

HOME MISSIONS

A Publication of
The Home Mission Board
of the Southern Baptist
Convention

JUNE
1955



Vol. XXVI No. 6



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My Heart's Desire

By Courts Redford

SOME DAYS AGO I was invited to speak at a W M U convention on the subject, "My Heart's Desire." The idea for the assignment evidently came from the words of Paul in Romans 10:1 where he wrote, "My heart's desire and prayer for Israel is that they might be saved."

The consideration of the subject proved heart searching. "Suppose," I said, "that I might have four things that would contribute most to home mission advance. What four things would I choose?"

Here is at least a partial answer:

First, I desire that *Southern Baptists* may experience a genuine spiritual awakening which will result in a constant and persistent evangelistic effort, and that our forces be so marshaled and correlated that every church and every church member may have the opportunity to participate in such a soul-winning crusade.

Many men and women in America who know not Christ as a Saviour are as truly lost as the unbeliever in Russia or China or Africa. It is as close to hell from America as from any point on the globe. We cannot build a Christian nation out of pagan hearts. Every generation presents a new evangelistic opportunity—yea, an evangelistic necessity, if America is to survive and fill her rightful place in today's world. Therefore, my first desire is that every one in our fair land may hear the gospel message and have an opportunity, and an urgent invitation, to accept Christ as a personal Saviour.

My second desire is that every saved person may have a church home. There are today more than 24,000,000 people in the territory served by the Home Mission Board that are out of reach of any Baptist church that can serve them. Many of them have the same longing in their hearts for Christian fellowship, for spiritual growth, and for co-operative service for the Master that you and I have.

I can never tell what the churches to which I have belonged have meant to me. It was there that I was taught God's Word. There I was led to give my heart to the Lord. There I gave my first Christian testimony. There I made my pledge to abstain from intoxicants, decided to tithe, yielded to the call for special service, formed the habit of daily Bible reading, and formed most of my friendships. It was there that I preached my first sermon, was ordained to the gospel ministry, and was married. It is there today that I receive new vision, new strength, new courage, and new faith for the tasks that are mine.

My heart's desire is that every person everywhere may have a Baptist church within his community that can help him as these churches to which I refer have helped me.

My third desire is that the language groups, the minorities, the underprivileged, the forsaken, the neglected, and the isolated have the gospel preached to them. My forebears were immigrants here. It was because somebody cared enough to preach to them and

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to others like them that we now share the riches of spiritual grace. I covet the same blessing for every American of every race and every vicissitude of life.

Without the gospel these soul-hungry multitudes constitute one of the greatest potential dangers that America faces today. The spiritual vacuum created by the lack of a knowledge of Christ and his power to save forms a fruitful seedbed for false ideologies, religions, and cultures. These become infections in our body politic and cause all sorts of irritations that produce fear, confusion, and division. Christ is the answer to these fears and conflicts, but "how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

Mission boards can never send enough missionaries into the thousands of communities where these people reside to carry the gospel to all. Our Baptist people and our churches must take seriously the task of witnessing to neglected and minority groups. The mission boards will be to our people lengthened arms, quickened feet, amplified tongues, and strengthened hearts to extend their ministry where they cannot witness effectively in person.

My heart's desire is that every Baptist may have the blessed privilege of participating in the home mission task. There are four things that every Baptist who loves the Lord and takes the Great Commission seriously may do.

He may seek to *know* the needs and opportunities for mission service. An informed Baptist is usually a concerned and co-operative Baptist. This knowledge of needs will motivate the spiritually-sensitized heart to provide the resources and personnel needed for mission advance.

Persistent agonizing *prayer* will follow. Prayer is God's power-line designed to energize and direct the outflow of the Christian love and concern in active service.

Knowledge and prayer will result in the *dedication* of money and talent. Through his money the Christian extends his ministry to the far corners of our land and by means of it he performs all sorts of ministries which he cannot perform in person. Thus, money given to missions places the donor in the very heart of every mission cause which he supports.

However, the giving of money is not enough. Every Christian should be a *missionary*, too. Whatever his vocation the main business of every Christian is to witness for his Lord. Christianity is not a go-to-meeting suit that he slips on for Sunday but is a workaday garment that he wears every day as he goes about his normal duties.

There is great need in America today for consecrated teachers, businessmen, doctors, lawyers, and others. My heart's desire is that every Baptist may find God's will for his life, may have the faith to turn loose all else to follow God's will, and may enjoy the thrill of using dedicated money, time, and talent in the service of the Master.

NEWS

Home Board Workers Ill

Dr. Alfred Carpenter, director of the Chaplains Commission of the Southern Baptist Convention, who has been confined to the hospital for the past month, is improving and hopes soon to be back in his office.

Rev. A. B. Cash, director pioneer and mountain missions, Home Mission Board, underwent surgery at the Georgia Baptist Hospital in April but is back on the job now.

Methodists To Establish College in Alaska

According to a recent report of the Religious News Service Methodist leaders have been in Alaska to open a campaign to raise \$500,000 for a proposed Alaska Methodist College. It will be the first church-related senior college in Alaska.

Rev. P. Gordon Gould, superintendent of Methodist work in Alaska, said a minimum of \$2,000,000 will be needed before any construction can start. Methodists in the States will be asked to provide the needed balance over the \$500,000 sought in Alaska.

Missionary's Family Here from Hong Kong

Mrs. Thomas Lowe and two children, Chih-Ming, eight, and Chi-Mei, six, were scheduled to sail from Hong Kong May 3 for the United States. She hopes to be reunited with her husband, Missionary Thomas Lowe, for the first time in seven years.

Mr. Lowe came to the United States in 1948 to study at the Golden Gate Baptist Theological Seminary. Due to certain immigration laws his family has not been able to join him here. Mr. Lowe has never seen his youngest child.

New Building for Chinese

Plans are being made for the erection of a new \$40,000 church building for the Chinese in Los Angeles, California. This church will be located on a lot recently purchased by the Home Mission Board at a cost of \$25,000. It will be in the new Chinatown section. Rev. Thomas Lowe is missionary-pastor.

New Church Dedicated At Ybor City, Florida

The Ybor City Baptist Temple at Ybor City, Florida, was dedicated Sunday, May 15. This \$25,000 building is the first unit of a three-unit plan. This first unit will accommodate 125 in Sunday school. This church ministers largely to Spanish-speaking and Cubans in Tampa. Members of the old Clarke Memorial Baptist Church are moving to this new location. Rev. Roland Armstrong is the missionary-pastor.

Some Important Dates

Included in some important dates for Home Mission Board work are the following: Alabama Indian Assembly, Citronelle, Alabama, June 19-26; Spanish American Convention of New Mexico, Fruit Avenue Spanish Mission, Albuquerque, New Mexico, July 7-10; Indian Falls Creek Assembly, Kiamichi, near Talibina, Oklahoma, June 18-24; Seminole Indian Bible Institute, Brighton, Florida, July 17-23; Southern Baptist Conference for workers among the deaf, June 10-12, Houston, Texas; and Mexican Baptist Convention of Texas, June 21-24, First Baptist Church, Beaumont, Texas.

Construction To Start On Student Building In Cuba

Construction is expected to start during the month of June on the new Baptist Student Union building near the University of Havana, Havana, Cuba. This is a building that has long been needed.

To Use New Assembly Grounds

The first session of the Spanish assembly in Arizona to be held at the new grounds purchased by the Arizona Baptist Convention will be June 27 to July 2. The camp is located near Prescott, Arizona.

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JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



Missions Mean Churches

THERE WAS A TIME when most of the new Baptist churches came from disturbances among the brethren. Factions in a church would disagree until one group would pull out and start another church. In a few towns, churches thus started are located within two or three blocks of one another, the one hoping to outdo the other or, perhaps, put it out of business. Much good resulted from the new churches established, but not because of dissension. The reason that progress was made in spite of dissension was that it is the Lord's plan for churches to grow by division.

An established principle in Sunday school administration is the principle of growth by division. New departments are created; new classes are started; new organizations are set up; and new Sunday schools are begun. This is an established policy which will guarantee progress when properly effected.

In like manner, other organizations within the church set up enlargement programs on the basis of dividing and growing.

Thank God it has become a policy in the program of growth for Baptist churches to set up missions committees in cities and associations for the purpose of expansion. Careful study on the part of such committees reveals congested areas where missions need to be established in order that churches may grow. Also, isolated or neglected areas will challenge missions committees to start work which will serve the constituency and lead to the establishment of churches. This seems to be the best way for churches to enlist their members and enlarge their influence. Is it too much to expect every church, large or small, to sponsor a mission?

Some churches may find it impractical to start missions nearby; there is the challenge of the great West. In pioneer areas missions newly opened may become active churches in surprisingly short time if they receive financial aid from established churches. In some cases

an appropriation of \$500.00 with which to supplement a mission pastor's salary for a period of five months at the rate of \$100.00 a month in the pioneer area may guarantee a thriving church with a happy and efficient pastor on the field giving his full time.

Dr. S. F. Dowis, secretary of Co-Operative Missions, with his staff of workers representing all the states, is challenging our people to start 2,555 missions this year in order that these missions may serve the people who need them and grow into churches which will serve their communities. The slogan of "2,555 Missions in 1955" is entirely worthy. It is not the work of the Home Mission Board and its staff of state representatives in Co-Operative Missions; it is the opportunity of all Southern Baptists.

Thirty Loans In 30 Days

In 30 working days, ending February 17, 1955, the Home Mission Board executed 30 loans to churches for a total of \$283,900. On March 1, 1955, the loans committee held 103 approved loans with a total value of \$1,409,050.

During the month of March, the loans office placed \$200,000 in the hands of building committees of churches. At that rate, nearly \$3,000,000 will be passed on to churches during 1955.

Churches are building. According to statistics released by J. P. Edmunds of the Sunday School Board, American churches in 1954 spent more than \$588,000,000 on new buildings. Government economists predict that more than \$600,000,000 will be spent for construction by the churches in 1955.

The \$3,000,000 approved by the Southern Baptist Convention for the Home Mission Board to borrow from banks and lend to churches is but a drop in the bucket. At the present rate of effecting church loans, the line of credit will be exhausted early in 1956. Where will small churches get the money for their buildings?

