

HOME MISSIONS

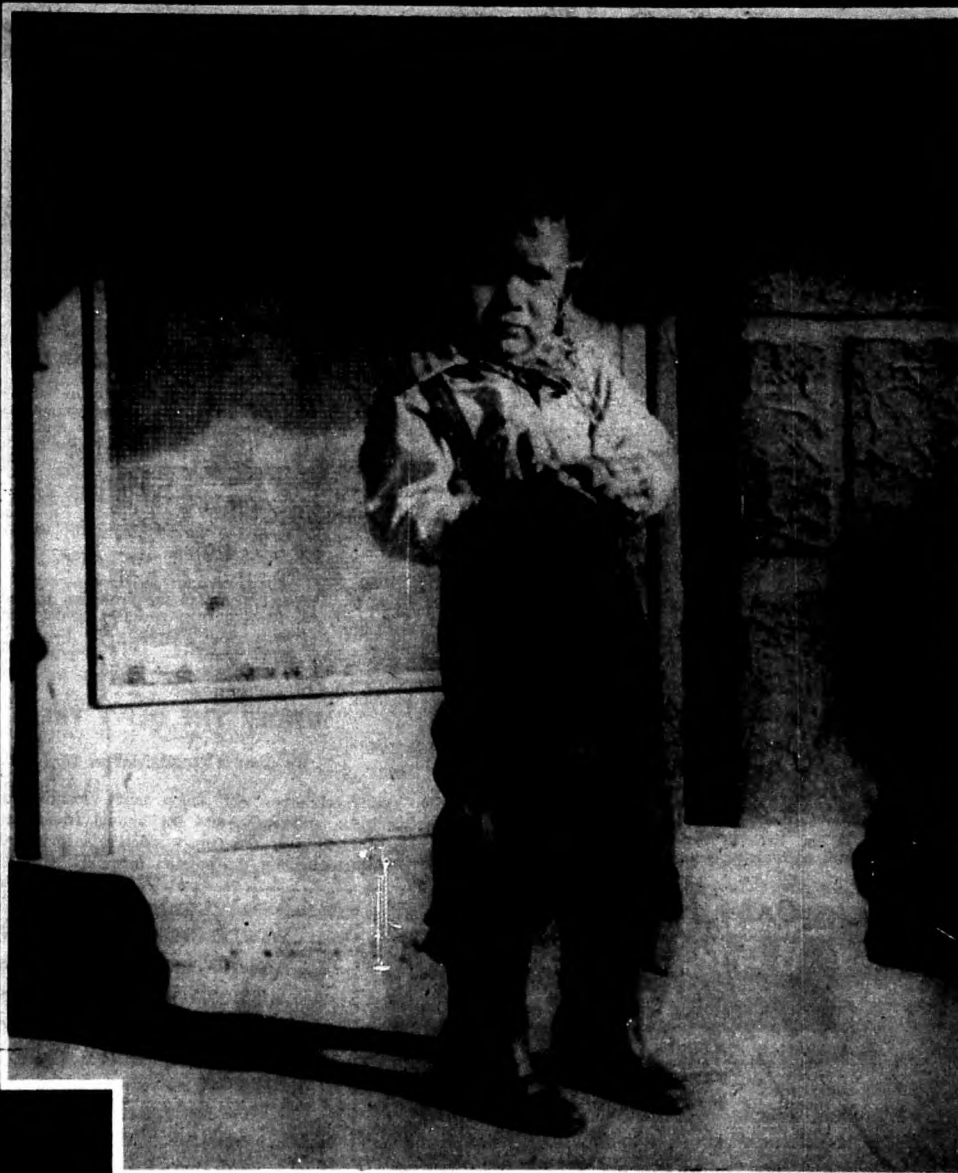
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1955



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HOME BOARD PHOTO

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By Courts Redford

ABSENT WITH OUT LEAVE . . . Those words carry a stigma among military forces.

Those of our military personnel who leave camp without proper authorization or who remain away beyond the expiration of their leave, are subject to military discipline.

Suppose a soldier were being transferred from one base to another for training or for military service, and upon reaching the locality of the new base should fail to report in at the appointed time. Suppose, when he is brought before his commanding officer he should say, "Well, sir, I did not know how long I would be stationed here and therefore I decided to wait until I was permanently settled to muster in." Would his commanding officer be pleased and commend him for his wariness? Nay, I tell you, he would commend him not, but would condemn him and deliver him for proper punishment.

Think of the many Baptists who are AWOL. They have moved to new places but have never moved their church membership. They have failed to muster in and report for duty. Do you think our Commanding Officer will commend them for their lethargy and indifference? Nay, I tell you, he will condemn them and they will suffer loss.

More than 2,600,000 Southern Baptists, or over 30 per cent of our total membership, are listed as non-resident. They do not have their church membership where they live. Furthermore, the number of non-resident members increased during the past year 6.1 per cent while the resident membership increased only 2.5 per cent. We now have 148,898 more non-resident members than we had last year.

These non-resident members represent the greatest waste of potential spiritual power and resources that Baptists have. If they could be enlisted even to the degree that our resident members are enlisted we would have about 2,750,000 more people enrolled in our Sunday

schools, would win 170,000 more people to the Lord each year, would give \$131,000,000 more to the Lord's work, including an additional \$22,500,000 to missions and benevolence. Not only would our denomination have these benefits but the 2,600,000 people thus enlisted in Christian service would receive spiritual blessings and become real participants in our program of kingdom advance. Such an awakening would contribute immeasurably to the spirit of revival that is now sweeping our land.

The Evangelistic Department of the Home Mission Board is making the transfer of church membership a major emphasis in September. The success of this effort depends upon the measure of attention and devotion given to it by our Baptist people.

Many of our Baptists are AWOL. They are absent from the Camp of Zion without authorization from the Captain of our Salvation. They are out of harmony with the spirit of their church covenant. They are neglecting the final orders and commission of their Lord and Master.

The story is told of the captain of the Scottish Guard who was given a very dangerous assignment. He needed two brave men who were willing to die if necessary to carry out the commission. He explained it to his men, then turning his face from them that no one be unduly influenced by his presence, he gave his command. Those who would volunteer were to step forward two paces. Alas when he faced his forces the line was still unbroken.

"What," he said in amazement and disappointment, "Is there not a man among my guards who will volunteer for this task?"

"You do not understand, Captain," one replied; "Every one in this company took two paces forward. We all volunteered."

In this program to enlist our non-resident members let us all volunteer. As a result many who are now AWOL in the army of the Lord will be restored to active service and to the joy of their salvation.

NEWS

Buys Property for Spanish Mission in Denver

At a recent meeting of the Home Mission Board the group allocated a sum not to exceed \$57,000 for the purchase of the Judson Memorial Baptist Church of Denver, Colorado, for use by the Spanish-speaking mission. The church, which has been the property of the Conservative Baptist congregation, is being offered for sale because of the influx of Spanish-Americans into that area.

Since there are 47,000 Spanish-speaking in Denver and fewer than 1,000 are said to attend church on an average Sunday, the Home Board is joining forces with the local Baptist group to promote work among them.

To Work Again with Chinese

Miss Mary Etheridge and Miss Nina Gillespie, who worked so successfully for several years with the Chinese in El Paso, Texas, have recently gone to Tucson, Arizona, where they will open work among the Chinese there.

It is the purpose of the Home Mission Board to use this as a test project. Therefore, instead of establishing a separate Chinese mission, they will work toward integration of the Chinese into the Anglo churches.

Conference for Chaplains at Glorieta in August

The only conference for Southern Baptist Chaplains west of the Mississippi River to be held this year will be at Glorieta August 11-17 during Home Mission Week. There are 111 Southern Baptist chaplains on active duty in this area and all are expected to attend.

Outstanding speakers at the conference will include Dr. Richard K. Young, chaplain at the North Carolina Baptist Hospital; Dr. H. H. Hobbs, pastor of First Baptist Church, Oklahoma City, Oklahoma; and Dr. Jesse Northcutt, professor of Preaching, Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

Attend Baptist World Alliance

Dr. and Mrs. Courts Redford spent most of June and July on a tour of Europe and the Holy Land, returning by way of the Baptist World Alliance. Dr. Redford is executive secretary-treasurer of the Home Mission Board.

Mrs. Mildred Dunn, associate editor of the Board's publication *Home Missions*, spent the month of July in Europe and at the Alliance on a concert tour with the Atlanta Baptist Association Choir which was invited to sing on the Congress program.

Margaret Caudill Married

Dr. and Mrs. Herbert Caudill with their son Herbert, Jr., have been in the States for the June wedding of their daughter Margaret. Margaret, a Margaret Fund graduate of Mercer University, Macon, Georgia, was married to David Fite, a ministerial student. The wedding was at the First Baptist Church, Fitzgerald, Georgia, where Miss Caudill had been serving as music director.

Mr. and Mrs. Fite will go to North Carolina where she will serve as minister of music in Durham and he will attend Southeastern Baptist Theological Seminary. The Caudill's other daughter, Jane, has been a student at Mercer University during the past year.

Plan Work Among Foreign Students

The Home Mission Board and the BSU Department of the General Convention of Texas are planning a joint experimental project among foreign students in and around the University of Texas. The project will be under the general direction of W. F. Howard, director of Student Work in Texas.

Foreign students studying in our country present one of the most challenging mission opportunities we have in view of the fact that they will undoubtedly become the leaders of their countries within the near future. It is reported that there are over 1,000 international students studying on Texas campuses alone.

It is hoped that this demonstration mission project will be started by the time of opening of school in September.

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MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



GIFT LIENS and HOME MISSIONS

THROUGH its more than 110 years of history the Home Mission Board has been in the business of helping missions and churches to build meetinghouses. Millions of dollars of denominational money have been advanced through the Home Mission Board for this purpose. That was particularly true during the lush period of the 75 Million Campaign—1920-1924—when the Board in five years advanced \$1,224,972.38 to some 250 missions and churches to aid them in their building programs. In practically every instance the Board took a gift lien contract on the church's property to guarantee its perpetuity as a missionary voice in its community.

Many of these small churches of yesteryears have grown into strong churches; and in order to show their

appreciation for what the Home Mission Board did for them in their time of need, are paying back the gifts and securing release of the liens on their property.

The spirit of such churches and their pastors in dealing with the Home Mission Board's gift liens is exemplified in a fine way by the accompanying letter received a few weeks ago.

