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WE DO NOT KNOW HER NAME
BUT GOD USED HER WITNESS
HERE IS HER STORY . . .**

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CO-OPERATION

By Courts Redford

WHAT IS THE best example or illustration of co-operation that comes to your mind?

Several occur to me.

There is the picture of the two mules tied together standing between two stacks of hay and pulling against each other, each trying to reach his haystack. Then there is the second picture which shows the two mules going together to one of the stacks and through co-operation satisfying their hunger.

Then there is the story of the father and 12 sons I used to read about in the *McGuffey's Reader*. The father challenged each son to break a bundle of twelve sticks that were bound together with cords. No one of the sons could break the bundle. Then the father volunteered to show how it might be done. He untied the bundle and broke the sticks one by one. It is a fine illustration of the strength of togetherness and the weakness of selfishness.

Again there is the story of the young married man who asked his bride to cut two inches from his new trousers to make them the proper length. She refused. His sister heard the dispute and when both were out of the room shortened the trousers for her brother and stealthily placed them back in the closet. Later the man's mother, who had also overheard the conversation, not knowing what the sister had done, cut two inches from the trousers and carefully placed them back in the closet. After due time for thought the young bride acknowledged to herself that she had been unfair to her husband and long after the others had retired she stole out and cut two inches off the trousers.

The result was rather embarrassing. When the husband was dressing for church the next morning he found that his trousers came only slightly below his knees.

There had been plenty of operation but a tragic lack of co-operation.

I recall seeing a fine example of co-operation. A church building was being constructed at St. Joseph, Missouri. The builders had no crane and it was necessary to raise a heavy iron beam to a perpendicular position. Not a man there could lift even one end of the beam. However, under the direction of a foreman, the ten workmen present took hold of one end of the beam and at the command "ho!" they all lifted together. Thus they raised the end of the beam a foot or two. They held it there for a brief moment and at another command of "ho!" they lifted again. Thus they continued until the beam was in position.

These are all interesting illustrations of co-operation, but the most satisfying example I know is the working together of Southern Baptist boards and agencies. That spirit was manifest in the simultaneous evangelistic crusade. It was manifest last year in the "Million More in '54" Sunday school enlargement campaign. It is manifest in the many co-operative programs of mission endeavor between the Home Mission Board and the respective state boards. It finds expression in the inter-agency councils and conferences. It activates the united efforts in stewardship, promotion and in the Co-operative Program. It is a mighty force in enlisting additional churches and an ever-growing number of individuals in the total program of Southern Baptists. It enriches the Christian fellowship among all our Baptist groups and agencies and has undoubtedly been a mighty factor in the rapid growth and expansion of Baptists in recent years.

It is a joy to be a co-operative Baptist—and it is scriptural, too, for the Bible says that we should be "laborers together with God."

NEWS

Miss Chambers to Panama

An appropriation was made by the Home Mission Board at its last meeting to make it possible for Miss Irene Chambers to spend one-and-one-half months in Panama where she will work with the women, assisting them in their WMU work. Miss Chambers is a field worker for the Home Board.

The Baptist Horizon

Southern Baptists in Canada have released their first edition of *The Baptist Horizon* published in Vancouver, British Columbia. This is a welcome publication to the desk of *Home Missions*.

History Is Being Made

Today, March 21, history is being made in the Will Rogers Coliseum, Fort Worth, Texas, where the World Missions Conference, promoted by Texas Baptists, is in the midst of its challenging program. Executive Secretaries, Baker James Cauthen, of the Foreign Mission Board; Courts Redford, of the Home Mission Board; and Forrest C. Feezor, of the Executive Board of the Baptist General Convention of Texas, are jointly promoting the conference. Outstanding world speakers and representatives of all phases of missions are speaking and conducting conferences. The attendance has broken all records for such a meeting and Texas is setting a good example. We congratulate Texas and look for an annual meeting of this kind in the Lone Star State.

Board Buys Property For Spanish Mission Work

At the last meeting of the Home Mission Board \$25,000 was appropriated for the purchase of a lot and building to serve as a church building for a group of Spanish-speaking in San Francisco, California. Rev. Isidoro Garza is pastor of the church.

Wyoming-Montana-Dakota Southern Baptists Report

The 1954 annual minutes of the Wyoming-Montana-Dakota Southern Baptist District is just off the press and reveals a total of 18 churches with a combined membership of 1,279.

The Wyoming Old Faithful Association reports 10 churches, 749 members, 133 baptisms during the year, and 365 by letter. The association has a total of 1,062 enrolled in Sunday school and gave to all causes \$82,772.

The Montana-Dakota Association consisting of eight churches and 530 members reported 84 baptisms and 379 additions by letter during the past year. There are 665 enrolled in Sunday school and gifts to all causes amounted to \$41,377.

Work in these two areas has been going only a few years and the growth is so rapid that these figures are out of date before they can be published.

Paul Rogosin To Enlarge Work Among Russians

Arrangements have been made for Alexander Kuzichev to take over some of the work at the Slavic Baptist Church in Los Angeles, California, so that Missionary Paul Rogosin can give more time to help develop congregations for Russian-speaking in other cities along the West Coast. There are said to be more than 200,000 Russian-speaking people in California, Washington, and Oregon. Southern Baptists have only the one missionary and none to serve the others scattered throughout the nation.

Spanish Churches in California

Miss Martha Thomas Ellis of San Antonio, Texas, will spend April and part of May in California where she will help the women in the Spanish churches and missions in WMU work. Mrs. J. L. Moye will take care of Miss Ellis' work in Texas during her absence.

HOME MISSIONS

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JOHN CAYLOR, Editor
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HOME MISSIONS

From the Pen of

John Caylor



I AM POSITIVE

EVERY AGE is a time of compromise. There is need today for positive attitudes. There are so many among us who know what they are against, so many who can find fault with their neighbors who are busy, that one ought to give serious thought to what is right with the world, what ought to be done, and what needs to be accomplished now.

I Know

There are some things I know without a doubt. I know I am alive and that my opportunity to serve is now. I know this age in which I live, although I may not be able to interpret it to my neighbors today or to posterity tomorrow. This is my day. I know a host of friends. These mean much to me. I can count on them and I feel that they can count on me. I know where they stand; they know where I stand. We are friends. I know the Lord. I know I can count on him; I believe he can count on me. I know he knows where I stand.

I Believe

Some people try to believe their doubts; others may doubt their beliefs. I belong to the latter group. I believe in my fellow man. He is weak. Without the redemptive blood of Christ, he is simply a lost sinner. I know the redeemed soul. He has not only the strength of man but the power of God for good. I believe in redeemed man. I like to go along with my friends in whom I believe. I like to co-operate with my associates where I work. I enjoy the fellowship of church men moving together with faith in one another and faith in God. I believe in advance in religion as well as in science and mechanics. I want to go along with my brethren.

I Will

Because I know and believe, I will do. Knowing my-

self to be a sinner and in need of a Saviour, believing in the Lord Jesus Christ as my Saviour, I will to do his will.

My neighbors and friends can count on me to walk with them as they follow the will of the divine leader.

It is my personal decision, the exercise of my own will. In the freedom of my will, I choose to exercise the willingness to bend my will toward common interest, co-operative effort, and community advance. This I will to do in my nation, in my denomination, in my church, and in my home.

This is positive living, and in this I am positive.

I See

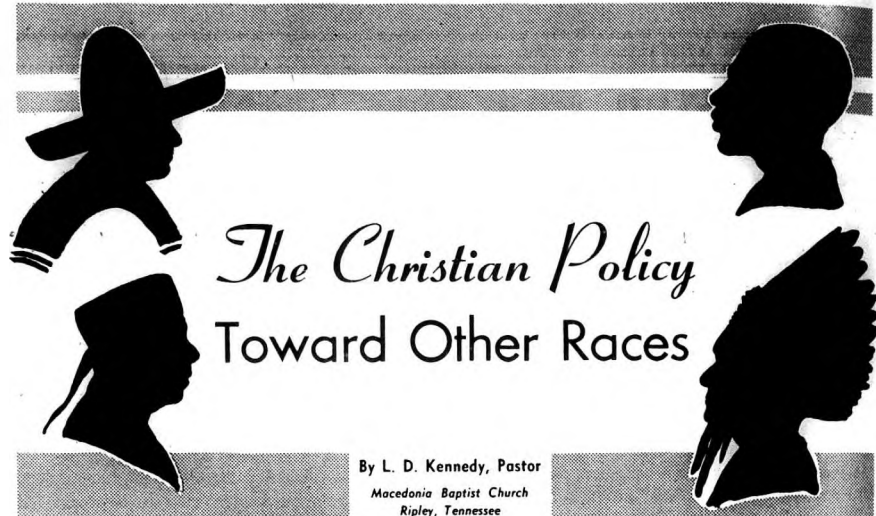
I see before me a world in need of the gospel. All that is wrong with the world could be made right if all the people heard the gospel of the saving grace of the Lord Jesus Christ and acted upon it.

I see before me in the United States what is called a Christian America. With nearly 60 per cent of the people in my country avowing their connection with religious faith, I see a nation with spiritual power. Nine of every ten people I meet believe in God. In a nation where religious liberty is a first principle, I see life at its best.

What is right with America? Not everything, but much. Its people are liberty loving; there are statesmen among its politicians; there is spiritual dynamics among its churchmen; there is the crusader's spirit among us all. Along with our gadgets let us have gentlemen. May our church members be Christian crusaders. May our statesmen grow in numbers and power. Let us all be evangelists seeking the redemption of America, and through a redeemed America the saving of the world in our generation.

May, 1955

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The Christian Policy Toward Other Races

By L. D. Kennedy, Pastor
Macedonia Baptist Church
Ripley, Tennessee

IN OUR COUNTRY we have many peoples whose skin is a different color from ours—some brown, some black, some yellow, and some red. We usually think of them as being other races. A question of serious consequences, both to them and to ourselves, is what the attitude and policy of Christians shall be toward these other races! Shall we hold them in contempt? Or shall we regard them with indifference? For Christians, the answer is not merely what is our opinion, but what our Lord would have us do.

