

HOME MISSIONS

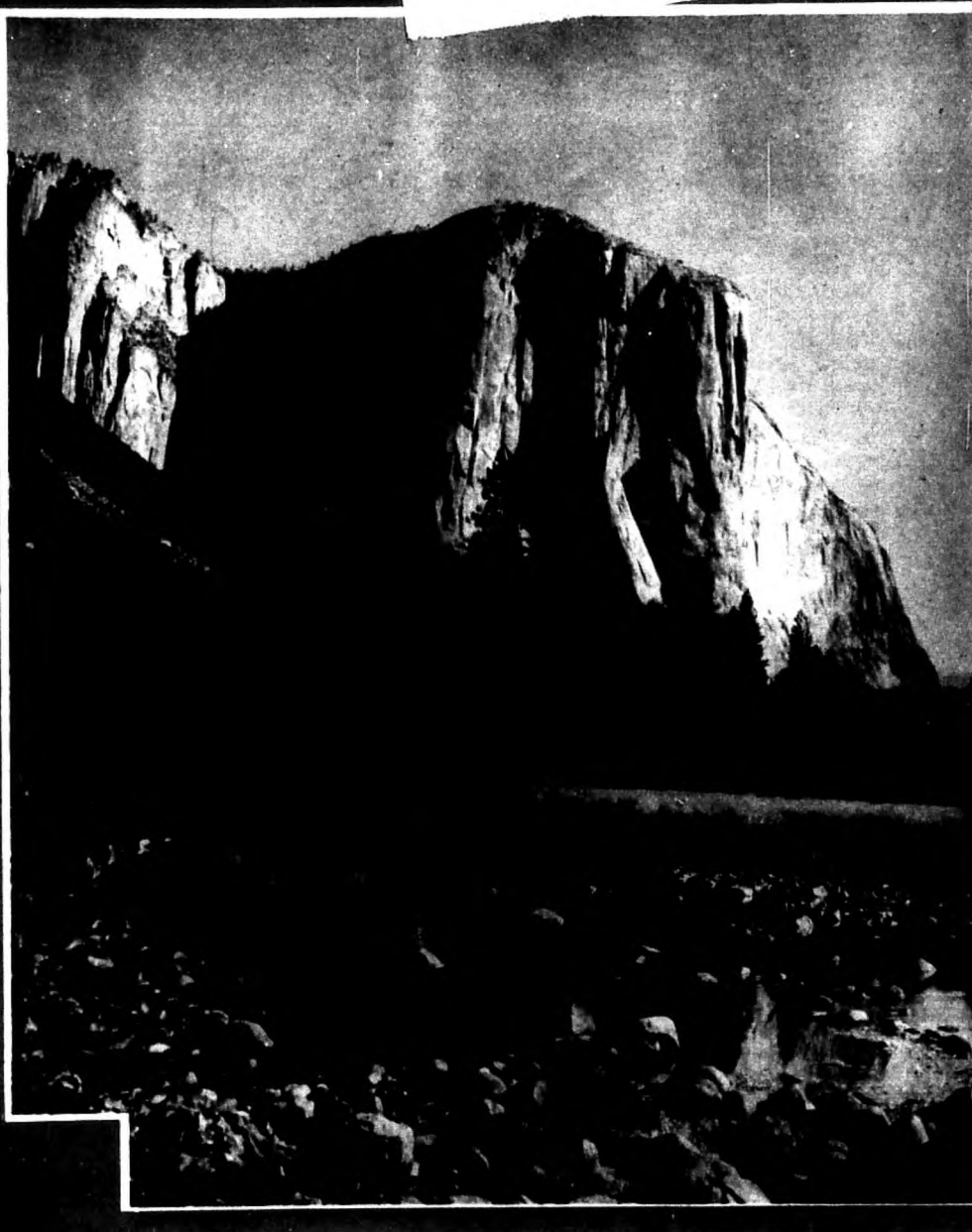
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of the Southern Baptist
Convention

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1957



Vol. XXVIII No. 4



Home Board Photo

THE
GOD

EXCELLENT READING FOR YOU WHO ARE INTERESTED IN
... THE CHAPLAINCY
... HISTORY
... MISSIONS



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by Charles F. Pitts

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a tribute to our
associational missionaries

By Courts Redford

MORE AND MORE Southern Baptists have come to realize the importance of the district association in Baptist life.

We have come to appreciate the place of the associational missionary in the growth of our total missionary program. He is one of our most important denominational servants.

1. He is important because of his close contact with the churches. The association is the smallest denominational unit. It is closer to the churches than any of our other boards or agencies. For this reason the associational missionary has a contact with the churches which no other denominational worker can possibly have. He knows the pastors personally; he knows most of the leaders in the denomination. He knows the conditions and needs of the various churches. He can naturally render a service that no other can hope to do.

2. He is important because of the inclusive nature of his work. He represents our whole denominational life and total program. He is interested in the missionary responsibility of the churches. He is also interested in their educational work. He must be an evangelist, educator, advisor, and a general pastor. Because of his total responsibility he needs to be well informed concerning every phase of Baptist life. It is essential that we have God's man for this important place of service.

3. He is important because of his opportunity to correlate the whole program. The associational missionary can do more than any other to prevent conflicts and misunderstandings. Through the work of the associational committees, and by means of a denominational calendar, he is able to prevent overlapping ministries and conflicting dates. He is in a position to enlist every department of work in the promotion of the whole. He can do more than any other to grow a well-rounded denominational program.

4. He is important because of his activity in starting new work. The association naturally looks to the missionary to work with various committees in making surveys and in finding opportunities for new work. He knows where new missions are needed. He knows where the new church should be started. He is acquainted with various institutional needs and should be well informed concerning the mission groups residing in his territory. He also knows the respective strength of his churches. He can be of great help in selecting sponsorship for the new mission and the new church and can render a great

service in giving encouragement to groups within the association that are seeking to render mission service.

5. He is important because of his relationship to the pastors and church leaders. He should be the pastors' friend. He can, perhaps, do more than any other to develop a wholesome relationship and fellowship among the pastors. He will certainly help in arranging the various fellowship meetings and group conferences within the association, and by working carefully with his committees he can see that the various pastors are used on the program and are given places of responsibility in denominational leadership. If there be pastors who have special problems and decisions, he can help in finding some solution to those problems.

6. He is important, because of his position, in helping needy churches. There are always churches which need special help. Some may be pastorless, some may be divided, some may have divisions that threaten their spiritual welfare, some may be indifferent and only partially enlisted in the work of the denomination. The associational missionary is in a unique position to help enlist these churches and to serve those who need a special ministry. In many cases he can assist the churches in selecting co-operative pastors; he can help in their special programs; he can encourage each church to participate in the total program of the denomination.

7. He is important because of his opportunity to promote all kingdom interests. He can help in Schools of Missions, in simultaneous revivals, in associational training schools, and in other emphases of the various phases of our denominational life. He should assist in the promotion of stewardship and our new program of finance for Southern Baptists. In fact, the good associational missionary tries to get the church and the membership to participate in every worthwhile Christian ministry.

8. He is important because he is the best connecting link between the church and the various denominational agencies. He tries to help every denominational worker to understand the needs and the opportunities of his field and to give such support as he can to the churches within his association.

The associational missionary is an important and a busy man. He needs our prayers. Let us remember him often. Let us do everything we can to give that co-operation and support that will help him to do a good job for the Lord.

NEWS

Michigan Baptists Have Own Paper

Michigan Baptists have begun printing their own state paper. The first issue was mailed February 14.

Rev. James Johnson, pastor of the Liberty Baptist Church, Detroit, has been named editor. At present it is an eight-page publication and will be called *Michigan Baptist Messenger*.

During the past two years the Michigan Baptist news has been printed on the front page of a special edition of the *Arkansas Baptist*.

The new publication will be issued monthly at first.

New Work Among Indians In Oregon

Rev. and Mrs. Eugene Branch have gone to Warm Springs Indian Reservation where they will open Southern Baptists' first work in Oregon among the Indians.

On July 26, 1956, Mr. and Mrs. Branch were transferred from Whiteriver, Arizona, where they had been working with the Indians, and asked to make a survey of the Indian population of Washington and Oregon to determine where work should be opened. The survey seemed to indicate that Warm Springs Indian Reservation would be the best place to begin our work.

To Form State Convention

Plans are being made for the third regional fellowship meeting of Michigan Southern Baptists. The meeting is scheduled for May 3-4 at the Merriman Road Baptist Church, Garden City, Michigan. At that time committees will be appointed and plans made for the forming of the state convention in November, 1957.

In 1951 there were only six Southern Baptist churches in Michigan. Now there are 44. Six churches were constituted in the state during the past three months and three others are planning to constitute within a few weeks.

Conferences to Plan for 30,000 New Churches and Missions

The Home Mission Board and Sunday School Board are jointly promoting special conferences at Glorieta, and Ridgecrest this summer to make definite plans for achieving the goal of 30,000 new churches

and mission stations by 1964. The conferences will be held during Home Mission Week at both places.

At Glorieta, July 25-31, all Pioneer area missionaries of the Convention and all district missionaries from Texas will be especially urged to attend. In addition to making plans for implementing the 30,000 new churches and missions program, special emphasis will be given on plans for purchasing lots and financing new buildings as well as the problem of broken homes and juvenile delinquency.

At Ridgecrest, August 15-21, all associational missionaries and moderators of associations that have no missionaries are urged to attend along with district missionaries of Louisiana and Florida.

Here also the 30,000 new churches and missions program will be discussed and rural surveys and associational organizations. A Mountain Mission Conference, which will be held at the same time, will also discuss the 30,000 program and in addition the county mission program.

First Bible Conference For Michigan Pastors

The first Bible conference for Michigan Baptist pastors was held January 28-February 1 at Snow Valley. Twenty-four of the 44 Southern Baptist preachers in Michigan were present.