All funds received in repayment of gift lien contracts are allocated to the Board's Church Extension Loan Fund—not to be given again, but rather to be loaned to new churches not more than seven years old to aid them in their building programs. This means that all such repayments of gifts will go on being a blessing until the Lord returns.

Mr. G. Frank Garrison
Asst. Executive Secretary
Home Mission Board
Atlanta, Ga.

Dear Mr. Garrison:

Enclosed you will find check for twenty-five hundred dollars (\$2,500) which was a grant to our church in 1920.

We are indeed grateful to your Board for this kindness. It has been an instrument in the building of a great church for the Lord. We hope that it will greatly bless other churches as it has us.

That the records may be cleared will you please have the release enclosed executed and returned to us.

Again may I say thank you. May the Lord's blessing be upon you and your Board.

Sincerely yours,
Eaton Memorial Baptist Church,
(Signed) F. B. Waite
Clerk

August, 1935

5



Mrs. Thomas Field, leader, points out a spot of interest to other members of the WMU, on large map of Alaska.

Mission Study Can Be Original

By Mrs. Thomas Field
First Baptist Church
LaGrange, Georgia

WHEN OUR WMU studied *Under the North Star* by Harold Dye the first of this year, the women were enchanted from beginning to end because of the interesting manner in which the book was presented.

The center of interest for the program was a seven-foot totem pole made of a plank covered with gaily colored designs on large sheets of white poster paper.

The feeling that one was actually visiting the far North was further heightened by embankments of six- and seven-foot fir trees on whose branches were shreds of white cotton so that the branches appeared to be laden with snow.

At the left of this arrangement were a desk, two chairs, and a telephone. At the right side of the platform stood a large flip chart. Spotlights were placed in strategic positions to shine on either of these three centers of interest at appropriate times. To one side of the platform at floor level was a display of Alaska souvenirs

and pictures. At the other side was a large map of Alaska.

Against one wall of the room two card tables were placed with four chairs and a supply of colored clay.

As guests arrived each was supplied with a sheet of paper on which was the poem "Alaska's Flag" and the second stanza and chorus of "I Am Praying for You."

The large 25-by-17-inch flip chart was used to give the general outline of the study. Various scenes from Alaska were drawn in heavy crayon. During the showing of the flip charts and from time to time throughout the program the leader's assistant in her coon-tail hat would call out a question and offer as a prize for the correct answer some "gold nuggets" (a yellow mesh bag filled with chocolate coins covered with gold foil). For example, the leader would call out "A gold nugget for the woman who can tell us what 'Seward's ice box' was." Also great merriment and interest was created when four women were

selected and capped with a coonskin cap each and seated at the small tables and instructed to listen carefully to the leader and when they heard the name of an animal to make him out of the pieces of molding clay which they were provided.

One woman was asked to speak one minute on the subject "Anchorage" and at another time the women were asked to make suggestions as to how they could help Missionary and Mrs. Dick Miller. A letter, which had already been prepared, was passed around for each woman to sign. When the letter was returned there was \$67 with it. The money had been put there by women who felt they just HAD to do something.

The special guest speaker was introduced in an unusual manner. The leader started making statements about Alaska that were not true, and she could see the frowns on the faces of the women. Three women had been instructed in advance to rise and protest, which they did. The leader then ap-

peared to become very flustered and said she would just have to go home and get her books to clarify the questions. She asked the group to sing a song while she was gone.

In a few minutes she rushed back on the stage with her coat and hat on and stopped at the desk which was supposed to be in her home. She looked hurriedly through some of her books and then lifted the telephone to call her brother-in-law, Dr. Paul James, pastor of the Tabernacle Baptist Church, Atlanta, who had visited in Alaska. He told her it was impossible for him to come to her meeting, but that his music director, Dr. Jack Jones, who had recently returned from Alaska, was coming to LaGrange and planned to stop and see her.

Just then there was a loud knock on the door, and the leader greeted Dr. Jones with enthusiasm and relief and invited him to sit down and talk about Alaska. The remainder of the morning session was taken up with this conversation which carried out the outline of the book, but added many colorful details which Dr. Jones had seen personally.

Posters all over the dining hall regarding prices and interesting points about Alaska helped to keep the spirit of the occasion during the lunch hour. The menus were in the shape of Alaska and included:

ALASKAN POTLATCH
Bering Sea Cocktail
Fairbanks Chicken
Matanuska Valley Salad
Mongell Pickle
Ketchikan Rolls

Baked Alaska

Mug-up

Centerpieces on each of the eight tables represented the various towns of Alaska and were carried out in much detail. During the lunch hour each woman who had made a centerpiece was asked to explain about it and give some interesting facts which she had looked up on the subject.

After lunch Mrs. Field and Dr. Jones completed their discussion and then she turned to him and asked if he would sing "Jesus Loves Me" in Eskimo. He agreed, but asked if he could take the part of a real missionary and sing to real Eskimos. At this point two women dressed in colorful Parka outfits, one as a woman and one as a man, came in with a little girl of five in a snow suit, mittens, and boots. The three arranged themselves on the covered steps in front of the totem pole and looked up at Dr. Jones as he sang. The bright spotlight made this scene even more impressive.

Then to close the program, Dr. Jones stepped forward and invited the group to stand and sing to the Eskimos "For You We Are Praying."



Final scene in mission study on Alaska features special speaker, Dr. Jack Jones, and members dressed to represent Eskimos, in front of gaily decorated totem pole.



Members of First Baptist Church, LaGrange, Georgia, don coonskin cap and enter contest for modeling animals mentioned in mission study book *Under the North Star*.

By R. Bates Ivey
Educational Director
First Southern Baptist Church
San Diego, California

YOUNG PEOPLE everywhere are hungry for the challenge of Christianity. We have seen this truth vividly demonstrated by the hundreds of young servicemen coming to our church from all parts of the nation.

San Diego is a Navy town to a great extent. One of the finest natural harbors in the world is used by the Navy as a home port. Thousands of young men come to the Naval Training Center and the Marine Corps Recruit Depot each month; others come and go as the fleet comes in or leaves. Every night and on week ends these young men are on the streets aimlessly walking, seeking friendship, and longing for fellowship.

The First Southern Baptist Church of San Diego, in an effort to help them, has organized a Youth Council. Composed entirely of young people who work closely with Pastor Cecil J. Pearson and the educational director, R. Bates Ivey, this group leads the youth program.

The Youth Council consists of a president, eight vice-presidents, secretary, and associational Youth Rally representative. The president calls a Youth Council meeting twice each month for reports by the various committees. Briefly, the duties of officers and their committees are as follows:

The president is responsible to the church for the over-all program and is elected as a general officer of the church and serves on the church cabinet.

Every Saturday night is Youth Night in our church. The Youth Rally Committee plans an evangelistic service in which the Youth Rally vice-president presides. Programs vary, including speakers, evangelistic films, visiting preachers, forums, etc. Each service is pointed to leading others to know the Saviour. This has proved to be one of the finest efforts on the part of our young people.

Visitation efforts precede almost all the evangelistic services of the church. This work comes under the leadership of the Visitation Committee. A group gathers at least one hour before the services for prayer meeting and street visitation. Gospel tracts are handed out together with a Youth Rally card listing all the services of the church and an invitation to the services. Many servicemen are enlisted in the church through this means of visitation and are led to know Jesus as Saviour. Tracts passed out by this group reach practically every area of the Naval and Marine establishments within this area. Approximately 4,000 tracts per month are given out. Recently the group has begun a transportation effort from the various servicemen centers within the city.

The Prayer Committee is one of the most important committees on the council. This committee works closely with every activity of the church. Special seasons of prayer precede the street visitation. Every Wednesday night the group leads all of the young people in an old-fashioned prayer meeting during the officers and teachers' meeting of the Sunday school. This committee also has an important part in the prayer programs of every church revival effort.

The Youth Bible Hour was developed to meet the needs of our young people concerning vital Bible questions. The Youth Bible Hour Committee sponsors the study of the Bible every Sunday afternoon for one hour prior to the Training Union. Questions of special interest are discussed by the pastor, educational director, and other leaders of the church. Recently this group spent nine weeks studying the New Testament teachings concerning the ordinances of the church. Today's young people are hungry to delve into the deeper teachings of the Bible. The Bible study has enabled our young men to answer questions concerning their be-

liefs with which they are faced aboard ship.

The music for the Youth Rally hour, the annual Youth Revival, and other youth activities is under the direction of the Music Committee. Continually there is a search for new talent. New voices are led to sing in the church choir and for special music in the worship services. We have been thrilled at the type of music chosen by this group. They lead the singingspiration which follows the evangelistic Youth Rally on Saturday nights.

The Fellowship Committee has charge of the "after-glo" period of the Youth Rally. Singingspiration, testimony periods, skits, etc., help to vary these periods. Then, too, this group, in connection with the departmental officers, plans other social activities.

A continuous advertising program is a "must" because of the new people coming into our city and because of the continual moving of the service personnel. The Publicity Committee is charged with the responsibility of advertising the youth activities of the church. Street visitation cards, special signs, bumper cards, signs on the Naval bases, and radio are media used to advertise the youth program and the church as a whole.

The Secretarial Committee is responsible for the tremendous program of correspondence. Names of servicemen overseas are kept on an up-to-date file. These are placed on a mailing list to receive the weekly church paper, the *California Southern Baptist* (state paper), and the Sunday school and Training Union quarterlies. As a result of this service many of our servicemen keep in close contact with the church. They use the quarterlies to hold Sunday schools and Training Unions aboard ship and while at overseas bases. Many send their tithes and offerings back each month and when they return to the "home port" they find their way to the church immediately.

The Association Representative is responsible for correlating the local group with the Associational Youth Rally which meets monthly.

Our work does not cease when a young man is discharged from service. Many who have been gone for two years continue to keep in touch with the work here. They write back asking for additional information about the program in order to use it in their local churches. They have had a taste of service in the church and continue to put these things into practice wherever they go. Our youth are a constant source of inspiration to us and to their churches at home.

This intense youth program which

Can The Simultaneous Revival Be Repeated?

By Tom S. Lawrence
Pastor, Cliffside Baptist Church
Cliffside, North Carolina



Rev. Tom S. Lawrence, Cliffside Baptist Church, Cliffside, North Carolina.

CAN THE simultaneous revival be repeated? This question is being asked by many Baptists throughout the Southern Baptist Convention. May we share with you the experience of one Baptist association that has tried this plan for eight consecutive years? The Sandy Run Baptist Association in North Carolina, composed of a group of rural and textile churches, has followed the plan with increasing numbers each year, except for one year. From all records the present year will exceed the past, which was better than any previous one. The past two years have shown the greatest increase, because of greater preparation for the revival.

