

HOME MISSIONS

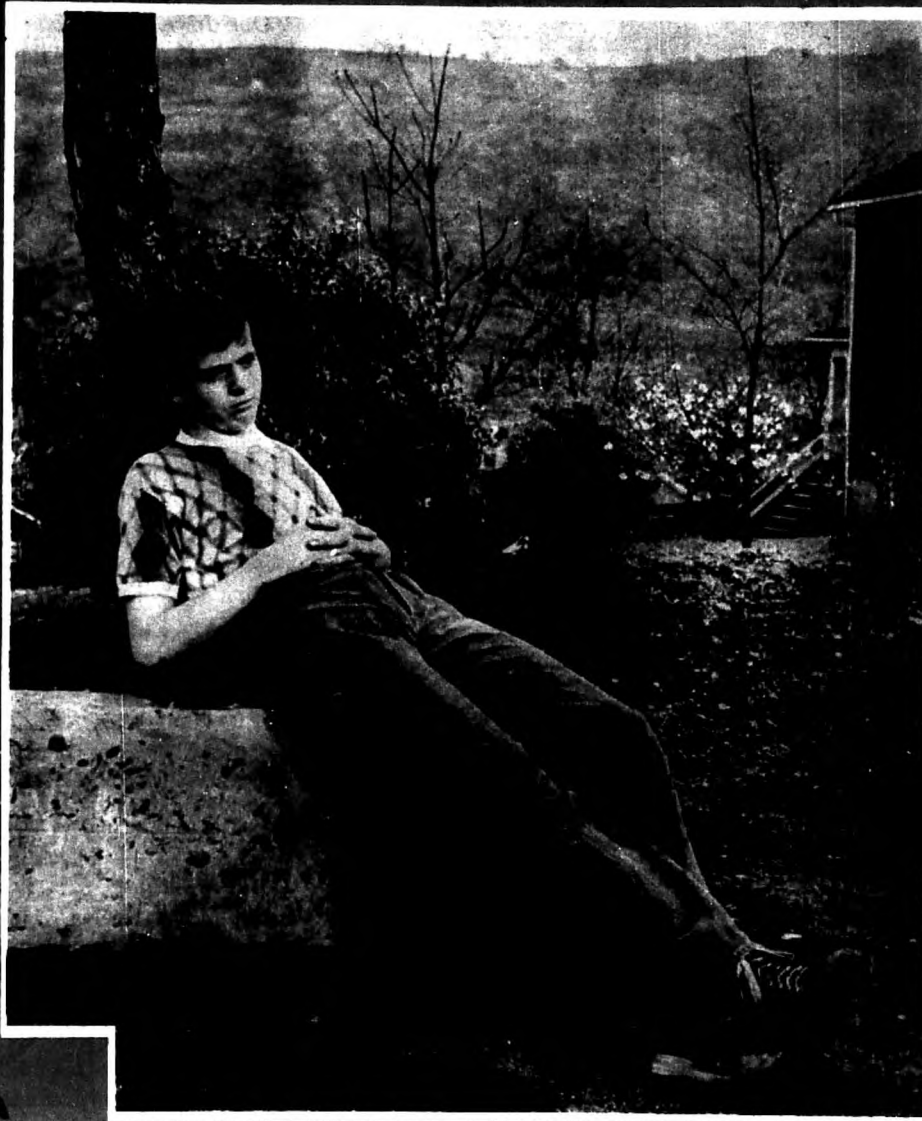
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A Publication of
The Home Mission Board
of the Southern Baptist
Convention

JULY
1955

Vol. XXVI No. 7



EVERY BOY IS A
POTENTIAL DELINQUENT

Luoma Photo

Introducing:

A NEW AUTHOR



Our Jewish Neighbors by Frank Halbeck is the newest book of the Home Mission Board.

For five years Rev. Frank Halbeck has been preparing a study of Judaism as it is practiced today. He gives a brief discussion of Jewish ritual and compares the services in the synagogue or temple with Baptist services.

Mr. Halbeck describes Jewish holidays, presents a Jewish calendar, and simplifies for Christian readers a study of the right approach to Jewish friends.

There is a chapter on "Jews and Christians As Neighbors." Helpful suggestions are made so that Christian friends may know how to deal with their Jewish neighbors in a friendly and effective way.

AND A NEW BOOK

The Home Mission Board's program of Jewish Evangelism is presented in an attractive way. "Messianic Prophecies and Their Fulfillment," a valuable study, submitted by Dr. J. Walsh Watts, professor of Old Testament in New Orleans Baptist Theological Seminary, is a feature in this book.

Our Jewish Neighbors, by Frank Halbeck, is available at 75 cents in state Baptist Book Stores throughout the Southern Baptist Convention.



Come On — Let's Go

By Courts Redford

"**C**OME ON, LET'S GO," were the last words I ever heard my mother speak.

I had just finished reading the fourteenth chapter of John which starts, "Let not your heart be troubled" and which contains those gracious promises of our Lord given just before his crucifixion. I had never before noticed how that chapter ended. The last words are, "Arise, let us go hence." When I read those words, my mother with one foot already in heaven, raised herself with the little strength that she had left and said, "Come on, let's go."

It is wonderful to be able to say those words as the angel is waiting to usher one across the river of death. It is a source of inexpressible joy and satisfaction to know that one is ready to go when the last summons comes.

But if we are to be ready to say, "Come on, let's go," as our last words, we should say those same words many, many times along life's journey.

For example: let's go to the place of full surrender to the will of God. Someone has said that one faces three great decisions in life. Namely, the choice of Christ or Satan, the choice of a life's task, and the choice of a life's companion. The first is the most important. Come on, let's go and give our heart and our lives to the Lord.

Come on, let's go regularly to the house of worship. There we will study God's Word. There we will meet with God's people. There we will sing praises to our Lord.

There we will hear his gospel preached. There we find a place of Christian service. There we find an atmosphere in which it is easy to hear the voice of the Holy Spirit.

Come on, let's go home. In these days when the complexities of life are forever dragging us out of our homes to attend to this and that, there are few moments for family companionship. Let us make a place in our busy schedule for family worship and fellowship. The family that plays together, and prays together, stays together.

Come on, let's go and tell others the good news. Life's greatest privilege is to lead someone to the Saviour. We who are Christians can all give a simple testimony concerning God's goodness, his guidance, answered prayer, the joys of Christian service and our concern for the lost. Soul-winning is every Christian's job.

Come on, let's go and dedicate our possessions and our talents to the Lord. With our money we may participate in the ministry of teaching, healing, and preaching around the world. With our talents fully dedicated to the Lord we can enrich this life and lay by eternal treasures.

Come on, let's go in the path of righteousness. "Be thou an ensample" is Paul's admonition. Our deeds and attitudes often speak so loudly that it is difficult for one to hear our words. Let's go and live for our Master.

Thus, when the final summons comes and we are being ushered out into eternity we can say in the words of my dying mother, "Come on, let's go."

NEWS

Study Mission Needs in Norfolk

For two days the first of May, leaders of the Norfolk Baptist Association met in the Talbot Park Baptist Church in Norfolk, Virginia, to study their own mission needs.

Prior to the meeting committees had studied the various phases of mission opportunities and reported on their findings at the meeting. In addition the group heard Home Mission Board leaders such as Leland Waters, director of city missions, juvenile delinquency, and broken homes program; S. F. Dowis, secretary of Cooperative Missions Department; E. L. Ackiss, director of military personnel service; and Loyd Corder, secretary of Direct Missions Department.

Approximately 100 persons attended the meeting, which was the first such association-wide conference ever held in Norfolk. Rev. John A. Brown is associational missionary and was in charge of the meeting.

Convention Briefs

The 1955 Southern Baptist Convention in Miami, Florida, May 15-20, was large in spite of the fact that many who will attend the Baptist World Congress in London in July stayed at home to prepare for the trip to Europe.

Home Board tours to Cuba preceding and following the Convention found 99 in B. M. Crain's first party and 120 in the last.

WMU reported a seven per cent gain to a present membership of 1,281,936, YWA showing largest unit gain. Total offerings of seasons of prayer for foreign, home, and state missions amounted to \$5,638,826.

Among outstanding messages at Pastors and Laymen's Conference was the report of C. E. Matthews of the Home Mission Board, that in 1954 every state in the Convention gained in baptisms, making 1954 a record year in evangelism. The 1955 Crusade, according to preliminary and partial reports, will net between 400,

000 and a half-million baptisms, according to Dr. Matthews.

The election of C. C. Warren as president of the Southern Baptist Convention honors a pastor with a well-balanced world mission concept. Foreign, home, state, associational, and church missions are of equal concern to him.

In 1954, Southern Baptists passed a new million in members. They now number over 8,000,000; another in Sunday school enrollment, now over 6,000,000; Training Union has enrolled over 2,000,000; and more than 50 million in mission gifts and above 300 million in total gifts.

The next Convention will meet in Kansas City, Missouri.

Indian Council Consents to Baptists Building at Whiteriver

The Indian tribal council at Whiteriver, Arizona, has given consent for a permit to be given to Southern Baptists to erect a church and residence on the reservation. This has come after three years of negotiations on the part of the Home Mission Board. Each time the council would turn down the request for the permit. The Board plans to erect a \$20,000 building at an early date.

Observe Founding of Cooperative Program

A representative group of Southern Baptists met Friday, May 6, at the Ellis Auditorium in Memphis, Tennessee, in the very place where the Cooperative Program came into being 30 years before at a meeting of the Southern Baptist Convention.

