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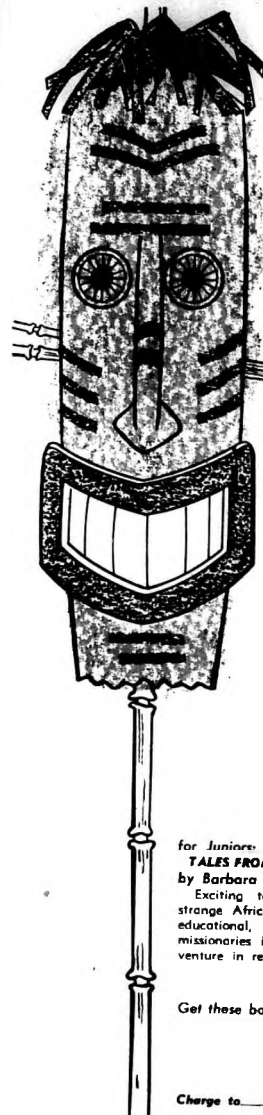


Vol XXVIII No. 8



Ridgecrest

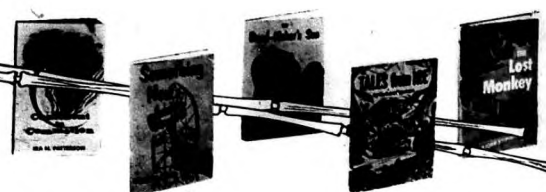
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TEACH US TO PRAY

By Courts Redford

AFTER HEARING Jesus pray on one occasion, the disciples realized that it was this fellowship and communion with his heavenly Father that provided the composure and the spiritual resources which characterized his life and work.

They recalled that John the Baptist had also been a man of unusual power and that he believed in prayer so strongly that he taught his disciples to pray. We are not told that he taught them to speak or teach, but he taught them to pray.

It is not surprising, therefore, that one of Christ's disciples said unto him, "Lord, teach us to pray as John also taught his disciples" (Luke 11:1).

Prayer is the soul's communion with God. It is the natural impulse of the Christian's heart.

Jesus prayed in every vicissitude of life. He prayed at his baptism. They brought little children to him and he prayed for them. He prayed in the hour of his popularity after the healing of Peter's mother-in-law when all men sought him. He prayed all night prior to the selection of the 12 apostles. He was praying when he was transfigured before Peter, James, and John. He prayed in Gethsemane and on the cross. Prayer was the habit of his life.

His early disciples prayed, too. They prayed before they selected the successor to Judas. They continued with one accord in prayer until the mighty power of the Holy Spirit came upon them. Stephen prayed as they stoned him to death and Saul of Tarsus prayed when he met the Master on the way to Damascus. Peter prayed when he raised Dorcas from the dead.

The disciples were praying in the home of John Mark when Peter was loosed from prison. The jail house at Philippi gave up its prisoners when Paul and Silas prayed and sang praises to God.

On one occasion when Jesus had healed the boy with the dumb spirit whom the disciples had been unable to heal, Jesus explained his success by saying "this kind can come forth by nothing but by prayer and fasting."

Today we need this mighty power of God. Southern Baptists have undertaken a great program for the Lord. It is known as the Southern Baptist Jubilee Advance Program. It includes renewed emphases on evangelism, Bible teaching, stewardship, church extension, world missions, and gratitude for God's many blessings.

Southern Baptists cannot succeed in this program by themselves. We must have the presence and the power of the Holy Spirit. We must have our hearts attune to the heart of our Lord and our wills surrendered to the will of our Master. This spiritual revival within our own hearts must precede the spiritual awakening which

we seek in America and throughout the world. This revival must come through persistent prayer.

It was fitting, therefore, that Baptists should adopt a resolution at the Southern Baptist Convention in Chicago designating 1958 as a "Year of Prayer for World Evangelization." A resolution was passed calling our people "to united intercessory prayer that we as followers of Christ may renew our vows before God and dedicate our lives and our possessions to Christlike living in every area of our daily existence, to the end that:

(1) The Holy Spirit may call forth the needed volunteers for life service from all of our more than 30,000 churches,

(2) Each of our churches may share in the united effort to establish 30,000 new churches and missions by 1964, and

(3) All of our churches may give themselves over to prayerful preparation for the evangelistic campaign of 1959.

In seeking to implement this resolution the Committee on the Southern Baptist Jubilee Advance adopted a number of recommendations, some of which are:

That definite periods of prayer be observed regularly during 1958 as follows:

By churches at midweek prayer services each month
By churches at worship services one Sunday each month

By families in family worship periods once each week
By church members in private prayer periods once each week

That special seasons of prayer for world evangelization be encouraged in such meetings as:

Woman's Missionary Union weeks of prayer
Baptist Student Union campus prayer meetings
Regular Brotherhood meetings

Sunday school assembly programs and officers and teachers' meetings

Training Union assembly programs and monthly officers' councils

Ridgecrest and Glorieta assembly programs

Special prayer service, December 31, 1958

It was also suggested that definite seasons of prayer be arranged for each session of the Southern Baptist Convention next year and in all of the state conventions in 1958.

The Home Mission Board, its missionaries, and its many friends will welcome this opportunity to participate in a concerted emphasis on prayer. Let us begin immediately to pray that God will cleanse our own hearts and prepare us for the great days which are ahead.

Lord, teach us to pray.

August, 1957

NEWS

Home Mission Writer Wins Fiction Award

Mrs. J. D. (Phyllis) Sapp, of Oklahoma City, has been awarded first prize of \$4,000.00 for her novel, *The Small Giant*, which is to be published in August. Zondervan Publishing Company made the award and will publish the book. Mrs. Sapp has written for the Home Mission Board; *The Ice Cutter*, *Whisper Out of Dust*, *For Such a Time*, and *The Long Bridge*. The latter book is for Adults and Young People in the 1958 Series and has just been released by the Home Mission Board.

Chaplains Attend Conferences

According to Dr. Alfred Carpenter, director of the Chaplains Commission, approximately 56 chaplains with 38 wives and 56 children were at Glorieta during Home Mission Week; 222 are registered for Ridgecrest; 74 chaplains, 66 wives, and 82 children.

Southern Baptist Chaplains for May reported 363 professions of faith, and 474 rededications together with 38 surrendered to full-time Christian service, Carpenter said.

Dr. Goerner to Richmond

Dr. H. Cornell Goerner, professor of missions at Southern Baptist Theological Seminary for the past 20 years, is moving to Richmond, Virginia, September 1, for a period of orientation before entering upon the duties of his new post, secretary of the Foreign Mission Board's Europe and Africa division, January 1, 1958. The earlier move to Richmond has been made possible by an unexpected replacement in Louisville, relieving Goerner for this period of orientation with the Foreign Mission Board while Dr. Sadler is still in Richmond.

Washington's Calvary Church Furnishes Baptist Convention Presidents

Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D. C., was elected president of the American Baptist Convention at its recent meeting in Philadelphia. A Sunday school teacher in his church, Congressman Brooks Hayes is president of the Southern Baptist Convention. Hayes' membership is in Second Baptist Church, Little Rock, Arkansas.

Baptist Bible Institute Is Florida Related

The Florida Baptist Convention met in called session June 25, and completed plans for taking over full responsibility for the operation of Baptist Bible Institute of Graceville. The institute has been financed by voluntary subscriptions and contributions from various churches in many states. The new relationship makes it a responsibility of the Florida Baptist Convention but it will continue to minister to Baptists generally who are in need of Bible institute work.

Texas Church Employs Psycho-therapist

Trinity Baptist Church, of San Antonio, Texas, has employed David Edens, a clinically-trained psychologist, as pastor-counselor. This is a first among Southern Baptists.

Double Church Building Loan Funds by 1964

The Southern Baptist Convention in Chicago approved the report of its Capital Needs Committee which provided for the Home Mission Board \$4,000,000.00 of additional funds for church building loans. If the Convention meets its budget it will provide \$500,000.00 in 1959, \$900,000.00 in 1960, \$900,000.00 in 1961, \$850,000.00 in 1962, and \$850,000.00 in 1963 for the Church Extension Loan Fund. According to Assistant Secretary G. Frank Garrison, the Board has over a million dollars in applications for loans which cannot be processed now for lack of funds. While the relief seems far away, it is pleasant in anticipation to hope for the doubling of the church loan funds by 1964 so that twice as many churches may be reached with the help they need.

New Editor for Western Recorder

Dr. Chauncey R. Daley, after three years as pastor of First Baptist Church, Harrodsburg, Kentucky, succeeds Editor R. T. Skinner, of the *Western Recorder*, retired. Dr. Skinner will continue on the staff of the *Western Recorder* as contributing editor until September.