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By C. E. Matthews
Secretary Department of Evangelism

THE ASTOUNDING situation confronting our churches today is that their major problem has shifted from soul-winning to life-saving, not that soul-winning does not come first in the program of Christ. It always has been first and it always will be first. But our program for winning the unsaved to Christ has so far outdistanced our program of conservation that there is an overwhelming accumulation of unenlisted and undeveloped believers composed of both resident and non-resident church members. This same situation is prevalent in churches of all faiths. We are glad to know that churches of all major denominations are trying to do something about it.

What Southern Baptist Churches Face

Today Southern Baptists are receiving into their churches approximately twice as many members by baptism and by letter as they did ten years ago. Last year, 1954, a total of 914,145 people united with our churches. Of this number, 396,757 came on profession of faith and 517,388 by letter and statement. This year, 1955, the number of additions will, undoubtedly, go beyond the one million mark. Just think what a momentous problem our churches face in trying to assimilate properly this great army of men, women, and children into active church membership and into consistent Christian living.

In the past our churches have depended almost wholly on prevalent church organizations to do the job of conservation of evangelistic results. The organizations have done very well under the circumstances. But for the past several years their efforts have been wholly inadequate for such numerical gains as the churches are experiencing. This statement is certified by the fact that today we have more than two million non-resident church members and at least 1,500,000 resident members who are completely inactive as far as church attendance, giving, and serving are concerned. If this condition continues to grow, church membership will be so cheapened that it will mean little more to many than just adding names to church rolls.

The Solution to the Problem

The solution to the problem of conservation has brought about a deep concern in the hearts of pastors and denominational leaders throughout the Southern Baptist Convention. There appears to be a general agreement on the part of all who have given definite study to the situation that the chief solution to the problem of conservation lies in an adequate program of orientation for new members. It was agreed that this program should be as definitely unified as any program fostered by Southern Baptists; that it should not

be a study course where credits are given, but that it should be taught all new members, regardless of age, immediately upon their reception into church membership; that this class should meet at the Training Union hour on Sunday, if possible, and those present be counted in the total attendance of the above mentioned organization.

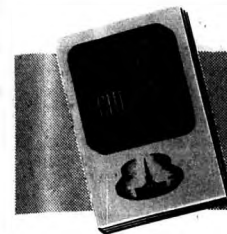
Every state in the Southern Baptist Convention was represented in the group which made the recommendation. The group was composed of pastors, state executive secretaries, editors of state Baptist papers and the Baptist press, executive secretaries of Southern Baptist agencies, and state secretaries of evangelism.

It was recommended that the orientation lessons cover general instruction which a new member should receive concerning the meaning of salvation; the meaning of church membership; the meaning of the church ordinances; the New Testament teaching on stewardship of time, talent, and property; what Southern Baptists are doing in advancing the cause of Christ in this world through missions, Christian education, evangelism, benevolence, healing, and through Christianizing the home.

The Author and the Program Book

The man selected to write this program and have it compiled into booklet form was Dr. James L. Sullivan, now executive

HOME MISSIONS



Pastor: This Book Will Help Solve Many of Your Problems

secretary of the Baptist Sunday School Board. Dr. Sullivan is well known to all Southern Baptists. The qualifications which were required of him when chosen to the important place of responsibility he now holds are the same qualifications required for writing this matchless orientation booklet entitled, *YOUR LIFE AND YOUR CHURCH*. The book has in it seven chapters, as follows:

The Meaning of Your Christian Experience. The Meaning of Church Membership. You and Your Church. Your Stewardship. Your Testimony. Your Home and Your Church, and Your All for Christ.

One Person Responsible for Orientation

There is one person, and only one, who is responsible for the orientation of new church members. God ordained it to be that way. That person is the pastor. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

In every instance he should be the one to teach the book. If this is impossible, then he should be the one to select the person who should teach it. In the larger churches where additions run 100 and up each year, there should be a continuous class meeting from Sunday to Sunday. There are thousands of rural churches and others in our Convention that are small numerically. Many have part-time preaching, and quite a few have no Training Union. This is unfortunate, for the purpose of the Training Union is "Training in Church Membership." In such cases where additions to the church per year run less than 100, classes in orientation could be taught twice each year, running through a period of seven successive Sundays, chiefly at a time following church revivals.

June, 1955

How to Obtain the Booklet

Dr. Sullivan's book entitled, *YOUR LIFE AND YOUR CHURCH*, is a Southern Baptist program. Its circulation already runs into hundreds of thousands. It can be purchased at any Baptist Book Store for thirty-five cents per copy. Its contents are so simplified and so filled with information concerning Baptist life and New Testament doctrine, as Baptists understand it, that it is becoming increasingly popular, not only with young Christians but with people who have been Christians for years and even those who are in leadership in our churches. It has in it the answer to a multitude of questions which Sunday school teachers, Training Union officers, and leaders in the WMU and the Brotherhood organi-

zations would like to know.

The writer of this article, in conversation recently with a banker who is a very successful Sunday school teacher of a men's Bible class, was describing the contents of *YOUR LIFE AND YOUR CHURCH*. The banker asked, "Where can I buy these booklets?"

"At any Baptist Book Store," I answered.

"I am going to give one to every member of my Sunday school class," he said.

Our churches should keep a supply of these booklets on hand and give one to every new church member when he unites with the church. Any person who reads it will know what Baptists believe and what Baptists are doing in evangelizing the world.



A Fascinating Mission Story

for Camps or for Reading

For Such A Time by Phyllis Sapp, the life story of Dr. J. B. Lawrence, is excellent reading for Adults or Young People.

This book will make splendid material for study in camps by Intermediates, Young People, or Adults.

The life of J. B. Lawrence, who was executive secretary of the Home Mission Board for 25 years, should be in every home library. It is available for use in summer camps and assemblies.

Here is a book which men will enjoy reading. It is full of interesting stories on farm life, Baptist activities, and public relations.

Order at 60 cents per copy from your STATE BAPTIST BOOK STORE

Texas Baptists Look at the World

By L. O. Griffith
Director of Promotion
Home Mission Board

A LOST WORLD loomed before Texas Baptists during the World Missions Conference at Ft. Worth, Texas, March 20-23. A big world, beautifully lighted, was the backdrop for every service. Missionaries from every part of the world stood in front of the lighted globe to tell of the need for more money and more workers to win their part of a lost world to Christ.

More than 200 state, home, and foreign missionaries were present to say that they would join their services to win this world. About 40 of these were home missionaries and 40 were foreign missionaries. Many testified and led conferences. The missionaries agreed with Texas Baptists in saying that "World missions means all missions—local church, associational, state, home, and foreign."

Home Board Photos



Miss Amelia Morton, state young people's leader, Miss Eula Mae Henderson, Woman's Missionary Union secretary, and Mrs. R. L. Mathis, state WMU president, worked almost around the clock before and during the conference to make it a success.

Woodrow Fuller, assistant state secretary, L. D. Wood, co-ordinator of language groups, and Charles McLaughlin, city superintendent of missions, Ft. Worth, demonstrate "there is no difference." All nationalities in Texas are included in the state mission program of Texas in co-operation with the Home Mission Board.



Fred Hubbs, superintendent of missions for Motor Cities Association, Detroit; and George W. Cummins, superintendent of western missions, both led conferences which gave Texas Baptists a look into our mission fields in the North and West.



HOME MISSIONS



Missionaries from around the world told Texas Baptists of the world's need for Christ.



Fred Hubbs, superintendent of missions for Motor Cities Association, Detroit; and George W. Cummins, superintendent of western missions, both led conferences which gave Texas Baptists a look into our mission fields in the North and West.



Rev. Edward Loux, pastor of Pioneer Drive Baptist Church, Abilene, "pioneered" the idea of the conference. He was program chairman. Mrs. Loux did much to assist her husband in his responsibility.

Dr. Ralph Grant, Lubbock, president of the Texas Baptist Convention, brought a dynamic mission message. In looking at world missions he typified the interest of the thousands in attendance at the conference.



G. Frank Garrison, a layman, and assistant executive secretary, Home Mission Board, spoke at a mission seminar for laymen.

"We want to serve where God wants us—whether in the homeland or foreign lands." About 75 came forward in services declaring God had called them for definite Christian service—some in the homeland, some in foreign lands.



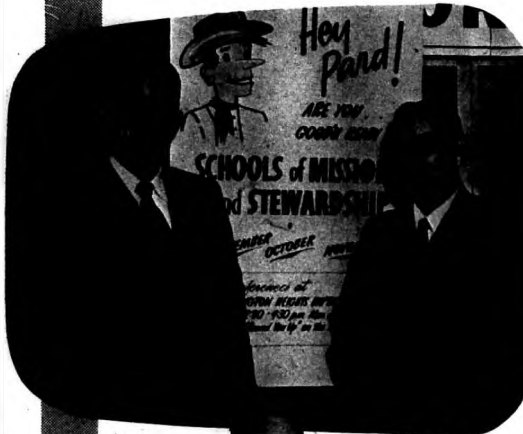
Elmer West conferred with many regarding their interest in going as foreign missionaries. Many mission volunteers were present for the conference.

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World missions was visualized through the exhibit of the Home and Foreign Mission Boards. Fan Scofield was in charge of the Foreign Mission Board booth. Thousands of pieces of mission literature were eagerly taken.



Elmer Dunham, Texas State Mission Board; L. W. Martin, Home Mission Board, and Rogers Smith, Foreign Mission Board, conducted conferences on Schools of Missions to assist Texas leaders in preparation for the Fall Schools of Missions throughout Texas.



William Lucas, educational director, Ft. Worth; and R. A. Springer, treasurer, Texas Baptist Convention, count joint subscriptions to Home Missions and The Commission, so Texas Baptists might have an opportunity to continue to look at the mission fields of the world. The people were encouraged to subscribe to the mission magazines.



HOME MISSIONS

2,555 Missions in '55

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

The slogan, "2,555 Missions in '55" means that Southern Baptists have set a goal of 2,555 new church-sponsored mission stations to be set in operation in 1955. That calls for 2,555 churches to sponsor a new mission each during 1955.

