

HOME MISSIONS

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The Home Mission Board
of the Southern Baptist
Convention

JULY
1957



Vol. XXVIII No. 7

Home Mission Week
at Glendon
July 22-27
Mountains & Meadows & Pines



Merrill Moore, Jr. Photo

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I WRITE this from Chicago. I have recently attended the regional convention of Utah and Idaho which met at Twin Falls, Idaho. In these pioneer fields I have seen people with the spirit of victory and faith which is akin to the spirit of Caleb as described by the writer of Numbers, "But my servant Caleb, because he hath another spirit with him, and hath followed me fully, him will I bring into the land whereto he went; and his seed shall possess it" (Num. 14:24).

Calch did enter the promised land. His seed did possess it. By the help of the Lord he overcame the giants and conquered the walled cities. He possessed the land.

Men and women filled with the Spirit of God are overcoming tremendous difficulties in all of our pioneer areas.

A few weeks ago I attended a service in the First Southern Baptist Church of Hammond, Indiana, where leaders from the Great Lakes area had gathered to help constitute the thousandth Southern Baptist church north of the Ohio River. The mission had been sponsored and supported by the Hammond church. On Saturday evening, May 4, the mission was constituted into the Woodmar Baptist Church.

It was my privilege to preach in the new church the next morning, and to serve as moderator of a brief business session. The very first action of the new church was a unanimous decision to start a mission. The members elected officers and called a pastor. The church was constituted with 67 members and three were added at the first service.

What a people! What a spirit!

There is no wonder that there are now 58 Southern Baptist churches and 20 missions in the Chicago area. In 1950 when the Convention met in Chicago there were only 15 churches and three missions in this same area. The growth has been phenomenal.

It has not been easy. Churches have been meeting in homes and store buildings. Some still are meeting in such places, but many of the churches have constructed attractive houses of worship. Almost every one is a miracle of faith and sacrificial performance. Pioneer

churches have done the impossible. They are the exemplification of "another spirit"—the spirit of faith and co-operation.

I found that same spirit in our meetings at Twin Falls. Brother Ira Marks, well known for his spirit of optimism, predicted an attendance of 90 at this regional conference. There were 126 present at the evening service and the total attendance must have exceeded 140. Tuesday, May 14, will go down in history as a red-letter day for the Baptists of this area. Dr. Charles McKay and his corps of workers from the state office in Phoenix, Arizona, were there. So were Dr. Alton Reid of the Relief and Annuity Board, and other denominational leaders. The regional convention was organized looking forward to another state convention in that area within the next two or three years.

A survey shows that Baptists now need 97 new churches and missions in Idaho and 219 in Utah. There are now 17 Southern Baptist churches and 7 missions, 5 American Baptist churches, 3 Negro Baptist churches, and one Independent Baptist church in the state of Utah. The need is great but the spirit of the people will match the enormity of the need.

I wish you could know of the sacrifice and the loneliness of some of our leaders. It is 400 miles on Highway 91 between the church at Provo and the church at Las Vegas, Nevada. There is no Baptist church between these cities. Neither is there a Baptist church on the 400-mile stretch of Highway 89 from Provo to Flagstaff, Arizona. There are in Utah alone 36 communities of more than 10,000 population without a Baptist church of any kind.

Moreover, the people have a spirit of victory and a mind to work. They hope to have in Utah, Nevada, and Idaho a minimum of 156 churches and missions by 1964. It seems impossible but these people specialize on the impossible.

Thank God for the people of these pioneer areas, Baptists who have "Another spirit with them." Let us pray for them and, as Southern Baptists, give them all the help and support possible.

NEWS

Cuban Baptists Buy Clinic

The Baptist Convention of Western Cuba in its sessions at Cienfuegos April 15-19 voted to purchase from stockholders the Cuban Baptist Clinic located in Havana. The hospital was offered to the convention for a sum far below its real value. The Home Mission Board has appropriated \$46,000 to apply on the cost of acquiring a new site and building for the clinic.

Summer Board Meeting

President C. G. Cole of the Home Mission Board announces that the summer meeting of the Board will be held in Glorieta on July 25. The first session of the assembly program will begin Thursday evening, July 25.

1958 Series Being Processed

John Caylor, editor of home mission books, reports that "we have gone to press" with five books in the 1958 Graded Series of Home Mission Studies. There are two themes in the new series: "The Challenge of the Great Cities" and "Our Program of Work With Negroes." Titles are: *The Long Bridge* (Adults-YP); *Look, Look, the Cities!* (YP-Adults); *A Roving Report* (Intermediates); *The Cherry Children* (Juniors); and *Jesus Is My Friend* (Primaries).

Good Books Provided Indian Preachers

A Training Union in Atlanta, Georgia, provided some much-needed books for Indian preachers a few weeks ago, according to Wilson W. Boggan, general missionary among Choctaw and Chickasaw Indians of Oklahoma. An appeal had been made for this avenue of help to Indians. While appeals for money are not relayed to *Home Missions* readers, projects of this kind have proved very helpful to special groups.

Indian preachers are short on good books: books of sermons, books of sermon illustrations, sermon outlines, Bible study books, anything which will help an Indian preacher prepare a better sermon, says Missionary Boggan. This service could be offered by units in the Training Union, Woman's Missionary Union, or Brotherhood. Missionaries to the Indians are in constant need of such

reinforcement as revealed by correspondence in the Direct Missions Office.

Dowis and Garrison to Alaska Convention

Dr. S. F. Dowis, secretary of the Department of Co-operative Missions, and Assistant Executive Secretary G. Frank Garrison are to be guests of Alaska Baptist Convention, meeting in the First Baptist Church of Anchorage, August 13-15. While in Alaska, Dr. Dowis and Mr. Garrison will visit most of the fields and survey building needs and opportunities. Practically all of Alaska's 33 missions and churches are either in need of initial buildings or contemplating additional units.

Cummins to Visit Far East

Dr. George W. Cummins, associate director of the Chaplains Commission, leaves in August for the Far East. He will go by way of Chicago, San Francisco, Honolulu, Guam, Manila, Okinawa, Taipei, Korea, and Hong Kong. After contacting chaplains in military establishments throughout the Far East, Dr. Cummins will return to the States from Hong Kong the second week of October.

Dr. Sanderson Returns from Preaching Mission

Dr. Leonard Sanderson, secretary of evangelism for the Home Mission Board, has returned from Formosa where he engaged in a preaching mission under the sponsorship of the Foreign Mission Board. With Sanderson on the preaching mission were Dr. Searcy Garrison and Dr. Vernon B. Richardson of Maryland.

"Ideal" Church Community Survey Program

The Ideal Baptist Church, Ideal, Georgia, provided an ideal situation for a pilot run of the revised Church Community Survey Program in April, according to J. T. Gillespie, director of rural church work for the Home Mission Board. Pastor H. H. Gregory and the associational missionary, I. J. Cheves, co-operated in the project. Dr. Gillespie says that the "on-the-field" map and chart developed in that survey will be used in displays in summer conferences.

HOME MISSIONS

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JOHN CAYLOR, Editor

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HOME MISSIONS

From the Pen of

John Caylor



Remember Now . . . In Thy Youth

"I WAS 27 years old when I was converted . . . I had never read a full chapter in the Bible," said the missionary. He is one of the leading men among Southern Baptists. Think what it would have meant to him if he could have said instead: "I was reared in a Christian home . . . the family altar was the center of our family life . . . I could quote Bible verses before I could talk plainly."

"The first time I read the Bible through was when I was a student in the seminary," said the preacher. He is a good preacher, but think what it would have meant to him in his ministry if he could have said instead: "From my earliest youth I was led to do daily Bible readings according to the Training Union plan . . . I have been in Sunday school all my life . . . I know the Bible as a result of family conversation." He would have been a better preacher if his background had been conducive to a more thorough saturation of Bible knowledge.

When I was 20 years of age, a country preacher, who knew the Lord but not the English language, placed a hand upon my head and made the suggestion that perhaps the Lord wanted me to preach. It was not the first time I had thought about it; I had made many excuses to the Lord, promising that I would be a Christian doctor or teacher, maybe. I had been teaching public school and tried to reason with the Lord that it was what he wanted me to do or just as good. The preacher was led of the Lord and made a wonderful impression upon me. It was the Lord's way of committing me to the work he had for me to do.

The missionary, the preacher, and I have sought to make up for the time wasted. If each of us had known in his early youth what the Lord wanted him to do, the total ministry of life would have been better. We are not able to go back and undo those early years; but there is something we can do: we can reach the youth of our day and challenge them to early commitment, adequate training, and full consecration to fruitful service.

During this season, hundreds of camps and assemblies are in progress. Besides Glorieta and Ridgecrest, there are state and local assemblies and conferences. Camps for girls, boys, Young People, Adults. All the family can spend vacation time in recreation for the Lord. Woman's

Missionary Union promotes camps for GA's, YWA's, Woman's Circles, and WMU leadership. The Brotherhood has camps for men and assemblies for Royal Ambassadors. Associations, cities, states, and districts are promoting camps and assemblies to honor the Lord by engaging Baptists in recreational and spiritual activities. Life commitments will be made in the summer camps. Children will be facing life decisions. Young People will be seeking the Lord's will.

Home Mission Weeks at Ridgecrest and Glorieta afford inspiration for whole families to be on vacation at the same time and in the same place. There will be great preaching, brilliant Bible teaching, specialized conferences on practically all phases of local church work, mission study in graded classes with expert leadership, the inspiration of missionary testimonies and vesper services, fellowship with friends, and the making of new acquaintances. There will be time for recreation as well as for study and worship. Where could one spend a more profitable or pleasant vacation than in the mountains of New Mexico or North Carolina?

Men who are too busy for recreation but not indifferent to the needs of young people will be sending boys to RA camp and girls to GA camp during the summer. The vicarious blessing will add to the happiness of any man who makes the investment. Church organizations have a program of sponsoring members of the Training Union, leaders in Sunday school work, and choir members for their respective assemblies. This would be a good summer for those who wish they might have had the opportunity of going as missionaries and failed, to make up part of the difference now by sending a young person who is interested in missions to GA or RA camp. Commitment to missionary service might result, and a new missionary in the homeland or in the foreign field might be the return from a small investment.

The call of the camp is making its appeal to boys and girls as well as to men and women. Recreation in a vacation spot where the Lord is honored, his Word is taught, and his call is felt would be a worthy investment of time for those who can go and of money for those who can send those who otherwise could not go.

Summertime is remembering time: "Remember now thy Creator in the days of thy youth."

First unit of one-year-old Montgomery church (Pastor William Dodson, inset) stands on four-and-a-half-acre lot provided by Capitol Heights, sponsoring church.



