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MARCH
1957



Vol. XXVIII No. 3

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What Is The Annie Armstrong Offering?

By Courts Redford

THE QUESTION seems elementary. Everyone knows that the Annie Armstrong Offering is an offering for home missions, sponsored by Woman's Missionary Union during the first week in March.

But that answer is somewhat superficial. The offering is very much more than that.

It is a tribute to Miss Annie W. Armstrong who is an epitome of women's sacrifice and devotion to the cause of missions here in the homeland.

It is the outreach of praying hearts which have been warmed by the March Week of Prayer.

It is an expression of concern which has been generated in mission study and through special mission programs.

It is a manifestation of a revived and revitalized mission interest that will bless every kingdom cause at this special season and throughout the year.

It is a plan by which thousands are added to the list of those who care for the salvation of the lost and the spread of the gospel at home and abroad.

It is an offering that will provide about 40 per cent of the operating budget of the Home Mission Board and will also make possible urgently-needed mission buildings.

It is an effective way to add to the ministry of the Home Mission Board, for it provided more than \$1,870,000.00 for such a ministry last year and is expected to provide more than \$2,000,000.00 this year.

It is a program by which our denomination provides an opportunity for love gifts over and above our support to the Cooperative Program.

It is a practical way of expressing our love for and appreciation of 1,180 missionaries serving in 41 states, the District of Columbia, Cuba, Panama, the Canal Zone, and Alaska.

It is an opportunity for young and old in every church throughout the Convention to have a part in the mission work done by these missionaries of the Home Mission Board.

It is a way of winning more converts, building more churches, and giving a more effective witness throughout the homeland.

It is a program through which we may help to equalize evangelistic and mission opportunities for all peoples of all areas here in America.

It is an effective plan by which we may help to provide a strong home base from which we may support and sustain an enlarged program of foreign missions.

It is the star of hope for thousands who will otherwise never hear the gospel or share its blessings.

It is a practical way to motivate every phase of kingdom endeavor in every church which participates in the program.

It furnishes an avenue through which everyone, young and old, rich and poor, men and women, may lay up for themselves treasures where moth and rust will not corrupt and where thieves cannot break through or steal.

It is a love gift, every dollar of which goes into mission service and endeavor without consuming one cent for administration.

It is an expression of our gratitude to our Lord for his manifold blessings—an expression that will honor and glorify our Master.

The Annie Armstrong Offering is an expression of Christian love, born in the hearts of our women, shared in the hearts of men and children, and reaching out helpful hands to those in spiritual need throughout our homeland.

NEWS

Long Range Rural Church Committee Plans Important Surveys

The entire United States will be surveyed this year by Southern Baptists according to plans made by the Long Range Rural Church Committee which met in the offices of the Home Mission Board in Atlanta, January 2.

The 1957 survey will be an effort to decide upon the number of potential church sites and a more comprehensive 1958 follow-up survey will determine exact locations for new churches and potentialities of established churches. The surveys will be made with state superintendents of missions and associational mission workers from government statistics, maps, Convention statistics, etc.

These surveys are expected to implement and propel two current Southern Baptist emphases, the twenty-five year Long Range Church Program and the campaign for "30,000 new preaching stations by 1964."

Good Will Center Workers Plan Program

Plans for the Good Will Center program at Ridgecrest, August 15-21, were completed at a meeting of the program committee meeting in the offices of the Home Mission Board January 11-12.

The committee hopes to arrange as a special feature of this year's program a discussion on child evangelism with specialists in this field present to lead the discussion.

Members of the committee present for the meeting were: Ada Young, Friendship House, and Ann Grove, Carver Center, both of New Orleans, Louisiana; Virginia Burke, Carver School of Missions and Social Work, Louisville, Kentucky; Margaret Leverette, New Orleans Baptist Theological Seminary, New Orleans, Louisiana; Marjorie Bailey, South Richmond Center, Richmond, Virginia; and Marie Greenup, House of Happiness, Richmond, Virginia.

The meeting was under the direction of Mrs. Noble Y. Beall of the Home Mission Board.

Reprint on Military Personnel Pamphlet

According to the announcement of Dr.

E. L. Ackiss, director of the Military Personnel Service Department of the Home Mission Board, a reprint of the pamphlet, "Soldiers . . . Without Arms," is now ready for distribution. A total of 40,000 of the first issue have been distributed throughout the Convention bringing attention of the churches to the problem of young people in military service. The new pamphlet includes a section on a Baptist ministry to the veteran in hospitals.

Mountain Mission Conference To Be Held at Ridgecrest

The first Mountain Mission Conference will be held at Ridgecrest, North Carolina, during Home Mission Week, August 15-21, according to the announcement of Wendell Belew, director of Church-Centered Mission Work for the Board.

It is expected that various sociological and spiritual problems of mountain work will be discussed by experts in the field, reports Mr. Belew.

Mission Plans in Kansas

According to a recent report by W. A. Burkey, superintendent of missions in Kansas, there are 19 county seat towns in Kansas with no Baptist church of any kind and 39 county seat towns with no Southern Baptist church. Southern Baptists plan to start 57 new missions in the state during 1957.

Planning To Meet the Challenge

The challenge to Southern Baptists to start 30,000 churches and missions by 1964 is, perhaps, one of the greatest jobs undertaken by this denomination in many years.

C. C. Warren, Convention president, who first presented the challenge, announces that plans are in the making to bring this dream to pass. The goals include 10,000 churches constituted between the time of the Southern Baptist Convention in 1956 and the meeting of the Convention in 1964 and 20,000 mission stations opened by 1964. The territory included will be that within the United States being served by the states and Convention agencies and Alaska.

A meeting of the 30,000 committee will be held during the Convention in Chicago to make further plans.

HOME MISSIONS

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

JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of John Caylor



Our Second Million

FACETIOUSLY a man will say, "The first million is the hardest to make." Most of us are still working on that first million of income. However, Woman's Missionary Union, through the Annie W. Armstrong Offering for Home Missions, has been above the million mark now for five years. In 1956, the offering was well above a million and a half. We are now reaching for "our second million" in the home mission special offering. The first week in March is a momentous time. The harvest will reflect the effectiveness of more than a year of preparation for the March Week of Prayer. Committees, writers, officers, and representatives of Woman's Missionary Union have made definite plans; they have inaugurated mission study clinics; thousands of classes have studied home missions; the Week of Prayer has been definitely set; and the time of offering is now at hand.

This year's home mission offering will provide \$500,000.00 for mission buildings. This is a worthy objective. We are far behind with our building program and as we build for the future we are trying to redeem the past and realize present demands.

This fifth year when the home mission offering has been reaching for the second million is the time to arrive. We join with Paul (Phil. 4:3) in saying, "help those women." Woman's Missionary Union is leading in preparation, in inspiration, and in the consummation of a venture worthy of all church members. The blessing of giving is open to every Baptist.

The Home Mission Board depends heavily upon the Annie Armstrong Offering for Home Missions. Besides 40 per cent of its income for operations, the Board awaits funds for mission buildings in Woman's Missionary Union's second million.

March, 1957

Kinsmen Beloved

According to a revealing article by T. D. McDormand in *The Baptist Program* the oldest Baptist church in Canada was constituted by a small group of Baptist settlers who moved from Massachusetts to Canada in 1763. There was another spillover in 1790. Baptist home missionaries from New England states visited the settlements. A Vermont minister preached in a revival which resulted in 30 converts. The earliest Baptist work in British Columbia resulted from the work of home missionaries who made the contact in 1877.

Dr. McDormand uses the words "kinsmen beloved" in telling the story of Baptist beginnings in Canada.

The Home Mission Board proposes to bring up-to-date the beautiful relationship of that early day as it offers its ministry to those across the border who request it. While the advance step is proposed, no definite action to place home missionaries in Canada will be taken until the relationship can be assured on the high plain of "kinsmen beloved." The Executive Committee of the Southern Baptist Convention and the Sunday School Board are apprised of the Home Mission Board's action and their position is to determine just how far the Home Mission Board will go in its co-operation with Canadian Baptists who are requesting the services of home missionaries.

Another more recent spillover has resulted in a vigorous Baptist program in western Canada. The pioneer spirit which characterizes churches of the Pacific Northwest prevails among Baptists in British Columbia, Alberta, and Saskatchewan. Representatives of many of the churches were messengers to the Oregon-Washington state Baptist convention and will be in attendance at the Southern Baptist Convention in Chicago. They are "kinsmen beloved." More power to them.

5



Dr. Lonnie Iglesias (center), director of the San Blas Missions, with some of the men at Okupseni who were hosts to Missionary Iglesias and Dr. Keeler when they went to start Christian services on the island.

BAPTIST missionaries have better judgment than to rush onto a Cuna atoll and start missionary work at once, unwelcomed and uninvited. However, men from a number of islands have visited the native Baptist center at Ailigandi by canoe, and also at Ustuppo and Mulatuppu. They noticed the progress, the enthusiastic drive, and the downright spiritual happiness of the Cuna Christians. The men from Okupseni took another analytical look at their

sacred and ancient but crude Earthmother religion, and they compared it with Christianity. Many were convinced that it was only a matter of time until the old ways would pass and most of the Cunas would be Southern Baptists.

So while I was on the San Blas coast this past summer the Baptists were invited to start Christian work on Okupseni. Representatives came from Okupseni, bringing their invitation to Dr. Lonnie

The Gospel COMES TO OKUPSENI

By Clyde Keeler, Professor
Georgia State College for Women
Milledgeville, Georgia

Iglesias, director of the San Blas Mission. It was not a quick decision at Okupseni. As a matter of fact, it had been talked about quietly in private for months, and the two young school teachers, who had a dream for the advancement of their island, had been prime movers in the project.

A society of men and women had been formed to promote this and other forward-looking projects on Okupseni. This society boasted some of the leaders of the palm-fringed island and one third of the able-bodied men. With so large a following, they could keep silent no longer and asked permission to discuss their proposal at the council hall.

Now the Cunas, like most Indians, have a long and honored religious tradition, and because they believe that in their ceremonies they have always served God as he wants to be served, and have praised him as he wants to be praised, why "go and worship after other gods?" Why worship as do the white men who almost exterminated their once numerous tribe and threw thousands into slavery during colonial days?

For the above-mentioned reasons, not

Continued on Page 21

HOME MISSIONS



Group of children at Okupseni who had just attended their first Sunday school.



Devil driver



Brewer of ceremonial beer



Chief



Medicine man



High priests



Undertaker with spirit ladder of the dead



Diviner



Chanter for pregnancy and birth

Many American Christians wonder why, when they are ready to send missionaries, medicines, educational advantages, and the hopes of Christianity to a people they sometimes say, "No! We do not want you to come!" Part of the answer is represented in the eight pictures here of people who will probably lose their jobs if Christianity comes to Okupseni, one of the San Blas Islands.

Give attendance to

DOCTRINE

The Bible, Our Creed

By J. B. Lawrence

Executive Secretary Emeritus, Home Mission Board

DR. E. Y. MULLINS, former president of the Southern Baptist Theological Seminary, in a sermon published in *The Word and Way*, April 26, 1917, said, "For Baptists there is one authoritative source of religious truth and knowledge. To that source they look in all matters relating to doctrine, to polity, to the ordinances, to worship, and to Christian living. That source is the Bible."

Since Baptists have the Bible as their creed they must have a sufficient reason for making it the norm of their faith. That reason is the inspiration of the Bible. Baptists believe that the Bible, from the first word in Genesis to the last word in Revelation, is the inspired Word of God, authoritative, final and complete.