The need for missions is urgent that the people may have the gospel. The opportunities for churches to sponsor missions are counted by the thousands; in fact, there are more than 17,000 such opportunities in the Convention area now. There are certainly at least 17,000 churches which could easily sponsor new missions in 1955. Such sponsorship would bring new life to the church, and experience shows that it increases the church's gifts to world missions through the Cooperative Program.

The 2,555 goal was set by the state superintendents of missions and the missionaries in their conferences at Ridgecrest and Glorieta in 1954. Each state set its own goal for 1955. A report from 714 of the associations shows that they already set about to get 1,786 new church-sponsored missions in 1955.

OVER AND ABOVE

The new mission should be the project of the local church over and above its contributions through the Cooperative Program and associational missions. The mission is to be sponsored through the mission committee of the church, and by volunteer workers from the church plus such satisfactory workers as may be found in the community. The mission pastor is to be secured and paid (if necessary) by the sponsoring church. All offerings from the mission should go to the church and it in turn pays all the bills. Missions, properly established and directed, cost

the church little for operation. They are not to be objects of charity but opportunities for development. The income from the mission will be over and above that which the church would have received without the mission. Every mission is expected to give a definite per cent of its own offerings to the Cooperative Program through the mother church. Thus the over and above for the mission works three ways: above the co-operative gifts of the church; above what the church would otherwise receive; and above what the church gives through the Cooperative Program from its own offerings. The mission station is a good investment rather than another expense.

WHERE LOCATE MISSION

We may well ask "Where should my church mission be located?"

Certainly it should be where the people do not have the gospel preached and taught in their community. It should not be too close to another Baptist church or overlap the community served by another Baptist church. We have too many needs to duplicate our services. It should be where there are prospects for growing an independent, self-supporting Baptist church.

It may be in your own association. There is not an association in the Southern Baptist Convention that does not need one or more missions that can become churches. Look at your association, confer with the mission committee and missionary. If there is not a missionary or mission committee in the association, name a committee from your church to confer with the moderator and officers of the association for a location. In associations with cities from 100,000 up there are 10,000 places for missions. Look about the coun-

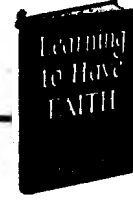
ty seat towns. The number of county seat towns or towns with a population of from 1,000 to 10,000 where there is need for one or two more Baptist churches would afford the sites for more than the 2,555 new missions in '55.

If there are not enough needs in your own association, ask your state superintendent of missions or the secretary of co-operative missions of the Home Mission Board for a needy field. Either of them will be glad to help you.

the NEW book
by

John A. Redhead

LEARNING TO HAVE FAITH



For those who seek a stronger faith, for still others who find they have no faith—here is the understanding counsel of a preacher who speaks in terms that everyone can understand and use.

A book that shows the faithful—and the faithless!—how to obtain faith, how to increase it, and how to put it to practical use.

"The manner of writing is positive and the book, overall, has a good message."—Martin Bradley, Baptist Sunday School Board.

also by Dr. Redhead—
GETTING TO KNOW GOD

"A nationally-known radio preacher of deserved popularity offers in these pages a selection of sermons on the greatest of all themes, God. . . . His book glows with the radiance of a congenial personality."—Donald F. Ackland, Baptist Sunday School Board.

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The effective use of a Church Council tends to co-ordinate the work of the church.

Church Advances Rapidly when it becomes

★ ★ *Four-Star Church* ★ ★

By Troy Prince, Pastor
Carthage Baptist Church
Carthage, Mississippi

THE CARTHAGE Baptist Church, Carthage, Mississippi, is a Four-Star Church and has been for a number of years. The stars are shining brighter now, and the admonition of God through Isaiah is becoming our guide: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1).

There are definite advantages in having a teaching Sunday school, a functioning Training Union, an active Woman's Missionary Union, and a Brotherhood that

undergirds the church and the denominational program. A balance of emphasis upon these organizations will help to convince the people that all four are essential to a good church program.

Traditionally the Sunday school has been given the responsibility of finding, reaching, teaching, and winning the lost people. An efficient organization, well-planned educational space, consecrated trained leadership, and a consuming passion for lost people will enable the Sunday

school to fulfill its assignment.

Since such a program has been inaugurated in the Carthage Church the Sunday school has doubled its enrollment, the average attendance increased 85 per cent, and the ratio of baptisms has been reduced from 90 to 1 to 22 to 1 within a three-year period.

A county seat town Baptist church with an average attendance in Training Union of 30, for all practical purposes, does not have much of a training program. Several

Churches Both Large and Small are Better Churches if they are FOUR-STAR CHURCHES

- ★ Sunday School
- ★ Training Union
- ★ Woman's Missionary Union
- ★ Brotherhood

Factors have contributed toward an improvement: (1) an emphasis on the Training Union from the pulpit, (2) well-planned study courses, (3) an enlargement campaign, (4) provision of adequate equipment and educational space, and (5) trained leadership. Workers in the Nursery, Beginner, and Primary Departments led out in reaching the Standard of Excellence. We have one of the two standard Training Unions in Mississippi. Our average attendance of 86 for recent months is greater than the enrollment two years ago.

Our Woman's Missionary Union has been A-1 for several years. An efficient Community Missions chairman makes possible a constant stream of help to the needy people in the area. Work is done among our Choctaw Indian friends. Bibles are being distributed to the Negro families who have no Bibles. There is an increased participation in personal witnessing among the women.

The Woman's Missionary Union has led the church to give increasing amounts through the Cooperative Program and special mission offerings such as state missions, Annie Armstrong Offering, and the Lottie Moon Christmas Offering.

The Brotherhood is the youngest organization of the church. Monday noon finds a group of enthusiastic men gathered for an excellent meal and an informative program. *The Brotherhood Journal* is the basis for the majority of the programs, for in this way we can be assured that the work of the church and denomination will be kept before them.

Last summer the Brotherhood sponsored a tent revival that has resulted in a full-time mission. Recently Duane Ivey came



Rev. and Mrs. Duane Ivey (left front) lead the mission in an effective program.



Members of the Brotherhood settle back for their business meeting and program after a noon meal and period of fellowship.

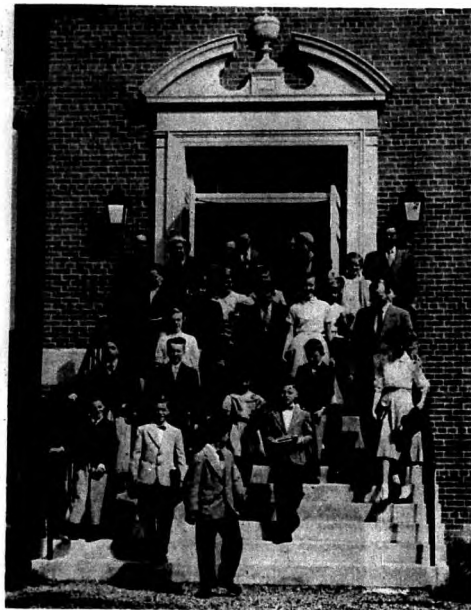
to be the associate pastor of the church in charge of the mission work. Currently the men are planning for and leading the cottage prayer meetings in preparation for the simultaneous crusade. Instruction has been given in personal witnessing and they are winning men to Christ.

In having a Four-Star Church we have been able to win more people to Christ and church membership. The attendance at all services has increased. Our church has been challenged to participate in a total mission program beginning with its efforts to establish a county mission program and going around the world.

Our offerings have increased from ap-

proximately \$15,000 a year to in excess of \$29,000 each year. The church, although small in resident membership (351), gave \$8,426.81 to all mission work last year. Of this amount \$6,785.05 went through the Cooperative Program. Our church was listed as third in the 100 leading churches in per capita total mission gifts in Mississippi last year (\$21.94), and fourth in per capita gifts through the Cooperative Program (\$17.67).

Through the effective use of a Church Council and an Evangelism Church Council, we have been able to plan and co-ordinate our work and build a good Four-Star Church.



People leave services of Clifton Park Baptist Church, of which Rev. William Miller is pastor.

SINCE 1933, Washington, D. C. has been referred to by many as the capital of the world. In this political metropolis, where all nationalities live and practically all languages are spoken, Baptists live, work, and grow. Baptists are here from the four corners of the earth, so quite naturally Washington Baptists are interested in all people to the four corners of the earth. Thus we are a part of the American and the Southern Baptist Conventions. During and since the war years our capital city has grown tremendously until now it is the eleventh largest city in the United States with a population of 1,464,089 (1950 census for metropolitan Washington). The people of Washington, as so many of the residents of other cities, have yielded to the urge to find elbow room so they have formed many suburban communities. It is wonderful to report that Baptists have not been far behind in providing places for worship for these newly "settled" people. The places of worship have not always been most conducive for worship. Many used homes as a place of beginning. Others

found their beginning in lodge halls, other church buildings, barber shops, gymnasiums, barns, and one church even used a chicken house (we understand this was the pastor's classroom).

The general policy of establishing new churches in and around Washington has been that a church interested in doing mission work would seek the help of Dr. William J. Crowder, mission director, and Dr. M. C. Stith, executive secretary, who would find a place where the Baptist witness was needed and thus begin the work.

The D. C. Baptist Convention assisted with materials, many times with leadership, advice, and financial aid. This year the D. C. Baptist Convention has appropriated approximately \$50,000 as direct aid to these mission churches and chapels. This represents approximately one-sixth of the total budget of the convention.

During the war years work was begun in several different areas of our city. As people began to move to the outlying areas, Baptists started work in a section called Brookmont. Another work was begun in northeast Washington to honor the

missionary leader, Luther Rice. Then on the other side of town mission work was begun in the establishment of the Covenant Baptist Church, and also the Avondale Church had its beginning in this period. An example of how these churches have grown is the Avondale Church which on February 1, 1955, listed a church membership of 625 and a Sunday school enrollment of 883. It now has church buildings valued at \$179,000 and will begin the erection of its main sanctuary in the next few weeks.