There is an uneasy stirring among the Negroes and other racial groups within our midst. Communists and other anti-Christian movements are bidding strongly for the Negro's favor. They point out persuasively the failure of Christianity—particularly in the South—to remedy the evils of racial discrimination. In the South, Southern Baptists are in the majority so far as Christian groups are concerned. Hence, the challenge and responsibility of solving the racial problem in a Christian spirit rests heaviest upon our shoulders. I am one of many Southern Baptist ministers who are keenly aware of this. Unless we try honestly to apply Christian principles to our race situation, how can we expect others to respect our Christian claims or to heed the message we preach?

So in keeping with the testimony and spirit of the New Testament, I should like

to suggest and commend earnestly two eternal principles which we should ever apply in our relations with those of other races. As is so with all of Christ's teachings, they are simple in nature but profound in consequence. The first principle is that we should respect all people as being of equal worth before God as ourselves. The second principle is that we should treat members of other races as we ourselves would like to be treated.

The unity of the human race is clearly revealed in the Bible: "Man created in the image of God" (Gen. 1:27-28); "Eve the mother of all living" (Gen. 3:20); "Have we not all one father? hath not one God created us?" (Mal. 2:10); "God made of one blood all nations of men" (Acts 17:26). Thus we must never lose sight of the worth of the individual. Man is of value, not because of his race or any superficial social standards, but because he is a man—that being created in the image of God.

Christ himself crossed over the color lines—both as our Saviour and as our example. The Jews were frequently shocked by seeing him talk to the despised Samaritans and minister to their needs. Jesus even used a Samaritan to illustrate the neighborly spirit. This parable may have been designed also as a side-lesson for his two zealous disciples who had recently wished to bring destruction on a Samaritan village. Again Christ showed that with him there were no racial distinctions

when he died for Gentile as well as Jew. And finally he demonstrated this by including "all the nations" in his Great Commission. Hence, to him and in him "there is no difference between the Jew and the Greek . . . bond nor free" (Rom. 10:12; Col. 3:11). These Scripture passages show that there is absolutely no basis for racial discrimination. That we are "One in Christ" is a revolutionary, explosive concept that defies the tame, flabby, amoeba-like Christianity of our day!

It is eternally true that God is no respecter of persons. The spectacular revelation of this truth to Peter revolutionized his policy toward non-Jews. Previously he had been so steeped in the prejudices of his Jewish social heritage that he would not converse, eat, or associate with Gentiles. But when God showed him that he "ought not call any man vulgar or ceremonially unclean," he entertained Gentiles in his house, ate with them, went into the house of Cornelius—a thing which he himself said was unlawful for a Jew—and talked freely with them! Realization of this truth should move Christians today to eliminate all distinctions and discriminations based on color of a man's skin and such external discriminations.

Our second Christian principle for race relations is derived from both the Golden Rule and the great commandment: "Do unto others as you would have them do unto you" and "Thou shalt love thy neighbor as thyself." How would you like

to be treated as you treat Negroes, and thought of as you think of them? If we answer honestly, we know this obligates us to treat them with justice and fairness. We want them to respect us; do we respect them? We want to be treated with kindness, courtesy, and consideration; are we careful to treat them that way?

Moreover, every one of us wants to be judged on the basis of his individual worth, not according to impersonal collective norms. As Dr. T. B. Maston has said in his book, *Of One*: "The only distinctions among men should be based on individual rather than racial differences and these should not be used to maintain a caste system or to restrict the status indefinitely of any individual or group." But many are prone to throw all Negroes into one stereotype class—and that with the lowest and most base of their race. We would not like foreigners to classify all Americans as evil, greedy, warmongers, simply because some Americans they have known were corrupt and criminal. Yet we frequently hear people say, "All Negroes are lazy, dishonest, undependable, mimics,

ignorant, etc., etc." We would not like to be considered inferior—to be discriminated against and segregated—simply because of our race; but do we treat the Negro so for that reason?

But our second principle goes even further than the matter of fairness and justice. It obligates us to "exercise active good will toward them and in their behalf. This is so because Christian love is more than a passive attitude, more than a refusal to harm others. It is a sustained spirit of Christian good will in action! It is doing all the good we can wherever possible.

If we "whites" should suddenly become a minority group, we would not like to be deprived of our economic opportunities, political and legal rights, use of public facilities, etc. We love ourselves better than that, but do we love our neighbors, the Negro and the Mexican, as well? If so, we shall not only sympathize with them, but shall actively strive to see that they have equal rights and equal opportunities to ourselves. We should lend our in-

fluence and effort toward seeing that they get equal privileges of education, health, happiness, recreation, work, citizenship; equal protection of the laws; equal accommodations for equal pay.

Of course, if we as Christians are to meet our great challenge and responsibility in the racial problem, we shall have to seek God's help in ridding ourselves of many ill-founded prejudices. We must ever remember that our Lord was a friend and champion of the poor, the unlearned; the distressed, the disinherited, and the social outcasts. How much of the Spirit of Christ we have will be manifested to a large degree in our policies toward other races.

Christ broke down the middle wall of race prejudice, and true Christianity will sweep across the old chasm to extend a brother's hand to every burdened soul in need of help. Let us begin in our own section, our own state, our own community applying the principles of Christian love in our relations with our brothers of other colors.

Reward of Mission Work in Ohio

By Darty F. Stowe
Pioneer Missionary
Blue Ash, Ohio

LAST SUMMER mission work in Ohio was a new experience for me. I came to the work believing it was God's will, and had I not been motivated by that conviction I'm sure the long hours, hard work, disappointments, being away from my family, and all the problems encountered would have overwhelmed me to the point of saying, "Well, what's the use" and heading back to the Southland of sunny Georgia. However, God's hand was upon us and now the rewards of our labors are becoming more and more evident. The first mission, started last June, has already organized into a church with 97 charter members in less than nine months.

Reward for mission work is not measured in dollars and cents. It is best understood in terms of deep inward joy and peace that look forward to an eternal compensation. To explain what I mean, let me relate an experience.

Last summer we moved our tent to Portsmouth, Ohio, where Herb Jenni was serving with a new mission which was meeting in a school building. Three summer student workers, Bob Bollich, Francis Langford, and Maxine Burris, were working with me during the ten-week summer program. A house to house visitation and

census—looking forward to an evangelistic service at night—was our program there. One day Bob Bollich, a young man from Louisiana who believed in and practiced personal soul-winning, came back from a visit with real joy showing in his face. He had found an old man and woman who were sincerely interested in knowing Christ as Saviour. He had talked and prayed with them and felt that they were ready to make their profession of faith. I went with him to their home and we talked about their decision, baptism, and church membership. That night we took them in my car to the service. When the invitation was given they both came forward taking their stand as followers of Jesus Christ, and both gave their testimony. It was a happy time under the tent that night. With tears filling our eyes we closed the service by singing "Amazing Grace."

Approximately four months later I received the following letter from Brother Jenni:

"Dear Darty:
Do you remember the old couple who

came on profession of faith during the revival last summer? Their name was Zimmerman. The wife died about two weeks ago. The old man, however, smiled through his tears when he told me how much he appreciated you and the summer workers (particularly Bob). He knows with a certainty where his wife is today and that in the not-too-long future he will be with her and the Lord. When I refused anything for preaching her funeral he told me that he would pay me back anyway. When I asked how he would do that, he replied, 'By winning all the souls that I can to Jesus.' It's for things such as this that I wish to say once more to you and to your last summer's workers . . . thanks.

Sincerely,
Herb Jenni"

So with this experience and many others to cherish in my memory, I will continue to serve Christ in the fields to which I hear him calling. I do not expect the way always to be easy, but I will keep looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Yes, a deep inward joy and peace that looks forward to an eternal compensation.



IN 1620 the Mayflower landed at Plymouth a shipload of white men and women, seeking freedom from the persecution of Europe—freedom of thought and freedom of conscience. One year previous, a Dutchman of war had brought over from Africa to this country a number of Negroes—the pioneers of bondage—a bondage that was repressive to body, mind, and soul.

In the course of time these forces of liberty and the forces of bondage met in open conflict upon the fields of battle. In the great Civil War a costly sacrifice was

The writer of this article, himself a Negro, is one of 33 teacher-missionaries supported by the Home Mission Board who teach Bible and other related subjects in the Negro colleges and schools of the South.

made upon the altar of freedom. The accumulated prosperity of 200 years of struggle and hardship and the flower of this nation's manhood were offered up. The question naturally arises, has such a sacrifice been justified?

I wish to speak for the Negro race. Upon this race lies an obligation to justify so costly a price for its emancipation. I shall review briefly the Negro's past upon American soil.

From the first blows that transformed this country from a wilderness to our present status as king of industries, the Negro has been one of the greatest assets in the development of its resources. When shackled with the chains of slavery, he labored unceasingly to build a nation—a nation in which he thought he was to be held a menial and a bond servant. And afterwards, when red war had devastated the fair structure he had helped to build, it became the Negro's task to help restore it, more beautiful and substantial than before. But this time he labored with a song upon his lips because he was free.

His struggle has been a hard one. First of all a free body did not insure freedom of spirit to one who had been a slave for centuries. Civilization and enlightenment do not come in a day and without a fight. The Negro has had to fight poverty. Fifty years ago, few Negroes owned the roof that covered them. Most of them earned a hand-to-mouth living, taking as wages whatever it pleased the white man to give. Outbreaks of crime by this race and sensational accounts of discrimination and injustice toward it have attracted far more attention than have quiet and peaceful progress; and they have led to racial misunderstanding.

But if we look on the other side of this dark picture, we can find room for encouragement and optimism for a bright future for the Negro. In spite of limitations and restrictions within and without, he has found the way through industry and thrift, to acquire acres of land, to come into possession of thousands of homes. There are many thousands of

Negro churches in the United States today. There are banks and many business enterprises which Negroes operate. There are thousands of professional men and school teachers within our ranks. We publish many newspapers. The latest statistics tell us that illiteracy has been reduced considerably. The great question today is the promotion of harmony and good feeling, the amicable adjustment of racial relations, if both the white and colored man want economic welfare and progress of a common country.