A CHURCH GROWS IN EASTERN HILLS OF MONTGOMERY

By J. E. Berkstresser
Alabama State Missions Field Worker

PASTOR Robert Edge and leaders in the Capitol Heights Baptist Church, Montgomery, Alabama, watched with growing concern the erection of 1,200 houses in a new development about a mile east of the church, near Veterans' Hospital.

The church missions committee recommended that a survey be made. Rev. William Dodson, a member of the church staff, led the first services on June 10, 1956.

To insure permanency, the Capitol Heights church purchased four and one-half acres of high ground, strategically located, at a cost of \$30,000. This was followed in a few weeks by the erection of the first unit at a cost of \$60,000. Of the \$90,000 involved, the church paid \$75,000. The work grew with amazing rapidity. The mission was organized into the Eastern Hills Baptist Church on December 1, 1956. The first budget called for \$20,500, ten per

cent for the Cooperative Program. Dodson, the superintendent of the mission, was elected pastor of the new church.

During the first eight months the Sunday school was fully graded, and the enrollment jumped to 440, and the Training Union enrolled 205. The newly-organized church points with pride to its Brotherhood with 52 members and a four-circle Woman's Missionary Union. Royal Ambassadors and a Girls' Auxiliary quickly followed.

Pastor Dodson reports that \$75,000 in church bonds have been issued for the second unit of the master plan and work has already begun. When the second unit is completed the capacity for the Sunday school will be increased to 550. A thousand additional houses are being built in the community, and 1,700 Sunday school possibilities now challenge the new church. Pastor Dodson reports a present membership of nearly three hundred.



By Floyd Roebuck, Pastor
Selmont Baptist Church
Selma, Alabama

MANY marvelous things have happened at Selmont mostly because of my own ignorance.

Contrary to popular opinion, ignorance sometimes can be a blessing. I had graduated from Howard College and Southern Seminary and was pastor of a young church in a growing community, but I had very little knowledge about how to conduct a program of evangelism in my church.

One day I heard about a little book called *The Southern Baptist Program of Evangelism*. I decided to buy it. In my ignorance I began to read the book and on the pages discovered some things that I felt might work in our church. We tried them out, and sure enough they really did work.

For instance, we organized for ourselves an evangelism church council. We met and talked about the needs of our community. We decided what God would have us do about the many people who were our responsibility.

We began to make plans. Several months had already passed since I had become the pastor. Not much had been done and not many additions had occurred. We had been making out, but now we had a new spark. We had something different. We had something unusual. So we began preparation for our revival.

There was a plan outlined in *The Southern Baptist Program of Evangelism* called "Pack the Pew Plan." We made preparations, followed the book as suggested, and every night the church was packed and people filled extra chairs. One deacon brought 33 new people to church to hear the gospel preached in our church. It was no small wonder that because our people visited, prayed, and became the soul-

winners, God blessed us with a mighty revival during those days.

This book outlines a program of evangelism that can be workable in the place where you are. It tells about prayer. We conducted an all-night prayer meeting just before our revival was to begin. On the list were two intermediate boys who were to be at the church at four o'clock. Since it was pouring down rain, I suggested to my wife that surely those boys wouldn't make it and we would have to spend an extra half hour in prayer. But just before our time was up, I heard two intermediates who had ridden their bicycles in the pouring rain to come to pray for revival.

We now have a fifth Sunday evangelistic service. We got the idea from the evangelistic services during the revival. We decided that if it would work during the revival, it would work at other times. Our response to this kind of service has been tremendous and many people have been reached who would not have been at other services of our church.

What have been the results in our church?

First of all, our church has grown remarkably. Two years ago we had 249 resident and 52 non-resident members. During the last two years the Lord has

added over 300 people to the fellowship of our church, about 125 of them on profession of faith in Christ.

Two years ago our Sunday school enrollment was 322 with an average attendance of 150 or 160 each Sunday. Last Sunday morning there were 305 in Sunday school and our enrollment has reached approximately 550.

Two years ago our church budget was \$20,000. This year our people subscribed \$45,000 to the cause of Christ.

A divided church has become a united church. A church that formerly was a selfish church has become a missionary church, for records indicate that right now our gifts through the Cooperative Program are 300 per cent more than they were two years ago.

An unconcerned church has become a dedicated church because a strong program of evangelism has been promoted.

Each time I see an individual whose life the power of God has transformed, I marvel again at what has taken place.

For instance, one man who used to stagger into the bars and night clubs and honky-tonks of our city, now is found knocking on doors and inviting people to church.

One of our men said after our last baptismal service, "Floyd, you have

just baptized the last member of my family. This is all of us. We have all come to know Christ in this place."

Last Sunday night at our regular preaching service we had given an invitation and there was no response. I lengthened the appeal. A fine young married woman came forward and said, "I trust Jesus Christ." Then we waited another moment and I saw a man, his wife, and little girl come forward. When they got to the front the little boy joined them—father, mother, son, and daughter. All four were making professions of faith in Jesus Christ. A home had been saved for Christ.

I read that when Jesus came to this earth his primary purpose was not to heal the sick, restore sight to the blind, or raise the dead back to life. The Bible says the primary purpose of Jesus was to "seek and to save that which was lost." Can I say anything further than this to my fellow preachers?

Brethren, our chief purpose is not to build for ourselves beautiful sanctuaries in which to worship, not to construct marvelous educational buildings in which to teach God's Word, not to be the ones who stand in the hours of death and speak words of comfort—important as these things are—but I'll remind you to seek and win those who are lost.

God give to us the grace to do this.

Planning for MEN

By John Caylor



SECRETARIES Courts Redford, Solomon F. Dowis, John Caylor, and Ernest L. Ackiss recently spent a profitable day in conference with secretaries of the Brotherhood Commission. Executive Secretary George Schroeder and his associates, James Sapp, David Mashburn, Eddie Hurt, and Frank Black, outlined a 25-year program for the Brotherhood. Home mission representatives were asked to comment on the program and make suggestions as to how the Brotherhood could serve home missions. It was thought the Brotherhood organization could help promote subscriptions to *Home Missions*, implement the co-operative and direct mission programs of the Home Mission Board, and give real assistance to the promotion of the service to military personnel. Many other avenues of service were discussed with profit to both groups.

Together we move forward in our effort to enlist men in a world mission concept. We are vitally interested in the first National Conference of Southern Baptist Men to meet in Oklahoma City September 18-20.

These Ten Years in Cuba

By Herbert Caudill
Superintendent HMB Work in Cuba



As I bring my tenth message as superintendent of the work of the Baptist Convention of Western Cuba I gratefully recognize the blessings which God has given us during these ten years, and I feel deeply the responsibilities we assume as we present and try to carry out our plans of conquest of Cuba for Christ.

On March 8, 1947, I was waiting in the Baptist Temple at Zulueta and Dragones, Havana, the arrival of a couple for a wedding. During that hour the message came: "Dr. M. N. McCall has been called to the presence of the Lord from Jacksonville, Florida." Since that time the Lord has also called to his side five of our pastors. I wish now to make a brief summary of what we have done; study the resources we have; and suggest some goals for the future.

Churches Organized

In ten years we have organized 26 churches. Fifteen of these are in Havana Province, of which ten are in Metropolitan Havana and five in towns of the province. There are six new churches in Pinar del Rio Province, three in Matanzas Province, and two in Las Villas Province.

Of our 85 churches one has practically ceased to exist and another has only four or five members. We should make special evangelistic and teaching efforts in order that our small churches may win new members. We should not permit the churches we have organized to weaken. It is true that many members move to other places, but the population in the community remains stable. Before we organize a new church we should have a stable, responsible, and sufficiently-numeric membership.

"A Baptist church is a group of baptized believers, organized in such a way

that it can carry forward the work of winning souls for Christ and teaching them the doctrines of the New Testament, a work which is to be done in co-operation with other churches of the same faith and practice." Churches should help one another.

Pastors and Missionaries

To care for these churches, the fold of God, we have 7 ordained ministers, 37, or practically half of whom, have come during the past ten years. Twenty-eight are graduates of our seminary in Havana. Also we recognize the efficient work of ten American missionaries who have an important place in the work.

The Seminary

Our seminary is working at full capacity in the preparation of new workers. We have 28 pupils, 19 men and 9 women.

Besides this, the seminary offers short religious training courses of eight weeks. In six years we have had 13 short courses with a total enrollment of 110 pupils.

The most recent effort of the seminary to help in the preparation of workers has been the night institute for lay workers. This effort is confined largely to the members of churches of metropolitan Havana. We have had the satisfaction that of an initial enrollment of more than 80 pupils, more than 40 of them have remained faithful throughout the term.

We also give thanks that the Lord continues to call young people out of our churches for ministerial and missionary work. There are now more than forty young men and women who wish to study in the seminary.

Evangelism

In these ten years our churches have grown in membership from 5,960 to

8,561, a net increase of 2,601. We have baptized a total of 4,546. In the five years between 1947 and 1951 we had a total of 1,880 baptisms and in the last five years, from 1952 to 1956, we have baptized 2,666 people. We have great plans and projects in evangelism for the coming years. We pray for an average of 750 baptisms per year.

We have held thousands of services and distributed ten million tracts, and 400,000 Bibles, Testaments, and Gospels, and *Voz Bautista* has borne the message through 240,000 copies. Radio preaching has been heard by thousands of persons.

Sunday Schools

Organizations within our churches also have increased. In 1947 we reported 153 Sunday schools with 7,426 pupils enrolled. Now, ten years later, we have 357 Sunday schools with an enrollment of 15,085. Think of the evangelistic possibilities of more than ten thousand pupils in our Sunday schools who are not members of the churches. Each year we should baptize larger numbers of members of the classes in our Sunday schools.

Training Unions

The Training Unions had 1,126 members in 68 unions in about 50 churches in 1947. At present we have 184 unions in 72 churches with a membership of 2,384. We should triple the number of unions and membership in order to reach all the members of our churches.

Women's Missionary Unions

Women have also made progress. From 162 societies in 1947 with 2,000 members they have grown to 226 societies with 2,707 members. Almost all the churches have one or more societies. Very few churches have, all the

societies. The growth of Woman's Missionary Union will give us stronger churches in stewardship and missionary spirit.

Brotherhood

The men have struggled against great difficulties and have triumphed. From 24 brotherhoods in 1947 with 404 members we have reached 60 units with 873 members in 1956. We should have a Brotherhood in each church. Thus we should think of about 30 new societies with 2,000 men enlisted.

Stewardship

When Dr. Redford visited Cuba in 1950 he said in several places, "We should not ask others to do for us what we can do for ourselves." Our churches will reach complete maturity when they assume all the responsibilities and implications of self-support in its fullness. There has been considerable growth in this respect during the past ten years. In 1947 our churches contributed a total of \$40,000 for all purposes. The last report indicates that in 1956 our churches gave \$132,632.73. If all were tithers, how much would we give?