It is in this period since the war years that the nation's capital has seen its greatest expansion. Large apartment units and houses are being erected in all areas. It is in this period also that Baptists are faced with their greatest challenge. Here, where Baptists from both of our national conventions work together, we have seen one of the greatest mission programs of any one of our large cities. In this era of expansion many churches began sponsoring mission churches. Work was begun in Suitland, Maryland, by the Fountain Memorial Baptist Church. This church at Suit-



By James O. Duncan
Director Department of Promotion
D. C. Baptist Convention
Washington, D. C.

land has grown and has its own mission at Clinton, Maryland.

The Congress Heights Baptist Church began work in Carmody Hills. First Baptist of Silver Spring began work in a new community which has developed into the Bethel Baptist Church. The National Baptist Memorial Church started a mission in Wheaton, Maryland. This church had its first meeting, October 12, 1949, in an old home. Today it has a Sunday school enrollment of 812 with a church membership of 432. It has already purchased two acres of land and has buildings valued at \$165,000.

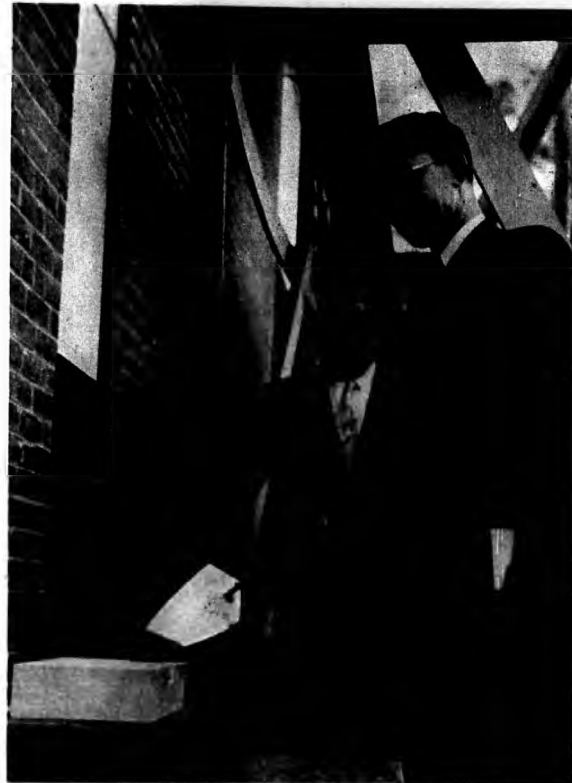
The Petworth Baptist Church and the Luther Rice Memorial Church began work in a new development which is now Trinity Baptist Church. The Calvary Baptist Church sponsored work in the Clifton Park Area. Centennial inaugurated work in the trans-Anacostia area. The Brookland Church began a work in the Hillandale area. This group originally met in the Seventh Day Adventist Church. It has purchased five acres of land, bought a \$15,000 parsonage, built a \$110,000 church.

A group of people from the Temple Baptist Church began work on Massachusetts Avenue which resulted in the Briggs Baptist Church. The National Baptist Memorial Church began a new mission at the University of Maryland. East Washington Heights Church sponsored a chapel in a neighboring area.

The Fountain Memorial Baptist Church bought five acres of land which had on it a large home for a new mission in Temple Hills. The Second Baptist Church began the Parkway mission.

Other work that has had its beginning within the past few months is work in several neighboring Maryland communities: Greenbelt, Whitehall, Forestville, Forest Heights, Temple Hill, and Mont-

(Continued on page 23)



Pastor Ross Morrison takes a hand in the building of the Wheaton Baptist Church.



The new churches in Washington are building lovely new buildings such as the Avondale Baptist Church, of which Rev. E. Len Weston is pastor.

AMONG the MISSIONARIES

Jews Enjoy Revival Services

"May we come again? May we come again?" This was the question asked by Jewish friends attending the revival at South Main Baptist Church in Houston, Texas. Let me share with you the letter I received from Dr. E. H. Westmoreland, pastor of that great church.

"On Thursday night of our recent revival we invited our Jewish friends to attend our services. The invitation was extended over the radio on Tuesday night preceding the service and by personal invitations by both the pastor and the members of the congregation. Approximately 30 persons attended the service. I spoke on the subject, 'Our Sin Bearer,' based on Isaiah 53:6. After the service they crowded around me to express appreciation for the invitation and for the message which I delivered. Many asked if they might come again.

"The service was an inspiration to all our members. Of course it was an inspiration to me as pastor. I am convinced that our Jewish friends will attend our services if sincerely invited and warmly welcomed. They will not come unless we invite them. We plan to make it a regular feature of our future revivals and all of us are more firmly convinced of our opportunity and responsibility to win them to Christ."

—William B. Mitchell
Missionary to Jews
Houston, Texas

Work Progresses in Mining Section

The Spanish work in the mining area of Grant County, New Mexico, has been blessed by God during the past year beyond all expectations. On February 15, 1954, the Home Mission Board appointed Rev. and Mrs. Robert Harvey as student missionaries to the Spanish in the mining area of Grant County. Previous to this time, under the ministry of Rev. A. L.

Hinkston with the help of Rev. Frank Ramirez, a Sunday school and preaching service was being conducted on Sunday afternoons. There were 10 members of the First Baptist Church of Bayard attending these services.

The services on Sunday afternoon were continued until April 25 when we started Sunday morning and evening services. Increased interest was noticed immediately as the number in attendance increased. On August 1 the missionaries were put on full-time basis. On August 18 Wednesday evening prayer and Bible study were started.

We have used the annex of the First Baptist Church as our meeting place. We have 49 seats in the auditorium. On Sunday, November 28, we had our highest attendance with 55 present. People had to stand for the service.

During the year 13 were baptized and 14 received by letter. One was lost by letter, leaving a present membership of 36.

The work is now starting to draw new ones from the different mining towns of the area. We have people coming from Silver City, Santa Rita, Central, and Bayard. Most are from Bayard and Central, but it is encouraging to see the work and interest spreading.

For three months, from October to December, a gospel radio program was broadcast over the Silver City radio station KSIL. The program was for 15 minutes each Saturday following a Spanish program with a wide listening audience. The program had to be discontinued because of lack of financial support. Many times when I think of Baptists in this area who are not co-operating in the winning of the lost Spanish-speaking people to Christ, I am reminded of the Psalmist who said, "No one cared for my soul."

Pray that we shall have a new place to meet in the near future. To reach more we need more room. Pray that the Baptist churches will give full support to the ad-

vancement of the Spanish work which has been neglected for so long.

—Robert Roy Harvey
Missionary to Spanish-speaking
Bayard, New Mexico

Navajos Get First Navajo Missionary

The work among our Indian friends here has long been neglected by Southern Baptists and even those denominations which have been leading in the work have not taken full advantage of the opportunities.

In the immediate area of Phoenix, where I have been working as a student missionary appointee among my own people, the Navajos, there are many students in the Indian school representing some 16 Indian tribes, others are in the Indian hospital and sanitarium, and many are in the transient labor camps in the area.

So far there have been 10 of the students attending our local church services of whom one has joined the church by letter and another has made a profession of faith and is a candidate for baptism. In the two labor camps in which we have been holding outdoor services there are at least 200 Indians, practically all unsaved; and most of them have never heard the name of Christ. There are other camps which we have not yet contacted.

The work has been hindered by the lack of transportation. Help has been given by two of my fellow students at Grand Canyon College, Ollie Blevins and Tom Watson, who have been furnishing transportation and sound equipment.

We are asking for the prayers of the Christian people for the work in this field.

—Jimmy Begaye
Missionary to Indians
Phoenix, Arizona

Hundredth Church Organized in Oregon-Washington Convention

When the Richmond Highlands Baptist Church of Seattle, Washington, was organized last February 6, it became the one-hundredth church in the Oregon and Washington Baptist Convention.

The membership numbers 25 with 6 additions in the two Sundays following the ceremonies, a 25 per cent increase! There are 54 enrolled in Sunday school and 16 in Training Union.

A building fund has been started to buy a lot on which to build a church; and the first study course has just been completed. It was taught by Rev. Aaron Eurich, district missionary to the Evergreen Association.

—Aaron Eurich
District Missionary
Washington

HOME MISSION

One Wins One

"One Wins One" was the challenge presented to the BSU council at the Baptist assembly in Yumuri Valley by the faculty adviser, Dr. M. R. Vivanco, during the pre-school retreat. The students had asked him to advise them about the best method to win the University of Havana for Christ. Dr. Vivanco told them he knew no better method than the one used by Jesus and his disciples.

The students took the challenge and one of them, who himself was won through BSU work, can tell his experience in trying to practice this principle among his classmates and other friends. Ramon Valdes, an engineering student and active member and publicity chairman of the BSU, tells us: "In the last short time my public testimony as a Christian has made it possible for my roommate, Jose F. Sequeria, to become interested in Christianity as he saw me always with my Bible in hand, living a Christian life, and standing undaunted by the ridicule of my former companions.

"Today I feel gratified to see the history of my conversion repeating itself in the life of my roommate, who each day is more interested in studying the Word of God in the same way I did in my years of indecision. I wait and pray while he finds the peace and joy that all Christians feel when Christ comes into their hearts."

Each council member and each BSU member has in his heart the purpose to win one for Christ in this school year. If they succeed in their holy purpose they will touch only a minority of the student body of the University of Havana, which is such a large mission field! Pray that they will be faithful to the Lord's commandment and that their increased number will continue the work that Jesus has put in their hands. If you PRAY and we do the work, the Lord will give the growth.

—Ondina Maristany
Student Secretary
University of Havana
Havana, Cuba



June, 1955



Park Avenue Baptist Church, Atlanta, Georgia, mother of three mission churches in recent years.

Our Mission Churches Have Been a *Blessing*

By L. E. Smith, Pastor
Park Avenue Baptist Church
Atlanta, Georgia

ATLANTA, GEORGIA, is a growing city. New subdivisions are being developed in every direction. New homes are being bought and occupied as fast as contractors can finish them. A large percentage of the new home owners are young couples with several small children.

Most of the new developments are beyond the reasonable reach of a church. Schools and shopping centers are being built to accommodate these people. Churches should be established to minister to their spiritual needs also.