Dr. Lee Gullman of the Seminary Extension Department, Dr. Woodrow Phelps of Belmont College, Nashville, Tennessee, and Dr. David Coppenger of Ouachita College, Arkadelphia, Arkansas, were the lecturers.

For two afternoons the preachers and guests tried their skill at skiing.

Dr. Truett Smith, director of the educational program in Michigan, was in charge of the conference. It is hoped that the conference may become an annual event.

Colorado to Have Denominational Week

Plans are being made for Denominational Week to be conducted among Southern Baptist churches in Colorado October 6-13. It is planned that 100 Baptist pastors and denominational leaders will go to the churches of the Colorado state convention during this period in an effort to present the total Convention program.

HOME MISSIONS

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JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



MISSIONS MAKES THE DIFFERENCE

THE CIVIC CLUB was led to a brilliant decision. Mexicans were living in the river bottoms in makeshift tents which they made from cardboard, tin, and other kinds of rubbish found on the river banks. The club wanted to show its interest in bettering the welfare of the transients. A committee was duly formed; the rousements were stirred up; the money was made available; and the project was soon under way. The civic club would build a modern home and take the Mexican family out of the river bottoms and place it in comfortable surroundings.

Social welfare and community improvement make their appeal to different groups in different ways. This was a delightful project. The committee finished its building. The house was modern in every respect. It had bathroom, electricity, and natural gas. Furnished and equipped, the house was occupied by a river-bottoms family chosen by the civic club and moved to the new home.

There was a formal opening of the home and a meeting of the club at the place of the new residence of the Mexican family. The papers were glad to run the story. The club had set an example for the city in meeting the needs of indigent people whose tents were an eyesore down by the riverside.

The civic club went on with its projects. It was doing good in many ways. Its members were proud of the accomplishment in making life better for a transient family. Soon, the project was forgotten as the club went on about its business and the family enjoyed the modern home.

A year later, members of the club made an investigation. They wanted to know how their project had contributed to the welfare of their city. Again a committee made an investigation and a report. The family had moved into the new house. It was fine to use natural gas but the family had neglected to pay the gas bill and the fuel had been cut off. Cold weather required heat.

There was a fireplace and driftwood was used, but it became easier to break up the furniture in the house and use it for wood than to go out in the river bottoms and bring in soggy driftwood which would not burn so readily. Even the bathroom fixtures had been torn from their anchorage and were found in the yard. The family still lived in the house, but the house was a shambles. It was the same family but not the same house. The dwelling was not too much better than the river-bottom tent. This is no reflection on the civic club but is an illustration of what too many people think is the way of lifting the standards of needy people.

Look at the family in the shotgun house in the Spanish-speaking section of another city. The adult members of this family are living in sin and excess. Money made at work is wasted instead of used properly for the family. The shotgun slum dwelling is the best the family can do.

Across the street is a Baptist church, Spanish-speaking. Up the block, on the corner, is the Baptist mission. The mother hears from the children about the various activities in the church. She visits. Then she is attracted to the mission. Converted, she is baptized and immediately starts cleaning up the hovel in which she lives. The children are washed and their clothes are now clean. The money earned at work is used for food. Some of it is saved.

The family has now moved into a community of better homes; it is able to pay the rent. Better jobs have been secured. The improvement in this family is both social welfare with its change of environment and Christianity. Christ in the heart, then Christ in the home, then Christ with the Christian on the job, and now a Christian family in a beautiful, clean, comfortable home. The church is the center of family life. The Lord's work is reflected in the new family in the new home.

This is missions.

April, 1957

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This \$120,000.00 building recently completed in Havana, Cuba, is said to be one of the most attractive and convenient BSU centers owned by Southern Baptists. More than \$22,000.00 was spent on furnishing the building.



Architect Luis Dauval (r) presents the keys to the new BSU Center to Secretary Caudill, Luis Rodriguez, building manager; Ondina Maristany, student secretary; and Jose Romero, BSU president.



Mr. and Mrs. Julia Duarte, former BSU members, Mrs. Herbert Caudill, and Mr. and Mrs. A. C. Queen examine some new books donated to the library on the day of dedication. In the back ground is a portrait of Jose Marti (as a child), the Cuban national hero.

NEW BSU CENTER TO SERVE cuban youth

By Fred A. McCaulley
Director, Tentmakers Program

THE HUNDREDS of guests who thronged the University Baptist Student Union Center in Havana, Cuba, January 28, were delightfully amazed as they inspected the three-story building, with a partial day-light basement beneath and a penthouse and sun deck above. The occasion was the first of five nightly dedication ceremonies, following a Monday-afternoon 5:30-o'clock buffet luncheon for the Havana Press, whose papers had for three days been announcing the completion of this beautiful structure and the coming dedication ceremonies by Cuban and Southern Baptists.

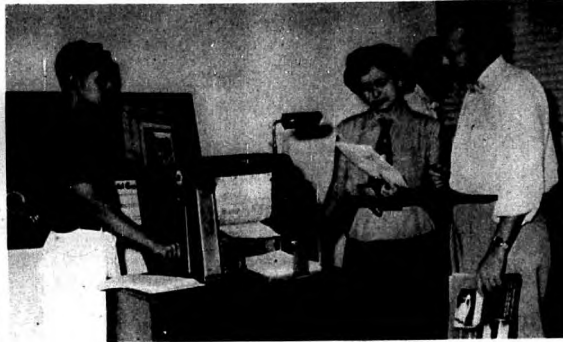
The imposing stone front, facing "J" Street, across from the University of Havana campus with its 15,000 students, extends from property line to property line. The building has a three-story right wing reaching back the entire length of the lot toward the new multi-million-dollar Hilton Hotel just two blocks away.

The front portion of this building encloses on the first floor the foyer, reception hall, auditorium, and stairway. The second floor has the A. C. Queen Library, a 200-space locker room for use of the day students, the pfayer room, and a classroom for 40 or more students.

The first floor of the wing includes the auditorium, separated from the dining room, kitchen, and pantry by accordion doors, permitting their use for expanded auditorium space. The second floor of the



Fred McCaulley (l), representing the Home Mission Board, gives dedication message through the translation of Dr. Herbert Caudill.



A. C. Queen (r), first BSU director in Havana, Cuba, checks some mimeograph material with Miss Ondina Maristany, present BSU director.

wing has the beautifully decorated and furnished modern twin-bedded guest room located between two spacious apartments—one for the BSU director and the other for the building administrator's family.

The entire third floor is used to domicile 12 university men in rooms with connecting baths. On each of the three floors, porticos overlooking the paved patio below extend the full length of the wing. At the extreme back, the patio boasts a sizable outdoor stage, with baths and dressing rooms in either wing. The penthouse serves as a laundry and sewing room. The sunlight basement has rooms for a book store, welfare storage, conference, equipment, and utilities.

Mission Superintendent Herbert Caudill presided at this opening session; received the keys to the building from the capable architect, Dr. Luis Dauval, presented BSU Director Ondina Maristany, Building Administrator Luis Rodriguez, and BSU President Jose C. Romero. He also recognized press representatives and groups of business and professional men as well as educational and religious leaders throughout the area. These included some from other denominations who had come to rejoice in this achievement, along with a host of Baptists from the Havana and surrounding churches. He also presented the M. N. McCall Baptist Church choir, directed by Mrs. Herbert Caudill, which provided the music for the evening.

Rev. A. C. Queen, of Champaign, Illinois, was presented as the guest of honor, for it was he who had organized the University Baptist Student Union during his tour of Cuban missionary service. The University students through deep appre-



The McCall Church choir which sang at the dedication services of the new BSU Center. This choir is directed by Mrs. Herbert Caudill.

ciation had brought him and his family to Havana for this occasion.

Rev. S. E. Grinstead, BSU secretary for the National Baptist Convention, accompanied by his family from Nashville, Tennessee, was in Cuba for a vacation and spoke timely greetings. Rev. Fred A. McCaulley, representing the Home Mission Board, brought the dedicatory message, stressing that each should dedicate his body—which is a God-made temple—as wholly and joyously for God's glory as he would dedicate this commodious man-made temple for that purpose.

Eternity alone can measure the significance of this occasion, prompted by a

Saviour's love, the agony of those multitudes who need him, and the determination of those missionaries and natives who have set themselves to the task of meeting that need. The Home Mission Board purchased the site; the WMU provided through the Annie W. Armstrong Offering the funds to erect the building; the North Carolina WMU through special gifts is helping to provide the furnishings; while Southern and Cuban Baptists, with their prayers, services, and Cooperative Program gifts, are all supporting this work—that God may be glorified, that humanity may be blessed, and that Cuban youth may be served.



Hungarian refugees aboard USNS General W. G. Haan, accept some reading material from Chaplain Shipman, a Southern Baptist chaplain in charge during the trip from Germany to the United States.

Baptist Chaplain Helps Hungarians in

"Operation Safe Haven"

By Chaplain J. T. Shipman
United States Navy

IT REQUIRED about 14 hours a day to serve as chaplain aboard the USNS General W. G. Haan, one of three United States ships designated to carry Hungarian refugees from Bremerhaven, Germany, to New York. Someone must have told the refugees to "Tell it to the chaplain!" for they brought all their problems to him. During their trip over the chaplain answered questions on everything from seasickness to how much money a cowboy makes in a week.

In addition to counseling the refugees, Chaplain Shipman served as co-ordinator for three civilian volunteer clergymen who were aboard. These clergymen, who spoke and wrote Hungarian, conducted the vari-

ous religious meetings for the Hungarians while they were aboard the General Haan en route to Camp Kilmer, New Jersey.

Chaplain Shipman had just returned from a cruise aboard the USNS Gieger when he was informed that he was to be assigned as chaplain for one of the ships designated to carry the Hungarian refugees to America. The ship he was to serve on had been in Reserve Operational Status and when he reported aboard he found that most of the chaplain's equipment had been removed to the Brooklyn Army Terminal for safekeeping. Long hours of work were necessary to get all necessary equipment aboard and ready for use. The chaplain at Brooklyn Army Terminal pro-

vided all the required items together with a quantity of Kosher foods for potential Orthodox Jewish passengers. The American Bible Society provided Bibles, New Testaments, and Gospel portions in the Hungarian language. Most of the days going over were spent cleaning and stowing the various items and working out the organizational plan for the homeward voyage.