Baptists believe that the Holy Spirit, the third person in the Trinity, is and is alone the author of the Bible. This implies perfection in the revelation. The ground and basis of the Holy Spirit's work is in the absolute Trinity. The Son of God is the eternal Word (John 1:5), and the inspiring Holy Spirit eternally proceeding from the Father and the Son (John 14:26), is the inspiring medium of communication between God and man (John 10:7-15); (Rom. 8:26, 27). The Apostle Peter, speaking of the "prophecy of the Scripture," tells us that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

There is a theory of inspiration which says that God inspired the ideas and the authors wrote them down in their own way. There is another theory, that the Holy Spirit inspired men and they wrote as they felt disposed to write. But neither of these types of inspiration is sufficient. There must be no hiatus between God and the word of God.

The men who wrote were inspired, but so was the writing. As Peter says, "The

prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. 1:10-11). This means that the writers themselves were so under the power of the Holy Spirit that they wrote what they did not understand.

The word used to designate the inspiration of the Scriptures is the same word

This is the first of a series of articles by J. B. Lawrence, one of the outstanding theologians of our day, on doctrine which we hope our readers will find particularly helpful.—Ed.

used in Genesis in the creation of man. God breathed into man's nostrils and man became a living soul (Gen. 2:7). So God breathed into the words written by these inspired men and the word they wrote was the Word of God. Hence, it would seem that inspiration in some way extends to the words as well as the thoughts of the Scriptures, for there cannot be writings without words.

So the Scriptures are incarnate with the breath of God. We cannot separate them from the life of God. This life is expressed in living form in Jesus Christ, who is the Word of God. These two, the living Word—Christ, and the written Word—the Scriptures, cannot be separated. Christ is the living Word because he reveals the Father; the Scriptures are the written Word because they reveal the Son. The Holy Spirit is the interpreter of both. This is the rea-

son it is the Holy Spirit alone who can enable one to preach successfully the Word of God. We have the incarnate Word; the written Word; and the preached Word, and these three should agree in one—the inspired Word.

It is upon the Bible as the Word of God that our faith is founded. Surrender the inspiration of the Scriptures; admit that this book simply contains the Word of God, but that it is not infallible truth, and you have surrendered the only foundation on which Christianity can stand. You have surrendered the Baptist faith.

What are the great fundamental doctrines of the Christian religion? Are they not the virgin birth; the deity of Christ; the vicarious atonement; justification by faith; salvation by grace through faith; the resurrection; and the personal return of our Lord?

Upon what are these doctrines based? Certainly not upon human experience. Surely not upon human consciousness. There is nothing within the soul of man to verify these truths or even suggest them. There is nothing in nature to prove and set them forth. They are based alone upon the Bible. They are rooted in the fact that the Bible is an inspired revelation from God.

Books sometimes get out of date. But not so with the Bible. It lives on through the ages. It existed under theocracy and monarchy. It withstood the storms and fires of criticism. It grew under prophet's mantle and fisherman's coat. In Rome and Ephesus and Jerusalem and Patmos it survived. Tyranny issued its edicts, infidelity put out its strongest invectives and Mohammedanism hurled its anathemas but the Bible lived on. It crossed the English Channel and Wycliffe and Tyndale and Coverdale greeted it. It crossed the Atlantic and struck Plymouth Rock and, like Horeb of old, the rock gushed with blessed-

TERRY LEWAYNE SMITH—

tentmaker resplendent

By Fred A. McCaulley

Director, Tentmakers Program

ON JUNE 1, 1954, 19-year-old West Texas State Sophomore Terry Lewayne Smith left his Amarillo home as Southern Baptist Tentmaker Reserve No. 384-54. Ray Graham took him and Kent Robbins to their forest Blister Rust Control job near Clarkia, Idaho, where they teamed with two other men, Jim Coronett and A. D. Britt.

Tentmaker Contact Missionary Lewis Steed, Spokane, Washington (105 miles distant), enlisted Student Preacher Charles Rowan; and these seven men, during their summer off-job hours, took a census, secured a meeting place, started a mission, and with their talents, time, and tithes, under our Lord's leadership, grew it into the First Baptist Church of St. Maries, Idaho.

The moving spirit was Terry Smith. He led the music, helped with Sunday school, worked in Training Union, and served in many other ways. He had surrendered to

ness. Its teaching underpinned the Declaration of Independence and permeated every article in the Constitution of the United States. In its wake have come churches and asylums ringing their bells and stretching out their hands of blessings. It is the foundation of morals, the textbook of charity, the inspired guide to the souls of men. It is the universal light of life to the race. It never grows old or out of date. It is the Word of God.

Everyone should love the Bible, learn the Bible, and live the Bible. Yes, learn it, love it, and live it, for it is the heavenly light that illuminates the pathway of glory for man so that he need not miss his way to the heavenly city in his trek from the cradle to the grave.

preach and on his last Sunday in St. Maries preached his first sermon on "Try God."

Pastor Rowan wrote: "Terry's spirit of enthusiasm, humility, and love, pervaded the hearts of everyone where he went. He was loved by all and many young people were reached because of him."

Terry's mother testified: "Thank you for the Tentmaker Program and what it will mean in the lives of those who are a part of the work, and those whose lives are touched by the workers; also, for our lives having been drawn closer to God and touched with added interest for home missions."

His parents and friends added to Terry's August tithe and sent it to the newly-organized St. Maries church. The church procured 40 Broadman Hymnals, dedicating them to Terry.

Terry returned to his campus in September with a vibrant testimony of how "it pays to serve Jesus." His group had labored where there were few evangelical Christians and no Baptist church. They left several faithful witnesses in a thriving Baptist church.

But this was Terry's last summer! On



Terry Lewayne Smith

September 27 he was killed by a car as he returned from a BSU meeting. Terry became our first *Southern Baptist Tentmaker Resplendent*. Resplendent indeed, for how few among us could share with our Lord a record comparable to Terry's at age 19?

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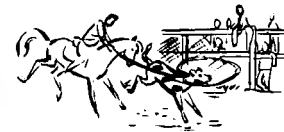
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TEXAS RURAL
CHURCHES TRY

town and
country
program



Dr. Forrest C. Feztor (r), executive secretary of Texas Baptists, awards winning plaque to Pastor Robert Wimpee of Taylor's Valley Baptist Church.

By R. Elmer Dunham, Superintendent
City and Rural Missions in Texas

A MONTHLY calf roping and horse show may seem an unusual project for a rural church, but it was one of the features in the Better Community Program of the Taylor's Valley Rural Church, featured at the recent Baptist General Convention of Texas as the first-place winner in the Town and Country Church Achievement and Recognition Program.

Pastor Robert Wimpee, named as the rural pastor of the year, found good reason for such a feature which not only prevented Sunday calf roping but furnished a fellowship feature that enabled him to win a number of people to the Lord as well.

Texas Baptists felt for years the need of a rural program that would contribute to the improvement of the whole community in relation to health, education, recreation, economy, and soils, in addition to the improvement of the spiritual life.

Patterned to some extent after Emory University's Town and Country Church Improvement Program, the program was adapted by the Rural Advisory Committee to meet Texas Baptist needs. Basically it consists of a 200-question inventory along the three lines: "Toward a Better Church, Toward a Better Community, and Toward a Better World."

Some sample projects featured among the 161 churches enrolled this past year include:

1. Erecting new church or educational buildings; new parsonage; and church library.
2. Providing recreational facilities such as basketball, softball, volleyball, badminton, barbecue pits, and such indoor features as ping-pong, shuffleboard, food, and fellowship.

3. Making a Well-type church field survey with maps, charts, and a planned visitation program for enlistment.
4. Landscaping grounds, putting up new signs at the church and directional signs throughout the community, and providing new song books for the auditorium and departments.
5. Becoming a Five-Star Church by having Sunday school, Training Union, Brotherhood, WMU, and making monthly remittances each of the 12 months for missions through the Cooperative Program.
6. Setting up departmental Sunday school program, improving the worship by the use of bulletins and a corps of trained ushers, providing budget funds for pastor to attend conventions and rural conferences, and starting a mission in a nearby unchurched community.

HOME MISSIONS

ences, and starting a mission in a nearby unchurched community.

7. Establishing graded choirs and conducting a School of Music, setting a goal of 50 new members with at least 25 by baptism (The Taylor's Valley Church had 62 additions by such emphasis during 1956).

Toward a Better Community (25%)

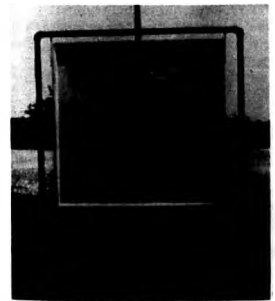
1. Establishing of health services such as a drugstore in one community, a visiting nurse for another, securing the services of a doctor, conducting community clean-up campaigns, and the establishing of a blood bank for people of the community in a nearby hospital.
2. Observing Soil Conservation Day, featuring Future Farmers of America, 4-H Club work, and Parent-Teacher Associations.
3. Conducting campaigns for alcoholic education, urging payment of poll taxes, erecting of roadside signs, and the improvement of all community residences.
4. Providing picnic grounds for the community and improving school football fields and establishing a water tank distribution for service for the whole community during drouth months. A water system was set up in several village centers through this program.
5. Organizing a Chamber of Commerce, several Men's Service Clubs, and securing the services of a Bookmobile.
6. Encouraging the bringing in of new sources of income such as small manufacturing, custom broiler poultry growing, and new field crops of drouth resistant nature.

Toward a Better World (25%)

For the improvement of better world relationships these projects are samples:

1. Conducting study courses on race relationship and minority groups in America, corresponding with foreign missions.

Continued on Page 12



New sign for Taylor's Valley Baptist Church.

March, 1957

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Rural Superintendent R. Elmer Dunham explains "Town and Country Program" to Pastor Bill Bowman of Cedar Springs Church.



Soil conservation expert from Temple, R. F. Pearson, demonstrates soil conservation needs at Taylor's Valley Church.

TEXAS RURAL CHURCHES

Continued from Page 11

aries, all military service personnel from the community, and all college young people from the community.

2. Providing literature, films, and courses on world missions; encouraging young people to attend Baptist youth camps; and encouraging young people of the community to consider becoming missionaries as God may call.

3. Ministering to migrants passing through community during harvest season by the distribution of Gospels, tracts, and Bibles, and by preaching to them when possible.

4. Paying off hot lunch debts of town children unable to pay them in the neighboring town where the rural children attend. This was a most unselfish service by the Taylor's Valley Church.

5. Increasing the gifts of the churches to the Cooperative Program from 10 per cent to 17 per cent, 25 per cent or 30 per cent in addition to having the special offerings for foreign, home, and state missions.

The Pioneer Church, 17 miles from San Antonio, made a marvelous record in winning migrants and others to Christ. Forty-five people joined the church by baptism during the year.

These churches, facing many difficulties, set out to solve them with their own approach. One of them had to house its Young People's Department in a borrowed chicken house. The pastor, Rev. Roger C. Walker, who is 63 years old, started Pioneer Church in a garage, set up his bas-



Pastor Angel baptizing part of 32 who came for baptism the first nine months of last year at Old Alton Baptist Church.

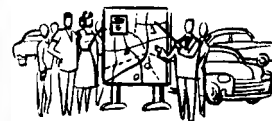
An important improvement at the Old Alton Baptist Church was a new well to serve the church and pastorate.



HOME MISSIONS

ketball goals before he had any buildings, and leased a nearby roller rink for one night every two weeks. He and his wife go with the young people, skate with them, and in the scrapbook which he prepared is a picture of these same young people coming to the (chicken-house) church on Sunday morning. He had this significant title under the picture, "Young People Flock to Church on Sunday." They now have a beautiful "L" shape church building there in the open country.