The main object before us is the co-operation of the races from a Christian viewpoint. We must have a right feeling toward God and a right feeling toward our fellowman. There is a great challenge to the churches of the South to promote Christian co-operation between the races. The race question is nothing new. The whole world almost is wrought asunder by this question today. Southeastern Europe is in the midst of a bitter conflict brought about by this question: Spain is torn asunder by it. There is nothing except the love of Jesus Christ that can solve the question and save the world.

I shall quote the sentiments of William C. Wilcox, president of the Board of Education of New York City and chairman of the Board of Education for Tuskegee Institute. In speaking of the future of the Negro race, he said: "As the Negro makes himself valuable to society his value is sure to find recognition. As his industry and thrift raise his own standard of living, as he becomes a buyer and a consumer of the white man's products, as he becomes proud of being a Negro and still more proud of being an American citizen, and as he justifies his citizenship by efficient and patriotic service whenever opportunity offers, he will slowly—but surely build himself into the life and confidence of the community and the nation. There is no limit to the progress of the Negro in America except the limit of his own intelligence, ability, industry, perseverance, and thrift. The soil, the sun, and the rain, the seed-time and the harvest

know no color line. Steam, electricity, and all the forces of nature are his willing servants, and their undiscovered secrets wait his ingenuity and skill. As the greatest men of our country have become strong through struggle with difficulties and obstacles, so the obstacles and difficulties in the pathway of the Negro race will but serve to develop strength and power for future progress. Nowhere else in the world are 10,000,000 people offered such opportunities as American Negroes are offered in the southern states. The southern white man is ready to hold out his hand to you in helpfulness and encouragement and you must grasp it in the same spirit."

The future is bright with promises for the Negro race. The present sentiment everywhere, and especially in the South, is to afford the Negro ample protection in his home life, opportunity in his industrial life, and justice at the hands of the law.

The old spirit of bitterness and intolerance is passing away as the Negro awakens to his opportunity and his responsibilities. Conferences are being held all over the South today in which white and black mingle in spirit of cordiality and earnest desire for discussion of those things that affect their common interests. An Inter-racial Commission has grown up whose purpose is the organizing of committees of white men and Negro men who shall work for the peacefulness and equitable solution of the difficulties that shall arise between the race from time to time.

The prospect has never been brighter for carrying forward a constructive program for Negro advancement. The advancement of this race will not go backward, because the world has found that proper development of the possibilities of the Negro pays large dividends both in financial returns and the permanent stability of the common government of the Negro and the other races.

So let the millions of Americans who are Negroes pledge their loyalty and their co-operation to every effort made to realize in action those lofty principles and ideals that are dear to the heart of every true patriot and citizen of this great republic. May we, in the words of Abraham Lincoln, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, strive to finish the world we have so nobly begun and to make America a shining beacon light for all the world of equal justice and equal opportunity for all.

May, 1955

A Mission Church Sets The Pace In Missions

By Bert W. Archbold, Pastor

La Chorrera Baptist Church
La Chorrera, Panama

IT HAS BEEN a blessing for us to work with the people of La Chorrera, Panama. During our fifteen months here we have been constantly receiving blessings from above.

The town of La Chorrera is one of the largest of Panama. Including the nearby villages there is a population of over 18,000 souls. Most of these people are very poor. They depend almost exclusively on farming for a living. Most of the time this is not sufficient even for self-support. But the people are poor not only materially, they are more so spiritually. We can safely say that we work among 18,000 lost souls.

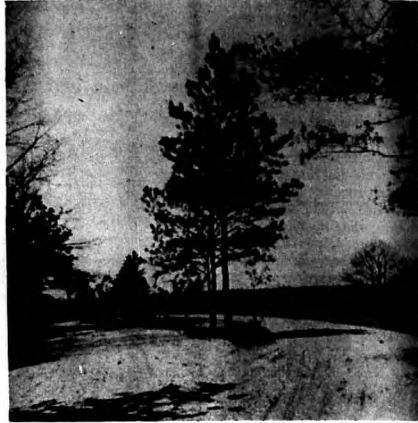
The environment is nominally Catholic. A great number of the people, however, are not really Catholic; they are altogether indifferent to religion. This makes our task even greater because indifference is worse than Catholicism. Notwithstanding this, the work is advancing in the name of the Lord who leads and guides us daily.

We are striving to have an A-1 church. We are very far away from that mark; but we have started toward it. At present we have all the usual departments and organizations of a Baptist church (excepting the Brotherhood which at the moment is not functioning). We also have a daily kindergarten, thanks to the First Baptist Church of Balboa and the Home

Mission Board which jointly pay the teacher.

We are proud of our organizations. We are proud of our Vacation Bible schools. We are proud of our church. But most of all we are proud of our mission work. Our church is becoming mission-minded (45 per cent of our total income goes to mission work). Through our missions and district Sunday schools we have built our total Sunday school attendance from 24 to over 200 per Sunday. But most blessed of all is that through them we have been able to reach many people who otherwise might never have heard the message of salvation. With the help of the Lord we should be able to organize one or maybe two new churches during 1955. We also hope to open new missions (we now have seven) in order to reach more people for Christ.

We need your prayers very much. Pray that we may obtain a building of our own, duly furnished, where we can meet for our services. Pray that we may be provided with a station wagon for our mission work. Pray that we may obtain a library for our youth. But above all, pray that the Lord will lead and guide us continually in his work; that we may really be the clay in his hands; and that we may be the means of bringing this lost town to his feet in repentance.



"Ridgecrest" for Negroes Dream of Mississippi Baptists

By William A. Keel, Secretary
Negro Work Department
Mississippi Baptist Convention

WORK among the Negroes in Mississippi took a big step forward on February 23 when a 119-acre plot of ground was dedicated for use as a "Ridgecrest" for Negroes. The land was a gift of Mrs. Sophia Sutton Begley, and although it is to be operated as a state camp at present it is hoped by many that it may become a Southwide camp eventually.

On the same day leaders of Negro Baptist Student Union work met in Jackson, Mississippi, to perfect the organization of a state BSU for Negroes.

The land which is to be used as a Negro camp is located nine miles north, northwest of Prentiss, Mississippi. It has about twelve acres already cleared on which the auditorium and cottages will be located. Some of the roads have already been surfaced and plans for the camp are already completed. It will be known as the Sophia Sutton Mission Camp.

Miss Sophia, as she was called by the

Negroes around Prentiss where she lived for some time, was always on the mission path. She never received a regular salary from any board that I can discover, but she loved mountain people and she loved her Negro friends, and I think she loved everybody. I have asked about her in different places where she lived and it was the same story. People who knew her loved her. I asked the Negro families who lived near the land which she gave what kind of person she was and they answered, "Dr. Keel, Miss Sophia has been in our homes and read the Bible, knelt down on the floor and asked God to help us. She is a wonderful woman and everybody loves her."

Shortly after she decided to give us the land, I traveled 1,600 miles to see her. When I arrived at the home of her daughter, Mrs. Ray Gover at Somerset, Kentucky, I found she had just gone to sleep under the power of her rest medicine and would likely sleep three or more hours.

I waited for her to awake and talk to me. I had taught one of her daughters, Miss Lillah, and she was there with two other daughters.

When I entered Miss Sophia's room and was introduced to her she said in a soft voice, "I am glad to meet you for I did not know you."

"This is the Dr. Keel who taught me in Carson-Newman College, Mother," said Miss Lillah.

"Well, it is all right then, isn't it? I wanted to know to whom I was giving the land. Dr. Keel, I want all proceeds of the land used to multiply Christ's power, especially in the children's mission work."

"There," I said to myself, "is the secret of her powerful life, her willingness to give of her life and all her possessions in order to multiply Christ's power."

At the camp special emphasis will be placed on training children and young

HOMR MISSIONS



CONVINCED THAT we should employ evangelism in every possible area of life, I accepted Chaplain N. B. Saucier's invitation to the Veterans Center in Biloxi, Mississippi. Chaplain Saucier has served at this post in Biloxi for nine years. With the consent of Mr. Hiller, the manager of the V. A. Center, and with the co-operation of every department, Chaplain Saucier has conducted a one-week's revival effort

each year for several years.

There are about 800 members who live at the center. They are largely World War II veterans. These men live there permanently. There are also 200 in the hospital. These men are not permanent. They are released when the doctors dismiss them. There are about 500 employees on the grounds. The grounds are beautiful and well kept. The care and attention are

good. The food is excellent. Mr. Hiller and his staff render service of the highest quality.

We held revival services every evening at 7:00 p.m. All who were able attended services at the chapel, and those confined to their rooms received the song service and sermon by means of closed circuit radio. Each morning at 10:30 o'clock I brought a devotional which went out to the men in their rooms, and at 3:30 to 4:30 p.m. we taught a class in soul winning; 93 attended this class. Chaplain Saucier and I visited the men in their barracks during the day. There were 80 professions of faith and decisions for the week.

Every evening the various churches came to the evangelistic service at the invitation of Chaplain Saucier, gave special music, and helped build the spirit for the service.

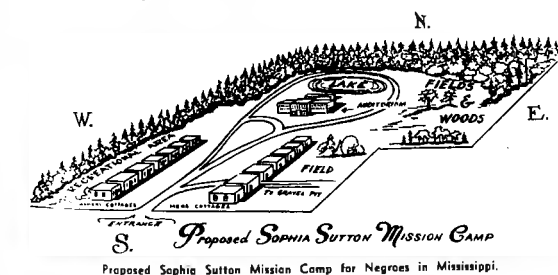
Several attended from Keesler Field, and many of them came to the altar in response to the invitation. Among them came Airman Ray Bernette and his wife. Bernette stood up on the last night of the revival to say, "Three months ago I was an atheist, but I am now a Christian. During this week God has gotten hold of me, and I now surrender to preach." When he is released from the Air Force he will enter one of our seminaries to prepare for the ministry. He is a capable and very brilliant young man. This experience alone was worth my trip to the Veterans Administration Center in Biloxi, Mississippi.

people through Vacation Bible schools and other camp activities.

