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THE Bible is a book of gates and gateways. There are gates of cities and of temples, gates of gardens and of palaces, gates that admit the traveler and gates that prevent his entrance.

One of these gates is the gateway into the kingdom of heaven. Jesus tells us that this gate is narrow. "Strait is the gate and narrow is the way." This may not agree with our idea about the way to glory, but we must accept Christ's word as final. There is little use to argue that the gate should be wider; for we have neither the power nor the tools to shift a single stone.

The Kaiser of Germany years ago, when he prepared to enter Jerusalem, widened the gate by making a complete breach in the city wall. He could do that with the earthly Jerusalem, but no one can dislodge one stone of the gateway of the heavenly city. Christ says that the gate is narrow and if he says the gate is narrow, then the gate is narrow. It can never be made to accommodate our wishes and preferences. We must accommodate ourselves to its unalterable condition.

In the fact of the narrow gate is a threefold challenge.

There is the challenge of its character, it is a narrow gate. This does not mean that the grace of God is narrow and able to save only a limited number of people. The gateway of citizenship into America is narrow because this country has determined to admit only a limited number of immigrants each year. The gateway into the citizenship of heaven is not narrow for this reason. God's grace is wide enough to meet the needs of the whole world as easily as the needs of a single soul.

There is a wideness in God's mercy
Like the wideness of the sea.

But the gate is narrow in order to let in the right and keep out the wrong. If it were wider, something might enter that belongs on the outside. All that is unloving, unmerciful, and unforgiving; all that is impure, insincere, false, fearful, and unbelievable; all that desires, wills, and works harm or injury, has to be left on the outside. So when we enter the narrow gate we give up nothing worth keeping; we get everything worth having. We are delivered from the things we thought we wanted in order that we might have the things we really need.

The narrow gate is, therefore, a protection against the coming of evils that would destroy the life inside. Stevenson has told of the travelers who carried a new plant to the Samoan Islands. The plant was called "kuy-kuy," when it was introduced to the islands, artists painted it

and poets sang of its excellence, but before many years had gone, the farmers were fighting that plant with bleeding fingers, rooting it out of the soil wherever it had spread. It had proved to be a pestilence, robbing both grain and fruit of the nurture of the soil. So in life, some apparently innocent things come to the gates of life seeking entrance and the only thing that protects us against their ultimate hurt is that we have selected for our lives a gate that is too narrow for their entrance.

If the gate into the kingdom of God were wide enough to admit anything and everything, the conditions in the kingdom would be like the conditions outside the kingdom; and any kind of gateway at all would be a mere pretense. It is the narrowness of the gate to heaven that preserves those in heaven from the hurtful intrusion of evil things.

This is true in every realm of life. It is this narrowness that protects us from wavering and wandering in the highway of life. Excellence of any kind is obtained only by confining our interests and restricting our endeavors to the one selected task. The bigger the undertaking the more it narrows the life committed to it. The man who would be a specialist in any line must deny himself many attractive things.

A second challenge of the narrow gate is the challenge of its condition.

Because the gate is narrow, we must strive to enter in. If the gate were wide we would be able to enter without effort, without endeavor, without purpose or aim. We could simply drift into it with the drifting crowd; but because the gate is narrow, entrance requires resolute, earnest, vigorous effort.

The wide gate is easily entered. The challenge of the narrow gate is that some things are easily done and some things are not easily done. To build a house on rock requires hard work with the hammer, chisel, and pickaxe. But the final test of the two buildings is their ability to endure the day of stress and storm. So in life, the final test of character is the day of sorrow, disappointment, pain, and judgment.

The entrance into the gateway of any kingdom worth possessing is narrow, and honest struggle is required. Knowledge requires the persistent application of the student to enter and possess its kingdom.

Ask those who have labored for the kingdom at home and abroad, concerning the demands that service makes.

October, 1952

Everywhere the demands of the kingdom have exerted sacrifice, pain, disappointment, and care. David Livingston, beside the grave of his wife, cried, "O Mary, my Mary, how often we have longed for a quiet life since we came to this field," but the great man never knew a quiet life. He was the familiar acquaintance of struggle and denial and costly labor, but by his life opened for Africa the narrow gate of the kingdom.

Another challenge of the narrow gate is the challenge of company.

The choice lies between the wide and the narrow gate; between seeking the many for our company, or the few. There are many who go into the wide gate; and few who enter the narrow gate.

Men naturally go with the crowd. When any choice is to be made, they are disposed to ask what others are doing, by what road or route others are traveling. They do not want to be alone in any undertaking. They much prefer the safety and society of company. Jesus knew this and forewarned us concerning this very thing. He told us of the fate of those who enter the broad gate, and the destiny of those who go in at the narrow gate. He wants to guard us against later disappointment.

Christ would have us know that it is not the crowd that counts, but the gate we have entered. In the days of his flesh, Christ himself had to be content with only a few followers. He said to the few with him, "Where two or three are gathered together in my name, there am I in the midst of them."

When his ministry was finished he left but a handful of disciples on the earth, but he knew that these were the beginnings of the multitude that would follow later. In his day the steps of the church doors were little worn. There were not many coming and going. The disciples were few. And even today, in comparison with the great hosts pressing into the broad gate, they are few.

You and I have to choose whether we shall be content to go with the few or whether, for the sake of ease and gaiety, we prefer to be counted with the many. Let us bear in mind that the few are destined to become a great multitude. Jesus stated that precisely. He declared that they would come from the north and from the south, from the east and from the west, and would sit down in his kingdom; and John, the revelator, saw a great multitude that no one could number, singing the songs of Moses and the Lamb.

If anywhere you are in the minority, one of the few, remember that it will not

always be so. Be very sure that the triumph of righteousness is coming and the narrow gate, whose narrowness often causes us sorrow and sacrifice and even pain, leads to a kingdom pure and radiant and eternal.

Missions and the March of Events

The Hypocrisy of Prohibition

In a recent article by Ralph McGill, editor of the Atlanta Constitution, in referring to Eisenhower's statement that, in his boyhood days in Abilene a Democrat held about the same position in the thinking of the people as the town drunk, said, "Kansas has been one of those poisonously pious states which maintained the hypocrisy of prohibition until even those who had believed in it were sickened and voted in legal control which, had as it is, is much superior to gang-ridden, graft-corrupted 'verboten.'"

It is strange indeed that anyone with his eyes open and his mind alert can think about prohibition in comparison with the present intolerable situation which the open saloon has brought to our nation as "the hypocrisy of prohibition." Today we have a million alcoholics. In prohibition days all the Keely institutions were closed because there were no patrons. Today we have thousands of people killed on the highways by drunken drivers; in prohibition days there were no drunken drivers. Today millions of gallons of liquor are drunk by Americans; in prohibition days even though there were blind tigers, the amount of liquor consumed was a drop in comparison with the rivers that flow down thirsty throats today. Today we have as many illicit stills and as much blind tiger liquor as we had in prohibition days; and while we do not have the same type of "gang-ridden, graft-corrupted 'verboten,'" we do have just as much gangsterism and as much corruption, as shown by the Kefauver investigations, as we ever had during prohibition days.

There just simply isn't any comparison between the condition we have now and the condition we had then. It is a hundred times worse in every way now than it was then; and he who cannot see it is blind. There is no one so blind as the one who will not see.

Tracts on Doctrine

The Sunday School Board at Nashville has published a new series of tracts

on doctrines held by Baptists. Some of the tracts deal with doctrines that differentiate Baptists from all other denominational groups. Here are samples of subjects discussed: Sacraments or Savour? by E. F. Hallock; Southern Baptists and Church Union, by B. H. Duncan; The Church's Only Head, by Leonard Duce; and, Final Authority: Bible or Church? by Verlin C. Kruschwitz.

These tracts will be furnished without charge to pastors and other church officers.

We are saying that the matter of informing our people and keeping them informed on the fundamental principles and doctrines that differentiate Baptists from others is a must. We are winning people to Christ and to church membership by the multiplied thousands, but we are not holding and enlisting all that we win.

Winning the lost and indoctrinating the saved ought to go hand in hand as a continuous process in every Baptist church. Baptists of the South lead the world in winning souls, that is, in leading the lost to accept Christ as Saviour and to acknowledge Christ's lordship in life. But too often we stop there.

That old saying, "Once a Baptist always a Baptist," is true only of those who know why they are Baptists. It is a glorious thing for one to be a member of a Baptist church, but it is better and more glorious to know why one is a Baptist. An informed Baptist will always be a Baptist, and if circumstances or conditions place him beyond the reach of a Baptist church, he will start a Baptist church where he is.

—David M. Gardner
Baptist Standard

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J. B. LAWRENCE JOHN CAYLOR
Editor Managing Editor

Mildred Oldham Dunn
Editorial Assistant

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SOUTHERN BAPTIST HOME MISSIONS

NEWS

Schools Promote Mission Program

A new trend is developing among Southern Baptist schools, several of which are extending aid to churches, both city and rural, through their rapidly-developing mission programs. Night classes have been conducted on and off the campuses with a definitely outlined plan of studies in order to assist pastors and other church leaders in their work. These classes usually meet weekly in selected centers which are widely scattered over the states.

Three seminaries, nine senior colleges, and seven junior colleges have conducted such classes during the past school year in more than 100 different centers. Some 6,000 or 7,000 people have studied in the classes including more than 1,200 preachers.

Buy Lots for Student Center

in Havana, Cuba

The Home Mission Board has just received title to lots near the University of Havana on which it expects to build a student center and chapel. The Board has been attempting to purchase these lots for several months. Plans for the building, which it is hoped can be erected soon, are being drawn by Dr. Herbert Caudill, superintendent of the work in Cuba, and Rev. A. C. Queen, RSU director. Mr. Queen reports that in spite of the lack of a building he has already reached more than seventy students and believes the center will make possible a much larger service. Mr. Queen is already conducting some Bible classes and hopes to enlarge this part of the ministry also.

Arkansas Baptists Create

Department of Evangelism

The Executive Board of the Arkansas Baptist Convention recently voted unanimously to create a department of evangelism and employ a full-time secretary to promote the work, strictly in accordance with the Southern Baptist Program of Evangelism as adopted by the Sou-

thern Baptist Convention. This will go into effect January 1, 1953.

New Mission Property in New Orleans

Authorization of the purchase of a new property in which to re-locate Tole-dano Mission on the River Front in New Orleans was made at the semi-annual meeting of the Home Mission Board in Ridgecrest during August. An appropriation of \$30,000.00 was made for the purchase of an eleven-room house which will be remodeled for the mission to accommodate the mission and living quarters for the missionaries. In addition to the house the property to be bought will include adequate space for playground and two garages and another small house in the rear to be used for storage and a workshop. The new property will be located in a more suitable and accessible neighborhood, according to Miss Gladys Keith, superintendent of the mission work on the River Front.