The records and scrapbooks are judged by associations, by the 17 districts of the state, and by a committee at the state convention. Ten points are given for worthiness of goals and 10 points for neatness, completeness, originality, and promptness in preparation of the scrapbook. The first-place-winning pastor, Rev. Robert Wimpee, addressed the state convention and metal roadside awards were presented publicly to the district and association as well as the state winners. Second-place awards were made to Pioneer Church,



A regular plan of visitation using a map with zones and combined with fellowship produces good results.

Rev. Roger C. Walker, pastor, and New Hope Church, Rev. Gene Garrett, pastor. These two were in a tie. Third-place award was made to First, Coolidge, Rev. James Springfield, pastor. Goals have been set for 300 churches to enter the program this year. Darwin Farmer will work to promote this program with State Rural Superintendent R. Elmer Dunham.

It is significant that the churches enrolled in this program baptized one new convert to each 11% members, which is twice as good as the average for the other churches of the convention. Many new features will doubtless be added as the churches set their goals for 1957. Some of these rural pastors had as many as eight invitations to go before larger churches in view of calls before the end of the convention at its Corpus Christi session. Most of them are committed to going back and doing a better job in their own communities. We thank God for a program that encourages achievement and then provides recognition on such a large scale as this.

March, 1957

LET OTHERS KNOW ABOUT YOUR CHURCH



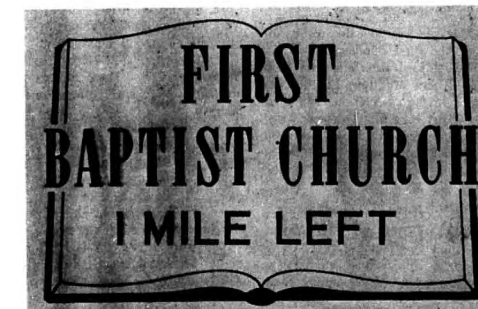
BROADMAN CHURCH ROAD SIGNS

Let passers-by know of the location of your church. Erected on the main approaches to your town, these road signs attract attention and guide many to your church.

The sign is rectangular, 22"x34", with an open Bible. Wording is printed inside the Bible outline. Finished in maroon and cream baked enamel, this sign is constructed from rustproofed 20-gauge steel for long use. Seven holes are punched for hanging. (26b)

Basic sign: No imprinting except Baptist Church. \$7.95

Quantity	Church Name Only	Church Name and Directional Copy
1 Sign	\$11.00	\$13.50
2 Signs	\$10.50	\$12.50
3 Signs	\$10.00	\$11.75
4 Signs	\$9.50	\$11.25
5 Signs	\$9.00	\$10.00



ORDER FROM YOUR BAPTIST BOOK STORE



Baptist Children's Home near Anchorage is housed in this building for the present.

IT TAKES only a few days in Alaska for one to see that in a short period of 13 years the name Southern Baptist has become as familiar to the man on the street as Mt. McKinley, and the work of Southern Baptists has made a great impact on the life of Alaska.

It was a wonderful experience to be in Alaska for Denominational Week a few months ago, and to see the work at Palmer, Anchorage, Big Delta, North Pole, and Fairbanks. As we visited these cities and communities we could see the great opportunity for work there.

At Palmer, approximately 50 miles from Anchorage, we found the great agricultural center of the Matanuska Valley where our work there is showing steady progress under the leadership of Rev. and Mrs. John T. Dickerson. In addition to the First Baptist Church at Palmer they have a thriving mission at Big Lake.

At Anchorage, we saw the results of the work of the First Baptist Church under the leadership of Rev. and Mrs. Felton Griffin. There are now 12 churches and missions in the association. The First Baptist, Calvary, Faith, Fairview, and Immanuel churches all have beautiful buildings, under construction and when completed will be a great boost to the work there.

The native work of Anchorage, under the leadership of Rev. and Mrs. Mike McKay, is showing great progress. There are plans for a college and seminary to train the natives for service among their people. Several of the young people are now preparing for full-time Christian service. As we visited with Brother McKay in the homes of the natives we could feel the tremendous impact the McKays have made

on the lives of those with whom they work.

Our assignment in Anchorage was with the Immanuel church where we found a keen interest in all of our denominational work. As they worked each evening building their new church building with the material purchased with a loan from our Church Loan Fund, they expressed their appreciation for the opportunity given them by Southern Baptists to grow a strong church in their community.

We had the privilege of driving from Anchorage to Fairbanks for the last half of Denominational Week and the beauty of the countryside of this 450-mile drive is beyond description. As we passed through the great agricultural section and traveled along the winding highway with the snow-covered mountains on one side and the valleys and lakes on the other, we found ourselves saying, "Thank you, Lord, for the opportunity of expanding our work through this great country and the privilege of having a part in it."

Upon our arrival at Fairbanks, we found signs of progress. There are six churches and missions and others are being planned.

Our mission work in Fairbanks, under the leadership of Rev. and Mrs. John O. Jeffcoat, is being carried on in temporary quarters awaiting the construction of a new building soon. The mission burned about a year ago and the new building will be constructed at the same location.

The work in Alaska is reaching many of our servicemen and their families who will return to the States after two or three years because of "rotation," and they are returning as stronger Christians and will strengthen the work of their home churches. Several of our servicemen are serving as pastors of the churches of

Alaska and many others are dedicating their lives to full-time Christian service.

Pastor C. H. Thurmond of the Immanuel church, Anchorage, was attached to the Air Force there and has now been returned to Moody Air Base, Valdosta, Georgia. He plans to retire from the service in approximately three years and complete his college work looking forward to full-time Christian service.

The work of the Baptist Children's Home near Anchorage is a demonstration of how the Lord has so wonderfully opened the way for every phase of our work in Alaska. It was a wonderful experience to visit in the home and to hear Mr. and Mrs. Sanders, directors, tell of their experiences. While living on their farm near Fort Worth, Texas, they read in their state paper about plans for a children's home in Alaska and the need for someone to carry on the work. The Lord laid the work on their hearts and they had headed for Alaska not knowing whether they would be acceptable—but the way was opened for them to direct this great work.

The home is housed in a two-story building located on a 140-acre plat of land. There are 12 children in the home ranging in ages from two to 12, five boys and seven girls. The work of the home will be expanded as fast as possible.

The work in Alaska is under the direction of Rev. L. A. Watson, executive secretary of the Alaska Baptist Convention. After spending a week with Brother Watson and all the other wonderful Christian men and women who have places of leadership there, we turned homeward with the knowledge that if we will give to them the full support the work deserves from home base, our possibilities are unlimited in the work there.

Mission STUDY means Mission GIVING

By Mrs. C. H. Whetstone, Recording Secretary

Home Mission Board

SOUTHERN BAPTISTS are facing, perhaps, their greatest years of missionary advance. The March Week of Prayer and Annie Armstrong Offering (which are just before us) are an important part of this great advance.

Many times during the pre-Easter season, Christian men and women will read

Mission study in one short book can give only the outline for our work and the framework of our program for winning our nation to Christ. If through the study we have learned enough to care, then we must know more in order to share. Surely every church, regardless of its size, will want to set apart the days of March 4-8

in order to observe this season of prayer.

The March Week of Prayer and Annie Armstrong Offering remind of a quotation in the January issue of *Royal Service*: "When people know they will pray; when they pray they will care; when they care they will give." Thus was vividly impressed in minds and upon hearts the sanity and soundness of the plan of Southern Baptists: study, programs, prayer, gifts, and offerings.

The general theme for all the program material "Our Mission in Missions" is built around and upon the great foundation stone LOVE. "Look and give, pray and LIVE."

Dr. Courts Redford in his book *Home Missions: USA* reminds his readers that "the only money we can take to heaven is what we place in some soul that is going."

If our gifts to the Annie Armstrong Offering are to be pleasing to God, there are several things that we, the givers, must get straightened out in our own minds and hearts:

Love must be the motivating force behind all our gifts.

Continued on Page 22

W.M.U. Circle
Theme Program

the accounts from the four Gospels of the last earthly days of Jesus. They will read and hear read the great priestly prayer of our Saviour as he faced Calvary and, with a feeling of great concern for his followers, prayed: "Father, I will that they . . . be with me where I am."

With Christ where he is—the very thought should send a thrill of love and devotion surging through our souls!

Just as Christ in physical form nearly two centuries ago walked the highways and byways of Galilee and Judea, he today, through our dedicated lives and gifts, can walk the teeming city streets, the quiet rural lanes, the winding valley trails, and the steep mountain roads. His concern for the lost and hungry millions of our big cities, for the lonely and discouraged thousands of unreached areas, and for the many minority groups, who, because of language, color, religions, and economic backgrounds feel left out, is just as great as when he was here in bodily form. We today must share his concern and compassion if we are to be with him where he is. "I walked today where Jesus walked, and felt him close to me."

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AMONG the MISSIONARIES

Thanks for Helping Us Help Others

We have begun a radio program which is presented in Spanish on Sunday mornings and sponsored by some Christian businessmen of the city. The program consists of hymns and a sermon in Spanish. Already we have had some response from our first appearance and we hope to reach many for the Lord through this medium. The program is appropriately entitled, "Esperanza Para Hoy," (Hope for Today). It is our hope that we may help the Spanish people of Gallup to receive this hope to live by.

Romulo Barreras, one of our members, has just suffered the loss of his 11-year-old son. In order to sympathize fully with Mr. Barreras you would need to know something of the story of his life. His wife ran away with another man some two years ago, leaving Mr. Barreras, who is a cripple, alone to support their two sons, Tony 11 and Paul two. In order to do this he became a janitor at the high school here. In spite of his handicap he was always in church with his two sons and even helped us last summer in the Intermediate Department of Vacation Bible school. Tony was converted during our Bible school and had expressed an interest in the ministry.

While Mr. Barreras was at work, Tony began to prepare breakfast for himself and his little brother. While building a fire in the wood stove his clothing caught on fire and after much suffering he died.

Because of Tony's accident we all have been brought closer to the Lord. Tony's aunt has come for baptism, another aunt has returned to church and her husband has come to church for the first time. How happy Tony must be in knowing that in dying he served his Lord!

the church. These organizations have helped the people to a better knowledge of missions. Our Lottie Moon Offering goal was \$200.00, but we have \$357.36, or \$157.36 over our goal.

Perhaps our Southern Baptists all over the homeland think we are the minority group—Chinese people—but our people know we have as much responsibility toward mission work as Anglos do. Mission training is vital.

—Peter Chen, Pastor
Missionary to Chinese
San Francisco, California

(GIVING TO THE ANNIE ARMSTRONG OFFERING TO HELP SUCH CHURCHES AS THESE INCREASES THE LOTTIE MOON OFFERINGS TO SPREAD THE GOSPEL TO ALL THE WORLD.—Ed.)

American Servicemen Help Starving Japanese

U. S. servicemen and their families are constantly finding ways of helping the people in the areas where they are stationed.

Recently the Navy personnel at Yokosuka Naval Base, Chapel of Hope, gave 320,000 yen, about \$890.00, to the hungry people of Hokaido, Japan.

This donation, which came from the Protestant congregation at the Navy base, was used to purchase two carloads of rice for the "rice train." It was the largest donation yet given to the "rice train."