The Cooperative Program has grown from \$13,000 in 1951 to \$22,683.12 in 1956. Our Cooperative Program receipts, plus designated gifts, have amounted to approximately \$35,000 annually for the past five years.

The Baptist Camp at Yumuri

For our workers, the pastors' institute provides a week of study, inspiration, and fellowship, which no pastor or missionary should lose. This year we will have with us at Yumuri Dr. W. L. Howse, one of the authorities of the Southern Baptist Convention in matters of religious education. I hope that our workers will not make engagements for July 1-5 which is the week of our pastors' institute.

Yumuri now has two large buildings, four small houses, two tabernacles, a camp with capacity for 100 people, electricity, and a good fence around the property. Last year we held 11 assemblies or courses there with approximately 500 people in attendance.

Baptist Student Center

In January of 1950 we began to realize another dream: work among the students of Havana University. The work began with about 20 Baptist students, and later when the university was functioning normally had reached about 100 Baptist students. This was done in spite of the difficulty that those who belonged to the BSU had to

climb to a small apartment on the fourth floor for their meetings. On January 28 of this year we had the dedication of our Baptist University Center on J Street No. 555. When classes are resumed in the university we hope to have influence over many students because of this institution. I believe that the BSU will help our work greatly.

The Baptist Clinic

As a work of faith six Baptist doctors in 1952 gave money, time, and talent to establish the Baptist Clinic. Many have come to know Christ through the clinic. This institution, which has been used as a missionary agency, now belongs to the denomination and will serve even better.

The Baptist Home

From the time that the Baptist Home was closed about 1932 the desire has persisted in the hearts of many Baptists to open it again. About two years ago we purchased a good piece of land with a small house. As we finish this convention in Cienfuegos we will make one of the three payments yet remaining against the property. Then two more payments are to be met in April of 1958 and April of 1959 of \$3,545.63 each or a total of \$7,091.26.

Many desire to begin building for the Baptist Home but up to the present what we get for this purpose from the Cooperative Program, the special offering in September, the offerings of the benefactors and what the churches give monthly is not sufficient to guarantee the success of the institution.

Baptist Schools

We have 11 Baptist schools with 651 pupils. Churches which have schools with the name of Baptist should try to bring honor to their name. Schools present a great opportunity to prepare youth which will be an effective help to the work in the future.

Widows of Pastors

There are ten widows of pastors who served on our mission field. On March 5 the widow of Francisco de Armas died. The ten widows of pastors receive from the Cooperative Program ten dollars monthly each, and from the Home Mission Board fifteen dollars. Considering the high cost of living and the affection that we have for those who gave their lives at the side of their husbands for the glory of the Lord, we should try to increase what we are giving to the widows of pastors.

Ministerial Retirement

For several years we have had a policy for ministers which provides \$1,000 for the widow or heirs of the pastor or missionary. This fund is built up by \$1.00 a month that the worker gives and \$1.00 which comes from the Cooperative Program.

We also have a ministerial retirement plan which gives the retired worker a monthly pension of \$80. This plan is maintained from four sources, \$3.00 a month which the worker gives, \$3.00 a month which the Home Mission Board gives, eight per cent of the Cooperative Program, and three per cent of the budget of each church in our convention. If your church is not giving its three per cent for this purpose it should do so.

The pastors have a mutual benefit fund to which they give \$5.00 monthly. This is used in case of death of dependent relatives. We are trying to maintain the work and the worker in the conditions which the present times require.

Improving Properties

The Home Mission Board has spent about \$700,000 on properties in the last ten years in Cuba. This includes the seminary and the Student Center Building. We have 41 churches and properties we did not have at the beginning of 1947. I believe that without exception all of our churches and many missions have received help from the Board to improve and maintain the property. Here we wish to recognize with thanks what the churches have done for themselves. All the churches have done something to improve their properties. We hope that soon all the upkeep of properties will be taken care of by those who use them.

What is the future for our churches in the matter of buildings? I believe that there is not a single church on our mission field that does not need a church building, an educational building, or a pastorium.

Radio

For 17 years the Lord blessed us through radio services on the RHC Cadena Azul. Unexpectedly we received the news that the station could no longer continue, but God was good to us. We lost only one month of programs and the following month we had the same time on the Circuito CMQ. Recognizing that our radio programs have meant so much for the work, we should pray much that the Lord may help us continue an effective radio ministry with this program.

city missions

IN RICHMOND, VIRGINIA

By Paul Crandall

IN ADDITION to the various other phases of the City Mission Program the Richmond Baptist Association, Richmond, Virginia, gives prominence to the Good Will Center ministry, a servicemen's center, the Baptist Hall, a boarding home for out-of-town young women, and a summer camp for less-privileged Richmond boys and girls.

The 1956 reports to the association revealed an attendance of 107,777 at the five Good Will Centers. The centers serve over 2,000 persons a month, including 535 Negro children and adults. There were 120 professions of faith. A strong relationship with the association's Woman's Missionary Union's Community Missions program as well as a well-developed volunteer worker plan with the Baptist Student Union of the University of Richmond provides many of the volunteer workers needed to carry on such a program. During the eight camping weeks of 1956 the association's Camp Alkulana, in the mountains of southwestern Virginia, some 182 boys and girls from Richmond's less-privileged areas spent two weeks at

camp. There were 44 professions of faith.

The Chinese program includes a weekday afternoon class reaching 25 children, a worship service with an average attendance of 79, a Chinese women's Bible class, and a Chinese young men's club. Last year there were 13 professions of faith. Mrs. M. T. Rankin, former missionary to China and widow of the former executive secretary of the Foreign Mission Board, frequently speaks at the worship services. Many Chinese attend Sunday school and worship services.

The Servicemen's Center (only church-sponsored servicemen's center still open in Richmond) reaches each week end over 100 service personnel. The various churches provide the hostesses and food on the week ends assigned to them. The center is housed in the educational building of the Second Baptist Church, but is financed and supported by the association.

Baptist Hall, a boarding home for out-of-town young women, most of them in their late teens and in Richmond

for their first jobs, or in business school, celebrated its tenth anniversary in 1956.

A dedicated layman, H. C. Allen, has been the chairman of the association's operating committee ever since Baptist Hall was opened in 1946. Some 32 young women can be housed in the present accommodations and find here a Christian home while away from home. A poll some time ago showed the young women came from 26 different Virginia communities, most of them rural or small towns. Last year over 60 different girls lived at Baptist Hall.

The Richmond City Mission Program was given a very strong and missionary foundation under its first executive secretary and superintendent, Rev. Leland Waters, now executive assistant of the Southern Baptist Home Mission Board. All of the projects referred to herein are directed by committees of Richmond Baptist Association and have the support of all the churches and chapels of the association. The establishment of new churches, chapels, and mission centers is church-centered and, therefore, under the sponsorship of mother churches.

Among 1957 association officers of Richmond Baptists are the 11 city missionaries assigned to the five Good Will Centers, and other members of the association staff. Reading from left to right (PT indicates part time): William Ligh, Chinese worker; Mrs. Elizabeth Sisson, house manager of Baptist Hall; Miss Myrtle Hazelgrove, House of Happiness and Camp Alkulana; Miss Marie Greenup, director; Miss Viola Saunders, director, Cary Street center; Miss Thalia Litsay, director, Fulton center; Miss Marjorie Bailey, director, South Richmond center; Miss Jane Jackson, director, Hillside center. SECOND ROW: Mrs. J. B. Hill (PT), office assistant; Miss Robinette Apperson, office and financial secretary; Miss Irene Cox, South Richmond center; Miss Bernice Popkum, Mrs. Gladys Harrison (PT), House of Happiness center; Mrs. Albert C. Kitchen, Miss Sara Jo Pennebaker, Hillside center; Mrs. Martha Swann, Cary Street center; Miss Etta Payne, house mother, Baptist Hall; Miss Jane Whisnant (PT), servicemen's center. BACK ROW: Howard P. Falls, moderator; Rev. Morace Ford, vice moderator; Rev. William Stevens (PT), Fulton center; Rev. Earl Cox (PT), director, servicemen's center; Morris Mayo, custodian of three centers; Albert C. Kitchen, clerk; Rev. Paul E. Crandall, executive secretary and superintendent of city missions.



HOME MISSIONS

Give attendance to

By J. B. Lawrence
Executive Secretary Emeritus, Home Mission Board

... DOCTRINE

The New Testament Church

NO word in the New Testament has been more abused than the word church. In the general thought and use of the word today any sort of an organization with a religious motive is called a church. This wide, varied, and indiscriminate use of the word calls for limitation and definition.

A New Testament church is not just anything that someone wants to call a church; it is something definite, particular, and divine. The church is a heaven-born institution. Christ called it "my church." It is founded on his Messiahship, and the gates of hades shall not prevail against it by keeping Christ imprisoned in the grave.

The Greek word *ecclesia*, translated church in the New Testament, means assembly. Christ and the New Testament writers did not coin the word. It was in general use of a well understood meaning. But like many other words it could be used abstractly, generally, particularly, prospectively, figuratively, or literally without losing its essential meaning.

The Greek word *ecclesia* is found in the New Testament 114 times. In three places it refers to an assembly in the city of Ephesus (Acts 20:32, 39, 41). In two passages it refers to the congregation in Israel in the wilderness (Acts 7:38, Heb. 2:12). In 13 places it is used figuratively referring to all true believers. In 96 passages it means an individual congregation of Christ's followers—a New Testament church. From Matthew to Revelation this is the usual meaning of the word" (John R. Sampey in an article in *The Baptist Standard of Texas*, Sept. 7, 1939, p. 1).

A New Testament church is not an ecclesiastical hierarchy. There is nothing in the teaching of Jesus that would indicate that he desired and purposed to establish ecclesiastical offices—dignities, pontificates, hierarchies, dioceses, canonicals, or holy orders—papal or Protestant. There is no trace whatever of any New Testament organization beyond the local church. There is no intimation of a national or territorial body.

E. C. Dargan, in his book, *Ecclesiology*, after making a very exhaustive study of the word *ecclesia*, says: "There is no need of the common appellations universal, invisible, or visible, as describing the church. It is rather a question as to the meaning of one word than a question concerning different things. It is the shading out from the local sense of the word *ecclesia*, rather than the designation of different bodies. All these phrases, universal, invisible, visible, militant, triumphant, were made in after times, especially after the Reformation, and are not found in the Scriptures. They are convenient designations, somewhat poetical, but they may become a trifle confusing if they are allowed to suggest to our minds different bodies or organizations. As has

appeared from the discussion of the passages, the church in the New Testament sense of the word is a local body of believers in Christ, and then more generally, the collective number of professing Christians, and then most generally of all, the sum total of all true believers everywhere" (p. 36).