HOME MISSIONS

A publication of the
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JOHN CAYLOR, Editor

Vol. XXVIII AUGUST, 1957 No. 1

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News
Among the Missionaries
New Appointees
Changes in Missionary Personnel

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HOME MISSIONS

From the Pen of

John Caylor



"LET THERE BE LIGHT"

WHEN GOD SAID, "Let there be light," he provided luster for the hills, red for the rose, sparkle for rippling streams, rainbows against dark clouds, and beauty for the landscape. Where there is no light, there is no color; there can be no beauty; there is ignorance; and there is death. Light and life are synonymous. Darkness and death go together.

When God spoke "... there was light" to open the eyes of God's creatures, to lift up the heads of those who sleep, to burst into bloom budding flowers, and to give brilliance to the morning. When God made light, he provided guidance for wandering feet; he revealed truth to satisfy wondering minds, and he paved the road home for prodigal sons who might lose their way.

"And there was light" for all who look upward, for all who care, and for all who will. There is enough light to attract all who have in them the spark of the divine. The image of God is in the spark of light which responds to the Creator.

God said, "Let there be light," and the heavens declared the glory of God; the firmament showed his handiwork. The sun, the moon, and the stars came forth to sing the praises of the Giver of every good and perfect gift. The Father of lights is the Creator of light. As he began his creation, so he began his recreation.

As Moses led the children of Israel out of Egypt, God revealed himself to his chosen people by a special divine light. When the plague of darkness engulfed Egypt, "all the children of Israel had light in their dwellings." The Messianic hope shone brightly through the darkness of Egypt.

For the guidance of Israel, God provided a pillar of fire and of cloud. The cloud both veiled and revealed the glory of God. To those who would look to God for leadership and guidance, to those who would trust in the heavenly Father, the pillar was a light. To those who refused to recognize God, the pillar was a cloud of darkness.

God's revelation of himself to man was through the

person of Jesus Christ his Son. Jesus is the light "which lighteth every man that cometh into the world." John the Baptist introduced Jesus as having in him life, "and the life was the light of men ... the light shineth in darkness; and the darkness comprehended it not." The light of the world is also the giver of light.

It is not enough for one to see and enter into the light, Jesus commanded, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Light dispels darkness. It is the reflection of the life of God in man. The ultimate goal of the light of Christ is life here and hereafter.

Let there be light in the testimony. Some can speak glibly about being in the way of the Lord and knowing his will. Others may not be so ready in speech. All can be certain in their testimony. There is one sermon every Christian can preach: he can tell what the Lord did for him in saving his soul. All are precious in the sight of the Lord. Every Christian has a testimony, and he ought to bright light to the world by witnessing for Jesus.

Let there be light in the program. Recently I was invited to speak to a group in a church organization. "Make it something light," said the program chairman. "Our members want to be entertained." There should be light in the program. There is no reason why the program should be heavy just because it is necessary to have the light of the gospel in it. Neither is it necessary to kid ourselves about our religion. There should be enough light in the lightest program for the gospel of the Lord Jesus Christ to shine through.

Let there be light in mission Vacation Bible schools. Let there be light in the work of the summer student missionaries. Let there be light in summer revivals. Let there be light in the ministry to underprivileged. Let there be light wherever home missionaries serve among language groups, in Good Will Centers, through rescue missions, in the ministry of evangelism, in service to the needy, in reaching the indifferent, in expanding the kingdom.



Five Baptist leaders lay out pulpit and choir to be used in a tent revival.

FOUR BOARDS IN THE GATEWAY

By R. Elmer Dunham
Superintendent of Missions
El Paso, Texas, Association

W.M.U. Circle
Theme Program

"FOUR BOARDS in the Gateway" is the slogan of the new El Paso City Mission Program.

A good example of the meaning of this slogan is indicated in a recent planning session for a great city-wide tent revival for the Spanish-speaking people this summer. The meeting is to be on the grounds of the Chinese Baptist Mission, a Home Board property.

Shown laying out the grounds for the pulpit and choir, are, left to right: Pastor Lok-Tin Cheung of the Chinese Mission; Pastor Ricardo Alvarez, First Mexican Church, chairman of arrangements; Rev. Tom Chism, Bible Chair and Baptist Student Union director for

Texas Western College, youth director for the meeting; R. Elmer Dunham, superintendent of missions for El Paso Association; and Rev. Judson Blair, of the Foreign Mission Board Publishing House, music director for the revival.

Here are Home Board, local association board, state board, and Foreign Mission Board workers planning for a great effort for the Lord.

El Paso has been made a joint operation in its City Mission Program, being supported as a pioneer field by the Home Board and the City Mission Program, with great support from the Baptist General Convention of Texas. The agencies joined together the past year

and sent eight workers, five from the Texas convention and three from the Home Board, to make a thorough study of needs before the program was set up. So impressed were all these men that the joint operation was set in motion, and Mr. Dunham, who has served the past seven years as superintendent of city and rural missions for Texas Baptists, was chosen superintendent for El Paso.

Plans for the future include the establishment of many new Spanish and Anglo missions and churches, a kindergarten for the Chinese Mission, a day nursery for the Mexican Missions Center which occupies ground adjoining

the First Mexican Baptist Church, and the complete renovation of this building which houses the Bible teaching program headed by Pastor Ricardo Alvarez.

Land has already been purchased for several new church locations. Special emphasis will be given to the military personnel of the two great installations of Fort Bliss and Biggs Air Force Base as well as to Juvenile Delinquency prevention with a vigorous Youth program.

Many people do not realize that in the metropolitan area of El Paso, Juarez there are more than 400,000 persons. The Spanish Publishing House of the Foreign Mission Board, located in El Paso, and the Baptist Student Union of Texas Western College do a tremendous work in Juarez.



Early arrivals at the Hidalgo Mission are shown with members of a visiting team of workers.



Elmer Dunham and young people representing Biggs Air Force Base and Texas Western College get ready to leave for a mission trip.

Checking Account

FOR A NON-EXISTENT CHURCH

By Jack Adkisson, Pastor
First Southern Baptist Church
Omaha, Nebraska

"I'D LIKE TO OPEN a checking account in the name of the First Southern Baptist Church," said the young Air Force officer to the girl at the bank in Lincoln, Nebraska.

The girl asked, "Where is this church? A friend and I have been praying for a Southern Baptist church for months."

Airman C. V. Jones replied, "There isn't one, but I wanted my title to count toward a Southern Baptist church here. If you and your friend will bring your families to my house, we'll start a church."

Thus the First Southern Baptist church of Lincoln, Nebraska, got its

start. Airman Jones wrote to his home church in Amarillo, Texas, and was licensed to preach. He became the first pastor.

When Jones was transferred to Europe, Rev. Thomas M. Hodgkin was called as full-time pastor, being appointed pioneer missionary by the Home Mission Board.

Even before it had a building of its own, the Lincoln church established a mission at Omaha. Reverend Jack Adkisson was called as pastor of the mission, also being appointed as a pioneer missionary by the Home Mission Board and Kansas Convention of Southern Baptists.

These are missionary churches.



Children line up for Vacation Bible school at Donaldson, Louisiana.

By W. R. Grigg
Director of Negro Work in North Carolina
(formerly in Louisiana)

THROUGH Vacation Bible schools, kindergartens, extension centers, and other means Southern Baptists are helping to advance kingdom work among Negroes.

Down Bayou LaFourche in southern Louisiana rapid strides are being made in religious work. The First Israel Baptist Church, Belle Alliance, conducts a

nine-month kindergarten. This is the only school of its kind in this section for the pre-school child.

The kindergarten was the dream of the former pastor who died before it became a reality. With the coming of the present pastor, Rev. Alvin C. Daniels, the school was opened in September of 1950. With no funds, 50 chil-

dren, and two teachers, the W. H. Reed Kindergarten opened its doors on faith in God.

During the 1955-56 term the WMU of Louisiana donated \$250.00 to help this worthy cause.

In Donaldson, Louisiana, a strong Catholic center, where in one month 142 Negroes were confirmed in the Catholic church, successful Vacation Bible schools have been held. Last year the VBS enrolled 350 children and 25 workers.

Three extension centers for the training of ministers are operating successfully in Donaldsonville, Reserve, and Thibodaux. Courses are offered in Old and New Testament, evangelism, homiletics, and English. These courses are made as practical as possible to meet the needs of the ministers in attendance.

