basket, blankets, baby clothes, the works, even though the sequence for adoption had been explained carefully and with clarity, we were hoping against hope that we would get a baby during this trip.

When we arrived at Sellers we were ushered into a conference room with three other couples who were there for the same purpose—seeking one of the precious ones. Two of the couples were from Louisiana, two were from out of state. After about 30 minutes Miss Lucille Ladd, a member of the Sellers staff, entered the room and for the next two hours we learned of the work at Sellers, its origin, history, development, and ultimate function. We were also given the opportunity to ask questions about procedure, policies, and in turn we were asked to respond to certain questions posed by Miss Ladd that were a necessary part of our interview.

Before lunch we toured the facilities and most important we viewed the nursery where we saw 27 precious babies, representing 27 future happy homes.

Since we were from out of state we were instructed to return that afternoon for a personal interview which completed our day and that particular stage of the adoption proceedings.

Several weeks later we were informed that our interviews were satisfactory, our references would be checked, and that we could anticipate a home visit from a county welfare worker in the future.

At this point it is quite easy to become over anxious. It isn't that the people at Sellers aren't doing everything possible to keep things moving, it is simply the staggering work load for social workers that precludes immediate action.

After our references were in and our home study completed we were notified that our application had been completed, approved by the board, and we could expect a baby in about six months to one year.

In the meantime we were able to make preparations. The joy of purchasing a bed, clothes, diapers, etc. cannot be expressed in words. We did not specify sex so this added to the excitement and anticipation and created a slight dilemma as to buying pink or blue, or whether I should stock up on footballs or dolls.

About five months later one hot summer afternoon I entered our home and could hear the telephone ringing, expecting it to be my wife who was at work.

The voice at the other end of the line said, "Mr. Griffin you had better sit down. You and Mrs. Griffin have a blue-eyed, 13 pound boy waiting for you in New Orleans."

I simply cannot describe my feelings and emotions; the thrill and exultation from listen-

ing to the baby's description left me limp. I immediately called my wife and told her the good news. She scolded me for teasing her until she understood that I was sincere and her cries and tears of joy proceeded to stop completely all the banking functions where she worked. In a matter of minutes she was home, and we called New Orleans and received instructions on what to bring and our approximate arrival time.

We started running in every direction, accomplishing very little toward getting ready. My wife's mother arrived shortly and brought order out of chaos, and in about four hours we were on our way.

Since we had both worked all day we thought it would be wise to drive about four hours, get some rest, and complete the trip the next day. We stopped at a motel, paid \$8.50 for about 45 minutes of wide-eyed sleeplessness. By mutual agreement we jumped up, dressed, and drove on to New Orleans, over 700 miles of driving.

At the appointed hour we were ushered in to Miss Ladd's office. In a few minutes a curtain opened and lying in a bed looking at us through the glass was our precious Mark, the fulfillment of our dreams.

He is six years old now and our mutual love knows no bounds.

Three years after we got Mark, my wife's gynecologist informed her that the impossible was a reality, she was an expectant mother. Our second boy was named Larry Brad.

Many people thought we would be satisfied with two fine boys, especially since my wife had a hysterectomy after Brad was born. Upon conferring with Mrs. LaPrairie she assured us that we were eligible for a second Sellers child.

We feel our family is complete now, since a beautiful blue-eyed Beth Ann joined us, and we must relate an incident that happened to us on the way to New Orleans to get Beth Ann, and to testify further as to God's goodness and watchcare.

We had been driving at night through some desolate country. We arrived at Atoka, Okla., and just as we arrived the generator on our car stopped working. We were directed to a man who had foregone lunch and dinner to get a car on its way, and now was being asked to work on our car to further extend his day. He had to search the town over, not only to find someone who would sell him the parts, but also to locate the proper parts. This man turned out to be a Baptist Sunday school superintendent and had three adopted children of his own. In a little over an hour this good Samaritan had us on our way.

I cannot close without expressing our gratitude for the magnificent work being done at Sellers by Mrs. LaPrairie and her fine staff.

Placing the babies is a wonderful work, but just as important is the rehabilitation of the unwed mothers whose lives can be salvaged and turned from a road of despair to a future of a fruitful life with Christ.

Compassion Has No Color

BY MRS. PAULA MURCHISON
TOLD TO L. E. KEYS
MIAMI, FLA.

I was nervous—extremely so, especially since I had received no encouragement to do what I knew with every pulse of my being I needed to do. There was no turning back. God had lead me to teach in Vacation Bible school—a special one for the Negro children in downtown Miami.

When I say I received no encouragement to do this, I should say that indeed I was discouraged as much as possible by my family. Their strenuous objections came from a belief that the Negro had his place, and we had ours. Of course the Negroes needed God, but let someone else reveal him to them. My family was not really to blame. Too many generations of fear and prejudice had gone into the molding of their thinking. Through the years I had had to wrestle with my own reasoning.

I thought back to when I was 13 and had felt the strong desire to become a missionary to Nigeria. It was never any place but Nigeria. I lived it, breathed it, dreamed of it, and read every book I could get my hands on that would tell me about the black race. I began to know them. Then in my last year of school an important national decision concerning integration once again touched the chord of concern in my heart. Why were these people in bondage to a difficult way of life in this great democracy? Why did the color of a person's skin make such a difference?

As the good will center which sponsored this Vacation Bible school depended entirely on volunteer help, we went in with no advance preparation. That morning as I paraded with the group through the neighborhood gathering

children as we went, I was told to go back to the church and spend what time I could in planning the program. I bit my lip nervously as I picked my way along the noisy, cluttered streets and by the dwellings of these people. Numbing fright welled up in my throat. I had recently read in the newspapers of teen-age boys in this neighborhood carrying guns. I suddenly remembered my grandmother's overwhelming fear of these people—a fear which had little chance of being overcome. I prayed, "Father, lead me as you would have me go and remove this fear from my heart."

I could feel the curious stares as faces peered out of windows and doorways. I heard low voices whisper. Everyone knew why I was there. In my haste I walked right into a young woman with a baby in her arms and three little 'stair-steps' at her heels.

I looked down at the wondering eyes looking up at me.

"I'm Mrs. Paula."

They grasped my hands willingly as their mother entrusted them to me.

The church was an old one and very hot because most of the windows wouldn't open. The noise was explosive as the boys and girls pushed into the assembly room. Their enthusiasm boiled over as they repeated the Pledge of Allegiance, and it made me very proud to be an American. The ingrained patriotism of these children made me feel doubly blessed, because I knew how little they had.

Even so it was important that these children learn the art of giving. One morning the principal was urging them to give their pennies to the mission offering instead of buying bubble gum at the corner store on their way to the church.

"That's the devil telling you to buy that

gum." She tried to explain as she persuaded some to discard it. One little girl looked up nodding her head in agreement.

"Yes ma'am and it's the devil that keeps me from spitting it out too!"

It was this same girl who insisted on snuggling up to me during the sometimes hour-long assembly. It was hard to realize that some of these boys and girls had never been in a church before.

The favorite Bible story of the Intermediate group I worked with was the "Woman at the Well." Perhaps they could feel what the woman felt when Jesus went out of his way to minister to the outcast Samaritans to let them know he loved them. Perhaps hope was kindled in their hearts that if Jesus cared for these people who were despised by other races, surely he cared for them too!