Among those attending the meeting were Dr. Austin Croub, executive secretary emeritus of the Executive Committee, and Porter Routh, present executive secretary of the Executive Committee.

After the brief ceremony at Ellis Auditorium, services were conducted at the Temple Baptist Church where the premiere showing of the new Cooperative Program film, *Together We Build*, was shown.

HOME MISSIONS

A publication of the
HOME MISSION BOARD OF THE
SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

Vol. XXVI JULY, 1955 No. 7

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Published monthly by the Home Mission Board,
Southern Baptist Convention,
161 Spring Street, N. W.,
Atlanta 3, Georgia

*Rates: 50 cents per year or \$1.00 for three years.
Club rate (10 or more) 40 cents. Budget plan
to churches, 32 cents.
*Change of address: Please give both the old and
the new addresses.
Entered as second class matter, January 15, 1900,
at the post office at Atlanta 3, Georgia, under the
Act of March 3, 1879. Acceptance for mailing at
special rate of postage provided for in Section 368,
Act of Feb. 26, 1925, authorized Aug. 16, 1953.

HOME MISSIONS

From the Pen of

John Caylor



DON'T LOSE THEM

WHILE WE ARE putting emphasis on revising the church roll is a good time to remind ourselves that many church members are lost before the revision and too many are lost during the revision.

The church clerk is an important officer. His work should not be overlooked. It is quite important to record the names of all who are baptized into the fellowship of Baptist churches and equally as essential to keep in touch with members as long as they live.

The church roll does need revising. Some members have moved away and left no forwarding address. There are two errors in such a case. The member should be more careful about his church relationship; and the church needs to keep up with its members so well that they cannot move away without somebody's knowing they have moved and where.

Moving is Important

It is a matter of real importance for a family to move from a rural community to a city. It is also important when a family moves from one city to another or from the city to a suburb. A family of church members enlisted in the work of the Lord should be vitally connected with five groups in the church. So, when the family moves, every department of the Sunday school in which a member of the family is enlisted should know about the moving and where the family is going. The Training Union should have a hold on each member of the family and should know when and where the family moves. The Brotherhood and Woman's Missionary Union should touch the whole family and follow its movements. An enlisted church family should not be lost when it moves from one church community to another, or from one city to another.

Moving Church Membership Is Important

Two members of a church which was in revival were visiting in a home four blocks from the meetinghouse. Upon the insistence of the visitors that the family move its membership into the church by letter, the hostess said, "We don't know how long we are going to live here."

One of the visitors said, "Mrs. Blank, how long have you lived here?"

The hostess answered, "Fourteen years."

That church thought it was important for members to be active; but that family did not agree. Four years later another visit brought the same response from the unaffiliated Baptist, "We don't know how long we are going to live here."

Shortly afterward the family moved into a new home in another neighborhood and immediately joined the church nearby.

Don't Lose Them

Visitors from the church in revival or in regular enlistment work, who keep on visiting and urging unaffiliated and unlisted Baptists to become active, are doing a good service. Some of the members may be ashamed to join the church which keeps after them so long, but there will come the time when these members will see their opportunity and become active in the Lord's work.

The church should not lose them. The clerk should know where they are. Periodic communication with absentee members will keep them reminded that they ought to be busy about the Master's business. Constant vigilance on the part of churches, visiting and inviting unaffiliated Baptists to join with them in their work, will keep the members from being lost to usefulness and service.

Revise the Church Roll

Yes, the church roll needs to be revised. The important thing is to revive the church members wherever they are. Churches, which for the moment have lost their members, need to make every effort to find them again. They need to urge them to enter into the work of the Lord somewhere.

Churches need to keep in contact with the unaffiliated nearby and press for a decision that will make active Christians out of all our Baptists.

Let us not lose our Baptist host.

July, 1955

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Pastor George A. Hammon checks the non-resident file with the church secretary, Miss Mary Jane Simmons.

A PROBLEM *Baptists Should Face*

By George A. Hammon, Pastor
First Baptist Church
Festus-Crystal City, Missouri

WHAT CAN WE DO about our non-resident church members? has been a big question among Southern Baptist pastors and leaders for several years. Earnestly in conferences, assemblies, and conventions we have sought some solution to this ever-growing menace to the welfare of our denomination. A few hesitant suggestions have been offered but without much conviction and as yet no one seems sure just what should be done.

Some won't even admit that this is a problem in their church, and maybe that is true, but in most Baptist churches of any size or age there is a large number of non-resident members. In our church of 1,215 members, 23 per cent of our members are non-resident.

However, four years ago 34 per cent were non-resident. Figure the percentage of non-resident members in your church, and you will be amazed.

Last week I received a bulletin from a church in another state. The bulletin gave a survey of the work of that church which looked very progressive until I noticed that the church had 900 non-resident members, or 37 per cent of its total membership. With hundreds of Baptist churches like this, it is little wonder the Southern Baptist Convention churches have millions of non-resident members. What is the

solution to this problem? I am not certain, but here is what our church is trying to do:

First, we recognize the problem as being one shared by all of our churches and taught as an eventuality by our Lord. In the thirteenth chapter of Mathew, Jesus warns us of the problem in the "Parable of the Sower," which is really the story of "The difference the soil makes in growth." We are dealing with the same kind of converts and church members that Jesus and the apostles knew in their day. If we really expect people to act differently today then we are expecting too much. The church member who moved to a different city can easily fall into the thorny thickets or shallow ground and soon become lost to his church fellowship. In most cases this non-resident member was not a faithful church member before he moved. The good Baptists who come to our city join our church the first week or so, but the poor ones wait and wait.

Second, we know our non-resident members. Many churches today have learned the value of keeping good records of their resident members. We should know that all non-resident members are not the same. We can easily list several classifications: (a) college students, (b) service personnel, (c) people in non-

resident Baptist areas, (d) people old or too ill to attend church (e) just plain non-resident members. Probably the fact that Baptists have thousands of young people in college and the armed services these days may account for some of the increase in our non-resident members. These young people usually are interested in their church and need the assurance of the church's concern for their spiritual welfare. Of course, these days most of our college students are encouraged to join their college church and a considerable number of our service men join a Baptist church near their camp. Every church should keep in touch with the non-resident as well as the resident members.

Third, we urge them to move their membership. Each year we write a letter to our non-resident members suggesting they join a local Baptist church as soon as possible. We enclose a stamped postal card in the letter on which they are asked to state any bona fide reasons for not moving their membership. We ask for their reason which we feel we have the right to know. We do not drop from the church roll people who fail to respond. However, we do try to give them a strong spiritual push. One church I served several years ago went a little farther in this matter.

Continued on Page 13

HOME MISSIONS



The church secretary of the First Baptist Church, San Antonio, Texas, keeps an accurate record of non-resident as well as resident members.

How We Keep Our Church Roll

Active

By Perry F. Webb, Pastor
First Baptist Church
San Antonio, Texas

KEEPING THE church roll active in our church requires the co-operation of every department of activity, but the direct responsibility is the duty of our church secretary, who has charge of our master files.

How we keep up with the members in the city, those who have moved out of the city, those whose mail is returned, and those we cannot locate, may be found in the following outline:

Members in the City

1. Our church is thoroughly organized by departments in Sunday school, Training Union, WMS, and choirs. Through these various agencies, each department is responsible for a close contact with its enrollment during the year. Our master file cards contain definite information on each individual member, such as: residence and business address, telephone, birthday, when joined and how, and what department connected with in the church.

2. When a change of address or telephone number is discovered, this information

is routed to the church secretary's desk where the change takes place immediately on the master file card. From this file the processing card reaches each department where the individual is connected, and is corrected accordingly. All mailing lists are corrected at the same time.

3. Separate mailing file is kept of all members who are not enlisted in any of the organizations of the church and this file is kept up to date through our record processing system.

Members Who Have Moved from the City

When definite information is secured that a person has moved from the city, this information is recorded on the master file card with the forwarding address, if this can be secured, and the card is placed in our "Out of the City File." They are still our members until they call for a letter or die!

Members Whose Mail is Returned

All returned mail is directed to the

master file office, where a systematic effort is begun to secure the correct address.

1. The telephone directory, information operator, city directory, and Krios Kross directory are in constant use in locating a member.

2. The neighborhood is contacted either by a visit or telephone call.

3. Place of business where member was employed is a valuable aid.

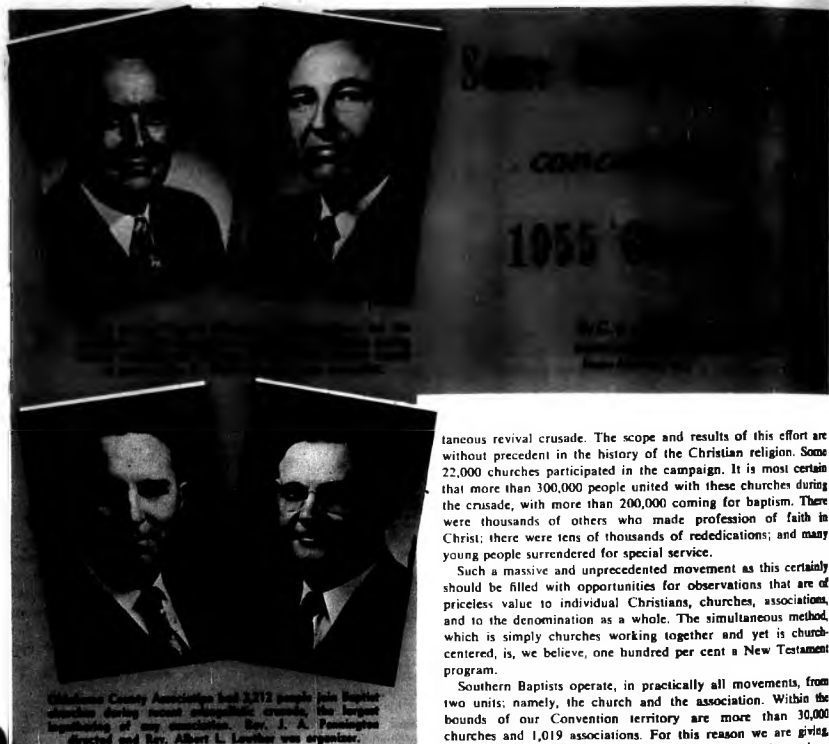
4. Relatives or friends, if any, are contacted.