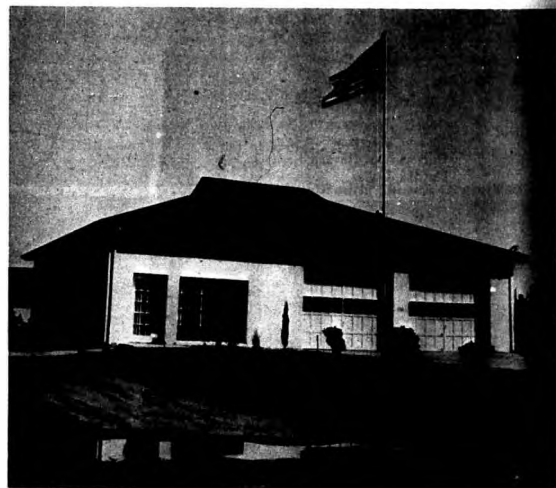
The Atlanta Baptist Association is interested in establishing such churches. The extension committee of the association is responsible for surveying the new developments and finding suitable locations for the new churches. The following things guide the committee in its decisions: distance from existing Baptist churches (at least one-and-one-fourth miles); distance from the center of population or the center of the new development; adequacy of space for present and future needs, including off-street parking.

Park Avenue Baptist Church, located in an older section of the city, realizes the need of helping people in the new areas to get a church started. In most instances many of the people in the new areas are interested in a church but no

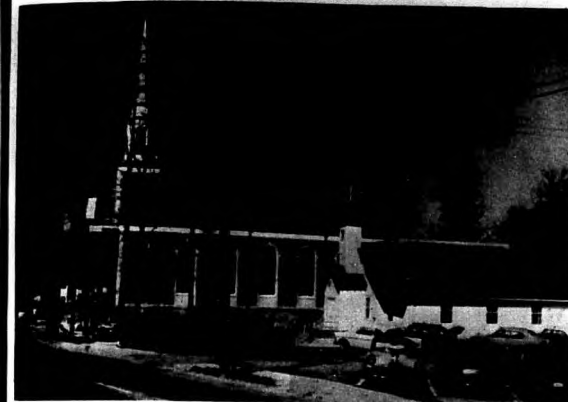
one is quite willing to assume the leadership. We believe an established church can do this in an acceptable way.

We have sponsored three new churches in the past few years. The first step has always been to find a temporary meeting

place. Some interested person's home or back yard is a good place. Next, we would take a good religious census of the community, announcing at each home visited where and when the first meeting will be held. We would then tabulate the con-



Fire station where Woodlawn Baptist Church was constituted and where it held services until church building was ready for use.



Members of the White Oak Hills Baptist Church watch with pride their new church building which is nearing completion by the side of the small church which has served as a meeting place.



Boulevard Heights Baptist Church is not located in one of the new subdivisions, but in an older section of the city where a church was needed.



Future home of Woodlawn Baptist Church which was constituted in nearby fire station. The congregation held services in fire station until first unit of building was completed.

tion and have results ready at the first meeting. Also at the first meeting we would carefully outline plans for the development of the work in the community, call-

ing attention to the lot already secured for the new church. At this initial meeting the names of Baptists and unsaved people should be distributed and those present

urged to visit and enlist them for the next meeting. At the initial meeting we always take an offering for a building fund. Have a treasurer elected by the group to take care of the building fund and make reports from time to time concerning the amount contributed. This is important. The more people invest in the church the more interested they will become.

We do not actually constitute a church until the people have come to know each other and know who is wise and dependable. This is important. Often people who show interest and enthusiasm at first are not as wise or dependable as the ones who are a bit modest.

Prayer meetings on weekday nights in the homes of prospective members are good. People who pray together find it easy to work together. Each of these meetings should have new people attending. The cordial welcome they receive will in large measure determine their interest in the new church.

We believe it is very wise for the pastor of the mother church to be pastor of the new church until the organization is complete and is working together. During this period he can preach a series of doctrinal sermons that should guide the new church in its practices. He can be of great value to the church as the church selects and calls a pastor. The pastor of the mother church can preach to the new church people at 9:30 A. M. and then to his own congregation for the 11:00 o'clock hour. The new church can follow its early preaching service with the Sunday school.

We do our best to lead the new church to be co-operative with all denominational work. If it begins as a co-operative church it will usually continue.

We use our people in developing the new work. For instance the Sunday school of our church is active in the organization and development of the new Sunday school. The Training Union, WMU, and Brotherhood feel responsible for establishing their work.

We are proud of these new churches and our church has been blessed by the work we have done with them.



Union Baptist Church, a country church with a world mission program.

A Country Church with a World Mission Program

By W. Lawson Allen, Director
Church-Community Development
Gardner-Webb College
Boiling Springs, North Carolina

THESE WORDS "Our church has a world mission program," were spoken by a member of the Union Baptist Church, Route 5, Shelby, North Carolina. Nestling in the foothills of the South Mountains in Cleveland County's cotton farming section, Union has a program which begins at home and literally extends around the world.

Union Baptist Church, located on North Carolina State Highway No. 26, was organized September 22, 1885, by a small group, meeting in the old Union School House. The name "Union" comes from the camp grounds nearby where all denominations worshipped. First a one-room church was built. In 1913 the first building was replaced by a second, and an addition was erected in 1922. It was in 1942-43 that the old building was torn down and a new, modern brick structure was erected. A new recreation building was completed in 1954. This new building was erected to meet the recreational needs of the community and to care for additional classes in Sunday school. Vacation Bible school is held each year with an enrollment of 92 last year and an average attendance of 88. The Training Union functions as a church training agency on Sunday evening. The Woman's Missionary Union offers the women and young people of the church and community an opportunity to learn about world missions.

Much of the virility and vision of the

church is due to the fact that the present pastor, Forrest Teague, though a Junior at Lenoir-Rhyne College, carries the mantle and spirit of those who have gone before him. Thomas Dixon was the fourth pastor of the church. Among others were: J. M. Bridges, J. R. Devinney, D. G. Washburn, C. C. Crow, A. M. Kiser, and G. C. Teague, the father of the present pastor.

Pastor Teague is unmarried and lives in the parsonage with his mother and younger sister. Last May Forrest graduated with honors from Gardner-Webb and is commuting the 40 miles to Hickory, North Carolina, to finish his college work.

Each year through the Cooperative Program the gospel of Christ is shared with a needy world. More important, the Union Baptist Church is evangelistic. Twelve individuals were baptized into the fellowship of the church from the two revival meetings held last year.

Offerings are never large. Attendance is often small. There is indifference on the part of a few leaders and members. But in spite of the difficulties of a rural church, Union Baptist Church has a world mission program beginning at home and extending outward to include all the world.



Recreation building, built to meet the recreational needs of the whole community.

HOME MISSIONS



By Mrs. R. N. Landers
Member Home Mission Board
Atlanta, Georgia

THE BANK of heaven will never break," someone has said.

Missions and stewardship are inseparable. Stewardship does not end with money, it includes time and talents, but for now let us consider money stewardship. "Bring ye all the tithes into the storehouse." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

We need to get the sense of urgency about missions. We believe so eagerly and trust so implicitly in what God says about salvation and immortality and then ignore completely what God says about tithes and offerings. God cannot bless us as he would like to until we obey his command. Tithing helps to broaden Christian horizons. Sometimes money blocks the way to triumphant living and to the assurance which faith makes available to those who know God. There is a close relationship between tithing and vital faith.

God has given to men and women riches to be used as a tool — an achieving tool of workmanship. The "true riches" are entrusted to the faithful tither not because she has deposited ten, twenty, or thirty per cent of her money to her account in heaven, but because the tithing habit of constraining love for the Master has fitted her spiritually to receive the greatest gifts of the kingdom. We know that God is seeking to make us rich and tithing brings deep overflowing blessings.

What a high heritage is ours today to be able to go into our communities, our homeland, and the uttermost part of the world through the Cooperative Program. How privileged we are to be able to have a part in the plan of working together, the Cooperative Program. This program has a special appeal to WMU

members because it is co-extensive with the Great Commission.

It is the duty of every disciple to go and keep on going until the world is brought to the feet of Jesus. To accomplish this we can give through the Cooperative Program and special offerings. Dr. Duke McCall, president of Southern Baptist Theological Seminary, has explained the Cooperative Program in this way, "The Cooperative Program is safe, sensible, and Scriptural."

"It is safe because at every point it is controlled by the members of the local church or their representatives. No selfish or unsound programs can be unloaded on Southern Baptists. It is sensible, because together we can accomplish so much more than we could accomplish alone. A gift so small that it would not pay the postage to a foreign country actually engages in everything Southern Baptists undertake. It is Scriptural, because we are—'laborers together.' The point of that quotation, however, is that we are 'laborers together with God.' Our co-operation is not only horizontal among ourselves, but is vertical, reaching to the highest heavens from which the power of Almighty God descends to magnify our efforts to carry out Christ's commission."

We are told that women handle 85 per cent of the wealth of the United States and that they are interested in good investments. Then woman's responsibility is greater than ever before in telling the good news of Jesus and his love through a better money stewardship. As Christ controls the hearts and lives of WMU members, they will be true to God's plan for financing his kingdom. The payment of the tithe and the making of love offerings support every kingdom interest.

On every hand the outreach of the missionary program is weakened by lack of funds. If all Christians were honest stewards, Baptists would be able to send thousands of missionaries where they now send hundreds. They would be able to build churches, hospitals, schools, Good Will Centers, and kindergartens all over our land, for the glory of God. Where could one find a better investment?

All of our stewardship is an expression of our love for one who gave his all. How much do you love the Master? It is said that "we can give without loving, but we can't love without giving." We know that we are making a lasting investment when we place our tithes and love gifts in the divine depository, through meeting needs on earth, in the Master's name. This pays the highest dividends and brings untold joy and peace.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my love, my all."

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★ Value of ★ Four-Star Organizations ★ to a ★ Rural Church

By J. W. Lester
Mt. Pleasant Baptist Church
Enterprise, Alabama

FOUR STARS shine brightly in open country churches. Their magnitude is revealed in the Sunday school, Training Union, Woman's Missionary Union, and Brotherhood.

The church that is "wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

SUNDAY SCHOOL: The minutes of our open country church reveal the magnitude of the Sunday school. August 10, 1947, the enrollment was 120 and 120 present and an offering of \$5.13. February 27, 1955, there were 332 enrolled, 218 present, and an offering of \$218.00 given through a unified budget. The organization has gone from a class Sunday school to departments with two Adult Departments and three Nurseries permitting the Sunday school to minister to the entire life span of the individual.