He was tirelessly assisted by a Navy doctor who spoke Hungarian, who had been ordered aboard, and a volunteer Red Cross worker. They assisted in the translations required throughout the ship and in planning for a ship's paper to be writ-



A Hungarian refugee accepts a book from Chaplain Shipman while Rev. Albert Dazzo and Rabbi Herschel Schoeter look on.



Chaplain J. T. Shipman supervises the publishing of a Hungarian-English newspaper. Sailor is O. D. Onderdonk, chaplain's assistant.

ten in Hungarian and distributed on the return trip.

Plans for library facilities, talent shows, and musical programs were also discussed as well as a Christmas party since the groups would be aboard during the Christmas season.

On the return voyage there were 1,716

refugees aboard. Their religious enthusiasm was heavy. Father Anthony J. Huber, Catholic priest, conducted 13 masses during the voyage with approximately 1,410 refugees attending. Rabbi Herschel Schacter held 24 Jewish prayer services for a total of about 500 persons. And about 460 attended the Protestant services con-

ducted by Rev. Albert G. Dazzo.

Folk song fests, talent shows, kiddie parties, and movies helped to keep the refugees entertained during the long voyage to America. Decorated Christmas trees and a Christmas party added a holiday touch for both the refugees and the ship's crew.



Chaplain Shipman gives Christmas stockings to three Hungarian children aboard ship bringing them to the United States following their flight for freedom from their native Hungary.



A conference is conducted by Chaplain Shipman with the three ministers regarding co-ordinating and scheduling of services for the three faiths.

BAPTIST PASTORS SERVE PART TIME AS

Reserve Chaplains

By George W. Cummins

Associate Director

Chaplains Commission

BAPTIST pastors have always given a good account of themselves in serving their country either in or out of uniform. Before the days of George Washington, ministers of the Baptist faith were giving moral and spiritual leadership to the men of our armed forces and during the American Revolution General Washington requested baptism by a Baptist chaplain of his army. It is reported that Chaplain John Gano, a Baptist chaplain, did baptize him in the Hudson River. During the wars that have followed, Baptist pastors have left their churches, homes, and loved ones to become chaplains with the military forces. Between wars, during the days of peace, they have continued the ministry of the chaplaincy in the local community.

Today some 425 Southern Baptist chaplains are serving on active duty with all branches of the military services in all parts of the world. What a thrilling story it would make to tell of the work of these chaplains—missionaries in uniform—and their contribution to foreign missions, home missions, yes—world missions!

In rural sections, villages, towns, and large cities there is another group of Baptist pastors who are serving as chaplains in the reserve units of the Army, Navy, Air Force, National Guard, and Civil Air Patrol groups. These pastors are giving generously of their time and talents in order that the men of these reserve units may have the moral and spiritual leader-

ship needed to help them meet their military obligation to their country and to become finer, spiritually strengthened citizens.

Protecting ourselves against war, an unwelcome necessity for the past 20 years and undoubtedly a problem for many years to come, is taking its toll in time, money, and manpower. The expending of our national energies in the field of the military, and the military training that millions of our young people undergo, are definitely influencing the type of people we are becoming. This is an undesirable situation and in every field of life ways and means of dealing with this necessity of combat readiness are being sought. There will be material changes and certainly spiritual changes, but will we become that which none of us desires to become, a militaristic people? Shall we permit this necessity of combat readiness to make an evil contribution of our way of life, which is basically religious, or shall we lend our moral and spiritual support to make it good? With the help of God we can make it count for good and not evil.

The local Baptist pastors, who are reserve chaplains, are keenly aware of this problem and in their local communities are talking about it, but more important they are taking action. The pastors, as part-time chaplains, are serving the reserve organizations and CAP groups in their local communities by holding religious

services, giving character guidance lectures, counseling with those who seek their help, ministering to the sick, and encouraging the discouraged. The chaplain is privileged to see many of these persons won to Christ and brought into fellowship with the church of the individual's choosing. Through his efforts he is able to walk side by side with these men and women in uniform and strengthen their moral and spiritual lives.

These God-called men have received and are receiving the help and assistance of their churches in carrying on this important work and this encouragement has made the chaplain's task easier and more successfully accomplished. In some instances, the chaplain will be ministering to some of his own church members who are a part of these reserve units.

Thus in the local community, the local Baptist minister, the chaplain, finds a great and challenging missionary field. Yes—World Missions: USA—in action!

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Providing a nursery was part of the responsibility of Missionary Margaret Russell during a recent day of training at the Spanish mission in Redlands, California.

TRAINING for our NEW MEMBERS

By William W. Russell

Missionary to Spanish-speaking
Redlands, California

Indoctrination and training of members is an important part of mission work among the language groups.

AFTER only three months in Redlands, California, working with the Spanish-speaking people, my wife and I became aware of the need for a training program for even these very first Spanish peoples that we had enlisted.

We needed a good start to spark the interest in training. With an idea for an all-day Bible study based on the study course book *These Things We Believe* by Turner, I talked with our director of Foreign Language Missions, Rev. E. J. Combs.

The next move was to confer with State Sunday School Secretary Alvis Strickland

in Fresno, California. Armed with his approval that we could qualify for study course credit, we came home to put the finishing touches to our plans.

With the help of our sponsoring church, Temple Baptist Church of Redlands, California, and its pastor, Rev. William Bell, we enlisted workers from the church staff to assist with the children. Provisions were made to teach books from the Training Union study course series to the children.

Next a call went out to the pastors in nearby Arrowhead Southern Baptist Association. The first to respond was the asso-

ciational moderator, Rev. Gerald O. Travis, and the associational Sunday school superintendent, Rev. Paul Setser. A call was made to Rev. Louis Soliz of the Spanish Baptist Mission, Pomona, California, and Rev. Daniel Sotelo of the Spanish Baptist Mission, El Monte, California. They responded graciously.

At the end of our one-day meeting awards were requested for ten adults who qualified for study course credit. The attendance of 28 people was a milestone in our beginning among the Spanish-speaking of Redlands, California.



(Upper right) Classroom participation in the study of *These Things We Believe* by Turner elicited some very healthy discussion of Baptist beliefs.

(Upper left) Missionary Margaret Russell with some of the children who attended the day of Bible study and enjoyed the periods of Bible study and play.



Rev. Daniel Sotelo (l), points to Mexico, the place of his birth, as Rev. Louis Soliz looks on. Both men helped teach during the Bible study for Spanish-speaking in Redlands.



Part of the group which participated in an all-day Bible study at La Vida Chapel, Redlands, California, a mission for Spanish-speaking.

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The God We Worship

"DADDY, who is God's father?" That is a very revealing question coming from a Junior girl. She did not ask if there was a God; she only wanted to know who was his father. She evidently had an innate sense of God's existence and felt his presence.

That is true of the race. There is no section of mankind, no matter how undeveloped it may be, that does not worship a supreme being who lives and reigns behind the clouds. The fool alone has said, "There is no God" (Ps. 14:1).

We know God easily if we do not try to define him. The human mind cannot grasp the infinite. God is infinite. He is neither an object of scientific investigation nor something that we can insert in the accumulation of knowledge as we would mount a rare stamp in a special place in an album.

The heavens declare the glory of God and the firmament showeth his handiwork, but God is not one of the heavenly bodies. He is not something, or someone in the universe. The universe is in him. He encompasses all things: all time with its endless circle; all space with its never-ending reach; and all being in time and in eternity, for he has neither beginning of days nor end of years.

We cannot prove God's existence by logical processes. But we do not have to prove that he exists. The existence of God is self evident. The world of things around us testifies of God. Chance could never have created a material world of order and beauty. To believe in God, the Creator, is not credulity. Credulous, rather, is the belief that chance—blind and unintelligent force—could create the intricate mechanism of the human body and breathe into

its nostrils the breath of life. Human life, animal life, the world we live in, the stars that gem the brow of night, all speak together in thundering tones, there is a God.

The Scriptures tell us that God is all, and in all; that he is everywhere the subject, the object, and the unity of all things. He is a person, but infinite: eternal without beginning or end of days; omniscient; all powerful. That power which gave existence to the material universe is clearly illimitable. No number of human beings could move the earth on which we live, but God moves it 65,000 miles an hour. Nor does he move this earth alone, but the whole system of innumerable suns and spheres in the universe are moved and sustained in their endless sweep through space by his almighty power.

But this omnipotent God is holy, just, and good. He is love, goodness, and mercy. He is the holy one who desireth not that the wicked should perish, but that everyone should turn from his evil ways and live. His love goes out to a lost world in saving activity and controls all of his infinite powers. His justice is tempered with mercy. His wisdom is girded by omniscient love. His infinite power is exercised under the supervision of his care and love for the world. The harmony of his being is secured by the subordination of all his attributes to his goodness, mercy, and grace brought about by love.

The question is, as F. R. Barry says, in *What Has Christianity to Say?* "What God do men worship? Shall it be the refuted idols of nationalism or the one God and Father of us all? Are we to make gods in our own image—the projection of our own greed and cruelty—or is man to be remade in the image of God? On the

answer to that question hangs the world's future." (p. 93)

In order to know what kind of a God people are really worshipping, we must judge not by the creed they profess, but by the assumptions on which they habitually act. Exactly: and that is the question we are raising as the presupposition of all right conduct. On what assumption does one act? That is only another way of asking what one really means by the word "God."

If one's loyalties are pledged to truth, righteousness, and charity—if these are the characteristics of the God he serves and worships—he will, without knowing it, grow up toward them. He will increase the depth and range of his living, enhance his sympathy and joy, and enlarge his power to serve and help others. Everything turns on what he means by the word, "God."