Members We Cannot Locate

When a member cannot be located within a couple of days by the above methods, the master file card is taken from the file and kept in a small file box on the secretary's desk, where renewed efforts are made each day to get the desired information. During the past five years we have not placed anyone in the "Unable to Locate" file.

With love, patience, persistence, and determination, we get results, and try to keep our church roll active.

July, 1955



WHEN SOVIET RUSSIA reached the point of desperation recently in her failure to meet the needs of her people in food production, she turned to America for an answer to her failure. Her request was that she be privileged to send a select group of Russian agriculturists to Iowa to observe how corn and hogs were produced so successfully. Russia had access to practically all of the literature America has on the subject of raising corn and hogs, but books and magazines could not take the place of actual OBSERVATION.

The main business of the New Testament churches, which Southern Baptists claim to be, is the winning of unsaved people to Christ. We have for our help the Bible. And in addition to God's Word, we have in almost limitless quantities books and other printed matter on the subject of evangelism. Our study course books and our other materials are well written. They are the product of men and women who have the know-how and who practice what they write. But all the writing on the subject of evangelism accessible to man cannot take the place of OBSERVATION of people and churches in action.

Southern Baptists have just concluded a nation-wide simultaneous revival crusade. The scope and results of this effort are without precedent in the history of the Christian religion. Some 22,000 churches participated in the campaign. It is most certain that more than 300,000 people united with these churches during the crusade, with more than 200,000 coming for baptism. There were thousands of others who made profession of faith in Christ; there were tens of thousands of rededications; and many young people surrendered for special service.

Such a massive and unprecedented movement as this certainly should be filled with opportunities for observations that are of priceless value to individual Christians, churches, associations, and to the denomination as a whole. The simultaneous method, which is simply churches working together and yet is church-centered, is, we believe, one hundred per cent a New Testament program.

Southern Baptists operate, in practically all movements, from two units; namely, the church and the association. Within the bounds of our Convention territory are more than 30,000 churches and 1,019 associations. For this reason we are giving, in brief, two observations touching the crusade. One is an observation of a church; the other, of an association. We do this with a hope that all churches and associations may profit from these observations in the future. It is the writer's conviction that, because of the overwhelming productivity of the simultaneous crusade and the many advantages it offers in helping the pastor to be effective evangelists and church members to be soul-winners, the method is here to stay.

The Church

The church we offer in our observation is the Travis Avenue Baptist Church of Fort Worth, Texas. We could have selected one from hundreds of other churches with the same observation. We chose Travis Avenue Church because it led all other churches in the crusade in total additions. There were 219 who united with the church; 139 were baptized. There were other churches which had more for baptism, but none equaled Travis Avenue in total additions. Our observation is as follows:

THE PASTOR. Dr. Robert E. Naylor led his church into the movement for the full two-weeks' duration. He could have led this church into an eight-day meeting, or he could have

President Sees Crusade Leaders

By C. Y. Dossey
Assistant Secretary
Department of Evangelism



During recent evangelistic crusade President Dwight D. Eisenhower received 130 Baptist preachers and their wives and visiting evangelists on lawn at White House.

ONE HUNDRED AND THIRTY pastors, evangelists, and wives of the pastors were received at the White House by President Dwight D. Eisenhower during the recent simultaneous crusade in Washington, D. C.

Because of the reach of the campaign

the President was willing to take time from a very busy schedule to grant an audience to the group. Senator Frank Carlson, a Baptist from Kansas, presented the group to the President.

The visible results of the crusade exceeded those of any previous crusade in

Washington. In this effort were 48 churches and missions. There were 1,195 additions to the churches, with 794 of this number coming on profession of faith as candidates for baptism. The grand total of attendance in all the services of the crusade was 189,872. The campaign was directed by C. Y. Dossey.

led it to begin a week before the other churches started their meetings or a week after other churches started their meetings. But he did not. The pastor is the key person in the function of a church. God appointed him to fill such a place.

Travis Avenue Baptist Church took a religious census, and used it. The church participated in all three rallies in preparation for the crusade. The church had hundreds of cottage prayer meetings, and round-the-clock prayer meetings on the Saturday before the crusade began and on each Saturday during participation.

The church observed high attendance day in Sunday school on the middle Sunday, with a unified service. In this service 86 persons united with the church. The church had two services each day, with the exception of Saturday. The church had a planned visitation program at each weekday morning service. Cards with names of

prospects were handed out to the people, and they visited them that day. There were additions to the church at every service, morning and evening, with the exception of one morning service. The pastor led the church to carry out in detail everything, step by step, that is in the *Southern Baptist Program of Evangelism*.

THE EVANGELIST. The evangelist was Dr. C. Wade Freeman, superintendent of evangelism for Texas Baptists. Dr. Freeman preached simple gospel messages all the way through. He majored as much on an appeal or exhortation as he did on preaching the Word. He contacted the pastor ahead of time, long before the revival began, and reached an agreement with him on what the plans for the revival were to be.

THE MUSIC. The music during the revival was down-to-earth gospel music, as Baptist people have sung it through the ages—just plain gospel music, with a

variety of invitation hymns. The congregation participated in the singing because the people knew the songs and could sing them. This prepared their hearts for the message of the evangelist.

CONSERVATION. The pastor followed the revival with a program of conservation of the results of the meeting. Eighty-five persons were in the first pastor's class on Sunday evening during the Training Union hour. Others came in later.

The Association

It is difficult to select the association that had the best revival during the simultaneous crusade. We believe, without exaggeration, that hundreds and hundreds of associations followed the *Southern Baptist Program of Evangelism*, step by step, from beginning to end. We are led to choose for our observation Oklahoma County Association in the state of Oklahoma.

Continued on Page 10

Where Will This Blood Guilt Be?

By L. A. Watson
Missionary to Indians
Copper Mine Mission, Arizona

SOMETIME before the Arizona Baptist General Convention began to do work in the Colorado, Wyoming, Montana area there were churches in the south-western part of Colorado affiliated with the New Mexico convention. They began to reach out across the mountains and before work was started in Denver and Casper, Wyoming, there was a church started in Grand Junction, Colorado, in the lovely Grand Valley on the western slope of this beautiful state. The church struggled along until it got in its own building and under the leadership of Rev. Paul Jolly made wonderful progress. The church has opened a mission some 50 miles up the canyon in a town called Collbran.

There had never been Baptist work in this town. Not too many miles away there had been an Independent Baptist church operating, but it had never reached up that far.

The First Southern Baptist Church, Grand Junction, Colorado, invited Rev. L. A. Watson, general missionary of the Arizona Baptist Convention, to come and start a mission and see if it could be developed into a church; which he did. Mr. Watson preached in the mission from August 8 to 15, 1954, in a revival meeting.

Today the group has a little building leased which will seat some 75 people. During the meeting we had just about as many people as we had seats for one night. But generally the attendance was very small for this community. There are some 2,500 people living in the trading area of this little town. They are wealthy people, some of them, and all of them able to live well because of the irrigation water which they have and the expansive ranches on which they live.

I have never seen a place where heathenism was more expressed than in this town. Everybody felt that a person who was religious was a fanatic.

A family from the American Baptist Church in Alamosa moved there for his health about two years ago and it took the people a long time before they would take that family in because they referred to them as "religious people."

During the eight days we were in the community there were only two families who invited the preacher, singer, and pastor out for meals.

We rented a little house from an 86-year-old woman who knew nothing about the Lord or the plan of salvation. She was so fixed in her own mind that her mind was closed to the gospel.

These are just examples of what we found. We found three generations of lost who had never heard the gospel or accepted Christ. It makes our hearts bleed to think that there is any such place in the United States as this, but there are many places in these western states where the people have never heard the gospel. Many of them die without hearing.

To people who have not been reared Christians, whose parents were not Christians, and whose grandparents were not Christians, we have no appeal for them to give their hearts to God in order to meet their loved ones when they go on out of this life. And they know they are dying without hope.

Since the doors were closed to religion there, we tried another approach. We were in hopes, and thought we had a school teacher lined up to teach in the school. They do believe in schools and the school teacher would have open doors, but the position was filled the day before the man whom we had contacted arrived on the scene.

Of all the calls we made up and down the country, only two people invited us in. Many of them, when we began to talk to them about church, let us know frankly they were not interested. They would turn around, go back in the house,

close the door, and leave us standing at the door.

I wonder when they stand before the great throne of God, and Jesus Christ shall judge this world in righteousness, just whose hands blood will be dripping from for these souls out in such places where they have never heard the gospel.

There are many, many places just like this in Colorado, Wyoming, Montana, North and South Dakota, as well as the other western states. I wonder if the Lord will not lay it on somebody's heart to volunteer to do something about it and help us to secure a salary for a man who will live in a community like this and work with the people, win their confidence, and win their hearts.