Date Set for City Missions Conference

According to Dr. S. F. Dowis of the Home Board the Southwide City Missions Conference will be held in New Orleans, Louisiana, February 24-27, 1953.

This conference is for all state superintendents of missions, state secretaries, superintendents of city missions programs, missions committeemen, pastors, and other interested denominational leaders.

Sets Date and Names Committees

Date for the annual meeting of state superintendents of missions has been set for August 12-13, 1953, at Ridgecrest according to Dr. S. F. Dowis of the Home mission Board. A similar meeting was held this year just prior to Home Mission Week at Ridgecrest.

In addition to general discussion of a state mission program for each state, two committees were named during the

recent meeting. The first was a committee to study the advisability of a Southwide survey and long-range Southern Baptist rural life program. Chairman of this committee is Chester Quarles, state executive secretary of Mississippi. Others on the committee are: T. B. Maston, T. J. Gillespie, Merrill Moore, and Eldred Taylor.

The group also authorized another committee to study plans for a large annual Southwide rural life conference in which all Southern Baptist agencies would participate. Dr. S. F. Dowis was named chairman and asked to select a committee of representatives from other agencies.

These committees are to report to the 1953 meeting.

New Appointments

Among those recently appointed to serve under the Home Mission Board are: Ruby Matejka and Viola Williams (colored) to Carver Center, New Orleans, Louisiana; Virginia Ann Henderson, Rachel Sims Mission, New Orleans, Louisiana; Rev. Peter Chen, student-missionary to Chinese in San Francisco, California; Matthew Wai, Chinese Baptist Church, San Antonio, Texas; Mrs. Johnnie Adams Young, Spanish kindergarten, Carrizozo, New Mexico; Rev. and Mrs. Truett Black, Indians, Albuquerque, New Mexico; and Rev. and Mrs. Paul Bremerman, Ponca and Otoe Indian churches, Ponca City, Oklahoma. Rev. Thomas Lowe who has been serving the Chinese in San Francisco will be transferred to the Chinese Baptist Church in Los Angeles where Dr. M. W. Rankin has been serving between assignments by the Foreign Mission Board. Rev. Felton Walker, who while serving with the armed forces in Alaska has been pastoring the Eastchester Baptist Church of Anchorage, Alaska, has been discharged from the service and will remain in Anchorage as a missionary-pastor. He will be supported jointly by the Home Mission Board, Alaska Baptist Convention, and the church.

The Alaska Baptist

Convention

by

Courts Redford

Assistant Executive Secretary

The Alaska Baptist Convention, meeting in Ketchikan, was called to order by its president, Rev. Felton Griffin, at 7:30 P.M., July 29, for a three-day session. Thirty-five messengers from ten churches had gathered to bring their reports, to enjoy Christian fellowship, and to plan for the future.

The address of welcome was given by Bill Terry, a shoe cobbler in Ketchikan. He is a Britisher who had "been attending churches in Canada and England all of his life, but only recently joined the Baptist church at Ketchikan because of its wonderful spirit."

The spirit of that church was manifest throughout the convention as the heroic group of 140 members labored tirelessly to entertain the visitors to the convention and to the annual meeting of Woman's Missionary Union, which met just prior to the convention.

The housing and feeding of messengers and visitors is no easy task in a bustling, pioneer town like Ketchikan. The town is located on Revillagigedo Island, a strip of land sixty by one hundred miles, about 767 miles from Seattle, Washington. The annual rainfall is 180 inches and the temperature varies from slightly below zero in the winter to about seventy-five degrees in the summer.

The population is 6,000. It is the home of a large fishing fleet. Nine canneries, packing about 24,000,000 cans annually, give employment to large numbers of workers during the canning season, which was just beginning. The influx of workers made it very difficult, and to some extent impossible, to get transportation into Ketchikan. The dele-

gation of visitors from the Anchorage area was limited by lack of available transportation.

There is no highway to Ketchikan. One enters by plane or boat. The Canadian and Alaskan ships ply the Tongass Narrows on which the city is located, and were crowded at that season with tourists, workers, and business people.

At Ward Cove, about six miles up the Narrows, a \$30,000,000 pulp mill is being built. It will be completed in about two years and with associated industries is expected to bring an additional 2,000 people to that area.

It was in this beautiful, busy town, built in part on the mountainside and in part on piers that extend out into the Narrows, that the sacrificial band of Baptists entertained about sixty messengers and visitors who gathered in this already overcrowded town.

Rev. B. I. Carpenter, who opened our Baptist work in Ketchikan in 1948, has led his heroic group to build a lovely church building just across the street from the high school. The church is not entirely completed, but provided a very acceptable meeting place for the convention. Housing facilities for many of the visitors were provided by placing cots in the basement of the church and others were housed in the Civic Center about ten blocks away. Free meals were provided for all in the basement of the church and this mealtime proved to be a wonderful period of fellowship and helped to make possible the full and regular attendance at the convention sessions. Later in the convention an offering of nearly \$200.00 was taken to help the Ketchikan church to meet the

expenses of entertainment.

Rev. Orland Cary, pastor of the First Baptist Church of Fairbanks and vice-president of the convention, brought the annual sermon. It was a rallying call to magnify Christ in the development of Baptist work in Alaska.

The splendid attendance at all convention sessions was an indication of the spirit of Alaska Baptists. These messengers and visitors had come together from all our Baptist churches and three of our Baptist missions to transact business for the Lord. They were loyal to that purpose. The six churches in Anchorage, including two Negro churches, and the churches in Palmer, Fairbanks, Juneau, and the host city of Ketchikan, were all represented. Fourteen Mile Mission, also known as North Pole, near Fairbanks, the native mission of Fairbanks, Annette Mission near Ketchikan, and Valdez, a new mission of the Chugach (Anchorage) Association were all represented by pastors or members. The Big Delta mission of the Fairbanks church and the Grandview Gardens mission of Anchorage were not represented.

Two churches, Shiloh Baptist Church (colored) of Anchorage, and the First Baptist Church of Palmer, were admitted to membership in the convention. Three new missions were reported.

Inasmuch as the convention met one month earlier than usual, the reports given were for only eleven months. The churches reported \$107,064.13 gifts for all purposes, exclusive of building projects, and \$72,698.09, or more than one dollar per month per member, for missions. They have property valued at \$580,112.00. The 1,923 members reported 204 baptisms in eleven months. Sunday school enrollment is 1,445. Training Union, 483; and WMU, 317. There are at present only three Brotherhoods, but plans have been made to increase this number.

Attending the board meetings and the convention sessions I was impressed by the wonderful spirit of faith and sacrifice manifest by pastors and lay members alike. Churches which are struggling to complete buildings and support their own pastors are giving liberal support to local and worldwide missions. The Alaska convention is assisting in paying the salaries of eight of the pastors in that area and voted to open new work for the natives in Anchorage and at some inland site to be decided upon and to start work at Seward at an early date. They are planning to help provide buildings for these missions. The budget

for the convention amounts to approximately \$12,000.00, of which one-third will be sent to Nashville for distribution to Southwide objects. The convention voted to give one-third of all undesignated co-operative receipts to Southwide objects. The above figures do not include thousands of dollars which the churches will give to associational and local missions. The co-operative spirit and unanimity of thought relative to these mission causes was very gratifying.

The First Baptist Church of Anchorage is at present operating and supporting an orphan's home near that city. The church owns the property and has employed a couple to superintend the home. At present there are twelve children in the home, most of whom are natives. It is understood and agreed that the Alaska convention may take over this home as soon as it is in a position to do so.

There is a great spirit of evangelism in Alaska. The convention set as its goal 500 baptisms for the next convention year. Every church and mission, except two recently organized, will participate in the simultaneous evangelistic crusade to be led by Rev. C. Y. Dossey. This crusade will be held the latter part of October. The spirit of evangelism was evident in all sessions of the convention. The last afternoon was given to visitation preparatory to an evangelistic service on Thursday night. At this service several native children came to profess faith in Christ, two adults united with the Ketchikan church on profession of faith, three young people dedicated their lives for special service, and a large number of Christians came rededicating themselves to the Lord.

These are people of prayer. They have learned by hardships and trials to depend largely upon the Lord. During the convention they discussed the great doctrines of faith and gave special attention to a discussion of the church and its ordinances.

The testimony of Rev. Avery V. Richey, pastor of the First Baptist Church of Palmer, Alaska, is typical of the spirit of our Baptist people in that area.

He had been having a hard time in trying to enlist the Baptists and other people of his area to attend his services. He had gone for weeks without a conversion. On March 22 his name appeared on the calendar of prayer of Woman's Missionary Union. The Sunday prior to that he had thirty-three persons in his service. This was a representative crowd. On March 23, after his name appeared on the calendar of

prayer, he had seventy-one present. There were one conversion and two additions in that service. Since that time the attendance has continued to increase and has reached a peak of 110. Mr. Richey says that was the Lord answering the prayers of Southern Baptists.

All of the churches in Alaska have new buildings or are now building houses of worship. The First Baptist Church of Anchorage has greatly enlarged its building, but needs a much larger edifice to take care of the rapid growth and its organizations. The Eastchester church of Anchorage has recently completed a building. Faith Baptist Church has a basement and is hoping to construct its auditorium in the very near future. Calvary Baptist Church has outgrown its present auditorium and must seek additional room in the near future. It has a proposed plan for a new church plant. The two Negro churches, Greater Friendship Baptist Church and Shiloh Baptist Church, now have plans for church buildings and are seeking some help from the Home Mission Board and from Alaska Baptists to make possible these much-needed houses of worship. The First Baptist Church of Anchorage has constructed a building for Grandview Gardens Mission and Chugach Association, with the help of the Home Mission Board, is purchasing a church building in Valdez to be used by the new mission there.

The new church at Palmer is now under construction and, it is hoped, will be walled in before winter so that it may be used for worship during the winter months. The church at Juneau is nearing completion and will be one of the most beautiful in all of Alaska. A very commodious and well-arranged church is practically completed at Fairbanks and the native mission building in that city was dedicated on the afternoon of August 3. The First Baptist Church of Fairbanks is constructing a building for Fourteen Mile Mission, which will be completed before winter. It is planning to construct a building at Big Delta where services are now being held in a tent. The Home Mission Board has contributed largely to the construction of a number of these buildings and is assisting in paying the salaries of seven workers.