Southern Baptist Chaplain William D. Powell, native of San Jacinto, Texas, was one of the leaders in this project. Chaplain Powell is a graduate of Howard Payne College and Golden Gate Baptist Theological Seminary. He was a pastor at

The Home Mission Board gave us a wonderful Christmas gift this year. They have appropriated funds to install a fence across the front of our property as well as to make some vital repairs on both the parsonage and church buildings. And as an added blessing we received from them a slide projector which we long had anticipated.

We tell you about these things in order that you might give a little more through the Cooperative Program and your Annie Armstrong Offering in March. It is by this means that you can help us and make our task a little easier.

—Rev. and Mrs. Stephen Day
Missionaries to Spanish-speaking
Gallup, New Mexico

A Good Year

It has been a very wonderful year—1956! We now have every organization in



The 1956 kindergarten graduates at the Good Will Center, Macon, Georgia, proudly wear their caps and gowns at commencement services.

Live Oak, California, and San Saba and Liberty, Texas, before going into service. He served as an enlisted man during World War II and was called to duty as Navy chaplain October, 1950.

His record reveals an evangelistic, missionary-minded chaplain performing a constructive ministry. While stationed at Naval Training Center, San Diego, he averaged more than 100 professions of faith per month for two years. During one month 185 young men made professions of faith under his ministry.

—Alfred Carpenter, Director
Chaplains Commission, SBC

Successes in Baltimore

God is pouring out blessings upon his work at Canton Mission in Baltimore, Maryland, and we are praising him! Just recently an English Catholic man, his Catholic wife, and their two daughters were saved and baptized and are taking active part in the mission work. A Porto Rican mother and her Irish husband have been saved and were baptized last Sunday night and are two of the happiest Christians I have ever seen. Three of their children have been saved and baptized. Two young men (twins) were saved a few weeks ago and one of them was also baptized last Sunday. The other one will follow Christ in baptism soon. Two young fathers recently rededicated their lives and joined the church. We can feel that many, many people are praying for the Lord's work here and we trust they will continue to do so.

—Helen Lambert
Good Will Center
Baltimore, Maryland



Shintaro Fukushima, president of Japan Times, accepts a check for 320,000 yen, about \$890.00, for the "rice train" to Hokaido, Japan, from Chaplains Samuel D. Chambers (center) and William D. Powell.



Fred McCullay, director of the Tentmakers Program for the Home Mission Board, Atlanta, Georgia, Dr. Culbert R. Rutenber of Eastern Baptist Theological Seminary, Philadelphia, and Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, Richmond, Virginia, enjoy a chat at the recent Student World Missions Congress in Nashville, Tennessee. Dr. Cauthen said the congress was "the most significant event in the planning for the 1957 World Missions Year."



Messengers from the Wisconsin-Minnesota Association and leaders of the Baptist General Convention of Texas at the annual meeting of the Texas convention held recently in Corpus Christi. Southern Baptist work in Wisconsin and Minnesota is now being sponsored by Texas Baptists.

a SHATTERED dream becomes a REALITY



By Pam Dailey, Student Missionary
Birmingham, Alabama

THE NIGHT of April 15 will always live in my memory! For years I had dreamed of the day I would be able to be a summer missionary employed by the Home Mission Board. Last January, like many other students, I definitely felt that I should apply for Home Mission Board work for the summer. My prayer was that God's will might be done. Six years ago I had dedicated my life for foreign mission service. I felt that a summer spent in practical mission service would be a wonderful experience.

In the summer of 1953 I had been to Glorieta for a week. Somehow since that time I had not been able to forget the needs that I saw in the West. Therefore, on my application blank for summer mission work I asked to go to New Mexico.

The application said that the Home Mission Board would try to notify us by April 1 whether or not we had been accepted. The days of my junior year in college passed rapidly. Every day I anxiously hurried home to see if I had a letter from the Home Mission Board. A week went by and then two and still no letter from the Board.

Finally, on the night of April 15, coming home about 11:30 P. M. from a youth revival at Centerville, completely exhausted from a busy Sunday, I opened the door and immediately saw on the piano a letter. The return address was: Home Mission Board, 161 Spring St., N. W., Atlanta 3, Georgia. I glanced across the room and saw my dad sitting calmly in an easy chair.

I knew that it was unusual for Daddy to wait up on me.

I couldn't get the letter open quickly enough! Daddy read part of the letter and I read part of it. Both of us were thrilled beyond words to find that I had been appointed to work in New Mexico. My dream had come true!

The remainder of the school year passed quickly and I could hardly realize that in a few days I would actually be on my way to New Mexico. The week after school was out I was busy washing, ironing, and getting all my clothes ready for the summer. One day of that week will always live in my memory.

I was busy making some last-minute preparations when the phone rang. It was Daddy calling from the office. He wanted to know if I could get off for a few minutes and go to town with him. At first I thought I couldn't, but somehow I told him I would.

In a few minutes Dad came by and we went to town. I didn't know exactly why we were going. Earlier in the week I had expressed the desire for a slide camera. Daddy bought me a camera and asked if there was anything else I needed. I mentioned that I needed a small alarm clock. Needless to say, he also purchased the clock for me.

As we were about to leave the store we saw some luggage. Daddy asked about my luggage and rather insisted that I get new luggage, but I assured him that what I had was good enough. On the way home

Daddy and I talked about the summer ahead of me. He was as excited as I was about my trip. I wouldn't take anything for that last day I spent alone with my daddy.

On June 4, seven excited Howard College students left Terminal Station in Birmingham, Alabama. All of us had been assigned to do mission work in New Mexico. Many thoughts, ideas, and expectations of the summer ahead were dancing through our heads. We had an exciting time going out to New Mexico on the train. There were new experiences for all, like the snack of cheese crackers at 3:00 A. M. without a coke.

After two days and nights we arrived in Albuquerque at 7:00 A. M. on June 6. There some of the leaders from the New Mexico Baptist headquarters in Albuquerque met seven tired and worn-out college students who were ready for anything.

As we looked at the barren hills surrounding Albuquerque, several of us felt that we had come to the "backside of nowhere."

Being tired from the train ride and feeling extremely dirty, the first thing we wanted to do was to take a good bath. We went to the homes of the different leaders to get our baths. Then we were invited to attend the morning devotion at the Baptist headquarters. There as the Bible was read and Dr. Harry Stagg and others led in prayer, I felt a great bond of Christian fellowship. I knew within my heart that I was where God wanted me.

Throughout the day it was wonderful to meet the trains and buses as other students came from several states. There for three days we had a clinic and learned how to carry on a Vacation Bible school. Between sessions there was time for fun and fellowship. As I came to know some 40 other students who were there for the same purpose as myself, I thanked God for the opportunity he had given me.

On Friday, tension reigned high as the time for definite assignments came. I was certainly thrilled to find that Bertha Strock, another Alabama girl, would be my partner for the summer. We were assigned to work in the Lincoln Association, which is in the southern central part of the state.

On Friday afternoon, Associational Missionary Travis McMinn came to take us to our field of work. Four summer workers were going to the Lincoln Association. We enjoyed the trip, but as we rode over dirt roads part of the way—we wondered where we were going, what kind of place it would be, and what the people would be like.

Finally we reached Alamogordo, a town of 20,000 population which is considered one of the fastest growing towns in the

United States. Brother McMinn told my partner and me that we would be in Alamogordo the first two weeks for a Spanish VBS. Provision had been made for us to stay in the Spanish church. They were planning to put up a roll-away bed in one of the Sunday school rooms and we were to use the church kitchen and do our own cooking. It sounded like real mission work, so Bertha and I were anxious to get settled on our field.

Brother McMinn took us to the home of the Spanish pastor, Rev. Pedro Carranza. You can imagine the feeling we had when we found he had not expected us until the next day. But this feeling vanished almost instantly as the friendly pastor assured us that we could stay with one of the church families. That first night on the field was spent in the home of a very gracious Spanish woman, Molly. Molly wanted to share anything she had with us. It was wonderful staying there and sensing some of the Spanish customs. In my travel diary that night I wrote these words: "As Brother McMinn outlined our work, I thought for an instant that it was more than I could do. Then I remembered Phil. 4:13. I feel definitely that God wants me here!"

On Saturday Bertha and I spent the morning giving out handbills announcing worship services at a new Anglo Baptist mission. Saturday afternoon we helped clean the little Spanish church. That night it was a rather strange feeling—in the church it was as if we were alone there in the neighborhood that desperately needed the gospel.

As the sounds of the night fell all around, I felt deep down inside that something was wrong. I breathed a silent prayer for the summer ahead and also prayed for my family back home. For hours Bertha and I talked, getting better acquainted and adjusted. Somehow I couldn't sleep.

Finally daylight came—Sunday morning. I'd been up for about five minutes when I heard someone pounding on the door. As I unlocked the lock I told Bertha, "Something is wrong at home, I know it."

Yes, someone had come to tell me I had an emergency phone call at a house across the street. My legs couldn't get me there fast enough as I tore out with housecoat on and my hair not combed. The phone call was from my aunt telling me that my Dad was seriously ill, not expected to live, and that mother felt I should come home immediately. Thus my dream of summer mission service was shattered!

I called the nearest airline and found that the best plan would be to go to El Paso, some 90 miles away. Then I called Brother McMinn and told him about the message from home. He was so under-

standing and told me to get ready and he would take me to El Paso.

After boarding the plane, it seemed that I would never get there. There were five stops en route. All the way I hoped that I would see Daddy alive, but I wanted God's will to be done.

Finally the plane arrived in Birmingham about 30 minutes late and as I saw the group at the airport—I knew, Daddy had died two hours before I arrived.

As I look back over those days—they seem a dream. It was wonderful to have the comfort and encouragement of Christian friends—but no one could fill the vacant place in my life. It is not an easy thing to give up a person you love.

As the days went by I knew that mother needed me at home, but then, too, I knew that I should go back to New Mexico. True, many wouldn't understand, but as I talked to Mother we knew what Daddy would want. I remember how thrilled he had been about my appointment.

After three weeks at home, I left by train to go back to New Mexico. It was so hard to go and it seemed a long, long trip. Finally, though, New Mexico again! I had a peace within because I knew I was where God wanted me.

My first two weeks back in New Mexico were spent in Tularosa, a typical little western town. It was very hard to spot the churches, but there was a bar any way you looked. I wondered what sort of Vacation Bible school we could have in such a place. I was surprised that they had dared to plan a two-week school there. Before those two weeks were over I realized that I had been judging rather than trusting. Twenty-four lively Juniors kept me busy. With three sets of twins, keeping names straight was difficult. That week we enrolled about 89 in the Bible school in the Anglo First Baptist Church at Tularosa. Those two weeks were just what I needed. Finally I was actually doing real mission work.

On Sunday following the Tularosa school, Brother McMinn told me that I was to go to Angus. Needless to say, I had never heard of the place. We left the McMinn home and drove for several miles. Then the end of the pavement—I did wonder where I was going. We drove on several miles out to "The Bonita," a cafe which was headquarters for hunters and trappers of that area. I was to stay with the people who operated the cafe.

I had thought the weeks at Tularosa were hard, but I sensed even greater needs here. Everywhere I turned I met hardened individuals who had never given Christ a chance in their lives. In that area the people had started a community Sunday school the first Sunday in June. They

were meeting in the community building which was an old Baptist church. That week we enrolled 19 in VBS, which was very good for Angus.

The following week we were to have a Spanish Bible school at San Patricio, a little Spanish settlement about 23 miles from Ruidoso. Since none of the Spanish people had facilities to keep Bertha and me, we were to stay in Ruidoso with the Gibsons, who had been going to San Patricio every Sunday for services. In April Brother Gibson surrendered to preach and since that time has been preaching at San Patricio.