During the eight days of hard labor there, four people joined for baptism. These four people had had outside influence brought upon them by being away from the community a part of their lives.

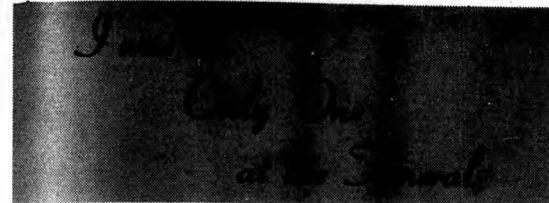
Concerning 1955 Crusade

Continued from Page 9

homa, because it was this association which had the largest ingathering during the campaign. There was a total of 3,121 additions, with 1,942 for baptism. This crusade was directed by J. A. Pennington, superintendent of evangelism for the state of Oklahoma. The organizer was Albert L. Lowther, city missions superintendent of Oklahoma City. The 1955 crusade was the eleventh consecutive annual crusade for Oklahoma County Association. Our observation is that there was not one thing omitted from preparation, performance, and effort at conserving results by this association that is given in the *Southern Baptist Program of Evangelism*. They did it all. The results speak for themselves.

Our hearts rejoice over the tremendous ingathering of souls in this crusade. We have naught but gratitude to God for what he did in saving people and reviving the churches. The conclusion of our observation is this: Had all of our associations and churches in the Southern Baptist Convention carried out the program as did the church and association mentioned above, we would have had a million additions to our churches, with around 800,000 for baptism. Maybe God will lead Southern Baptists to do this again. Our prayer is that we will all benefit as we should from observations in the 1955 crusade.

HOME MISSIONS



By D. A. Dalby
Missionary to Indians
Copper Mine Mission, Arizona

SEVERAL WEEKS ago on a Saturday I went to Cameron to get the mail. Upon my return I was told that a Navajo father had been to ask me to bury two of his children who had died about an hour apart.

The cause of the deaths was measles, because they did not receive proper care. One of the children was a little girl about three months old, the other a little boy about three years old.

I went to the family camp as soon as I could; it is about ten miles from the mission. There I found the mother, father, and an aunt by a campfire some 100 yards from their hogan. About 100 feet from the fire lay the body of the little girl. I found that the boy had died first and his body had been placed farther from the camp.

Most Navajos do not seem to think about or fear dying, but most of them are very much afraid of the dead.

By this time it was getting late and was very cold. The father told me they would dig the grave and asked me to build the box (casket) and be back early the next day to bury the bodies.

The next morning, before I had a chance to leave the mission, the father came. He said his wife did not want the children buried near their camp, but wanted them buried up near the mission. I knew we could not make the grave too near the mission as it would keep some of the Navajos from attending. We picked a spot about a mile from the mission and there we dug the grave.

I put the box which was to serve as a casket in the truck and followed the father back to the camp. At the camp the father sent the mother and aunt with me to show me where the bodies were. He asked me to take the bodies and bury them. None of the family would go. His last request before I left was that I have prayer at the grave.

I found the first body, that of the baby

girl, about a half mile from the camp. It was wrapped in a new blanket and placed up in a tree about as high as an adult could reach. I placed the body in the box and the mother and aunt, who speak no English, pointed in the direction I would find the body of the little boy. I found the second body about a quarter of a mile from the first. It was down over a cliff about twenty feet high. The body had been placed between two big rocks and then covered with smaller ones.

In case you have not already guessed, the first body was placed high up in the tree and the second covered with rocks to keep animals from bothering them, especially coyotes. They were moved from the camp to these places because of the fear the family had of the dead.

I removed the rocks and with the body over my shoulder climbed back up the cliff. When I came in sight of the truck I noticed the mother and aunt had their heads covered with their blankets and would not look in my direction.

They rode in the truck back to the road and there they got out and I came back to the open grave to bury the bodies alone.

As I stood there by the grave of the two little Navajo children, with my Bible in my hand, surrounded by the rugged beauty of our part of the reservation, I felt the nearness of God as I have felt his presence but few times before in my life. My mind and heart was filled afresh with the need of the Navajo people to come to know the Lord Jesus Christ and have all fear removed from them.

Please remember to pray for us and our work with these people.

New styles in Christmas cards YOUR FRIENDS WILL BUY ON SIGHT You can make over \$1.00 on a box

— And We'll Send You 26 of the Top Favorites to Show, Absolutely FREE!

ALL DIFFERENT—NO TWO CARDS ALIKE

Everybody—friends and neighbors—even strangers—"fall in love" with these new, EXCLUSIVE Christmas Card designs. And to wonder! They're different! They're brand new! They include the finest Religious, Humorous, Artistic, and Business Christmas Cards—Printed, Embossed, and Die-Cut, as well as the new, EXCLUSIVE "Super-Slits." And even with sender's name printed on every one, these new kinds of cards sell for just about 50¢ each! No wonder you can make good money in spare time just showing them!

Make More than \$60.00 on only 50 Orders!

With these 50 FREE cards, we'll send you everything you need to make lots of quick cash for yourself or your club. And we'll show you how you can make this extra money every week between now and Christmas! The 50 cards you get are in full color—all the newest and most popular designs ever created—and they are Exclusive!

SEND NO MONEY—JUST MAIL COUPON

and Get Everything Needed to Begin

There is no charge for this Sample Kit. All you do is mail us the coupon with your name and address. When the cards arrive, show them to friends and neighbors. If, in 10 days, you aren't delighted with the money you have made, and the orders you've received—if you still aren't completely convinced that this is a wonderful spare-time money-maker for you—just return the Sample Kit and forget the matter. Mail the coupon today to GENERAL CARD COMPANY, Dept. 1847, 1200 West Jackson Boulevard, Chicago 7, Illinois.



SEND NO MONEY—MAIL THIS COUPON

GENERAL CARD CO., Dept. 1847
1200 W. Jackson Blvd., Chicago 7, Ill.

Please send me the 50 EXCLUSIVE Christmas Cards—FREE, with New Color Copies of the Story, Gift Wraps and Gifts, and complete instructions for making lots of money by taking orders in full or spare time. I understand I pay nothing for these 50 cards now or ever. If after 10 days, I'm not delighted with the orders I've gotten and the money I'm making, I'll send your valuable Sample Kit back and forget the matter.

My Name.....
Address.....
City..... State.....

July, 1955



Members of Buena Vista Baptist Church, Havana, Cuba, and their friends enjoy first church supper ever held by the church.

Used Church Supper To Reach New Members

By Mrs. Tom Law, Jr.
Missionary to West Indians
Havana, Cuba

ALL WHO HAVE been around Baptist churches for any length of time realize that church suppers and banquets have a very important place in our church life. The fellowship of a group of Baptists over a banquet table is something never to be forgotten.

The Buena Vista Baptist Church in Marianao, Cuba, a church for British West Indians, had its first church supper several weeks ago and from the results of the splendid fellowship we can guarantee that it will not be the last.

As we were making plans for our revival, to be conducted by Rev. Amos Bennett of Village, Arkansas, there was some discussion in our WMS about new ways of approaching the people of the community. After several suggestions were discussed the women decided to prepare a supper and sell tickets for 50 cents each. But to be able to get into the banquet, each ticket holder had to bring someone who was not a member of the church. So, for the price of one ticket a member of the church and his guest, a person who

was not a member of the church, were eligible for a delicious meal.

Committees were appointed, the Girls' Auxiliary took on the job of decorating the banquet hall, tickets were printed, and the men looked on very skeptically.

At first the tickets sold slowly, but gradually the people became enthusiastic



Pastor and Mrs. Tom Law, Jr. and son Tommy are shown with members of the Buena Vista Baptist Church at banquet where to get admittance each church member had to bring a guest who was not a member.

and the tickets were almost sold out. Forty-four tickets were bought, which made a total of 88 people present. The ladies of the WMS prepared a delicious supper of *boliche* (Cuban roast), black beans and rice, slaw, rolls, lemonade and cake. The GA's decorated the room with different colored streamers of crepe paper.

At last the big night arrived. As the people came they were met at the door by a reception committee who welcomed the new people and seated them in the church

auditorium. Several songs were sung and the pastor, Tom Law, Jr., led in a prayer of thanksgiving for the occasion. Then the people filed past the kitchen to receive their plates loaded with food. All of the people could not be seated at the table and many sat on benches around the wall.

After the supper the people returned to the auditorium and were led in a very meaningful devotional period by Rev. Enrique Pina of the Cerro Baptist Church

in Havana.

The smiles of the members and guests as they left the building assured us of success that night and guaranteed a large attendance of new people at each service of the revival. We are sure that the Christian fellowship that was manifested in this first church supper will continue for a long time and will make church suppers at Buena Vista a regular occurrence.

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A PROBLEM

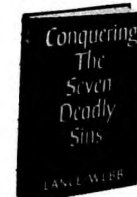
Continued from Page 6

than we do. That church asked the non-resident to join his local Baptist church and call for his letter in 90 days or his name would be permanently dropped. That method, though a little stern, really gets results. However, after our yearly letter of urging we always get a wave of requests for church membership.

Some churches these days are very thoughtful in sending the names of their non-resident members to their sister churches in other cities. This is good and does help, but they also need to push those non-resident members toward their duty at the same time. The home church can have great influence on its non-resident members if it tries.