The convention elected Rev. Orland Cary of Fairbanks as president, and Rev. Felton Walker of Anchorage as vice-president for the coming year. Rev. Avery Richey of Palmer was elected clerk, and Russel G. Simmons, a businessman, was chosen to serve as execu-

tive secretary. He renders a very efficient service without pay and he and his wife have volunteered to help start work in Anchorage among the natives.

The next meeting of the convention will be held in Fairbanks, October 6-8, 1953. Rev. Dan Tyson, the new pastor at Ketchikan who helped so graciously in entertaining the convention this year, will preach next year's convention sermon.

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Spiritual Blessings Abound at Home Mission Week at Ridgecrest

by
Mildred Dunn

ONE THOUSAND and seventy-four fortunate people registered at Ridgecrest during Home Mission Week, August 14-19, and participated in the many blessings of the week. Of that number approximately 250 were attending the Southwide conference of Baptist Brotherhoods. In addition, across the road at Camp Ridgecrest, there were about 150 boys attending the Young Men's Mission Conference. These two groups joined the Home Mission Board conference for the evening and Sunday services.

Featured at Ridgecrest this year were the Indians and missionaries to the Indians. Present during the week were fifty-one of the 102 missionaries to the Indians. Several groups of Indians, particularly from the Cherokee reservation in North Carolina, were also present. These Indians and missionaries made a distinct contribution to the program as they appeared from time to time during the week. On the last morning of the conference they were in charge of the program. This proved to be one of the highlights of the week.

Just prior to the conference there was a meeting of all state superintendents of missions, several state executive secretaries, and some representatives of colleges and seminaries. At this meeting two important committees were appointed, one to study the advisability of a Southwide survey and a long-range Southern Baptist rural life program, the other to study plans for a large, annual Southwide rural life conference.

Sixty-one chaplains, thirty-eight chaplains' wives, and a large number of children of chaplains were present. According to Dr. Alfred Carpenter, director of the Chaplains Commission, the purpose of the daily morning conferences was to examine the inner life

of the chaplain. This produced some powerful and helpful testimonies. The afternoon conferences were given over to seminars for each branch of the service led by some representative from the chief's office in each branch. At these meetings the men were given current trends and future programs in chaplain's work especially that which would be interesting to Baptist chaplains. At the afternoon meetings the men were privileged to hear Dr. R. K. Young, chaplain of the North Carolina Baptist Hospital, who helped them with the problems of personal guidance.



Indians were featured at Ridgecrest during Home Mission Week. Dr. and Mrs. Frank Belvin look at an Indian papoose and his Navajo mother.

Sunday evening Chief of Air Force Chaplains Charles J. Carpenter brought a stirring message on "My Religion and My World" in which he prevented among other things the burning necessity of the local church keeping in touch with its members who go into service and the problem of tying those who are won while in service to a local church. Chaplains' wives were led in conferences each day by Mrs. John S. Garrenston of Kansas City, wife of the Central Air Force Defense chaplain. They discussed how the chaplain's wife can be of service to the chaplain and his work and the problems peculiar to chaplains' wives.

Forty-two Good Will Center workers were present. All centers operated by the Home Board but one were represented. Morning conferences were conducted by Dr. R. K. Young, who also helped in the chaplains' conference. His help in counseling was highly appreciated by those attending the conference. During the afternoons various people presented program materials and helpful hints on the mechanics of operating Good Will Centers.

Dr. C. E. Matthews, secretary of evangelism, presented the plan for a nation-wide simultaneous evangelistic crusade during 1955, the year following (Continued on Page 23)

SOUTHERN BAPTIST HOME MISSIONS

Home Board Looks Forward

by
Courts Redford

Assistant Executive Secretary

AT THE semi-annual session of the Home Mission Board at Ridgecrest, North Carolina, August 15-16, during Home Mission Week, a number of forward-looking steps were taken which are expected greatly to enlarge the scope of service of this agency. The meeting was well attended and unusual interest was manifest in the advance program of the Board.

The special committee which had been appointed to study and make suggestions for better promotion of the Board's work, made a partial report. Upon its recommendation a motion was passed to seek denominational approval to launch a movement designed to increase the corpus of the church loan funds to not less than \$10,000,000.00 in the next five years and to attempt to clear this program through denominational channels so that it can be launched at an early date.

This action was taken after full discussion of the needs for church buildings and opportunities for church extension in various sections of our territory. The motion clearly states that the money, when received, will be made available to churches in any and all areas of the Convention territory.

To meet the immediate pressing needs of some of our new churches, the Board voted to borrow \$500,000.00 and to make loans to churches on either of two bases.

New churches may borrow from this fund, not to exceed \$15,000.00 with interest at five per cent, such loans to be retired over a period of six years. The principal payments and interest payments may be made monthly. The second plan provides that the Home Mission Board will co-operate with the

churches that have issued bonds to raise money for church buildings. The Board will buy bonds not to exceed twenty-five per cent of the total issue and not to exceed an amount of \$15,000.00. The minimum interest rate is five per cent.

These two plans for lending money to new churches will undoubtedly make it possible for many of the churches constituted within the last five years to proceed with their church buildings in the near future.

The Board also voted to start Baptist Student Union work in connection with the Negro colleges at an early date. This work is to be promoted in co-operation with the Negro conventions and the Baptist Sunday School Board of the Southern Baptist Convention. It is hoped that this work can be started by the first of the year.

Through its Co-operative Missions Department the Home Mission Board has been carrying on a limited work for juvenile delinquents. It was voted that this ministry should be enlarged and that a full-time worker should be appointed as soon as satisfactory arrangements can be made.

Appropriations were made to help the two Negro churches in Alaska to secure property and build their buildings. Both of these churches are in the city of Anchorage. Provision was made whereby the Home Board will co-operate with the Chugach Baptist Association of the Anchorage area in Alaska in purchasing property at Valdez where a mission has been started. A church building has been purchased and the pastors of the Chugach Association, together with a few laymen, have given their time in remodeling and repairing the building to make it suitable for worship services.

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Institutions are Neglected Fields of Service

By FLOYD FOLSOM
Former Superintendent City Missions
Louisville, Kentucky

THERE are more than a million people in the Southern Baptist Convention territory who are institutionalized; they are displaced persons who are in an abnormal situation, and they are neglected possibly more than any other group of our population.

Jesus said for the church to go where the people are. General hospitals, Roman Catholic and hospitals operated by other faiths, Red Cross hospitals, Veterans Administration hospitals, hospitals for Negro patients, all of these offer places of service for Southern Baptists. Mostly it will be a bedside, individual, person-to-person ministry. Don't limit your work to Baptist institutions or to tax-supported institutions, however.

Recently some of us called on the Mother Superior of the largest Roman Catholic hospital in our city. We went as Baptists. We said to her that we were Baptist preachers. We asked her if it would be possible for her to furnish us with a list once or twice a week of every Baptist who registered in that hospital and give us his room number.

"I see no reason why we couldn't do that," was her reply.

We have had that list every week since then; because we went and asked for it.

Before completing our plans for this visitation program we went ourselves to see what it would be like and so we would know better how to send our people. Out of the 300 patients who were there the first week, one out of four was a Baptist.

We began to visit and this is what we found. Some folk, when they register in a Catholic hospital will say they are Baptists when they are not anything.

In one of the rooms was a middle-aged woman. We introduced ourselves and said that we understood she was a

Baptist. We asked if we could render any ministry to her.

"No, I'm not a Baptist; really I'm not a Christian, but I have a little girl who goes to the Carlisle Avenue Baptist Sunday school and I suppose if I were a Christian I would be a member of that church," she replied.

Now, what did we do? We ministered as we could there by her bedside, but immediately called the pastor of the Carlisle Avenue Baptist Church. She had no pastor; she was not a Christian; but if she were a Christian she would like go to the Carlisle church.

Do you see the possibilities? Do you see the potential of extending your institutional ministry even into the hospitals that are operated by those of other faiths? Let's take advantage of every possibility that God lays at our feet.

Tuberculosis sanatoriums offer opportunities of service. Residents in these institutions are convalescents. They are there for a longer period of time than those in the general hospitals. We have two in our city—Hazelwood and Waverly Hills. At Hazelwood one church and one pastor have been going there for years and that was at the request of the head of the institution. Naturally, we in the City Mission Program work with them in every way that we can.

In the other hospital we have groups of visitors and different ones who go. What do they do? It is principally a bedside visitation and the distribution of good literature. We have Negro workers under our program and under our supervision going into the Negro part of our hospital, because we think that Negroes can render a better ministry to Negroes than can we. We place in their hands the Negro Baptist paper of our state to distribute. For the white patients we provide the *Open Window*.

What are we as Baptists doing for people who are closed up in mental institutions? We can certainly go to them and minister. I could take you with a group of women from the Third Avenue Baptist Church on a Thursday afternoon for an interesting visit. You could sit there and watch one of the women seated in a chair across from another woman. She takes a spoon and dips it into a cup of ice cream and feeds that woman who has a blank look upon her face and apparently doesn't even know that someone is feeding her.

The natural reaction to such a scene is to exclaim: "What on earth do you do a thing like that for; what good can it do?"

It can do three things. First, it is according to the command of the Lord Jesus Christ; it is not ours to question what good it does if it is the Lord's command. Secondly, there are some people in there who are not quite that blank in their minds and there are employees and staff members who are impressed by a group of people who are so filled with the love of God that they want to minister to people who may not have sense enough to know that they are being ministered unto. That will impress superintendents, doctors, nurses, and staff members of an institution. The third thing is that you can't pour from the cup of happiness on somebody else without spilling a whole lot on yourself.

At Jefferson County jail they have a chaplain. Where there is a chaplain, of course, we work with that person. But oftentimes there are things that a chaplain cannot do that your church can do. At the city workhouse for short term prisoners we have Sunday school. We have devotional services and some counseling. But brethren, let it be spiritual counseling, not counseling in regard to guilt or non-guilt and things of that kind.

Other places of service include the woman's prison and the homes for the aged. Some of the latter are private, some public, some are swanky with rich endowments. We have one in Louisville where the women who go there, I understand, are required to have nothing. There must be a ministry of the church to these institutions.

Homes for the incurables is another institution needing the services of the church. Before I came into the City Mission Program and was pastor of one of our small, new churches in Louisville, I used to go sometimes with the women of our Woman's Missionary

(Continued on Page 22)

SOUTHERN BAPTIST HOME MISSIONS

Emma Leachman Dies at Home in Louisville

MISS EMMA LEACHMAN, first woman ever to go before Southern Baptist churches as a representative of the Home Mission Board, died Tuesday, August 5, at the Morton Home in Louisville, Kentucky, where she had resided for several years.