One morning in assembly I sat next to the young woman with the baby and the three 'stair-steps.' She enjoyed sitting with her children through the opening programs. This one morning she had her hands full as the older ones pulled at her wanting her attention. I offered to hold the baby and I put it on my shoulder where it snuggled as I patted it gently. It wasn't long before I noticed boys and girls passing the word from one to the other as they turned to grin or just to stare.

During those hectic days I prayed that I would be able to plant a grain of God's truth within some of these children. Out of the 250 boys and girls who attended, 36 committed their lives over to his keeping.

I learned that it is such a simple thing to follow God's leading when we once get ourselves out of the way. When God says "go" we must "go." I have found the simple truth all missionaries find, and I have been greatly blessed. I have found there is no color to compassion.

February, 1965



COUNSEL is given to men who seek help at the Rescue Mission in New Orleans, La.

Rescue Mission Incident Has Lasting Effect

BY JAMES T. MCGILL
SUPERINTENDENT
BAPTIST RESCUE MISSION
NEW ORLEANS, LA.

One Sunday a man called inquiring if this was the rescue mission that had been located at Bourbon and Esplanade Streets in New Orleans for so many years.

He stated that during World War II, he was given one last liberty to hurry home to see his family, before he was shipped overseas. He chose to celebrate this occasion by drinking.

Later he found himself beaten, robbed, and stranded with no way of getting home.

As a last resort, he came to the Baptist Rescue Mission where Clovis Brantley, then superintendent of the mission and now mission centers director of the Home Mission Board, and his wife welcomed him and had prayer with him. They believed his story and offered him eight dollars to assist him in seeing his family before going to war.

The war ended, and after his discharge, the man studied to receive a degree in engineering. Later he became heir to his father's business and has operated it very successfully.

In order to show his appreciation for the help he received at the mission, he came by the mission that Sunday and presented us a check of \$250—another example of a seed planted more than 20 years ago that bears fruit.



PLANS for the coming month are discussed in an evaluation meeting at Rachel Sims Good Will Center. Center Director Martin Pratt (left) suggests an idea to interns Ruby Homod and Robert Meyer.

NEW ORLEANS SEMINARY PHOTOS

The New Interns

An adventure that offers students practical, on-the-job training for missions in general and good will center work in particular while pursuing their seminary studies.

BY MARY LANE POWELL
DEPARTMENT OF PUBLIC RELATIONS
NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY
NEW ORLEANS, LA.

For some students at New Orleans Baptist Theological Seminary changing classes involves not going from one room to another, but from one world to another.

In the morning their classes are in the world of textbooks, lectures, and academic discussions. In the afternoon, their classroom is the world of poverty, broken homes, and people searching for a better life.

Participating in these dual learning experiences are six New Orleans Seminary students involved in the pilot program of the Home Mission Board's internship ministry. The ministry, a cooperative venture by the Home Mission Board, New Orleans Baptist Association, and New Orleans Seminary was established to give students practical, on-the-job training for missions in general and good will center work in particular while pursuing their seminary studies.

Now in its second year, the program has demonstrated its value. "It's tops," said enthusiastic Ada Young, director of Friendship House, one of the five Baptist good will centers in New Orleans. "The addition of a social work intern has practically doubled the work we've been able to do." Miss Young added that this year the intern program had been especially helpful. The loss of a full-time worker predicted a crippled center program; however, Friendship House was given a second intern student, and the program continued as originally planned.

The intern workers spend a minimum of 20 hours a week at the good will center to which they are assigned. They may even elect to live at the center, where their room and board are provided.

"Living at the center has enabled me to see the heart of the Christian social work ministry," said one worker. "It has probably been the main factor in my decision to enter this work full time after graduation."

No hard jobs are glided over by the mission directors in

HOME MISSIONS

PONDERING over which route to take in their afternoon visitation are good will center interns at Friendship House: Judith Houston (left) and Carol Martin (right).

introducing their interns to good will center work, but the youthful workers have responded to the difficult with enthusiasm. It may mean a trip to Charity Hospital at three in the morning, or testifying in juvenile court on behalf of a center attendee. It is sure to mean long hours and moments of deepest joy alternating with times of deepest frustration.

"Getting the real picture of Christian social work makes you realize that it's not all glamour, but it is all needed. I can't wait to get into the work full time," exclaimed another student intern.

The full-time work is sure to come—after the interns have completed their seminary training. All are working toward Master of Religious Education degrees. For the internship training, New Orleans Seminary offers two semester hours credit per semester for a total of eight hours. Students are enrolled in a clinical course, making progress reports to the professor and having periodic conferences. Other seminary courses provide additional knowledge and methods for mission work which are immediately put into practice.

"The intern program gives us a chance actually to try out what we are taught in class before it gets cold or old," said intern Robert Meyer. Robert, one of the first male paid staffers to work at Rachel Sims Mission, emphasized the opportunities for men in the Christian social work field. "Our work with teen-age boys has increased considerably," he recalled. "In addition, many children come from broken homes and have never before been associated with a man in a sustained, loving relationship."

Robert now has been joined at Rachel Sims by another male worker—Martin Pratt, a New Orleans Seminary alumnus, assumed the Rachel Sims center directorship last fall.

Located in the most highly concentrated area of Southern Baptist work, the intern program was initiated in 1963 by the city missions department of the Home Mission Board.

"Lack of real practical training by persons desiring to work in good will centers has been a serious drawback to our program in the past," said Mrs. Noble Y. Beall, field worker for the missions division of the HMB. "This intern method of providing an opportunity for experience while receiving seminary training will make more qualified mission workers available sooner."

The six interns, who are actually student appointees of the Home Mission Board, were carefully selected and approved last year. They receive a salary of \$100 a month, plus room and board at the center, or a housing allowance.

Initial intern appointees and their home towns are: Pat Griffin, Miami, Fla.; Barbara Harper, Deland, Fla.; Ruby Homod, Belzoni, Miss.; Judith Houston, Troy, Ala.; Robert Meyer, San Antonio, Tex.; and Phyllis Ragan, Atlanta, Ga.

Seminary graduation for the young missionaries is not far off, but their classification as students will not be concluded. "We have only begun to learn," the interns stated, "and we hope the world of human experience will be our classroom for a long time to come."

THE NOTES of the scale come easy when boys have a keyboard and a good teacher. Intern good will center worker, Robert Meyer, handles all of the music education and choirs at Rachel Sims Mission. Last year, his choirs took two tours throughout Louisiana.

February, 1965



Recovering My Priesthood

BY JAMES LEO GARRETT, JR.
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SOUTHERN BAPTIST THEOLOGICAL SEMINARY
LOUISVILLE, KY.

The priesthood of "every believer" had meant for most of my life that every Christian had his own access or entrée to God's mercy-seat unencumbered by other human beings, especially by clerical or ordained priests, and aided only by Jesus Christ. As a seminary student I had gathered a sheaf of texts from the Epistle to the Hebrews into what I then called a sermon under the title, "The Avenue to God," and preached it lustily to the members of the congregation I was then serving and repeatedly elsewhere. Then later as a theological professor I was drawn into polemical controversy or at least into a polemical posture against the Roman Catholic Church concerning the office and functions of a special or clerical priesthood. I had not read enough of Martin Luther's writings to realize how profound and comprehensive was Luther's understanding of the priesthood which we Christians share and how little of this I myself had appropriated. In the words of Kristen E. Skydsgaard of Copenhagen, I had mistakenly identified the broken off arrowheads of polemical controversy with the entire arrows.