The financial support comes from the state mission board of Louisiana, the Home Mission Board of the Southern Baptist Convention, and the district associations of Negro Baptists.

Speakers and leaders at the thirty-second annual Negro History Week celebration at Natchez Junior College, Natchez, Mississippi.



WHO CARES ABOUT A

By E. L. Ackiss
Director Service Personnel Program
Atlanta, Georgia

IT IS AS IT should be, the serviceman's own Southern Baptist church cares, really cares, and is doing something about it. Then, the Southern Baptist church that the serviceman may visit or attend while in military service should care, really care; and it also should be doing something very definite to assure the serviceman that he and/or his dependents are not only welcome but are wanted in the church's total program of activities.

One of the outstanding Southern Baptist churches that has a fine, ongoing program for its young people in military service is the First Baptist Church of Winter Haven, Florida, of which Dr. Albert L. Carnett is pastor.

The work for and with servicemen members of this church is spearheaded and sparked by Louis B. Grening, a Spanish-American War veteran, one-time deacon and youth leader in the Immanuel Baptist Church (now the National Memorial Baptist Church) of Washington, D. C. He also is the Records Secretary of the First Baptist Church of Winter Haven, Florida.

From his experience as a military man, a traveler, and a Christian, Deacon Grening not only speaks (and writes) the language of GIs but is one with them in spirit and understanding. He signs himself "Deacon Skipper," and he really is, and has been for several years, his church's one-man, excellent Armed Forces Committee. He edits a monthly letter to servicemen and college students from his church which he calls "The Chatter Box." The issue of Volume 6, No. 6, May, 1957, could be a live-wire model for any church's armed forces committee which desires a sample run of the sort of local news of interest to servicemen and college students.

Briefly, "The Chatter Box" for May starts with, "A Thought for Today" from the Pastor, Dr. Carnett. Then it acknowledges receipt of letters from six servicemen, includes a bit of news from each one, gives the military address of each, and then adds an individual greeting to each writer. Next come comments on "Christian Home Week and Good Will Week"; a bit of news regarding a local paper's half-page advertisement of beer, the opposition of the Christian Action League to sale of beer to minors; and he deplores the display of indecent literature in drug stores and newsstands.

Two verses of a poem, "As You Travel Along," follow with an additional word from three more servicemen, with their addresses, and the information that there are 43 servicemen on the "Chatter Box" mailing list.

Comment is made on a promising young singer's recital at the Woman's Club; on the graduating class at the High School, naming the seven boys and fourteen girls from the church in the class, listing the church's honor roll students, the 1957-58 Student Council and its officers; names of appointments to the Boys' State at Tallahassee; and band's high rating and the names of church boys in the band; a list of prospective marriages after graduation, etc.; the results of the recent revival, the status of the building fund; special blessing on several friends and especially on "my boys serving with Uncle Sam."

He states when Billy Graham will open his New York campaign, and requests prayers for the meetings. Deacon

"Deacon Skipper," Louis B. Grening, 80-year-old Spanish-American War veteran, proves that he cares for servicemen through the services he provides for them.

Skipper closes with the injunction to "Let God have his way with you," and "Please remember me in your prayers."

A postscript gives a local marriage engagement; the baptism of a former serviceman and his wife, and serious automobile accident of a well-known lawyer who is still in the hospital at the time of the letter.

In addition, he sends copies of *The Home Life* and *On the Wing with the Word*; and the names of servicemen are given out on Wednesday nights for special letters from members of the church.

The Skipper happens to be 80 years young! May he be spared many more years in this very important work for his Lord. We give "Deacon Skipper" and the Winter Haven Church a big salute!



CHAPLAINS HELP BRING

Christ to Okinawa

By Chaplain Marlin B. Morris

INSTEAD of merely talking about missions, chaplains, along with consecrated laymen in their military units, launch programs of missionary activities in their areas of duty.

Okinawa is one such field in which the chaplains are leading their military congregations in constructive mission programs. Through one Chaplain's Fund on Okinawa more than \$40,000.00 was given over a period of four years (July 1952-June 1956) to church building, construction, reconstruction,

Christian student education, medical missions, evangelistic programs, orphanages, and emergency relief.

These were all balanced among the mission programs of the different denominations represented in the Islands. Other Chaplain Funds of Army, Navy, and Air Force units on Okinawa have added substantially to this figure.

Christian work on Okinawa was begun in 1846 by Dr. Bettelheim of the British Seaman's Mission. Eight agonizing years of medical and evangelistic

work under severe persecution resulted, so far as we know, in only two or three conversions. The man who sought to take Dr. Bettelheim's place when he returned to England became discouraged and left after a short stay.

After a lapse of several years, during which there was no Christian witness in Okinawa, a Scottish lady, Mrs. Robert Allan of Glasgow, became interested in the work. She met Dr. Robert A. Thompson in Kobe, Japan, and discussed evangelism in the Ryukyu Islands with him. Mrs. Allan offered financial support if Dr. Thompson, Northern Baptist Missionary in Kobe, would begin work in Okinawa. A Japanese evangelist, Mr. Michinosuke Hara, was sent to Okinawa by Dr. Thompson in 1891 to begin work.

As time went on, young men from Okinawa were trained for the work, and before the war there were four Baptist churches, four pastors, and many evangelistic points. These churches were at Naha, Shuri, Itoman, and Kadena. The combined membership was approximately 300.

During the war all Christian churches were forced into union by the Japanese government. Although most churches remained in this union after the war, it became clear to the Baptist pastors that the autonomy of the local church was being endangered, and Baptist principles could not be preserved within the union. Therefore, Rev. Kanhan Teruya and Rev. Sejiro Iha conscientiously withdrew from the union and continued their evangelistic work as Baptists. They requested financial aid—missionary help from the Shinseikai (Japanese Baptist Fellowship) and the American



Chaplain Marlin B. Morris is one of our most aggressive spiritual leaders. He is a Texan from Lampasas, graduate of Howard Payne and Southwestern Baptist Theological Seminary. His last pastorate was Garden City, Texas. He entered the chaplaincy in July 1943.



For two years the salary of the nurse for this mobile clinic was paid by the Air Force personnel through the Kadena Chaplain's Fund. Mrs. Shirley Alexander, Chapel Guild president, watches Chaplain Morris, Wing Chaplain, present the check for 1955-56 to the doctor. Chaplain Graham, division staff chaplain, and Missionary Ricard are pleased by the presentation.

Baptist Foreign Mission Board in the summer of 1953.

At the request of Japanese Baptists, Missionary Edward Bollinger was sent from Japan to investigate Baptist evangelism on Okinawa. He submitted a report in 1953. Early in 1955 the American Baptist Foreign Mission Society decided to send the Bollinger family to Okinawa to help the work already begun. They arrived in September of 1955.

Soon after the withdrawal of the Baptist pastors from the union, Baptist chaplains began an effort to get Southern Baptists to enter this ripe field of missions. Chaplain William L. Clark and Chaplain Nathaniel Brittain contacted missionaries in Japan and Formosa in an attempt to get Baptist mission leadership for these native pastors.

When Southern Baptists could not see their way clear to enter this field and Yankee (American) Baptists decided to send Edward Bollinger and his family from Japan, steps were taken to support this program. In January and February, 1955, Chaplains William L. Clark, Nathaniel Brittain, George D. Park, Marlin B. Morris, Perry T. Raley, and Chaplain Sloan, Southern Baptists; Chaplain Hall, National Baptist; and Chaplain Murdoch D. Morrison, American Baptist, made plans for organizing "The Baptist Missions Fellowship of Okinawa." The organization, made up of Baptist military and civilian Americans, held its first meeting in the Kadena Chapel on February 21, 1955, and elected Chaplain William L. Clark as the first moderator.

Succeeding moderators have been Chaplain George D. Park, Lt. Col. Duke, Chaplain Marlin B. Morris, and the present moderator, Chaplain Rich-



Chaplain Clark presents a check for \$1000.00 to Pastor Teruya of Naha to apply toward a church building while Missionary Bollinger, Chaplain Cooley, and the treasurer of the Naha Church look on.

ard M. Graham. All are Southern Baptists.

The organization holds two meetings each month, one for the transaction of business and the other for inspiration and information on the progress of missions in the Islands.

The offerings at the meetings have made possible the support of a weekly broadcast of the gospel in the Japanese language, a monthly newspaper, *The Okinawa Baptist*, the purchase of an evangelistic tent, and support for a summer Bible school for young people. In addition, the partial cost of a station wagon for missionary use was raised, and a motorcycle and side car was provided for another missionary. Funds were contributed toward the erection of a building for the Naha Baptist Church in Naha, the capital city of the Ryukyu Islands. By early November 1956 this

organization had given \$17,000.00 to these mission projects.