We used the Gibsons' car to go back and forth to San Patricio every day. As I think of the time we spent in San Patricio, there comes to my mind the Chavez

Continued on Page 20

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Summertime in My Heart
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Continued from Page 19

Then as days went by we were ready to begin the Anglo Bible school in Ruidoso, a town known throughout the United States for its race track. In the mountains, with an altitude of about 7,000 feet, Ruidoso is a summer resort town.

I guess I'll always remember the Juniors I had that week.

During our Bible study once, Lynn raised her hand and said, "I don't understand. Would you repeat that?" Everything was so new to Lynn that we spent much time on our Bible study that day. I wondered if Lynn would be back. Surely enough, on Tuesday morning Lynn was back. She asked to carry the Bible again. Usually we took turns, but somehow I let Lynn carry the Bible that second morning.

Most of the Juniors had their own Bibles, so Lynn wanted one, too. That day she asked to take a Bible home. I knew what might happen, but yet I knew that I couldn't refuse a little girl a Bible.

Wednesday morning I looked and kept

I prayed that Lynn might be back on Wednesday or Thursday—but she wasn't. On Friday I was sad because Lynn still wasn't back. After talking to Brother McMin, I had decided to take a chance and send Lynn the Bible and her handwork by a little friend of hers. As I got ready for commencement on Friday night, I was grieved because of Lynn. Friday night, when I got to the church, someone grabbed me and before I knew what was happening I was hugging her. Yes, Lynn was there! I was so startled.

Although someone else had been selected, without hesitation I said, "Yes."

I wrote a note in the Bible, telling Lynn that I hoped she would read and study her Bible. Just the light and glow of Lynn's happy face was enough pay for the entire summer's work!

As I remember the days of the past summer, there is in my mind a sea of faces, the boys and girls that I worked with in Vacation Bible schools. I remember the question I asked them. "How many of you have been to a Vacation Bible school before?" Never more than half of them raised their hands. I remember how so many asked for Bibles. I remember their attentive faces—so anxious to hear about Christ.

I could go on and on, but my story is told—a shattered dream again became a reality!

JEWISH FELLOWSHIP WEEK

Send a Passover card to your Jewish neighbors. Passover will be observed by them April 16 through April 23. Easter is April 21. It was at the feast of the Passover that Jesus instituted the Lord's Supper. After sending the card, invite your friends to the Easter services in your church. Our Sunday school lessons for this quarter are from Genesis, a part of the *Torah*.

However, your WMU may want to have a tea, your Brotherhood a dinner, or jointly they may want to entertain with the Training Union and the Sunday school, using this as one of the socials for the quarter. There are many variations.

On Valentine's Day, Bellevue Baptist Church members, Memphis, Tennessee, where Dr. Robert G. Lee is pastor, entertained their Jewish friends. Dr. Lee spoke on "The Love of God in Christianity."

Write the Home Mission Board for tracts and report your plans and successes.



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HOME MISSIONS

Continued from Page 6

Then there is the *kantile*, or high priest, who conducts the three-day ritual of dedication at the coming out party of the debutante. There is the *nele*, or diviner, who places under his hammock each night his little, wooden idol with its familiar spirit that communes with the spirits of the underworld and advises him on all questions that his clients would like to have answered. These concern matters of medical diagnosis, auspices for coming events and especially God's will.

The *intallidus*, or medicine chanters, who go with their *uchu* medicine dolls in a cloud of incense into the underworld to retrieve the stolen soul of the sick, will also make a good living. They may be specialists on the chanting of *Mu ikar* for pregnancy and childbirth, and the islanders certainly do not want their wives or coming babies to die. They may be trained in the *masari* *ikar* chant that instructs the little woolen caretakers of the dead how to guide souls to the underworld and into the very presence of God. They do not want to take chances on that either. All these specialists are highly respected citizens, and supposedly are mighty helpful in time of need.

It was only to be expected, then, with the prestige and livelihood of so many island leaders and their families at stake, that there would be much vehement wrangling during many nights in the smoke-filled council hall. But the Indians are gifted orators, and one powerful speech finally turned the tide of public opinion.

"There are a number of things that we Indians fear on this earth, and rightly so," said the man who held the floor. "We fear the poisonous snake because he can inject

So Rev. R. G. Van Royen, Rev. Isaac Perez, and Dr. Lonnie Iglesias went by plane and said "yes" to the people of Okupseni. They promised that somebody would come to them with the Christian message every two weeks.

The Saturday that Lonnie (Dr. Iglesias) and I planned to go to hold the first religious meetings on that island some 16 miles away, tropical storm clouds gathered and the sea became choppy. Planes would not come from Panama in such a storm, so we could not count on a plane. Mrs. Iglesias said we could not go by canoe; we dared not take the chance for the night very well how a voyage like that might end. But how could we disappoint the people of Okupensi that first time if it was humanly possible to get there?

I think that Lonnie and I threw a love of adventure into the balance on the side of going, and in spite of entreaties we got a boy to balance the canoe, launched our dugout, upfurled the sails, and started up the little outboard motor.

Where the outer line of reefs broke the force of the waves we arranged to make it without much discomfort, but when we faced the open sea, the churning waves, the great swells, and the dashing whitecaps made a plighting of our canoe. They tossed us about, slapped our sides, and broke headlong over our prow. After the high waves, salt water streamed from our faces and our clothes and we were snaked from head to foot. The boy held gallantly to his rope to balance the sail when we dared to use it. I bailed out in the middle with a calabash. Lonnie held one hand on the tiller and bailed out with the other. We fought along inch by inch through this peril of the sea.

We passed behind Tupili at the halfway mark, and that island gave us temporary shelter, but beyond it we again were exposed to the raging ocean. It was mid-afternoon when exhausted we climbed out and waded ashore at Okupseni. The men of the town beached our canoe.

First we put on dry clothing and then went to the council hall to greet the chief. I gave him a pipe. That old man smiled and said he had seen me before, then pattered out of the hall. In a few minutes he returned and with a twinkle in his eye

he placed in my hands a copy of our Cuna dialect primer. I had presented it to him six years before, when, on a Rockefeller scientific grant-in-aid, I had visited Okupensi in company with Rev. Peter Miller of Ailigandi.

The crowd on the sidelines began to murmur happily, and the chief pointed with his finger, telling me to look. I turned around, and there, all dressed up and grinning behind her golden nosering, was the albino girl whom I had weighed, measured, and photographed. Fortunately, I had brought along a necklace in case she were still alive.

We held religious meetings with six enthusiastic groups on the island that night and Sunday morning, then put out into the unfriendly sea once more. Between Tupili and Ailigandi, just at the roughest place, our engine sunked out five times. Its cover had to be removed and its mechanism coaxed back into action over and over again, even within sight of Ailigandi.

My conclusion, from all this rough experience, was that if just one time every Southern Baptist minister could make that bi-weekly trip with Lonnie on a stormy sea, to carry the gospel to the newly-opened island of Okupseni, the missions side of our envelopes would be bulging.

Everett Tilson

An objective, Christian approach to the problem of drinking. Explores scriptural treatment of drinking—surveys the churches—stand, past and present—shows that in the area of social ethics, alcohol may destroy important spiritual values. Offers a challenge to speak out with a stronger "NO" to the ever-present question "Should Christians drink"? **\$2**

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**bright
eyes,
happy
hearts**

By Lewis W. Martin, Secretary
Department of Missionary Education



Missionary and Mrs. Toshio Sakamoto, who are leading the Japanese Baptist Church in Los Angeles so capably, study their Bibles.

BRIGHT, brown eyes, some tear-filled, looked up as heads were raised from prayer. Thirty-four choice Japanese young people stood at the front of the modest Sawtell Japanese Baptist Church building in Los Angeles, professing their faith in Jesus as Saviour.

For several years a mission has been conducted for Japanese in the Home Board-owned Sawtell building. Rev. Toshio Sakamoto has been missionary there for five and one-half years.

The increase in attendance far exceeded the Sunday school facilities. There were twice as many classes as available rooms, though some used the pastor's home. To expedite matters, half of the classes joined in an assembly worship program while the others studied by classes in the few rooms. After a normal class period those who had been in the assembly enjoyed their classes in rooms and another assembly worship period was conducted for those who had been in classes. This plan was not favorable for a morning worship program.

On November 11, 1956, the Sawtell Baptist Church for Japanese was constituted with 44 charter members.

Mr. Sakamoto was called as pastor. The first Sunday after the church was organized the pastor arranged for a worship service for all. The writer was privileged to preach there that morning. Following

a simple gospel message, slowly, first one, then two, later three or four together came professing faith in Christ. After prayer and a clarifying of the invitation, lest any should be mistaken, others came. Tears of rejoicing were shed by some whose heads had been bowed while they prayed for relatives and friends.

After a period of further instructions and cautions, the 34 stood to receive the hands of fellowship, greetings, and words of encouragement from the church members. Among those members were Japanese who had come from other churches in California and some who had moved their membership from a Southern Baptist church in Hawaii.

At the delicious Japanese meal enjoyed later in the pastor's home, he and his lovely wife testified that some of their most helpful members were those who had come from Hawaii and were now serving as teachers and officers in the new Sawtell church.

This same small group of Japanese-Americans, most of whom are children and young people, gave \$250.00 to the Lottie Moon Offering for Foreign Missions last December. It was their first mission offering since being constituted into a church. One class of 10 intermediate girls set a goal of \$50.00 and gave \$55.55.

It is hoped that soon this growing church may have adequate facilities.

Mission Study

Continued from Page 15

Knowledge and understanding will make our gifts more meaningful to us, the givers.

Attitudes are most important. Jesus observed how the widow gave her mites and cautioned his followers that the heart must be right when the gift is brought to his holy altar. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee: Leave there thy gift, and go thy way: first be reconciled to thy brother and then come and offer thy gift" (Matt. 5:24-25).

Willingness to go with our gifts by sacrificing our time and energy in prayer and service is important.

Home Missions, USA closes with a challenge to every Southern Baptist, "Come on Baptists, let's go."

As we study, work, pray and give, we help to carry out the great task that is before us. Let's get ready for the great Jubilee Year, 1964, through a program of expansion and extension by means of evangelism and service.

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*Indergarten worker
*Includes 6 nurses and a secretary not listed
*No allocation from Home Mission Board
*Includes 167 mission pastors being assisted by Bantu, but not listed
*Counted in other departments
*Student missionary

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Stephens, Violet, Secretary to Dr. Wood

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Richardson, David, 3939 Gentilly Blvd., New
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 Rivers, Clinton, P. O. Box 1658, Sacaton, Ariz.
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 Oakley, Gilbert and Mrs., Box 1122, Raton, N. M.
 O'Neill, M. E. and Mrs., 822 Grand, Box 11, Arizola, N. M.
 Ortega, Cecch and Mrs., 218 Delmas Ave., San Jose, Calif.
 Perry, Mrs. Emilia, 807 N. Hackberry St., San Antonio, Tex.