Some were saying that, since every Christian is a priest before God, every Christian is his own authority in matters of belief and conduct. Others were identifying the priesthood with voting rights or privileges in a Baptist congregation. Then came the upheaval of theological controversy in denominational ranks, and the "priesthood of the believer" came to be frequently heralded as the Siamese twin of academic freedom—wherever there was one, the other was sure to follow. The priesthood was veritably a synonym for the private interpretation of Scripture. These sounded like a Babel of interpretations to my ears, and I turned once again to the New Testament in a fresh quest for a clear answer as to what the apostles understood by the "royal priesthood" and related terms.

I read and pondered 1 Peter 2:4-10; Revelation 1:5-6; and 5:9-10. There I noted "a holy priesthood," "a kingdom of priests," (or, "royal priesthood") "to offer spiritual sacrifices," "a kingdom, priests to his God and Father," and "a kingdom and priests to our God." I came to see that Hebrews 13:10-19, though never using the word "priest" or "priesthood," actually describes some of the functions of our common Christian priesthood.

I had little trouble finding a valid New Testament basis for the common Protestant emphasis that all saints or all

believers or all Christians participate in the priesthood and are truly and fully priests. No New Testament writing applied the term "priest" to any group of Christian leaders or to any persons to whom specified spiritual gifts had been given. The priesthood, then, was as wide as the early Christian *ekklesia*. The case against confinement of the priesthood to the ordained clergy was just as valid as it had been in Luther's day.

A second issue called for closer scrutiny. Is our priesthood something that we exercise primarily as distinct and separate individuals, almost as if we were priests independent of each other? Is my priesthood and yours, to use a modern metaphor, essentially a pipeline to and from God's throne of grace whose master valve is turned by the great High Priest and Son of God? Or, is the priesthood according to the apostles, more definitely related to our common life, or interrelatedness as fellow Christians? One of my ablest students investigated the extremely individualistic interpretation given to the priesthood by certain Eighteenth and Nineteenth Century Baptists. Many present-day Christians understand in a very individualistic manner what for the apostles was a truth of the corporate Christian life, veritably a corollary of the doctrine of the church.

Yet a third and more crucial issue confronted me in my quest. What, above all, should Christians as priests be doing? What should be the nature of our priestly function from an apostolic viewpoint? The central function of Jewish priests, despite all modern reassessments of roles of prophets and priests, had been the offering of sacrifices to God in behalf of men. Moreover, Peter and the author of the Epistle to the Hebrews called upon first century Christians to offer "spiritual sacrifices"—not propitiatory or expiatory sacrifices, for Jesus the great High Priest had done this—but "spiritual sacrifices." Hebrews 13 spelled out some types of spiritual sacrifices: worship, intercessory prayer, beneficent sharing. Slowly but convincingly I stood before the truth that being a Christian priest today, as in the First Century A.D., is essentially to offer continually spiritual sacrifices to God and in behalf of other men. Our highest priestly function is not basking in our privilege of access to divine mercy. The access to God's mercy and assisting grace follows from our Lord's high priestly office, as may be noted in Hebrews 4:14-16. But offerings, not merely access, predominate in those passages that speak of our priesthood. Our highest priestly function is the bearing of the burdens of our broken, oppressed, and suffering brethren.

Then came a trip to one of our most developed Baptist mission fields, a nation in which Baptist missionaries and

national leaders and many believers have been the instruments for a notable evangelical advance. On the foundation of the sacrifices of heroic pioneer missionaries has been erected a flourishing Baptist work with emphasis on evangelization and the organization of new churches, augmented by strong educational institutions and publication work. A talented and dedicated corps of leaders, missionaries, and nationals, labors there.

For ten days I was privileged to meet with missionaries from all parts of the nation. Another week was spent in one of the seminaries among teachers, students, and pastors. Every daily paper contained two words: agrarian reform. Monetary inflation had brought the nation to the brink of crisis. The atmosphere was ripe for social reform or revolution, especially on the part of three groups: farm workers, labor unionists, and university students. National Baptist pastors were reporting that their own young people were caught up in the movement for reform. Some called for Baptists to identify positively with the social reforms, though not necessarily with all reform movements, designed to alleviate stark poverty, malnutrition, and disease. Others, including both missionaries and nationals, for various reasons cautioned against any such involvement. One was a fear lest an entry be made for the "heretical social Gospel." Baptists seemed singularly unprepared for such a crisis. I pondered the question: how did such things come to be? How could Baptists who had made so many converts among the poor be so unprepared and unwilling to foster the legitimate strivings of the poor for economic opportunity and justice, for an adequate diet and reasonable health?

One fact came into focus: In this particular nation, for certain historically explicable reasons, Southern Baptists have had no ministry through medical and hospital missions comparable with what has been undertaken by them in other nations. Later I learned that some Baptist churches in that nation do have evening medical clinics in which Baptist physicians provide, without cost, medical care for their fellow believers—a true expression of the common priesthood. But the problem remained. How were Baptists in that nation to express their benevolent concern for the total needs of their fellow countrymen? How were these men to know that Baptists truly cared for them in their total plight? Had the Baptists been so concerned to point to the priesthood as access alone as not to be enough involved in offering "spiritual sacrifices," even in "doing good"? Was what I found overseas so evident to me, and was I so oblivious to my own failures in fulfilling my own priesthood? Had I cared enough and loved sacrificially? Had I offered sacri-

fices of devotion and sealed my witness for my Lord with deeds of mercy and compassion?

I returned to our nation's capital as plans were being projected for the massive march for civil rights. I had tried in previous months to help to prepare one of the Baptist churches of that area for the transition toward racial justice and love translated into action. But what had I done or what was I to do that really was a priestly offering? A week at Ridgecrest with the Woman's Missionary Union afforded me the opportunity to make the most vigorous appeal for Southern Baptist involvement in a constructive healing of the racial crisis I had made. But words are more powerful when joined with priestly deeds!

Returning to Southern Seminary and to Louisville once again I found added confirmation for my new understanding of my priestly office. My pastor preached that our Christian witness must not be merely verbal, but coupled with deeds, even as our Lord was a Doer. This same pastor chanced to remark to me one evening that a certain member of our congregation was bearing far more than his proportionate share of the spiritual burden of our congregation. I listened carefully and quietly. He referred not to a seminary professor or a seminary student but instead to a layman, a deacon. A medical missionary cited a report that the two areas in his country with the highest percentage of baptisms and of new churches among Baptists were those areas immediately surrounding the two largest Baptist mission hospitals. Then my attention was turned to one of my colleagues of the seminary faculty who, along with his equally dedicated wife, had become involved in devoted service to the people of the "inner city" in Louisville. I recalled others who were devotedly serving in good will centers. The priesthood of believers was not a dead phrase, not a shibboleth of Sixteenth Century controversies. It was alive, for priests were still offering living sacrifices of intercession and beneficent deeds! Such deeds were demonstrations of faith that issued in love, of love that was not limited to words, of service to "one of the least of these my brethren." I was convinced in the inner fibers of my being that herein was the true meaning of our common priesthood and it was a ray of hope for an effectual ministry in today's world.

I prayed: God be merciful to this poor failing and faltering priest, and give me the vision, the love, and the grace to fulfill that priestly calling to which we all who are Christ's have been called.

And what, my friend, of your priesthood?