Chaplain Graham and Missionary Bollinger felt there was a need for a Baptist Book Store. When the Foreign Mission Boards of the American and Southern Conventions were adverse to taking on this project, other means were sought to carry out the plans. The missionary put up some available money and Chaplain Graham obtained nearly \$1,000.00 from Virginia Baptists. A temporary building was located. By the time this article is published, there should be a Baptist Book Store operating in the Islands.

The Fellowship, along with the missionaries, is looking forward to the day when a permanent concrete structure can house the book store, a student center, and missionary offices for Baptists of the Island.



Twice a year the missionaries of Okinawa are entertained at the Kadena Chapel.

Official Air Force Photo



Above: Student Missionary Carolyn Finch snapped a picture of the Hall family at their river front home.
Left: Two little Pima Indian girls from Sacaton, Arizona, smile happily after Bible school.

STUDENTS ON THE FIELD

• Student Summer Missionaries share their experiences in various fields of service.

Juanita Hall Attends Camp

Forty-six Juniors and Intermediates arrived at the Dixon Springs Camp in Southern Illinois with looks of anticipation on their faces.

The camp had been made possible through the leadership of the associational missionary, Rev. Charles McHaney. If you could have looked over the eager faces, luggage, blankets, and pillows, you would have noticed one little girl who looked especially happy. You would have found out that she was 14-year-old Juanita Hall, and that she was away from her river-front home for the first time in her life.

Juanita was sent to the camp by members of the First Baptist Church of Metropolis. Sunday school classes and WMS circles worked together to pay her way and to buy clothing for her.

I could tell you much about Juanita, for I was summer missionary in this area last summer and became especially

interested in Juanita and her family. She came to our first Bible school last year, wearing the same dress almost every day. She listened intently, and when we had our revival the following week I had the privilege of walking to the front with her as she accepted Christ. She never missed a Sunday at the newly organized mission, and a new look came upon her face.

At camp, Juanita soon made friends with everyone. At early morning Bible study she listened intently. Her favorite verse is John 3:16, and she always answered roll call with it.

The last day of camp, five children raised their hands saying they would like to become Christians. Only the future will tell how much a Christian atmosphere for four days meant to this group of boys and girls, and especially to Juanita, who said, "It was the most wonderful time of my whole life."

—By Carolyn Finch

Stony Point Heights Has a Bible School

Something unusual was in the air on Friday morning at Stony Point Heights, Kansas City, Kansas.

At ten o'clock something happened. Visitors knocked at the doors of the houses to leave handbills about Bible school and tracts which explained why parents should send the children.

Those who were interested asked questions. "Where will it be?"

"Down in the loop at the end of this street. The contractors are letting us have our choice of those unfinished houses."

"What time will it be?"

"From 8:30 to 11:30 every morning. Monday through Friday, for two weeks. Tomorrow we're having Preparation Day to enroll the youngsters, and there will be a parade in which the children can participate. There will be

prizes for the best-decorated bike and best-costumed child."

The next day, 20 boys and girls were enrolled in the school. Some of the children had never seen the Christian flag which Rev. Roger Knapton, pastor of the First Baptist Church at Bethel, Kansas, was giving to someone to carry in.

Monday morning the people who passed by the loop saw tables and chairs being moved from one house to another. There were 90 children present that day, so the Primaries were moved to another house. The next day the 30 Beginners were moved to still another house. For the remainder of the two weeks, the 103 boys and girls who usually attended met in three houses.

Soon after the Bible school, the student summer missionaries visited homes to see if the people would be interested in starting a church from the beginning which had been made with the Bible school. There were 50 Baptist families in Stony Point Heights. Many answered that they would like to have a Baptist church in their neighborhood.

At the Bible school commencement an area missionary said, "We would like to build a church in your community. We would like for someone to offer his basement or garage to start it in." Those who were facing the crowd could see the heads shaking in assent, hoping there would be a church in their community.

This then is home missions: going

into a community where the gospel is desperately needed, and reaching the people one by one to be Christ's and enlisting them in his church there in that community.

—Gayle Killman

A Desert Bible School

Brother E. R. Hunke, my supervisor, seemed to have a knack for finding out-of-the-way places for my assignments. About the best achievement he made along that line was when he sent me to Mary "E" Ranch for a Bible school. Mary "E" Ranch is a big vegetable farm out in the desert from Buckeye, Arizona. Rev. Ralph Wilson, pastor of the mission at the ranch, came to Buckeye to get me.

We rode 30 miles over dusty roads before we reached the ranch. Mr. Wilson and I lived in a room which we used each day as an auditorium.

The musty, old, public bath-house did not offer much encouragement to a newcomer. Neither did I find consolation in the dust or the flies.

I realized that I had not come 2,500 miles to rest in fragrant beds of roses, so I settled down to what proved to be one of my most interesting and enjoyable assignments of the summer. In a short time, the ranch took on a new attraction for me, and before my time was up, I was thinking of how good it would be to spend an entire summer there.

Mr. Wilson found three women who agreed to help with the Bible school, even though they had had no experience. We started Bible school with 20 boys and girls. We had white children, Mexicans, and Indians. The pride of the school was a Junior Mexican boy, Joe Hernandez, who was the only one who had a perfect record attendance for the two weeks.

At the middle of the second week, the three teachers dropped out, but Mr. Wilson and I were able to finish out the week by consolidating classes.

At the dedication service Friday morning one of the little Junior boys made his stand for the Lord Jesus. We rejoice in that decision and in the confidence that many other children were helped through this Bible school in the desert.

In some ways the assignment at Mary "E" Ranch was like an assignment to a foreign mission field. There were many Mexican workers. Some came to the Sunday evening service which was held in the open on the "green" between the rows of houses. I enjoyed hearing them talk around the store—chattering away in Spanish and flashing their friendly smiles.

On my last morning there, the boy who had become a Christian came out to tell me good-bye. Had he been the only child at the ranch, Bible school would have been worth all the effort just for him.

—Bobby Jack Martin



Bobby Jack Martin, summer missionary, stands with a group of Juniors who attended the Bible school he helped conduct.

Beginners enjoy hot dogs and pop on the last day of Bible school at Stony Point Heights, Kansas City, Kansas.

Give attendance to

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

DOCTRINE

The Kingdom of God

THE KINGDOM of God starts in Genesis where all the great redemptive movements of God begin. It is not an afterthought. Christ, the King, is not an accident. He did not come from heaven because of God's failure in creation. His was, in no sense, an emergency mission—something brought in to take care of heaven's mistake. The kingdom was God's first thought. It was from the first included in the plans and specifications drawn by heaven's Architect for the redemption of the world. The coming kingdom is the consummation of all the divine provisions of grace which have been operating through the centuries for the salvation of God's people.

The purpose of God in creation seems to have been the establishment of a kingdom in which man would rule. Creation without a rule of righteousness is unthinkable. What God has done in the past, what he is doing now, and what he will do in the future, in his redemptive work, has as its purpose the consummation of the kingdom of God. The kingdom of God is the first word in Genesis and the last word in Revelation. It is, in fact, the key to the Scriptures.

Throughout the Old Testament the idea of God's kingdom in the world is a constantly recurring conception. Jewish religious thought was permeated with the idea of a coming divine king and kingdom. Out of Zion the law was to go forth (Isa. 2:3); "thy God reigneth," was the tidings to be delivered (Isa. 52:7); the throne of Israel was to be occupied by a great successor of David (Jer. 23:5; 33:17); and, under the stress of foreign oppression God was represented as overthrowing existing empires and making his kingdom worldwide and eternal (Dan. 2:44).

In the New Testament the kingdom of heaven is the first note sounded. John, the forerunner of Christ, broke the prophetic silence between the Old and New Testaments with the message: "Repent ye, for the kingdom of heaven is at hand" (Matt. 3:1). And Jesus, the divine Teacher, made the coming of the kingdom a constant imperative by placing it in the disciples' prayer (Matt. 6:10-13).

What is this kingdom that we are to pray for? A kingdom that is to crown the divine activity; meet all human need; reconcile all interests under the law of righteousness; and bring in the reign of peace?

We must be careful, for definitions are not only difficult, they are also dangerous. One of the great difficulties in Bible exposition is the disposition to use the Scriptures as a bolster for opinions rather than as a source of authority for teaching.

But we can be safe in saying that the kingdom of God

in the New Testament is a constantly essential determinative. For Jesus, the kingdom represents the reality which it is his mission to establish among men. In fact, it is that reality. Christ's work for the world is not just a legal adjustment of the differences between men and God. That is included, but his real mission was to give life to men who were dead in sin (Eph. 2:1).