TRAINING UNION: Our Training Union has provided trained leadership for the rapid growth of all four stars. It now has 186 enrolled in its training program. Training Union helps the Christian use the Bible knowledge gained in the Sunday school. It is in Training Union that our leaders do their "first time acts." They grade themselves with the eight point record system. They pray their first prayer. They hear themselves speak before a group for the first time. They go out

with others to win the lost to Christ and enlist other prospects for the first time. Our church discovers what Christians can do for Christ in Training Union and then places them in some department of church work. It plans for more space and is looking to the Training Union to train leadership for this expansion program.

WOMAN'S MISSIONARY UNION: Our Woman's Missionary Union follows the Southern Baptist calendar of activities in leading every age group of the church into world missions. The organization has grown from a few faithful women to six circles and Family Mission Night twice each month. In Family Mission Night all the women meet together for business and Royal Service programs. The YWA, GA, RA, Sunbeams, and Brotherhood meet for mission study also. The entire church sponsors a world mission program through study courses, books, films, and visiting missionaries.

BROTHERHOOD: Our Brotherhood has celebrated its first anniversary. It has a group of consecrated Christian men who have as their aim the enlistment of every man in our church for Christ, and helping him apply in service what he has learned from God's Word in Sunday school, Training Union, and missions. Under the committees of the Brotherhood over 100 men have been given assignments on the following committees:

worship, education, evangelism, stewardship, benevolence, boys (Royal Ambassadors), social, enlistment, visitation, and extension. Our Brotherhood helps the church in two ways: first, it helps our men find a place of work and leadership; and second, it reveals every phase of the local church and its mission and commission.

The magnitude of God's grace, love, and service shines into the hearts and lives of our entire church through four stars: Sunday school, Training Union, Woman's Missionary Union, and Brotherhood.

Cuban Baptists To Invite Baptist World Alliance

By Loyd Corder, Secretary
Direct Missions Department

BAPTISTS OF CUBA, in their annual convention which was held in Pinar del Rio, April 4-8, voted to invite the Baptist World Alliance to meet in Havana at its next session. They voted to send their president, Dr. A. T. Bequer, to the Congress this July to extend the invitation.

This spirit of aggressiveness and optimism was typical of the meeting. Dr. Bequer, pastor of Cienfuegos, who was reelected president, has served in capacity since 1946. In addition, the following officers were elected: M. A. Gonzalez, Santa Clara, vice president; Antonio Corugedo, Matanzas, secretary; Mildred Matthews, Havana, WMU president; Rafael Ocana, Caibarien, Training Union president; Luis Manuel Gonzalez, Marianao, Sunday school president; Yanes Oropesa, LaVibora, Brotherhood president; Agustin Lopez, Guanabacoa, group

(Continued on Page 31)

HOME MISSIONS



The new Baptist church on famous Pennsylvania Avenue is growing rapidly as can be seen by this attendance in Sunday school. Rev. Walter A. Mitchell is pastor.

Missions In The Heart

Continued from Page 15

gomery Hills. New areas of work in the District are Dupont Park and Pennsylvania Avenue. In each one of these there is a very thrilling story of Baptists working and witnessing for the cause of Christ. For example, in the new work on noted Pennsylvania Avenue, we see a group of

people dedicated to the cause of Christ. During the seven months they have been organized their membership has increased from 134 to 213. They have raised \$30,000. This has enabled them to buy approximately two acres of land on which they will begin their first unit of building in April.

What effect has this program of developing new churches had upon the con-

vention? Dr. M. C. Stith, the executive secretary for the D. C. Baptist Convention, reports that in 1943 there were 977 baptisms; in 1954, there were 1,636. In 1943, we had 33 churches; in 1954, 48 churches and 7 chapels. In 1943, total giving was \$704,000; in 1954, \$2,814,334. In 1943, there were 17,289 enrolled in Sunday school; in 1954 there was an increase of 10,000.

There is an interesting story in the development and growth of each one of these new churches. There are still some areas which need a Baptist church, but one can rest assured that the D. C. Baptist Convention, along with some sponsoring church, will soon arrive on the scene to proclaim the name of Christ as witnessed by Baptists. Washington, D. C., is a big place with lots of people from all over the world, and among this multitude is a strong group who call themselves Baptists. They are moving as the people move to meet their spiritual needs, and thus Baptist churches are being erected from Pennsylvania Avenue to the smallest outlying community.



Beginner class of Bethel Baptist Church takes time out for some art. Rev. Alfred C. Schoeffler is pastor.



Beginner class of the Hillendale Baptist Church, one of the new mission churches, Rev. James O. Duncan, pastor.

June, 1955

SECRET CONFESSION

To A Roman Catholic Priest
by Rev. L. J. King,
Converted Roman Catholic

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Missions Is Our Business in Kansas

By Harold Hall, Pastor
Edgewood Baptist Church
Coffeyville, Kansas

EDGEWOOD BAPTIST CHURCH, Coffeyville, Kansas, is located on Highway 166, on the western edge of the city. It had its beginning as Edgewood Mission, sponsored by the Emmanuel Baptist Church, Coffeyville. The mission property was purchased in October, 1947, and on November 1, 1947, Rev. J. O. Scheer was called as pastor.

A small brick building, the first home of Edgewood Mission, was erected in 1948 and on July 25, 1948, the first worship service was held in the new building.

Rev. Don W. Beam was called as pastor of Edgewood Mission on April 1, 1949. On his first Sunday there were 29 in Sunday school.



Edgewood Baptist Church, Coffeyville, Kansas, once a mission, now sponsors mission in Independence, Kansas.

Chestnut Street Baptist Mission, Independence, Kansas, mission of Edgewood Baptist Church, Coffeyville.

The work moved forward until June 15, 1950, when Edgewood Mission was organized into Edgewood Baptist Church with 50 charter members. In less than a year it began the second unit of the building—an auditorium which would seat 150 people.

And then Edgewood looked about for a new field of service. In November, 1951, members from Edgewood held a prayer meeting in a Southern Baptist home in Independence, Kansas, with the hope of beginning a mission in that city. Independence is 18 miles from Coffeyville, and county seat of Montgomery County. Soon an old store building was rented and a Sunday school begun.

There were two forward steps in 1953:



Edgewood church bought property on the corner of 16 and Chestnut in Independence, and Rev. C. A. Walker was called as mission pastor.

As Edgewood church enlisted other Southern Baptists in Coffeyville and more souls for Christ, it realized keenly its need for more space.

The present pastor, Rev. Harold Hall, moved on the field in December, 1951. The church had already applied for a loan from the Southern Baptist Home Mission Board. This loan of \$15,000 was granted in January, 1954 to provide a building for Edgewood in Coffeyville, and also one for the Independence mission.

The spring months of March, April, and May, were busy ones as the two buildings grew. Much of the loan was spent on materials while the membership donated the labor.

On the last Sunday of May, 1954, the mission congregation held its first service in its new building.

Back in Coffeyville, on June 9, Edgewood church held a baptismal service in its new auditorium, and on June 13 the first worship and thanksgiving service.

The earlier auditorium has been divided into assembly and classrooms. Edgewood Sunday school is now standard, except for an Extension Department.

The 1954 associational letter showed 140 members for Edgewood—30 of those living in Independence. During the present associational year already 31 have been received by baptism and 18 by letter.

The Independence mission, under the leadership of its new pastor, Rev. Al Lescot, looks forward to a great service for our Master.

On March 27, 1955, this mission was organized—becoming the Chestnut Street Baptist Church.

Thus Southern Baptists move forward in Kansas.



Pastor and Mrs. D. W. Burkhalter.



Church officials burn the note for annex to Longwood Baptist Church.

"I MAKE A MOTION that we call a pastor full time," was the way this story began. The motion was made by a member of the Longwood Baptist Church, Route 2, Ponca City, Oklahoma, in a business meeting of the church. The pulpit committee asked Rev. D. W. Burkhalter to "come before the church" and he was called as pastor.

Stories like this happen very often in churches over the Southern Baptist Convention, but not too often in situations like this. This motion meant that the church was calling a full-time pastor for the

first time in its history and raising the pastor's salary from \$15.00 to \$50.00 a week.

The members had faith that they would be able to meet the challenge. And they have.

The calling of Pastor Burkhalter took place a little over two years ago. Some of the accomplishments include an addition to the church building, providing two classrooms and a vestibule. The auditorium has been completely redecorated including a new floor carpet in the aisles. A building has been purchased and moved onto the church site, redecorated, and is being used for educational space. A well has been completed and work is now under way to bring the water into the new kitchen.

Plans are under way for still another

addition to the building. The church does not have any indebtedness and has increased its mission gifts to the Cooperative Program and the Kay Associational mission program.

A Training Union has been organized with Mrs. D. W. Burkhalter as director. The Brotherhood has recently sponsored a visitation program when four men were won to the Lord.

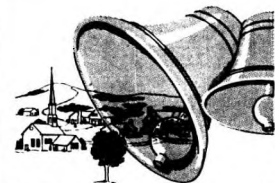
The church reported in the last associational letter 38 additions the past year. All of this from a church that was almost given up by some a few years ago.



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Church Recognizes Mission Opportunity Among Deaf

By Leslie Gunn
Missionary to Deaf
Oklahoma City, Oklahoma



Members of the Silent Class of the Maywood Baptist Church enjoy social activities together such as this meal at the church each third Sunday.

Dr. David Hause, pastor of Maywood Baptist Church, Independence, Missouri, Rev. Leslie Gunn, missionary to deaf in Oklahoma City, Oklahoma, and Mrs. Don Brummitt, teacher of the deaf Sunday school class at the Maywood church.

IN NOVEMBER, 1954, I went to Kansas City, Missouri, to serve in a School of Missions. To my surprise I found I was to speak to a group of deaf during the Sunday school hour and then to the hearing congregation at the Maywood Baptist Church of Independence, Missouri. This church is in the Kansas City Baptist Association.

I asked the pastor, Dr. David Hause, for a brief history of the deaf class and the organization of the work there. The following is the story he told me.