Three Negro schools in Mississippi have B. S. U. work. In these schools are enrolled about 1,500 students, of which number 1,100 are Baptists. It had been thought for some time that it would be well to have a state executive B. S. U. council. Therefore, on the same day of the dedication of

the camp site, the B. S. U. council was organized at appropriate ceremonies.

Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board, was present for both the dedication of the camp site and the organization of the Negro state B. S. U. council and was one of the guest speakers.



May 1955

11

Look: It's Missions!

W.M.U. Circle
Theme Program

By John Caylor

Look: It's Missions! Mollie had picked up a copy of *The Teacher* for March 1955. There was an article on "Meet Your Home Mission Board." As she turned pages she came to another article on "A Four-Year Conquest for Christ," by Courts Redford. Then she called attention to, "Stories of Conquest." There was another article, "Missions our Divine Commission."

The treatment of home missions in the *March Teacher* was not an unusual thing. Every year the honored editor of that magazine joins with the editors of magazines representing all the agencies of the Southern Baptist Convention in presenting home missions.

"And, *Royal Service* was perfect for home missions in February," said my friend Mollie, as she reminded me and her husband, Bill, that WMU publications had laid the foundation for the Annie Armstrong Offering for home missions in a splendid fashion. I was glad to join in the discussion as I called attention to the cooperation which is given to home missions by all the agencies of the Southern Baptist Convention. Woman's Missionary Union has given genuine display of home

mission material in January, February, and March, regularly. It seems that in 1955, *Royal Service*, *Window, Tell, Ambassador Life*, and *Sunbeam Activities*, told the story of home missions in the most effective way that the appeal has ever been made.

Have you read your missionary magazine? Have you noticed the splendid art work displayed in all the WMU publications? Why, there was the finest representation of Jewish symbols in February issues that were ever assembled in our publications. Rev. Frank Halbeck, secretary of Jewish work for the Home Mission Board, was displaying the WMU publications with delight and pride.

Dr. and Mrs. W. E. B. Lockridge of New Orleans, Louisiana, believe in magazines. When I sat down in the living room of their home, Bill put on the arm of my chair a copy of *Life*. The magazine must have been very interesting, but I had to delay the perusal of its pages until I got home. There were things for us to talk about in our short visit. For one thing Bill was sure that we needed better paper for our magazine, *Home Missions*. How right he is! He was careful to tell a good

friend that the material in the magazine was good, that *Home Missions* was well edited. Of course *Home Missions* is expected to tell the home mission story and to lay foundations for the Annie Armstrong Offering for home missions. Its appeal for stewardship and the Cooperative Program is constant. The magazine is the house organ of the Home Mission Board. It is expected to be full of home missions.

Had you noticed in *Home Missions* editorials in November and December calling attention to the Lottie Moon Christmas offering for foreign missions? *The Commission* and *Home Missions*, while they represent the individual boards, tell the story of missions. Each backs up the other. Both are telling the full story.

Then did you notice the *Training Union Magazine*, the *Adult and Young Peoples Quarterly*, the Sunday school literature, *The Baptist Program*, the *Brotherhood Journal*, and your state Baptist paper as they told the story of home missions, particularly in February, in preparation for emphasis on home missions during the spring?

During the first week of January every year representatives of Southern Baptist agencies meet for a three-day discussion of home mission books, foreign mission books, mission journals, tracts, visual materials, and other means of telling the missionary story. Shot through all the publications of all the boards and agencies is the story of missions. "Look: It's Missions!"

Informed members of Woman's Missionary Union are acquainted with the mission material which is found in all the publications of Southern Baptists. Special attention should be given to the mission journals of the Foreign Mission Board, the Home Mission Board, and Woman's Missionary Union. There is much yet to be read on the subject of missions. Are you reading?

Rubbish or Camouflage?

By Lee Aull

Missionary to Indians
Farmington, New Mexico

IT APPEARED to be just a pile of rubbish, so much refuse for the city garbage man to haul to the dumping ground. It was in a logical place, the alley. Moreover, it was placed by a garbage barrel just as all rubbish is placed if city ordinances are observed.

It must have been rubbish, as it was covered with an old burlap, such as the garbage man often finds in the alleys. The missionaries and some Navajos who live close to the mouth of the alley had observed that it didn't move.

But why do I refer to this pile of rubbish, this pile of refuse, when thousands of pounds are burned at the city's dumping ground every week?

Perhaps, after all, a pile of rubbish is not altogether worthless. We read about a noted queen who was shocked to find a pile of filthy rags in a paper mill which she was touring. She thought it was a reflection upon the company to give room to such rubbish; and upon her who was being escorted through the mill. Not many weeks after her visit she received a box of beautiful stationery with the inscription, "To Her Majesty!" It had been made from the old rags. Not until then did she realize the value of that pile of discarded rags.

But what about the pile of rubbish in the alley? Just here words fail us. We witnessed something that day which is stamped as indelibly in our minds as if it had been carved there with a pen of fire. After a few hours that pile of rubbish began to move. Had Her Majesty seen under that old burlap that day, no doubt she would have been shocked more than she was when she observed the old pile of rags in the paper mill.

Was it a cat, which is said to have nine lives, which someone had tossed into the alley coming back to life? If not, why did it move after several hours? No! It was

not a cat or a dog. Should we say that beneath that old discarded burlap was something more valuable than all the wealth of the world—oil, gas, gold, diamonds, land, etc? Why shouldn't we say it, when Jesus said it in the form of a question when he asked, "What shall it

This missionary would be grateful for good used clothing which he could distribute to needy Indians. Please mail to Rev. Lee Aull, Baptist Indian Center, P. O. Box 1567, Farmington, New Mexico.

profit a man, if he gain the whole world and lose his soul?" Beneath that old burlap was a human soul, a Navajo woman of middle age.

But how did she happen to be covered with a piece of old burlap and dumped in the alley by the junk barrel? Did she just get sleepy and decide to take a nap? Worse than sleepy. And there wasn't much deciding on her part insofar as her being in the alley was concerned. Some person, under the guise of law, saw in her less than a pile of discarded rags and sold her that damnable stuff called liquor. But little did he or she know that in so doing, he sold his own soul for less than Esau sold his birthright. God pity us because we have to say he or she. But since thousands of women under the guise of law are selling that stuff, we have to say it.

In order to trick the policemen who frequent the alleys, knowing that that dear Navajo woman was too far gone to wobble out of town, the husband and son placed her by the junk barrel and covered her with the old discarded burlap. The husband and son, without arousing

suspicion, watched from the other end of the alley; and when they saw the clump move, they rushed to it. In the meantime, when the husband thought no one was watching, he took a pail of water and threw on the clump so as to bring it to life a little quicker. Within a few seconds, from the time that clump began to move, both the son and husband were present, and made quick work. They set the clump up, and by main strength forced the husband's coat on it. About that time the policeman came along and ordered them out of town. After a few minutes she was able to drag along, by leaning on the son and husband.

Were the son and husband who placed that wife and mother in the alley so as to trick the policemen, directly responsible for her being there? On the surface, YES! Under the surface, NO!

A number of years ago a man was given a sentence for committing murder. When the sentence was announced, the convicted man looked the judge in the face and said, "Sir, by your vote you are responsible for the murder I committed! I did it while under the influence of liquor. You cast your vote while sober!" The incident was recorded in *The Baptist Standard* more than 20 years ago.

Before the election in September of 1953 the liquor forces tricked many would-be dyes "with the cry 'Discrimination!'" Can you feature one who cares nothing for the souls or bodies of the Indians, one who would gladly take the last cent they have, crying "Discrimination?" We believe that any missionary within this state (Baptist missionary) would say that since that September Indian missions has been set back at least 25 years.

As we take a retrospective view and see that camouflaged clump, see it as it begins to move, we are reminded of Ezekiel's vision when he saw and was commanded to prophesy (preach) to the valley of dry bones. Prophesying (preaching) was not what caused that lifeless clump to move. But that is certainly what she, as well as thousands of others, needs.

These lines are not written to cast a reflection on the Indians, who under the guise of law can purchase liquor anywhere within this state. But quite to the contrary, we would defend them to the last ditch. Years ago their property was taken from them by force. Now it is taken from them by pretension of friendship, over the bar. When, oh, when, will God's people wake up and fight, not with weapons, but in the spirit and might of the Lord?



The Missionary Education Council, composed of representatives of the boards and agencies of the Convention, plan missionary materials for the year at its annual meetings. This year the council met in Louisville, Kentucky, with the Southern Baptist Seminary.



Crowds start to gather for the first Sunday service of Crestview Baptist Church. Mr. Yates Brown is welcoming C. E. Hogue, now Sunday school superintendent. Man holding baby is Gene Shelbourne, present Training Union director.

Texas Mission Becomes Successful Church

By A. B. Lightfoot

Superintendent of City Missions
Midland, Texas

ON JULY 12, 1953, the Crestview Baptist Church was started in a dwelling at 2702 Delano in Midland, Texas. Behind this start were several factors. First of all the Lord had answered the prayers of the City Missions Committee to overcome deed restrictions keeping churches out of a new area. This was accomplished through the help of the developer and a title company. The City Missions Committee surveyed the needs of Midland and

picked a site that could be secured from the developer. At the time the location was selected there were no houses in the immediate vicinity.

The City Missions Committee agreed upon this location and price with the developer. Later this piece of property was presented to the executive board of the association and out of funds in the budget for church site purchases and with an assist from the Direct Missions Depart-

ment of the Baptist General Convention of Texas, Rev. R. Elmer Dunham, superintendent, the association purchased the property. When construction was begun on the property, the association deeded it debt-free to the new church.

A census was organized and all the churches of the city of Midland co-operated in this effort.