Fourth, we try to teach them right in the beginning. Here is really the final answer to our problem. The correct teaching in the beginning. Every member of our church is privately instructed in the meaning of salvation and church membership. Much emphasis is placed on our church covenant and the individual responsibility of the member to move his church membership. I really believe this teaching is showing improvement in our church. The members of our church know their Christian duty and many of them are gladly doing it. It should be an unwritten rule in our Baptist churches and among our pastors that no person should be baptized into our churches without private or class instructions in the meaning of salvation, Christian living, and church membership. This will not completely solve our problem, but it will certainly be a step in the right direction. I had been a Christian over 10 years before I saw a Baptist church covenant. Thousands of our church members today have never heard it read. Teach the people the way and it will lead them to a Baptist church.

CONQUERING THE SEVEN DEADLY SINS



by LANCE WEBB

Help for those who would help themselves and others—a close look at an old enemy, SIN.

A hard-hitting book based on solid Christian doctrine analyzes SIN in its seven deadly forms. It shows SIN as a daily reality for every man and woman that can be—and has been—overcome only through the power of the Holy Spirit.

"This is a book that will long live in the life of any person who reads it. The author gives the best description of the working of sin that I have read in recent years."—Albert McClellan, Executive Committee, Southern Baptist Convention.

at all bookstores

ABINGDON PRESS



Mrs. Edith Bourke, Christian Apache mother, helps Mrs. Branch get ready for Beginner class which she taught.

By Mrs. E. C. Branch
Missionary to Indians
Lakeside, Arizona

SUMMERTIME is Vacation Bible school time for most Home Mission Board stations. Certainly it is true here in Apacheland where we use the Vacation Bible school as a very effective means of teaching God's Word.

Although the schools are not conducted with all the conveniences of our more established churches, virtually the same program of work is carried out even if it is under a tree somewhere. The accompanying pictures show something of Vacation Bible school time on our reservation last summer.



Junior ball game and Primary "Little White House Over the Hill" game gets entangled.



Little Jimmy Joe Tate (held by his cousin) was the youngest member of the Intermediate class. His mother came regularly and participated in class while Jimmy Joe slept, ate cookies, played, or cried.

HOME MISSION



Melbourne Dazen, in foreground, is ready to send arrow into bullseye. Melbourne accepted Christ as his Saviour at our Arizona Indian Camp at Sells.



Mrs. Branch and Shirley Morris, student worker, mix Kool-aid at camp where missionaries and student workers live during Bible school. Camp equipment was provided by WMU through 1953 Annie Armstrong Offering.



Kool-aid time at VBS at McNary, lumber company townsite on the Apache Reservation.

July, 1955

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300 Christmas card line. And
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15

Highlights from a report to the largest meeting of share owners ever assembled

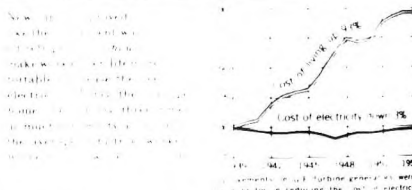


President Ralph J. Cordiner's recent report to the 329,000 owners of General Electric emphasized that the company's progress has been made in the interests of customers, share owners, employees, suppliers and the public. Here are highlights of his talk, covering the period 1939-1954, given before 1,254 of the share owners. This is the largest number that ever gathered for any company's annual meeting.

How customers shared in General Electric progress

PRODUCT QUALITY UP - Example: Today's 40-watt fluorescent lamp lasts 400% longer, costs 58.9% less

COST OF ELECTRICITY DOWN - A dollar today will buy 1.03 worth of electricity at 1939 prices



How share owners shared in General Electric progress

OWNERS MADE GROWTH POSSIBLE - \$534 million of total earnings was reinvested in the business

DIVIDENDS UP - General Electric paid 47¢ per share in 1939, \$3.53 per share in 1954

Share owners' equity went up a total of 40% since 1939. This is due to the fact that the company has been able to reinvest its earnings in the business, which has allowed it to grow and expand its operations. As a result, the company has been able to pay out more dividends to its share owners over the years.



President Ralph J. Cordiner, at the annual meeting, welcomed Mr. and Mrs. William Hoesch, Mr. Roesch, operator of a meat market in Buffalo, and General Electric's 329,000th share owner.

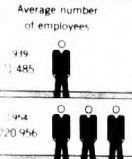
For Mr. Cordiner's report, highlights on these pages, plus a record of the annual meeting, write General Electric, Dept. 12-117, Schenectady, N. Y.

How employees shared in General Electric progress

JOBS CREATED - Example: Research and development created 70,000 job opportunities

PAY UP - Example: Compensation and other benefits have grown more than seven times since 1939

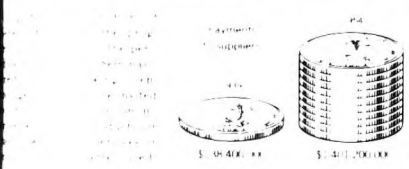
New methods have been developed for making work safer and safer for our employees. By keeping our products competitive, more than 70% of General Electric's gross investment program has been used to develop new equipment.



How suppliers shared in General Electric progress

PURCHASES FROM MORE BUSINESSES - General Electric suppliers increased to 40,000

SAVINGS FOR MATERIALS, SUPPLIES, AND SERVICES - have grown more than 10 times

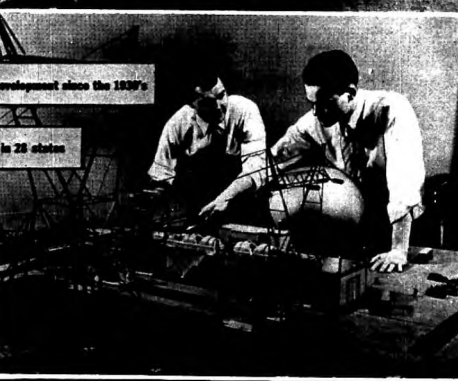
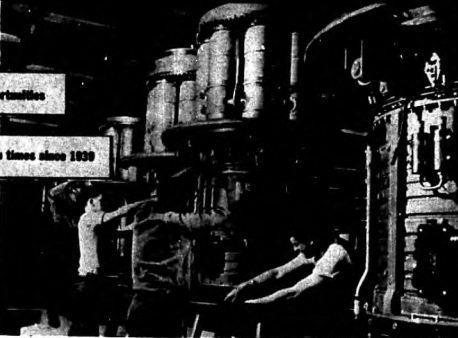
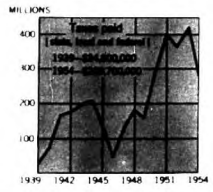


How the public shared in General Electric progress

PROGRESS SPEEDED - General Electric has been actively engaged in atomic development since the 1930's

NEW AREAS BENEFITED - Example: General Electric now has 135 plants in 85 cities in 28 states

General Electric has been engaged in atomic development since the 1930's. This has allowed the company to develop new technologies and products that have benefited the public. For example, the company has developed the first atomic power plant in the world, which is now in operation.



Progress Is Our Most Important Product



ELECTRIC

AMONG the MISSIONARIES

Learning About Christ Through the GA's

Coming directly after school to the Baptist Indian Center on March 18, 16 Junior girls attended the GA study course, *Gold in Alaska*, which was taught by their counselor, Mrs. Ben Yelvington. This was the first GA meeting for four of these girls, but they listened with interest to the mission story and participated as enthusiastically as the regular members.

All worked co-operatively in preparing supper and after the dishes were washed we had some free time for fun with ping-pong, Chinese checkers, and volley ball. We saw the excellent home mission film-strip on Alaska, *Nuggets of the North*.

On the following Monday, at the regular GA meeting, 15 of us reviewed the mission work in Alaska and colored the Alaskan map and pictures, which is now displayed on a bulletin board in our mission and will be a special help to our

women as they study *Under the North Star* in WMS soon.

Only one of our Junior GA's is a member of our mission, although another has made a profession of her faith in Christ and is awaiting permission from her father to be baptized. We are grateful for the interest of these other girls and pray that as they come to our GA meetings and Sunday school and church services they will come to understand, and each will accept Jesus as her personal Saviour. Will you pray for these girls who come from Indian and Spanish homes where Christ is not known?

—Rev. and Mrs. Ben Yelvington
Missionaries to Indians
Santa Fe, New Mexico

Indians from Sanatorium Help with Program

Recently the Wagon Mound Baptist Church, Wagon Mound, New Mexico, which is both an Anglo church and a



Mrs. A. D. Reed and some who attend the kindergarten of Tajique, New Mexico. Mr. Reed is pastor of the Spanish Baptist Mission in Tajique.

Spanish mission under the Home Mission Board, had the privilege of participating in the School of Missions sponsored by the Northeastern Baptist Association of New Mexico. The attendance and interest was very good.

Perhaps the most inspiring evening was on Thursday when Rev. Audley Hamrick, missionary to the Navajo Indians in our own state of New Mexico, was the speaker. We were privileged to have with us that night a group of six Navajo Indians from nearby Valmore Tuberculosis Sanatorium. They have all committed their lives to the Lord's service, and are serving the best they can even while in the sanatorium. They conduct a radio program in Navajo.

Our Navajo friends have been with us before, but this was a particularly timely occasion, and we were doubly glad to have them present.

—Rev. and Mrs. Laurice Burford
Missionary to Spanish-speaking
Wagon Mound, New Mexico

How Mary Found Christ

In 1947 your missionaries Rev. and Mrs. Abraham Wright of Benld, Illinois, conducted a Vacation Bible school in the village hall at White City, Illinois, a mining camp adjoining No. 15 mine of The Consolidated Coal Co. As we called in the homes an elderly woman said her granddaughter could come if she could bring Joe. We told her we would be glad to have them both, but we didn't understand just how old Joe was.