There is so much about God that we do not know that to suppose the finite mind can ever completely comprehend the infinite is folly. But this infinite incomprehensible being has made himself available to man in the person of Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is this God of love the Scriptures present to us as the one we are to believe in, love, obey, and worship. Jesus Christ, God's only Son, has revealed God to us as a being of divine love—the Heavenly Father—infinite in wisdom and power, who reigns over all; who is the fountain of all life; the source of all good; the one from whom all blessings flow, and in whom all happiness centers. This is the God we are to worship.

By J. B. Lawrence

Executive Secretary Emeritus, Home Mission Board

HOME MISSIONS



North Carolina Pastor M. O. Owens, Jr., enjoys the beauty of Tazlina Glacier near Anchorage, Fairbanks Highway in Alaska.

By M. O. Owens, Jr., Pastor
First Baptist Church
Lenoir, North Carolina

OF the north cometh golden splendor" (Job 37:22 ASV). I am sure that the writer of Job was not thinking of Alaska in particular when he wrote these words. I am equally sure, after a recent flying trip to Alaska, that they are as true of that territory as of any area on the globe. "Golden splendor" has come, and will come, out of Alaska.

Alaska is splendid in its size, in its material riches, in its physical attractions, and in its growth. Alaska is a land of golden opportunities economically and spiritually. Nowhere on the North American continent is there greater opportunity for the gospel. In Alaska are 200,000 people, or more, with perhaps only one out of 20 a Christian. It is not an easy field to work. The difficulties are great.

Bob Hope once said, "Anchorage's main street is the longest bar in the world." Many of the people living in Alaska have gone there to escape the law, to run away from responsibilities, or to make money. These are not conducive to religion. Nevertheless, Alaskans need the gospel as much as lost souls anywhere. They can be won. The gospel preached with power and compassion, and lived with integrity, will grip these men and women. Our growing conversions in Alaska are proof. At the last Alaska Baptist Convention, approximately

600 baptisms were reported. The First Baptist Church of Anchorage baptized 139 last year. The churches are outgrowing their buildings. Of ten Baptist churches in Anchorage, seven are building. Of the five in Fairbanks, four are building.

Organized Southern Baptist work began in Alaska with the First Baptist Church of Anchorage in 1943. It started with 17 members, 15 of whom were armed forces personnel. Now Southern Baptists are the largest denomination in Alaska, with more than 4,000 members, 3,200 in Sunday school, 1,600 in Training Union, 2,000 in Vacation Bible school, property valued at nearly \$2,000,000.00, and annual gifts of approximately \$300,000.00 of which nearly one fourth goes for mission purposes.

Southern Baptists truly have a golden opportunity in Alaska. Our Home Mission Board is to be greatly commended and praised for the work which has been done. But the need, the opportunity, the challenge are still there. We dare not fail. Alaska is destined to be one of the strategic areas of the world in many ways. The banner of Christ must be lifted there, the name of Christ proclaimed. Southern Baptists have the resources, the methods, and the will to do it, I firmly believe. If we will, then truly "Out of the north will come golden splendor."

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AMONG the MISSIONARIES



A Spark of Interest

A few days after Christmas we had a visitor one night in Alamogordo, New Mexico. Our visitor that cold night was German Enciso, a young man who often visited us and to whom I had talked about Christ and the plan of salvation.

The purpose of his visit was to obtain a Bible because he wanted to make a careful study of what I had explained to him. The last time I saw him he had read as far as the Book of Numbers.

In 1953 the twin brother of Mr. Enciso was found dead in the jail of Alamogordo. He had committed suicide by hanging. I was deeply concerned because in the two or three times I had talked to this young man I had failed to present Christ to him.

Early in 1954 I learned that German was in the local hospital with both of his wrists slashed. He had tried to follow his brother to death.

I immediately went to the hospital to see him and that same day talked to him about Christ. Since then he has often been a visitor at our church and at other Christian churches.

During a service in Alamogordo about four weeks ago, Mr. Enciso's sister accepted Christ as her personal Saviour and is a candidate for baptism. And now Mr. Enciso is showing this interest in the Bible which we pray will lead to his salvation.

—Ernest R. Hill
Missionary to Spanish-speaking
Carizozo, New Mexico

Hungry for the Bible

In the new mission church at Mt. Olive, Illinois, one Sunday in April, 1956, a woman in her thirties came to the morning service after it had begun, sat down by the door, and left as soon as the service closed before anyone could speak to her. She did likewise the next Sunday. However, on the

We are praying for her husband that he, too, will become hungry for the Bible.
—Abraham Wright
Missionary to Italian
Beul, Illinois

God Still Leads

An Indian woman who trusted Jesus about six months ago is faithfully coming to our services at Santa Clara, New Mexico. God's leadership in this person's heart is a constant thrill to this missionary. We were talking to her about the Bible and how Jesus leads in spiritual knowledge and growth.

"Wherever the Lord leads, that is what we must do, Brother Grant," she said.

This was spoken from her heart with deep feeling. One who understands the Indian people and their background knows the depths from which such consecration comes. It means much when Indian people say such things.

I was thrilled again as I saw God's leadership in an intermediate girl's life in the last three months. Persistent visiting in a home finally led the girl to come to our services.

One evening, when we were taking her and several others home in the car, we stopped in front of her home. We had been explaining God's plan of salvation as we drove toward her house. I had told her God was everywhere, that he was there in the car in the presence of his Holy Spirit. I explained that although we could not see him with our eyes, he could speak to our hearts with words that we would know to be the truth. Then we talked about her own personal needs.

God led her to see she was a sinner and needed Christ to save her. She bowed her head and asked Christ to forgive her

third Sunday, Missionary Abraham Wright walked to the door while the congregation continued to sing and met the woman.

He learned that she was Mrs. Arthur Wallace, that she lived out near Old Number 15 coal mine, that she was reared a Catholic, but when she visited some of her husband's relatives in Missouri she had heard a Baptist evangelist preach and became interested in his message.

The missionary visited her in her home. She had an adopted baby girl which he enrolled in the Cradle Roll and he also enlisted the mother in the Extension Department.

Mrs. Wallace read regularly the Bible readings in *Home Life* and followed a Bible study of the leading doctrines held by Baptists. She said, "I read, for I am hungry for the Bible."

During a revival service in October, 1956, she found the Lord as Saviour, joined the church, was baptized, and since then has been an active church member.



Primary boys and girls and their leaders from the Good Will Center at Macon, Georgia, enjoyed a trip recently to the Meritt Bread Company in Macon.

HOME MISSIONS

of the things she had done that were wrong. She then asked Jesus to save her and give her assurance of his presence in her heart. God led her to salvation and saved her that night.

The victory came because a young Christian, the one I mentioned in the beginning of this story, was praying on the back seat of the car.

The next time we came for the intermediate girl, there was a smile on her face and a radiant response to every word spoken.

She has been faithful to attend all the services. Recently she said, "Brother Grant, I have not missed a service since I started. I liked it so much the first service that I do not want to miss any more."

The young woman may not understand all, but God is leading her life.

—Lewis Grant
Missionary to the Indians
Santa Clara Pueblo
Española, New Mexico

It Worked for Us

The Southern Baptist training program has worked in our church and we believe that it will work in any church or mission if the people are challenged with the idea. Our Sunday school goal for this year is that every one of our 25 Sunday school workers will earn at a minimum the Workers' Diploma. Our part in the state's \$0,000 award goal is 150. This will mean at least one study course every month, with emphasis also on the individual study plan. We are happy with the response of our people.

A study course used by the Spirit gave us the inspiration to completely departmentalize our Sunday school. Within six months the enrollment went from 95 to 127. Nothing has given our Sunday school more of a boost than this.

We challenge any church or mission of any size, group, or language to apply the laws and principles in *The Pull of the People* to their Sunday school and church program. It has worked in our church and we look forward to our greatest year in souls won to Christ and edified in the faith.

—Elton F. Vickers
Missionary to Spanish-speaking
San Pablo, California

Work Begun on Indian Center

Ground-breaking ceremonies were held Sunday afternoon, January 20, at 3:00 p.m. for the new Baptist Indian Center at Winslow, Arizona.

A chilly wind made the crowd shiver, but hearts were warm in the realization of answered prayer.

Rev. Roy C. Matthews, pastor of the First Baptist Church and Arizona member



Members of the Spanish Baptist Church in Santa Fe, New Mexico, who were awarded Training Union diplomas during a recent study course. Rev. Miguel A. Lopez is missionary pastor.



Roy Burham, chairman of the finance committee for the Westwood Baptist Church, Dayton, Ohio, announces to Pastor John W. Kutz that the members have just over-subscribed their adopted budget of \$100,000.00 for 1957. In the last seven years this church has started eight other churches and at the same time led the state in baptisms.

of the Home Mission Board, spoke briefly. Two hymns were sung in Navajo by five Navajo girls. Then the first shovel of dirt was turned by Missionary George Hook.

The work went right on the following week, and the foundation is now in. Construction will continue as rapidly as the weather permits.

The Winslow Indian Center will care for 165 in Sunday school and church and will provide classroom, recreation, and dining facilities, storage, and restrooms with showers.

It will be constructed of cinder blocks with native stone trim and will cost \$25,000.00.

—George Hook
Missionary to Indians
Winslow, Arizona

We Were Privileged to Witness

We were privileged to witness to many of the students here this month through

the various activities in which we participated.

While visiting in the hospital several times each week we were able to counsel as well as give our testimony for the Lord. Many of the students here are hospitalized for the common childhood diseases as well as for appendicitis and other operations. One can sense their loneliness when they have to remain in the hospital for some time. We try to show them that Jesus can be their comforter as well as their Saviour and friend.

During the month we taught five religious classes which had an average attendance of 20 students. In these classes there is a real opportunity for emphasizing many spiritual truths which may lead the students to see their need for Christ.

—Rev. and Mrs. Delbert G. Fann
Intermountain Indian School
Brigham City, Utah



William Hyman, a Jewish man who accepted Christ at 80 years of age, is now a happy Christian.