Pieran, Carlos and Mrs., 2810 Monterey St., San Antonio, Tex.
 Ramirez, Carlos and Mrs., Box 153, San Angelo, Tex.
 Ramirez, Esperanza, 1400 N. 7th, Waco, Tex.
 Ramirez, Frank and Mrs., 907 17th Ave., Tampa, Fla.
 Ramirez, Jose and Mrs., 225 - 10th St., Salinas, Calif.
 Reagans, D. M. and Mrs., Socorro, N. M.
 Ross, Julian and Mrs., P. O. Box 47, Dexter, N. M.
 Ross, Jesus and Mrs., Box 6824, Los Angeles 22, Calif.
 Rodriguez, Emmett and Mrs., 233 Houston St., Kerville, Tex.
 Russell, Wm. and Mrs., 1107 Washington St., Redlands, Calif.
 Sarrt, Jose and Mrs., 418 E. 3rd St., Rio Grande City, Tex.
 Salgar, Epifanio and Mrs., 610 North 4th St., Waco, Tex.
 Sanchez, Eddie and Mrs., P. O. Box 519, Eagle Pass, Tex.
 Sanchez, Richard and Mrs., 2101 S. 12th St., Phoenix, Ariz.
 Sanders, L. E. and Mrs., 519 Inspiration Ave., Miami, Ariz.
 Sells, Louis H. and Mrs., 880 West Grand, Pomona, Calif.
 Setela, Daniel and Mrs., 408 Central Ave., El Monte, Calif.
 Tanco, Abel and Mrs., 334 E. Durango St., San Antonio, Tex.
 Timmons, J. E. and Mrs., Box 642, Pearsall, Tex.
 Trevino, David and Mrs., 130 N. Verde Ave., El Paso, Tex.
 Valdez, A. and Mrs., 9333 Teodora St., Yuleta, Tex.
 Valdivia, Isaias and Mrs., 521 W. Pierce, Harlingen, Tex.
 Vickers, Ellen Fred and Mrs., 2215 Alfredo Blvd., San Pablo, Calif.
 Viera, Andres and Mrs., 2330 Berkeley, Hackersfield, Calif.
 Villarreal, Benito and Mrs., 6003 Avenue N., Houston, Tex.
 Villarreal, Celso and Mrs., 723 Edith, S. E., Albuquerque, N. M.
 Virgen, Armando G. and Mrs., 4500 Wayside, Ft. Worth, Tex.
 Walker, Mrs. Hazel D., Rte. No. 2, Box 490, Weolaco, Tex.
 Warren, Leland A. and Mrs., Box 845, Las Vegas, N. Mex.
 Watkins, Nadean, 108 W. Fillmore, Harlingen, Tex.
 Whitfield, Mrs. Laura May, 118 N. 6th St., Socorro, N. M.
 Williams, I. B. and Mrs., Box 161, Williams, Ariz.
 Wolfe, Eugene and Mrs., 240 W. San Ysidro Blvd., San Ysidro, Calif.
 Wood, Mrs. L. D., 510 Redell Bldg., San Antonio, Tex.
 Woody, Geraldine, 214 W. Garden St., Uvalde, Tex.

Cuba
 Total 140
 Canfill, Herbert, Superintendent, and Mrs., Temple Bautista, Zulueta 502, Havana
 Aleman, Cirilo and Mrs., Jurellano
 Becerra, Edelmeiro and Mrs., Sencil Spiritus
 Heuer, A. T. and Mrs., Clentufonso
 Buzquet, Bartolome and Mrs., Sagua la Grande
 Calistro, M. A., Jr. and Mrs., Guimao
 Castano, Cleofas and Mrs., Vista Hermosa 515, Jurellano, Havana
 Chavez, Elva, Placetas
 Corrales, Jose, Buena Vista, Las Villas Province
 Corredo, Arturo and Mrs., Matanzas
 Cosen, J. J. and Mrs., San Jose de las Lajas
 Dominguez, Humberto and Mrs., Guaym
 Espinosa, Anibal and Mrs., Los Pinos, Havana
 Fernandez, Domingo and Mrs., Wm. Carey Church, San Jose esp. a Banatito, Havana
 Figueroa, Eleuterio and Mrs., Wuelas
 Fracusta, Rafael and Mrs., Placetas
 Frick, Robert and Mrs., Morrell 102, Jesus del Monte, Havana
 Garcia, Andres and Mrs., Cruces
 Garcia, Juana Luz, Morrell 102, Jesus del Monte, Havana
 Garcia, Nemesio and Mrs., Morrell 102, Jesus del Monte, Havana
 Gonzalez, Luis M., Aguariado 120, Marielano
 Gonzalez, Moises and Mrs., Trista 60, Santa Clara
 Gonzalez, Eadi and Mrs., Zulueta 502, Havana
 Gonzalez, Rosalia and Mrs., Las Villas, Arizola
 Hernandez, Domingo and Mrs., Madruza
 Horta, Efrain, San Cristobal
 Horta, Lucilla, San Cristobal
 Larralde, Enrique and Mrs., Guanajay
 Las Tom, Jr. and Mrs., Zulueta 502, Havana
 Ley, Donald and Mrs., Las Delicias, Cotores, Havana

Lima, Cato and Mrs., Remedios
 Lopez, A. and Mrs., Guanabacoa
 Machado, Reinaldo, Jr. and Mrs., Marti, Matanzas
 Machado, Ruben and Mrs., Artemisa
 Marquez, Juana, Union de Reyes
 Marquez, Luciano and Mrs., Marti 173, Regia
 Martinez, Antonio and Mrs., Cardenas
 Martinez, Pablo and Mrs., Yaguajay, Las Villas
 Martiarty, Odina, J 555, Rte. 25 y 27, Vedado, Havana
 Medina, Reinaldo and Mrs., San Juan y Martinez
 Melian, Rafael and Mrs., Caibarien, Las Villas
 Mesa, Eusebio, Lajas
 Millan, J. M. and Mrs., Catalina de Guines, Miller, Reby, Cabaas
 Nagena, Cirilo and Mrs., Reparto Cumbre, Matanzas
 Morales, Bibiano and Mrs., Esperanza
 Morales, Faust, Palmira
 Napoles, Luis and Mrs., Cumanayagua
 Naranjo, Juan and Mrs., Colon
 Orgna, Rafael and Mrs., San Angastio 616, La Pava, Tex.
 Paret, Raggio and Mrs., Santa Domingo
 Perez, Carlos and Mrs., Yaguajay
 Perez, Colla, Zulueta 502, Havana
 Perez, Juan and Mrs., Los Palacios
 Perez, Nilda, San Luis, Pinar del Rio Province
 Pina, Enrique and Mrs., Infanta 482, El Cerro, Havana
 Planas, Emilio, La Ceiba, Marianao
 Quintana, Manuel and Mrs., Mariel
 Ramos, Antonio and Mrs., Arroyo Apolo, Havana
 Rivero, Francisco and Mrs., Potrerillo, Las Villas
 Robinson, Edelmira, Zulueta 502, Havana
 Rodriguez, Andres and Mrs., Escorial 1003, Almodares, Marianao
 Rodriguez, Francisco and Mrs., Corral Nuevo, Matanzas
 Rodriguez, Heriberto and Mrs., Ranchoel
 Rodriguez, J. J. and Mrs., Calabazar
 Rodriguez, Marcos and Mrs., Trinidad (Las Villas Province)
 Rodriguez, Nelson and Mrs., Rio Blanco
 Rodriguez, Norberto and Mrs., Camajuani
 Sanchez, Jose M. and Mrs., Concejal Veiza 104, Apt. 6, Santos Suarez, Havana
 Santana, Antonio and Mrs., Belical
 Silva, A. J. and Mrs., Tercera Ave. and 42nd St., Miramar, Marianao
 Smith, Jereil, Zulueta 502, Havana
 Soarez, Emilia, Lajas
 Torres, Carlos and Mrs., Caraballo
 Torres, Felix and Mrs., Candelaria
 Torres, David and Mrs., Calzada de Luyano, No. 410, Havana
 Travesa, Aurelio and Mrs., Zulueta 502, Havana
 Valdes, Benjamin and Mrs., Batabano
 Valdes, Hilario and Mrs., Cotores
 Vassaret, Enrique and Mrs., Pinar del Rio
 Vazquez, Maximo and Mrs., Molena del Sur
 Vazquez, Leoncia and Mrs., Tapaste

Panama-Canal Zone
 Total 51
 Van Rye, R. G., Superintendent, and Mrs., Box 1667, Balboa, C. Z.
 Arcadia, Juan and Mrs., La Chorrera, Rep. of Panama
 Archibald, Bert W. and Mrs., La Chorrera, Rep. of Panama
 Diaz, Francisco and Mrs., Ustupo, San Blas, Rep. of Panama
 Gomez, Napoleon and Mrs., Alligandi, San Blas, Rep. of Panama
 Guillen, Rafael and Mrs., Aguariado 72, Aguadulce, Rep. of Panama
 Iglesias, A. L. and Mrs., Alligandi, San Blas, Rep. of Panama
 Iglesias, Claudio and Mrs., Mulatuppu, San Blas, Rep. of Panama
 Jaramoni, David and Mrs., Aguariado 4408, Estafeta Justo Arosemena, Panama, Rep. of Panama
 Katalde, Jesus, Ustupo, San Blas, Rep. of Panama
 Legano, Abides and Mrs., Box 64, Las Tablas, Rep. of Panama
 Martinez, August, Ustupo, San Blas, Rep. of Panama
 Miller, Peter and Mrs., Mulatuppu, San Blas, Rep. of Panama
 Miranda, Emiliano and Mrs., La Chorrera, Panama
 Mitchell, Leonard, Alligandi, San Blas, Rep. of Panama
 Morales, Eusebio, Mulatuppu, San Blas, Panama
 Morgan, D. A. and Mrs., Box 777, Cristobal, C. Z.
 Morgan, W. D., Almirante, Bocas del Toro, Rep. of Panama
 Paderevski, Earl P. and Mrs., Box 3649, Balboa, C. Z.
 Perez, Carlos and Mrs., Alligandi, San Blas, Rep. of Panama
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C. Z.
Rish, Fred and Mrs., Box 156, Gatun, C. Z.
Vernan, Samuel H. and Mrs., The Baptist Mis-
sion House, Apartado 2, Lucas del Toro, Rep.
of Panama
Vivar, Harmeda, Utupio, San Blas, Rep. of
Panama
Walters, F. H. and Mrs., Box 1583, Paraiso, C.Z.
Yarwood, V. T. and Mrs., Apartado Postal 4031,
Panama, Rep. of Panama

JEWISH EVANGELISM

Total 5
Mitchell, Wm. B., Supt., 161 Spring St., N. W.,
Atlanta, Ga.
Gendler, Robert F., (Part-time, Stu. Missionary),
2206 Largent, Louisville, Ky.
Jones, A. Jase, 516 Hurt Bldg., Dallas 1, Tex.
Melus, John, 4312 Valerie, Belleaire, Tex.
Smith, Howard, 1350 N. W. 57th St., Miami,
Fla.

PIONEER RANCH MINISTRY

Total 1
Barnes, Fred R., 4504 N. Clifton Street, Phoenix,
Ariz.

MIGRANT MISSIONS

Total 8
Dalby, D. A. and Mrs., 1021 Dawson, Long
Beach 4, Calif.
Foster, Andrew H. and Mrs., Rte. 2, Pollock, La.
Horton, James J. and Mrs., P. O. Box 121, Plain-
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141 North Robinson, Oklahoma City, Okla.
Malone, Mrs. Marjorie Ruth, Office Secretary
Workers in Mission Centers
Total 10
Beasley, E. W., 2214 S. Mansfield, Los Angeles,
Calif.
Brown, Edward W., 6423 Underwood Ave.,
Haton Rouge, La.
Conley, Joe (white), 2104 Blenville St., Selma,
Ala. (also Teacher-Missionary)
Craig, Leon Sampson, P. O. Box 301, Birming-
ham 1, Ala.
Fuller, C. C., 214 S. Fish Ave., Oak Ridge,
Tenn.
Glance, R. James, 725 Dorsey St., Montgomery,
Ala.
Hart, Gertrude, 850 N. Farish St., Jackson, Miss.
Jackson, J. C., 1014 E. Pine, Tulsa, Okla.
Jarrett, Arthur, 1028 East 9th St., Chattanooga,
Tenn.
Johann, D. Edwin, 2004 Hall St., Dallas 4, Tex.
Johns, Vernon, 1434 McCulloch St., Baltimore
17, Md.
Lawn, Bert B., 194 Spring St., Charleston, S.C.
Martin, G. T., 1512 N. Blvd., Tampa, Fla.
Paxon, R. E., 1107 W. Chestnut, Louisville, Ky.
Hallina, Richard A., Bishop College, Marshall,
Texas
Scott, A. L., Shreveport, La.
Watts, Wm. Taft, 501 N. E. 7th, Oklahoma City,
Okla.
Williams, A. Walter, 709 Baldwin Ave., Char-
lotte, N. C.
Whittenburg, W. P., 302-C S. Leach St., Green-
ville, S. C.