During the past two years we have had association-wide study courses in soul-

winning. A month prior to the revival these study courses have been held in four strategic places. This year we enrolled over twelve hundred, with an average attendance of nine hundred each night. Books on soul-winning for all ages from Juniors up were taught.

A motion picture on soul-winning was shown during the period between classes each of the four nights. This program of training was under the able and efficient direction of the associational missionary with a pastor-director in each church and teachers lined up for the classes. The associational Training Union and Sunday school helped sponsor the week of training.

The importance of such a study cannot be too highly evaluated. It brings the Christian to realize his responsibility as a lay member in personal soul-winning. This is the best groundwork that can be laid for a church revival, as well as the winning of the lost. The testimony of each of the pastors this year reported a genuine church revival, as well as large numbers won to Christ.

The committees appointed for the preparation of the simultaneous revival worked hard to see that proper preparation was made. There is a distinct advantage in repeating the effort as we can evaluate our failures, plan for improvements, and conserve the best things that we do each year. Even the radio and newspapers look forward to helping us out. There is added paid time on the radio and paid newspaper space for advertising. The schools and other institutions open their doors gladly for special services.

The fellowship breakfasts of the pastors and evangelists furnish the inspiration this group needs. There is the exchange of reports, Christian fellowship, and inspirational messages. The last fifteen minutes the pastors and evangelists spend on their knees in prayer, when they are anointed with the power of the Holy Spirit for the work of an evangelist. The last discussion in the fellowship breakfasts is given to the subject, "What Shall We Do for the New Christian?" Baptists want always to remember that guidance and growth are as important as birth!

Consecrated and co-operative efforts always have power. There is one phase of work in which Baptists can well afford to co-operate—the salvation of the lost. This year even those of other faiths have been conducting simultaneous revivals. The past year in our own county, a Methodist, who is the editor of one of our county's newspapers, wrote a stirring editorial on "The Value of the Baptist Simultaneous Revival Effort."

Yes, Baptists need ever to remember that evangelism has made us. In the words of one of our great Southern Baptist preachers of a past generation, "If we lose the note of evangelism, may our tongues cleave to the roof of our mouths and we become speechless." The simultaneous effort can be repeated each year if we will study, make a list of unreached prospects, and pray for God's power to send us out to witness. The simultaneous revival will build stronger churches and more consecrated church members, and will bring the lost into Christ's kingdom. The effort can be repeated with great profit!



In the shadow of the towering mountains is the First Baptist Church, Juneau.

Home Board Photos

Leaders Plan ADVANCE in Alaska

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

SINCE WORK in Alaska was placed under the Co-operative Missions Department, January 1, 1955, it was necessary for the secretary of the department to study the field. Therefore, Rev. George Cummins, superintendent of Western Mission Work, and I made the trip from Seattle, Washington, by air and it was indeed a beautiful trip.

We joined W. C. Fields, pastor of the First Baptist Church in Yazoo City, Mississippi, at Ketchikan where he was closing a revival service with Pastor Harry A. Borah of the First Baptist Church. We first visited Ketchikan for a day and an evening where we had a conference with the members of the church. Ketchikan is a city of some 8,000 people. It juts up against the mountain hillsides, down along the coast line, and extends out over the water. Some parts of the city are actually built out over the water. The city is rapidly extending its borders, however, to the north along the coastal lines where there is some ground available and where

many new homes are being built. The Ketchikan church is securing a location in the northern part of the area, with the hope of establishing a mission and perhaps a new church in the future. Annette Island and Ward Cove, both of which are reached only by water, are ripe opportunities for mission stations.

Brother Borah, former Southern Baptist chaplain, is now pastor of the church at Ketchikan and with his leadership it is hoped that the church there will take on new life and will seize the many opportunities surrounding it.

The First Baptist Church in Ketchikan is the only Baptist church in that city of 8,000 people.

After our visit to Ketchikan, the three of us, Brother Fields, Brother Cummins, and I, left by air for the capital city of Juneau, where Baptists have a beautiful church building and a pastor's home. Rev. Jimmie Bolton is the pastor of the church which also sponsors a work at Douglas, Alaska, that affords a good opportunity

for a future work in that area.

After a brief visit there, the three of us went to Fairbanks, where we spent some time in conference with the brethren and studying the work. Fairbanks is the northernmost city in Alaska where there are many American people. This northern part of Alaska is a flat, level country with numerous streams. The rest of Alaska off the coast is primarily mountains except between Anchorage and Fairbanks. The streams in and around Fairbanks are frozen over the whole winter and one of the most interesting things to the people there is "when will the ice break in the spring?" One of the smaller rivers had broken about the time we arrived in Fairbanks on May 3, and they were expecting the large river to break some time in the middle of May. Apart from the native Baptist work in Fairbanks, which is supported entirely by the Home Mission Board, there are five other Southern Baptist churches with another at Great Delta, some 60 miles away. These churches are doing a good work

and there is yet opportunity for two or three more churches in the city of Fairbanks.

Fairbanks will, perhaps, become the most important city of Alaska in the years ahead, since it is in the productive area of the Alaska territory. The University of Fairbanks is there and is working toward the development of produce that can be grown in that section. In the Fairbanks area are great depths of rich, fertile soil, which would produce anything that could grow within the season limits. They also have much mining there which is very fruitful and productive.

Our party had to leave Brother Cummins in Fairbanks to study some of the work and the needs while Brother Fields and I went on by plane to Kotzebue to see Rev. Dick Miller and study the needs for the native people in the northern part of Alaska.

North of Fairbanks most of the people are native except the few Americans sent in by the government. At Kotzebue, in the Arctic area, we found Brother Miller and his wife doing a good work and high in the esteem of all the people. It was interesting to see everybody in the village of Kotzebue, from the smallest child to the oldest man and woman, saying "Hello" to Brother Dick and calling him by his name and being friendly with him as a good friend. Even the Catholic priest told me, "He's one of the best men that's ever come among us and is loved as few men ever are."

From Kotzebue we went with Brother Miller in a bush plane across to Selawik and to Kobuk and to three or four other villages up the Kobuk River. Brother Miller already has work started at Kobuk and hopes to begin work at Selawik this summer. The people are putting up a building of logs in Kobuk, which will be finished in time for the summer work. They plan to put up a log church building in Selawik this summer with funds provided by friends and with the assistance of natives and the brethren who will do the work themselves. There are three or four other villages up and down the Kobuk River which will need mission stations. They will not be large enough for a church, but will be sponsored by the church at Kotzebue. These villages many times have only 50 to 100 people, but the people are very fond of Brother Miller and are always glad to see him. It is hoped that he will be able to bring the people from the villages to Kotzebue at least once a year for two or three weeks of evangelism, study, and training.

The same conditions would be found at Nome, although there are more villages there and there are roads in and around



St. John Negro Baptist Church, Fairbanks, which was organized in September, 1953.

the area. Also there are other denominations at work in some of the villages around Nome. However, it is the hope of our Baptist people that sometime in the near future we may establish a work at Nome and from there have other mission stations. The Nome and Kotzebue areas afford the greatest opportunity for mission work among the natives that can be found in all of Alaska.

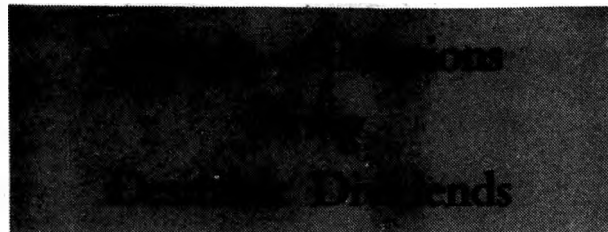
There is also the native mission work at Fairbanks where we have a church building, a pastor's home, and a native church under the leadership of Rev. and Mrs. John Dickerson, who are doing excellent work. Many of the natives from the northern part of Alaska go to Fairbanks to work in the mines. We are happy to have a church for them. They take an active part in the work.

The other native mission work is at Anchorage where Rev. and Mrs. Mike McKay are the missionaries. The chief reason for the native mission work in Anchorage is the large native government hospital. In this hospital are many doctors, nurses, and workmen, most of whom are natives as well as are patients. The location of the native mission is across the street from the hospital. Here we hope the natives will learn to know Christ, become Christians, and, perhaps, if they live in Anchorage, transfer their membership to one of the Anglo churches. There is to be built just across the street from our mission a new children's hospital and home for the natives. This will add to the importance of the mission station in Anchorage.

Anchorage is, of course, the largest city in Alaska, having a population of some 55,000 people and several strong and vital churches. The First Baptist Church in Anchorage, of which Rev. Felton Griffin is pastor, and the Calvary Baptist Church, of which Rev. John DeFoore is pastor, are the two strongest churches in Anchorage. There are a number of other Anglo churches and two Negro churches, all of which are working hard. The Chugach Association in Anchorage also operates a children's home, the property of which is owned by the First Baptist Church, but will be transferred to the convention when it is in a position to take the work over. A 20-acre tract of ground has also been given to Anchorage Baptists for a college when the convention can develop it.

It is the hope of the Home Mission Board that we may soon have in Alaska a superintendent, who will give his full time to the direction of the work. The Board will then do its work in co-operation with the Alaska Baptist Convention through the superintendent and a committee which will be named by Alaska Baptists. It is the earnest hope that in the not too distant future the Sunday School Board may also provide an educational director for Alaska, and in the providence of the Lord, we hope to have a secretary of WMU soon.

Alaska is a great challenge—it is a wonderful opportunity. Southern Baptists are the only Baptist group working in the inland territory of Alaska. The American Baptists have work on Kodiak Island. Join us in prayer for the work in Alaska.



By Baker James Cauthen
Executive Secretary
Foreign Mission Board

FOR A NUMBER of years the Foreign Mission Board, the Home Mission Board, and the state mission boards have undertaken Schools of Missions so as to bring the best information possible about our world task to the churches of the Southern Baptist Convention.

It would be impossible to overstate the value of Schools of Missions. In a week of special mission study, an individual has opportunity to get the type of information he may long to have about what is being done on a mission field. Many times the pastor, Sunday school teachers, Training Union leaders, and others find it practically impossible to introduce week by week the amount of detailed information on missions they long to give.