Life Begins At 80

By Howard M. Smith
Missionary to Jews
New Orleans, Louisiana

WILLIAM HYMAN made a profession of faith and was baptized at the age of 80. He had never been active in any religious faith before his baptism. When asked about his remarkable conversion he said, "My mother died in 1882 when I was just a boy, and within a couple of years all the rest of my blood relatives died and left me alone in the world. I worked all my life and never was aware of a need for God."

"Last year I attended a baptismal service at Grace Baptist Church in New Orleans. As I sat there and watched the children of my brother-in-law baptized, the full realization that it was in just such a way that our Lord Jesus Christ was baptized came upon me. I reasoned that if baptism was good enough for him it must be doubly good enough for me."

Soon after that experience Mr. Hyman made a public profession of faith and asked the pastor to baptize him. "Now," says Mr. Hyman, "if the Lord sees fit to take me from this earth I am ready to go and to stand before him in judgment. For the first time in my life I feel complete and at perfect peace."

Mr. Hyman will be 82 in September, but his voice is firm and aside from sciatic rheumatism in his right side he is comparatively active and attends church whenever he can get out. He has definitely had an experience that is bringing peace to his heart and mind. This Jewish man is now ever-ready to tell of his realization that Christ is the Messiah and his only concern is that it came so late in life that there is little he can do to win others to Christ.

Baptists Selected for Advance Study

By Alfred Carpenter, Director
Chaplains Commission, S.B.C.

FOR the past number of years the U. S. Navy has selected each year some 10 chaplains of various faiths for post-graduate study at a school of religion or seminary of the chaplain's choosing. Many Southern Baptist chaplains have been selected for this special study which is an honor and evidence of personal achievement.

During the 1956-57 academic year, Chaplain Guy M. Leonard, a native of West Virginia and a graduate of South-



Chaplain Guy M. Leonard

western Baptist Theological Seminary, is the Southern Baptist chaplain chosen for this study. He is now at Harvard Divinity School and is majoring in the field of counseling. He is a candidate for the degree of Master of Theology.

Mrs. Leonard and their son David are with the chaplain. They reside in Cambridge, Massachusetts.

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WE LIKE BEING

adoptive parents

By Mrs. Raymond Wilson
New Orleans, Louisiana

IT isn't often, you know, that parents are asked to talk about their children so I couldn't miss this opportunity to tell what it means to me to be an adoptive parent. In fact, as with most mothers, the children are my favorite topic of conversation and I sometimes get carried away with my subject.

What does it mean to be an adoptive parent? Have you ever tried to put into words something so vital? Something such as—What does it mean to you to live and breathe? Or what does it mean to you to be a Christian? My little girl came home from Sunday school two or three weeks ago and said that the children in her class were asked to pretend that they were missionaries and were talking to someone who

had never heard about Christ. While we were discussing it I realized how very difficult it would be to put your thoughts and feelings into words on a really important subject.

It means everything to you—but how can you express it to others? I'll have to begin, I suppose, by telling you that during childhood I mothered my dolls, my sisters, and my brothers and later my nieces and nephews—that I was one of five children; that I met and married a man who was one of six children; and that we both wanted a large family. We waited nine long years before three wonderful little children came by way of adoption to make our lives complete.

Can you ever imagine what a difference

the children made in our lives after nine years—the difference between a quiet, orderly house and one that's—shall we say—lived in; the difference between sleeping late occasionally and being up bright and early every morning. On the more serious side—the difference between living somewhat selfishly and living for others; the difference between feeling incomplete and becoming a part of something great; in short, the difference between unsalted bread and iced cake.

The joys of being adoptive parents, I'm sure, are very much the same as being a natural parent except that possibly the adoptive parent thrills to things that a natural parent takes for granted.

The first time a child says "Mommy" or "Daddy" is a thrill for any parent, but for one who had almost given up the hope of being Mommy or Daddy it has an added attraction and thrill to know that this child you've chosen loves you more than anyone in the world simply cannot be measured.

Not long ago at the breakfast table our son Dick said, "Daddy, why don't you stay home today?" His daddy answered playfully, "I have to go to work, son, to make some money to buy some bread for my little children." Dick didn't hesitate a moment but said, "Daddy, we have plenty of bread, you can stay home."

Then there was another time when our baby was clinging to her daddy one morning and he said, "Sally, let me go now. I have to go to work." She looked up at him very seriously and said, "I just can't let you go, Daddy."

Of course you know how much things like this mean to us.

We have tried to make our children realize how carefully parents and children are chosen for each other and what a wonderful thing it is for parents and children to adopt each other and become a family.

All of our children know that they are adopted and we discuss it freely in our home. Margie, our oldest child, thinks it's the nicest thing that could happen to anyone and she suggested after we saw a picture of a beautiful dog in a magazine that we adopt a dog, too.

Because we had talked about adoption in such glowing terms, Margie was very impressed with a sermon delivered by our pastor in which he referred to Christians as the adopted children of God.

In rearing these children of ours we hope to teach them to be, in truth, the adopted children of God.

I want to tell you also what it has meant and does mean to have in New Orleans an agency such as the Sellers Baptist Home and Adoption Center with

its Christian missionaries and employees who leave such a profound influence on both the girls who come to them for help and also the adoptive parents.

When we made up our minds to put in our application for adoption we were so happy to learn through the Sellers and Sanders Clinic and the Southern Baptist Hospital that there was such an agency. Because this was such a big step in our lives, we wanted a baby that would be just right for us—not just any baby, but one that was carefully and prayerfully chosen for us. And we, ourselves, wanted to be approved. Accepting the responsibility for the well-being of children was a

A Christian home for each child is the objective of the Sellers Baptist Home and Adoption Center operated in New Orleans by Southern Baptists.

big decision to make so we were delighted that the prospective parents had to meet certain requirements, too. We are well aware of the fact that the Sellers Home and Adoption Center has placed great confidence in us as parents and we are humbly trying to live up to everyone's hopes and plans for us as a family.

We feel a threefold responsibility as parents. First of all—to the ones who gave the children up for adoption. Second, to the baby home, Mrs. Allegra LaPrairie, and her staff; and third, the God-given responsibility of any parents for their children.

The children are our joy. Margie, who is now seven, tells me nearly every day that she'd "rather have me for a mommy than any other mommy in the whole, wide world."

Dick, five, goes to kindergarten half of the day and is a cowboy the other half. He says to me, "Mommy, you're the most beautiful mommy in the whole world and the best cook, too."

Sally, who is two, and the little darling of her sister and brother—not to mention her parents — says, "You're my sweet baby, Mommy."

Then, of course, there's Daddy—for whom they would swap a dozen of me.

People often try to tell us how wonderful we are to give these little children a home such as ours. But we say, "We gave them a home. They have made it a home."

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These Go Together to WIN JEWS to JESUS

By William Mitchell, Superintendent
Jewish Evangelism



TIME after time as we study missions we feel helpless because there seems so little we can do personally. As we think of faraway places we know we can pray and we can give, but oh how we long to go. Our Jewish neighbors provide us the opportunity to go. These friends live next door or down the street. They work in the stores or shops, they are our doctors, our lawyers or our merchants. Yea, even our Lord and Master is king of the Jews. In many communities there are Jewish people who are lost, without hope, without Jesus. They are as lost as the benighted African. They are as lost as the man in the wilds of the jungle. They need to accept Jesus as the Messiah as their personal Saviour, and this can come about by our personal witnessing.

In Southern Baptist territory there are over 370 cities (excluding those in New York and New Jersey) where over 100 Jewish people live and there are thousands of cities where less than 100 reside. There are 5,500,000 Jewish people in the United States. These make up the largest un-Christian minority group in America. There are some cities that have more Jewish people in them than Jerusalem, Israel. In America we have almost four times as many Jewish people as live in the nation of Israel. We now have four full-time workers connected with the Home Mission Board, and a few associations are fostering some work independently.

We are positive that the only way to reach our Jewish neighbors is through our church-centered, Christ-centered program which has been developed to help each organization win Jewish people in its area. Why study *Our Jewish Neighbors* by

Frank Halbeck? First, it will help you to understand what your Jewish neighbor believes. Second, it will give you a deeper appreciation of your Jewish neighbor. Third, it will help you to witness to your Jewish neighbor.

In teaching the book, emphasis should be placed on the Jewish beliefs and where they are found in the Old Testament and on how Baptist beliefs are based on these teachings. Baptists in America from the time of Roger Williams have pleaded for our Jewish friends. The first white man to put his foot on American soil was the Jewish interpreter for another Jew, Chris-

topher Columbus. It was Jewish money that brought them to America. The Jews champion the belief of separation of church and state, the Old Testament as the inspired Word of God, and the priesthood of the believer. If all the Jewish people in a temple would accept Jesus and be baptized it would be easier for that church to be accepted into our association than for many so-called Christian churches.

In teaching *Our Jewish Neighbors* to various groups we not only help our people to understand the Jew but we strengthen our own beliefs. Many people feel that the Jews have a special way to be saved but there is only one plan of salvation and that plan is by the shed blood of Jesus Christ, the King of the Jews. One day in teaching why we should reach the Jews a lady came and said, "I have a Jewish

neighbor that is just as good as anyone here." When I explained to her the plan of salvation she replied, "I have been a church member for years but I have not accepted that plan." Due to this emphasis this lady was brought to a saving knowledge of Jesus and to a realization of her responsibility for witnessing.

In Houston, Texas, during Brotherhood Week one year, 500 WMU ladies were entertained by the Temple on Saturday morning. Many came away feeling a deeper compassion for these, God's chosen ones, who have not accepted the only begotten Son of God, our Lord and Saviour, Jesus Christ. These ladies will have a better understanding and a greater desire to witness for Jesus. For he said in Matt. 10:54, "go ye rather to the lost sheep of the house of Israel."