The redemptive work of Christ cannot be whittled down to a mere ecclesiastical system. It is the uplift of all creation—a divine life to men, and, through saved men, a righteous order for the world.

The individuals into whom Christ comes—and we cannot think of the kingdom of God apart from Christ, the King—become the source of a new world-influence for righteousness.

■ the redemptive work of Christ a new and surprising thing takes place. Christ brings the kingdom of God into human life, and makes it a present fact in the life of the world. The kingdom in the Old Testament dispensation was a far-off looked-for event. But in the New Testament the kingdom of God is at hand (Mark 1:15).

The kingdom of God does not come by observation (Luke 17:20-21). It is not built by human effort. It is a divine regency established by God and promoted by Christ. It is now a spiritual reign of Christ in the hearts and lives of believers, and will have no organic existence until Christ returns in great glory and power and establishes the righteous reign of God in the earth (Dan. 7:9-14; Matt. 25:31-32; Rev. 20:4-6).

The church is not the kingdom of God. There is no teaching in the New Testament to identify the church with the kingdom. The church is called to be the missionary agency of the kingdom, but is never identified with the kingdom.

The church that identifies itself as the kingdom of God "will soon begin to invite God to endorse its own very human policies and practices. It will equate the people of God with those nice people who are its members and share its particular beliefs and participate in its services. And it will reckon the advance of the kingdom in terms of its own numerical growth." But it will not be a New Testament church.

The organic kingdom is a future glorious consummation. It is not yet, but this age is evidently the last before its coming. When the gospel of the kingdom shall have been preached to all nations as a witness, then shall the end come (Matt. 24:14). That coming shall be a crisis and not a process. Christ shall come in power and glory (Rev. 19:11-16). "Watch, therefore, for ye know not what hour your Lord doth come" (Matt. 24:42).

HOME MISSIONS

August and the Budget

It is budget-making time in August. The church committee on the budget is now being appointed. As the budget is prepared for 1958, make sure that



HOME MISSIONS



has a place in the appropriations.

Your magazine, *Home Missions*, can be sent to all the church families at the \$32 budget rate.

This means that a church which has 100 families in it can send *Home Missions* to all those families for \$32.00 a year. \$8.00 per quarter, \$2.67 per month.

If there are 1,000 church members, 300 families may receive *Home Missions* in the budget for \$96.00 for the year, or \$24.00 per quarter, or \$8.00 per month.

The large church and the small church both profit by the budget subscription offer of \$32 per family when the magazine is sent to all the families in the church.

Provide for the home mission magazine in your budget now. Send for order blanks.

Dr. John Caylor, Editor
Home Missions
161 Spring St., N.W.
Atlanta 3, Ga.

Dear Dr. Caylor: Please send me order blanks for budget subscriptions to *Home Missions*. We will send the membership list, and expect you to bill us quarterly for payment of budget subscriptions at the budget rate of \$32 each.

Baptist Church

August, 1957



Bob Ferguson Becomes
State Director,
Negro Work, Louisiana

Rev. Robert Uriel (Bob) Ferguson, pastor of Westside Emmanuel Baptist Church of Bogalusa, Louisiana, has been named state director of work with Negroes in Louisiana, a joint service of the Home Mission Board and Louisiana Baptists. Ferguson was born in Webster Groves, Missouri, and was converted at the age of nine. His call to the ministry was revealed to him while he was in the Navy and stationed at Trinidad, West Indies. Before accepting the state work, Ferguson was associated on a volunteer basis with W. R. Grigg, who formerly held that position. Grigg has recently moved to North Carolina to direct similar work in that state.

Bob Ferguson has a home mission background. He was converted under the ministry of L. F. Maynard, who for many years was director of the Negro center in Mobile. At the time of Bob's conversion, Maynard was pastor of the Toulminville Baptist Church of Mobile.

Mr. and Mrs. Ferguson, with their two daughters, Susan Marie and Kathryn Ann, and their son, Robert Uriel, have moved to Pineville, Louisiana. His headquarters will be in the Baptist Building at Alexandria, across the river from Pineville.

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AMONG the MISSIONARIES

Missionary's Son Surrenders to Preach

When the invitation was given the Sunday before Easter, a young man walked up the aisle straight into his father's open arms.

The young man, Tito Naranjo, was a student at Baylor University, but he was home because of an injured shoulder. He had been a Christian for over ten years, but he had been fighting a battle with the Lord.

He said: "I could feel God calling me to the ministry, but I was determined to be a forester and nothing was going to change my mind—that is, till God decided to teach me who was 'boss.'"

While he was in the hospital seriously ill, Tito took back all that he had said and made peace with the Lord. Since then he has been a great blessing to others, and his own sorrows have vanished.

He advises all who feel called by God to surrender and let him have his way, for one can never win a battle against the Lord.

—Mike Naranjo
Missionary to Indians
Taos, N. M.

Revival at Planada

The first fruits at Planada, California, are truly trophies of the grace of God. The revival held by the pastor after arriving on the field reached many prospects.

On the last Sunday of the revival, there were four additions to the mission—one by letter and three by profession of faith, as candidates for baptism.

Two Mexican national workers who had walked and hitchhiked 20 miles to

people from many countries who are located in this area.

—Robert Harvey, Pastor-Missionary to Spanish-Speaking Planada, California

Visits Made to Island Home

On one of the many marsh islands that dot our southern Louisiana coast there live a group of Indians who, so far as we know, have never had a religious service conducted on their island.

This island which is not marked on maps can be reached only by small boat. Life there has changed little since the times of our great-grandfathers.

The souls of those who live there are as precious as the souls of those who live on Main Street of any town.

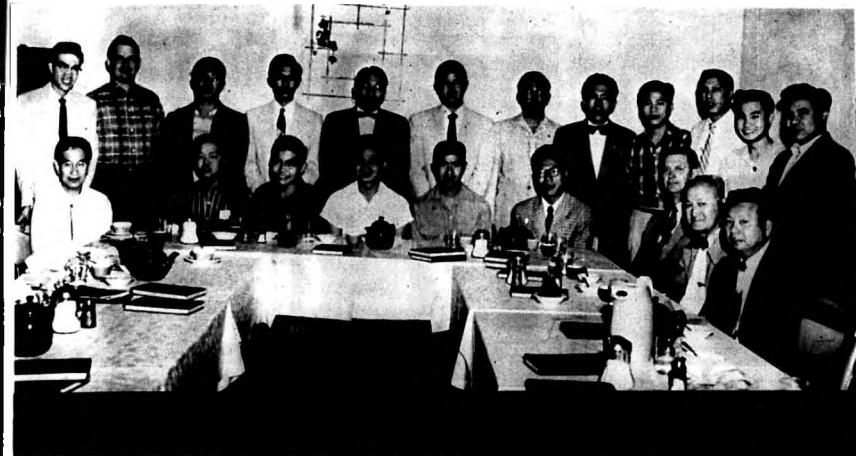
Recently for the first time we were granted permission to visit a home to play the accordion and sing. We were not invited to read the Bible or pray, but that will come later. The Lord willing, these people will soon have a chance to hear that Jesus died that they might live eternally.

When we return to the island we will take clothing, and candy for the children. We will pray for guidance to win the friendship and confidence of these people so that we may lead them to know and love Jesus.

—A. V. Pickern, Jr.
Missionary to French-Speaking Montegut, La.



HOME MISSIONS



Santa Clara Revival

At Santa Clara Baptist Mission recently we had a two-weeks' meeting at which Brother Audley Hamrick, our missionary to the Indians at Alamo, New Mexico, preached.

Four open decisions were made at the meeting—one rededication, one profession of faith, and two public announcements made by men who had been Christians for some time but had never made it known in a service.

—Lewis Grant
Missionary to Indians
Expanola, New Mexico

Congregational Church Uses Baptist Literature

Recently we had opportunity to visit a Mexican Congregational church here in Barstow in which my wife addressed a joint missionary society meeting.

As I cared for our baby outside in the brilliant California sunshine, I walked around the building. As I was strolling, a piece of blue paper which I thought I recognized caught my eye. Stooping to pick it up, I saw that my suspicion was verified—it was a copy of *Nuestros Niños*, our Southern Baptist Sunday school literature for Primaries.

This prompted me to investigate and

I learned that this church, though Congregational, is using Southern Baptist literature.

We have always thought our literature is best, but when we know that other denominations are using it, too, it must be the best.