In a special week of mission study, however, that information is available. To be sure, this means a great deal to the church as a whole and it brings to the mission agencies a great deal of reinforcement. During a School of Missions, there is opportunity for people to meet personally the missionaries. We do not have a great number of missionaries at home on furlough at any one time. Therefore, to have them in a church or in an association for a School of Missions program is really quite a privilege. We hear about missionaries, we sometimes see their pictures, but to meet them personally and hear them tell of their experiences firsthand is to make missions become alive and vital.

Through Schools of Missions the smallest churches of the associations are able to have missionaries come to them. Many a time, if the individual church were to undertake to have missionaries, the responsibilities might be too heavy; but to do it co-operatively in a church School of Missions makes possible everyone having this privilege. In addition, there is the opportunity of seeing some of the excellent mission films which have been

produced, showing what is being done to meet world needs.

A School of Missions program results in mission volunteers, in increased interest, and in increased support. It produces mission-minded churches and a greater concern for the lost people of the entire world.

I am deeply convinced that Southern Baptists are facing a great era of missionary advance. This era of missionary advance depends upon our having more missionaries and more financial support, with a constant undergirding of intercessory prayer.

Every church among the 30,000 co-operating with the Southern Baptist Convention needs to pray that God will call out of its own membership the choicest young people for world service. A church School of Missions will make this a possibility.

We are pleased to commend to Southern Baptists Mrs. Rachel Dickson, who for some years has received requests for and arranged commitments of foreign missionaries for service in Schools of Missions, and Dr. Rogers M. Smith, who has full responsibility for promoting Schools of Missions for us and representing the Foreign Board in our co-operation with all other boards.

Because of the numerous requests and the limited number of furloughed and usable retired missionaries, we can accept requests for missionaries to serve in about 150 associational programs a year. Before the close of May, 1955, the Foreign Board had received more requests than could be supplied in 1956 and thus many could not be accepted.

I recommend a church School of Missions for your church and a simultaneous program for the churches of your association. You will do well to file soon your requests for 1957 programs.

Suggests Solution To Non-Resident Problem

By Edith Cory
Chipley, Florida

Ninety-one-year-old member of a Florida Baptist church suggests solution to the non-resident problem. Miss Cory has been a member of a Baptist church since 1886.

I take *Home Missions* and the church gives all its members *The Baptist Witness* and I read them.

This non-resident membership problem is much talked about in the papers.

I believe one reason that since 1886, the year I was baptized, I have moved my letter as I traveled from place to place is my early training. For the first sixteen years of my church membership we had monthly communion and at the prayer meetings before communion Sunday the pastor would always read the church covenant. All present would stand during the reading and it was impressive. After the reading of the covenant, we followed the pastor's lead and told how God had led us through the month. Old and young, educated and ignorant, gave their testimonies.

Loyalty to that pledge has, I know, been a guide as I moved here and there.

Since coming to Florida I have not heard the covenant read. Communion services are conducted with no special preparation.

The covenant as it was drilled into me meant loyalty to my church, giving to its support, temperance in all things, seeking the lost, prayer for all including pastor, and above all, loyalty to my Lord. I believe without that training, I would probably have been a non-resident member, not especially interested in keeping my membership where I lived.

I can count five memberships before coming to Florida and three in this state, and in none has the covenant been seemingly considered worth drilling into the new members. When I came to Chipley in 1943, I found one member who had not known there was a church covenant until I copied mine for her.

Mission Study Moves Forward in Texas

By Forrest Feezer, Executive Secretary
Baptist General Convention of Texas

AT OUR "look at the world" through the recent World Missions Conference in Fort Worth, Texas, Baptists are in a movement to channel the inspiration out to the churches through a program of Schools of Missions and Stewardship during the first two weeks of September, October, and November.

Following the profitable pattern which Dr. Lewis Martin of the Home Mission Board has pioneered, more than 1,600 churches have already committed themselves to a week of mission study highlighted by inspirational speakers from the Home, Foreign, and state mission boards. In addition to these special mission speakers there will be stewardship speakers, mission films, and representatives of our Baptist institutions, such as orphanages, hospitals, and colleges.

So far as we know this is not only the largest number of schools ever planned for one state, but it is the largest number of churches in Texas ever pledged in advance to co-operate in any simultaneous effort. It is a program of staggering proportions and presents many problems as well as opportunities. But the co-operation to the very limit given us by the Home and Foreign Mission Boards has assured us of sufficient mission personnel to meet the challenge.

Our own district and associational missionaries, as well as the associational leaders for Schools of Missions and Stewardship, have done a wonderful job of enlisting the churches and laying out the plans for the myriad details which assure success. The Department of Direct Missions and Promotion, with Dr. J. Woodrow Fuller as its director, has rendered valuable service in the promotion of the advance planning.

Planning conferences have been held, or will be held, in every association in the state. Dr. Martin and Dr. L. B. Cobb have assisted Rev. R. Elmer Dunham, who is



Forrest Feezer, executive secretary of the Texas Baptist Convention, who with his staff has led more than 1,600 churches to prepare for Schools of Missions and Stewardship this fall.

immediately in charge of this phase of the work, in these conferences. Dr. Rogers Smith has provided a "flip chart" as a contribution of the Foreign Mission Board, and has assisted in engaging a great corps of missionaries and pastors who have recently visited mission fields.

Textbooks for the classes will be the Foreign Mission Series on the Moslem World. The goal for enlistment will be equal to the Sunday school enrollment of each church, and most churches will ask every teacher in the Sunday school, who can do so, to teach these graded textbooks the five nights of the school. Training clinics for the teachers will be held, sometimes by associations and in some instances by the church itself.

The avowed objective of the program is

to impart missionary knowledge and give stewardship emphasis so as to enlist more of our people to become scriptural stewards and to have more missionary zeal. Emphasis will be given to a program of praying daily for missions, and mission volunteers will be sought throughout our state. Subscriptions will be solicited for *The Commission* and *Home Missions* magazines and our Baptist state paper, *The Baptist Standard*. Another objective of major importance is to get larger percentages of gifts for missions into the budgets of our churches at the very time when those budgets are being planned for the new year. A hungry, needy, lost world calls for vigorous advance in missions, and with God's help, through these schools we plan to answer that call in a worthy way.

Griffith Awarded Doctor's Degree

L. O. Griffith, director of promotion for the Home Mission Board, received his Doctor of Divinity degree, May 31, at spring commencement of Georgetown College, Kentucky, his alma mater. "Griff" has served the Home Mission Board as director of promotion since coming from a similar position with Baptists of Kentucky five years ago. He is the second Home Mission Board staff member to receive an honorary degree from Georgetown recently, Lewis W. Martin, having been awarded the degree two years ago.

Congratulations to both Director Griffith and Georgetown College. Each honors the other.





The Church with Nine Lives

By L. O. Griffith, Director
Office of Promotion

Although the church sponsors nine missions, there are still many churchless communities in Floyd County.

A FEW YEARS AGO some thought the Irene Cole Memorial Baptist Church might be on its deathbed. Sunday, April 10, 1955, it had nine lives. Besides giving a strong witness in Prestonsburg—county seat of Floyd County—it extended its life out to nine nearby communities.

On that one Sunday there were 1,106 in Sunday school—106 more than the goal for that day.

Many reverses, including the loss of the church building by fire, had caused some to feel that the church, which was constituted in 1909, would die.

This church has practiced most of the principles and methods suggested in the mountain mission program as developed by the Kentucky State Mission Board and the Home Mission Board. A. B. Cash is director of the Home Board Mountain Mission Program and Wendell Belew is Kentucky director.



Rev. and Mrs. Ira McMillen have an active radio ministry. Their broadcasting schedule includes a program called "Sunshine Corner" three times a week. The county recognized the contribution of the missions and the entire program by giving the pastor a special citation as the outstanding pastor of the county.



A family from the mission joins the church. All were baptized the same night.

Home Board Photos

Gordon Allen, editor of the *Floyd County Times*, is one of a number of business and professional men who have joined the Prestonsburg church. The church not only reaches out to neighboring communities but has a strong influence in Prestonsburg itself.



Vernon Perkins, right, with Mrs. Perkins and Ira McMillen, is the only mission pastor. McMillen preaches four to six times a Sunday.

This man, only a year-old Christian, witnesses by carrying a tract rack in his station wagon. He frequently goes to three missions in one day. The church utilizes many ways in getting the message out.



Part of the mission group that works in missions of the Irene Cole Memorial Baptist Church. Members of the mother church, combined, give as much time to the missions as a full-time missionary.

AMONG the MISSIONARIES

When You Coming Back?

"When you coming back for another Bible school?" Jumping Boy asked as he bounced up and down on a springy seat while he watched us pack the materials at the close of VBS.

"I don't know, but I hope before long," I replied, thinking of the 58 little churches in our area, and how long it takes to get around to them all.

Five years had passed since our last VBS at his little church near the river. When we had rolled in for this one five days before, loaded with materials that Southern Baptists had helped to make possible, both the children and the adults had hurried to help us unload.

Five years makes a difference. Some of the young people and many of the old timers were gone, for death strikes often in Indian country where the average life span is only 42 years. But oh, look at the children! For example, there was Jumping Boy. Five years before he was only three. Then he spoke no English and very little Indian. Now he speaks both fluently and even acts as interpreter for some of the older folks.

Everyone camped for the VBS. We had classes and handwork for all, including nursery and grandparents. Our day started at 6:15 A.M. and something was going until 10:00 P.M. It was a glorious week.

With commencement exercises over we disappeared into the night to our own "wigwam" 70 miles away. All the way my thoughts were of the needs of the 58 little churches in our area. Through the tired sleepy eyes of my imagination, I could see the grinning Jumping Boy bouncing on the seat. He was a symbol of my people as I heard him ask with childlike longing, "When you coming back for another Bible school?"

—Dr. and Mrs. B. Frank Belvin
Missionaries to Indians
Okmulgee, Oklahoma

We Are Proud of Bill

We are proud here in the Baptist Rescue Mission in New Orleans, that we had a part in the life of Bill V. who came forward after the invitation at our evangelistic service one night. Bill was a salesman with a promising career, who thinking he was right left his wife and baby and came to New Orleans. No man has a right to leave his wife and baby and to shirk his responsibility as a breadwinner and a father. But when a man does not have Christ in his heart, he is irresponsible to all but the devil, himself.

Soon after Bill came to our city his funds were gone and he finally ended up at the Baptist Rescue Mission. It was here that he accepted Christ and saw his own faults.