Those who knew Miss Leachman best remember her for her great ability, love for missions, and her untiring years of service in the cause of missions. She first came to work with the Home Mission Board in 1921 and from that time until 1938 went into every part of the Southern Baptist Convention speaking in behalf of missions, teaching study courses, and stirring the people to a deeper interest in the mission program. It was through her ability to arouse the people, particularly the women, and her untiring efforts that the Board was able to carry on much of its mission work during the dark days of depression and debt.

It was in June of 1938, when she was preparing to go to Ridgecrest to teach at YWA camp, that she felt a sharp, stabbing pain as she lifted a box of books and was told by her doctor that she had literally worn her heart out. She was thus forced to resign the work she so loved.

It was then that she moved back to Louisville, Kentucky, where she had served in her earlier days in city mission work, Good Will Center work, and had been connected with the Woman's Missionary Union Training School. She was among the first students admitted to the Southern Baptist Theological Seminary in 1904 when women were not admitted as regular students but permitted to attend classes and listen and learn. Later, after Woman's Missionary Union Training School was established, she was asked to take charge of the women students who came from out of town. One of her happiest jobs, perhaps, was to teach "Applied Methods and City Missions" and to serve as counselor in mission activities.

Even after her retirement from the Home Mission Board Miss Leachman kept a live and keen interest in the mission cause. Her last formal message to

Woman's Missionary Union was written for the Week of Prayer program in March, 1945.

Perhaps her true character is best revealed by two paragraphs from the story of her life written by Una Roberts Lawrence entitled "The Widening Path." The incident has to do with the tragic time when debt was about to crush both the Home and Foreign Mission Boards.

Mrs. Lawrence tells about it in *A Path of Light*: "In the Executive Committee of WMU, meeting ahead of the Southern Baptist Convention in May, there were devoted leaders who honestly believed it was best to provide for the Foreign Mission Board first, then the Home Board. They did not realize as did Miss Leachman that the very critical situation of the Home Board endangered all the mission causes. She was deeply concerned that WMU should get into the movement with united forces."

"While the committee discussed this question, Miss Leachman sat quietly in



Miss Emma Leachman

the hotel lobby near the conference room. She was not a member of that committee and could not be in the meeting in physical presence. But she knew a power greater than her own that could guide aright those so earnestly talking the problem through. That Power she called upon with all the sincerity of her soul. When the meeting was over and she was told that the committee had recommended that WMU follow whatever plan was adopted by the Convention, she said, 'Thank God. I've been asking God to keep us together. We would save neither Board by leaving the other out.'"

Funeral services for Miss Leachman were held Thursday afternoon at 3:00 P.M. at a funeral home in Louisville.

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Queen Esther of TEXAS MEXICAN BAPTISTS

By LOYD CORDER
Secretary, Direct Missions Department

IT MAY surprise you as much as it did me to learn that the work now being done by Home Board missionaries among the South Alabama Indians was begun a little more than thirty years ago by the woman who is now executive secretary of the Woman's Missionary Union, Auxiliary of the Mexican Baptist Convention of Texas.

Mrs. J. L. Moye, whose maiden name was Esther Billingsly, is a native of Lineville, Alabama. In 1919, after having finished her college work and teaching school awhile, she was preparing to enter the Woman's Missionary Union Training School at Louisville, Kentucky, when she attended an associational meeting in her home county. The associational moderator made a strong appeal on behalf of a group of people of mixed race in South Alabama and urged everyone to pray that the Lord would send someone to take the gospel to them.

For about six months, while attending the Training School, she continued to pray that the Lord would send someone to that field. Her burden for those people became heavier until she was almost desperate. It seemed that the Lord was not answering her prayer. One day she realized that the Lord would have her open the field. There was no salary for a missionary among these people, but the county school system provided \$60.00 per month for the employment of a schoolteacher for two months during the year. For a long time they had not been able to find a person who would take this position. Miss Billingsly immediately arranged to teach school in that community during the two months of her summer vacation.

When she went to the Johnson Community where she was to teach, there

was not a place for her to stay. One of the native families invited her to take one of their three small rooms. Finding herself in a strange place and among a strange people, she went to bed the first night with some misgivings about her personal safety. During the night some horses and mules came up around the house. And every time they made a noise she would find herself fearfully sitting up in bed. This continued until she took as her motto Psalms 3:5, "I laid me down and slept; I awaked; for the Lord sustained me" and Psalms 4:8, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety."

There were fifty-five children enrolled in her school. None of them had gone beyond the fourth grade. Practically all of the children and a good many of their parents came to her Sunday school. The children and parents were very grateful and appreciative, but there were some barriers that made it impossible for her to give them the spiritual service she wanted to render. Prayerfully she sought the solution to this problem. Gradually she realized that it was in her unconscious attitude toward the people. She was very happy to serve and willing to associate with them, but if any of the children touched her she could not help but cringe. As soon as the Lord helped her to overcome this vestige of race prejudice, the hearts of all the people were opened to her for the spiritual service that was her main purpose in being there.

After her second summer's work on that field, Miss Billingsly was married to Rev. J. L. Moye. They continued in school in Louisville until their appointment by the Foreign Mission Board as missionaries to Chile in 1923.



Mrs. J. L. Moye

Mrs. Moye's health was very poor during the four years they were in Chile and she was not able to be very active in the mission work.

When they returned to the States on account of poor health, Dr. Moye became pastor of the First Baptist Church of Oncoota, Alabama. After two years there, they were called to the pastorate of the Hunter Street Baptist Church in Birmingham, Alabama. It was here that they came in contact with the work being done by the Home Mission Board among the Italians in Birmingham.

Eventually, the late Dr. J. W. Beagle, then secretary of the Direct Missions Department for the Home Mission Board, came to depend upon them for practically everything that needed to be done in connection with the work. When he was in Birmingham he made their home his headquarters.

Hunter Street Baptist Church grew under their ministry from 600 to 2,250 members. The church was doing a great deal for missions and they personally were making a large contribution to the mission work in that area. But the day came, in 1938, when they must choose between their church and work with the Foreign Mission Board in the Mexican Baptist Seminary at El Paso, Texas, or the work of Spanish-speaking missions in Texas and New Mexico for the Home Mission Board. One of the factors that helped them reach the conclusion that God would have them serve as superintendents of Spanish-speaking missions was that Brother Moye's ministry had been a great preaching ministry and this work offered unlimited opportunities for preaching

SOUTHERN BAPTIST HOME MISSIONS

W.M.U. Circle Theme Program

both in English and Spanish.

In getting acquainted with the Mexican Baptist mission work in Texas, Mrs. Moye observed that there was a great need for Woman's Missionary Union literature in Spanish. The Woman's Missionary Societies of Mexican Baptist churches were organized very similarly to the societies of the Anglo-American churches and carried on very much the same program of activity. However, the only literature available in Spanish was that prepared in Cuba for the work there. This had a very different viewpoint to that found in the Spanish work in Texas.

Mrs. Moye's first great opportunity of service in this respect came in 1939 when the Mexican women of Texas asked her to prepare literature for the state mission offering. She did such a good job that they continued to call on her. Soon the women of Texas, and then the women of the South, began to make available funds for the publication of program material for Spanish WMU and also the auxiliary organizations. Mrs. Moye translated programs and prepared in Spanish the manual for all of the WMU organizations. She did all of this work on a voluntary basis until after her husband's health failed and he took a leave of absence in 1944. The Home Mission Board then began to pay her a small salary.

Dr. Moye died in April of 1945 and in June of 1946 the Woman's Missionary Union, Auxiliary of the Mexican Baptist Convention of Texas, elected Mrs. Moye executive secretary. She was reluctant to accept the position until she assured herself that Mexican Baptists in general, as well as their leaders, wanted her in such a work. Since that time others have taken over the task of translating the programs and Mrs. Moye has spent her time driving over Texas, living in the homes of the Mexican Baptist workers, and leading the women of the Mexican Baptist churches in Texas into a more effective mission service.

In 1946 there were sixty Woman's Missionary Societies in Texas. Now there are about 130. Every phase of the

work has grown correspondingly, but Mrs. Moye feels that the greatest feature of the growth is the development of the women themselves in their missionary interest and their ability to do the work effectively. Among her accomplishments Mrs. Moye has many things of which she can justly be proud, but the mention of her two fine, Christian children brings a sparkle to her eye more than anything else. Her daughter Mrs. Sarah Elizabeth Moye Been is the wife of a realtor in San Antonio, Texas. Her son John Luther Moye, Jr.

is an engineer for Magnolia Petroleum Company in Shreveport, Louisiana.

While Dr. Moye was superintendent of the work, their home was the favorite stopping place of all those who were connected with Spanish-speaking work in Texas. Mrs. Moye is a good cook and a fine hostess.

Typical of her attitude is her concern that those who read this article should be made aware of her gratitude to the Mexican people for their kindness to her personally during the fourteen years she has served them.

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Open Christian Servicemen's Center in Italy

By CHAPLAIN M. J. BOUTERSE, II
Southern Baptist Chaplain
With U. S. Navy in Italy

RECENTLY a Christian Servicemen's Center, located on Naples' most beautiful waterfront park, was officially opened to the approval of over a hundred servicemen, missionaries, and dependents. It was the fruition of a cherished dream of a group of Christian service personnel and American missionaries stationed in Naples, Italy.

This festive occasion had been preceded by much thought, prayer, and hard work on the part of the combined missionary-servicemen's group, who had organized into the Christian Activities Committee of Naples some time before. Naples has been called one of the most wicked cities in the world, and it is certainly true that the American serviceman stationed here has more than the usual amount of temptations to waste money and lower his moral standards.

As far as I know this is the only place in Naples that the American sailor is welcomed where he isn't high pressured into spending his money and much of it for liquor.

At present some 2,000 American servicemen are stationed ashore in Naples, about forty per cent of whom have their families with them. This bay city is also the regular port of call for the United States Sixth Fleet. This means that in the neighborhood of twenty to twenty-five thousand American sailors will be making Naples their liberty town from time to time. There are some historic spots close by such as ancient Pompeii and Mt. Vesuvius, but having seen them . . . then what?

Until recently there was not a single English-speaking Protestant church service in the entire area, and nothing



Servicemen enjoy snack time.

in the way of wholesome recreational facilities designed to help and direct these men in the use of their spare time and energies. Although the new center will furnish a snack bar and recreational facilities for the men, its aim is primarily spiritual.