Jewish Fellowship Week

HOME MISSIONS

LEADERSHIP EDITION

FEBRUARY, 1965

VOL. XXXVI, NO. 2

SBC Evangelists To Help With New Zealand Crusade

The Home Mission Board's Division of Evangelism has been asked to help enlist 100 Baptist evangelists and pastors from the United States to participate in a nation-wide evangelistic campaign in New Zealand next September.

New Zealand Baptists in their annual assembly voted to hold the campaign, patterned after a similar evangelistic campaign in Australia in 1964.

Evangelists from the Missouri Baptist Convention assisted in the Australian campaign. The New Zealand counterpart will include Baptist evangelists from throughout the Southern Baptist Convention.

A committee representing the New Zealand Baptist Union was sent to observe the Australian Crusade, and their report prompted the New Zealand Baptist Assembly's vote to hold a similar crusade in 1965.

More than 100 churches in New Zealand have already agreed to participate, and a total of 125 churches may participate when final reports are received.

Eual F. Lawson, associate director of the Division of Evangelism, will be responsible for recruiting the evangelists from the United States who will participate.

Lawson said that churches will be asked to underwrite the expenses of their pastors who want to participate.

Evangelist Roland Hart of Auckland, New Zealand, has been elected director of the campaign.

Lawson will spend at least two weeks in New Zealand in February working with New Zealand Baptists on details and plans for the campaign.

There are 1.5 million people in the two islands of New Zealand, and more than 16,000 Baptists.

No Southern Baptist missionaries serve in New Zealand, where British Baptists first began missionary work in 1851. The Baptist Union of New Zealand was formed in 1882, and is now self-supporting.

Lawson urged Southern Baptists to pray for the crusade.

Lambert and Graves, Two Home Missionaries, Retire

Miss Helen Catherine Lambert of Pinckneyville, Ill., and Mrs. Minnell Graves of Burlington, N. C., retired from the Home Mission Board Dec. 31, 1964.

Miss Helen Lambert served as a missionary at Friendship Center in Tucson, Ariz. She has worked there since May, 1959. This good will center ministers to five Indian tribes and many nationalities.

For five years, previous to this transfer, she was missionary at Canton Baptist Center, Baltimore, Md. She was suffering from arthritis and requested the Home Mission Board to assign her to a dry climate.

About the same time, Southern Baptists in Tucson were wanting a good will center. Thus the Lord

16-A

April 12-1

A to



Helen Catherine Lambert

opened the door for her to make a distinct place for herself in the West.

Before going to Baltimore, Miss Lambert did mission work at Lincoln Place Mission in Granite City, Ill. for 11 years, worked in the House of Happiness in East St. Louis, Ill., and was employed by the Illinois Woman's Missionary Union to work in good will centers in Herrin, West Frankfort, and Benton, Ill.

She is a graduate of the WMU Training School in Louisville, Ky., and attended Southern Illinois University at Carbondale.

Clovis Brantley, mission center director, says of Miss Lambert, "She loved people. In her quiet way, the message of salvation was presented to many. She believed in personal work and in prayer to accomplish her task for the Lord."

16-B



Minnell Graves

Mrs. Graves has served with the mission agency for over 20 years in good will center work in Elizabethton, Tenn.; Miami, Fla.; and New Orleans, La.

She serves as an approved worker of the Home Mission Board and speaks in Schools of Missions, camps, and other meetings.

Prior to her appointment for home mission service in 1942, she was a public school teacher.

After graduating from Union University in Jackson, Tenn., Mrs. Graves attended New Orleans Baptist Theological Seminary for two years.

A former co-worker, Missionary Rosa Lee Franks, has said of her, "Her sympathetic understanding of everyday cares has earned a warm spot in the hearts of many people."

Caudills Leave U.S., Once Again In Cuba

The Herbert Caudills are in Havana, Cuba, once again.

The missionary couple were met by a delegation of Cuban Baptists when they reached the island city Dec. 30, traveling by way of Mexico City from the United States.

They phoned mission leaders at the Home Mission Board when they arrived in Havana. The mission agency sponsors Baptist work in western Cuba over which Caudill is superintendent.

Thus the Caudills returned to Cuba, a country from which many missionaries have left, in order to continue work they started 34 years ago.

They had left Havana last June for treatment in Atlanta of a separated retina on Caudill's left eye. However, despite three operations sight was not restored, and when a cataract developed doctors decided to leave the eye alone. The right eye is normal.

The couple expressed their thanks for the opportunities provided them during their stay to see their children and renew acquaintances.

A daughter, Mrs. Doug Pringle, serves with her husband as a home missionary at Park View, N. M., and a son, Herbert Jr., attends Oklahoma Baptist University at Shawnee. Another daughter, Mrs. David Fite, and her husband are also missionaries in Havana. The Caudills reported the Fite family well upon their arrival in Cuba.

"When conviction grew that we should leave Cuba for health reasons, we marvelled at the way the path opened for the trip," Caudill said.

"When the doctors told us we might go back, things opened for our return. We desire to serve the cause of Christ to the limit of our powers in the situation where God has placed us."

In discussing their return, Caudill said, "We are often more afraid of

ourselves than anything else. The Bible is full of exhortations to be courageous. We must give credit to our Cuban Baptist leaders who have faithfully faced the issues as they have come and kept looking ahead. We cannot hold our position by turning our backs on duty when danger threatens."

Then he added, "Adverse situations often give us an opportunity to carry the gospel where it would not otherwise go."

He quoted passages from the Bible—Genesis 28:15 and Acts 18:9, 10—and said in them were two great promises: that God would be with them and that "no man shall set on thee to hurt thee."

"There are still multitudes of people living in Cuba. They are without a Saviour. We ask prayers that we may be faithful in his service and that his people in Cuba may continue to proclaim his gospel," he added.

Mexican Mission To Build Auditorium

Pastor Pedro V. Arrambide and members of the Mexican Baptist Mission, Iglesia Bautista Emmanuel, Casa Grande, Ariz., have plans for the construction of a new auditorium.

The proposed building will be located on the church property just south of present facilities.

Included in the building will be four classrooms, a baptistry, and an auditorium seating two hundred. Of masonry construction, the building will provide 2,600 square feet of usable floor space.

Iglesia Bautista Emmanuel is jointly sponsored by Trinity Baptist Church and the Home Mission Board.

16-C

Associational Missions, Why?

BY C. H. MELTON
PROF., CLARK MEMORIAL COLLEGE
AND ASSOCIATIONAL MISSIONARY
NEWTON, MISS.

The district association is the oldest and most important unit of Baptist denominational life outside the local church. In his introduction to *A Mission Program for a Baptist Association* by S. F. Dowis, A. Hamilton Reed says: "No other unit of denominational life contributes so largely as a unifying influence among Baptists and serves so effectively in the promotion of the Baptist cause at home and around the world." In his book, *The Morning Hour of American Baptist Missions*, Albert L. Vail likewise attaches great significance to the district association. He declares: "So it came to pass that in 107 years between the founding of the Philadelphia Association and the origin of the General Convention, the association became the general utility institution of American Baptists. Take out of the denominational life what went into it through this medium, and the whole would be deplorably depleted in every way."

Further evidence of this importance of the association is reflected in the contributions which associations have made to American life in general and to Baptist life in particular. Ten of these are worthy of mention. (1) They played a vital part in gaining religious liberty; (2) they proved the feasibility and practicability of the principle of democracy in church and denominational life; (3) they preserved and published the records of Baptists' activity and achievement; (4) they clarified doctrinal and disciplinary confusion; (5) they defended with vigor Baptist leaders and principles; (6) they unified the Baptist

people; (7) they brought outstanding denominational leaders into direct contact with local churches; (8) they pioneered in the establishment of Baptist schools and colleges; (9) they initiated and promoted cooperation among Baptist churches for great missionary and benevolent endeavors; and (10) they laid the foundation for the modern organizations and activities of Southern Baptists.