These autonomous, democratic churches of Christ are the divinely appointed agents for the world's evangelism. They were created for the specific purpose of witnessing for Christ to all people in all the world. In them Christ placed the special workers who were chosen to bear the message of salvation to the lost (1 Cor. 12:27-31). With them he left the ordinances and to them he gave the promise of his presence and power.

The two ordinances, baptism and the Lord's Supper, had a rich meaning to the New Testament Christians. Baptism was, as the New Testament teaches, the burial of the believer with Christ, symbolizing the death of the believer to the old life of sin and his resurrection with Christ to a new life in Christ (Rom. 6:4-5). Only believers were baptized. The baptism of infants was introduced years later after the unscriptural teaching of baptismal regeneration had been introduced.

The Lord's Supper was in New Testament times a memorial feast in which a local church commemorated the sacrificial death of Christ. The members of the church communed with Christ and not specifically with each other. The bread symbolized the broken body of Christ and the wine his shed blood. There was no semblance of a sacrament in the ordinances in New Testament teaching and practice. The word sacrament does not occur in the Bible.

The church as an institution is the expression of the central mission of Christ. It is the institution which Christ has given to the world to meet the needs of humanity. Jesus of Nazareth, the bearer of light and life to the world, knew that a divine institution through which believers could cooperate in kingdom work, was necessary for the promotion of his redemptive work in the world. The church is, therefore, a kingdom necessity. It comes from Christ. It is divine in its origin. It is divine in its constituents. It is divine in its creed. It is divine in its mission.

New Testament churches function in all the ways that are necessary to carry out all of the teachings of Christ—his social, moral, and doctrinal teaching—set out with such vividness in baptism and the Lord's Supper. To this great enterprise, to make the work of Christ effective in the world, every church and every member should feel called and dedicated under all of the solemn and inspiring sanctions of the grace and spirit of Christ.

EVANGELIZING IN Jamaica

By Fred A. McCaulley
Director, Tentmaker Program

TO HAVE BEEN selected as one of the 55 Baptist preachers from the United States for the "Southern Baptist Evangelistic Tour" of Jamaica was an honor and a rare privilege. Though I did not have the pleasure of traveling with the group since I had to return two days early for another engagement, the fellowship with our American brethren on the island, and the opportunities to witness for our Lord in this tropical land were greatly appreciated.

It was my good fortune to serve with Rev. S. S. James, of Duncans Post Office, Jamaica, British West Indies, who is pastor of a circuit of four Baptist churches, and is acting pastor for two others. This industrious man of God is an unusual combination of preacher, teacher, pastor, song leader, student, statesman, executive, manager, builder, officeman, and good citizen. As we rode with him, even many miles from his home, he was so well known and be-

loved by the people, that whether they were walking or riding burros, bicycles, trucks, or cars, they greeted him warmly as "Pastor."

In the absence of an extensive compulsory public school system such as we have in America, the churches own and conduct on their premises schools for the lower grades. Pastor James, therefore, becomes the most influential person in those schools adjoining his churches. He also serves as treasurer of the Jamaica Baptist Union, and handles this work with great dispatch, typing out daily answers to the correspondence he receives in this office.

Mrs. James is a worthy helpmate, excellent school teacher, splendid pianist and organist, and unusually fine church worker, and the mother of four children, all of whom are away from home in school, ranging from the upper grades on into college, as most of the schools in the communities teach only

the lower "forms" as they are called.

I was called upon to preach in three churches: Kettering (in Duncans Post Office, where we were domiciled and spoke five times), Refuge, and Clarks Town. I addressed the schools in Duncans, Refuge, John's Hall, and Lottery; conducted prayer meetings in homes; held conferences on Sunday school and Training Union promotion, stewardship, tithing, evangelism, personal soul-winning, and cottage revivals. All in all, I preached eight sermons, with a total of 1,130 in attendance, resulting in 29 professions of faith and 75 rededications of life for increased efforts in soul-winning, teaching, tithing, and giving.

In the four schools I spoke to a total of 882, giving each a brief travelogue of the United States, using the giant redwood trees more than 5,000 years old as the transition point. I turned their attention to God who made these trees, and who made each of us for a specific purpose, and closed with an appeal to search the Scriptures to find God's will for each one of us.

In the other ten various meetings and conferences, there were 361 in attendance, making a total of 2,373 attending the 22 meetings.

Jamaica is an island 50-by-150 miles in extent, with more than 1,500,000 inhabitants. It is a land of superb beauty. Delicious tropical fruit is plentiful. The whole landscape is mantled with exotic foliage and flowers. But as is the case in most places where sin is rampant, living side by side are the wealthy few and the poverty-stricken masses. This makes the task of Christian workers more difficult. Our Jamaican Baptists, who in a previous century were largely responsible for the abolition of the human slave traffic, have an even more difficult task today of freeing their fellow countrymen from the slavery of sin.

Evangelists and singers helping in the Jamaica evangelistic crusade included:

RESULTS OF EVANGELISTIC CRUSADE IN JAMAICA

Team	Professions	Rededications
Fortner and Duncan	81	8
Henry and Brown	82	
Hausey and Francis	13	
Bratton and Watts	13	11
Crawford, Wiley, Sears, and Searcy	14	50
Goodwin, Hedgley, Oswalt	137	29
Peay, King, Henry, and Barefoot	280	2
T. V. Owens and Hooter	230	21
J. P. Owens and Evans	64	70
Trent and Witty	335	96
Cox and Scott	148	136
Swinson, Head, Forester, and Robinson	797	
McCaulley, Lang, and Ludlum	197	
Burrell, Hills, and Boone	230	10
Dunn and Martin	50	
Amos and Cook	53	
Major, Harris, Cate, and Wood	478	100
Moss and Martin	95	44
Smith and Ramay	214	107
Reppond and Cadwallader	76	
Grigg and Ferguson	21	
Total	2,373	684

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HOME MISSIONS



Fred A. McCaulley greets Pastor and Mrs. Stephen S. James of Kettering Baptist Church, Jamaica.



Robert Ferguson of Louisiana ministers to Constitution Hill Church in Jamaica crusade.

John Scott Trent, from Alabama; Robert C. Witty, Florida; A. P. Fortner, John Duncan, E. A. Henry, P. Rayfield Brown, W. Earl Hausey, John Francis, J. M. Oswalt, Joseph Henry, H. E. Barefoot, T. V. Owens, H. C. Hooter, J. P. Owens, B. B. Cox, J. D. Scott, Fred Forester, Nathan Robinson, G. W. Reppond, Morris Burrell, H. A. Hills, Freddie Dunn, B. F. Martin, C. S. Cadwallader, R. U. Ferguson, C. L. Lang, and David Mason, of Louisiana; G. C. Crawford, H. W. Wiley, K. O. P. Goodwin, Foy Martin, David R. Hedgley, James Swinson, Jesse Head, Lewis Ludlum, Zeb Moss, W. R. Grigg, and Irvin R. Grigg (photographer), of North Carolina; I. C. Peay, of Missouri; J. B. Bratton, Taft Watts, W. E. Cook, M. E. Rainey, Charles Amos, and E. L. Smith, of Oklahoma; John Searcy, W. E. Boon, Robert W. Major, and W. W. Harris, of South Carolina; Fred A. McCaulley and W. B. King, of Georgia; Homer A. Cate and Wyman Wood, of Tennessee; Connally Evans, of Texas; and V. W. Sears, of Virginia.



A Jamaica Sunday school is almost for "children only."

In Jamaica each church has an annual harvest festival service.



Photos by Irvin R. Grigg

July, 1957

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Miami Workers REJOICE in the Lord's Blessings

By Mrs. Minnell Graves
Director, Miami Good Will Center

THE STAFF and people at the Miami Baptist Good Will Center are rejoicing because recently our buildings have been renovated and repainted. We are praying that through the beauty of the center the people may see the beauty of Jesus and want to accept him as their Saviour.

Because we were so pleased with the work that had been done here, one of our men set a goal of \$250 for our Annie Armstrong Offering. One little Primary girl, Wilma Jean, did without her candy and ice cream for some time and saved 63 cents in a little jar.

An old lady, who recently celebrated her eighty-sixth birthday here at the center, and who is crippled, rode two buses out to Hialeah to visit a crippled

friend to ask her to give. She came to bring me \$2.00 and said she was sorry it was not more. Everybody from the youngest child to the oldest adult had an opportunity to give, and it was a time of great rejoicing when the money was counted and \$325 was given.

Easter is always a happy time at the center. This year the little children in our kindergarten were made to rejoice when a group of WMS ladies from Miami Springs Baptist Church came down and brought every little boy and girl a new hand-made dress or shirt for Easter.

Isn't it wonderful to find modern-day women following the example of Dorcas in the Bible and using their needles to

sew beautiful garments and make many children happy?

Our kindergarten children always are glad when they can do something to make others happy. Their Easter project this year was to visit an old man and an old lady who were sick. They took Easter baskets and sang and prayed for these sick friends and brought much joy into both homes. The old man in the picture had been an alcoholic for many years but was converted during our revival in January. He has been seriously ill since, and now weighs only 72 pounds, but is witnessing from his bed to every visitor in his room, many of them alcoholics also. He lives in a house with eight or ten other men and he is now planning to have a prayer meeting in his room every week to try to lead all these men to know Christ.

We always rejoice in the salvation of an entire family. A Cuban mother and her three fine children were all converted in our revival. The husband deserted this family and left them without food, clothing, or shelter. With the help of a Christian lawyer, the husband was located and forced to provide for his family. Now they have a Christian home with a family altar and the mother teaches a Sunday school class. Also there is no task too menial for her to do here at the center.

We rejoice in the opportunity of serving God in this needy mission field.



Wilma Jean (center), Primary girl at Miami Good Will Center, gives to Annie Armstrong Offering.



Eighty-six-year-old woman makes an offering.



Kindergarten children show their new Easter dresses given by WMS.



Kindergarten Easter gift is presented to an old man.



A Cuban mother and her three children are recent converts Miami Center.



Miami Baptist Good Will Center building has new look after recent renovation.

Dawson to Foreign Language Missions, Arizona

REV. IRVIN C. DAWSON, who for the past four years has been missionary to the Spanish-speaking people of Sacramento, California, has been named director of foreign language missions for Arizona. Mr. and Mrs. Dawson, with their two children, Deborah Ruth, four, and David Irvin, one and a half, are moving to Phoenix where he will



Rev. Irvin C. Dawson

be located at Baptist headquarters and will serve in co-operation with Arizona Baptists. The Baptist General Convention of Arizona will furnish office space in its headquarters building.

Dawson is a graduate of the University of Richmond and of Southern Baptist Theological Seminary. He served as summer student worker for the Home Mission Board before taking the position in Sacramento.