The first step in meeting the needs of these Americans in Naples was the

establishment of a Sunday evening worship service at the Swiss Church of Naples, which is well attended by missionaries, American servicemen and families, English-speaking Italians, and others.

The Sunday school established by Navy Chaplain H. F. Tower received the support of this group, and is now look-



Dan Piatt, director, and Pete George, assistant director of servicemen's center.

ing forward to new and larger quarters in a theatre soon to be opened by the Navy.

Hearing of the Servicemen's Center, the Christian Businessmen's Club of Shreveport, Louisiana, offered to send and support a director, Dan Piatt, who arrived for the opening, accompanied by an assistant, Steve George. These two men will devote their full time to manag-

ing the center, lending a sympathetic ear to the men who use the facilities, giving counsel, and leading in a devotional program.

The center, a spacious fourteen-room house, offers a well-decorated lounge, a library, music room, three large game rooms, a locker room with forty lockers, prayer room, a kitchen, and other spaces yet incomplete.



Game room is popular place at servicemen's center.



Section of lounge where servicemen may relax and read.



Rev. and Mrs. Ray Whitlock, American missionaries, Mrs. Richard Mosher, and Lt. Mel Miller of USN, entertain with a quartet.

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AMONG the MISSIONARIES



Reclaiming Lives

For many months and even for years the missionaries of the small Brooklyn Heights Mission of Fort Worth, Texas, have worked and prayed in an effort to revive a man who at one time had been an active member of the church but had backslidden so far that he was a disgrace to the other Christian people of the community. None of his family were Christian and the life he lived did nothing to lead them to Christ. The testimony of former missionaries was that he had always been a drinker and pool player, and seldom went to church.

A few months ago we began to see a change in him. He became more and more regular in church and began to take an active part in the activities of the mission. Now he is even helping with the Sunday afternoon visitation, giving his testimony proudly, telling what the Lord has done for him.

Two Sundays ago he told me that he



Because the roof and windows were not completed in their new church building did not keep the ten Indians, in the front of this picture, from being baptized in their new baptistry by Missionary Lee Auliff. The missionary is at right of picture wearing white shirt.

the operation without charge. Members of the First Baptist Church of Balboa Heights, Canal Zone, said they would buy a glass eye. He has given his heart to the Lord and through him we are reaching his family. This is one case where a Baptist missionary, a Baptist doctor and a Baptist church joined hands with the Lord to perform a modern miracle.

—Eugene S. Wolfe
Missionary in Canal Zone

Indian Soldier Won

We had a special prayer meeting at the home of one of our families whose son was to leave soon for service in the armed forces. He was a lost boy, and they could not bear to see him go without first trusting Christ as his Saviour. They had invited neighbors, and a large group was present. We brought a message and gave the invitation and the young man came forward, trusting Christ as his Saviour, and saying he wanted to join the church and follow Christ in baptism. We will baptize him when he comes home on furlough.

—Rev. and Mrs. C. F. Frazier
Missionaries to Indians
Coolidge, Arizona

Chinese Couple Accepts Christ

About a month ago our telephone rang and Mrs. George Yee told us that her husband had just undergone an operation. We learned that he had had an appendectomy. He seemed to be getting along splendidly and came home from the hospital in about a week.

The following Tuesday we went for the three-year-old child in the home to take her to nursery school and found that her father was not doing so well. The next morning when we went again for the child we found the young wife and mother in great distress, her husband had been forced to return to the hospital for another operation because unforeseen complications had set in and he was very ill. We talked with her and prayed with her and assured her of our continued prayers.

We left the home heavy in heart, but praying earnestly that God would spare her husband and somehow through the illness bring about this couple's salvation. Then God seemed to speak to our hearts in the words of Christ to his disciples when Lazarus became ill. "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified there."

by." Immediately a peace and assurance came into our hearts, and although we did everything we could to help the family in their distress, we were confident that all would be well.

In a few days he showed marked improvement and became steadily stronger. He remained in the hospital for quite sometime, then returned home to his loved ones. The following Sunday when we went for his children for Sunday school he told us he felt well enough to come with us. He listened to the lesson and the sermon in the services that morning intently. That night he called to tell us he was very tired and could not come back. An evangelistic meeting



Leonard Moore, a Jewish layman, who was influenced to become a Christian by the public profession of his small son and the preaching of Rev. H. B. Benson, pastor of the First Baptist Church, Carrollton, Georgia.

was in progress at First Baptist Church during the week, and a neighbor invited him to attend. He went Monday night and again Tuesday. Tuesday he walked down the aisle giving his heart to Christ.

Wednesday afternoon we went to see him and his wife and talked with them about two hours or more. We gave him some tracts and books to read which he joyfully and gratefully received. Our student worker, Lucy Lin, talked with Mrs. Yee in Chinese and she made a profession of her faith, and that night walked down the aisle giving her heart to Christ. Last night she was baptized. As soon as her husband is well enough he, too, will be baptized. Pray with us that they may be used to win many of their people to Christ, to the end that soon we may have a Chinese church here.

—Mary Etheridge and
Nina Gillespie
Missionaries to Chinese
El Paso, Texas

Little Missionaries

During our summer revival meeting

we learned that a personal worker need not be old and experienced to be successful. As the invitation was extended in one of the night services, Freddy and Beth, the missionaries' children, spoke to a fourteen-year-old girl, urging her to go forward. The girl shook her head for a time, then bursting into tears, went forward to confess the Saviour. She and Beth, who had accepted the Lord in May, were baptized two weeks later. The children were a bit bashful about leaving their seats to speak to someone, but Freddy is only seven and Beth six.

Our Daily Vacation Bible school, con-

to understand English and therefore was not able to know anything that was said. She attended all the services and I could not understand why. Later I asked a friend of the woman about it and was amazed to hear that the man who had been converted was going to the home of the woman each day and giving her the message in French. Both attended the services and as a result of his efforts she, too, accepted Christ as her Saviour. They have both been admitted into the church and can be counted among the most faithful members. This has given me more courage to face the language problem. If we can reach some who speak our language, they in turn can reach many others.

—S. T. Smith
Missionary to French
Golden Meadow, Louisiana



Sunday school at Chinese Baptist Church, Los Angeles, California. M. W. Rankin, former missionary to China, has been missionary to this group.

Migrant Camp VBS

During our two-weeks Vacation Bible school held at the Labor Center near Springdale, Arkansas, we had an average attendance of 130. Twenty-four children made public profession of faith on the closing day.

During the school each child received a health kit which contained a towel, wash cloth, toilet soap, comb, tooth brush, and toothpaste. Each child also received a New Testament. These things were given by various churches and groups over the Southland. Local forces also helped in the school, adding greatly to the efficiency of the activity.

—Rev. Andrew H. Foster
Missionary to Migrants
Central United States

A Winning Witness

In our last series of services conducted in a soul-winning effort, a man past fifty attended all the services. In the Wednesday evening service he gave his life to Christ but did not ask for membership, only stating that he would do that at a later date.

In this meeting there was also a woman about the same age who was unable

Churches Purchase Visual Aids

By L. O. GRIFFITH
Director of Promotion

SOUTHERN Baptist churches are buying home mission slides and filmstrips for their own visual aid libraries.

Last fall John Cox, Morrilton, Arkansas, secured *Baptist Beliefs* for his church. Recently he said, "We have shown this filmstrip to our classes studying doctrine and to our new converts. It has paid for itself many times."

A church in Missouri bought the set of slides *Children of Our Homeland*. They will be able to show this set to all the missionary organizations and even to the entire church. In many cases it is more economical to purchase the production when it can be used a number of times to teach and train.

Any Home Board production can be bought from the Baptist Book Stores.

Sensational Service of Taste Delights



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18



Scene from filmstrip *Baptist Beliefs*

Individual slides which are secured directly from the Home Mission Board are being bought by churches, missionaries, and church leaders.

A number of color filmstrips are to be released about January 1, 1953. These filmstrips will sell for \$5.00 including manual. Some of the productions are *Your Beautiful America*, adapted for use for the WMU Week of Prayer for Home Missions; *Quenching the Thirst*, a picture about the West which can be used with the study of the book *The West* is

Big, by Albert McClellan; and *Our Spanish-Speaking Friends*, which may be used effectively in teaching the book by Miss Eva Inlow or any of the Home Mission Series on Spanish-speaking Americans. All of these productions will be available through our Baptist Book Stores. Your order should be placed early.

A complete list of visual aids may be secured from the Office of Promotion, Home Mission Board, 161 Spring Street, N. W., Atlanta, Georgia.

Cubans Study Sunday School Work

THE annual pastors and missionaries conference was held July 21-26 in Havana, Cuba, in the new seminary chapel. The meetings were attended during the day by about 150 people and the chapel overflowed in the evenings when the townspeople came. Pastors and missionaries from over the Western Provinces were present.

Featured speaker for the conferences was Dr. J. N. Barnette of the Sunday School Board in Nashville, Tennessee, who conducted a conference each day on Sunday school work and brought an inspirational message each evening followed by a sermon by one of the Cuban pastors.

In addition to a study of Sunday

school work the group had conferences on various other types of church activity including evangelism, a study of theology, WMU work, music, and mission conferences conducted by Dr. L. W. Martin of the Home Mission Board.

After the close of the conferences in Havana Dr. Barnette and Dr. Martin, with some of the Cuban leaders, went to three other provinces for conferences with the leaders and workers of the churches. Monday afternoon and evening they were at Las Villas Province Tuesday afternoon and evening at Matanzas Province, and Wednesday afternoon and evening at Pinar del Rio Province. Each of these meetings was well attended by the Cuban Baptists.

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Advances Among Seminole Indians

By GENUS E. CRENSHAW
Missionary to Seminoles
Ft. Lauderdale, Florida

MORE than 400 Indians and white friends gathered at the Big Cypress Chapel, on the Big Cypress Indian Reservation in Florida, for the organization of the Big Cypress First Baptist Church Sunday afternoon, July 20. For the past several years this church had been a mission of the First Seminole Baptist Church.

At the business meeting on March 1, the mission members requested of the mother church that they be allowed to organize into a church. The request was unanimously approved, and the date of organization set for July 20. Much time was spent by the mission group between March 1 and July 20 in studying the Articles of Faith and the Church Covenant. These studies were led by Rev. Henry Cypress and the missionary.

The organizational service was called to order at 2:00 P.M. by Genus Crenshaw, missionary to the Indians; Dennis Small of LaBelle, Florida, led in the song service, three songs in English and one in the native Indian language.