It was not by accident that associations made these contributions. They did so because they took into account existing needs and set about to meet those needs. The meeting of needs—whatever those needs were and whatever form of activity was involved in meeting those needs—became for the associations a program of work.

In recent years the program of work of the district association has come to be called *associational missions*. Because associational missions is designed to meet needs, it involves personnel, administration, materials, and activities. These, of course, involve finance. The more complete and comprehensive a program becomes, the more costly it becomes. This fact often prompts the question "Why associational missions?" In an attempt to answer that question the following ideas are suggested.

I. The practices of some of the churches in New Testament times provide a scriptural precedent for modern *associational missions*. (1) A series of church councils was held in Jerusalem, the purpose of which was to counsel together concerning doctrinal position and missionary policy (Acts 11:1-18; 15:1-29; and Gal. 2:1-10). (2) Cooperative action was taken by a group of churches for benevolent and missionary purposes. The church at Antioch led in the

raising of a fund for the relief of the needy Christians in Judea (Acts 11:27-30). (3) To advance the cause of Christ and unite Jews and Gentiles in a bond of Christian fellowship, a group of Gentile churches raised a sum of money for the relief of aged and needy Jews in Jerusalem and Judea (I Corinthians 16:1-4; and II Corinthians 9:1-2).

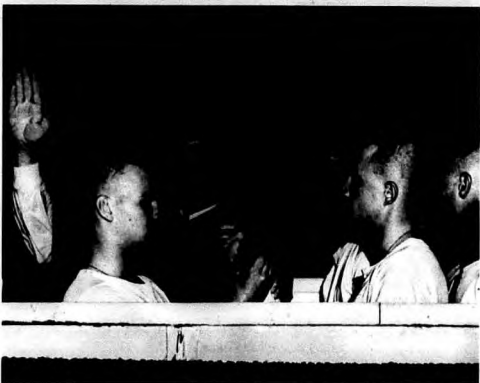
II. The practices of some of the earliest associations for which records are available provide a valid philosophy of associational missions; namely, the association exists for the benefit of the churches. (1) In 1644 there was published in London a document entitled *Confession of the Seven Churches*. The forty-seventh article of the *Confession* states: "Although the particular congregations be distinct and several bodies, everyone as a compact and knit city within itself; yet are they all to walk by one rule of truth so also they, (by all means convenient), are to have counsel and help one of another, if necessity requires it, as members of one body in the common faith, under Christ their head." (2) In 1650 three churches in Wales met at one of the churches "to consult concerning such business as was then by God's assistance determined and expressed." (3) Messengers from approximately 100 churches met in London in 1689 and formed the London Assembly. This body outlined a program of work which specifically included evangelism, ministerial education, and aid to needy churches. (4) The two earliest associations in America—the Philadelphia Association (1707) and the Charleston Association (1751)—reflected their concern for the welfare of the constituent churches in several ways. For example, they carefully guarded the independency and autonomy of the churches, and sent to them annual "circular letters" which

contained encouragement and exhortations.

III. The philosophy of associational missions—the association exists for the benefit of the churches—is consistent with a fundamental missionary principle suggested by Isaiah. He says "... lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2b). Isaiah's statement implies a principle to the effect that the effectiveness of the missionary outreach of any group is in direct proportion to the strength of that group. The longer the cords of outreach, the stronger must be the stakes at home. By the same token, the stronger the stakes at home, the longer can be the cords of outreach. The association exists to help the constituent churches strengthen their stakes in order that their outreach may be wider and more effective.

IV. The missionary principle suggested by Isaiah thus provides a sound basis for statements of purpose of associational missions. If Isaiah 54:2 applies to the work of God's people, and if the association exists for the benefit of the churches, it follows that the association must in every way aid the churches better to carry out the will of God for them. The responsibility of the association would therefore appear to be three-fold: (1) The work of the association is to contribute vitally to the spiritual well-being and vitality of its constituent churches. (2) The associational program is to lead and help the churches enlist every individual within the territorial confines of the association for whom those churches are responsible. (3) The association also functions to lead all constituent churches to participate actively in the total program of Southern Baptists to carry out the Great Commission.

V. The position of the association geographically and organizationally



AT THE RECRUIT TRAINING COMMAND, U. S. Naval Training Center, Great Lakes, Ill., Chaplain George W. Fuller baptizes one of 634 navy men that were baptized by him and Chaplain Allen B. Craven. They were all baptized into Southern Baptist churches, and most of them were baptized into the First Southern Baptist Church of La Puente, Calif., Chaplain Fuller's home church.

Associational Missions

(Continued from page 16 E)

makes it the most logical entity for helping the local churches better do what they exist to do. (1) Its very closeness to the churches geographically makes possible a thorough knowledge of the location, nature, and extent of every need. (2) Its very closeness to the churches organizationally makes possible channels of communication between existing needs in the territory and individuals who are most concerned about meeting those needs. It is the members of the constituent churches who are the per-

sonnel or fill administrative positions in the associational organization charged with the responsibility of meeting specific needs. (3) Administrative methods and personnel relationships are so structured as to make possible continual observation of work to be done, evaluation of results of united effort, and alteration of plans, programs, and procedures.

By way of conclusion, let it be said in the light of the foregoing facts that associational missions for present-day associations—regardless of cost in terms of human effort and material resources—is not optional but imperative.

16-F

855,594 Baptists Attend Schools Of Missions

The director of schools of missions in Southern Baptist churches reported here 855,594 attended the classes in 1964.

Lewis W. Martin said 2,344 churches took part in the mission emphases, with 526 volunteers for mission service, and those who attended heard 29,113 missionary addresses.

The schools are conducted on a simultaneous associational basis and are week-long programs of concentrated mission study with guest mission speakers.

Most of the schools hear state, home, and foreign missionaries speak, and students study special mission books.

Martin, secretary of the Missionary Education Department, said the num-

ber of schools decreased in 1964 because of a conflict with Baptist Jubilee Revivals in the spring.

He said prospects are brighter for 1965, and state leaders of schools of missions have set goals for new records during the year.

Martin indicated a special interest in 1965, since it will be his last with the Home Mission Board. He retires Dec. 31 after 31 years with the mission agency.

One of the last official acts of Courts Redford, who retired in 1964 as executive secretary of the Home Mission Board, was to present to Martin the agency's first 30-year service pin.

Martin started his work with the Home Mission Board in September of 1934. He served eight years as a missionary evangelist in the Appalachian Mountains, then took over the promotion of schools of missions.

Mission For Chinese Becomes Church For Everyone

THE ORGANIZATION COUNCIL which assisted the Chinese Baptist Mission, El Paso, Tex., to become the Grant Avenue Baptist Church is shown below. For many years the Chinese language group was necessary, and the First Baptist Church of El Paso sponsored it along with the Home Mission Board and the Baptist General Convention of Texas. Early day activities gave much emphasis to work with children. These children became the adult members and began to fill places of leadership. They saw the challenge to broaden the base of the work to one group. The congregation then voted to ask their sponsoring church to constitute them into a fully cooperating Baptist church. With 74 charter members, this church became the thirty-seventh in the El Paso Baptist Association. Pastor Roy Singleton is shown at the left in picture.