—W. L. Crumpler
Missionary to Spanish-Speaking Barstow, California

Missions in Michigan

Michigan needs the radiant light and demonstrative power of Christian dynamics. A land of the world's most concentrated industry, its millions are blindly engrossed in the pursuit of material things. Their consciences are dimmed by the shadow of Catholic influence, and, although the multitudes are church members, they are shrouded in sin's darkness and under the power of Satan. Hundreds of thousands of Southern Baptists heavily populate the metropolitan areas and are unchurched, unenlisted, and "like sheep without a shepherd." Yet, great numbers of these people are hungry for the gospel and can be won to Christ and Christian service.

Since 1950 the number of Southern Baptist churches in Michigan has increased from six to 50, and 40 new missions will be started by July 14.

—Jay Dannelly, Pastor
Glen Eden Baptist Church
Lincoln Park, Michigan



August, 1957



Mr. and Mrs. Jose Salazar



Mrs. Lucille Romero



Mrs. Lujan and Mrs. Stoneham

They found the way

By Joshua Grijalva, Pastor
Metropolitan Baptist Church
Denver, Colorado

From Darkness to Light

The invitation hymn was coming to an end. In two more days our revival services would close. In expectation and prayer we waited for someone to accept Christ as his Saviour. The silence was broken by the voice of Mrs. Berta Salazar. She asked permission to read a prayer. It was beautiful Spanish poetry and it was her prayer to God in her search for salvation.

After the service, I told her that her prayer could be answered and that her search would come to an end if she would believe in him. She did and was gloriously saved!

When I visited Mrs. Salazar she explained that it would not be easy for her to leave the Catholic church. She is a cultured woman, a citizen of Mexico. For some years she was secretary to the postmaster general of Mexico. Her soul yearned for something more than

culture or education. Her family was of little help in her search. Among her relatives there are eight Catholic priests and seven nuns.

It was not easy for her to leave the teachings of the Catholic church, but God led her to this country and to her husband, Jose, who is a fine Christian. The Spirit was able to bring about the conviction of her need of a Saviour.

I seldom visit the Salazar home that Mrs. Salazar does not speak of how once she was in darkness, but now she is in light.

After Ten Years—Peace!

This is the testimony of Mrs. Lucille Romero. About ten years ago she became discouraged in the Catholic faith. She felt an emptiness in her soul. She had tried to fill her need by listening to religious programs on her radio. She enrolled in several radio Bible courses

and thus learned about the Scriptures. But within herself, she could not help but think that if she were to be a real Christian she must serve in God's church. But the question came: Which is God's church? There were so many churches that it was hard to decide.

But one day she came to our church and accepted Christ as her Lord. In her testimony, Mrs. Romero said, "From the moment I entered this building and heard God's message, I knew that this was God's church, and I want to make it my church, too."

The Scriptures have come to have more meaning because she is in the church. "Being a church member has made all the difference in the world," says Mrs. Romero.

She has accepted fully our church and denominational program. She could not wait to be baptized to find out about every service, activity, and work of the

church. She is the kind of member that every missionary wishes others would imitate, for she is full of life for the work of her Christ and his church.

I Cry Because You Came

I was preaching in Grand Junction, Colorado, to a group of our Spanish-speaking people at a mission of the First Church. As the service ended, among those who came to accept Christ as Saviour was a woman 68 years of age. She was weeping silently. I had seen this before and I was certain that it was because she was now a Christian. But as she continued to weep, I asked her if she were unhappy.

"Si, I am very happy," she said. "But I am 68 years old," she continued in Spanish, "and I was thinking that if you had not come to tell me about Jesus, I would have gone to eternity without being saved."

The thought impressed me. The pastor of our Baptist church, a good man, could not converse with her in Spanish and she could not tell him her feelings, for she spoke no English. Somehow, I

wondered how many hundreds of older Spanish people there were in the state convention territory like old Mrs. Lujan who could not speak English and were waiting for someone to bring the message to them.

Mrs. Lujan has done more: Through her influence, her daughter-in-law has left another denomination to become a

Baptist. The daughter recently went all the way to New Mexico (500 miles) to bring her father and mother that they might be present to hear the message in Spanish at a recent service when I was to preach.

And so the cry of desperation continues in our land, but when the cry is made, salvation comes from the Lord.

CAN YOU SOLVE THIS

SCRAMBLED LETTERS

PUZZLE

ER NA

SE AY

CA H

WIN
THIS
BEAUTIFUL
ROSE
BALL PEN
DESK SET
WITH
PERFUMED
INK

There are three boxes in the puzzle. In each box are four letters that form a word. We'll start you off by writing the last letter of each word in the squares above the boxes. Can you put the other letters in the correct squares? Try it and see. When you have unscrambled the words correctly, write the 3-word sentence in coupon and mail for FREE GIFT!

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HERE IS MY THREE-WORD SENTENCE:

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2nd WORD _____

3rd WORD _____

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Here's my solution: Rush me FREE Rose Ball Pen Desk Set—also spare time Money-Making Plan, Free Impresario Samples and Christmas Card Assortments On Approval.

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By Robert Sieg
Pastor, Indian Center Baptist Church
Oklahoma City, Oklahoma



Gloria Ann Franklin is a beautiful teen-aged Indian girl, tall and slender with coal black hair and dark brown eyes that sparkle when she laughs. She has been active in Sunday school, Training Union, and GA most of her life. Her parents are charter members of the Indian Center Baptist

Church of Oklahoma City, where she is a member. Gloria has brought many of her friends to church and they have become interested. Several of them have made public professions of faith in Christ. One Sunday evening a few months ago Gloria went forward during the

invitation to ask the church to pray for her.

"I think the Lord wants me to give my life to full-time Christian service," she said.

"And are you dedicating yourself to do this?"

"I don't know for sure."
"Are you willing to trust the Lord enough to do whatever he leads you to do?"

"I'm not sure that I am completely surrendered. I want to be willing to do his will, and I want all of you to pray for me that I may be willing and sure."

The people promised to pray, and they kept the promise. In Schools of Missions a few weeks later, friends in Eastern Arkansas were asked to pray. Friends in Oklahoma County Baptist Association made it possible for the girls from Indian Center Church to attend the GA house party at Norman. The girls went, and were happy about the good things they experienced and learned there. Home again, Gloria came to church and responded to the invitation at the evening service by saying:

"I'm sure now."
"You mean about your call to Christian service?"

"Yes. I'm sure God is calling me to serve him as a missionary, and I'm sure I'm willing to accept his call."

Gloria isn't certain yet what field of missionary service will be hers. She is interested in studying medicine, and is investigating the possibilities for education.

Thank God for answering the prayers of this gifted Indian girl, and of those who prayed for her.

HOME MISSIONS

A friend pointed him out . . .



this fellow standing over in the corner of the railroad station buried to his eyebrows in a magazine.

It gave me a right cozy feeling—he was reading HOME LIFE. And three more copies were in the rack behind him.

HOME LIFE pops up in many places . . . barber shops, beauty parlors, doctors' offices, libraries, bus stations, air liners, in motel rooms.

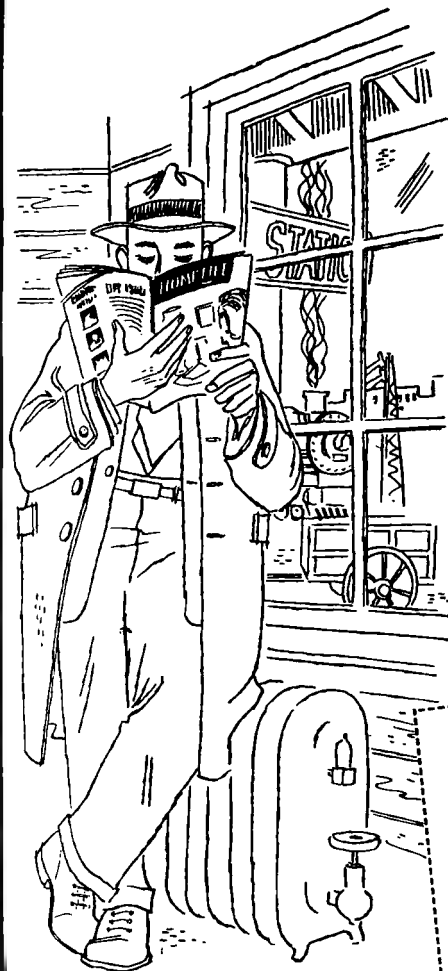
How do they get there? It's not by accident. Some Training Union or other enthusiastic, missionary-minded group in a church has realized that HOME LIFE has a real message . . . for the person who doesn't subscribe, for the person who isn't a Christian.