The next day a six-year-old girl (quite small for her age) came leading the tiny little boy of four. They were Mary and Joe Korunka. Since then Mary has attended our Vacation Bible school and Sunday school. Mary has been irregular in attendance because her parents are Catholic. Recently Mary's mother has been working as a barmaid and Mary has had to baby sit with the smaller children.

Last Sunday, as the missionaries preached, Mary showed evidence of conviction and when the invitation was given she came seeking and finding the Saviour and joined the church as a candidate for baptism.

—Rev. and Mrs. Abraham Wright
Missionaries to Italians
Benld, Illinois

A Little Child Shall Lead Them

Often small children lead their parents and other adults to Christ and the influence of our kindergartens is felt in many ways.

Carolyn Olguin is one of my kindergarten children.

She is four years old and learns a Bible verse every day. She then goes home and says them to her mother. One day she asked her mother to buy a Bible. She bought a Catholic Bible and is now reading it. She and her husband are coming to church and are allowing me to have prayer meetings and Bible classes in their home.

Mrs. Emelia Bland of Zapata, Texas, tells of another instance where a kindergarten teacher influenced a home for Christ.

"The first month I was here I went to transact some business with a woman. I introduced myself as the Baptist missionary. When I was leaving, the woman's mother told me that her mother was sick and asked me if I would sing and pray with her. I did not have my Bible along, but I repeated the twenty-third Psalm and sang hymns and prayed with and for her. They invited me back. The next night I went and ever since I have been holding religious services there every Tuesday night. Mr. Cuellar, his wife, a son, and three daughters have made their professions of faith.

"One day, as I was taking some of my kindergarten children home, I heard some children singing. When I visited the home the mother who was ill, said they had been able to go to the Catholic church just twice. I invited them to our church and she said the children could come if I would come by for them. The first time she asked if two others of the family could go so they went, too. The next Sunday the cousins wanted to go, so that made nine. Gradually the mother and parents of the cousins started coming. They have not been baptized yet, but they seem to enjoy coming and we hope they will soon be brought to saving knowledge of Christ."

It is our hope to give the children who attend our kindergartens the best training possible and also find the way to the hearts of their parents as well as to instill in the children the principles of Christ and his love. We are laying the foundation for Christ to enter their hearts.

The 45 teachers in the state need your prayers and encouragement.

—Mrs. E. D. Wood
Supervisor Spanish Kindergartens
San Antonio, Texas

A Little Boy Nobody Wanted

Leonardo Gallegos was a boy about 10 years old when he started coming to our VBS in Alamo, New Mexico. Leonardo is always getting into mischief,



Three generations of Baptists in the new Cerro Church in Havana, Cuba.

Happy faces of children who attend the Cerro Church in Havana, Cuba. Most of them are from Catholic homes.



Rev. Enrique Pino, pastor of the Cerro Baptist Church in Havana says the reason it is growing is because the believers do house to house visitation. This picture, taken without their knowledge, shows two members on Sunday afternoon visitation.

and for that reason people used to put him out of their homes.

My wife and I were sorry for him so we would let him come to our house as much as he wanted to. In fact, he became as one of the family.

Leonardo's father died an alcoholic when Leonardo was about four years of age. His mother, one brother, and two sisters are still living.

Leonardo kept coming to our church and eventually accepted Jesus as his personal Saviour. Later on at Inlow Youth Camp he surrendered for special service.

In Alamo, he was president of the Brotherhood, president of the Young People's Union, and very active in all church work. Leonardo's life is not a bed of roses by any means. His people are strong Catholics and very much opposed to the Christian way of life. But Leonardo is finishing high school at the Valley Baptist Academy, Brownsville, Texas, and he needs the prayers and help of Christian people.

—Rev. Oscar Hill
Missionary to Spanish-speaking
Roswell, New Mexico

Indian Work Progresses in Mississippi



Because of inadequate space most of the Vacation Bible school classes are conducted outdoors.

By Rev. Horace Fisher
Missionary to Indians
Philadelphia, Mississippi

WORK IS PROGRESSING among the Indians in Mississippi. Nine Vacation Bible schools were held in the Indian churches last summer. Two new Training Unions have been organized in the past few months, bringing the total to five in the

association. One hundred and seven Training Union awards were earned in the past eight months. This represents one award for each three active church members in the association. Training Union "M" Night was held last December. This was



Part of congregation at services conducted in an abandoned farm house.



Mrs. Horace Fisher holds two young Indian girls.

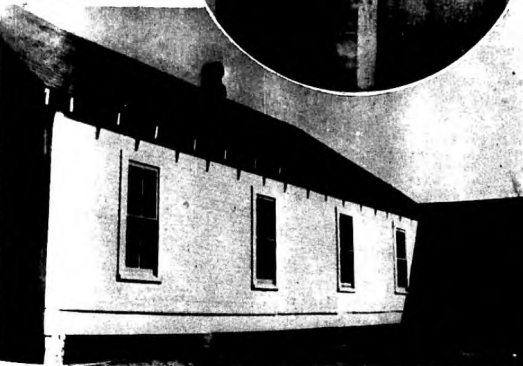
HOME MISSIONS



One of nine Vacation Bible schools conducted among Choctaw Indians last summer.



Pine Bluff gets new building with aid of funds from Home Mission Board and Mississippi Baptists. Choctaws did work.



Mt. Zion Baptist Church recently has been given a new roof and windows and soon will be painted inside and out.

the first time for the association to observe "M" Night and 101 were present at the program which featured the workers from the state Training Union office. Plans have been made and a program outlined for another associational Training Union meeting and elimination contest, this will also be another first.

The Sunday school enrollment this year showed a 20 per cent increase over last year.

Mrs. Fisher helped in the organization of a new Girls Auxiliary. Quarterly associational Royal Ambassador meetings were begun in January, with Missionary Fisher acting as leader. Eight Women's Missionary Societies observed the weeks of prayer for foreign and home missions. The program material was used by these groups for the first time this year. Two of the societies studied the books on foreign missions. WMU record books are being used for the first time.

All of the associational officers were elected for the first time this year.

A leadership conference was conducted in January (also a first) and it was one of the best attended in the state of Mississippi.

The baptisms for the associational year totaled 48 as compared to 28 for the previous year. Two young men surrendered for special service.

I helped in planning a television program, showing the condition and progress of the Indians of Mississippi.

I am now working on a tract on the plan of salvation that will have Scripture passages and comments both in English and Choctaw. The younger people do not read Choctaw and many of the older people do not read English.

Preaching services are being held at three preaching points in areas a great distance from any Indian church.

The churches were 100 per cent in giving to the Cooperative Program last year.

One new church building has been built and others have been repaired in recent weeks.

Mississippi Baptists have helped by furnishing our Indian churches with a study course book library, a filmstrip library, and projector and portable organ.

Very good RA and GA camps were conducted last year and plans are being made for the Indian RA and GA camps to be held at the state WMU camp grounds for the first time.

Three native pastors and one pastor's wife are now enrolled in the Seminary Extension Center in Philadelphia.



Chaplain James H. Dickinson and a group of Air Policemen whom he baptized at Trinity Southern Baptist Church, Livermore, California. Chaplain Dickinson congratulates a 3c John C. Thompson of Opelika, Alabama, who was licensed to preach by the Livermore church.

Our Chaplains at Work

By Ruth Struble
First Baptist Church
West Palm Beach, Florida

USAF Photos

MANY TIMES I am asked how I like life in the Military Service. By the very way the question is asked I know the inquirer is putting me in the "poor, unfortunate person" class. I am proud my husband is in the United States Air Force, and I feel the advantages outweigh the disadvantages.

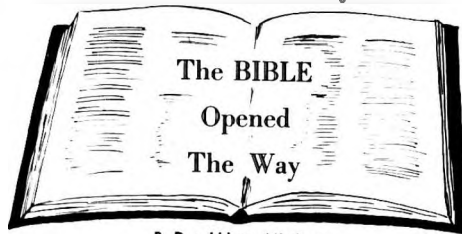
At present I am waiting near Parks Air

Force Base, California, to join my husband in Japan. While here I have been thrilled to see the work of Chaplains Conrad C. Baldwin and James H. Dickinson, two of our Southern Baptist chaplains in the Training Command of the Air Force. Parks Air Force Base is one of the reception centers for the Air Force and is the home of the only Air Police school.

During the first few weeks of Air Force life the young men are in constant contact with the chaplains. Our chaplains are preaching the gospel and presenting the plan of salvation to all the inductees and the students at the Air Police school. Many are hearing the gospel for the first time. After the men make a profession of faith in a personal interview with the



Chaplain Conrad C. Baldwin and a group of airmen who were baptized at Trinity Southern Baptist Church, Livermore, California.



By Donald Levy, Missionary
Aguacate, Havana, Cuba

IN THE SMALL TOWN of Aguacate in the province of Havana, Cuba, where I have been pastor and missionary for the last four years, I was introduced one morning to the daughter of a retired minister in the States, Mrs. Grace Weeks. She was making arrangements to take back with her a brilliant young boy by the name of Jose Alvarez, from a neighboring rural district called Camarones. He was going to the States to study law, and Mrs. Weeks had made arrangements for him to enter the Cumberland University in Lebanon, Tennessee, where her husband Arthur Weeks was dean.

One year later in 1953 I had the opportunity of visiting the States for a School of Missions. I then had the opportunity of meeting this boy once more, but not in the School of Law for he was then in the Baptist Bible Institute in Lakeland, Florida. The Christian influence of Mr. and Mrs. Weeks had made such an impression on the boy that he first gave his heart to Jesus and then surrendered his life to full Christian service. I was overjoyed to find him there and with tears in his eyes he begged me to try to gain his family to his new found faith. He made me promise to take a Bible to his home. I did so.