16-G

Jewish

Can You Use A Christian Service Corps Volunteer?

Mature Christian adults will serve in pioneer areas and Baptist centers from two to ten weeks this summer, giving assistance in various mission work.

These volunteers will care for their own expense to and from the places they will serve. They will not be provided salary or honorarium, but local forces will be expected to arrange room and board.

Can you use such a Christian Ser-

vice Corps volunteer to assist you with mission work? They will have leadership ability for Baptist centers, education work, music, office work, witnessing, camps, or other types of field work.

If you are in a pioneer area or a Baptist center and are interested in placing one of these volunteers in a strategic ministry in missions in the United States, please fill out the form below.

Mail the application to Christian Service Corps, Home Mission Board, SBC, 161 Spring Street NW, Atlanta, Ga. 30303.



Christian Service Corps Request

1. Field for which request is being made _____
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5. Indicate type of worker/s: _____ Men _____ Women _____ Couples
6. Beginning work date _____ Ending work date _____
7. Give in detail the description of work:

8. Will you make provisions for the living expense (room and board) of the worker/s? _____ If not, what arrangements will be made? _____
9. Comments: _____

Signed: _____
Please return to:
Christian Service Corps
161 Spring Street, N.W.
Atlanta, Georgia 30303

16-H

April 12-18

A Christian outreach
to the Jewish neighbors

Children in Trouble Need God

PHOTOS AND STORY BY FRANK HALBECK
FRESNO, CALIF.

According to County Probation Department officials of Fresno, Calif., the Southern Baptist juvenile rehabilitation program, sponsored by the Home Mission Board through the state convention and the Southern Baptist associations in that city, has been a success. What impression has a dedicated Southern Baptist minister in charge of this program made upon these men and their work to be acclaimed in this way?

Lloyd B. Stagner, Fresno County probation officer and head of the Probation Department, said, "I have been delighted with the work of Travis B. Lipscomb during the past three years. He loves the children like we do. Since this man has been with us he has lifted the morale of our work in juvenile hall. Travis has led us in a definite program of helping youth with their religious problems. He has been a valuable counselor with the children."

"Travis is down-to-earth. He applies his love and interest in these children by helping them solve their problems in a practical way. He has also gone beyond the child by helping the families."

Then Stagner, a leader in his field in California and a close observer of his men, said, "I have never told Travis this before, but I am proud of Lipscomb's relationship to the whole staff of my department. We trust this man, knowing that all things are safe in his hands."

Travis has worked closely with the assistant probation officer of the county, Ernest R. Viau. Viau feels the need for properly rehabilitating youth. He said, "The law is specific about the amount of religious influence which a probation officer can exercise over the child in his care, but the law also encourages the church people of a community to help with the problems and spiritual needs of the child. We appreciate the work of Travis Lipscomb in our department, for he is a trained religious leader who has taken the responsibility of helping the child who is inclined toward Baptist interests, and he has also informed ministers of other denominations of opportunities to care for children."

He continued, "I want to mention other ways in which Lipscomb has helped us through this rehabilitation program."



WORKING TOGETHER to help children in trouble provides a bond between Assistant Probation Officer Ernest R. Viau of Fresno and Travis Lipscomb, left, juvenile rehabilitation worker for Southern Baptists.

HOME MISSIONS



BOYS WORK on the county property. These are from Fresno County Juvenile Hall. Four thousand children have been helped in Fresno County through the Southern Baptist program of juvenile rehabilitation.

February, 1965



THE FEAR OF BEING LOCKED UP lives every moment in the hearts of children who have disobeyed the law. Through the juvenile rehabilitation ministry many find a release from more than just prison.

Develop Your Talent

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"First, he has provided a minister-to-minister contact in behalf of the needy child which is something we cannot provide.

"Second, he has set up religious services in juvenile hall, where we have 100 to 125 children per week. Ministers and churches share in their spiritual influence with the child.

"Third, he has found responsible religious men to work with these children in their homes after they leave the hall.

"Fourth, all over this city he has provided good public relations for the juvenile work in the county.

"Fifth, children who desire to be placed in Southern Baptist foster homes have been welcomed most graciously. This is important to us, for we want to care for the delinquent child in his own environment. Lipscomb is helping us with a young handicapped girl and her baby who have been in the hall 150 days. The usual stay is ten days, so we hope that she will find a good home.

"Sixth, not only has Travis been interested in the spiritual needs of the children of the hall, but he has studied a great deal about probation. We like this, and we feel that he has been a part of our staff."

Each day Travis takes care of correspondence, contacts new workers who will serve as sponsors, keeps in contact with children and their families with accurate records, conducts interviews, does premarital counseling for youth in the courts. He is called upon to perform marriages, conduct funerals, and often visits staff members who are sick in

hospitals. He participates in custody hearings and final hearings before the judge with some of the children.

Travis works with the County Juvenile Justice Committee. He meets with the Juvenile Problems Committee, of which he is a member. The Problems Committee is composed of representatives from the district attorney's office, the city and county PTA, law enforcement departments, city and county school officials, superior judges, and others. Usually he eats lunch with probation officers.

He checks on possible foster homes for Southern Baptist children. He plans with groups who will conduct religious services in each of the hall units. He attends hearings of the children at the request of parents. He conducts group counseling sessions with boys on probation. Boys come once a week for one hour. He frequently contacts the sponsors of children to inquire of their progress. He speaks to WMU groups, Brotherhoods, churches, civic organizations, and wherever he is invited in behalf of the child who is afraid of the law.

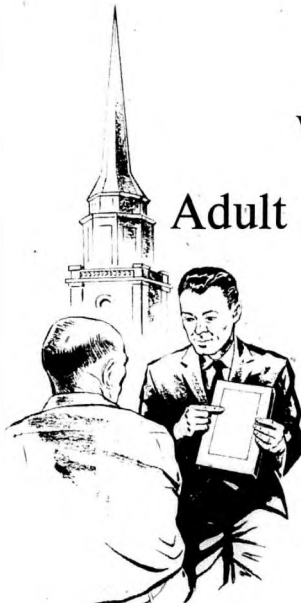
Four thousand children have been helped in Fresno County by Lipscomb. According to Viau, almost 80 per cent of the children cared for by the department have no religious faith, so it is largely a ministry to nonbelievers. There have been more than 100 professions of faith each year. The Southern Baptist image has been enhanced, for Viau said, "To have a Baptist minister around has been a pleasant association for all of the men in our department."



THIS NEWLY renovated building is now the first Southern Baptist Church in Vermont. Once an old carriage house, this building has an auditorium, bathroom, coat closet, and four Sunday school rooms upstairs. There is an eight room dwelling on the property which is used for educational purposes. The value of the property and building is \$35,000. After moving to the building, a Vacation Bible school was held with an enrollment of 85. On commencement night there was a capacity crowd of 110.

HOME MISSIONS

Who Is The Adult Nonreader?



BY MILDRED BLANKENSHIP
HMB LITERACY MISSIONS
FIELD WORKER

During a Literacy Workshop at Southern Baptist Theological Seminary, Louisville, Lowell Lawson, director of the Boyce-Portland Baptist Center, Louisville, interviewed a nonreader. The workshop participants were invited to ask questions. This resulted in some insights which are helpful in understanding the nonreader.