HOME LIFE packs a big wallop for Christian morality, and for strong, Christ-centered homes. HOME LIFE can be a spokesman for Christ and better homes in all these places . . . places where people want something to read.

Your organization will be doing your community and your neighbors a real service by placing HOME LIFE regularly where those who need it most might read it.

You can order HOME LIFE with your regular literature order from the Baptist Sunday School Board for less than 13c a copy. The fourth quarter order blank should be mailed during early August.

Let HOME LIFE testify for Christ in your community.



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I'm interested in using HOME LIFE as a missionary project. Please send me a sample copy free.

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(117)

mission pastoral aid

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

I. WHAT IT IS

1. The mission pastoral aid of the Home Mission Board is a fund provided by the Board for missions or new churches in pioneer areas, administered through the Department of Co-operative Missions.

2. Mission pastoral aid is allocated by the Home Mission Board through the state mission boards, which are not financially able to supplement salaries of pastors of missions or new churches, for the support of this phase of their work.

3. It is a fund allocated to a mission or new church for assistance on the pastor's salary. It must be requested by the state board for each place and paid to the mission or church through the state mission board.

II. THE PURPOSE

1. To aid the sponsoring church in paying the salary of the mission pastor until the mission is strong enough, with the assistance of the sponsoring church, to take care of the salary.

2. To aid a new church in paying the pastor's salary until the church is able to assume the full payment of the salary.

3. To establish independent, self-supporting churches in new fields where there is no Baptist church.

4. Caution should be taken not to ask for aid until the mission or new church can reach self-support within the 12-month period for which aid will be granted. It is better to carry on the work through volunteer lay leadership until the mission or church is assured of ability to become self-supporting after 12 months of aid, than to use the aid too soon and find that the work cannot be carried on after the 12 months of aid have expired. If the new work must operate without financial aid

for some months, let it be in the beginning stages and not after aid has expired.

III. THE ALLOCATION

1. Allocations for pastoral aid to a mission must be made to the sponsoring church, with recommendations of the missionary to the state superintendent of missions. He will make application on regular forms to the Home Mission Board. When the Home Mission Board approves the application and has authorized the amount of aid, it will be paid monthly through the state mission board on receipt by the Home Mission Board of the monthly requisition. No aid is paid to the sponsoring church or new church by the Home Board, but by the state board.

2. Allocations will be made by the Home Mission Board, when approved by the Board, on the following basis:

Maximum of \$150.00 per month for a period not to exceed six months, a maximum amount of \$50.00 per month may be granted, not to exceed three months. It is clearly understood that aid will not be granted to any mission or new church for a period of more than 12 months. Any exception to this agreement must be worked out and agreed upon in advance between the Home and state mission boards.

It is suggested that each state mission board set aside a specified amount each year for mission pastoral aid.

3. The allocations for mission pastoral aid are made to the sponsoring church for the mission or to a new church, and not to the pastor per se. Therefore, checks should be made to the church for pastor's salary. No sponsoring church shall be eligible for aid for more than one mission at a time and shall not receive aid for the same mission for more than 12 months. A new church shall not be eligible to receive aid for more than 12 months.

A pastor of a mission or new church leaving his field within the 12-month period shall not be eligible to receive the balance of the 12 months' aid on another field. Any pastor having received aid on one field shall not be eligible to receive aid on another field until after 12 months have passed. The purpose of the aid is to establish a strong church at each place, and not to establish more new work than we can make strong. Pastors going to a mission or new church should remain on the field long enough to establish a self-supporting, stabilized church.

IV. THE REQUIREMENTS

1. That the community, village, or town be surveyed on the form furnished by the Home Mission Board. Two copies of the survey must be sent to the state board office, where one copy will be filed and the other sent to the Home Mission Board. This survey must precede or accompany every request for mission pastoral aid.

2. Those who are to receive aid as mission pastors should have college and seminary training, or some years of experience as successful pastor or denominational worker.

3. Information sheets furnished by the state board or Home Mission Board must be filled out in duplicate—one for each board. Time must be allowed to secure letters of reference, for each person must have five letters of recommendation from the state and field where he has served previously before aid can be considered. Persons going to a field before securing information sheets and filling them out will not be eligible for mission pastoral aid.

4. Persons asking for aid must be thorough Christians, morally upright, having only one living companion, and co-operative with Southern Baptist work. A good record must have been

COL. CARL HEWLETT RECEIVES HONOR AWARDS

By Alfred Carpenter
Director Chaplains' Commission
Home Mission Board

For meritorious service, Chaplain (Lt. Col.) Carl W. Hewlett was presented the Commendation Ribbon prior to his departure for Europe this week.

Colonel Hewlett will become Staff Chaplain for Air Materiel Force, European Area, with duty station at Chateaufort, France.

The chaplain's award was for his service as deputy staff chaplain at Headquarters, Air Materiel Command, Wright-Patterson Air Force Base, since January 1953. According to the citation that accompanied his award, he was a prime initiator of the successful consolidation of three depots' stocks of chaplain supplies into one, resulting in

a reduction of costs by lowering of inventory and warehousing.

"Through personal interest and active participation in local community activities," the citation continues, "he has contributed greatly to improve public relations for the Command."

Colonel Hewlett is widely known in Air Force circles for his complete collections of military insignia, decorations, wings, and campaign ribbons that he used as visual aids in his character guidance lectures.

He is a native of Southern Georgia and pastored in Missouri five years previous to military service. Previous to his pastorates he served home missions on the Navajo Reservation in New Mexico.



established in order for one to be eligible for aid.

5. The mission or new church must have the sponsorship of a Southern Baptist church and approval of the missionary. Work not sponsored by Southern Baptist churches or missionaries shall not be eligible for aid.

6. New work must have been operated by the local sponsoring church for a period of three to six months before application is made for aid. A complete report on the work must accompany the application.

V. QUALIFICATIONS FOR AID

1. The mission or church must be new work, or not more than three years old to receive aid.

2. The mission or church must be a co-operating Southern Baptist church, and give evidence of this by participation in the work of the association and contributing through the Cooperative Program to world missions.

3. The pastor must be a member in good standing of a Southern Baptist church, and possess proper credentials of ordination to the gospel ministry.

NOTE: These regulations are not intended to interfere with the freedom, liberty, or autonomy of any called minister or church that does not ask for aid from the denomination, but they are simply to make sure the funds of Southern Baptists are properly administered in the interest of the denomination.

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Questions and Answers on CATHOLICISM

By William Burke

Q. What are a priest and a monk according to Rome?

A. "A priest is one ordained to participate in a special manner in the ministry and priesthood of Jesus Christ, and to offer sacrifice in his name" (*Catholic Dictionary*, p. 42). "A monk is a member of a community of men, under the vows of poverty, chastity, and obedience, whose entire life is given to contemplation and solitude" (*Catholic Dictionary*, p. 35).

Q. What orders does a man receive before he becomes a Roman Catholic priest?

A. He receives six other orders. The ordination or the sacrament of holy orders is the seventh one, and it is also one of the seven sacraments of Rome.

Q. How are the orders divided?

A. They are divided into four minor orders and three major orders. According to the *Catechism of the Council of Trent*, they are as follows:
(a) Tonsure and Porter. "The tonsure is a sort of preparation for receiving orders. In tonsure the hair of the head is cut in the form of a crown, and it should be worn in that form, enlarging the crown according as the ecclesiastical advances in orders. The order of porter follows tonsure; its duty consists in taking care of the keys and door of the church, and suffering none to enter to whom entrance is prohibited."

(b) The second among the minor orders is that of reader or lector; to him it belongs to read to the people, in a clear and distinct voice, the Sacred Scriptures, particularly the Nocturnal Psalms, and on him also devolves the task of instructing the faithful in the rudiments of the faith.

(c) The third order is that of exorcist; to him is given power to invoke the name of the Lord over persons possessed by unclean spirits.

(d) The fourth and last among the minor orders is that of acolyte; the duty of the acolyte is to attend and serve those in Holy Orders, deacons and subdeacons, in the ministry of the altar. The acolyte also attends to the lights used at the celebration of the Holy Sacrifice, particularly whilst the Gospel is read.

(e) Amongst the major orders is that of subdeacon; to him it belongs to prepare the altar-linen, the sacred vessels, the bread and wine necessary for

the Holy Sacrifice, to read the epistle. At his consecration, the bishop admonishes that by his ordination he assumes the solemn obligation of perpetual continence.