BSU Workers

Total 2
Grinstead, S. E., General Secretary, 2405 Jeffer-
son St., Nashville, Tenn.
Turner, Mrs. Irene C., 2023 Jefferson St., Nash-
ville, Tenn.

State Directors of Negro Work

Total 4
Canon, D. V., (white), 313 Constance, East Point,
Ga.
Griggs, W. R., (white), P. O. Box 311, Alex-
andria, La.
Hart, Clyde (white), 302 Baptist Bldg., Little
Rock, Ark.
Hoskins, D. B., (white), 218 Adams St., Jefferson
City, Mo.
Evangelism
Total 2
Trotter, W. C., Secretary, 108 E. Garfield Blvd.,
Chicago, Ill.
Hubbard, Elia M., Office Secretary

Teacher-Missionaries in Negro Institutions

Total 29
Bell, H. Y., P. O. Box 28, Winfield, La.
Brown, Chas. H., Benedict College, Columbia,
S.C.
Brown, Frederick, Jackson College, Jackson,
Miss.
Callaway, Rebecca, Virginia Union University,
Richmond, Va.
Carr, J. W., Union Baptist Theological Semi-
nary, 2019 Third St., New Orleans, La.
Caster, Nathan M., Selma University, Selma,
Ala.
Clater, Daniel B., Jefferson City, Mo.
Coleman, John W., Okla. School of Religion,
Box 292, Langston, Okla.
Delaney, Moses N., Shaw University, Raleigh,
N. C.
Diggs, Wm. P., Friendship College, Rock Hill,
S. C.
Fowler, Andrew, Washington Baptist Seminary,
1600 13th St., N. W., Washington, D. C.
Hardin, Henry, Morris College, Sumter, S.C.
Henderson, J. R., Virginia Union Univ., Norfolk,
Va.
Jenkins, L. C., Benedict College, Columbia, S. C.
Lewis, Chas. B., Natchez College, Natchez, Miss.
Lytle, Marvin (white), Butler College, Tyler,
Tex.
McAllister, C. Lopes, Union Baptist Seminary,
New Orleans, La.
McCall, C. S., Virginia Union University, Rich-
mond, Va.
Offutt, Garland K., 1811 Dumont St., Louis-
ville, Ky.

Phillips, Thomas, Mississippi Sem. Center,
Box 429, Mount Bayou, Miss.
Scott, John Henry, Island College, Baker, La.
Talkington, T. W., (white), Mississippi Baptist
Seminary, 602 Louise St., Hattiesburg, Miss.
Taylor, S. M., Morris-Buckner Memorial Col-
lege, Dermott, Ark.
Terrell, L. M., 151 Chickamauga Pl., S. W., Mon-
mouth College, Atlanta, Ga.
Weaver, S. M., Union Baptist Theological Semi-
nary, 2000 Chew St., Houston, Tex.
Welch, Talbert A., (white), Western Baptist Sem-
inary, 2119 Tracy Ave., Kansas City, Mo.
Whitlocks, Lester T., Florida Normal Memorial
College, St. Augustine, Fla.
Williams, Marline W., 1600 High St., Little Rock,
Ark.
Willis, R. E., Mississippi Baptist Seminary, 216
N. Farish St., Jackson, Miss.

CO-OPERATIVE MISSIONS

Total 391
Dowis, S. F., Secretary of Co-operative Missions,
161 Spring St., N. W., Atlanta, Ga.
Dowis, Frances, Office Secretary
Crowder, Helen, Office Secretary
Holland, Janis, Office Secretary
Ackles, E. L., (Director of Military Personnel
Service), 161 Spring St., N. W., Atlanta, Ga.
Brewer, W. Wendell, Director Church-Congress
Work, 161 Spring St., N. W., Atlanta, Ga.
Cah, A. B., (Director of Pioneer and Mountain
Missions), 161 Spring St., N. W., Atlanta, Ga.
Gillespie, J. T., (Director Rural Church Pro-
gram), 161 Spring St., N. W., Atlanta, Ga.

ALABAMA

City Missions
Kidd, Oley C., 601-2 American Life Bldg.,
Hirmingham
Phillips, C. W., P. O. Box 742, Gadsden
Saults, H. S., 1010 Government St., Mobile
Rural Church Program
Herbstreiter, J. E., Supt., Box 870, Montgomery

ALASKA

Superintendent of Missions
Watson, L. A., 1037 Sixteenth Ave., Anchorage
Mission Pastors
Akin, J. E., Box 819, Mountain View
Barah, Harry A., First Baptist Church, Ketchi-
kan
Carpenter, B. L., Box 64, Seward
Crane, Robert A., Box 42, Fort Yukon
Dickerman, John T., P. O. Box 1854, Palmer
Helson, James B., Box 485, Spenard
Evans, E. E., Grandview Baptist Church, Box
1046, Anchorage
Marsden, Oliver W., First Baptist Church, Jones
Road, Jaa. H., Box 872, Valdez
Direct Missionaries
Jeffcoat, John O. and Mrs., 1465 Lacey St.,
Fairbanks
McRay, Mike and Mrs., 802 E. Third, Anchorage
Miller, Dick and Mrs., Box 26, Kotzebue
Sherard, Valeria, Selawik

ARIZONA

City Missions
Sutton, Frank, P. O. Box 580, Phoenix
Pioneer Missions
Archer, C. E., P. O. Box 1974, Globe, Ariz.
Brooks, Troy E., Box 266, Clarkdale
Hardin, J. W., 5426 E. 14th, Tucson
Marlin, Ira L., 2119 S. 17th St., E., Salt Lake
City, Utah
Simmons, J. Kelly, Box 463, Pocatello, Idaho

ARKANSAS

State Superintendent of Missions
Caldwell, C. W., 219 Baptist Bldg., Little Rock
City Missions
Robinson, O. C., Jr., Baptist Bldg., Little Rock
Pioneer Missions
Hahha, Fred D., 20511 Grand River Ave., De-
troit 23, Mich.
Walker, Wm. Ed., 509 Lyon, N. E., Grand Rapids
3, Mich.

CALIFORNIA

State Superintendant of
Missions and Stewardship
Walker, Edmund, 1405 Broadway, Fresno

City Missions

Lighty, H. M., 6820 Rita Ave., Huntington
Park
Tanner, A. C., 15911 Karen, Santa Ana

Pioneer Missions

Brian, W. P., 40025 N. 12th, E., Palmdale
Delbert, Fred, 1542 N. Van Ness Ave., Fresno
Harris, Ed., 23333 Palena, Turahnee
Harris, Ray, 23835 Hepburn Way, Hayward
Heard, J. G., 711 Skyline Blvd., Bakersfield
Kendall, George B., General Delivery, Dunsmuir
King, George M., 1206 Florette St., Modesto
Mason, E. W., 610 E. Kingsley, Pomona
Richardson, L. L., 3012 Kings Way, Sacramento
Sight, Leonard B., P. O. Box 15, Quincy
Smith, Aubrey W., 1250 South L St., Oxnard,
Calif.
Young, Ray O., 43 Chester St., Los Gatos

COLORADO

State Superintendent of
Missions and Stewardship
Smith, Leroy, 510 Redding Miller Bldg., 105
Fillmore St., Denver 6, Colo.

Pioneer Missions

Tagle, R. H., 1506 Hollyhook Dr., Colorado
Springs
Delmar, O. M., 214 Vale Ave., Billings, Mont.
Owen, Roy W., 834 E. Talbot St., Rapid City,
S. Dak.
Smith, Robert, 907 Payne Ave., Casper, Wyo.
Sutton, Ray

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City Missions
Croft, W. J., 1824 16th St., N.W., Washington

FLORIDA

State Superintendent of Missions
Walker, Clifford, 218 W. Church St., Jackson-
ville
City Missions
Coslan, C. M., 5900 Lake Lucina Dr., S., Arling-
ton
Garr, Wm.,
Hawson, A. D., 2400 W. Broward Blvd., Ft.
Lauderdale
Hobbs, Ray, 508 N. E. First Ave., Miami, Fla.
Locke, B. D., 1634 Hillcrest Ave., Orlando
Mines, Marshall, 27225, Nebraska Ave., Tampa 2

Rural Church Program

Alderman, D. O., 534 W. Lafayette St., Talla-
hasssee
Carr, William, 1926 - 31st Ave., Vero Beach
Enlow, I. E., 1402 W. Reynolds St., Plant City
Hall, O. G., P. O. Box 1, Summerfield
Hartley, Clyde, 824 Hill Street, Ocala
McCallister, Paul, 2200 N.E. 7th St., Gainesville
McDonald, C. W., 1206 S. Meridian St., Talla-
hasssee
Stephens, Marvin, P.O. Box 607, Palatka
Whitt, John, 570 Mecca Dr., Sarasota
Woodward, Luther W., 201 E. Main Ave., De-
Funiak Springs

GEORGIA

State Superintendent of Missions
Henson, Arthur, Baptist Bldg., Atlanta

City Missions

Haggett, James L., 281 Peachtree St. N.E., At-
lanta
Hartley, Wm. L., 1355 Burton Ave., Macon
Carroll, W. J., 17 Anderson St., E., Savannah
James, J. V., 300 2nd Ave., Columbus
Johnson, R. E., Demonstration Work in Juvenile
Delinquent Program, 900 2nd Ave., Columbus
Jones, Jeffrey, 211 Millside Rd., Augusta

ILLINOIS

Superintendent of Missions
and Stewardship
Moore, E. H., 306 W. Main St., Carbondale

State Rural Missionary

Whitfield, Walter W., Hurst
City Missions
Probst, Fred, 540 N. 8th St., E. St. Louis

March, 1957

Pioneer Missions

Bryant, Richard, 501 N. Wood, Washington
Camerson, Harold E., 278 H. Alfred St., Elgin
Everitt, Charles, Rte. 3, Crown Point, Ind.
Whitlock, Leonard, R.R. 2, Box 115-A, Bridge-
port, Ind.

KANSAS

State Superintendent of Missions
Berkley, W. A., 2311/2 N. Main St., P.O. Box 729,
Wichita

City Missions

Bell, Loren James, 519 S. Broadway, Suite 11,
Wichita, Kan.