The only available place for meeting in the area was found to be the house at



People in the vicinity of the new mission offered their homes for Sunday school classes such as this Primary class.

2702 Delano. Rent was paid by the association for four months and the first services were scheduled for July 12. Seventy-two were in attendance in Sunday school and 92 in Training Union.

Homes in the neighborhood were secured for Sunday school classes. As a result of the census, workers were enlisted to teach in every department and leaders were secured in advance to work in the Training Union.

Two weeks later a revival meeting was held on the church site. Rev. A. B. Lightfoot, superintendent of missions, who served as the initial pastor, did the preaching the first week of the revival, but the second week the pastors in the churches of the city of Midland took turns preaching. Many of their own members transferred their membership on the night they preached. A wonderful spirit of co-

operation prevailed!

The church was constituted on the first Sunday of August, 1953, with 162 charter members. After the revival the church grew until it had to rent the Seventh Day Adventist church for morning services. At the same time the house on Delano was kept for the Nursery and Beginner departments.

The Presbyterians, who had the elementary school in the neighborhood rented, were not using the school at night, and therefore to meet the needs of a growing Training Union and night services, the school was rented for the night services.

Rev. Haston Brewer was called as pastor of the church and moved on the field on November 1, 1953. Immediately a building program was launched. This program was culminated on the first anniversary,



Invitations to attend the initial services of the Crestview Baptist Church were given by census takers.

August 1, 1954, by moving into the first two units of a four-unit building program. Property is valued at \$70,000 with an indebtedness of \$40,000. The Sunday school is averaging 300 in attendance and the Training Union is averaging 165. High attendance at this date in Sunday school has been 308 and in Training Union 172. Workers have enrolled in Sunday school 476 and in Training Union 225. The church has 331 members.

Has this new church affected the other churches in the city? The enrollment of

Continued on Page 31



Crestview Baptist Church now has two units of a four-unit church plant. It is valued at \$70,000.

APRIL, 1955

15

AMONG the MISSIONARIES

Oh, Mr. Belvie, Mr. Belvie!

Saturday I preached the funeral for the oldest pastor among the Creek and Seminoles in Oklahoma. We laid him to rest beside his wife in the little cemetery in the corner of the churchyard. Inside the coffin they placed most of his personal earthly possessions, his hat, his shoes, a coat, and his cane. God had kissed the hills with the tints of autumn. A cool south wind rustled the painted leaves as his friends and acquaintances each passed by and dropped a handful of dirt into the open grave as a token of farewell.

The grave was then covered and we were gone. But as we went away, I could not forget his kind smile and his always happy greeting.

He was between 95 and 100 years old. He had been blind since he was a boy and was not able to read, but he had faithfully led his flock in the upward way.

I shall never forget my pleasant visits of the past with him. Always he took my hand with both of his, and in broken English would say, "Mr. Belvie, oh, Mr. Belvie!"

Since coming back to the Creeks and Seminoles, we are trying to visit the 55 churches and pastors as fast as we can. We usually go to two each Sunday and others through the week to teach study courses or for committee meetings. I had recently written him that I was coming to visit him soon. But because of the many commitments, I did not get to make it before he passed away quite suddenly last week.

After getting my letter, he must have expected me each day, for Friday when I went to the church where they were having an all-night service before the funeral, his daughter said to me,

"He kept looking for you to come. He wanted to talk to you."

I will always remember with a bit of a longing that,

"He kept looking for you to come. He wanted to talk to you."

He was a Christian and I am glad. But I know that there are thousands of others of my people who are without Christ and "keep looking for" someone to come and talk to them about The Way. Oh, I wish I could be a thousand "Mr. Belvies" to take the message to the lost Indians of the land.

—B. Frank Belvin
General Missionary
to Creek and Seminole
Indians
Okmulgee, Oklahoma



HOME MISSIONS

His Request Ignored

Late one Sunday afternoon as we visited grandfather Montoya who had been very ill for several months, he quietly made the remark that he was going this time, and requested they not give him a Catholic funeral.

The next morning, near dawn on a cold day in January, Brother Montoya went to be with his Maker, of whom he talked so much to his own people. In talking to us he would always raise his hand as high as he could and repeat, Jesus Salvo!

His children, living in Tajique were planning a Christian service, but when the remainder of his family arrived from Santa Fe these plans were forgotten and a Catholic funeral was used.

We took food to the home, helped to dig the grave, and offered our assistance otherwise, but they did not even ask us to attend the funeral.

We kept our clothes ready for a couple of days or more so as to be ready to attend the service at a moment's notice. Then on the afternoon of the third day the bell began to ring again, as it did when he first passed away.

We watched up the canyon road toward Inlow Youth Camp and saw the truck slowly approaching, bearing the casket. Hurriedly we dressed and just stepped in-



side the Catholic church and waited during the long service which was carried out by the Bible woman.

How it hurt deep down inside to listen to this weird, meaningless chant, when we knew so well the good old hymns Brother Montoya loved so much, such as "Has Hallado en Cristo? Cuando Anuncie el Arcangel."

We are grateful for his testimony to his own people and know that seed has been sown, some day to reap a bountiful harvest for our Master.

—A. D. Reed
Missionary to
Spanish-speaking
Tajique, New Mexico

God's Wonderful Grace

It was raining, sleeting, and trying to snow the morning of February 19, when we arose from a deep sleep. What about our GA houseparty, we thought. It will have to be called off, but how—the girls cannot be reached by telephone. All the planning to get speakers and arrangement for the music by the WMU of the First Baptist Church, Sulphur, Oklahoma, seemed to be for nothing.

The telephone rang—one of the speakers could not come, due to the weather. Two hours later the telephone rang again. "We are here," said a voice on the telephone. It was four girls and their sponsor from McAlester Indian Baptist Church, Over-

brook. "Come over to our house and stay until after lunch," I said.

The girls, GA counselor, and driver came to the missionary's home. The younger girl said, "Mrs. Boggan, I just could not wait. I went over to Mrs. Shoemaker's yesterday after school so I could come today." Mrs. Shoemaker remarked, "She woke me up every once in awhile during the night asking if it was time to go."

Finally the time to go to the First Baptist Church came. After our waiting in the Rose Chapel for a few minutes, three other girls came in, then the girls came in by threes and fours to their first Chi-Ka-Sha Associational meeting—how thrilling!

Mrs. Hale Dixon, Arbuckle Association Young People's leader, came to tell the girls about her trip to the mission fields and showed slides. Then Mr. Boggan showed the films, "Good Ground" and "Trophies for the King." Mrs. Delia Shoemaker, Chi-Ka-Sha Associational GA counselor, spoke on "How to do better work for Christ." Four of the girls gave testimonies on "What the GA's Mean to Me in My Own Life."

Rev. Bailey Sewell, superintendent of Indian work in Oklahoma, gave a special message. Rev. Dan Rainbolt, pastor of the host church, took the girls on an imaginary trip to visit the missionaries in South America. The girls realized through this trip that there is a great need for

more missionaries.

At the close, Mr. Boggan brought a message on "Why Should I Be a Christian?" The 25 people sitting in the Rose Chapel listened intently. The invitation was given—two girls came giving their hearts to Christ—another came as a mission volunteer.

What a wonderful climax to a house-party.



The Home Board's Four-Year Conquest for Christ will emphasize the winning of the lost in the cities in 1958, but Baptists can't wait until then to start working at the job in earnest.

THE ANNUAL City Mission Conference for the Southern Baptist Convention was held with the First Baptist Church, Dallas, Texas, February 21-24, 1955. It proved to be one of the best conferences on city missions ever held. It was well attended and the interest was keen. A deep concern was manifested for more phases of city mission work and the many opportunities for service in our cities. A larger number of laymen and laywomen, members of our churches and missions committees, attended this conference than in previous years. This interest is encouraging to all who are promoting city missions throughout the Convention.

One unique feature of the program was the orientation program for new superintendents and their committees which was held on Monday night. Rev. Elmer Dunham, superintendent of City and Rural Work for the state of Texas and the brethren who are engaged in the City Mission Programs of Dallas and Fort Worth, Texas, were in charge. Every stage of the work in the beginning stages for City Mission Program was demonstrated and illustrated by the brethren. The new superintendents and committee-men present were loud in their praise and were of the opinion that it would be very helpful.

Each day, and sometimes twice each day, there was a demonstration given of some phase of city mission work, showing how the work was done in that particular city and given as a demonstration to others how it might be done.

One of the outstanding demonstrations was that on broken homes and juvenile delinquency. This demonstration was in the form of a playlet written by Leland Waters of the Home Mission Board. The demonstration was an outstanding example of what can be done in this field of service, and was calculated to help to promote the program throughout other cities of the Southern Baptist Convention.

Dr. Ross Dillon of Houston, Texas, brought a large number of workers from his own city and gave a practical demonstration of the institutional work that can

be done through a City Mission Program. He had representatives of each phase of his institutional work there on the program and gave a testimony and demonstration of not only what they did in the institutions of their city but how to make the approach and how to get the results. This demonstration was very practical and proved an inspiration to all who were looking for ways to do institutional work.

Perhaps one of the most interesting and amazing demonstrations, and one new to all of us, was the demonstration of how to constitute a new Baptist church. The group of superintendents and pastors actually went out to a new mission station and constituted a new Baptist church, with these brethren serving as the council and with the secretary of the Co-operative Missions Department of the Home Mission Board serving as moderator for the council. The church was constituted with some 130 members. The procedure for the constitution of a Baptist church was followed in detail. Every point had attention called to it and the reason given for doing it in that particular way.

Other demonstrations included the Home Fellowship Hour, a City Missions Committee at work in the association and a Church Missions Committee at work within a church.

Addresses were given by representatives of various phases of city mission work. For example, messages were brought by those who work with Negroes, Jews, Mexicans, Indians, and others. The addresses came from those who were actually doing the work.