Getting the Message Out

By J. E. Berkstresser
Secretary of Rural Work and Associational Missions
Montgomery, Alabama

RECORDINGS of various nature are being used by leaders of the Baptists of Alabama to help get the message out to the people.

Among the services being offered from the Baptist Building in Montgomery, Alabama, are recorded messages for use on tape recorders in conjunction with slides and filmstrips, especially prepared music and messages for many occasions, and devotional messages to be used on radio programs or for other purposes.

Upon request special messages are made for use on radio programs over

the state.

By using two recorders simultaneously, extra copies of any tape-recorded message may be made. The recent addition of a distributing unit to the equipment makes it possible to service simultaneously 20 tape recorders in the transcription of important messages delivered in meetings throughout the state.

In the beginning this service was set up for the associational missionaries under the Department of Rural Work, but it is now offered to Baptist pastors and laymen throughout the state convention.

Rev. Vernon Yearby, secretary of evangelism, records a message while J. E. Berkstresser, secretary of Rural Work and Associational Missions, is at the controls.



Jo Beth Rice Comes to Editorial Office

Miss Jo Beth Rice of Edmond, Oklahoma has joined the Home Mission Board forces to work in the editorial office. She succeeds Mildred Dunn, who resigned April 1 to accept a similar position with the Brotherhood Commission. Miss Rice is a graduate of Central State College and has resigned from a position on the faculty to accept the Home Mission Board offer. In the Edmond college she was publications adviser; sponsored the college newspaper

and yearbook; taught units in journalism; and did other work in public relations.

While Miss Rice will be a general assistant in the Department of Editorial Service, she will have specific responsibilities in connection with the make-up of *Home Missions*, and will contribute specialized service toward more attractive publications for the Home Mission Board.



Jo Beth Rice

AMONG the MISSIONARIES

Navajo Boy Serves as Easter Bunny

At Tuba City, Arizona, Mrs. Sandlin and I distributed 80 Easter baskets, furnished by Woman's Missionary Societies of two churches. The children were thrilled to receive them. While they did not say much, we received their thanks through the mirrored happiness shining in their eyes. An elderly Indian woman, who also received a basket, grasped my wife's hand and thanked her in Navajo.

After our morning service we went to Coppermine to supply for the missionary who was away in a School of Missions. As we returned, it was rather late and shepherd children were returning home with their sheep. We gave Easter baskets to them. It would have been difficult to approach the little shep-

herds personally but Wilson Grey, one of our Navajo members, acted as the Easter bunny. The Navajos we touched had a wonderful Easter, thanks to thoughtful women who had sent us the baskets.

—Calvin Sandlin, Missionary at Tuba City Mission Flagstaff, Arizona

Moving Time on the Bayou

People usually use a moving van when they want to move from one place to another. Their furniture is packed for them, carefully wrapped, and delivered to their new home. Moving time on the bayou means a boat, and the canal takes the place of a highway.

When trapping time comes in the fall, it's moving time in the bayous. Then, at the end of the season it's mov-

ing time again. Boats loaded with household goods, crates of chickens, children, and trapping equipment are common sights in the lowlands. School attendance reaches a low ebb when the families make their exodus, and the bayous are deserted; then comes spring, with new life, the return of the boats; cabins are cleaned up and painted; yards are cleared; shrimp boats are painted; and the music of the trawlers moving down the bayous is heard again.

The missionaries join the families meeting the fishermen at the docks, and, although they are fishers of men, sometimes they share in the fishermen's catch.

—A. V. Pickern, Jr., Missionary to the French Montegut, Louisiana

First Indian Mission Pacific-NW

Few missionaries have met with a colder reception than we, the day we arrived at Warm Springs—from the weather that is, not the people. The mercury fell to 38 degrees below zero the day we arrived, but people were kind and helpful, and the Lord blessed us in our finding a trailer court on the reservation owned by one of the Warm Springs Indians where we parked our trailer home. We met with the VFW Post members and after explaining to them our Baptist program they agreed to rent us the hall for \$15.00 per month.

Our first service was held there March 10, 1957, with 23 attending. Most of those who came had been reached through VBS and a mission Sunday School sponsored by the Madras Baptist Church in a sawmill near the town of Warm Springs.

We began having Sunbeams, GA's, and RA's and the children are really enjoying these organizations. We have 14 Sunbeams, nine GA's, and six RA's.

As soon as the plat is finished in the new section set aside for housing, we shall select our lots and request the tribal council for a permit and land for our new mission. We hope to have an active program, especially for the youth, with visual aids, athletics, library, and music along with our regular program. This is Southern Baptists' first Indian work in the Pacific Northwest.

—Gene and Garnet Branch Missionaries to Indians Warm Springs, Oregon

Forward in Church Finance

The El Refugio mission is made up of people whose average education is below the third grade. There are 130

members in the mission with 110 resident members. The highest income reported by the mission before the recent "Forward Program of Church Finance" was put on was \$220.00 per month. As a result of the campaign, during the first month while the campaign was in progress the offering was \$322.00. In the end the budget was oversubscribed 130.5 per cent.

A revival followed this forward program beginning on the last Sunday of the campaign in which there were 40 rededications, 30 professions of faith, 10 baptisms, 8 joining by letter, and 1 for special service.

The director of the campaign was Rev. Oscar Romo, director of stewardship and promotion through the Spanish Missions Office. He was assisted by Rev. Mike Mojica, associate superintendent of City Missions in San Antonio. The pastor of El Refugio mission is Rev. Darrell Larkin.

The cost of the campaign was paid entirely by the mission.

—L. D. Wood, Co-ordinator Spanish Missions for Texas San Antonio, Texas

Revival in Chinese Church

The spring is always a time of high attendance and active interest in our church, Chinese Southern Baptist, here in San Francisco. Our Sunday school attendance climbed to a high of 240 with an enrollment of 290. In our spring revival Rev. Thomas Lowe was our evangelist. We had a good meeting resulting in a closer walk with Christ on the part of our members.

Peter Chen, Pastor Chinese Southern Baptist Church San Francisco, Calif.

Bible Translation for Indians

Out of 1,902 languages into which the New Testament has been translated, 226 of them are Indian dialects. Wycliffe Bible translators have made it possible for the Navajo team to produce primers and other literacy materials for the same system of writing as that used by the U. S. Indian Service in publications in Navajo. These translators, having recently completed a Navajo New Testament, are of invaluable aid to the missionaries among Indians.

This new Navajo translation of the New Testament is now available at the low cost of \$75.

—Mrs. Melvina Roberts Missionary to Indians Cuba, New Mexico



Sally Alvarez (second from right) was followed by Delo and Leonard Lopez, and Yolanda and Esther Escudero, in making profession of faith at La Vida Chapel in Redlands, California.



About 300 college, university, and medical school students from the South attended a two-day student missions conference at New Orleans Baptist Theological Seminary recently. Guests on the program included Dr. Elmer West of the Foreign Mission Board and Dr. Courts Redford of the Home Mission Board. President Roland Q. Leavell was host to the meeting.

Baptist Press Photo



Missionary Guy Ballamy has a private word with Chairman T. S. Maston of the Advisory Council on Race Relations in a recent meeting of that organization which is of tremendous aid to Dr. Ballamy in his work.

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MORE FOR MISSIONS THROUGH

schools of missions

W. M. U. Circle
Theme Program

By Elmer Dunham, Superintendent
City Missions, El Paso, Texas

WHEN Texas Baptists set out to have Schools of Missions in the 122 associations in one year, 1955, great anticipations were in their hearts. No one had ever tried such a large-scale promotion, but we felt that if the whole state were covered with such schools three things would be accomplished. First, many mission volunteers would be called into service; much money, perhaps a million dollars extra for world missions, would be secured; and the churches would become so favorably impressed with the results that they would repeat this pattern by sections every third year.

Results have proved the leaders in the project were right on all three counts. While no statistics can be compiled on mission volunteers who will carry through to actual fields of service, the very large number who committed themselves to such a program and are

now in preparation is heart-warming indeed. At the "Kick-off" program for the schools, the World Missions Conference in Fort Worth, many who were already prepared for foreign and home fields rededicated themselves and are actually on their new fields.

We understand that our World Missions Conference has inspired others to hold similar conferences.

The results in additional mission funds can be best understood by this statement from Dr. Forrest C. Foez, executive secretary of the Baptist General Convention of Texas: "It is difficult to evaluate fully the influence of the World Missions Conference followed by nearly 2,000 Schools of Missions in Texas in 1955, but an examination of the increase in offering, both to foreign and home missions, leads me to believe that my estimate that it would add a million dollars to the missionary giving



Enthusiasm for the World Missions Conference was worked up by various means of advertising and promotion. Here Elmer Dunham prepares a poster.

Home Missions



Secretaries worked long hours to be sure that all needed materials got to the last association and church. Careful planning helped make World Missions Conference a success.

was not far afield. Notwithstanding 57 counties in Texas having been declared disaster areas and a widespread drought covered other areas of the state (lasting for the past seven years), Texas Baptists in 1956 gave through the Cooperative Program and the two major missionary offerings approximately five million dollars. This was a million more than in 1955. This, in my judgment, is tangible evidence that the effort to bring world missions back to the view and conscience of our people was a worthwhile investment in stimulating mission giving and interest.

We learned a lot about careful planning. Maps of the associations and districts were carefully checked to see that enough missions and stewardship speakers and films and filmstrips were sent to the right places at the right time. With nearly 2,000 schools in operation in the three two-week periods in September, October, and November, this required most careful planning by an efficient staff of secretaries.

Publicity throughout all associational, district, and state meetings emphasized getting the people ready and getting the mission personnel ready well in advance.

A layman just this week came in to

volunteer the testimony that as a speaker on stewardship in six of the schools, "Every church was very interested in the program and it was one of the greatest blessings that I have ever received." Foreign missionaries testified they had never felt so much a part of the total mission program of the churches as when they worked with home missionaries, state missionaries, and stewardship speakers in this vast effort.

The future? Well, Texas Baptists are planning another World Missions Conference for the spring of 1958 and will sweep the state with Schools of Missions in five periods, from the fall of 1958 to the fall of 1960. Our churches are so sold on the program that the associations are voting two and three years ahead to accept the dates suggested by the Home Board. Texas Baptists are 1,000 per cent in favor of the Schools of Missions program! We believe when the people KNOW, THEY WILL DO, and that there is no better way for them to know than for the whole family to study the graded mission textbooks with as many teachers as there are Sunday school classes, and then top it off with inspiring missionary and stewardship messages fresh from the fields.



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A CONVERT speaks

By Wm. E. Burke
Field Secretary, Home Mission Board



Rev. John Zanon is baptized by Pastor B. S. Hensley at Scotts Creek Baptist Church, Clairton, Pennsylvania.