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Brother Cypress read the Scriptures and led in prayer. Rev. Sam Tommie, pastor of the First Seminole Indian Baptist Church of Dania, Florida, stated the purpose of the meeting. The constituting council, composed of fifteen ordained deacons and pastors from surrounding missionary Baptist churches, was organized. Genus Crenshaw was elected moderator and Earl B. Huber of LaBelle, clerk. An impressive history of the Big Cypress Mission was given by Judge R. M. Harris of LaBelle and W. D. Roberts of Immokalee. Eunah Tiger, clerk of the First Seminole Church, presented the names of those desiring to be constituted into the new church.

Dr. Lewis W. Martin of the Schools of Missions Department of the Home Mission Board, conducted the commitment service and the Articles of Faith and the Church Covenant were adopted by the church. The body as a whole pledged its loyalty to missions and the denomination. A beautiful new Bible, given by J. C. Rodgers of Lakeland, was presented to the church by Rev. Billy Osceola.

The council voted unanimously that the group be constituted into a missionary Baptist church, and the group voted unanimously that they consider themselves a duly-constituted missionary Baptist church. The new church voted to be known as Big Cypress First Baptist Church. Rev. O. O. Roberts of Immokalee, led in the prayer of dedication.

Rev. Willie King, retired Home Board missionary to the Seminoles, brought the message. George Storm, young Seminole, sang "Bless This Church."

Henry Cypress, who is serving as interim pastor at the present, gave the invitation to Christ and church member-



Rev. and Mrs. Willie King, retired Home Board missionaries. He brought the message at the organization service of Big Cypress First Baptist Church.

ship. Osceola pronounced the benediction.

Jeanne Voltz, a Miami Herald staff writer, told of the event in the following way.

"The day-long services were party-like in atmosphere. All age Indians attended from tiny babies to the patriarchs of the tribe. Charlie Cypress, who is 96 or 97 (he lost count several years ago), and Charlie Dixie, who claims to be 100.

"Both the Charlies wore the gay knee-length skirts and long-sleeved blouses to match, traditional to Seminole men. Both adopted men's suit vests also despite the intense heat. Most of the other Indian men wore trousers and shirts.

"The Rev. Mr. Tommie wore Seminole shirt but store-bought trousers. The Rev. Mr. Cypress wore a gay red sports shirt dear to the hearts of Gold Coast tourists and the Rev. Mr. Osceola was obviously perspiring and hot in a white dress shirt with a tie.

"A holiday air prevailed at the noon-time lunch. Indians and white helpers served tubs of barbecued venison, potato salad, cakes, cookies, and iced tea to about 250 persons. About a third of the lunchers were visitors."

A few Sundays before this, June 22, seventy-five members of the Southside Church, Lakeland, Florida, met with nearly 100 Seminole Indians near Brighton, Florida, to dedicate a new church building.

Built by the Brotherhood of Southside Church, the new Indian church is



Group at organization of Big Cypress First Baptist Church.

situated between Brighton and Lake Okeechobee. The \$3,500.00 building, 22 x 44 feet, is serving the Indians of the Brighton Reservation.

J. C. Rodgers of the Brotherhood planning and building committee, presented the Seminoles with a pulpit Bible and Joe Norton, president of the Brotherhood, led the service of dedication.

The sermon was given in English by Dr. Charles Knight, pastor of Southside Church, and was translated for the Seminoles by Osceola, Baptist minister and former student of the Florida Baptist Bible Institute.

After the sermon, Milton D. Oates, membership vice-president of the Brotherhood and general chairman of the Indian mission project, presented Osceola

with the keys to the new building.

Music for this service was presented by Dr. C. V. Duffie, pianist, and H. D. Robinson, song leader.

The idea for the Seminole Mission building was born when Osceola spoke to the Brotherhood on the need for a place to worship in the Everglades. Dr. James Day, Jr., then pastor, and William M. Sult, then president of the Brotherhood, began to plan for the building and committees were appointed to take care of the details.

A piece of land was donated by Lykes Brothers Company of Tampa for the building. Milton Oates was named general chairman of the project and the entire program moved smoothly to completion.



Missionary Genus Crenshaw (back to tree) in discussion at meal time. Palmetto covered shelter in background is where meal was served.

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20

Institutions are Neglected

(Continued from Page 10)

Union to the home of the incurables—the Kings' Daughters Home. I went with them on a number of occasions and always prayed as we went into that place where people's bodies were broken; with arthritic bones growing backward and every other way: "Lord, let us help somebody as we go in here today."

We went there, read the Bible, sang songs, and prayed. But mostly we just stood around the beds and talked about Christ and about life. Always when we left our prayer was changed: "God, thank you for letting me have had this experience here today, as I have sought to minister to these who are hopelessly bedfast and who have no hope so far as this life is concerned."

The children's institutions, other than hospitals, those connected with the juvenile court for instance, are needy fields for service. Some of these children are going to go out into the penal institution for a longer term; some of them will be released. Some of them are not criminal but are dependent and are there because there is no better place for them to go. We must go into such institutions and take the gospel of the Lord Jesus Christ.

Outstanding work is being done at Ormsby Village, our industrial or reform school, by one of our Louisville churches, Crescent Hill Baptist Church. Nine Sunday school teachers go every Sunday to Ormsby Village. They have a chaplain there, and he can preach but he can't have a Sunday school. The teachers go back on Sunday evening—five of them—for a Training Union service for those boys and girls and just during the last month a new service on Monday evening has begun, a week-day Bible study period. It has been one of the most fruitful things that any church in our city has ever done. There have been 200 for baptism out of Ormsby Village into the Crescent Hill Church during the last six years in addition to those who have joined other churches.

Follow-up is a very important part of this work, following those children as they are dismissed, contacting the pastor, finding out the name of the Sunday school teacher for the age group, contacting that teacher and saying "Here is a child released from Ormsby Village and coming back into the old home environment. Do what you can to keep this child in church that he or she may

not return to the penal institution."

When there is a new institution to be approached with the view of opening work, first make up your own mind what you want to do in that institution before you make a contact with the one who is in charge. Know what your business is before you make your engagement with him and then make your appointment with the proper party. Don't start with the fellow who works on an hourly wage, go to the head of the institution or the chaplain of the institution or one who will have the authority to say yes or to say no. Make it clear that it is your intention to add to the effective ministry of that institution. When you do that, they will welcome you. Don't ask for less than you want. Make it clear that what you want to do is to render a ministry and when you get that permission, then you are free to go about it.

Use your common sense. Try to make definite progress toward launching the work on your first visit to the one who is in charge of the institution. Assure them of your co-operation and your desire to abide by the rules that have been established by the institution.

How are you going to get your workers? Work through the pastor. WMU president, or community missions chairman. Where possible assign a church or a missionary society, whatever unit you are going to use, to a particular work and let that group continue that work. I know we say sometimes it is best to change and we do need a change sometimes, but if a group is doing good work often it is better to let it continue.

Train the workers. Experience is a great teacher, but there are some basic fundamentals that certainly will help. Stress, first of all, the matter of their dependability, the importance and responsibility of what they are trying to do. Caution your workers against any criticism of the institution in which they are working. Don't carry the complaints of the resident in the institution to the superintendent. Do the best you can with what you have. If there is a condition that needs to be remedied, be careful about how you go about it. Be sure to try to render your ministry as best you can in the field where you work. Train your workers to be denominational. Train your workers to make a sensible, Christian, Baptist approach.

Of course, there are limitations in your public services. You can't go into such places and preach Baptist doctrines in an offensive manner, they will throw you out. But you can preach. While dis-

tributing literature, don't offend by it. For example, don't send some twelve or sixteen people into St. Joseph's Infirmary each with an armload of *Southern Baptist Home Missions* magazines to throw all over that hospital. For our work in the Catholic hospital we have a little printed card. "This is the only literature that our workers take. It has three verses of Scripture, a picture of a Bible, a picture of a child praying, and this note: "Because local Baptist churches (this thing must be church-centered or it isn't going to do much good) are interested in you, this visit is sponsored by the Long Run Association of Baptists, 127 East Broadway, Louisville, Kentucky. Telephone AM-berst 2539." And we get calls from people who get these cards.

We have to use our good common sense, of course, if we go into these institutions; yet, we can be true to our

doctrine as we go for this spiritual ministry.

Relate the resident in the institution to a local church for the present ministry and for the follow-up. One question we ask is if the person is a Baptist and if his pastor knows he is in the institution. Often the pastor does not know. Some folk get as mad as they can if the pastor does not come yet have never let him know they are there. They just thought someone else would tell him. Some haven't been to church in six months, how could the pastor know? We are able to re-enlist many.

Make reports of your work to guarantee a sustained effort, to improve weak points, and to give an over-all picture of what is being done. Request written reports. I wouldn't give a snap of my finger for an oral report. If they don't write it down they're not doing much and if they have to write it down chances are they will do something to have something to write down. It's the only report that will do any good.

Your fruitfulness in institutional work is immeasurable as you serve the many residents, as you influence the workers in that institution, and, of course, there is great influence upon the one who is doing the work.

Spiritual Blessings

(Continued from Page 8)

the campaign by the Sunday School Board for the enrollment of a million new members in our Sunday schools. During 1955 it is the plan of Dr. Matthews to divide all the territory in which the Home Mission Board serves into three sections, the tropical, middle, and northern sections, with successive campaigns in each. This will include Alaska, Panama and the Canal Zone, and Cuba.

Bible study was led by Dr. Walter L. Moore, pastor of the First Baptist Church, Meridian, Mississippi. Under his direction the group studied the Book of Ephesians.

Dr. W. A. Criswell, pastor of the First Baptist Church of Dallas, Texas, again was the preacher for each evening service and for the Sunday morning service. Other outstanding preachers and missionaries helped to make this year's Home Mission Week at Ridgecrest one of the most helpful in years.

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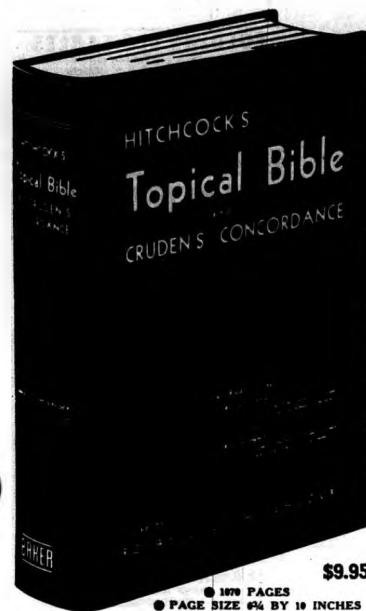
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BOOK REVIEWS

Scattered Abroad, by E. C. Routh
Broadman Press. 60c.