Open conference periods were conducted each day and questions and answers were exchanged. The group called for more demonstrations another year and suggested that there be a clinic on certain phases of the work for 1956. The group agreed to go to Ridgecrest, North Carolina, during Home Mission Week in August 1956, for the next Convention-wide City Mission Conference.

Perhaps one of the most far-reaching things done by this conference was the

adoption of a twelve-point program for a city mission work, beginning 1955 through 1964. The ten-year goals adopted by the conference, which began its promotion January 1, 1955, were as follows:

1. A City Mission Program in every city in the Southern Baptist Convention, with a population of 100,000 and above.
2. A functioning City Mission Committee for every program, promoting a complete City Mission Program of at least 10 points.
3. Ten thousand new churches in the cities of our Convention with a population of 10,000 and above.
4. Ten thousand churches enlisted in some church-sponsored mission work within this period of time.
5. Five hundred permanent mission centers with a complete seven-day-a-week program within the bounds of these cities.
6. Three hundred new Good Will Centers in the cities where there are City Mission Programs.

7. A complete institutional program in every city ministering to the needs of all those in institutions and thus unable to attend regular church services.

8. An adequate program in every city for all minority groups, regardless of who they are and what their conditions are.

9. Specialized programs for social and moral conditions, such as broken homes, juvenile delinquency, military personnel, handicapped groups, liquor, and gambling.

10. A larger and better promotion program for city missions, involving state and Southern Baptist Convention conferences and clinics, church-sponsored mission clinics, more and better literature from the fields of those who are doing the work, and a uniform city missions budget for all these cities.

11. A closer co-ordination of the City Mission Programs with the work of the state mission board.

12. A greater emphasis upon the church-sponsored principle with volunteer workers to accomplish the task of city missions.

These goals will enable the cities of the Southern Baptist Convention, through the co-operation of the state and Home Mission Boards, to promote a worthwhile and effective program for every city within the Southern Baptist Convention.

It would be interesting to note here that there are within the bounds of the Southern Baptist Convention now nine cities with a population of from one million to five and one-half million and that there

is a City Mission Program in only four of these cities; that there are 16 cities with a population from 500,000 to one million and that of the 16 only seven of them have a City Mission Program and nine of them have no program. It is also true that there are 24 cities with a population of from 250,000 up to 500,000 in our Southern Baptist Convention and only 10 of these have a City Mission Program; that there are 51 cities with a population of from 100,000 to 250,000 and that only 21 of these have a City Mission Program. Thus there are a total of 100 cities with a population of 100,000 to 5,500,000 and at present there are only 48 City Mission Programs within the bounds of the Southern Baptist Convention. This means that there are yet 52 cities that need a City Mission Program.

CHANGES in Missionary Personnel

NEW MISSIONARIES

Regeye, Jimmy Rev. (Indian), 3222 West Camelback, Phoenix, Ariz.
 Bearden, Elizabeth Mrs. (Co-operative Missions), secretary
 Brantley, Clovis A. and Mrs. (Rescue Homes), 125 Linden Ave., Memphis, Tenn.
 Carroll, Nancy (Secretary To Administrative Force)
 Corona, Ithmael L. and Mrs. (Spanish-speaking), Box 311, Cotulla, Tex.
 Flores, Pablo and Mrs. (Spanish-speaking), 502 E. Juarez, Pharr, Tex.
 Franka, Julian Mrs. (Spanish-speaking), Box 104, Pearsall, Tex.
 Hook, George and Mrs. (Indian), 1901 Leonard, Lawrence, Kansas
 Osheley, Gilbert and Mrs. (Spanish-speaking), Box 1122, Raton, New Mexico
 Parker, Modeste (Secretary To Administrative Force)
 Sanchez, Richard and Mrs. (Spanish-speaking), 3222 West Camelback, Phoenix, Ariz.

CHANGES OF ADDRESS

Berkstromer, J. E. (State Superintendent, Rural work), Box 870, Montgomery, Ala.
 Gaddis, George E. (Pioneer Missionary), 2387 Parkwood, Toledo, Ohio
 Hardin, J. W. (General Missionary), 5426 E. 18th, Tucson, Ariz.
 Hood, Roland P. (State Superintendent Mission), P. O. Box 5054, Portland, Ore.
 Henke, E. W. (General Missionary), 1201 N. Park, Casa Grande, Ariz.
 Jemmett, David and Mrs. (Panama-Canal Zone), Drawer "B", Balboa Heights, Canal Zone
 Silva, J. B. (Retired worker), Miramar, Mariacao, Cuba

CHANGE OF TITLE

Ackles, Ernest L. (Director of Military Personnel Service), 161 Spring Street, N. W., Atlanta, Ga.
 Cash, A. B. (Director, Pioneer and Mountain Missions), 161 Spring St., N. W., Atlanta, Ga.
 Waters, Leland W. (Director, City Missions, Juvenile Delinquency and Broken Homes Program), 161 Spring Street, N. W., Atlanta, Ga.

TRANSFERS

Saenz, Jose (Spanish-speaking), 302 N. Lopez, Rio Grande City, Tex.

RESIGNATIONS

Altman, Jack, Jr. (Student Missionary), 1812 Franklin St., Fredericksburg, Va.
 Cuevas, Pablo and Mrs. (Spanish-speaking), 2605 Lombardy Road, Albuquerque, New Mexico
 Rodriguez, Daniel and Mrs. (Cuba) to Costa Rica
 Urie, Richard and Mrs. (Japanese), 2801 Cutting Blvd., Apt. 1-E, Richmond, Va.
 Webb, Cecil Mrs. (French), Cloutiersville, La.

DECEASED

Aldape, Gil Rev. (Spanish), 537 Ferry St., Eagle Pass, Tex.
 Silva, J. B. Mrs. (Retired worker), Miramar, Mariacao, Cuba

A new novel by

Gladys H. Barr

Author of *The Monk in Armor*

CROSS SWORD and ARROW

★ The Children's Crusade in all its shining faith and dark tragedy

★ The loves and adventures of Bertran de Born, Jr., troubadour, knight-errant, and servant of Pope Innocent III

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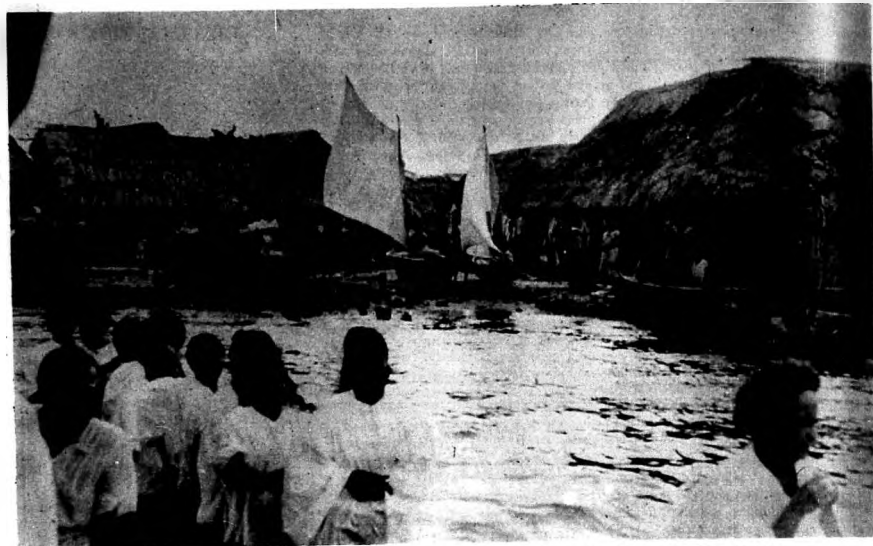
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By S. F. Dowis, Secretary
 Co-operative Missions Department



San Blas Indians prepare for baptismal service which was followed by the organization of a Baptist church.

Baptist Church Organized Among *San Blas* Indians

By Mildred Dunn

THERE WAS great excitement among the San Blas Indians just off the coast of Panama recently when the first Baptist church was organized under the direction of Rev. R. G. Van Royen, superintendent of Baptist mission work in Panama.

These Indians, some of the most primitive people of our modern day, had been asking Southern Baptists for some time to help them. Their leader, Dr. Lonnie Iglesias, is himself a native of the islands, but has studied in the United States and married an American wife. He has been doing mission work among the San Blas Indians for more than 20 years and many of the people are believers but not members of any organized church group. After talking with Mr. Van Royen and others,

Dr. Iglesias felt that he and his people believed as Baptists and wanted to establish Baptist churches on their islands.

After much careful investigation and consideration the Home Mission Board voted at its annual board meeting last December to sponsor mission work on the islands.

Therefore, on January 28 Rev. Ailberto Santiza, pastor of the First Baptist Church of Panama City, Panama, and Mr. Van Royen went to Ailigandi, one of the principal islands, where they met with some of the leaders from various islands and spent three days studying Baptist beliefs, church policy, and organizational methods.

At the close of the study two of the men, Peter Miller and Atilio Rivera, went



Rev. Peter Miller, recently ordained as a Baptist minister, baptizing in the ocean at Ailigandi, Republic of Panama.

HOME MISSION

to Panama City where, after careful examination, the Baptist pastors' conference unanimously voted to ordain them as Baptist ministers. Sunday they joined the First Baptist Church of Balboa Heights and that evening were ordained.

On Tuesday they returned to San Blas where they had a meeting of the people and told them all about their experiences. It was said that one of the men wept as he told of his ordination.

The next day Mr. Van Royen and eight members of the First Baptist Church of Balboa came to the island where at a service 31 presented themselves for baptism and church membership. On the authority of the First Baptist Church of Balboa they were accepted and baptized that afternoon in the sea.

That night the people came together and the articles of faith were read one by one and adopted. Then the church covenant was read and the church was organized and officers elected.

One of the chiefs of the island and several other leaders were present. The chief made a speech in which he told how much he had enjoyed hearing the articles of faith and the covenant and expressed his joy that Baptists were beginning work among his people.

The next morning three men from one of the islands who had failed to get to the services the day before because of high seas arrived and asked to receive baptism. So they rang a bell and the people came and received the brethren into the church. Brother Rivera, one of the two men who had been ordained as minister a few days before, baptized the three men.