After teaching the book many avenues of witnessing will open for all of you Jewish Fellowship Week has been explained in previous article (*Home Mission* March, 1957, p. 20). A Passover card may be sent to your Jewish neighbor with an invitation to attend Easter services.

In preparing to teach the book, be sure everyone has his own book. A kit of Jewish religious articles can be rented from your local Anti-Defamation League office of B'nai B'rith or from its national office, 515 Madison Avenue, New York City 22, for about \$1.00. That office can also supply many free helps plus a few priced booklets. Some of these are: "Your Neighbor Celebrates," "Your Neighbor Worships," and "Your Neighbor Reads." *What the Jew Believes* by Rabbi Philip Harnett can be obtained from your Baptist Book Store. Tracts will be sent free from the Home Mission Board.

W.M.U. Circle
Theme Program

A. J. Roddy to Head Work With Deaf

By Mildred Dunn



Home Board Photo

Dr. Andrew Jackson Roddy, new superintendent of deaf mission work for the Home Mission Board.

DR. ANDREW JACKSON RODDY, who has been serving as assistant pastor and minister to the deaf in the First Baptist Church, Dallas, Texas, has been appointed by the Home Mission Board as superintendent of deaf missions. He assumed his new duties March 1. Rev. Carter Bearden, who has been serving in this capacity, will be superintendent of deaf work in Georgia, South Carolina, and Florida.

Prior to going to the First Baptist Church in Dallas, Dr. Roddy was assistant professor of Greek and Hebrew in New Orleans Baptist Theological Seminary. He served there from 1950 to 1955. For three years he was assistant in Spanish at Tulane University and has served as pastor in Prairieville, Louisiana; Pensacola, Florida; and Hammond, Louisiana.

Dr. Roddy, who speaks several languages in addition to the sign language of the deaf, first became interested in the deaf people in a special way while in New Orleans Seminary. He has fast gained the respect and confidence of the deaf people.

It will be Dr. Roddy's purpose to encourage churches of the Southern Baptist Convention to provide adequate opportunities for Bible study, worship, and training for the deaf of their communities. He not only will speak to deaf groups and help them in their work, but will speak to hearing churches on behalf of the deaf.

Mrs. Roddy is the former Ruby Irene Bixley. They have three children. They will make their home in Atlanta, Georgia.

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A STATE SURVEY

Opened Our Eyes

IN ILLINOIS

By E. Harman Moore, Secretary

Department of Missions
Illinois Baptist State Association
Carbondale, Illinois

EARLY in 1956 Illinois Baptists determined to have "157 New Mission Stations in '57." In the earliest stages of talk about methods and procedure in this project, it was the earnest conviction of missionaries, pastors, and state leaders that a statewide survey should be conducted.

In some respects it was felt that such a survey would be needed more in the older established areas than in the Pioneer territory. Where Baptists long have been settled many begin to have an unawareness of expansion opportunities.

The following reasons urged us to make a statewide survey: (1) to set about the task of further expansion intelligently and methodically; (2) to show state leaders, missionaries, pastors, and church members the unreached areas in each associational area; (3) better to establish the territorial responsibility of each existing district as-

sociation and eliminate borderline corridors existing between some of them; (4) to establish the total potential for Southern Baptists in Illinois; (5) to impress Baptists that "157 New Mission Stations in '57" is well within reach and that in comparison to the total potential it is almost insignificant; (6) to be able to point to a definite community and indicate it as a positive Baptist opportunity is a challenge even to the most unperturbed.

With all evenly agreed that a statewide survey was a must to approach properly "157 New Mission Stations in '57" in Illinois, the next problem arising was a method to be used that would adequately accomplish the task. The objective determined the method. We needed to know by name and location every community in the state where no Southern Baptist work exists and of the existence of any other Baptist work in the same area. The follow-

ing procedure was followed: (1) the list of existing Southern Baptist churches was used by associations; (2) the associational territories were observed and enlarged in most cases to include unclaimed border areas so that every portion of the whole state is reckoned for in some association; (3) a careful search was made in each associational territory for open country communities, villages, towns, and cities where we have no work until the entire state was completed. The information was listed by associations and by county; (4) existing Baptist work found present in any community was listed beside the name and county listing; (5) a final tabulation was made for the whole survey.

The instruments used in the survey are available in every state. They are: (1) a list of Southern Baptist churches by associations; (2) a large map of the entire state (scale, one inch equals eight miles); (3) a set of county maps with one for each county in the state (scale, one half inch equals one mile). These maps are so detailed that even the farm dwellings are located on them; (4) an official state road map; (5) a copy of the minutes of American Baptist churches in Illinois; (6) plenty of survey tabulating forms which were produced by duplicating machine.

Some of the results of the survey are: (1) that state leaders, missionaries, and pastors have been amazed to find so many places without a Baptist witness of any kind; (2) some who thought their territories completely evangelized have awakened to their opportunities; (3) it has caused many to determine to see that every area within the borders of their association is reached with a mission station; (4) some associations formally have voted to accept the responsibility of additional territory in mission work; (5) it has brought about the beginning of an unusual number of new mission stations in preparation for the '57 campaign.

A statewide survey in every state is a must if we are to realize the worthy objective of 30,000 new mission stations and churches by 1964.

The following table compiled from the Illinois survey reveals the number of communities with no Southern Baptist church:

City	111
Town	318
Village	359
Open Country	1,402
Total Areas	2,190

This table does not reflect the 1956 number of mission stations needed in Illinois because no attempt was made to estimate such needs in an area where a church is existent.

Questions and Answers on CATHOLICISM

By William Burke

Field Worker, Home Mission Board

Q What is a monastery?

A A monastery is a dwelling where men and women lead a cenobitic life under rule and vows (*Catholic Dictionary*, p. 35).

Q Are monasteries of Christian origin?

A No. They are an Asiatic institution. There were monks and nuns in the religion of Babylon from the earliest times. The lamasteries of Tibet, where the Chaldean system was early introduced, rival in number and extent today's monasteries of Italy, Spain, and other Catholic countries.

Q When was the system introduced into the Roman Catholic Church?

A In the fourth century.

Q Explain the history of the movement.

A "It began with individual asceticism, which in turn led to hermit life, involving separation from the world. This was followed by monasticism proper, in which there was an aggregation of cells, with a common church, under one roof. Finally, by the uniting of certain cloisters under one name and government, monastic or conventual orders were formed" (*Romanism*, McDonald, p. 314).

Q To what influences may the rise of monasteries be traced?

A Partly to the early persecutions which drove many to seek shelter in mountains and deserts; partly to the Gnostic and Manichean doctrine that matter in itself is evil, and contact with it productive of evil and partly to the zeal and enthusiasm of individuals who believed that peculiar sanctity was to be obtained in retirement from the world, and that their sins could be best atoned for by self-inflicted sufferings and abstinence from the pleasures of life.

Q When did monasticism become available for the female sex?

A As soon as ascetic life developed in cloister life. Later, whenever orders of monks were formed, nunneries of the same order were also constituted" (*Romanism*, McDonald, p. 315).

Q What vows are obligatory in all monastic orders?

A Poverty, chastity, and obedience.

Q What are the two distinct classes of monastic institutions in the Church of Rome?

A One kind is founded on the principle of perfect seclusion from the world; inmates, walled in on every side, are

not permitted to go outside the gates as long as they live. The other kind is founded on the principle of active life; its members engage in the work of teaching, or in so-called labors of charity.

Q Are members of Roman Catholic orders known within the order by the same name which they had in the outside world?

A No. Rome changes their names on the theory that they have no longer any connection with the world.

Q What arguments are offered by Rome in favor of monasteries?

A Great stress is laid on the case of the young man in the Gospels who, Kennan says, was commanded to "sell all that he had and give it to the poor if he wished to be perfect" (*Kennan's Catechism*, p. 219).

Q What effect has this text on the question?

A None whatever. The young man was not called to be a celibate, or to live in a monastery apart from the world, but to part with what had proved the great hindrance of his heart, his riches, and follow Christ. Our Lord did not say to the young man that if he sold all that he had and gave it to the poor he would be perfect. He wished to show the young man his own heart, that he might see that he was not perfect, though he thought he was, and that he might put away the thing that kept him from following Christ.

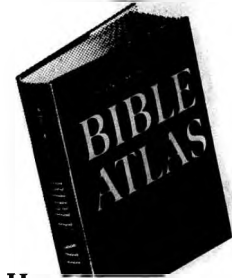
Q Did our Lord encourage monasteries?

A No. His own life and teaching plainly forbade it. He was not a monk himself, he sanctioned marriage with his presence and blessed the institution of the family. Though he was poor, he did not choose poverty for its own sake. He neither begged nor taught his followers to beg, nor ever hinted that men should take on them the obligation of voluntary begging. He did not separate himself from the world or teach his followers to do so; and when he prayed for them it was not that they should be taken out of the world, but kept from evil.

Q What are the grounds on which the monastic system stands condemned by the teaching of the Scriptures?

A "(1) It is based on the principle of good works; Rome teaches that there is a special virtue in a life of seclusion, and in the cruel austerities of the monastery and convent life. (2) Its vows are unlawful; they are contrary to nature and the law of God. No man or woman has a right either to swear away his liberty or to take an oath for life against marriage. (3) It contravenes God's own plan for the regeneration of the world. Believers are 'the light of the world'; the candle is to be put on the candlestick, and not under a bushel" (*Romanism*, McDonald, p. 335).

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Gerald Palmer Goes to New Mexico

By Mildred Dunn

REV. GERALD PALMER, who has been serving as pastor of the Calvary Baptist Church, Trinidad, Colorado, for the past year, has resigned to accept the position of director of Spanish and Indian missions in New Mexico. He began his new duties the first of February.

For nearly ten years prior to going to the Colorado church, Mr. Palmer was associational missionary for the Northeastern Baptist Association in New Mexico. During this time he served as pastor of several small churches and led in the establishing of a number of Spanish and Anglo missions.