In this foreign mission study book Dr. Routh attempts to give the advance of foreign missions into the score of new countries entered by the Board during the past twelve years. Follow the Foreign Mission Board with Dr. Routh into Hawaii, along the China coast, in further expansion in Latin America and Africa, in new ventures in the Holy Land, and on to Zurich and Rome.

Rainbow South, by Albert McClellan.
Broadman Press. 60c.

Albert McClellan writes of his survey of mission fields in Central America as one who easily projects himself into the life and spirit of the missionaries themselves. He gives in rainbow colors a picture of foreign mission work in Guatemala and Costa Rica with glimpses of Honduras, Nicaragua, and El Salvador. Beamed at young people, the book has a challenging interest for all readers.

God Planned It That Way, by Carolyn Edna Muller. Abingdon-Cokesbury Press. \$1.00.

Illustrated with pictures and illuminated by conversation Bobby and his mother discuss the rain, birds, flowers, grass, wind, sunshine and dark, and lakes, rivers, and seas which God planned. Bobby also discovers that God planned man and Bobby himself. This interesting picture-storybook will be treasured.

Best Bible Verses, by H. H. Halley
Published by author. \$2.00.

Dr. Halley has presented another volume of *Best Bible Verses*, properly named. Under his first volume he selected passages from each book. In this new volume the verses are grouped under topics as well as books. It is an attractive and usable book.

SOUTHERN BAPTIST HOME MISSIONS

Macedonia Called So Does the West

By LEON P. WOODS, Pastor
Calvary Baptist Church, Midland, Texas

MY PLANE landed in Vernal, Utah, at 8:30 A. M. Monday, July 28. I was met at the air terminal by Nolan Beird, pastor of the First Baptist Church (Southern), Vernal, Utah. As we drove toward the city of Vernal, a city of some 3,000 population, Mr. Beird remarked, "This airstrip is part of my father's old farm. I was reared here in Vernal."

His family were pioneers in the great state of Utah, but there was no Baptist church in the community when they lived there. The Beird family later moved to Texas where Nolan surrendered to preach, and after several years in school and serving as pastor of churches in Texas, he and his wife felt the call of God to return to Utah and there give themselves in mission work in this western state. He first served as pastor of the Provo church. Then he was called to Vernal, his old home town, where he has been pastor some two years.

At three in the afternoon we arrived at Little Park, located in the great Utah Canyon some thirty miles from Roosevelt, Utah. Here the fifth Baptist general encampment of the Utah Baptist Association of Arizona was in session for a week. I met the camp president, Rev. George Williams, pastor of the First Baptist Church (Southern), Provo, Utah, Brothers Ray, Trow, Smith, Whitten, Dellman, Dr. Leroy Smith, whom I had known in Texas, and other pastors and laymen of the area. From the very first I caught the great spirit and fervor of the men who have been carrying on such a fine work in the fruitful state of Utah.

I have never seen such co-operation, consideration, and faithful service rendered by a group of Baptists anywhere in my seventeen years as a Baptist preacher. Some of the ten churches of the Utah Baptist Association of Arizona,

which consists of three churches of other states (Colorado, Idaho, and Wyoming), were not represented. This can be understood, however, when you consider that some would have had to come a great distance to reach the encampment. With seven of the churches represented, there were 250 people camped in the Little Park area for the week. All had brought their tents, bedding, and equipment with them, as there are no permanent buildings or facilities such as you find at many other encampments.

The ten churches of the Utah Association number about 600 resident members. Many of the churches do not have buildings, but worship in rented buildings, or in members' homes. Last year every church gave at least ten per cent of its budget receipts to the Cooperative Program. Every church is a full-time church. This year the churches have averaged three Vacation Bible schools for each church. In almost every place where a Vacation Bible school has been held a mission had been established. One of the churches, Clearfield, less than a year old itself, is the mother of four missions where they are having Sunday school and preaching services every Sunday.

Having had the privilege of serving as their camp pastor, talking with Rev. Ira Marks, missionary for that area, and with Dr. Leroy Smith, secretary of Evangelism for Arizona, a great burden came to my heart that Southern Baptists should do more for these fine people who are serving so faithfully in the West. When I saw fifty-one precious souls come professing Christ as their Lord and Saviour during this one encampment, it made me realize the wonderful evangelistic opportunity that awaits all of us there if we will only capitalize on it. Let us not forget the West, for it is our Macedonia.

October, 1952

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Evangelistic Crusade in Kansas, Alaska, and Cuba

By C. Y. DOSSEY
Associate Secretary of Evangelism

THE Department of Evangelism of the Home Mission Board is sponsoring three large simultaneous evangelistic crusades during the fall.

The first is the Kansas crusade, September 28 through October 12, 1952. This is to be a statewide crusade, and there will be seventy-nine revival meetings. Our department has secured sixty-seven of the evangelists and we have led their churches to pay the traveling expenses to and from Kansas for the crusade.

The second crusade will be the Alaska Territory-wide simultaneous crusade, October 19 through November 2. Fifteen preachers and thirteen singers will accompany me to Alaska. Churches have been enlisted to pay the traveling expenses of these men, also. One of the Alaska churches, the Greater Friendship Baptist Church, Anchorage, is a Negro church. The pastor of the St. John Baptist Church, one of the biggest Negro churches in Dallas, Texas, is going to serve there.

The third crusade will be in Cuba. Dr. C. E. Matthews and I are going for this crusade. Dr. Matthews will preach in the Calvary Baptist Church in Havana and direct the crusade in the Havana Province. I will preach in the church in Santa Clara and direct the crusade in the Las Villas Province. All the churches in Havana and Las Villas Provinces will have revivals. The pastors from the other two provinces are to help with the services. The date is November 16-30. E. Powell Lee, also of our department, will be in Cuba the week of September 21-organizing for the crusade.

A directory of those who will serve in the different campaigns follows:

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C. Y. Dossey, General Director

ANCHORAGE

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First Baptist Church, Anchorage, Alaska	Felton H. Griffin	Fred Swank Sagamore Hill Baptist Ch. Port Worth, Texas	Local singer
Calvary Baptist Church, Anchorage, Alaska	John N. DeFoor	C. Y. Dossey Baptist Building Dallas, Texas	Gale Dunn Gaston Ave. Baptist Church Dallas, Texas
Grandview Gardens Mission, Anchorage, Alaska (Mission of Calvary Bap. Ch.)	John N. DeFoor	H. L. Courtney Calvary Baptist Church Bogalusa, Louisiana	H. L. Courtney
Eastchester Baptist Church, Anchorage, Alaska	Velton Walker	J. B. Leavell First Baptist Church San Angelo, Texas	J. L. Tucker Woodlawn Baptist Church Birmingham, Alabama
First Baptist Church, Palmer, Alaska	Avery Richey	Charles Bowles Hunter St. Baptist Church Birmingham, Alabama	Glenn Farr First Baptist Church Longview, Texas
Greater Friendship Baptist Church (Colored), Anchorage, Alaska	C. Kennedy	E. C. Estell, Sr. St. John Baptist Church Dallas, Texas	Local singer

(Continued on page 28)

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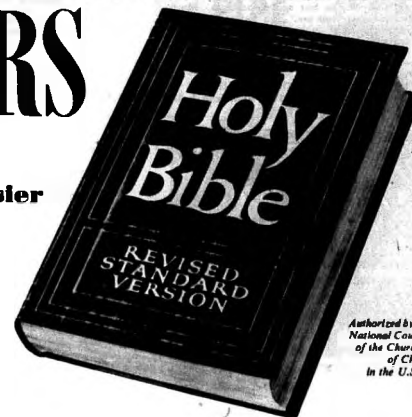
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King James Version	Revised Standard Version
1 Cor. 10:24 Let no man seek his own, but every man another's wealth.	Let no one seek his own good, but the good of his neighbor.
Psalms 119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.	I rise before dawn and cry for help; I hope in thy words.

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Evangelistic Crusade

(Continued from page 26)

FAIRBANKS

Fellowship meetings three times a week, Monday, Wednesday, and Friday, with E. Powell Lee in charge.

Church	Pastor	Evangelist	Singer
First Baptist Church Fairbanks	Orland R. Cary	J. P. Wesleyberry Morningside Baptist Church Atlanta, Georgia	E. Powell Lee 814 Baptist Building Dallas, Texas
Big Delta Mission	Orland R. Cary	William T. Heston First S.C. Baptist Church Yakima, Washington	Edgar Patterson First Baptist Church Albuquerque, N. M.
Davis Mission	Orland R. Cary	A. C. Donah First Baptist Church Conroe, Texas	Jack Jones Baptist Tabernacle Atlanta 3, Georgia
Native Mission	Orland R. Cary	J. D. Scott District Supt. of Missions, Louisiana	W. R. Hill Woodland Park Baptist Church, Hammond, La.

JUNEAU

First Baptist Church	Jimmie Bolton	Leroy Smith Sec. of Evangelism, Arizona Phoenix, Arizona	Pete Post First Baptist Church San Benito, Texas
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KETCHIKAN

First Baptist Church Ketchikan, Alaska	H. I. Carpenter	Kual Lawson Sec. of Evangelism Albuquerque, New Mexico	John D. Matthews First Baptist Church Beaumont, Texas
Annette Mission (Mission of FBC, Ketchikan)	H. I. Carpenter	Joe Odle First Baptist Church Gulfport, Mississippi	Coleman Young First Baptist Church Orange, Texas

Statewide Evangelistic Crusade in Kansas

GEORGE TRUETT ASSOCIATION—S. F. Dowis, Director

Church	Pastor	Evangelist
Auburn, First Baptist	Dallas Arnold	S. F. Dowis
Bethel, First Baptist Church	Roger Knapton	Home Mission Board Atlanta 3, Georgia
Burlingame, First Baptist Church	Loren Robson	R. M. Cagle First Baptist Church Hempstead, Texas
Edwardsville, Mission Creek Baptist Church	George Duckworth	Byron Bryant First Baptist Church, Box 24 Stamford, Texas
Kansas City, Berean Baptist Church	Del A. Fehrenfeld	David F. Houston San Jacinto City Baptist Church Houston, Texas
Kansas City, Gray's Park Baptist Church	Vernon Vance	Byron H. Cox First Baptist Church Crawley, Louisiana
McLouth, Hebron Baptist Church	Mack R. Ferren	Clyde Childers Riverside Park Baptist Church San Antonio, Texas
Lawrence, Calvary Baptist	Wm. Eichelberger	John Caylor Home Mission Board Atlanta 3, Georgia
Madison, First Baptist Church	(Pastorless at present)	Julius Pritche Riverside Baptist Church Fort Worth, Texas
Tupeka, Seabrook Baptist Church	(Pastorless at present)	M. R. Carroll First Baptist Church Hempstead, Texas
Tupeka, Shawnee Baptist Church	Bill Longstaff	W. C. Campbell First Baptist Church Perry, Oklahoma