But the Lord was guiding in every way and it was on that same trip that I met in Union, South Carolina, that beloved missionary for Cuba, Mrs. Sadie Shoaf, who as she met me said "I have received a gift for Bibles in Cuba. Would you like to distribute some?" Sure I would. This is one of our greatest needs. The thousands and thousands of homes where a Bible has never reached make it imperative that we use our best efforts in placing as many as possible in every home. Some are still afraid of the priests who tell them not to let this devil book into their homes.

As I returned to Cuba, I made it my first appointment to take the Bible to Joseito's family in Camarones. There we found a good opportunity for missionary work and service. Joseito had already written, asking them to be kind to us as we

were his friends and were taking them a present that he was sending them from the States. It was the Bible, and with it the message of salvation. Joseito's parents were the first to be won to Christ, but now there are many more homes open to the gospel and we hope in the near future to build a chapel there where it may be possible to preach the gospel to many more who still grope in the darkness of superstition and the errors of their ancestral and traditional beliefs.

Have You Heard the Inspiring,
Heartwarming HYMN...
GOD UNDERSTANDS
as sung on Records
by Eileen Parker?



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| 1 Swete—God Understands | 4 Rugged Cross—No One Ever Cared For Me Like Jesus |
| 2 Evening Prayer—Living for Jesus | 5 My Cathedral—Why I Pray |
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Interest Grows in Missions

The Time Was Too Short To Prepare or Not to Prepare

Mission Study Headlines

Dick Miller and Opal Hammond Marry The Indians Are Coming WMU Goes to Brazil

By Mrs. John Caylor
Member Mission Study Committee
Georgia WMU Executive Board

"DO WE HAVE to have two books a year to be standard? With all of the other activities we have I just don't see how we can get them in."

"The days are too short and there are too many demands on our time. After all, we will become narrow if we do nothing but church work. My children require so much of my time and one's children should come first."

"I need to give some time to P.T.A. My club meets one day each week."

"Three hours is too long anyway. People get tired just sitting for that long."

If these and other similar statements about mission study are being made by the women in your church, no doubt you are failing to present mission study in an interesting manner.

Interest Grows in Missions

All over our Convention territory, the women are manifesting more interest in missions. Someone has said that the more we put into anything the more we get out of it. Perhaps that is the reason we are showing more interest in mission study.

W.M.U. Circle Theme Program

Through our zeal, we have been stimulated to love the lost and to feel a burden for them. We see through the study of our mission books the missionaries walking about among the people, loving, wooing, and winning them to our Christ. In

our February study of the home mission outposts at the Tabernacle Baptist Church in Atlanta, Georgia, we had about 175 people, including some 20 men. Yes, the men need to know about missions, too.

To Prepare or Not to Prepare

A woman who had been prevailed upon to teach a mission book said, "I had to teach that mission study book last week, and I just didn't have any time at all to prepare it. I read most of it to the ladies. Of course, I let them read parts of it, and then had them quote some Scripture passages. Even with all that it bored all of us and I'm glad it is over."

What can a teacher expect with that kind of preparation? A couple of months prior to the time of the class would not be too soon to start preparation. The source book in the Home Mission Series each year give splendid suggestions for teaching and for gathering materials. National Geographic, Reader's Digest, Life and, of course, all of our mission magazines afford splendid background material for decorations and teaching. At our church each circle decorates a table in the decor of the book we are studying. Special recognition is given to the circle with the most men present, and to the one having the most unique decorations.

WMU Goes to Brazil

Last fall we visited Brazil through our mission study. In our church we asked a woman who had been to Brazil to teach. She told us specifically about our own Tabernacle-supported missionary, Blanche Simpson, as well as about many other. We felt that we had made the trip with

the teacher. We got better acquainted with the missionaries in Brazil, and lived their experiences with them. In a country that is largely Roman Catholic, we discovered that we have made a deep and lasting impression on the people. There was born in our hearts a new love for lost people. We gave a little more because of the study of that book. Through our gifts we are actually winning souls in Brazil.

The Time Was Too Short

Perhaps most of us have felt that three hours was too long to sit in a mission study class. The teachers are always very busy people, usually loaded down with other types of church work. They may feel that they do not have enough material to keep the people interested for three hours. When we studied Alaska at the Tabernacle in Atlanta, we asked Dr. Paul Jones and Dr. Jack Jones (both having participated in evangelistic crusades in Alaska) to teach our book. We had supper first with the table decorations descriptive of the country. At the table we called attention to the decorations and heard Fred McCaulley tell of his trip to Alaska. We had films, posters, and some singing. With all of that and with the two teachers we were pushed for time. We have decided that three hours is not long enough to develop the theme of the occasion.

Dick Miller and Opal Hammond Marry

Dick Miller, missionary in Alaska, brought his bride of a week from Texas to Atlanta to see us. They were on their way to Kotzebue, Alaska. We studied about Dick in *Under the North Star*. His mission station is the northernmost post we serve. One might say, "Poor little bride, going to that faraway, cold country where she doesn't know anyone."

Neither Dick nor Opal wants or needs any sympathy. I have never seen two happier people. Their happiness came about in their love for each other, but more than that, in their love for the Lord's work, in which they had been called, and the satisfaction in knowing that they were following the Lord's will for their lives. A recent letter from Dick says they are glad to be home. They live in the church, have no musical instrument for services, and have very little equipment. They are starting another mission, their third, in Kotzebue and they have asked us to pray for them in this new venture. All of this, and more too, we learn from our study of missions.

The Indians Are Coming

When our forefathers came to this country they found the Indians here. In

our study of history we have seen the romantic side of these colorful people. But, the life of American Indians is not all romance. Many of them live in the poorest surroundings. They need food and clothes; and they need Christ. Miss Annie Armstrong as a young girl heard the story of the hundreds of Indians who were unsaved. From her home in Baltimore she helped to pack boxes for them. But, for the young girl zealous for lost people, that was not enough. She went west to try to win them to Christ. She has many trophies among the Indians that she has won. Next year the Indians are coming into our churches through mission study. We will learn from Frank Belvin, an Indian himself, about the privations, the heartbreaks, the emotions of love and fear, the hunger for the gospel of these first Americans. All of these conditions envelop the hearts of the American Indian. Our missionaries are winning many of them to Christ.

Thousands of mission study books are studied each year by our women, men, and young people. By the study of these books we are inspired to give more to the Annie Armstrong and Lothe Moon Offerings. Since I love mission study and want to do it, I find time to prepare for a class, and to teach. When I was a young married woman, with one baby, an old lady said to me, "One can always do anything he wants to, if he wants to badly enough."

I have found this to be true. Let's put first things first.

We would be embarrassed to reveal the fact that we know nothing about current events or history. Yet, we seem to brag that we don't know anything about missions or the Bible. Paul, in writing to Timothy, said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Start Saving Information on

the American Indian

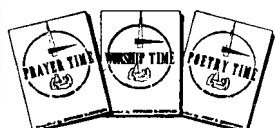
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Which Would You Prefer—

Emergency Financing or a Cooperative Program?

By George D. Hook
Missionary to Indians
Lawrence, Kansas

It was 187 years after Martin Luther nailed his 95 theses to the door of the church in Wittenburg before European Protestants managed to bestir themselves to the work of missions and send out their first foreign missionary. And it was another century before American Christians awakened sufficiently to the call of world missions to send forth a missionary!

The work of the Moravians among the Indians, the great awakening that began with Jonathan Edwards, the preaching of

George Whitefield and Wesley, all were factors in arousing sleeping American Christianity. That a new day was coming was evidenced by the fact that many Baptists were coming out of their "hard shell" and being branded "missionary." Other groups were hearing the call of heathen lands, too. But when men were ready to go, the churches found them selves without means or methods to promote mission work. The Judsons and Luther Rice, converted to the Baptist position en route to India, were stranded, missionaries of a denomination that didn't even know it had missionaries.

The situation was desperate. Something had to be done. With the ingenuity and faith that emergencies often bring out in a man, Luther Rice went to work to organize some kind of a home base for the support of the Judsons in Burma. Returning to America, he traveled up and down the land preaching to churches everywhere in an effort to secure support for the infant mission enterprise.

The success of his campaign was crowned with the organization of the American Baptist Foreign Mission Society in 1814. But there was no good plan devised for the churches to give and the mission society to receive funds. The work continued to be done in the "emergency" manner of Luther Rice. Representatives of the society visited the churches, appeals were made, and funds raised.

With the rise of missions and evangelism came a surge of interest in organizing and building the kind of institutions that would give Christianity a practical expression through the land. Hospitals, children's homes, homes for the aged, schools and

colleges appeared everywhere. The growth of these institutions as a practical demonstration of the love of Christ was as natural as the rising of the sun in the east. A greater knowledge of the Bible and more widespread evangelistic activity could only produce such fruit.

But more than 100 years of advance in Christian work from the time of Luther Rice saw no improvement in the financial methods of Baptists. They were still using his methods of contacting the churches through a representative who made an appeal, took an offering, and solicited pledges. To say the least, this method had only been an emergency measure! Yet Baptists clung to it until circumstances forced them to do better.

The old method had many serious defects. For one thing, it was expensive, and it was inefficient. Each agency had to take some of its precious funds to pay the salaries and maintain the office of its department of promotion. This was no small expense, and there were times when a representative traveled some distance to contact a small church and didn't raise enough money to pay the expense of raising it!

Second, such a program often interfered with the local program in the churches. The representatives of so many different institutions clamored for an opportunity to speak to the church that the pastor had difficulty in maintaining a constructive program of preaching.