In his new position he will serve jointly under the Home Mission Board and the Baptist state board of New Mexico. He will serve as a liaison person between the Home Mission Board, the New Mexico state convention, the Spanish Baptist Con-



Gerald B. Palmer

vention, and the Indian and Spanish missionaries.

Mr. Palmer is a native of Minneapolis, Minnesota, and a graduate of Northwestern Bible School and Seminary where he completed work for a diploma and a degree of Graduate of Theology. Later he studied at Hardin-Simmons University at Abilene, Texas, receiving the B.A. degree.

Mrs. Palmer is the former Mary Elizabeth Black. Mr. and Mrs. Palmer have three sons, Warren Sherwood, David Forrest, and Timothy Douglas.

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To Brotherhood Commission

By John Caylor



Mrs. Cloyd Dunn

MRS. CLOYD DUNN, who for nine years has been editorial assistant at the Home Mission Board, has accepted a position with the Brotherhood Commission in the newly-created department of editorial service of the Commission. Soon, *Ambassador Life* will move from Woman's Missionary Union to the Brotherhood Commission and other editorial advances are being made at the Memphis office.

Mrs. Dunn, as associate editor of *Home Missions*, has made a distinct contribution to the magazine and her service has been genuinely appreciated. We give her up to the Brotherhood Commission with regret but with our good wishes and full cooperation with her and the agency which she will represent. Her understanding of denominational life and her love for home missions in particular will continue to manifest itself to our delight through this new field of service.

With gratitude for the splendid service rendered the Home Mission Board, we follow Mrs. Dunn to the Brotherhood Commission with a renewed interest in that agency and bid Godspeed to all the staff of the Brotherhood Commission.

Mrs. Dunn entered upon her service with the Brotherhood Commission April 1. She and her mother have moved to Memphis.

NEW APPOINTEES



Pasetti, Alexander

B. Feb. 9, 1914, Tampa, Fla. Ed. High School, Tampa, Fla.; N.O.B.T.S., 1938-'41, certificate; Wake Forest College, 1949-'52, B.A. degree. Missionary pastor, Tampa, Fla., 1941-'49; pastor at Garner, LaGrange, Snow Hill, and Richlands, N. C., 1949-'56. M. Marguerite Underwood, May 2, 1941. Children: 2 sons, 1 daughter. App't. Missionary to Spanish-speaking, Immokalee, Fla., Jan. 10, 1957.



Pasetti, Marguerite Underwood

(Mrs. Alexander Pasetti)

B. Dec. 20, 1920, Greensboro, Ga. Ed. High School, Ft. Myers, Fla.; Sherwood Music School, 1935-'40, certificate; N.O.B.T.S., 1940-'41, Missionary to Italians, Tampa, Fla., 1941-'49. Pastor's wife, North Carolina, 1949-'56. M. Alexander Pasetti, May 2, 1941. Children: 2 sons, 1 daughter. App't. missionary to Spanish-speaking, Immokalee, Fla., Jan. 10, 1957.



Kim, Dong Meung

B. Nov. 23, 1922, Pyung-Buk, Korea. Ed. Shin-ju East High School, Korea; Kobe Inst. of Technology, Japan, 1943-'45, diploma; Seoul National University, Korea, 1946-'48, B. of Engineering; S.W.B.T.S., Ft. Worth, Tex., 1952-'55, B.D. degree and 1955-'57, residence for Ph.D. degree. President Christian Student Association, Seoul, Korea, 1946-'48; organized Christian Student Association in high school, Seoul, Korea, 1946-'48. Summer Student Missionary, California and Oregon, 1956. M. Eisook An, Sept. 8, 1949. App't. missionary to Koreans, Los Angeles or San Francisco, California (field to be determined after survey), Jan. 10, 1957.

Kim, Eisook An

(Mrs. Dong Meung Kim)

B. June 24, 1918, Pyong Yang, Korea. Ed. Pyong Yang Girl's High School, Korea; Kyoto Women's College, Japan, 1935-'38, diploma; S.W.B.T.S., 1952-'57, M.R.E. degree. Choir leader in Korea, 1938-'39. Imprisoned in Japan, 1939-'45 for witnessing for Christ to Japanese military and government leaders. M. Dong Meung Kim, Sept. 8, 1949. App't. missionary to Koreans, Los Angeles or San Francisco, Calif. (field to be determined after survey), Jan. 10, 1957.



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Muncy, Roy Lee

B. Sept. 1, 1916, Ballinger, Tex. Ed. Howard Payne College, 1939-'44, B.A. degree; S.W.B. T.S., 1946-'50. Pastor at Glen Rose, Tex., 1942-'43; Eulogy, Tex., 1946-'48; Mineral Wells, Tex., 1947-'49; and Ft. Worth, Tex., 1952-'55. M. Mary Kathryn Efurd, Oct. 1, 1949. App'l. missionary to Indians, Ignacio, Colo., Jan. 10, 1957.



Muncy, Mary Kathryn Efurd

(Mrs. Roy Lee Muncy)

B. Apr. 17, 1922, Greenwood, Ark. Ed. S.W.B.T.S., 1948-'49. Worker in Doyle and Spanish Missions, Ft. Worth, Tex., 1948-'49; summer field worker, Arkansas, 1948; kindergarten teacher, Ute Indians, Ignacio, Colo., 1955-'56. M. Roy L. Muncy, Oct. 1, 1949. Children: 2 sons and 1 daughter (1 son by former marriage). App'l. missionary to Indians, Ignacio, Colo., Jan. 10, 1957.



Goodner, James M.

B. March 18, 1925, Ed. high school, Albuquerque, N. Mex.; Hardin-Simmons Univ., 1944-'45 and 1947-'48; Howard Payne College, 1946; University of New Mexico, 1948-'49; G.G.B. T.S., 1954-'57. Mission worker with Spanish and Indians, Bernalillo, New Mexico, 1949-'52; Spanish, Raton, New Mexico, 1952-'53; missionary Naval Housing Area, San Francisco, Calif., 1954-'56; worker with Indians, San Francisco Bay Area, Calif., 1956-'57. M. Helen S. Gardner, Jan. 27, 1947. Children: 1 daughter. App'l. missionary to Indians, San Francisco, Calif., Jan. 10, 1957.

Goodner, Helen S. Gardner

(Mrs. James M. Goodner)

B. March 6, 1924, Yeso, N. Mex. Ed. high school, Cortez, Colo.; Hardin-Simmons Univ., 1944-'48; B.A. degree; G.G.B.T.S., 1954-'57. Student missionary to Spanish in N. Mex. and Tex., summers 1945 and 1952; Spanish, Raton, N. Mex., 1952-'53. Worked with husband as missionary to Naval Housing Area, San Francisco, Calif., 1954-'56. Worker with Indians, San Francisco Bay Area, Calif., 1956-'57. M. James M. Goodner, Jan. 27, 1947. Children: 1 daughter. App'l. missionary to Indians, San Francisco, Calif., Jan. 10, 1957.



Hill, Donaciana Avila

(Mrs. Ernest R. Hill)

B. Nov. 22, 1921, Alamogordo, N. Mex. Ed. high school, Alamogordo, N. Mex.; kindergarten worker, 1946. M. Ernest R. Hill, July 1, 1947. Children: 2 sons, 1 daughter. App'l. missionary to Spanish-speaking, Carrizozo, N. Mex., Jan. 10, 1957.



Harvey, Robert Roy

B. June 22, 1926, Kokomo, Ind. Ed. high school, Kokomo, Ind.; Indiana University, 1946-'47; Shelton College, New York, 1947-'50. B.R.E. degree; Winona Lake School of Theology, summers 1948, 1950, and 1951; University of San Marcos, Lima, Peru, 1951-'52, certificate; New Mexico Western College, 1953-'54. M.S. in Ed. Student worker, New York, 1947-'50; Student missionary, Lima, Peru, 1950-'53; mission pastor, Bayard, N. Mex., 1953-'55; pastor, Lordsburg, N. Mex., 1955-'56. M. Norma Jean Morris, July 5, 1947. Children: 2 daughters, 1 son. App'l. missionary to Spanish-speaking, Planada, Calif., Jan. 10, 1957.

Harvey, Norma Jean Morris

(Mrs. Robert Roy Harvey)

B. May 14, 1927, Kokomo, Ind. Ed. high school, Kokomo, Ind.; Shelton College, 1948-'50. Med. Cert. Student worker, New York, 1947-'50. Missionary, Bayard, N. Mex., 1953-'55. Pastor's wife, 1953-'56. M. Robert Roy Harvey, July 5, 1947. Children: 2 daughters, 1 son. App'l. missionary to Spanish-speaking, Planada, Calif., Jan. 10, 1957.



Hill, Ernest R.

B. Apr. 19, 1921, Alamogordo, N. Mex. Ed. high school, Alamogordo, N. Mex.; New Mexico State College, 1951-'52. Served U.S. armed forces in Europe, 1942-'45; employee Hallman AFB in New Mexico, 1946-'48 and 1954-'56. M. Donaciana Avila, July 1, 1947. Children: 2 sons and 1 daughter. App'l. missionary to Spanish-speaking, Carrizozo, N. Mex., Jan. 10, 1957.



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We Planted the Seed

By Mrs. T. H. York
Missionary to Indians
Anadarko, Oklahoma

IT WAS with mixed emotions that we recently traveled along the highway from Whitehorse, Utah, to Anadarko, Oklahoma. We were very grateful for the new field of service in a lower altitude which would, as Mr. York's physician said, give him a new lease on life. Yet we were sad because the heart attack suffered previously had made it necessary for us to leave the challenging field in Utah that we had come to love. We thank God for the privilege of service among the Ute Indians of the Uintah-Urday Reservation.

As we meditate on the past 14 months in Utah, we would like to share with you some of the scenes that came before us.

The young people loved to sing and much time was spent around the piano singing hymns and choruses. During an afternoon or evening some songs might be sung several times, as first one group and then another would come in to sing awhile. When regular services were held at the mission, many times there would be several different groups there during the hour, and the message would not be brought to the same group with which the song service started.