Pioneer Missions

Adams, Cecil, 211 N. Orchard, El Dorado
Bashaw, A. L., 364 W. Ninth St., Holadilton
Lanier, J. Hession, 8201 Roland Ave., Kansas
City 4
Walker, Ray, Rte. 3, Box 28, Haxter Springs

KENTUCKY

State Superintendent of Missions
Taylor, Edred M., 127 E. Broadway, Louisville

City Missions

Jennings, Chase W., 12 E. Robbins St., Covington
Mitchell, Ben, 127 E. Broadway, Louisville
Schmidt, Herbert, 1201 S. Governor St., Evans-
ville, Ind.
Towell, Sherman E., 127 E. Broadway, Louis-
ville 2

Mountain Missions

Cunningham, J. Edward, Campton
Rural Church Program
Isaacs, John R., Clear Creek Baptist School,
Pineville

LOUISIANA

State Superintendent of Missions
Moseley, Fred B., Box 811, Alexandria

City Missions

Pardue, A. E., P.O. Box 1762, Baton Rouge
Wall, J. C., 4301 St. Charles Ave., New Orleans

Rural Church Program

Barnard, W. G., Box 146, Jonesville
Callaway, J. E., 509 Crawford St., Winfield
Canaway, Lucian G., Box 858, Coushatta
Ellis, A. P., Box 146, Rayville
Fields, E. E., 707 1/2 Texas St., Shreveport
Harrell, Wallace, 144 12th St., Oakdale
Hester, W. C., 2719 Yale, Lake Charles
Mason, J. E., Box 114, Homer
Mercer, T. R., Winnaborn
New, A. L., 215 Audubon, West Monroe
Reppand, G. W., P. O. Box 374, Pineville
Reef, J. D., Box 215, DeRidder

MARYLAND

Rural Church Program
Bard, Paul, 7385 Hawthorne St., Kent Village,
Hyattsville

MISSISSIPPI

Rural Church Program
Gilbert, Martin J., State Superintendent, Baptist
Bldg., Box 530, Jackson
Newman, Lincoln D., Box 530, Jackson
Patterson, R. B., Amory
Smith, Grady, Sylvestra

City Missions

Chaney, Thomas B., P.O. Box 530, Jackson

MISSOURI

Superintendent and Field Workers
Maples, Bruce, State Superintendent, Baptist
Bldg., Jefferson City
Bryant, Everett, Field Worker, Baptist Bldg.,
Jefferson City
Woodruff, Avery, 1917 Princeton Rd., Trenton

City Missions

DeLester, Homer W., 910 N. Taylor Ave., St.
Louis 8
Frank, Cecil H., 2406 Jule, St. Joseph, Mo.
Holland, W. T., 2nd Floor, 1017 B Grand Ave.,
Kansas City

NEW MEXICO

Pioneer Missions
Rutherford, Jeff, State Superintendent, Box 485,
Albuquerque
Buchanan, W. R., 319 San Pablo, N. E.,
Albuquerque

Clatsburgh, Bill, 1205 Mann Ave., Artesia
Duncan, Troy, 217 Snyder, Hobbs
Keith, Dalton, 321 Mesa Verde, Astec
McMinn, Travis, Box 856, Ruidoso
Paludan, F. O., 209 N. Ave. O, Portales
Randall, Frank, Fairview
Watson, Ray C., Box 544, Deming
Whitfield, Earl O., 118 N. 6th St., Socorro

NORTH CAROLINA

State Superintendent of Missions
Riley, E. L., State Supt., 119 Hillboro St.,
Raleigh

City Missions

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Memford, Herbert S., 409 Snow Bldg., Durham
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Garris, Matias, 342 Roswell Dr., San Antonio, Tex.
Gardner, J. W., 1621 W. 21st St., Little Rock, Ark.

Book Reviews

Religious Freedom in Spain by J. D. Hughey, Jr. Broadman Press. \$3.00.
After a four-year residence in Spain and considerable research over many years, the author presents a study of religious freedom in a Catholic-dominated country. This is not a book simply to read, but a study that deals with Spain's laws and attitudes over a period of years. He traces the influence of the French Revolution,

which, as it reached Spain in the nineteenth century, resulted in the increasing acceptance of ideas of liberty, equality, and fraternity. During the past 15 years, however, Spain has returned to "Catholic unity" and its abolition of religious liberty.

Land of the Moon-Children by Clyde E. Keeler. University of Georgia Press. \$4.50.

Dr. Keeler is professor of biology at the Georgia State College for Women. For a number of summers he has spent his "vacation" doing research among the San Blas Indians of Panama, giving special attention to albinism among them. (See his article, this issue, p. 6.) Dr. Keeler is interested in the historical background of the people. His book deals with native religious beliefs, Cuna Indian history, Indian medicine, and Christianity and education. Dr. Keeler writes interestingly; there is an abundance of personal experience; and the research is reported scientifically. All this in one book makes *Land of the Moon-Children* both a scientific treatise and a missionary background discussion. This is a valuable book for the missionary library.

All Other Ground by Argye M. Briggs. Eerdmans Publishing Co. \$3.00.

In this book Argye Briggs again reveals her remarkable understanding of human nature as she tells in a fascinating way the story of "that wild Ramsey kid" who grew up to be an outstanding minister of the gospel and chaplain in the United States Army. As in her other books, the story is so interestingly told that the reader finds his interest growing with each page.

Kathleen Mallory by Annie Wright Ussery. Broadman. \$2.50.

The author is the daughter of the late Mrs. Carter Wright, lifetime friend of the subject. The story is factual, inspirational, illustrative, and as illustrious as the heroine. In giving the life story of Kathleen Mallory, Mrs. Ussery has presented an excellent history of Woman's Missionary Union. The reader will find in this biography a true picture of Southern Baptist problems and victories from 1912 until 1954.

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Hanna, Ross Harmon

B. March 19, 1928, Shelbyville, Ky. Ed. Glendale High School, Glendale, Ky.; Carson-Newman College, 1948-'49; Morehead State College, 1949-'52, B.A. degree; S.B.T.S., 1953-'57, B.D. degree. Summer missionary, Eastern Kentucky, summers 1949 and 1951. Pastor several churches in Kentucky, 1948-'56. School teacher Carter County, Ky., 1952-'53. M. Betty Jane O'Bryan, June 3, 1951. Children: 1 son. App'l. missionary to Indians, Quapaw, Okla., Dec. 6, 1956.



Hanna, Betty Jane O'Bryan

(Mrs. Ross H. Hanna)

B. Feb. 2, 1932, Greenup, Ky. Ed. High School Wurtland, Ky.; S.B.T.S., 1956. M. Ross Harmon Hanna, June 3, 1951. Children: 1 son. App'l. missionary to Indians, Quapaw, Okla., Dec. 6, 1956.



Jones, A. Jase

B. Sept. 2, 1913, Corrigan, Tex. Ed. High School, Austin, Tex.; University of Texas, 1931-'36, B.A. degree; S.W.B.T.S., 1939-'44, Th.M. degree and 1956, Th.D. degree. Pastor Webberville, Tex., 1934-'35 and Ft. Worth, Tex., 1940-'43. U. S. Army chaplain, 1943-'46, pastor Bisbee and Montague, Tex., 1946-'56. Director Chaplains Branch of the Ft. Worth U. S. Army Reserve School. Children: 1 daughter, 1 son. App'l. Director Jewish Evangelism, Tarrant and Dallas Baptist Associations, Tex., Jan. 1, 1957.



Barnes, Patricia Anne

B. Aug. 28, 1936, Clinton, Miss. Ed. Vigor High School, Prichard, Ala.; Mississippi College, 1953-'57, B.S. in Ed. Mission worker, Prichard, Ala., 1952-'53. Student Summer Missionary, G.W.C., New Orleans, La., 1955 and 1956. App'l. missionary, Florida Project, New Orleans, La., Dec. 6, 1956.



Lopez, Pedro

B. Dec. 4, 1924, Rio Hondo, Tex. Ed. High School, Rio Hondo, Tex.; Texas A. & I. College, 1946-'47; Baylor University, 1950-'54, B.A. degree; S.W.B.T.S., 1954-'56. Mission pastor Mart, Tex., 1953-'55 and Rainbow Heights (Ft. Worth), 1955. M. Esther Valdez, Aug. 26, 1950. Children: 1 son. App'l. Spanish G.W.C., Ft. Worth, Tex., Dec. 6, 1956.

Lopez, Esther Valdez

(Mrs. Pedro Lopez)

B. Aug. 15, 1930, San Antonio, Tex. Ed. High School, San Antonio, Tex.; Trinity University, 1957-'58; Draughtons Business College, 1948-'49; Baylor University, 1954-'55; S.W.B.T.S., 1956. Helped husband in missions at Mart, Tex., 1953-'55 and Rainbow Heights (Ft. Worth), 1955. M. Pedro Lopez Aug. 26, 1950. Children: 1 son. App'l. Spanish G.W.C., Dec. 6, 1956.



Talley, Carl A.

B. Feb. 3, 1906, Crystal City, Tex. Ed. High School, Talhina, Okla.; Jonesboro Baptist College, 1927-'29; Bluefield College, 1936-'37. Gospel Light House, Princeton, W. Va., 1936-'37; pastor missions and Rescue Mission work in W. Va., 1937-'54. Wayside Baptist Mission, Paducah, Ky., 1954-'56. M. Hazel E. Hall, June 19, 1937. Children: 2 daughters. App'l. missionary, Men's Rescue Mission, E. St. Louis, Ill., Dec. 27, 1956.



Talley, Hazel E. Hall

(Mrs. Carl A. Talley)

B. Aug. 18, 1913, Princeton, W. Va. Ed. High School, Princeton, W. Va. For seven years has helped husband in mission and rescue mission work. M. Carl A. Talley, June 19, 1937. Children: 2 daughters. App'l. missionary, Men's Rescue Mission, E. St. Louis, Ill., Dec. 27, 1956.



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This means that the purity of each ingredient, and the sanitary conditions of manufacture are carefully controlled for your protection! And it means that when you use VITASAIFE C. F. CAPSULES you can be sure you're getting exactly what the label states... and that you're getting pure ingredients whose beneficial effects have been proven time and time again!

Not only that—you're getting a month's supply free of charge, so you can prove to yourself just how effective they may be for you! And now see what else you get—without the slightest risk on your part!

Amazing New Plan Slashes Vitamin Prices in Half!

With your free vitamins you will also receive complete details of an amazing new Plan that provides you regularly with all the vitamins and minerals you will need. By means of this Plan you can receive your vitamins and minerals factory-fresh, direct-to-you and at a saving of 40% off the regular retail price!

Always Factory Fresh

This means you need not shop around for vitamins or pay high retail prices. Under this plan you can receive a 30-day supply of factory-fresh vitamins every month, regularly and safely—for exactly \$2.00 or 60% lower than the usual retail price. DON'T DECIDE NOW... you are under no obligation to buy anything whatsoever. Just read how you can get this Free 30-day supply and learn all about this amazing Plan.

Act At Once!

Simply fill out the coupon and send it in to us today. We'll rush you your free month's supply of high potency VITASAIFE C. F. CAPSULES along with information about the Plan. During your free trial period you can decide whether or not you want to

Retail Value \$5.00



EACH DAILY C. F. CAPSULE CONTAINS:

CAPSULE CONTAINS	
Vitamin A	12,500 USP Units
Vitamin D	1,000 USP Units
Vitamin C	75 mg.
Vitamin B ₁	5 mg.
Vitamin B ₂	2.5 mg.
Vitamin B ₆	6.5 mg.
Vitamin B ₁₂	1 mg.
Niacin Amide	40 mg.
Calcium	4 mg.
Pantothenate	3 mg.
Vitamin E	0.5 mg.
Folic Acid	75 mc.
Phosphorus	31 mg.
Iron	30 mg.
Cobalt	0.01 mg.
Copper	0.43 mg.
Selenium	0.1 mg.
Iodine	0.075 mg.
Potassium	2 mg.
Zinc	0.5 mg.
Magnesium	3 mg.
Choline	
Bisulfate	31.4 mg.
Inositol	13 mg.