After Bill left the mission we received the following letter from him: "Dear Sir: I left Monday night as you know, and am here in St. Louis, Missouri, now. I go back to work tomorrow. It took 21 hours for me to make it back to St. Louis

from the time I left the Mission in New Orleans. Everything worked just as if it were planned—you understand what I mean." (You see, we had talked it over and talked to God also asking him to give Brother Bill a good trip home to his family. He had hitchhiked from New Orleans to St. Louis, a distance of 720 miles, in 21 hours, very good time). The letter continued:

"I am very grateful to you. Your sermon on the Good Samaritan really brought me back to reality. Someday maybe I can do someone a good turn and maybe help out the Mission. Sincerely, Bill."

Here is a case where the Lord, through the Men's Rescue Mission, helped a whole family. This would not be possible but for your support of the work done here in New Orleans.

—Raymond Lee, Superintendent
Baptist Rescue Mission
New Orleans, Louisiana

Indian Graduates Have Spring Banquet

Graduation time at the Santa Fe Indian High School in Santa Fe, New Mexico, has come and gone. Among the 58 graduates were some of the boys and girls who have faithfully attended the Sunday and weekday activities at the Baptist Indian Center and some who have shown an interest but have not yet made a decision for Christ. A large majority of the students are Catholic boys and girls to whom we have longed to tell the message of salvation by grace through faith in Christ.

With all of these groups in mind we planned a banquet for graduating seniors



Mr. and Mrs. Robert Rosner and Pastor George Williams. Mr. Rosner was converted from Catholicism because he bought a Bible and started reading it. He says "More would leave the Catholic church if they would read the Bible."

HOME MISSIONS

in the recreation room of the Baptist Indian Center. While we were not allowed by the school officially to invite every senior regardless of his religious affiliation, we did have the sympathy of both senior advisors and tried to make it clear that all were welcome who desired to come. Then we urged each of the Protestant students to bring a guest. Unfortunately, the Sunday before the banquet the priest heard of the plans and immediately began trying to get all Catholic students to promise him they would not attend. Many who were sincerely interested and had planned to come became frightened at the threats and did not come. We were happy that five or six girls and more than ten boys refused to promise the priest and did come as guests of our students. A total of 55 enjoyed the special affair.

The theme of "Hearts in Springtime" was carried out in room, table, and flower decorations of blue, pink, and yellow, and in the planned program which followed a dinner of baked ham and all the trimmings. We worked hard to make the evening a special one that the graduates carry as a favorite memory of school days.

After the program of light-hearted singing, readings, a humorous skit, and choruses, Rev. Mike Naranjo, Indian pastor from Taos, brought a wonderful "heart to heart" message that we feel touched many who have never given their hearts to Christ. We pray that our closing song-prayer "Come Into My Heart Lord Jesus" will become the desire of all those who were not Christians and that other missionaries may reach and help them as they go back to their homes or to other schools. We pray, too, that our graduating Christian students will remain ever faithful to Christ and let him have his way in their lives.

—Rev. and Mrs. Ben Yelvington
Baptist Indian Center
Santa Fe, New Mexico

Michigan Baptists Go Forward

Michigan has a population of more than 6,000,000. It has been estimated that there are 450 Baptist churches in the state. Of this number 48 are known to be Southern Baptist churches. Twenty-five churches are in fellowship of the Motor Cities Association and several mission churches will be ready for admission soon.

The missions committee and the annual association adopted a goal of 55 more missions and new churches in Michigan



Little Chinese girls, wearing their Vacation Bible school hats, sing a motion song. They attend the Chinese Baptist Center in San Francisco where Peter Chen is pastor.



Beginners and Primaries get ready for Vacation Bible school at Chinese Baptist Center, San Francisco, California.

in 1955. Truly Michigan is on the March under the banner of Michigan Southern Baptists.

Mission opportunities were never greater anywhere than in Michigan. For one amazing example I mention Flint, Michigan, the great motor city that turns out primarily Chevrolets and Buicks. It is a city of approximately 220,000 people. It is estimated that 60 per cent of the population migrated to Flint from southern United States—i.e., 132,000 southern people are now in that one city.

How many of these are already members of some Baptist church? We do not know, but we are using our "know-how-Southern-Baptist-methods" and visitation to find out. Census cards are being used and lots of door-knocking is taking place there. In the past three years the one

Southern Baptist church in Flint has grown and divided until now we have four aggressive "big" Baptist churches. Although weak in numbers, weak financially, weak in training, weak from being separated from close fellowship away from home, a closer look reveals the surge, the soundness, the soul-hunger, the spiritual satisfaction in these churches. They are securing sane, sensible, and safe leadership and looking forward enthusiastically.

Our churches are keying up their programs and planning prayerfully to establish more missions. It is through these present churches that we hope to seize the opportunities of expansion all around us.

—W. E. Walker
Associate Superintendent of Missions
Motor Cities Association
Detroit, Michigan

The Road To Permanent Peace

By Matthew Wai
Missionary to Chinese
El Paso, Texas



Servicemen from Formosa who were stationed in the United States, enjoy evening at Chinese Baptist Mission in El Paso, Texas.

IN THESE times of dangers on the stage of world affairs, Baptists enjoy unusual privileges and ample opportunities to help bring permanent peace. The winning of our servicemen to Christ is one way to help.

In El Paso, Texas, one Sunday, four Oriental servicemen, Gilbert Wong, Daniel Jue, Gary Louie, and George Amimoto (Siam) came to the chapel of the Baptist Chinese Mission to worship. These young men were in the U. S. A. for training purposes. It was my privilege to preach on the theme, "Our Faith in the Bible." I explained that Protestants and Baptists particularly have always regarded the Bible as their final authority and the foundation of their religion.

After I had given God's plan of salvation, I gave an invitation for those who wanted to accept Christ as their personal Saviour. I felt that the Holy Spirit was working in the hearts of those servicemen. The devil was certainly working also to stop them from coming forward. As we sang the last stanza of "Only Trust Him," Gilbert Wong could not resist the Holy Spirit any more. He left his seat and walked slowly down the aisle. Daniel Jue was moved in his heart also and after much struggle he courageously left his seat and came forward.

The value of this type of Christian work is partially expressed in a letter which came from Chaplain Paul Hunsberger of the 19th Infantry Regiment, San Francisco, California, and reads as follows:

"I want to express thanks and deep appreciation. When a serviceman knows that the home church and friends back home are remembering him with Christian consideration, he is inspired and his life

greatly strengthened. We want you to know that you have provided a ministry that is greatly appreciated in the military."

Another letter came to your Baptist Chinese Mission in El Paso which is also very heart-warming, as it was written by one of the servicemen who is now stationed in faraway Germany.

"Dear Rev. Wai: I am now stationed with the 90 m.m. battery which is located in Kaiserslautern, Germany. The German people are very congenial, with every ambitious motive in their daily work. There is one retrospection that is very prevalent in my mind. Do you remember the Sunday that Daniel Jue and I accepted Jesus Christ as our personal Saviour? Well, during my ten-day voyage on the Atlantic, I gave the matter considerable thought. I have come to the conclusion that it was



Two of these Chinese soldiers were won to Christ while attending the Chinese Baptist Mission in El Paso, Texas. They are: Gary Louie, Daniel Jue, George Amimoto, and Gilbert Wong.

one of the wisest and most sincere things I ever did in my life towards religion. It really gives me peace of mind, plus a faith to guide me. Thank you. Respectfully yours, Brother Wong."

A third letter written by Captain Tsin Lin, the leader of a group of 12 military men who came to El Paso, Texas, U. S. A., directly from Formosa, was interesting to me. These men were stationed at Fort Bliss Army Training Base while in our country. As a missionary-pastor I naturally invited them to hear the gospel of Jesus Christ at the mission. It was not so much the preaching which reached them, but much more personal soul-winning work that caused them to appreciate the gospel. One evening they came to see me at the mission. In our apartment I shared my religious experiences with them. They stayed from 7:00 P. M. until 11:30 P. M., when they had to leave.

One week later I planned a program in which we had a Chinese meal to meet their physical needs, a panel discussion on life problems, and games to meet their mental needs, and finally, an evangelistic service to meet their spiritual needs. When I drove them back to their base at Fort Bliss, one of them, a captain, said to his friends, "Do you know this is indeed my happiest day in America? God surely is good to us."

What a thrill to hear a spontaneous remark as this one!

On the day of their departure for Formosa via San Francisco, I prayed for them at a farewell meeting that the good Lord would take care of them and take them safely back to Formosa. In one of Captain Chung's letters I discovered that

Continued on Page 19

HOME MISSIONS



By C. E. Wilbanks, Associate Secretary
Department of Evangelism

THE SOUTHERN BAPTIST PROGRAM OF EVANGELISM is now being revised. The book was printed first in 1949. It was presented by the Home Mission Board to all ordained ministers. Since then it has been on sale in all our book stores. It was the first piece of literature produced after the Southern Baptist Convention adopted in 1947 a permanent program of evangelism. The book was revised in 1952.

This book is under constant study and in constant use by the staff of the Department of Evangelism of the Home Mission Board and by the state secretaries of evangelism across the nation. All these met in Dallas in December, 1948, to study and approve the manuscript before it went to the press. Each year following, it has been the basis of conferences of these workers, held in December in Nashville and in the summer seasons at Ridgecrest and at Glorieta. Out of these conferences have grown the 1952 revision and the one now in progress.

The program is now well proven, disciplined and accepted. Not all follow it, any more than all churches will follow the science of Sunday school growth as set out in *Building a Standard Sunday School*. But in spite of this partial use of the methods set forth in our program of evangelism, baptisms during the first six years of its existence exceeded by 50.2 per cent the baptisms of six years immediately preceding its inception.

Through these years of diligence in evangelism this book has not been found to be impractical in one single phase of promotional assistance. On the contrary, the more literally it has been followed, the more people have been won to Christ and baptized. It has led to the same results wherever used outside continental United States, also.

However, wisdom is always coming to her children—and because of aggressiveness in evangelism, a committee was appointed in the last December meeting in Nashville to restudy and revise the book, adding further aids to this Bible-centered, church-centered, Christ-centered program. The men in the Department of Evangelism of the Home Mission Board were named on the committee, with four state secretaries of evangelism. The committee thus named was C. E. Matthews, C. Y. Dossey, E. Powell Lee, C. E. Autrey, Leonard Sanderson (Tennessee), J. A. Pennington (Oklahoma), C. Wade Freeman (Texas), and C. E. Wilbanks (Mississippi). Subsequently, Wilbanks was named an associate of the Home Board staff—and chairman of the committee.