Mr. Lawson: Mrs. Still is a lady who lives in our neighborhood. She has been very gracious to come and share with us some of the background of her life and her family. Mrs. Still, these are Christian friends who are interested in helping people like you to learn to read. The more information we can have about people who have grown to adulthood, but do not know how to read, the better we can do this particular job. Would you mind telling us how old you are?

Mrs. Still: Forty-four.

Mr. Lawson: Could you tell us a little about your family, number of children you have—the number of boys, the number of girls, their ages?

Mrs. Still: We have been married 13 years, and have five girls and one boy. The boy is 12. The girls are eleven, ten, nine, seven, and six. I am expecting another baby in October.

Mr. Lawson: How old is your husband? Does he work regularly?

Mrs. Still: He's 43 and doesn't work regularly. He has odd jobs, but does mostly carpentry. He is an alcoholic.

Mr. Lawson: Does he bring much money into the home?

Mrs. Still: No, I worked in a nursing home until I had an operation and I couldn't go back there and work. Then I did house work in people's homes.

Mr. Lawson: Mrs. Still, you have helped us in our home many times. You do a tremendous job. Sometimes you have so many people calling you, you can't keep up with all the jobs. What is the problem during the summer when you haven't been able to work as many days as you like?

Continued

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IN THE DAYS OF
THY YOUTH
Leviticus 12:1



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Mrs. Still: This summer it is my pregnancy. My husband has not been home. He has been in jail a couple of times, and I have no one to care for the children.

Mr. Lawson: How much income do you have a month—that is from all sources?

Mrs. Still: About \$180. I pay rent—\$50. I have to pay gas and lights, and my water bill, and the rest of the budget goes to buy groceries.

Mr. Lawson: How do you manage to get along from day to day on that budget? What are some of the short cuts that have helped you?

Mrs. Still: Sometimes its mighty slim, but you can be happy. You can make it. I usually go to Tenth and Main where I can buy groceries for half price. Sometimes I buy bread at the bakery—there is where they have day-old bread, and they are a lot less expensive. I get some clothes through the church.

Mr. Lawson: What would you say is your greatest problem? Maybe there are several problems.

Mrs. Still: Well, especially in the winter months, it's usually the gas bill. It runs from \$40 to \$50.

Mr. Lawson: Haven't there been times when you were eligible for welfare checks?

Mrs. Still: Yes sir, but I'm not when he is there in the home. And I had rather go along and work as long as I can make it by myself, because so many people depend upon that anyhow, and they don't use it like they should. If I see where I can't make it—which is very few times—then I do get help.

Mr. Lawson: I would appreciate your sharing with us some of your background. Where were you born?

Mrs. Still: Columbia, Ky.

Mr. Lawson: Columbia, Ky., that's in the southern part. How large was your family? What kind of work did your father do?

Mrs. Still: Six girls and seven boys. My father did farm work.

Mr. Lawson: How about your mother?

Mrs. Still: She just kept house, children, and did the washing.

Mr. Lawson: How did you get along in school?

Mrs. Still: The only thing I remember was in the first grade having heard *Red Riding Hood*. That's all I remember. That's my problem, no education—I haven't had any. My mother, she didn't have any education. She thought it was foolish to send me to school, but my brothers and sisters got to go to school. That's why I try to help keep

mine in school, because I know how it is to not have enough education. I've been lucky so far—the Lord's been with me. I have more work than I can do at times.

Mr. Lawson: What type of jobs have you had in your lifetime?

Mrs. Still: I did work in a nursing home, nurse's aide work, textile work, cooking, and things like that.

Mr. Lawson: How much of a handicap would you say it has been not being able to read during your life?

Mrs. Still: That is why I couldn't go back to the nursing home, because I couldn't read and fill out the charts and take care of the patients. My supervisor found out that I couldn't read, and she said I had to have an education to do it. I worked there for four years and a half, and she said it was a shame she had to lose her best nurse's aide, but she didn't agree to my coming back.

Mr. Lawson: How do you get along when so many things are printed wherever you go . . . to the grocery store and other places . . . how do you get along like this?

Mrs. Still: When I see a word I can always go back and find that word, and when I see a street number I can always go back to that same place and find it.

Mr. Lawson: You have expressed that you have some plans for your family, particularly for your children. What are your plans?

Mrs. Still: I want them to have as much schooling as they can.

Mr. Lawson: Perhaps you might have a few questions you would like to ask Mrs. Still.

Man: I notice nonreaders have a very skillful way of keeping up from knowing they can't read. I would like to know how they accomplish that?

Mrs. Still: Well, I worked at a place for about a year and a half. I worked on the cash register, and my boss wanted me to take a bookkeeping job. I told him that I didn't have enough education. He said, "How do you work the cash register and never make any mistakes and keep up?" I said that I just couldn't read and write. It was more embarrassing that way. Most people where I worked would tell me that they never thought that I couldn't read and write. It is something that you try to keep covered up. I don't know just how to explain it, but that's the way it is.

Another man: Can you remember a time when you sort of faked your way out of something? Do you remember what you did? Could you tell us about it?

Mrs. Still: Well, one of the patients at the nursing home asked me to read

the paper, because she didn't have her glasses. And I told her I was sorry I couldn't read it. She said don't you have your glasses? And I didn't ever answer her. I just walked away.

Woman: Mrs. Still, have you ever bought anything at the grocery store and when you got home didn't have what you thought you were buying?

Mrs. Still: No, I haven't, because if I don't know what it is then I ask the clerk.

Another woman: Mrs. Still, has your inability to read caused you to have a lack of control over your children? What has been their attitude toward you?

Mrs. Still: Well, when they started to school they were wanting me to help them with their lessons, and I told them, "Mother can't read, that's why I'm sending you to school." Then they would say the words over and over to themselves. If it was arithmetic I could help them with that some. My two oldest children say, "Mother can't read and write, but we are going to teach the little ones how."

Another woman: Do your children like school?

Mrs. Still: Yes ma'm. Sometimes they go to school sick, and the teachers send them home.

Another woman: Has anybody tried to teach you how to read and write?

Mrs. Still: Well, a couple of ladies last summer came over to Roosevelt School. I wasn't too interested in the classes for they had classes at one o'clock. It was kind of hard to go to these and take the time off from work. If it was at night I might be able to have made it.

Woman: Does your husband read?

Mrs. Still: Yes ma'm. He has eighth grade schooling. He wouldn't help me though.

Woman: Do you want to learn to read?

Mrs. Still: Yes, I would like to learn.

Mr. Lawson: Do you find that you have a sharper memory than you might have otherwise? That you really have to concentrate on memorizing things?

Mrs. Still: I guess so because I don't hardly forget. I usually can remember things.

Man: Can you read anything from the Bible?

Mrs. Still: Not too much. My little girl usually reads the Bible to me.

Man: Have you ever been regular in Sunday school? Some people are afraid to go to Sunday school because they can't read, they are afraid of someone calling on them to read.

Mrs. Still: Well, I haven't been able

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Waters Asks Home Board For Early Retirement

Leland H. Waters, executive assistant at the Southern Baptist Home Mission Board, asked the agency for early retirement because of poor health.

Waters, 62, suffered a stroke two years ago and has been under periodic doctor's care since then.

Board President William A. Duncan said the resignation, effective Feb. 1, was accepted with regret and his salary paid through the first quarter of this year.

Waters, a native of Statesboro, Ga., came to the mission agency in 1953 to

develop a ministry to juvenile delinquents and broken homes. At the time he was superintendent of missions for the Richmond Baptist Council in Virginia.