ON EASTER SUNDAY, the Rev. John Zanon, of Clairton, Pa., former Roman Catholic priest, joined the Scotts Creek Baptist Church, and was baptized by the pastor, Rev. B. S. Hensley, Sunday evening.

While on an itinerary in Murphy, North Carolina, I had the privilege of meeting Mr. Zanon. He told me that he was born in 1910 to poor but devout Roman Catholic parents living in northern Italy. Following his ordination by Cardinal Rossi, June 29, 1935, he was sent to the United States.

A few years after he came to this country he received a table radio as a birthday gift. For the first time in his life he could sit and enjoy it. To his surprise and joy, he found a few Protestant daily programs and quite a few of them on Sunday. He loved their messages and songs from the very beginning. The thing that impressed him most was that they put a great deal of emphasis on the Word of God. It seemed to him that these preachers were really fulfilling Christ's mandate: "... to preach the gospel ... for it is the power of God unto salvation to everyone that believeth" (Rom. 1:15, 16).

In an attempt to prove how right he was in being with the Roman Catholic Church and how wrong those were who were outside of it, he began to read the Bible earnestly and prayerfully. The more he read and the harder he prayed to God the clearer he understood how wrong the church of Rome was in its interpretation of the Bible.

In the Gospel of John he read "But to as many as received him, to them gave he power to become the sons of God ..." (John 1:12) and "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" (John 3:16). He

discovered that the Bible could not be more clear in this all-important matter of our salvation.

Even being a Roman Catholic priest did not assure the salvation of his soul. He came to realize that his zeal and good works as a priest could not save him, because he read in the Roman Catholic Bible: "For by grace you are saved through faith, and that not of yourselves, for it is the gift of God; not of works, that no man may glory" (Eph. 2:8-9).

Mr. Zanon said to me: "This shook my faith in Roman Catholic teachings. Up until then I had blindly accepted all of Rome's teachings. A Roman Catholic has no choice, either he accepts Rome's doctrines without question or he is excommunicated. Because I was beginning to doubt everything, I started searching the Scriptures more diligently than ever. I discovered that the sacrifice of Jesus Christ on the cross was all-sufficient. ... we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10); 'For by one offering he hath perfected for ever them that are sanctified' (Heb. 10:14).

"I began to realize all these doctrines of the so-called only true church were nothing but Roman inventions. Pursuing my studies of the Roman Catholic Bible further, I learned the devotions to Mary, the mother of our Saviour, and the saints were not even mentioned in the Bible. Mary, herself, directed the attendants at the marriage feast of Cana to go to Jesus, and: 'Whatsoever he saith unto you, do it' (John 2:5). Christ invites us to come directly to him and not to appeal through the saints as the Roman Catholic Church teaches. 'Come unto me, all ye that labour and

are heavy laden, and I will give you rest' (Matt. 11:28).

"Once again I had to conclude from my Bible study that the thousand and one devotions to Mary and the saints were all inventions of Rome. For the first time in my life it became crystal clear in my mind that the teachings of the Roman Catholic Church were wrong. I thanked the Lord for enlightening my mind. I had no choice but to leave the Roman Catholic Church. I began formulating my plans, but the decision frightened me. I knew my parents and brothers would be hurt and the Roman Catholics would feel that I would disgrace them. It also would cost me many life-long friends, security, prestige, and a comfortable life. I delayed and prayed. Finally the voice of the Lord came clear and firm. He that loveth father or mother more than me is not worthy of me' (Matt. 10:37). It was then that I left the Roman Catholic priesthood and eventually I was saved.

"Today, after taking our Lord for my personal Saviour and, having been baptized in Scotts Creek Baptist Church, I am experiencing how right he was when he said: 'Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting' (Luke 18:29-30)."

Mr. Zanon travels throughout the United States speaking in churches. He is a genuine Christian and good Baptist.

HOME MISSION

Why? I ASKED

By Mrs. J. C. Honey
Duncan, Oklahoma

MY HEART was aching as I drove away from our trailer house in San Rafael, New Mexico. True, I hated to leave my daughter and husband, even for a while, but the ache came as I looked at the adobe house where we had worked and prayed for four short months to start a Good Will Center for the Indian and Spanish people of San Rafael.

I had always wanted to do this work and had moved to New Mexico three times for this purpose, but each time I suffered a heart attack and each time the doctor sent me back to Oklahoma to a lower altitude.

I asked myself so many questions—why does God place this work on my heart when I get to stay only long enough to get it started?

I read an article in the April issue of *Home Missions*, written by Mrs. York, missionary to the Indians in Anadarko, Oklahoma. They have the same problem due to Brother York's heart condition. It helped me to read how she has accepted it in the spirit of "God's will be done."

I am praying, and I ask your prayers, that I, too, will place it all in God's hands. As I had the heart attack I remembered as I passed out I was saying over and over, "Thy will be done, Lord"—but when I was dismissed from the hospital and was advised to leave, I was again saying, "Why, Lord?"

My friends keep telling me that perhaps God wants me to tell the people of Oklahoma about the great need in New Mexico.

We started the work with money the Mullins association had sent. We paid \$200 down on a six-room adobe house and we now owe \$600. We knocked out a partition and made two rooms into a chapel. We have three other rooms ready to use for Vacation Bible school and two rooms to be fixed up in the future. We bought the property next door to a retired state missionary, who plans that was God's plan all along. We had not planned to start the work until May, but we decided that

the four of us would meet on Wednesday night for prayer and to plan our work. The very first night two extra ones showed up and from then on it grew. When I left we were having from 25 to 28 in attendance.

One Wednesday night we were singing when the door opened and in came a mother and 10 of her 12 children. My heart just sang with joy. She asked us to pray for her two older boys who were not with her, and asked us to pray that she could keep coming. I kept the 14-year-old girl until I left, and learned to love her very much. My husband writes that this family is still attending services.

Another family which needs our prayers sends four children to the center even though the priest has cursed and threatened parents and children, telling them they must pay him a dollar each for every time they go to the Good Will Center. He told them he would throw them out of the Catholic Church. This mother, even though she has a father, husband, and son-in-law dying with TB, told him she was happy for the first time in her life and she was going to keep going to the center. If you know how afraid the Catholics are of death without the priest, you know how much courage it took for her to do this.

There was a 25-year-old Indian boy who stopped several times asking me to read our Bible to him. He asked dozens of questions. He would stand as I knelt

and prayed. He just could not bring himself to touch or accept our Bible, but would take a tract which he tore up after reading. He wouldn't kneel with me, but would ask me to. Each time he would leave saying, "But I'm afraid," and asking, "What would the priest do if he saw me here?" He kept coming back and I pray that Mrs. Gurney, the lady now in charge of the center, will be able to reach him.

I was so afraid that they wouldn't understand why I left and might think I didn't love them after all. The day before I left, about a dozen black-eyed children were in the trailer house at the same time and their little faces were so solemn. Those children had been coming every Friday asking for a Bible story. I pray that someone will continue to work with these little ones.

Another why I keep asking myself is "Why do we Christians say we believe with all our hearts the commandment of 'Go ye, also the greatest of all commandments, 'Love one another,' and 'Love thy neighbor as thyself,' and then are satisfied to attend church on Sunday and sing 'Oh, how I love Jesus,' but have no love or compassion in our hearts for the thousands of people just one day's drive from us, people who have never heard of this Jesus and certainly know nothing of brotherly love?"

They are so grateful for the clothes people send, things we don't want, but they give us the greatest of gifts in return—love.

There has never been any mission work in San Rafael. It has a population of 800 people who are starved for love but have never known any.

There are dozens of these small villages of from 500 to 1,000 population with no Baptist missions. Each has a Catholic church with a statue of Christ on the cross right in the middle of it. Also, two or three open saloons and a lot of adobe shacks with starving, broken, homeless people living there.

What will our answer be if, when we face Jesus, he asks us, "Why?"



Mrs. Honey helps with VBS at Growth.

Spanish - American Background Shows Indian Influence

By William W. Russell
Missionary to Spanish-Speaking
Redlands, California

BECAUSE of the ancient institution of marriage, many of America's Spanish-speaking peoples today are Indian in both race and culture.

The 300,000 Spaniards estimated to have immigrated to Mexico under Spanish rule were absorbed to a great degree by the peoples they held in subjection.

Three hundred years of intermarriage had taken place before any attempt was made to occupy what is now the Southwestern part of the United States. Occupation took the form of outposts established as protection against encroaching French and English settlements. These outposts were established upon a military-mission basis, not on a settler basis as the Americans did later.

Isolation from civilization on the northern borders of Spanish civiliza-

tion in Mexico presented the difficult problem of keeping men to maintain these outposts. Of course the soldiers and priests were sent but not without problems even among this group. When we read of desertion among the military and observe the deeds of some of the priests, we wonder even about those sent.

Among those not sent were the *mestizo* (Spanish and Indian mixed). These *mestizo* constituted some of our first settlers on the southern borders of our United States.

Evidences of the era are seen in the San Bernardino Asistencia near Redlands, California, and the *zanja* (irrigation ditch) which supplied the Asistencia with water from Mill Creek Canyon. Along Montone Road east of Redlands, water can be seen flowing in the original *zanja*.

Traditionally the *zanja* was supposed to have been dug by the Gauchama Indians under the direction of the Roman Catholic priests. It is told that the Indians used the shoulder blades of dead cattle to dig with and hand-woven baskets to transport the dirt.

The independence of Mexico paved the way for rapid changes in northern Mexico. Huge land holdings of the Roman Catholic Church provided the source for land-hungry *creoles* (Colonial-born persons of Spanish ancestry), sons of minor officials, and veterans of military service.

The division of these lands saw the rise of the huge *ranchero*. Many of these new owners were *Mestizos*.

The peace of Guadalupe Hidalgo opened the way for a flood of American settlers. With the annexation came the problem of ownership. On these



San Bernardino Asistencia near Redlands, California.

The Aztec grinding stone is origin of tortilla.



Water can be seen flowing in the original Zanja.



"Orchards and irrigated lands created a demand for workers."

huge landholdings came the unaccustomed taxes. Many sold their lands and moved, but the bulk of the population stayed on at the same type of work as in the *ranchero* era.

In southern California the development of orchards and irrigated lands created a demand for workers from south of the border.

The flow of immigrants continued with the coming of the industrial age.

Today racially these people are *Mestizo*, Indian, and Spaniard but the Indian elements are the dominant.

The great contribution of these immigrants to the United States today is not Spanish in origin. As an example, the *tortilla* was not from Spain but from the Aztec grinding stone. It was found in every *ranchero* kitchen and today may be found in many Anglo kitchens.