All state secretaries of evangelism, all our seminary presidents—with their teachers of evangelism, and other denominational leaders, have been invited to restudy the book and to offer suggestions for deletions, insertions and changes.

Now, dear Reader, last of all—and most important to you—you are invited and urged to give us your suggestions. For each suggestion, be sure to name the page and the line number on the page. Do it NOW, or "forever after hold your peace."

The manuscript will be reworked by the committee in Glorieta, August 11-17. The revised edition should be ready before the meetings of the state evangelistic conferences early in 1956.

It will be on sale in all our book stores at the lowest price possible. A copy of it should be in every library: church, preacher, and home.

The Road to Peace

Continued from Page 18

among these 12 servicemen no one was seasick or had any trouble all the way from El Paso, Texas, to Taipei, Formosa. As Captain Chung said, "We know now what prayer to God can really mean in our daily life. Please thank your Baptist people a hundred times for us Chinese, as we surely received a rich blessing in the mission."

Your missionary-pastors of the Home Mission Board are not only interested in winning those in the homeland, but have co-operated in working together to raise money for the support of missionaries and their work in foreign lands. Here is one letter as an example:

"Dear Brother Wai: Just a note to tell you that Grandview Baptist Church has raised almost \$3,000 for the Lottie Moon Christmas Offering. I appreciate your coming to speak to our prayer meeting group and know you would be interested in the amount raised. Thank you for the WMU, Mrs. C. E. Nyssbaum, Program Chairman."

In an age of mounting world tensions, Christians must follow an increasing faith in God and not fears of the evil forces. The success of Christian missions has been possible due chiefly to the translation of the Bible into numerous languages. Now, wherever your missionary goes, he takes the Scriptures with him written in the dialect of the community that he intends to serve. In turn, the minority groups in their respective New Testament churches read the Bible in faith and become doers of the Word so that they may gradually take their places of leadership to render Christian service to make our Baptist churches valiant, spiritual, and effective.



Pleasant Grove Baptist Church, a rural church in North Carolina, had 85 additions last year. Leading the church are Pastor and Mrs. Sam O'Neal.

Rev. and Mrs. Sam O'Neal who have led Pleasant Grove Baptist Church to become one of the outstanding rural churches in North Carolina.

Home Board Photos



A balanced program has stimulated the membership to active church and community roles. Pictured are the Training Union director, the Woman's Missionary Union president, the Sunday school superintendent, and the pastor.

Pleasant Grove Church Named 'Church of Year'

By Louise Berge
Office of Promotion

PLEASANT GROVE BAPTIST CHURCH in Rutherford County, North Carolina, is an example of a dynamic rural church with a balanced program designed to meet the spiritual needs of its members.

The church was so recognized by the North Carolina State Grange, which named the Pleasant Grove Church "Rural Church of the Year" in 1954.

Pleasant Grove Church, constituted in 1889, erected a one-room building that was used until 1943. The structure pictured above was completed in 1954 and greatly enlarged the auditorium. New classrooms were added to accommodate the 273 enrolled in the departmental Sunday school.

Under the capable leadership of its present pastor and wife, Rev. and Mrs. Sam O'Neal, and the associational missionary in Rutherford County, the church has shown much progress. Last year there were 85 additions to the church, bringing the membership to 200.

HOME MISSIONS



The pastor gains information and inspiration to give his membership from Home Missions each month.

CHANGES in Missionary Personnel

NEW MISSIONARIES

Bickmore, Henry F. (Local Board Member), Clark, Lewis M. (Local Board Member), Haulbrook, J. M. and Mrs. (Panama Canal Zone, Box 234, Gatun, C. Z.), Holland, Jordan W. (State Board Member), Ga. Hancock, Lloyd L. (State Board Member), Ark. Hyatt, A. J. (State Board Member), Calif. James, Paul S. (Local Board Member), Kennedy, Louis F. (State Board Member), Ga. McAllister, C. Lopez (Director Negro Center), 1000 11th St., Winston-Salem, N. C. Major, H. W. (State Board Member), South La. Padgett, Earl F. and Mrs. (Panama Canal Zone, Box 3649, Balboa, C. A.), Remont, Roy and Mrs. (French), Moreauville, La. Stevens, Clarence F. (Local Board Member), Watkins, NaDean (Good Will Center), 835 Levee Ave., New Orleans, La. Welsh, S. W. (Supt. City Missions), Baptist Center Bldg., 722 Oak St., Chattanooga, Tenn. Wright, John M. (State Board Member), Texas.

CHANGES OF ADDRESS

Arango, Solomon and Mrs. (Spanish), Box 483, New Mex. Pablo and Mrs. (Spanish), Box 732, Tex.

Gloria, Luis P., Jr. (Spanish), 2824 S. 18th St., Phoenix, Ariz. Igo, Helen (Japanese), 5711 Jefferson St., Richmond, Calif. LeChain, Rev. Charles (Indian), 812 N. Pine, Ponca City, Okla. Park, Ralph J. and Mrs. (Chinese), 238 Bradford Ave., San Antonio, Tex. Rice, Anselmo and Mrs. (Spanish), 226 King St., Salinas, Calif. Sanchez, Richard and Mrs. (Spanish), 86 N. Casa Grande Ave., Casa Grande, Ariz.

TRANSFERS

Hume, Marian (Good Will Center), 1730 Glat St., Columbia, S. C. Sanchez, Edith and Mrs. (Spanish), 537 Ferry St., Eagle Pass, Tex.

RESIGNATIONS

Correa, Ismael and Mrs. (Spanish), P. O. Box 311, Cotulla, Tex. Crews, L. W. and Mrs. (Indian), Box 1793, Sacaton, Ariz. Garcia, Carlos and Mrs. (Spanish), Box 64, Carlsbad, New Mex. Geer, P. R. (Teacher-Missionaries in Negro Institutes), Bryant Theological Seminary, Fitzgerald, Ga. Knox, W. B. (Teacher-Missionaries in Negro Institutes), Friendship Baptist College, Rock Hill, S. C. Wilson, W. H. (Teacher-Missionaries in Negro Institutes), Georgia Baptist College, Macon, Georgia. Wright, E. G. (General Missionary), 1205 Allston, Newton, Kansas.

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By L. W. Martin, Secretary
Department of Missionary Education

THIS IS LIFE ETERNAL, that they might know thee the only true God and Jesus Christ, whom thou hast sent." To know Christ is life eternal.

Knowledge is life. To know is to live. To know city traffic ordinances is to avoid death. To know the human body and its functions is to enjoy better physical life. To know world needs, Christian and church responsibilities, how the individual and his church functions in the world mission program, is essential if Baptist churches are to live joyfully and helpfully to the glory of God. To know is to live.

Schools of Missions have proved to be the best short-time missionary education program yet discovered. This program is at its peak of popularity and effectiveness. The report of results in 1954 is most gratifying. A total of 149 simultaneous programs reported an attendance of 1,044,151.

This is a 20 per cent increase in number of programs and almost 13 per cent increase in total attendance, which for the past 11 years has reached 8,593,637. A 20 per cent increase in churches participating brought the total for the year to 2,714. There were 553 professions of faith, which exceeds by 20 per cent the record number reported in 1953; 1,583 surrendered for special service; 332 direct and co-operative home missionaries and 47 approved workers served 884 weeks in Schools of Missions, which was two and one third weeks each for missionaries and these weeks each for approved workers. More than 17,000 missionary addresses were delivered. A grand total attendance

of 62,478 reported by the Atlanta, Georgia, association was the largest of any association in 1954 and the second largest ever reported.

By April 1, 1954, requests for missionaries to serve in 177 simultaneous programs in 1955 totaled an all-time high. After that date, no additional requests could be accepted for 1955. This large number of planned programs and requests for missionaries resulted from the statewide program of Schools of Missions and Stewardship to be conducted in Texas this fall. It was not believed that so many requests would again be filed so far in advance.

By mid-April, 1955, requests for missionaries to serve in 150 simultaneous programs in 1956 had been filed. Because the Texas programs will use but one representative from each board, the commitment load for 1956 is heavier than for 1955.

The Home Mission Board is working in

fullest co-operation with the Foreign Mission Board and will commit missionaries only for those programs for which the Foreign Board agrees to secure foreign missionaries.

Schools of Missions are needed more than ever. The host of new church members brought in by our recent evangelistic crusades require missionary education. An enlarged and more effective mission program in the homeland, especially in pioneer areas, calls for fuller information regarding the Southern Baptist Convention's mission programs. An advanced foreign mission program demands and our churches deserve increased missionary knowledge that more may volunteer for service, that increased contributions may assure their support, and that power for effectiveness may be brought to them by increased and more definite praying.

Rural as well as city churches deserve and need the best and equally frequent visits of the missionaries and visuals and a churchwide study of our continually improved mission study books.

Every church can have a School of Missions every year without visiting missionaries. Churchwide graded study of the Home and Foreign Boards' graded series can be conducted. At the assembly period missions can be presented helpfully in various ways. The WMS could present the program one night, the young people another, visuals could be projected the third night, a visiting pastor or the local pastor who attends the Baptist World Alliance meeting would be pleased to speak one night, and the pastor would do well to present the "church and denomination night" program as suggested by the Southern Baptist Convention executive committee.

Requests for missionaries to serve in regular Schools of Missions in 1957 are already being filed by the boards. Those anticipating programs in 1957 should not wait until late in 1956 to file their requests. Some will be disappointed as many have been in 1955 and 1956.

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HOME MISSIONS

We Didn't Want To Go But We Are Glad We Did

By J. W. Rigney
Manilla Park, New Mexico

Mr. and Mrs. J. W. Rigney attended Home Mission Week at Glorieta last summer more or less by accident. This is part of a letter he wrote about their experiences during that week.

WE STARTED out by attending Pioneer Week at Glorieta Baptist Encampment in New Mexico and have been there for a week each year since. Last year we decided to attend Foreign Mission Week and began planning early. We had attended Sunday School and Training Union weeks, so we had our hearts set on the Foreign Mission Week. We were hindered.

Time for the Home Mission Week came and we succeeded in arranging to be away, so we compromised and went more because we had to, on account of conflicts with other things. So we went thinking, "Oh, well, knowing Glorieta as we do it will be well worth our while."

We were there for the first evening service and then back each morning.

We always managed to arrive a little early for the services and enjoyed looking things over. Everything seemed to begin moving majestically, quietly, and reverently. We noticed the little lady taking her place at the organ and the young man at the piano. Soon the auditorium was filled and the prelude began.