It was Vacation Bible school time in the summer of 1953. The church bus stopped to pick up a boy and a girl. The driver waved and said "hello" to the mother standing in the yard. As the bus drove on toward the church the girl said, "My mother is deaf, my daddy too, that's why they can't go to church."

That fall a neighboring Baptist church was having revival services. Word had gotten around to the deaf people in the community that a deaf teacher would

"sign" the revival message one night during the meeting. After that service two or three of the deaf couples asked, "Why can't we start a Sunday school class?"

That week there was a note on the pastor's desk, "Call on Mr. and Mrs. Don Brummitt—they are deaf mutes." As the pastor drove to the address he wondered how one talked to deaf people. He soon was ringing the "door-light" and handing Mrs. Brummitt his calling card. During the course of the note writing conversation, Mrs. Brummitt stated there were two or three deaf families that would like to come to a Baptist Sunday school class. The pastor suggested such a class be started.

"But we have no teacher," Mrs. Brummitt replied.

"Why don't you teach the class?" the pastor asked.

"I've never taught before, but I'll try."

The pastor assured her of the cooperation of the church in supplying the necessary room and lesson helps. "God will

help you too—let's start next Sunday!"

That was March a year ago. The first Sunday the class enrolled nine. The enrollment now, a year later, is 19. During the year the pastor has baptized nine of this group and four more have united by letter.

It was November, 1954, when I went to Kansas City for the School of Missions and visited with the deaf group and encouraged their work. Now on the third Sunday of each month I go to Kansas City from my home in Oklahoma City, Oklahoma, to spend the day with the "silents" and preach to them. They now have Sunday school, Training Union, WMU, and Brotherhood organizations for the deaf.

The third Sunday of every month the Silent Class has the noon meal at the church and preaching in the afternoon in addition to the regular church services.

We are so thankful for all who have a part in this work and pray that other Baptist churches will accept the challenge as this one has.

HOME MISSIONS



THE WHITESBURG (Kentucky) Baptist Church is located in one of the most missionary communities in all of the Kentucky mountains, but that does not mean that the members of the Whitesburg church are not interested in missions. That church, of which Rev. Clel Rogers is pastor, is now sponsoring some nine mission stations in the outlying sections of Letcher County. A well-organized, church-

centered mission program has been established in an effort to take the church to unchurched communities and to win lost souls to Christ.

In the fall of 1952 a mission was begun at Thornton Gap school house. This is an isolated community and because of road conditions a jeep is necessary for reaching it. Hiram Taylor, a layman in the Whitesburg church, was elected superin-

tendent of the mission and has continued to serve in that capacity. Often Mr. Taylor found it necessary to do the preaching in addition to his duties as superintendent of the mission and this he has done quite capably.

The mission has continued to progress and it is hoped that it will soon be possible to build a meetinghouse and organize a church. Since the organization of the mission there have been many conversions and now several of the local people are serving as officers and teachers in the Sunday school.



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Thornton Gap Mission, one of the missions sponsored by the Whitesburg Baptist Church.

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Children get ready to board station wagon to go home from services.

We Found Need in IMMOKALEE

By Mrs. Frank Ramirez
Missionary to Spanish-Speaking
Immokalee, Florida

WHEN WE arrived in Immokalee the middle of August, 1954, this little town in the Florida Everglades was as dead as it was hot. Everyone, including the natives, goes away during the summer months either on vacation or looking for work or for a cooler spot. We found a house for rent, moved in, settled down, and waited for the migrants to begin to come in.

Slowly they came at first, a family at a time. Then during October more began to arrive. Soon most of the available housing was filled and we wondered where the others would live. But daily more cars and truck loads of people arrived.

By January the peak of the migrant population is in town and people live in little houses, rooms, shacks, sheds, garages, even many in tents, trucks, truck bodies, pick-ups and automobiles. Everywhere one sees people washing, cooking, eating under the blue sky trying to warm themselves by open fires.

This has been an unusually bad season in many respects. The cold damaged much of the crops, resulting in great loss to the farmer and much suffering to the migrant due to the scarcity of work. There are too many people for the amount of work always. Some find no work and move on, others come and stay because there isn't money to go farther in the never ending struggle of looking for work. Many who came in former years did not return. Still, newcomers take their places, hoping to find the pot of gold at the end of the rainbow. We ask them why so many keep coming and they say it is because they

hear that there is plenty of work and no cold weather in Florida.

It would seem that it would be hard enough for a husband making \$6.00 a day to make ends meet for a family of six or eight if he worked six days a week. But what of the weeks he works maybe one or two days or not at all? Most of the people we have come in contact with are eager to work if work is available.

There is so much suffering, so much need that many times the missionaries feel burdened down with the weight of it. So much to be done, and so little to do with!

The health as well as the morals of

people living in such crowded, unsanitary conditions is indeed very bad. Many of the children do not go to school. Most of the boys and girls from 12 years up quit school to work in the fields.

As a mission field, this is a pioneer work. The first month we began having Sunday school and preaching services we had about 20 attending. We have almost 60 present every Sunday now. We enrolled 18 the first day in kindergarten. Now we have 53. These children range in ages from four to 12. Very few of them know any English and very few can write their names. Now they understand considerable English and can speak some.



Group of migrants who attended mission one Sunday at Immokalee, Florida.

HOME MISSIONS

Questions and Answers on CATHOLICISM

By William E. Burke
Field Worker, Home Mission Board

Q. According to Rome, when the penitent receives absolution from the priest is he thereby delivered from all the guilt and punishment of his sins?

A. No. The Roman Catholic Church teaches that he is delivered from all the guilt, but not from all the punishment; part of the latter must be borne by himself. An anathema is pronounced on all who say that "God always remits the whole punishment together with the guilty." *Council of Trent*, (Sess. 14, Cap. Canon 12).

Q. What part of the punishment does Rome declare to be remitted, and what part retained to be borne by the penitent?

A. The external part is said to be remitted—by which is meant hell; and what Rome calls the temporal part (that is, temporary part, because lasting only for a time) must be borne by the penitent; by which is meant penance in this life and purgatory in the next.

Q. Is there any Scriptural basis for this division of punishment into eternal and temporary?

A. No. Scripture teaches that "the wages of sin is death" (Romans 6:23); and that its punishment is eternal. The Scriptures also teach that when the guilt of sin is taken away, and the demands of

with you could hear them sing and quote Bible verses. How eagerly they listen to the Bible stories.

Mr. Ramirez performed a marriage ceremony for a young Puerto Rican couple early in December. They were the first converts and were baptized soon after. There are two other candidates awaiting baptism, but the work is slow largely because most of these people are nominally Catholic and the light of the gospel sometimes enters slowly.

Several attend our services regularly now and seem interested in their souls' salvation. Pray with us that soon we may have the joy of seeing them genuinely saved.

June, 1955

the law satisfied, the punishment is remitted, for "there is no condemnation to them which are in Christ Jesus" (Romans 8:1). The unbelieving, therefore, are punished both in time and throughout eternity, but believers are delivered from all punishment both here and hereafter.

Q. Does not this theory present a false view of the character of God?

A. Yes. It implies that he forgives sin, and then punishes the sinner. Whereas, when he forgives iniquity, he remembers the sin no more (Jer. 31:34).

Q. Does not this theory present an unscriptural view of the plan of salvation and God's method of dealing with sinners?

A. Yes. It teaches that the truly penitent, though saved by the merits of Christ, are yet not wholly saved by them, inasmuch as they must themselves atone both here and in purgatory for their sins. Whereas Christ made complete satisfaction to justice, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39).

Q. Following out this theory, what does Rome insist on in the case of penitents as a condition of conferring absolution?

A. She insists on satisfaction. That is, the penitent must himself, over and above the merits of Christ, make satisfaction to God in works of penance prescribed by the priest, and in purgatorial sufferings.

Q. What are the errors involved in this theory of satisfaction?

A. It is denial of the great truth that Christ made full satisfaction to God for all the sins of his people. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). It credits the sinner with part of the work of his own redemption, and thereby denies that salvation is of grace (Eph. 2:5, 8).

Q. In the cases of pardon recorded in the Scriptures, is there any mention made of satisfaction?



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A. No. It is not mentioned in one single case. Of the woman "who was a sinner" Christ required nothing but faith. He said, "Thy faith hath saved thee, go in peace" (Luke 7:50).

Q. Does God require any satisfaction for sin at the hands of believers?

A. No. He has provided full satisfaction for them in the obedience and death of his Son, who "bare our sins in his own body on the tree" (1 Pet. 2:24).

Q. What does pardon mean as coming from God?

A. It means that the guilt of sin is washed away in the blood of Christ, that the whole penalty is remitted, and that the believer is restored eternally to the favor of God. "Who shall lay anything to the charge of God's elect?" (Rom. 8:33).

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

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NEW APPOINTEES



Silenzi, Nancy

B. Jan. 27, 1932, San Francisco, Argentina.
Ed. San Francisco Cardona High School, San
Francisco, Argentina; National College, Ar-
gentina, 1943-50, B. A. degree. Has served in
all types of church work in San Francisco,
Argentina including church secretary, associa-
tional WMU secretary, and Assistant music
director. Appl. Spanish kindergarten, San
Benito, Texas, March 10, 1955.

Combs, Edgar Jackson, Jr.

B. Oct. 20, 1917, Henry County, Mo. Ed.
Deepwater, Missouri high school; Southwest
Baptist College, Bolivar, Mo., 1935-38; Okla-
homa Baptist University, Shawnee, Okla., 1938-
40, A. B. degree; Southern Baptist Theological
Seminary, Louisville, Ky., 1940-43, Th. M.
degree; Golden Gate Baptist Theological
Seminary, Berkeley, Calif., graduate work. M.
Dorothy Carpenter of Shawnee, Okla., Aug. 14,
1940. Children: 1 son, 2 daughters. Served as
missionary to Colombia June to December
1943 and returned to States because of illness.
Pastor: Anthony, N. Mex., 1943-45; Richmond,
Calif., 1946-48; Chico, Calif., 1949-51. General
Missionary in California, 1951-55. Appl. di-
rector of Foreign Language Missions in
California, May 1, 1955.