Another of the chiefs was present at the baptizing and after the service said to Dr. Iglesias, "I wish you would tell me more about Jesus."

Gladly Dr. Iglesias took him to his office and for about three-quarters of an hour told him about Jesus.

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Charter members of the Ailigandi Baptist Church, first evangelical church to be organized among the San Blas Indians at San Blas, Republic of Panama.

Mr. Van Royen, in telling of the incident, said the chief went away with great satisfaction. In fact, when Dr. Iglesias said to him, "Chief, you are not far from the kingdom," the old man answered, "No, I'm thinking very seriously about this. I'm getting old now, and I'm thinking about this question."

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ALFRED A. KUNZ
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By Courts Redford
Executive Secretary-Treasurer
Home Mission Board

LET US TURN ABOUT for a few moments to view the growth, expansion, and ministry of the Home Mission Board during the twelve months ending December 31, 1954. We are now far enough removed from that period to give some fair appraisal of our achievements and failures.

CHANGES IN PERSONNEL

The total number of missionaries of the Home Mission Board on December 31, 1954, was 954, a net increase of only 17 during the year. In addition the Board appointed 370 summer student workers in 1954 as compared with 366 the previous year.

During the year more than 300 missionaries were appointed. About 200 churches served by mission pastors attained self support, thus relieving the Home Mission Board of their support and removing them from the roster of active missionaries. Others were transferred to state and associational boards. A few resigned to accept other tasks. And some reached the age of retirement.

It is necessary that the Board have at least 250 new recruits each year in order to maintain its present status of missionary personnel.

It gives the friends of home missions great satisfaction to know that the average remuneration for mission service in the Direct Missions Department has been increased 49 per cent during the past five years. Thus the standard of training and experience of our mission family has been raised and more effective service assured.

At the beginning of 1954 a director of Western Missions was appointed. Rev. George W. Cummins, the first to fill this position, is doing much to co-ordinate the mission work in the West and to bring to bear upon the great mission opportunities in these new fields the full ministry that can be provided by our Board.

GROWING CO-OPERATION

The past year was characterized by a growing spirit and program of co-operation with other groups and agencies.

For over a decade the Home Mission Board has been co-operating with the respective state boards in those phases of work which we have characterized as Co-operative Missions, including City Missions, the Rural Church Program, Mountain Missions, Western and Pioneer Missions, and more recently the Mission-Pastor Program. We believe that the efficacy of these co-operative efforts has increased from year to year as we have reached a more satisfactory basis of understanding.

More recently, and especially during the past year, we have sought and found other areas of co-operation. The Home Mission Board and some of the state mission boards are co-operating in the support of departments of Evangelism in Negro work, in work among the Jews, in supervision of Indian and language ministries, and in the Student Mission Program.

Not only has the Home Mission Board co-operated with the respective states, but there has been a growing spirit of co-

operation with other agencies and groups. We co-operate with the Negro conventions in Evangelism and Baptist Student Union work. We co-operate with associations and Anglo churches in supporting pastors for Indians and language groups. We co-operate with Indian associations, with Mexican conventions, with the Baptist Convention of Cuba, the Alaska Baptist Convention, and the various Baptist associations of Panama and the Canal Zone in the promotion of mission work in their respective areas.

The bonds of co-operative effort were strengthened and the work better co-ordinated during the past year.

STATEMENTS OF POLICY

The Home Mission Board at its October meeting on June 16, 1954, adopted statements of policy which helped to clarify the work of the Board and its relation to other boards and agencies. Of special significance were the statements regarding the support of churches in new fields and the conditions governing the help that might be given to new state conventions when and if organized. Such statements have helped to alleviate misunderstandings with other Baptist groups in the rapid expansion of Southern Baptist work.

NEW FIELDS OF WORK

Some new fields were entered in 1954. Most of the work in Bocas del Toro was undertaken during this period. The decision to take over the work among the San Blas Indians off the coast of Panama was made at the December meeting of the Board. While the decision to render a specialized service in behalf of juvenile delinquents and a ministry for military personnel had been reached prior to 1954, these phases of work were really activated during the past year.

Many new churches and missions were started in areas already being served.

The Board has co-operated in every way possible with the State Convention of Baptists in Ohio which was organized in 1954.

The Board has co-operated with Woman's Missionary Union in helping to support WMU workers in some of the new states and undeveloped fields where such work was urgently needed and where it could not be supported by local forces.

ENLARGED MINISTRY THROUGH CHURCH LOANS

In September of 1954 the Home Mission

Board was authorized by the Executive Committee of the Southern Baptist Convention to borrow, as needed, a total not to exceed \$3,000,000 to supplement present loan funds in meeting the ever-increasing demands for additional funds with which to build churches. During the year 126 churches were assisted with loans totaling \$2,965,502.25.

The Home Mission Board has voted to increase its loan funds to a minimum of \$10,000,000 and to raise a revolving fund of at least \$1,000,000 for the purchase of church sites. The Executive Committee of the Southern Baptist Convention has appointed a committee to co-operate with the Home Mission Board in finding and recommending to the Convention ways and means of securing these additional funds.

SUMMARY OF ACHIEVEMENT

The report of this Board to the Convention meeting in Miami in May will show a splendid record of achievements.

The 1,324 missionaries, including the 370 student workers, reported 35,843 professions of faith, 31,527 additions to the churches, 34,563 prayer meetings, and 350,355 religious visits. They delivered 92,647 sermons and addresses and reported 107,227 personal soul-winning interviews.

More than 208,000 missions books were published and sold. The subscription list for Home Missions reached 143,000. More than 1,000,000 attended the 149 Schools of Missions — a record in mission education.

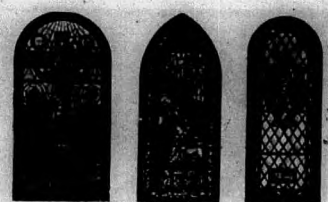
The workers of the Board serving in 37 states, Alaska, Cuba, Panama, and the Canal Zone, reported 401 missions opened and 359 churches constituted.

The 451 chaplains on active duty reported 16,195 professions of faith, not counted in the above totals.

Only the Lord who records the intangibles can count the total results of your home missionaries who have served faithfully and sacrificially during the past twelve months.

Surely all Southern Baptists desire to join the Home Mission Board family in praising God for the marvelous blessings that he has showered upon us.

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You Are Invited TO ATTEND Rural Church Conference

By S. F. Dowis, Secretary
Co-operative Missions Department

THE SECOND Convention-wide Rural Church Conference for Southern Baptists will be held at Ridgecrest, North Carolina, on the assembly grounds, June 2-8, 1955. This conference will be held in connection with the Home Mission Week at Ridgecrest.

Special conference sessions will be held in the mornings and afternoons dealing with the problems, the needs, and the challenges of the rural church and community. Special papers and testimonials from those who have done the work on the field will be presented at each conference session. Rural pastors and missionaries will have the large part of the program.

Outstanding speakers for the conference at the noon hours will be: Dr. Porter Routh, executive secretary of the Executive Committee, Southern Baptist Convention; Dr. Henlee H. Barnett, professor of Sociology and Ethics, Southern Baptist Theological Seminary, Louisville, Kentucky; Dr. H. B. Caldwell, national figure in rural life and secretary of the Grange, Greensboro, North Carolina;

Baker James Cauthen, secretary of the Foreign Mission Board, Richmond, Virginia; and Rev. J. W. Lester, rural pastor of Alabama and recognized as the rural pastor of his state by the *Progressive Farmer*. These men will bring messages on the outstanding opportunities of rural churches in communities of our Convention.

Invitation is extended to all rural pastors, associational missionaries, moderators of associations, laymen, and laywomen, who are interested in rural churches, to attend this Convention-wide conference.

We urge the churches to send their pastors to this conference. It will be worth more to them and to the churches, perhaps, than any other meeting they might attend during the year. We would like to urge also that the associations and their missionaries and moderators to this conference. It may prove to be the life and strength of your future associational mission program.

Let's plan now and attend the Rural Church Conference at Ridgecrest, North Carolina, June 2-8, 1955.

These
Baptist Leaders
Will Be
Principal Speakers

RECENTLY I had an appointment to preach at the Pine Grove Baptist Church near Talihina, Oklahoma, near the Kiamichi Baptist Assembly grounds. Saturday afternoon Mrs. Sewell and I started for the appointment.

We reached the Kiamichi Assembly grounds just about dusk and were directed to the cabin that had been reserved for us. It was a three-room modern cabin with new imitation knotty pine sheet rock inside. There was one bedroom and another combination living room and bedroom; a kitchen with a hot plate and ice box; and a shower and bathroom.

We went into Talihina, five miles distant, for our late supper and then back to the cabin for a good, cool night's sleep. It was so quiet and restful. We enjoyed a long rest. The next morning I got up about 8:00 o'clock and went into town, ate my breakfast and brought some back for my wife who was still sleeping.

About 9:30 we went the two miles distance to the Pine Grove Baptist Church. This is an Indian church, but does not have the word "Indian" in its name. Fifty-four people were present for Sunday school. The church has four classrooms in addition to the auditorium. We sat in the Adult class taught by Enoch Alexander, a fine Christian layman. We were the only white couple present. There was one other white man, but he was married to a full-blooded Indian. He does yard work and odd jobs and lives in Talihina. He drives the church bus when needed and in other ways makes himself at home among the Indians.

During the intermission between Sunday school and the worship service, the presiding officer, Nathan Benton, announced that we would have lunch on the ground. He further announced that in a previous business meeting of the church I had been requested to baptize twin girls who had made professions at the recent annual Choctaw Indian Association. They had presumed that I would be willing to perform this act for them and had made definite plans to have the baptizing in

Buffalo Creek at 2:00 o'clock that afternoon.

You can guess the joy with which I accepted that invitation. This was my first baptizing at the request of an Indian church. In years past, in my pastorates, I had baptized an occasional Indian into the fellowship of the church where I was pastor; but to be in an Indian church service and requested to baptize candidates at their hand (the church was pastorless), was a joy unexpected but welcome indeed.