I fell head over heels in love with the girl at the organ, God was using her in such a wonderful way. The songs began, and such singing! We began to look around out of the corner of our eyes and somewhat size things up. And in a very short time I was saying, "Well now, this is going to be really something after all. I did not expect this much."

Presently we were being thrilled by the one bringing the Bible study. We have seen to it that we do not miss the Bible study hour. It is always wonderful! Then other portions of the program followed and after awhile we came to the sermon. And I thought, "Well of all things, preaching to preachers! Why in the world are they going to do that? I just cannot add that up, preaching to preachers!"

And then the Lord began lifting us up through the preacher. My, what a mighty message, how excellently God had chosen his man! And I noticed all those preachers drinking it in like the

desert wastes taking in the summer showers. Those preachers were hungry to hear someone preach, and they had plenty to hear. Such preaching!

I just had to bow my head and pray, "Lord, forgive me for not knowing any more about home mission work. How marvelous it is! There is so much more to it than I ever dreamed of, or could ever get from reading magazine articles, though wonderful most of them are."

And of course, before noon we had become somewhat acquainted with Courts Redford, executive secretary-treasurer of the Home Mission Board, and already I was thinking what a real SOMEBODY he is. God got something when he put his finger on that man.

By the time the morning session was over I was saying, "well now, this is really something. This home mission program is one of those GREAT BIG outfits. And God has filled the positions with real men and women. So we began looking forward to the next day. We were learning some things that thrilled us. We wanted more. We attended every morning session (too old to attend the conferences). We went in the evening to most of the services, and especially the last evening.

And so it was that each day the program became more revealing, it was more comprehensive, it was more marvelous.

If this man received so much from attending Home Mission Week at Glorieta, why don't you plan to come this year August 11 through 17?

Home Mission Week was somewhat like the car assembly line where they let you see the car you bought being assembled. Mrs. R. L. Mathis, WMU president of Texas, said they had been longing for some place where they could get together and do what was being done at that very time. We got to see the home mission program as it was being further developed, or in the process of making, and at the same time got to somewhat

visualize the scope and magnitude of it, "the breadth, and the height." Surely it is the Lord's doings! Although I do not have the ability to grasp or comprehend all that God is doing through our home mission personnel, I am grateful for it all and frequently thank God for it.



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Panamanian Children

Eager for V. B. S.

By P. Carlos Archibald
Mission Volunteer
Cristobal, Canal Zone



P. Carlos Archibald, young mission volunteer of Panama, who will go in September to the Colabar Theological College in Jamaica to study for the ministry.

HAVE YOU ever seen the eager faces of boys and girls as they approach the opening day of Vacation Bible school? It may be different for your boys and girls in the United States, but I imagine children will be children whether they are in the United States, Africa, Panama, or Cuba! The following experiences that I had last year as I devoted my time and energy to the Lord in helping our youngsters in Panama to know of the love of Jesus, may bring you closer to Panama and her young natives.

Among the other Baptist dates of special interest, Vacation Bible school time is, perhaps, most widely appreciated by our boys and girls. Year after year as vacation time looms and the summer months approach, they start to ask the question: "When will we have our Vacation Bible school?" Or you may hear it this way from the Spanish-speaking youngsters: "Cuando tendremos nuestra escuela Vacacion de la Biblia?" You may also hear the question: "Will we have a Student Summer Missionary to help us this year?" Ever since we started this type of work in our church and community, we have always had the privilege of welcoming an American Student Summer Missionary from the U. S. to assist us in the work. So we have always had the pleasure of saying "Yes" to these inquiries. Months before our school is ready to start, announcements are made and plans are constructed so as to have a well-gear Bible school.

For many years I have served as song leader in our schools. And how would you feel when you hear those young, tender, beautiful voices of youngsters from four through 19 years singing to the glory of God "Every Day With Jesus Is Sweeter

Than the Day Before?"

It would be a usual scene if you were to enter the educational building of our church plant and see a group of Primaries and Juniors helping me select the choruses that they would like to sing. During our last Vacation Bible school, one Primary student (I was the Primary teacher), asked that I add to the choruses "Jesus Loves the Little Children." I turned to Roberto and asked, "Why do you want me to add this chorus to my list? Do you have a very special reason?"

"Yes," Roberto answered, "Didn't you tell us, Teacher, that Jesus loves us all? Well, because of this I enjoy singing this little chorus."

When we entered the auditorium and chorus period came, I noticed the anxious look on Roberto's face as we called out each chorus; but when we did call "Jesus Loves the Little Children," I noticed a change and a radiant smile coming from this youngster's face. How happy he was as together we sang this chorus. Through our Bible schools, youngsters like Roberto come to know and to learn of Jesus' love for all the children of the world.

As we were forming our lines for the processional into the chapel at one of our Vacation schools, I noticed two young boys (Primary and Junior ages) standing at one of the street light posts near our school grounds. They were about seven yards from the place where I was standing. They were wearing dirty clothing and were without shoes. As the music started and the flag and Bible bearers headed into the chapel followed by over 300 boys and girls, I noticed a sad look on the faces of these youngsters. I could not help but stroll over to them and hug them close

to my sides. I asked them if they wanted to join me and the other hundreds of boys and girls in singing choruses, hearing beautiful missionary stories, learning of Jesus Christ, and doing handwork. The older spoke up: "But won't they laugh at me? Look at my clothes, and I . . . I haven't any . . . shoes."

Tears started to make rivers down his cheeks. I bent down and brought them both close to me and wiped the eyes of the crying child with my handkerchief. I told him that our boys and girls would be his friends and that they would enjoy his presence so much that they would not even look to see if he had shoes and that they would treat him as though he were one of them.

"I am so happy then," was the reply. "Let's go."

Our Vacation Bible school has taught youngsters to disregard the color of a boy's skin; to pay no attention to his clothing; but to appreciate the presence of the children and to help them enjoy the opportunities afforded them through the love of Jesus.

Because of the vibrant spirit of our pastor, teachers, and workers, (including Summer Student Workers), we have been able to lead many youngsters to Christ. Last year we had the pleasure of seeing over 50 boys and girls of Primary through Intermediate ages accept Christ as their personal Saviour. That year I had the position of general personal worker. We had a total of 735 boys and girls in our school which lasted for two weeks. Don't you think God has blessed our school? Yes! I am sure you will agree, and he will bless every school that tries to make him the center of attraction.

HOME MISSIONS

Mission Opportunities in Kansas

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

THE STATE OF KANSAS has always been a strong, aggressive state. It produces grain, cattle, and many other things vital to the welfare of our nation.

American Baptists have a good state convention in Kansas and are doing a worthy work. In many places they are expanding their work into new areas. Especially is this true in Wichita. This new life, so far as churches are concerned, has been manifested in Kansas in the last few years.

The State Convention of Southern Baptists in Kansas was organized in 1945. Since that time it has grown rapidly until at present there are 100 Southern Baptist churches in the state. However, with this number of Southern Baptist churches, and a goodly number of American Baptist churches, there is much of the state of Kansas that is not yet evangelized. It affords one of the great opportunities of the evangelization of people and the preaching of the gospel in our nation.

Kansas affords a challenging mission opportunity for any denomination and especially for Baptists. We trust that this article will stimulate not only Southern Baptist churches and people to greater effort, but will also stimulate the American Baptist churches to extend their efforts to the untouched and unreached fields of Kansas.

To say nothing of the many cities and towns in the state without a Baptist church and without a Baptist message, we want to call attention to the county seat towns without a Baptist church.

If we had a Baptist church, either American or Southern, in these county seat towns we could from this pivot point reach out to the county itself. In many cases where there is no church in the county seat town, there is none in the entire county. It is not easy to establish work in such county seat towns. It will be real pioneer mission work. It will take a man who is strong and determined and feels the call of the Lord definitely to do pioneer mission work. He will have to

sacrifice, maybe suffer, be discouraged, and wait until the Lord gives time for the gospel to break through the hearts of those who have not heard and have never responded to the preaching of his Word.

However, we believe there are plenty of men in our Southern Baptist Convention who feel the challenge of the Lord to this kind of field and would give themselves to such a ministry. If God-called men would go to these county seat towns and work for awhile in visitation and home fellowship they would soon have a church started. This church, within a few years, could reach out to all the rest of the areas within the county.

I believe it would take at least three years in some of these county seat towns to establish a self-supporting Baptist church. That means that somebody, an individual church or a mission board, must help support the church for at least that long in order to establish a center from which to reach other parts of the county.

In Kansas there are the following 18 county seat towns with no Baptist church:

Place	Pop.	County
Cottonwood Falls	1036	Chase
Mankato	1466	Jewell
Washington	1590	Washington
Council Grove	2822	Morris
St. Francis	1893	Cheyenne
Atwood	1613	Rawlins
Oberlin	2019	Decatur
Hoxie	1157	Sheridan
Sharon Springs	994	Wallace
La Crosse	1769	Rush
Drighton	1246	Lane
Kinsley	2479	Edwards
Coldwater	1208	Comanche
Bellville	2858	Republic
Seneca	1911	Nemaha
Alma	716	Wabaunsee
Marion	2050	Marion
Lyndon	729	Osage

There are also eleven county seat towns in this state with a population of from 4,000 to 8,000 where there is one American

Baptist church. These towns are as follows:

Place	Pop.	County
Anthony	4,000	Harper
Concordia	7,651	Republic
Marysville	4,000	Marshall
Clay Center	4,800	Clay
Beloit	4,286	Mitchell
Concordia	7,275	Cloud
Kingman	4,000	Kingman

These county seat towns, with the counties surrounding them, are challenging opportunities to Baptist people, whether American or Southern. May God grant that there shall be a response to this challenging opportunity of the part both of the local churches and our denomination.

Surveys have been made in some of these towns and more thorough and complete ones will be made where there is opportunity to do mission work. We need to open our eyes and look upon the fields which are white unto harvest and to pray that the Lord will send forth laborers into his harvest.

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August, 1955

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They Came in Despair

By Mrs. Ruth Tulley, Superintendent
Good Samaritan Home
New Orleans, Louisiana



The Lepaskys, once a broken home, are now united in the Lord. Family altar is a daily habit now.

THREE DIRTY little faces, close to a tired, sad-looking young woman, greeted me as I opened the door of the Good Samaritan Home, February 23, 1954.

Jean, the mother, and her three children, Cheryl 9, Paul 22 months, and Alan 10 months, came to the home because the husband, an alcoholic, had deserted them.