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NEW APPOINTEES

Browder, Frank G., III

B. June 15, 1929, Atlanta, Ga. Ed. Southwest DeKalb High School, Decatur, Ga.; Trinity Univ., San Antonio, Tex., 1949-'50; Weber College, Ogden, Utah, 1950-'51; Univ. of Okla., 1951-'54; Memphis State College, 1954-'56, B.S. degree. M. Sylvia Jane Savary, Sept. 3, 1955. App't. missionary to Sp.-speaking, Tucson, Ariz., May 9, 1957.



Browder, Sylvia Jane Savary

(Mrs. Frank G. Browder, III)

B. Nov. 9, 1933, Minneapolis, Minn. Ed. Murphy High School, Atlanta, Ga.; Emory Univ., 1951-'53; Atlanta Div. of Univ. of Ga., 1954. M. Frank G. Browder, III, Sept. 3, 1955. App't. missionary to Sp.-speaking, Tucson, Ariz., May 9, 1957.



Neely, Hubert A.

B. Oct. 31, 1929, Water Valley, Miss. Ed. High School, Whitehaven, Tenn.; Union Univ., 1948-'49, 1952-'53, A.B. degree; Memphis State College, 1949-'51; Pastor Memphis, Tenn., 1949-'54. Associate Juvenile Director, Bapt. Center, Memphis, 1955-'56. M. Mary Elizabeth Collins, Sept. 17, 1947. Children: 2 sons. App't. Rescue Mission, Memphis, Tenn., Jan. 1, 1957.



Neely, Mary Elizabeth Collins

(Mrs. Hubert A. Neely) B. Dec. 10, 1929, Cross-shaw, Miss. Ed. High School, Germantown, Tenn.; Memphis School of Commerce, 1947. M. Hubert A. Neely, Sept. 17, 1947. Children: 2 sons. App't. Rescue Mission, Memphis, Tenn., Jan. 1, 1957.

Leavitt, George H.

B. Oct. 30, 1928, Tampa, Fla. Ed. Texas High, Texarkana, Tex.; Baylor Univ., 1945-'50, B.A. degree; S.W.B.T.S., 1952-'56, B.D. degree. M. Opal Mills, Apr. 19, 1952. Children: 2 daughters. App't. missionary to Sp.-speaking, El Rito, N.M., Apr. 4, 1957.



Leavitt, Opal Mills

(Mrs. George H. Leavitt) B. Feb. 29, 1932, Slayden, Tex. Ed. High School, Gonzales, Tex.; S.W.B.T.S., 1953-'54. M. George H. Leavitt, Apr. 19, 1952. Children: 2 daughters. App't. missionary to Sp.-speaking, El Rito, N.M., Apr. 4, 1957.



HOME MISSIONS

Weeks, Donald C.

B. Jan. 21, 1914, Palmetto, Fla. Ed. High School, Palmetto, Fla.; Clarke Memorial College, Miss., 1952-'53; Howard College, Birmingham, Ala., 1953-'55, B.A. degree; N.O.B.T.S., 1955-'57, M.R.E. degree. Music-education director, Gate City Bapt. Church, Birmingham, 1954-'55. Mission SS worker, Belle Glade, Fla., 1942-'52. M. Virginia Thompson, May 14, 1950. Children: 1 son. App't. missionary to Sp.-speaking, Pueblo, Colo., April 4, 1957.



Weeks, Virginia Thompson

(Mrs. Donald C. Weeks)

B. March 14, 1922, Sulligent, Ala. Ed. Lamar County High School, Vernon, Ala.; Florence State Teachers' College, Ala., 1938-'43, B.S. degree; WMU Training School, Louisville, Ky., 1945-'47, M.R.E. degree. School teacher, Leighton, Lamar Co., and Vernon, Ala., 1939-'45. Teacher Pahokee, Fla., 1950-'51. Worker in GWC, Birmingham, Ala., 1947-'50. Educ. secretary, Belle Glade, Fla., 1951-'52. VBS worker, Ala., summer of '46. WMU field worker, Ala., summer of '45. M. Donald C. Weeks, May 14, 1950. Children: 1 son. App't. missionary to Sp.-speaking, Pueblo, Colo., April 4, 1957.



Stuart, Helen

B. Oct. 6, 1928, White Hall, Ala. Ed. High School, Union Springs, Ala.; Judson College, Marion, Ala., 1946-'50, B.A. degree; S.W.B.T.S., 1953-'56, M.R.E. degree. School teacher, Eufaula, Ala., 1950-'53. Playground director, Ft. Worth, Tex., summers 1954, '55, '56. VBS field worker, summer of 1947. Kindergarten teacher, secretary-social work, Ft. Worth, 1954-'56. Educational secretary, F.B.C., Tampa, Fla., 1956-'57. App't. kindergarten worker, Sp.-speaking, Kenedy, Tex., April 4, 1957.



Jackson, Lella

B. July 16, 1926, Sturgis, Miss. Ed. High School, Sturgis, Miss.; Blue Mountain College, 1945-'49, B.A. degree; G.G.B.T.S., 1951-'53, M.R.E. degree. School teacher, Zama and Louisville, Miss., 1949-'51. Nurse's Aide, San Francisco, summer, 1952. Student Summer Missionary, 5 summers. Kindergarten worker, Uvalde, Tex., 1953-'56. Church secretary, Sacramento, Calif., 1956-'57. App't. YP field worker for WMU of Sp. churches of Tex., San Antonio, Tex., April 4, 1957.



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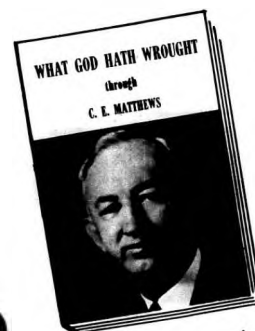
July, 1957

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BOOK REVIEWS

What God Hath Wrought Through C. E. Matthews by C. E. Wilbanks. Home Mission Board. \$2.75.

The Southern Baptist Convention book store presented C. E. Wilbanks, author of *What God Hath Wrought Through C. E. Matthews*, in an autobiography party at Chicago. A limited quantity of books was published. The book stores over the Convention have ordered volumes and have them for sale. Southern Baptists will be eternally



grateful to C. E. Wilbanks for collecting data and presenting so attractively the life of C. E. Matthews and the program of evangelism which he promoted.

Preaching from Great Bible Chapters by Kyle M. Yates. Broadman Press. \$2.50.

This is a commentary, but more than a commentary; it is an exposition, but more than that; it is a series of sermons, but expository, exegetical, illustrative, and inspirational. There are 13 choice chapters with expositions on grace, love, the good Shepherd, the Beatitudes, power, and prayer, among other themes appearing in the great chapters selected. In this volume are references for study, outlines for preaching, and inspiration for reading. The book is light enough for reading but heavy enough for genuine study. Laymen and preachers will enjoy it.

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How to Understand and Influence Children by Clyde M. Narramore. Zondervan. \$1.00.

The author presents a study of children from five to eight years of age, giving their tendencies and interests in a study that is not too technical and yet true to the principles of educational psychology. This is a good handbook for teachers in kindergarten, Good Will Centers, Sunday school, and Vacation Bible school.

Why I Am a Baptist by Louie D. Newton. Thomas Nelson & Sons. \$2.75.

The author ties his autobiography into the argument of "Why I Am a Baptist." There is hardly any other way to do it. It is interesting. There is the proper sequence: conversion. Bible study, home and church influence, the logic of reasoning on the doctrines, the fellowship of saints, including home folk and people of world renown, personal assurance through years of experience, a program that commends the position, and the testimony of many outstanding Baptists.

Author John Caylor presents Reviewer E. L. Ackis copy of new book, *The Great 'I Am's'*, reviewed in this issue of *Home Missions*.



Home Board Photo

"The Great 'I Am's' of Jesus"

One of the most recent books from the Zondervan Publishing House (\$2.00) is from the pen of Dr. John Caylor, Editorial Secretary of the Home Mission Board, entitled "The Great 'I Am's' of Jesus."

In twelve messages based on Jesus' statements concerning himself and his ministry, Dr. Caylor brings freshly to our minds and hearts these "I am's" of Jesus: I am the Bread of Life; I am the Light of the World; I am from Above; I am the Door; I am the Good Shepherd; I am the Resurrection; I am the Way; I am the Truth; I am the Life; I am the True Vine; I am the Son of Man; and I am a King.

The author has examined these sayings of Jesus both from the standpoint of the pastor and the scholar. With fresh insight, he brings them to the reader with a simplicity and spirituality that are stimulating and challenging. Sensing our need of meeting the truths of Jesus again and again, even as Jesus presented them to his followers, Dr. Caylor helps us perceive the meaning and message of Jesus for us in a way that warms our hearts and opens our lives for a greater indwelling of His Spirit. The book is good reading. Thank you, Dr. Caylor.

—E. L. Ackis

All books reviewed above are available at your State Baptist Book Store.

HOME MISSIONS

A Missionary BRIGHT SPOT in our Nation's Capital

By Fred A. McCauley, Director
Southern Baptist Tentmakers

RECENTLY, Congress Heights Baptist Church of 621 Alabama Avenue, S.E., Washington, D. C., moved from a \$32,500 building with a 175-capacity auditorium, to a new \$600,000 edifice, housing a beautifully decorated and equipped sanctuary seating nearly 800. The Sunday school had occupied every nook and cranny of the old building, with classes meeting in the halls, the baptistry, a barber shop, two residences the church purchased, an American Legion hall, a moving van office, a florist shop, a restaurant, and the basements of two nearby homes.

For the first time in years the whole school is meeting under one roof, with space available for added growth, while the Training Union, WMU, Brotherhood, and the music ministry of the church, with five graded choirs, all have equipment and facilities for expansion. God has so richly blessed the spiritual ministry of this faithful people that moving to larger quarters has not alleviated the necessity for two morning worship services. On dedication Sunday, Dr. Harold E. Ingraham of the Baptist Sunday School Board preached to 210 at 8:30 and to 620 at the 11:00 service, with 14 additions, six of whom came for baptism.

Enthusiastic members, well-wishing friends from the District and nearby states as well as former members from over the nation, virtually filled the sanctuary that afternoon for the formal dedicatory service, which included presentations and recognitions, an excellent musical program by the church and chapel choirs accompanied on the lovely new four-manual organ, and the dedicatory sermon by Fred A. McCauley of the Baptist Home Mission Board.

For a church so loyal to the purposes of our Southern Baptist Zion, it was altogether fitting that Dr. Eugene L. Hill, of the Foreign Mission Board, should bring the climactic closing message of the day to another near-capacity crowd. Services of dedication continued through the week, with local denominational personnel, Christian congressmen, civic leaders, and the graded choirs of the church under the leadership of Director Ray G. Luby participating.