As an executive assistant, Waters has worked in the area of investments, wills, and bond purchases with the Board.

He was educated at Massey Business College in Richmond, the University of Richmond, and at Southern Baptist Theological Seminary in Louisville.

Waters responded to the call to the ministry after a business career which included newspaper, selling, and tourist service.

He was pastor of the Hopeful and North Run Baptist Churches in Dover Association, Va.

HOME MISSIONS

Adult Nonreader

(Continued from page 23)

to go to Sunday school much, because I have been working on Sunday, but I usually go to church on Sunday nights and prayer meeting on Wednesday nights. My pastor knows that I can't read. At the first of the year he wanted me to teach a class, and I told him that I couldn't read.

Woman: May I ask this about your Christian experience? How long have you been a Christian?

Mrs. Still: Twelve years.

Woman: Tell us how you became a Christian. What was the process of your learning how to become a Christian?

Mrs. Still: I just started coming to Sunday school and church. I kept hearing it until I felt the Lord was calling me.

Woman: What do you do when your children ask, like mine and most children ask, and they can't get what they want?

Mrs. Still: I just tell them that we don't have the money to buy it and they don't say a word. We can go to the grocery store. They never touch anything. They say that mother doesn't have money to buy. What I want, I put

in the basket, but they never pick up anything.

Mr. Lawson: Well, I can say that Mrs. Still has had some very dark days, but she's always ready to smile. She has a very good sense of humor. I guess that is one thing that carries her on today, her ability to laugh.

Mr. Lawson later pointed out, "Most of the people who are in our nonreader group are in the lower socio-economic group. But let's not make any generalizations that are going to prejudice us against the people with whom we are going to work. All of you know exceptions to the rule. If we go into a neighborhood where there are many nonreaders and we prejudice these people, we put them in a hole they are never going to get out of. If we assume they are all dirty, that none of them have any motivation, that none have any sense of direction, we will neutralize our own enthusiasm. We will tend to give up just as some of these people do. We have to judge each one of these people on the basis of his own background, his own interests, his own motivation. We have to remember the lower socio-economic class is not the majority of people. It is a vast number of people, but is not the majority."

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

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

HERE ARE YOUR AMERICAN TEMPERANCE PLAN BENEFITS

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

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

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

3) Other benefits for loss within 90 days of accident (as described in policy)
We pay \$2,000 cash for accidental death. We pay \$2,000 cash for loss of one hand, one foot, or sight of one eye. We pay \$6,000 cash for loss of both eyes, both hands, or both feet.

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

Here's all you do.
Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 60,000 people enter hospitals. Any day, one of them could be you. Protect yourself before it's too late!

MONEY-BACK GUARANTEE

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

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

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

2185 APPLICATION TO
PIONEER LIFE INSURANCE COMPANY, ROCKFORD, ILLINOIS
FOR
AMERICAN TEMPERANCE HOSPITALIZATION POLICY

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

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

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

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

Date: _____ Signed: **X**

AT-1AT

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

LOOK AT THESE AMERICAN TEMPERANCE LOW RATES

	Pay Monthly	Pay Yearly
Each child 18 and under pays	\$2⁸⁰	\$28
Each adult 19-64 pays	\$3⁸⁰	\$38
Each adult 65-100 pays	\$5⁹⁰	\$59

SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

Mail this application with your first premium to
AMERICAN TEMPERANCE ASSOCIATES
Box 131, Libertyville, Illinois



Daniel P. Elsom was appointed to the Spanish Language Institute in San Antonio, Tex., to learn the language in the 11-month course. This appointment came under the Language Missions Department. Elsom, a native Texan from Stinnette, graduated from three Texas schools: Decatur Baptist College, Decatur; Howard Payne College, Brownwood; and Southwestern Baptist Theological Seminary, Fort Worth. He is married to Nadine Elsom, and they have two children. His birthday is 12-16.



Nadine Elsom was named along with her husband to study Spanish in the language Institute in San Antonio. Mrs. Elsom, a native of Sparks, Okla., was born May the eleventh.



William T. Urdike was appointed as a superintendent of missions by the Metropolitan Missions Department to work in Fresno, Calif. He is a native of Marshall, Mo., and a graduate of Baylor University, Waco, Tex., and Southwestern Seminary. He is married to the former Leile Mae Dudley and they have two children. His birthday is 7-3.

new APPOINTEES



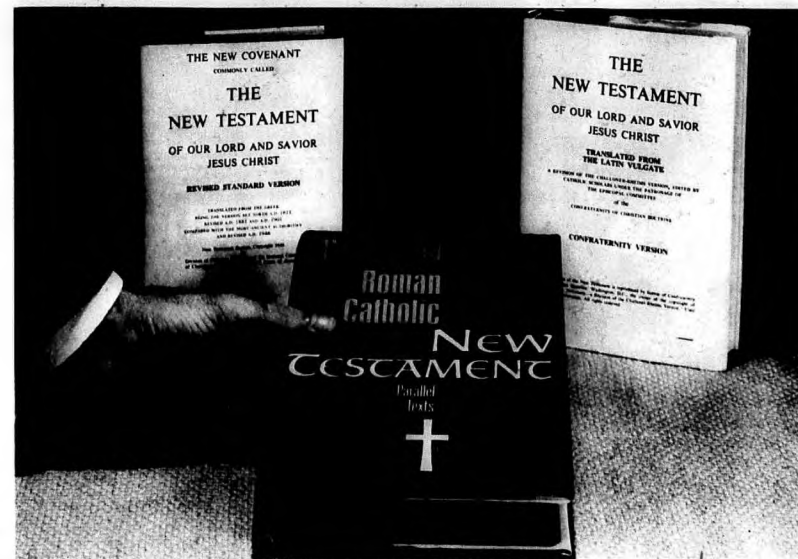
Marvin Owen Berry was also appointed by the Language Missions Department to study Spanish at the Spanish Language Institute. Berry, a native of Guston, Ky., earned two college degrees from two Kentucky schools: University of Kentucky, Lexington and Southern Baptist Theological Seminary, Louisville. He attended Morehead State College in Morehead. He is married to Bonnie Lou Holtzclaw Berry, and they have four children. His birthday is 12-22.



Bonnie Lou Berry, a native of Louisville, Ky., was named along with her husband to study Spanish at the Language Institute. She attended Southern Seminary and Southeastern Extension of Indiana University. Her birthday is 2-4.



James Zachary Alexander was appointed as a teacher missionary of National Baptists in Raleigh, N. C. This appointment came under the Department of Work with National Baptists. A native North Carolinian, Alexander is a graduate of Shaw University, Raleigh, N. C., and Andover Newton Theological School, Newton Centre, Mass. His birthday is 8-7.



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SHOCK!

I suppose the greatest "shock" has been the fact that there are enough European Christians here to have told every African that God loves him. Why did we have to come so far and leave so much to do what these people could have done in their own cities? My resentment toward the Christians here turned to shame when I realized that I had been guilty of exactly the same thing when we lived in Orlando. My lack of concern for the migrant workers who live near Pine Hills compares very well to the attitude of the European Baptist in Chingola to the mine worker in Chiwempala. I could make myself believe that God has called me here because someone already here had failed to respond to God's call to help these people, but then I would wonder whom God had to call to do some of the work among the less privileged who were my responsibility by reason of proximity.

Missionary and Mrs. William H. Jones, Jr.
P. O. Box 765
Chingola, Zambia
Africa