At the close of the morning service a bounteous meal was spread in the shade of the church building and it was well enjoyed. After the meal the bus was loaded and several cars followed as we drove out seven miles to Buffalo Creek, a clear, rock-bottomed stream. The congregation gathered on the bank and we sang "What can wash away my sins, Nothing but the blood of Jesus." And all the while the deacon was standing in the water. He had found the exact spot and waited, with radiance beaming from his face, for the visiting superintendent of Indian Missions for Oklahoma and 10-year-old twin girls to come down into the water for the baptismal ceremony.

After the singing of the hymn, I read the experience of the baptism of Jesus as told in the third chapter of Matthew and spoke some 10 minutes on the significance of baptism. Following a prayer I took my place near the good deacon standing in the water. He stepped forward to assist the girls who were dressed in radiant red. One by one I baptized, first Willene Wallen and immediately following, Wilma Wallen, while the happy parents, Mr. and Mrs. Wallen, who had been members of the congregation since June of 1954, watched happily as these children so quickly followed in their footsteps.

The congregation on the bank sang as we went into the water. The two girls and the deacon took their places and stood facing the congregation. When I came out of the water I asked Brother Nathan Benton to lead in a prayer, then

the congregation spontaneously struck up the strains of "Wherever He Leads, I'll Go." And singing that song they went by and shook the hands of the deacon and Willene and Wilma and then to their cars and on their way.

Sunday night in the church services there was a good group present. I met with the pulpit committee during the Training Union hour and worked out plans of procedure for them to use in acquiring a new pastor. Then during the preaching service I spoke briefly about the matter of calling a preacher; urging upon them the importance of every member doing his part. Then I tried to bring a message, which seemed well received, from the text "Today, if ye will hear his voice, harden not your hearts." There was no response to the invitation, but Mrs. Sewell and I stood with the twin girls between us and gave them an opportunity to give the hand of church fellowship to the girls and Christian greeting to Mrs. Sewell and me.

A glorious day closed as we went our way, Mrs. Sewell and I saying to each other, "These are a wonderful people. It would be a joy to serve them all the while."

I predict great things for the Pine Grove Baptist Church near Talihina, Oklahoma. Pray that the Lord may send the leader who will help continue the development of the Christians and reach the unsaved.



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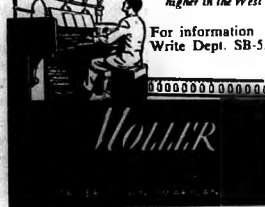
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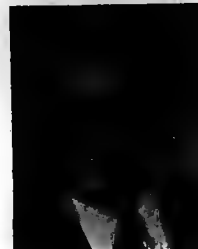
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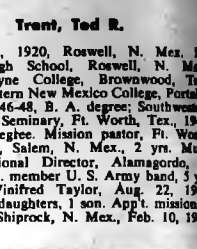
Trent, Winifred Taylor
(Mrs. Ted R. Trent)

B. Dec. 1, 1920, Adamsville, Tex. Ed. Estancia High School, Estancia, N. Mex.; Howard Payne College, Brownwood, Tex., 1940-43, B. A. degree; Southwestern Bapt. Theo. Seminary, Ft. Worth, Tex., 1949-50, special student. Missionary helper, Isleta Indian Reservation, 1934-35. Mexican Mission, Brownwood, Tex., 3 years. Mission Church, Ft. Worth, Tex., 2 yrs. (Lived in Brazil with missionary parents, Rev. and Mrs. F. W. Taylor, from time she was nine months old until eleven years.). M. Ted Trent, Aug. 22, 1943. Children: 2 daughters, 1 son. App't. missionary to Indians, Shiprock, N. Mex., Feb. 10, 1955.



Oakley, Gilbert B.

B. Aug. 5, 1930, Taos, N. Mex. Ed. Taos High School, Taos, N. Mex.; Denver Bible College, Denver, Colo., 1 yr.; Hardin-Simmons Univ., Abilene, Tex., 3 yrs. Served in Good Will Center, Denver, Colo., 1 yr.; V. B. S., New Mexico, 1 summer; Mexican mission pastor, Stamford, Tex., 3 yrs. App't. Missionary to Spanish-speaking, Raton, N. Mex., Nov. 22, 1954.



Trent, Ted R.

B. Aug. 22, 1920, Roswell, N. Mex. Ed. Roswell High School, Roswell, N. Mex.; Howard Payne College, Brownwood, Tex., 1939-40; Eastern New Mexico College, Portales, N. Mex., 1946-48, B. A. degree; Southwestern Bapt. Theo. Seminary, Ft. Worth, Tex., 1948-51, B. D. degree. Mission pastor, Ft. Worth, Tex., 2 yrs., Salem, N. Mex., 2 yrs. Music and Educational Director, Alamogordo, N. Mex., 15 mo. member U. S. Army band, 3 yrs. M. Miss Winifred Taylor, Aug. 22, 1943. Children: 2 daughters, 1 son. App't. missionary to Indians, Shiprock, N. Mex., Feb. 10, 1955.



Oakley, Barbara Nichols
(Mrs. Gilbert B. Oakley)

B. Oct. 2, 1932, Denton, Tex. Ed. Vernon High School, Vernon, Tex.; Hardin-Simmons University, 1949-53, B. A. degree. Served at Mexican Mission, Stamford, Tex. App't. Missionary to Spanish-speaking, Raton, N. Mex., Nov. 22, 1954.



HOMB MISSION

Walker, Opal Davis

(Mrs. J. E. Walker)

B. Aug. 24, 1911, West Plains, Mo. M. J. E. Walker, April 17, 1925. Children: 2 sons, 1 daughter. Kindergarten and nursery, Weslaco, Tex., 1945-54. Active in elementary departments of church, 1944-54. App't. Spanish Kindergarten teacher, Weslaco, Tex., Feb. 15, 1955.



Franks, Mrs. Julian

B. Oct. 5, 1918, Pearsall, Tex. Ed. Pearsall High School, Pearsall, Tex. Active in elementary department, Pearsall Baptist Church, 6 yrs. Children: 1 son. App't. Kindergarten teacher, Spanish-speaking, Pearsall, Tex., Dec. 17, 1954.

Ducote, Behram A.

B. March 5, 1922, Cottonport, La. Ed. Cottonport High School, Cottonport, La.; radio material school, U. S. Navy, 1941-44; Southwestern Bapt. Theo. Seminary, Ft. Worth, Tex., 1954-55. Before call to ministry served as radio technician, Hobbs, N. Mex., 1948-50. Also worked as television technician, Ft. Worth, Tex., 1950-55. M. Florence Moody, 1944. Children: 3 daughters. App't. missionary to French, Morgan City, La., March 10, 1955.



Ducote, Florence Moody
(Mrs. Behram Ducote)

B. Sept. 14, 1922, Franklin, Tex. Ed. Franklin High School, Franklin, Tex.; Southwestern Bapt. Theo. Seminary, Ft. Worth, Tex., 1954-55. M. Behram A. Ducote, 1944. Children: 3 daughters. App't. missionary to French, Morgan City, La., March 10, 1955.




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More than 20 years ago Dr. and Mrs. A. L. Iglesias started mission work among the San Blas Indians who live on a group of coral islands off the coast of Panama.

At the first of this year the Home Mission Board of the Southern Baptist Convention voted to take over and support this mission work. Pictures on the following three pages are of San Blas Indians who will lead the work on the various islands.



DR. A. L. IGLESIAS
Ailigandi, San Blas
Republic of Panama



MRS. A. L. IGLESIAS
Ailigandi, San Blas
Republic of Panama



PETER MILLER
Matatupu, San Blas
Republic of Panama



AUGUSTO MARTINEZ
Ustupo, San Blas
Republic of Panama

HOME MISSIONS



ATILIO RIVERA
Ailigandi, San Blas
Republic of Panama



MRS. ATILIO RIVERA
Ailigandi, San Blas
Republic of Panama



MRS. NAPOLEON GOMEZ
Ailigandi and Achituppo, San Blas
Republic of Panama



NAPOLEON GOMEZ
Ailigandi and Achituppo, San Blas
Republic of Panama



JOSE PEREZ
Ailigandi, San Blas
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JESUS KANTULE
Ustupo, San Blas
Republic of Panama

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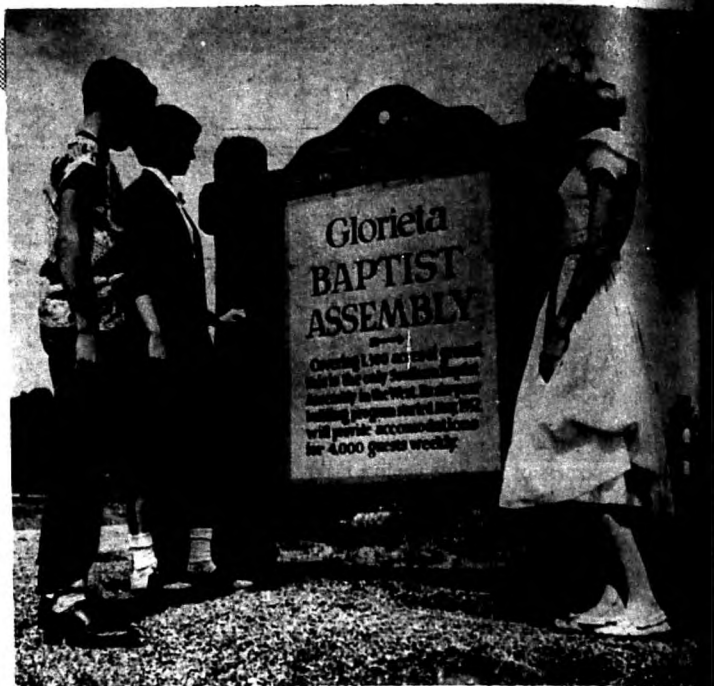
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