While Congress Heights was securing the site and erecting its new building, God was manifesting through it how he blesses those who have faith for expanding missionary giving and living. The church established and nurtured the Carmody Hills mission, assisted in se-

curing suitable property, and provided lay and pastoral leadership for the group until it was organized into a thriving church. It repeated this program for the Whitehall mission, having helped to make possible a beautiful \$35,000 brick building for this mission, which plans immediate organization as a church. Fort Foote, the third mission under this program, has been provided with a spacious new building site, and temporary quarters. Congress Heights church is now surveying the field for locating and establishing its fourth mission in the vicinity of our nation's capital. All this has been accomplished with ever-increasing gifts to the Co-operative Program and the denomination's special offerings.

How can such victories be won? The answer is: through the prayerful, practical, and persistent pastoral leadership of a faithful, fruitful, and fair-minded friend such as Alva Lincoln Smith, and his charming, courageous, and capable companion, Jewell Kees Smith, along with their splendid sons, David and Richard, and one of the most consecrated, dedicated, and efficient church staffs to be found anywhere in the land. When visiting our national capital, Baptists will want to worship at least once with these valiantly victorious people.

We hope it will not be long until visitors can call at the new Baptist Good Will Center to be located farther out in this same general area of the city. The mission-minded Baptist women of the District, in co-operation with Rev. Clovis Brantley and Mrs. Noble Y. Beall of the Home Mission Board, have selected a most excellent site for this worthy project in the midst of one of the nation's most beautiful and extensive new large-family, low-rent, multiple-unit housing areas.

A. L. Smith, Pastor Congress Heights.



July, 1957

Congress Heights Baptists dedicate new building in the nation's capital.



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Chapel and new nursery building of First Papago Baptist Church, Sells, Ariz.

By Barry Garrett
Editor, Arizona Baptist Beacon

SELLS PAPAGO NURSERY DEDICATED

THE FIRST PAPAGO Baptist Church of Sells, Arizona, dedicated its new nursery building on April 21. Rev. and Mrs. Marvin Sorrells are the home missionaries there.

The new building, made possible by the Annie W. Armstrong Offering for Home Missions, is a 26-by-34 concrete block structure. It contains two large rooms with a vestibule, rest room, drinking fountain, and a Dyer Kitchenette for heating and cooling milk for babies.

It is hoped that the new nursery building will make it possible for a kindergarten for the Indian children to be started in the not-too-distant future.

The vestibule of the church has a hallway and two Sunday school rooms and was erected at a cost of \$1,200. William Mott of Tucson was the contractor who built both the addition to the auditorium and the nursery building. Cost of the nursery was \$5,000.

The Sells Indian Mission now has a missionary's home, church building, dining hall, the nursery building, and a large storage room for clothing distribution.

The Papago Indian Reservation covers three million acres and is the home of 8,300 Indians in 73 villages.

Missionary and Mrs. Sorrells came to Arizona August 5, 1948. They maintain 16 regular preaching points on the reservation in addition to the work at Sells.

Mr. and Mrs. Robert Mackett are native workers employed by the Home Mission Board to work with the missionary. Robert is a preaching layman who serves as interpreter for Sorrells and who preaches himself when opportunity presents itself.

At the dedication service on Sunday



Mrs. Marvin Sorrells teaches little Papagos in new kindergarten building.



Missionary Sorrells receives packages from missionary societies. The building is for storage and assortment.



Rev. and Mrs. Marvin Sorrells and Mr. and Mrs. Robert Mackett lead the Papago Indian work of Sells, Ariz.

afternoon Robert Mackett spoke words of appreciation for the nursery and the addition to the church. Mrs. Cecil Stewart, president of Arizona Woman's Missionary Union, brought the message of dedication and Mrs. Charles M. Griffin offered the dedicatory prayer. The sermon was preached by Lloyd Pugh, pastor of Columbia Street Baptist Church in Tucson.

To the rear of the missionary's home is a 16-by-22 building which is used to store and sort clothing and other articles sent by the churches for the Indians. These supplies are transported to the villages on the reservation.

Missionary Sorrells writes: "This has not only been a blessing in a physical way to the people whom we serve but it has also provided a means of contact and of spreading the gospel. The Papagos dress like we do, and they are always glad to receive the things that are sent."

"Last year we fixed and wrapped 456 individual Christmas packages. We began our Christmas mission trips early in December. Since the young people, and adults look forward to receiving packages, too, we are having an increasing demand for articles suitable for them."

"Men's gifts include shirts, socks, and bandanna handkerchiefs. Women's gifts include dress materials, cotton hose, and head scarfs."

"In presenting the packages to our Indian friends we first give them a gospel message, then the packages as a token of our love and the love of our Baptist friends."

MISSIONS IS

everybody's BUSINESS

By E. L. Ackiss
Field Secretary
Ministry to Military Personnel

THE TRUTH of this title was demonstrated in Schools of Missions in the Sweetwater Baptist Association, Sweetwater, Tennessee, October 6-12, 1956.

That the director of the Schools of Missions, Rev. D. E. Parsons, pastor of the First Baptist Church, Sweetwater, and his excellent committee had done all possible to give the widest publicity to the messages of the missionaries on the program was understood. But just how wide was something else. Upon arrival it was found that the director and his committee not only had left nothing to chance in their planning to spread the Word, but also had received wonderful co-operation from many citizens of the community. To illustrate:

The radio station at Sweetwater, WDEH, graciously gave the Baptists a morning devotional period of 15 minutes each day; and from 5:30 to 6:00 P.M. each afternoon! In addition to this, the station generously gave a 30-minute

round-table discussion on Wednesday. Surely all of this was a dividend over and above for Southern Baptists in their efforts to place the mission challenge before all of our people.

The director wrote of the Schools of Missions: "I have just received a bulletin from the association. We had more churches contributing this month than in any other month since I have been here, and more given through the Cooperative Program."

Whenever and wherever we get response and help of this kind from laymen of such communities, we shall continue to have "more churches contributing . . . and more given through the Cooperative Program" than ever before. A snappy salute, thanks, and appreciation to Radio Station WDEH of Sweetwater, and to the fine operating crew (left to right): Harold Hensley, J. R. Blair, Bill Mann, Miss Nellie Kennedy, Rhodes Robin Penuel, son of the station manager, and Station Manager Lewis Penuel.



I Was Ashamed To Always Be So Tired!



I always felt simply "run-down" and didn't know why until my doctor explained why I felt "tired" — why my youthful vigor was slipping away—and suggested that a pep-building vitamin-mineral formula could help. I went for a 30-day FREE supply of high-potency Vitasec Capsules, and after taking one Capsule each day for a short time, I began to feel new zest for living! Today I feel great—and you may too! Try this sensational no-risk offer as I did!

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CHANGES in Missionary Personnel

NEW MISSIONARIES

Byrd, Frank, III, and Mrs. (Sp.-speaking), 2037 Coolidge Vista, Tucson, Ariz.

Cover, David M., and Mrs. (Sp.-speaking), 540 28th St., San Diego, Calif.

Hawkins, Shirley, clerk-typist, Rooming Dept., Home Mission Board office, Atlanta.

Jackson, Lella (Sp.-speaking), 6184 N. 10th St., San Antonio, Tex.

Leavitt, George, and Mrs. (Sp.-speaking), 20 Rino, N.M.I., Gen. Delivery, Fairview, N.J.

Rapada, Sandra, office secretary, Church Commission, Home Mission Board office, Atlanta.

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Ridgecrest Features

HOME MISSION WEEK

DURING THE WEEK of August 15-21 every phase of home mission work will be featured at Ridgecrest. The pictures of Loyd Corder (1) with "Joe the Baptist" talking to children would remind us that Home Mission Week is for all the family. Bring all the children and Young People.

Missionary Testimonies

There will be missionary testimonies to start the day. This is considered one of the richest features of the Ridgecrest program. Then there will be mission study classes and demonstrations for all the children and Young People and Adults who are not engaged in other conferences. Many have attended Home Mission Week programs in order to participate in clinical studies of the Home Mission Graded Series.

A picture of Dr. Carpenter surrounded by chaplains (2) emphasizes the meeting of chaplains and their wives at Ridgecrest during Home Mission Week.

World Missions Emphasis

One way of emphasizing world missions at Home Mission Week is the co-operation of the Home Mission Board and the Foreign Mission Board in making available *The Commission and Home Missions* at special rates. A booth (3) will present this feature.

Schools of Missions

Schools of Missions will be emphasized in the department conferences. As the accompanying picture (4) indicates, Dr. Martin will be promoting Schools of Missions in conferences or on the grounds wherever he meets leaders.

Associational Missions

Associational missions will have special emphasis at Ridgecrest. The downtown church conference will engage the attention of many. The usual Good Will Center conferences will be promoted. There will be emphasis on conferences on mountain missions, broken homes and delinquents, Jewish work, work with Negroes, and direct missions.

Conferences for All

From Primaries to Adults, there will be something for everybody who goes to Ridgecrest. General services will include missionary testimonies, the Bible hour, the missionary address at noon, the evening preaching service, evening prayers, and the presentation of departments of missions. Ridgecrest is for all, and Home Mission Week invites you all.





PRITCHELL HALL
center of Ridgecrest

RIDGECREST NEXT!

HOME MISSION WEEK, AUGUST 15-21

Home Mission Week at Ridgecrest means great preaching and rich Bible study. There will be conferences, testimonies, and every means of presenting home missions with its major emphasis on soul-winning.

Preaching will be of the same high caliber which has characterized the Home Mission Program through the years. Dr. Robert E. Naylor, pastor of Travis Avenue Baptist Church of Fort Worth, Texas, will be the evening preacher. Dr. Naylor was reared in Oklahoma; served as pastor of the First Baptist Church of Arkadelphia, Arkansas; had a fruitful ministry in the First Baptist Church of Columbia, South Carolina; and now, for five years, has been pastor of Travis Avenue. He is one of our warm-hearted, scholarly, Southern Baptist preachers, with whom the denomination is so richly blessed.

Bible Teacher

This year's Bible teacher at Ridgecrest is Roland Q. Leavell, president of New Orleans Baptist Theological Seminary. Dr. Leavell was pastor of the First Baptist Church of Tampa, Florida, and of the First Baptist Church of Gainesville, Georgia, between his present ministry as head of our third seminary and his tenure as secretary of evangelism for the Home Mission Board.

Dr. Leavell is remembered for his rich contribution to evangelism while serving all of Southern Baptists through the Home Mission Board. In addition to his executive leadership of the seminary, Dr. Leavell teaches evangelism and inspires hosts of young men to the ministry of soul-winning.

See You in Ridgecrest, August 15-21



Roland Q. Leavell teaches Bible at Ridgecrest.



Robert E. Naylor is Ridgecrest preacher for Home Mission Week