CHANGES in Missionary Personnel

NEW MISSIONARIES

Baumgartner, Leslie R. and Mrs. (Indian),
Box 500, Cherokee, N. C.
Bawden, Mrs. Elizabeth (Co-operative Missions),
Secretary
DeLoater, Homer E. (Supt., City Missions),
219 N. Taylor Ave., St. Louis 8, Mo.
Diaz, Francisco and Mrs. (Panama-Canal Zone),
Ututupo, San Blas, Republic of Panama
Dorote, Benjamin A. and Mrs. (French), 217
Leona Street, Morgan City, La.
Gomez, Napoleon and Mrs. (Panama-Canal
Zone), Alligandi, San Blas, Republic of
Panama
Hargrave, Billy Truett (Field Worker), Missouri
Baptist Building, Jefferson City, Mo.
Iglesias, A. L. and Mrs. (Panama-Canal Zone),
Alligandi, San Blas, Republic of Panama
Kantler, Jesus (Panama-Canal Zone), Ututupo,
San Blas, Republic of Panama
Martinez, Agusto (Panama-Canal Zone), Ututupo,
San Blas, Republic of Panama
Miller, Peter and Mrs. (Panama-Canal Zone),
Mutatuppu, San Blas, Republic of Panama
Muel, Leonardo (Panama-Canal Zone), Alligandi,
San Blas, Republic of Panama
Perez, Jose (Panama-Canal Zone), Alligandi,
San Blas, Republic of Panama
Preck, Glen C. and Mrs. (Dial), 6788 Cameron
Rd., New Orleans, La.
Rivera, Adilia and Mrs. (Panama-Canal Zone),
Alligandi, San Blas, Republic of Panama

Robles, Adriano (Panama-Canal Zone), Alligandi,
San Blas, Republic of Panama
Rodriguez, Jaime and Mrs. (Panama-Canal
Zone), Mutatuppu, San Blas, Republic of
Panama
Silenzi, Nancy (Spanish-speaking), 1264 West
Circle, San Benito, Tex.
Smith, Arvina (Panama-Canal Zone), Alligandi,
San Blas, Republic of Panama
Trent, Ted and Mrs. (Indian), Box 596, Ship-
rock, N. M.
Walker, Mrs. Opal D. (Spanish-speaking), Rt. 1,
Box 460, Weslaco, Tex.

CHANGES OF ADDRESS

Arambula, Juan and Mrs. (Spanish), 118
Addison St., Berkeley, Calif.
Hagles, Bruce C. (Asst. Supt. of Missions), Mo-
souri Baptist Bldg., Jefferson City, Mo.
Houser, John A. and Mrs. (Indian), 648 N.
Colorado, Chandler, Ariz.

TRANSFERS

Bloomer, Fred and Mrs. (Indian), Ft. Cobb,
Okla. to Box 72, Strong City, Okla.
Hedkins, D. B. (Supt. City Missions), St.
Joseph, Mo. to 111 N. College, Turcoman,
N. M.
Linarez, Silveria and Mrs. (Spanish-speaking),
Crystal City, Tex. to 111 N. College, Turcoman,
N. M.
Naranjo, Michael and Mrs. (Indian),
Española, N. M. to General Delivery, Turcoman,
N. M.

RESIGNATIONS

Harvey, Robert Ray and Mrs. (Spanish-speaking), Box 53, Bayard, N. M.
Hooper, J. C. and Mrs. (French), Box 10,
Pineville, La.

HOME MISSIONS



By Ray E. Roberts

General Secretary
State Convention of Baptists in Ohio
Columbus, Ohio

IN OCTOBER, 1953, Whitehall Baptist
Church in Columbus, Ohio, was or-
ganized with 26 charter members and
called J. W. Jarvis as pastor. With the
help of a loan from the Home Mission
Board the congregation purchased the
Lutheran church building and adjoining
lot for future expansion.

Seven months later, March, 1954, this
group started a mission in Westgate area
of Columbus, where there was no Baptist
church, using 17 of their members who had
been driving across the city as a nucleus.
They met in a rented school building. The
pastor and Missionary George R. Gaddie
worked together in starting the mission and
supplying the pulpit until Nobel Cottrell
moved on the field as pastor. Cottrell is
able to serve as full-time pastor because
he gets a salary supplement from the
Home Board. This group now has ex-
clusive use of old township hall which
the congregation, now numbering 40, has
cleaned up and made attractive. Land has
been purchased for a building site.

In August, 1954, nine months after
Whitehall was organized, another mission

was started in the north end of town where
there was no church. This was started in
a rented school building and named Tri-
Village Chapel. With the same co-operation
between Pastor Jarvis and Missionary
Gaddie, work was begun and carried on
until Hoge Hockensmith moved on the
field as full-time pastor. This, too, with
aid of the Home Mission Board. The
congregation has moved into a nice brick
church building purchased from an
Episcopal congregation. The membership
now numbers 52. The goal is 100 mem-
bers by the time the church is constituted
in May.

During this period Whitehall Church
membership has grown to more than 150
members, exclusive of those at the two
missions. In spite of giving up members to
start these missions, the work in the
mother church has multiplied many times
and the offerings have more than doubled.
Their budget for the present year is close
to \$20,000.

Cuban Baptists To Invite

(Continued from page 22)

moter of evangelism; Juan Naranjo, Colon,
promoter of stewardship, and Luis Manuel
Gonzalez, Marianna, editor of *La Voz*
Bautista.

There were more than 300 registered
messengers at the convention. The largest
single session was attended by about
1,500 people and was held in a public
park in Pinar del Rio.

The next meeting of the convention is
scheduled to be held on "Holy Week"
1956 in Santa Clara, Las Villas Province.

At their convention, Cuban Baptists
reported some interesting statistics in-
cluding: number baptisms for 1953, 543,
for 1954, 561; amount given to all causes
in 1953, \$109,000, in 1954, \$129,000.
During the year the churches raised ap-
proximately \$10,000 to apply on the cost
of the acquisition of a site and the
erection of buildings for an old folks
home.

The thing that has characterized the
year's work among the churches has been
steady growth in all departments of work.
The Evangelism Department of the Home
Mission Board assisted in their program
of evangelism and the staff of the Brother-
hood Commission had a series of clinics
in Cuba recently which approximately
1,000 men attended. Dr. J. E. Lambdin of
the Sunday School Board will go to Cuba
in February of 1956 and help with their
Training Union program. Thus Southern
Baptists continue to help Cuban Baptists
in all phases of their work.

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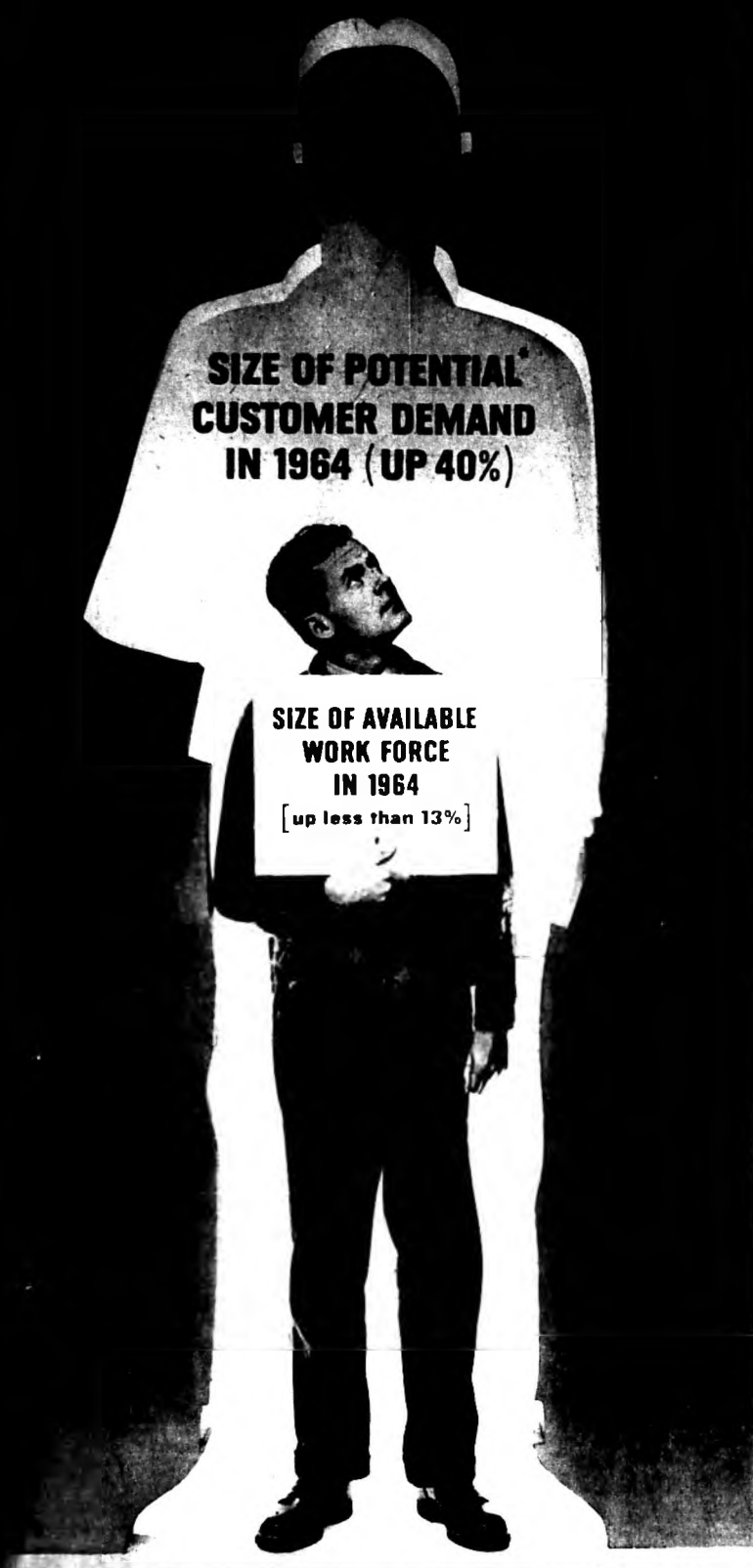
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