(f) "The second amongst the major orders is that of deacon . . . to him it belongs to accompany the bishop, to attend him when preaching, to assist him and the priest also during the celebration of the holy mysteries, and at the administration of the sacraments, and to read the Gospel at the sacrifice of the Mass."

(g) "The third and highest degree of all the major or Holy Orders is the priesthood. The office of the priest is to offer sacrifice to God, and to administer the sacraments of the church. At his ordination the bishop, and after him the priests who may be present, impose hands on the candidate for the priesthood; then placing a stole on his shoulders, he adjusts it in the form of a cross, to signify that the priest receives strength from above, to enable him to carry the cross of Jesus Christ, to bear the sweet yoke of his divine law, and to enforce this law, not by word only, but also by the eloquent example of a holy life. He next anoints his hands with sacred oil, hands him a chalice containing wine and a paten with bread, saying: 'Receive power to offer sacrifice to God, and to celebrate mass as well for the living as for the dead' . . . By these words and ceremonies he is constituted an interpreter and mediator between God and man, the principal function of the priesthood. Finally, placing his hands on the head of the person to be ordained, the bishop says: 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained'; thus investing him with that divine power of forgiving and retaining sins which are conferred by our Lord on his disciples."

Q. Is it possible to belong to a religious order without being a priest?

A. Yes. It is possible to belong to a religious order without being a priest by taking vows, either solemn or simple, without ordination or consecration. Such as do this are called brothers.

But it is different with women. Those who take the solemn vows are called nuns, while those who take only simple vows are called sisters.

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NEW APPOINTEES

Fair, Bertis

B. April 12, 1900, Murray, Ky. Ed. High School, Jackson, Tenn.; Union University, 1933-37. A.B. degree; Southwestern Seminary, 1939-1941. Th.B. Pastor, Sparto, Ill., 1941-44; Newton, N. C., 1945-48; Valdece, N. C., 1949-51; associational missions, Coughton, Tenn., 1952-54; pastor, N. C., 1954-57. M. Aileen Louise Hicks July 29, 1925. Children: 1 son. App't. missionary to migrants, Eastern section, May 9, 1957.



Fair, Aileen Louise

(Mrs. Bertis Fair)

B. Oct. 4, 1905, Hazel, Ky. Ed. High School, Murray, Ky.; Murray State Teachers College, 1925; Southwestern Seminary, Rel. Ed. certificate. Has worked in Vacation Bible schools, Bible school clinics. Assoc. WMU supt., two associations. M. Bertis Fair July 29, 1925. Children: 1 son. App't. missionary to migrants, Eastern Section, May 9, 1957.



Archbold, Frank S.

B. Oct. 28, 1910, Providence, Colombia. Ed. Moravian High School, Bluefields, Nicaragua. Has done youth work, worked in church departments, and as a deacon. M. Emma Talley, June 25, 1930. Children: 3 daughters. App't. student missionary to West Indians and Panamanians, Cativa, Panama, May 9, 1957.



Archbold, Emma T.

(Mrs. Frank Archbold)

B. Oct. 13, 1910, Rama, Nicaragua. Ed. Anglican School, Bluefields, Nicaragua. Has done youth work and Sunday school work. M. Frank S. Archbold, June 25, 1930. Children: 3 daughters. App't. student missionary to West Indians and Panamanians, Cativa, Panama, May 9, 1957.



CHANGES IN MISSIONARY PERSONNEL

NEW MISSIONARIES

Archbold, Frank, and Mrs. (W. Indian), Gen. De-
livers, Colon, Rep. of Panama.

Baldwin, James (State Secretary of Evangelism),
P. O. Box 736, Carbondale, Ill.

Berry, Mrs. Ledle (Rescue Missions), 8423 Nelson
St., New Orleans, La.

Campbell, Cohen (Mountain Missionary), Ken-
tucky.

Carlton, Richard (Area Missionary), Ohio.

Ferguson, Robert U. (State Director of Negro
Work), Box 311, Alexandria, La.

Hixon, Frank (Supt. of City Missions), P. O. Box
2074, Montgomery, Ala.

Howard, Charles M. (Area Missionary), 3202
Seventh St., Rockford, Ill.

Isbell, F. R., and Mrs. (Indian), Box 352, Citron-
elle, Ala.

Jeskins, Leo (Mountain Missionary), Calhoun, Ga.

Jolly, Paul M. (Area Missionary), Western Colo-
rado.

Keller, Ella, office secretary, Dept. of Missionary
Education, HMB office, Atlanta, Ga.

Moore, Wanda L. (GWC), 1730 Gist St., Colum-
bia, S. C.

Runkle, Charles H., and Mrs. (Spanish), 421 Car-
son Ave., La Junta, Colorado.

Reid, Johnnie Rose (GWC), 3701 Annunciation,
New Orleans, La.

Simmons, Mrs. Ruby, office secretary, Dept. of
Direct Missions, HMB office, Atlanta, Ga.

Ward, Helen (Spanish Kindergarten), P. O. Box
381, Kenedy, Tex.

Watson, J. N. (Supt. City Missions), 8 Biber
Bldg., Spartanburg, S. C.

Weeks, Donald, and Mrs. (Spanish), 121 Melrose,
San Pueblo, Colorado.

NEW BOARD MEMBERS

Barn, Ralph, Burt Bldg., Dallas 1, Tex.

Cherry, Rurt L., Walnut St. Baptist Church, Car-
bondale, Ill.

Fassell, Homer J., First Baptist Church, Tucker,
Ga. (local member).

Hough, R. F., Salem, Va.

Johnson, Wallace, 875 Rayner St., Memphis 6,
Tenn.

Landrum, John W., 741 Line St., Grenada, Miss.

Stanfield, Max, 5445 N. W. 40th St., Oklahoma
City, Okla.

Wilson, Elend, Southside Baptist Church, Dothan,
Ala.

CHANGES OF ADDRESS

Gonz, Fulgencio L., and Mrs. (Spanish), from Box
83, S. San Antonio, to Box 3081, San Antonio,
Tex.

Gonzalez, Weynaldo, and Mrs. (Spanish), from 934
W. Mohave Ave. to 1617 S. 21st Ave., Phoenix,
Ariz.

Nollette, James, and Mrs. (Japanese), from 2206-B
McKinley Ave., Berkeley, to 5900 Bay View,
Richmond, Calif.

O'Dell, Ruth, from 2601 Channing Rd. to 2601
Channing Way, Berkeley, Calif.

Sankiah, Jasper, and Mrs. (Indian), from 523
N. Rosedale Ave. to 1702 S. Troost, Tulsa,
Okla.

Thibodeaux, Abbie, and Mrs. (French), from
Washington to Box 61, Washington, La.

Thompson, T. W. (Negro Mission Center Work-
er), from 1461 Fulton Dr. to 310 N. LaFayette,
Mobile, Ala.

Treadwell, Elmer Maurice (Pioneer Missionary),
from 109 E. Chestnut to 1655 Smith Ave., Las
Cruces.

Vassar, Hoyt (Supt. City Missions), from 518
Madison St. to 833 Archer Dr., Huntsville, Ala.

Virges, Argando G., and Mrs. (Spanish), from
4500 Wayliffe, Ft. Worth, to P. O. Box 656,
Cameron, Tex.

Whitlock, Leonard (Pioneer Missionary), from
R. R. 2, Box 115-A, Bridgeport, to Box 114,
Plainfield, Ind.

Wood, L. D. (Co-ordinator Spanish missions in
Tex.), from San Antonio to 101 Baptist Bldg.,
Dallas.

TRANSFERS

Barber, W. A., from State Supt. Missions in
Kansas to Supt. City Missions for East Bay
Association, Calif., 27841 Orlando, Hayward,
Calif.

Johns, L. E., and Mrs. (Indian), from Rte. 1, Box
102-H, Coolidge, Ariz., to 115 W. Main Ave.,
Casa Grande, Ariz.

Mayo, Mrs. Hazel, from migrant worker to field
worker, Oglethorpe, Ga.

Miranda, Emeliano, and Mrs., from La Chorrera
to Baseline, Bocas del Toro, Rep. of Panama.

Fair, Mrs. Carolyn, office secretary, from Dept.
of Missionary Education to Dept. of Jewish
Work.

RESIGNATIONS

Edwards, Geneva Inez (GWC), 3701 Annunciation
St., New Orleans, La.

Flowers, Ruth (GWC), Box 5592, Tampa, Fla.

Hardie, J. W. (Area Missionary), Tucson, Ariz.

Ivey, Annie (GWC), 138 Pryor St., S.W., Atlanta,
Ga.

Smalley, Elizabeth (GWC), Box 5592, Tampa,
Fla.

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