Coming to know existing conditions in the homes and social life, we were not surprised at the loose talk and disrespect shown by the young people. However, it

was with great joy in our hearts that we watched the change in their attitudes and conduct. In many instances there was no home life at all, and no one seemed to care at what hour of the night the children would come home. On numerous occasions young people would come to us late at night and ask us to take them home. I recall one night about midnight, just after we had retired following a very busy day, there came a knock on our bedroom window, and a young girl called, "Please take me home." The first impulse was to refuse, but when we realized that she had no one to even care whether she ever got home or not, we arose and took the 12-year-old girl home.

"Are we going to have fun night this week?" This was an oft heard question at Whitehorse. The young people enjoyed on Friday or Saturday night coming for an evening of games and refreshments. Why did we take time to play jacks, fiddlesticks, table tennis, and various other games with the young people? Because they needed to learn fair play, good sportsmanship, and more than anything else they needed to know that we were their friends. How many times have we heard the question, "Do you like the Indians?"

One Saturday morning a mother and her teen-age daughter came by the house and said, "I was wondering if you had heard about my baby?" In response to our query she told us her baby had died of pneumonia. We invited them to come in and sit down, and as I prepared lunch for them, Mr. York talked with them and both mother and daughter surrendered their hearts to Christ.

One thing that stands out in our memory is the privilege of holding services each Wednesday afternoon in the Indian jail at Fort Duchesne. We had many interesting experiences in these services and several inmates made professions of faith. One Saturday afternoon a young woman, whom we had met in a jail service, came to the house. We sang for a while, then started talking about the Scriptures. That afternoon she accepted Christ as her Saviour. The last afternoon we were in Utah she came to our house to tell us good-bye and asked, "Will you write to me?"

As we think of these and others who have recently surrendered their hearts to Christ, we might ask the question, "Why do we have to leave when it seems we are just getting started?" Then we recall I Corinthians 3:6: "I have planted, Apollon watered; but God gave the increase."

We realize that we have just been removing rocks and trying to prepare the soil for the planting of the Word of God in the hearts and lives of the Ute Indians.

CHANGES in Missionary Personnel

NEW MISSIONARIES

Brown, Rodion (Russian part time), 1800 Balboa, San Francisco 18, Calif.
Coley, Joe (Teacher-Missionary), Selma Univ., Selma, Ala.
Corrales, Mrs. Jose, Buenavista, Las Villas Prov., Cuba.
Daghart, B. W. (Gen. Missionary), 1012 N. 2nd Street, N. M.
Garcia, Carlos and Mrs. (Sp.-speaking), Box 122, Abilene, Tex.
Hanna, Ross and Mrs. (Indian), Box 666, Quanah, Okla.
Karl, Wm. A. (Dir. of Negro Work, Miss.), P. O. Box 100, Jackson, Miss.
Lafayette, Fred (Teacher-Missionary), Owen College, Memphis, Tenn.
McArthur, G. C. (Dir. of Negro Center), 1014 E. Pine, Tulsa, Okla.
Nash, Hubert and Mrs. (Rescue Mission), 125 London Ave., Memphis, Tenn.
Parr, Francisco and Mrs. (Sp.-speaking, temporary), c/o Rev. Milton Leach, Jr., 3081 S.W. 8th St., Miami, Fla.
Reese, Oscar Allen, Jr. (Teacher-Missionary), Ark. Baptist College, Little Rock, Ark.
Shade, Marie and Mrs. (Spanish part time), Box 344, Antlers, Okla.
Smith, C. J. and Mrs. (Indian), 1100 Santa Fe, El Paso, Okla.
Thedden, John L. (Gen. Missionary), 217 Hunter Ave., Lancaster, Ohio.
Hays, H. H. (Area Missionary), 169 Inverness Dr., San Francisco, Calif.
Thompson, T. W. (Dir. Negro Center), 1461 Fulton Dr., Mobile, Ala.

CHANGES OF ADDRESS

Max, Lillian (GWC), from 1130 to 2281 2nd St., Macon, Ga.

Sometimes as we were riding back and forth over the reservation, and we averaged 2,000 miles a month during the time we were in Utah, we would be thinking of the difficulties and problems of the work. Then the thought would come to us, "If we look down at the rough road over which we are riding, we do not see much beauty, but if we lift our eyes we can see the beauty of the valley and the mountains all around us, and truly it is a beautiful spot. We know that the love of God can transform the lives of the Ute Indians who so much need to know our Saviour." Although we have left that challenging field for another, we shall always feel a deep obligation to pray for those souls saved, interesting people.

Branch, Gene and Mrs. (Indian), from Warm Springs to Gen. Del., Warm Springs, Ore.

Dawson, Irwin and Mrs. (Sp.-speaking), from 1129 D St., Sacramento, to 629 Wilson Ave., North Sacramento, Calif.

Dahlman, Ray (Supt. City Mission), from 600 N.E. 1st Ave. to 1700 N.E. 2nd Court, Miami, Fla.

Finagans, Reryl (GWC), from 1130 to 2281 2nd St., Macon, Ga.

Galliot, Leonard and Mrs. (French), from Redell to Box 46, Redell, La.

Haulbrook, J. M. and Mrs. (Rescue Mission), to 129 Seventh Ave., S., Nashville 3, Tenn.

Hopkins, Julian (State Sec'y of Evangelism), from 121 W. Hargett to 3104 Newfort St., Raleigh, N. C.

Nevels, Paul (Area Missionary), from 7609 Wellington Dr. to 5107 Wellington Ave., Parma 25, Ohio.

Rojas, Emmanuel and Mrs., from Box 2147, Cristobal, C. Z., to Entrejes Delivery, Colon, Panama.

Simmons, J. Kelly (Gen. Missionary), from Box 465, Powhatan, Idaho, to 4521 W. Rose Lane, Glendale, Ariz.

Torne, Felix and Mrs., from Candelaria, Pinar del Rio Province, to Aguacate, Havana Prov., Cuba.

RESIGNATIONS

Dunn, Mildred, Associate Editor, Dept. of Editorial Service, Atlanta, Ga.

Jackson, J. C. (Dir. Negro Center), 1014 E. Pine, Tulsa, Okla.

Williams, Okla. Box 126, Carbondale, Ill., did not accept position of Secretary of Evangelism for Ill.

RETIRED

Yearwood, V. T. and Mrs., Apartado 4081, Panama, Republic of Panama.

Southerners Help Start Canadian Mission

SOUTHERN Construction workers and United States Air Force personnel stationed in Canada were key to the opening of a new Southern Baptist mission at Prince George, British Columbia, on Sunday, February 10. Prince George is 508 miles north of Vancouver, British Columbia.

Eighteen were present in Sunday school and 15 in Training Union for the opening services. Six people united with the sponsoring Kamloops Southern Baptist Church at the close of the morning service. The mission members included a family from

Brownfields, Louisiana, a family from Tulsa, Oklahoma, and a Canadian young man who had been baptized by the Kingcrest Southern Baptist Church in Vancouver.

Other visiting Southern Baptists who did not unite with the mission hailed from First Church, Tulsa, Oklahoma; Queensborough Church, Shreveport, Louisiana; Highland Heights Church, Memphis, Tennessee; and a church in Mississippi.

The sponsoring church at Kamloops, some 335 miles southeast of Prince George, is only seven months old. Rev. George C. Irvin, pastor of the Kamloops Church, was present for the opening of the mission. He plans to visit the mission one Sunday a month until a regular mission pastor is obtained.

Prince George is a city of 12,000 souls which is growing rapidly with the current development of central and northern British Columbia. There are two Baptist churches in the city, one German-speaking and one English-speaking with about 20 members. The Southern Baptist mission meets in a school in an unchurched area across the city from the existing Baptist churches.

Baptist work in British Columbia faces great problems of distance. Each time Pastor Irvin travels the 335 miles from Kamloops to the mission, a supply preacher must travel 265 miles from the Southern Baptist churches in the Vancouver area to take the services at the Kamloops church. The local Capilano Southern Baptist association is assisting with this travel expense.

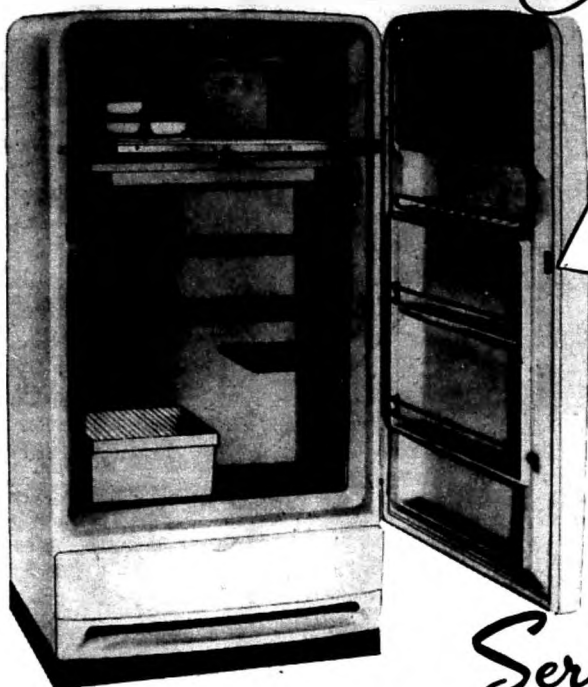
Canadian Southern Baptists are seeking to contact Southern Baptist church members now living in Canada whether civilian or military.

Pastors and other church leaders in the South who know of Southern Baptists living anywhere in the Dominion of Canada are requested to send their names and Canadian addresses to the Missions Committee chairman of Capilano Southern Baptist Association: Rev. Gilbert O. Skarr, 2143 East 32nd Avenue, Vancouver 16, British Columbia, Canada.

There are at present 11 Southern Baptist churches and one mission in Canada. —Baptist Horizon News Service

A Thought for the

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