HIGH PLAINS ASSOCIATION—Dr. Alfred Carpenter, Director

Church	Pastor	Evangelist
Cimarron, Emanuel Baptist Church	W. A. Garland	Raymond Collier West Winnsboro Baptist Church Winnsboro, Louisiana
Cliffin, First Baptist Church	LeRoy Albright	James T. Horton First Baptist Church Monroe, Louisiana
Ellinwood, Calvary Baptist Church	Milton Elmore	Alfred Carpenter Home Mission Board Atlanta 3, Georgia

Indian City, First Southern Baptist Church	Eddie Webb
Great Bend, First Southern Baptist Church	Stanley Casawint
Midland, Trinity Baptist Church	B. C. Stonerlpher
Osage, Baptist Mission (Union of Trinity, Midland)	Al Whipkey
Idaville, First Baptist Church	Finis O'Neal
Ulysses, Calvary Baptist Church	Elmer Caywood

O. Melvin Rathael First Southern Baptist Church Eastland, Texas	F. W. Hart Fairfield Baptist Church Baton Rouge, Louisiana
Allen W. Graves Immanuel Baptist Church Tulsa 4, Oklahoma	K. T. Mahurin First Baptist Church Robstown, Texas
M. B. Adkins Emmanuel Baptist Church Natchitoches, Louisiana	

REDGWICK COUNTY ASSOCIATION—Dr. C. Y. Denny, Director

Church	Pastor	Evangelist
Adwick, First Baptist Church	(Pastorless at present)	H. H. Hargrove Cognac Avenue Baptist Church Brownwood, Texas
Wichita, Allerton Baptist Church	C. A. Kitchel	Floyd Lefevre Trinity Baptist Church Fort Worth, Texas
Wichita, Fairmount Baptist Church	Wesley Plesner	Ray Watson University Baptist Church Fort Worth, Texas
Wichita, First Southern Baptist Church	W. V. Williams	W. V. Williams
Wichita, Friendship Baptist Church	Wendell Bradford	Wichita, Kansas Lloyd R. Simmons Highland Baptist Church Dallas, Texas
Wichita, Immanuel Baptist Church	Geo. McClelland	C. Y. Denny Baptist Building Dallas, Texas
Wichita, Baptist Mission (Immanuel, Wichita)	W. A. Burke	Roger Bell First Baptist Church Mineral Wells, Texas
Wichita, Indian Southern Baptist Church	Harry Hedrick	D. C. Ham Trinity Baptist Church Dallas, Texas
Wichita, Maple Street Baptist Church	Bill O'Dell	Porter Bailey First Baptist Church Tyler, Texas
Wichita, Midway Baptist Church	Lloyd Burdette	J. O. Morgan Central Baptist Church Port Arthur, Texas
Wichita, Olive Baptist Church	R. H. Maultsby	Robert C. Fling Tabernacle Baptist Church Ennis, Texas
Wichita, Riverview Baptist Church	Loren C. Turnage	Arthur Deloach First Baptist Church Odessa, Texas
Wichita, Sharon Baptist Church	(Pastorless at present)	J. W. Bruner, Jr. First Baptist Church Hillboro, Texas
Wichita, South Side Baptist Church	R. L. Hawkins	M. E. McGlamery Hampton Place Baptist Church Dallas, Texas
Wichita, Monroe Baptist Mission (South Side)	Ottis Click	Fredley E. Hand 1247 Overhill Drive Houston 18, Texas

ROUTE CENTRAL ASSOCIATION—Wilbur Herring, Director

Church	Pastor	Evangelist
Arkansas City, Southern Baptist Church	A. E. Davidson	A. D. Beaton First Baptist Church West Lake, Louisiana
Mid Plains, First Baptist Church	G. E. Cuskey	Kenneth Chapman Murfreesboro, Tennessee
Ordos, First Baptist Church	Elmer Orr	D. C. Applegate, Jr. First Baptist Church Seminole, Oklahoma
Galveston, First Baptist Church	A. M. Williams	Stanley Jordan First Baptist Church Springdale, Arkansas
Cambridge, First Baptist	Clarence Haas	C. E. Lawrence Calnes St. Baptist Church Little Rock, Arkansas
Dequise, First Southern Baptist Church	Paul Everett	Theo. T. James First Baptist Church McGehee, Arkansas
Dequise, Baptist Mission (Mission of First Southern, Dequise)	Ray Crawford	Wiley Henton 125 S. First Street Globe, Arizona
Dequise, First Baptist Church	Byron Abbott	C. L. Cockrell First Baptist Church Garland, Texas
Atlington, First Southern Baptist Church	H. R. Anderson	H. J. Starnes First Baptist Church Weatherford, Texas
Wichita, Mission Baptist Church	R. H. Gruver	Wilbur Herring 1822 W. 23rd Little Rock, Arkansas
Wichita, Southern Baptist Church	E. L. Miller	Chas. Pitts First Baptist Church Claborn, Texas
Dequise, Baptist Mission (Mission of Southern Baptist, Wichita)	Charles Himes	

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TRI-COUNTY ASSOCIATION—Rev. A. J. Pennington, Director		
Church	Pastor	Evangelist
Armadillo, First Baptist Church	Dick Dumas	(Over evangelist)
Arms, First Baptist Church	Pete Rose	Buel R. Crouch
		Grace Temple Baptist Church
		Dallas, Texas
Baxter Springs, Fellowship Baptist Church	(Pastorless)	Woodrow Phelps
Cherokee, First Baptist Church	Keith Hamn	Evans Ave. Baptist Church
		Fort Worth, Texas
Columbus, Calvary Baptist Church	(Pastorless)	J. D. Cheatham
		First Baptist Church
		Oak Grove, Louisiana
Columbus, Macedonia Baptist Church	V. Smith	Rayburn Floyd
		Forest Avenue Baptist Church
Columbus, Pleasant Hill Baptist Church	Glenn Collins	Dallas, Texas
		W. E. Speed
Crestline, First Baptist Church	Walter Duncan	First Baptist Church
		Russellville, Arkansas
McCune, Baptist Mission (Mission of Trinity, Pittsburg)	Vernon Clifford	C. V. Appling
Metairie, First Southern Baptist Church	Joe Smith	Metairie Baptist Church
Pittsburg, Trinity Baptist Church	W. T. Condon	New Orleans, Louisiana
		C. Lee Bullard
		Box 815
		Idaho Falls, Idaho
Mulberry, Baptist Mission (Mission of Trinity, Pittsburg)	Loyle Van Horn	J. A. Pennington
Pittsburg, First Southern Church	(Pastorless)	111 North Robinson
		Oklahoma City, Oklahoma
		C. A. McCormack
		Beckley Wynwood Baptist Church
		Dallas, Texas
		L. O. Griffith
		Home Mission Board
		Atlanta 3, Georgia
		D. Hoyle Haire
		First Baptist Church
		Wah, Louisiana
Treece, Missionary Baptist Church	Alfred L. Grimes	
TWIN VALLEY ASSOCIATION—Rev. Jack Stanton, Director		
Church	Pastor	Evangelist
Burlington, First Baptist Church	L. O. Smith	Truman Aldredge
		First Baptist Church
		Minden, Louisiana
Chautauque, First Baptist Church	Lewis Rice	Clarence Burgen
Chetopa, First Baptist Church	V. F. Cloniger	First Baptist Church
		Picher, Oklahoma
Coffeyville, Central Baptist Church	Grover Cochran	C. S. Caldwell, Jr.
		College Place Baptist Church
		Monroe, Louisiana
Coffeyville, Emmanuel Baptist Church	Chester Ware	Jack Stanton
		Box 724
		Wichita, Kansas
Coffeyville, Edgewood Baptist Church	Donald Beam	Fred Williams
Coffeyville, Pleasant Valley Baptist Church	Kenneth Smith	First Baptist Church
		Cleveland, Oklahoma
Baptist Church	C. A. Walker	Bernie K. Selph
Edna, Bethel Baptist Church	Kenneth Crisp	First Baptist Church
Mound Valley, First Baptist Church		Benton, Arkansas
Parsons, Friendship Baptist Church	Clyde McCormack	Securing own evangelist
Yates Center, First Baptist Church	Victor D. Gibson	Glenn W. Bates
		First Baptist Church
		Alpine, Texas
WHEATLAND ASSOCIATION—Dr. C. E. Wilbanks, Director		
Church	Pastor	Evangelist
Chase, First Baptist Church	Leon Parsons	C. W. Caldwell
		Sec. of Evangelism
Cunningham, First Baptist Church	(Pastorless)	Little Rock, Arkansas
		Don O. Covington
Hutchinson, First Southern Baptist Church	H. H. Whitley	First Baptist Church
		Beaumont, Texas
Longford, Sun Valley Baptist Church	Dwight Cox	Dr. C. E. Wilbanks
		Sec. of Evangelism
Nickerson, First Baptist Church	Reuben Yoder	Jackson, Mississippi
		H. G. Buchanan
		Calvary Baptist Church
		Shreveport, Louisiana
		H. T. Sullivan
		First Baptist Church
		Oakdale, Louisiana
Newton, Emmanuel Baptist Church	Ray Hart	Dr. Courts Radford
		Home Mission Board
Pretty Prairie, First Baptist Church	(Pastorless)	Atlanta, Georgia
		A. T. Mitchell
Russell, Calvary Baptist Church	Earl Fine	Ridge Avenue Baptist Church
		West Monroe, Louisiana
		D. D. Seger
		Proctor Street Baptist Church
		Port Arthur, Texas
Salina, Bethel Baptist Church	Loftus Nunley	H. A. Hunderup
		Franklin Ave. Baptist Church
Salina, Calvary Baptist Church	K. Arch Bolerjack	New Orleans, Louisiana
		Sterling L. Price
		University Baptist Church
		Ablene, Texas

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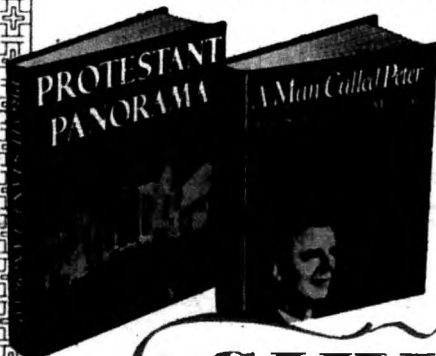
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