Before too long Jean, a typist, found work and soon moved her family into one of the housing projects. They left the home March 15, 1954. Before they left Jean

and Cheryl accepted the Lord and were baptized. They were faithful in church attendance after they left the home.

One day after church Jean told me that Alan, her husband, had written from California asking her to let him return. He blamed it all on alcohol. "This was not the first time," Jean said.

With a serious look upon her face she said, "I now have something to offer him that will change his life. Pray for him."

Two weeks later Alan gave his heart to the Lord and was baptized. Now the whole family serves the Lord faithfully and believes in attending all the services of the church. In fact, the newest little daughter was born late one Wednesday afternoon and the next Sunday morning Jean, the baby, and the rest of the family were in Sunday school.

Not only do they attend church regularly, but they both teach in Sunday school, and they tithe. During the Billy Graham Crusade here, Alan served as counselor. Both do personal work, and have won some of their neighbors to Christ.

Looking back we see an alcoholic father, a broken home, a heart-broken mother, and children without a chance in life. But God's grace has changed the story, and now we see a happy Christian home, where love abounds.

Margaret, a Close Call

Margaret came to us through contact with a social worker in a hospital here. She had been admitted to the hospital with pneumonia, a heart condition, and asthma. The doctors discharged her stating only the asthma remained. She was to stay with us until plans could be completed for her return to her home in Tennessee. They called it her home because

she was a resident there, but she really had no home. While she was in the hospital her husband had written some bad checks and left. The F.B.I. was after him. Her only son was in jail somewhere. That left her alone, and only God knows how alone.

When the ticket arrived for Margaret to return, she seemed to me too ill to travel. We contacted the doctors and they felt she was all right. However, just to be sure, we sent her to another hospital and on the way she had a heart attack. She died the next morning in the hospital. The relatives of her husband, the only people she had apart from her son, were not able to have the body sent home, so she was buried here, but not alone, and this is why.

One Friday morning Margaret asked the Lord to forgive her, and save her. The following Sunday she made a public profession of faith and on Wednesday was baptized. The next Saturday she went home to be with the Lord. Her husband's people wrote a letter thanking us for what we did for her, and said, "Margaret was a good woman, but she had trouble all her life."

I'm glad Margaret has found happiness for eternity.

Louise, a Weary Alcoholic

Louise, an alcoholic of long standing, came to New Orleans from Texas with one thought in mind. She planned to get a room for a week and drink until her money was gone, then take her life. She said, "While my husband was alive he tried to help me, but he died seven months ago, and I am so alone."

When it came time to take her life, Continued on Page 28

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Mrs. Jimmie Bolton, wife of pastor of Juneau church, Rev. John Nance, pastor of Douglas Mission, and Helen Baker, member of the Douglas Mission, are shown fixing envelopes on Alaska to answer requests by teachers of home mission study books.

Alaskans Flooded With Requests from Baptists

By John Nance
Douglas, Alaska

The Alaskan Source Book, a book for teachers of the Home Mission Board books on Alaska, listed places to write for free travel folders about Alaska. Two of these were in Juneau—the Juneau Chamber of Commerce and the Alaska Visitors Association. Both groups send out folders, mostly with volunteer help. The Chamber of Commerce has only one part-time worker and the Visitors Association had only one full-time worker.

When the flood of letters from Baptists all over the United States started coming in they called us in to see what could be done.

We co-operated with them by assembling a folder of assorted materials—travel folders, letter of general information about Alaska, letter from AVA and Billiken which is official AVA emblem. We typed envelopes, put the materials in the envelopes, and mailed them.

Mrs. Morgan of the AVA said she received and processed almost 3,000. So, just from this one point, we know that

people were interested in Alaska and the work here and are happy for it. It took several people working many hours to provide the materials requested. We regretted we could not answer each request individually, but the number of requests made that an impossibility.

They Came —

Continued from Page 26

Louise said, "Somehow I just couldn't do it. I felt I wanted to live and change my way of living, but I didn't know how to begin." Then she decided to go to a hospital and ask a doctor for help. She found an understanding one that night, and he gave her something to settle her jangled nerves. He told her to come back if she needed more help. The following night she went back, and found another doctor who was not so understanding. He told her, "I have no patience with alcoholics who want to take their lives. It would be a better world to live in if a few more of them did."

Louise was crushed when she entered the hospital, but after the unkind words she received, she was ready to give up. However, a nurse who knew of our home, felt Louise needed help and called us. We brought her to the home that night and

It was of interest to me to know how Mrs. Morgan of the AVA could pick out Baptist letters from all the mail she received. So I asked her how she was able to do this. She replied, "Oh, that's easy, the Baptists always say, 'Please' and 'Thank you.'"

she cried as she expressed appreciation for our kindness.

Her life has changed. She has given her heart to the Lord, and has been baptized. The Lord has done the rest. She said, "I used to live day by day with the thought, today I will not drink, but tomorrow I might. Now by the grace of God I can say, 'I was an alcoholic.'"

Louise is a lady, and looks it. When the time came for her to go out and look for work, she was offered two jobs on the first day.

Louise lives in the home. She pays rent to stay, because she feels that she needs us until she has been a Christian for a while longer. We agree that she does need to stay, because we understand her, and can help her grow in the Lord.

The Good Samaritan Home stands as a symbol of God's love for those who are lost, and as a symbol of his awareness of human suffering, and his desire for each to find peace in him, and comfort in his name.



Men of the New Bethel Church who built a new garage for the pastor in one day.

Rural Church Gives Full Ministry

By W. C. Surber
Shelbyville, Tennessee

A MISSIONARY and a preacher had a vision of growth for an old church in a rural community and it has produced, under Christ's leadership, the thrilling gains of the New Bethel Baptist Church in Tennessee's new Duck River Association. The New Bethel Church celebrated its Centennial in April of 1955. For a hundred years the church had gone on a part-time ministry until four years ago when it began to reach its possibilities.

Seven miles from Shelbyville, Tennessee, New Bethel worshipped in its third building, erected in 1948. It had a good building but needed a fuller ministry.

Rev. C. D. Taber, missionary of the association, often supplied for the church and helped the members find the kind of leadership which would offer a full ministry. During the year of its centennial anniversary, New Bethel had a full program of worship, Sunday school, and other organizational emphases.

The associational missionary has reason to be proud of the ministry of the New Bethel Church and others like it in his association.

As an example of unusual co-operation on the part of the men, the accompanying picture shows a group of men and the

garage which they built in one day for their pastor.

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A black and white portrait of a man with short, dark hair, smiling. He is wearing a dark suit jacket, a light-colored shirt, and a dark tie. The background is dark and out of focus.

B. June 5, 1921, Los Angeles, Calif. Ed.
Mississippi College, 1947-'50, B.A. degree.
N.O.B.T.S., New Orleans, La., 1950-'51;
S.B.T.S., Louisville, Ky., 1953-'54, B.D. degree.
Rural pastor, Gatesville, Miss., 1949-'50; Pine
Grove, Miss., 1951-'52 and mission pastor New
Albany, Ind., 1953-'54. M. Mary Frances Pugh,
Nov. 1946. Children: 1 son and 1 daughter.
App't. missionary-pastor, Cocoli Baptist Church,
Cocoli, Canal Zone, May, 1955.

B. June 13, 1921, Coffeeville, Ala. Ed. Coffeeville High School, Coffeeville, Ala.; Livingston State Teachers College, 2 yrs., teachers certificate; N.O.B.T.S. 1946-47, B.R.E. degree. Public school teacher, Clarke County Alabama, 2 yrs. Educational Secretary, Central Baptist Church, Mobile, Ala., 1 yr. M. Earl Frank Paderewski, Nov. 1946. Children: 1 son, 1 daughter. App't. Cocoli Baptist Church, Cocoli, Canal Zone, May, 1955.



B. Feb. 23, 1930, Bishopville, S. C. Ed. Bishopville High School, Bishopville, S.C.; University of South Carolina, 1947-'49; Coker College, 1950-'52, A.B. degree. School teacher, Sumter, S. C., 1952-'54, Ridgcrest Staff, 1954. App. Kathleen Mallory Good Will Center, Baltimore Md., May, 1955.



B. Sept. 20, 1912, Jarrell, Tex. Ed. Mary Hardin Baylor College Academy; Mary Hardin Baylor College, 1930-'34, B.A. degree; S.W.B. Univ., Ft. Worth, Tex., 1939-'42, B.S.M. degree; A. & I. College, Kingsville, Tex., summers 1948-'49-'50. Public school teacher 11 yrs. much of that time with Latin Americans. Piano teacher, 1934-'36. App't. Toledano Mission New Orleans, La., July, 1955.

A black and white portrait of a middle-aged man with short, dark hair, wearing glasses, a white shirt, a dark tie, and a suit jacket. He is looking slightly to the right of the camera with a serious expression. The background is a plain, light color.

B. May 10, 1909, Seneca, S. C. Ed. Walhalla High School, Walhalla, S. C.; Furman University, Greenville, S. C., 1940-'43, B.A. degree; Clemson College, 1 summer. Teacher, Madison, S. C., 1943-'44; teacher and youth worker, Louisville, Ky., 1946-'49; housemother, Georgia Baptist Children's Home, 1949-'50. M. J. Martin Haulbrook, Oct. 1932. Children: 1 daughter. Appt. Margarita, Canal Zone, May, 1955.



By William E. Burke
Field Worker, Home Mission Board

Q. Does the Roman Catholic Church claim the Bible to be the only source of faith?

A. No. "The Bible is not the only source of faith . . . The Bible itself is but a dead letter calling for a divine interpreter" (*Question Box*, p. 76).

Q. Define the attitude of the Roman Catholic Church to the Bible, even her own versions?

A. While she professes to accept it as the infallible Word of God, she denies that it is sufficient, and affirms that it must be supplemented by other writings which she claims to be equally inspired, and by tradition. She maintains that it must be understood only as interpreted by the church, i.e., the pope and hierarchy.

Q. Is the Bible a complete guide to show us the way of salvation?

A. Yes. The written word is necessarily our only rule, for it alone is inspired. We

August, 1955

reject not the testimony of history to facts, nor the aid of learning in the interpretation of the divine Word, but we believe that the Bible is the sole rule; and we feel assured that the man who humbly prays for the teaching of the Spirit, will be guided unto saving truth. It is written, "If any of you lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). (*Blakeney*, p. 64). The Bible, therefore, contains not some, but all things necessary for salvation. It is the sole source of revealed truth, and we are to receive with meekness the Word of God, which alone is able to show us the way of salvation.

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