Still a third defect was the inequality in the distribution of funds. The agencies with the most effective promotional departments naturally raised the most money even though the good of the denomination might have called for more funds in the

treasures of some of the other agencies. A more equitable method of distribution was sorely needed.

Fourth and closely related to the third defect, is the obvious evil of setting our various denominational agencies in competition with each other. This indeed was unhealthy.

Finally, such a system of fund-raising prevented many people from being a real part of a world mission enterprise. Churches gave to the causes that were nearest and dearest to them and neglected the rest.

With these glaring defects becoming more and more obvious to thinking men, it was inevitable that a better way should be sought. The old system was just emergency financing, and it had to go. The better way that prayerful planning devised is the Cooperative Program. How well this new system answers the needs is easily discerned.

The Cooperative Program is vastly more efficient. Promotional overhead is reduced to a fraction of its former costs. Getting the money from the local church into denominational channels is as simple as writing a check, and as inexpensive as a postage stamp. Instead of interfering with the local program of the church at frequent intervals, the Cooperative Program becomes an integral part of its educational program, and a regular item in its budget. It is part of the life of the local church rather than something injected into it from the outside.

And the Cooperative Program has made a vast improvement in the distribution of Baptist money. Budget needs are determined, and the program is set up on the basis of the needs of each of the agencies. Money received over-and-above these budget requirements is divided between the Home and Foreign Mission Boards, and they can always use the extra! Such a system has placed our many agencies on a higher level of co-operation. In this measure it is more nearly Christian than the old method. And finally, the Cooperative Program makes every Baptist in every participating church a sharer in our whole world mission enterprise. In some measure, however small, he has a part in everything Baptists promote. He is thus more nearly fulfilling his obligation to carry out the Great Commission.

Since it is administered by fallible men, the Cooperative Program has its defects, and is subject to modification. But it is to this date the finest method yet devised by Christian men to promote the cause of Christ in all fields of endeavor.

By William E. Burke
Field Worker, Home Mission Board

Q. What is the meaning of the Assumption?

A. "The dogma of the Assumption means the Blessed Virgin's entrance into heaven, body and soul by the power of God." (Question Box, p. 361).

Q. Has the Roman Catholic church always believed this teaching?

A. No. At first it was treated as a fable, and in the fifth century Pope Gelasius condemned it as apocryphal. Gradually, however, it began to be accepted, and ultimately Pope Sixtus IV, appointed by decree a festival in honor of the Assumption, to be observed annually on the fifteenth day of August.

Q. Do we know where Mary is buried?

A. No. There is no doubt that Mary lived, but where she is buried is still uncertain. Proof of her ascension is completely lacking, even in Roman Catholic tradition.

Q. When did the doctrine of the Assumption become a dogma of the Roman Catholic church?

A. The doctrine became a dogma in November, 1950, with the solemn papal pronouncement: "We pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory. Hence, if anyone, which God forbid, should dare wilfully to deny or call into doubt that which we have defined, let him know that he has fallen away completely from the divine and Catholic faith." (Dogma of the Assumption, p. 22).

Q. Can this dogma be proved from the Bible?

A. No. The Roman Catholic officially admits that this dogma cannot be proved from the Bible, or from contemporary

historical witnesses. Rome also admits that the Fathers of the first five centuries do not mention it.

Q. Must Roman Catholics believe this teaching as necessary for salvation?

A. Yes. Since the pope has spoken, ex cathedra, as supreme pastor of the church and teacher of Roman Catholic doctrine, all members of the Roman Catholic Church must now believe it explicitly and without mental reservation—otherwise they incur excommunication as heretics.

Q. How should we consider this dogma?

A. We should consider it as an exaltation of the creature to a level with the Creator, and as being opposed to the clear teachings of the Bible. The Christian finds the need for a Saviour and Mediator, supplied in Christ. Why go to Mary when Christ says, "if ye shall ask any thing in my name, I will do it" (John 14:14).

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NEW APPOINTEES



Brett, Geraldine

B. Oct. 10, 1933, Kite, Ga. Ed. Wadley High School, Wadley, Ga. Brewton-Parker Junior College, Mt. Vernon, Ga., 1950-'52. Bessie Tift College, Forsyth, Ga., 1953-'55. A. B. degree. Worked three years with Sunday School Board of Georgia in VBS work during summers. App't. Enslay Good Will Center, Birmingham, Ala., Apr. 7, 1955.

Adams, Hazel Miriam

B. May 9, 1926, Augusta, Ga. Ed. Girls High School, Atlanta, Ga., Truett McConnell Junior College, Cleveland, Ga., 1949-'51; Mercer University, Macon, Ga., 1951-'52. A. B. degree. Carver School of Missions and Social Work, Louisville, Ky., 1952-'53. Golden Gate Baptist Theological Seminary, Berkeley, Calif., 1954-'55. M. R. I. degree. Worked in VBS, California, summer 1953; general mission work, California, summer 1954; summer camp work, Georgia, summers 1949-'52. Clerk, U. S. Treasury, Atlanta, Ga., 1944-'49. Librarian, Perkerson Elementary School, 1953-'54. App't. Good Will Center, Macon, Ga., May 5, 1955.



Remont, Betty Williams

B. Aug. 27, 1930, Chestnut, La. Ed. Read Junior High School, Chestnut, La., Northwestern State College, Natchitoches, La., 2 yrs. New Orleans Baptist Theological Seminary, New Orleans, La., 2 yrs. B. R. I. degree. Pastor's wife, Gallman, Miss., 4 yrs. M. Roy Remont, Oct. 6, 1950. Children: 1 daughter. App't. missionary to French, Moreauville, La., Apr. 7, 1955.



Remont, Roy

B. Oct. 3, 1929, Cut Off, La. Ed. Cut Off High School, Cut Off, La., Northwestern State College, Natchitoches, La., 1946-'49. B. S. degree. New Orleans Baptist Theological Seminary, N. O., La., 1951-'55. Pastor, Vista, La., 1947; pastor Chestnut, La., 1 yr., pastor Gallman, Miss., 1951-'55. M. Betty Williams, Oct. 6, 1950. Children: 1 daughter. App't. missionary to French, Moreauville, La., Apr. 7, 1955.

Parks, Ralph Jackson

B. Dec. 7, 1929, Mt. Sterling, Ky. Ed. Mt. Sterling High School, Mt. Sterling, Ky.; Georgetown College, Georgetown, Ky., 1948-'52. B. A. degree. N.O.B.T.S., New Orleans, La., 1953-'55. B. D. degree. Worked state Sunday School Board of Florida, summer, 1950; student missionary, New Mexico, summers 1952 and 1953. M. Mary Ellen Hoe, May, 1952. Children: 1 son. App't. Missionary to Chinese, San Antonio, Tex., May 5, 1955.



Parks, Mary Ellen Hoe
(Mrs. Ralph Jackson Parks)

B. Feb. 9, 1932, Middlesboro, Ky. Ed. Middlesboro High School, Middlesboro, Ky.; Georgetown College, Georgetown, Ky., 1949-'52. B. A. degree. N.O.B.T.S., New Orleans, La., part of three yrs. Worked as student missionary in New Mexico, 3 summers, county mission work, Bell County, Ky., 2 summers. M. Ralph Jackson Parks, May, 1952. Children: 1 son. App't. missionary to Chinese, San Antonio, Tex., May 5, 1955.

First RA Conclave For CHI-KA-SHA Indian Boys

By W. W. Boggan, Missionary to Indians, Sulphur, Okla.

IT WAS FOUR O'CLOCK, Friday, May 6. Children were coming home from school. Boys from many areas of the old Chickasaw Indian Nation were anxiously waiting for their ride to the first Royal Ambassador conclave for the Chi-Ka-Sha Indian Baptist Association.

His and Richard assisted their father, A. W. Boggan, Home Board missionary, in cleaning the cabin of the First Baptist church, Sulphur, located at Falls Creek, near Davis, Oklahoma, so that everything would be ready for services at 7:00 P.M. and the boys would have a place to sleep.

The evening program was a glorious success. George Bell, assistant association RA counselor, brought a very good message on "Why Are We Here?" Rev. Ben Ramsey, pastor of the First Church, Sulphur, brought a most inspiring message on "What Is a Name?" Rev. Ben Daney, pastor of McAlester and Blue Indian churches, brought a helpful message on "Keeping My Body Clean." Then came the evangelistic message on the "King's command" by Rev. Dean Rainwater, pastor Calvary Church, Sulphur.

This informative and inspiring message was instrumental in one boy, Kenneth Baptiste, accepting Christ. Others showed

much concern as the Spirit worked in the hearts of those present.

Due to lack of beds, many of the boys had to sleep on the floor. After much fun, telling of jokes, etc., we found ourselves in a deep sleep.

The missionary, knowing it was his duty to be the chief cook, arose early the next morning to prepare pancakes and other things dear to the hearts of boys for breakfast. In a few minutes, however, the boys were ready to go for the sunrise prayer service on top of the mountain. This service was conducted by John Pastoak, a young licensed Indian preacher.

After breakfast was over and the dining room was in order, the morning services began. In the meantime, others had come in, making the total attendance of 37.

After a number of good messages, Rev. W. P. Mugg, Arbuckle associational missionary, brought a splendid message on "What It Means for a Boy to Be a Christian." A deep spirit was felt throughout the service. One of the counselors, LeRoy Lewis, from Sandy Hill Church, near Stratford, came forward dedicating his life to a closer walk with Jesus.

The boys were then divided into groups

Continued on Page 31

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