

HOME MISSIONS

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A Publication of
The Home Mission Board
of the Southern Baptist
Convention

JANUARY
1958



Vol. XXIX No. 1



Home Board Photo

WHAT WE ARE
TRYING TO DO IN
WORK WITH NEGROES
page 6

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Another Opportunity For Service

By Courts Redford



THERE ARE about 16,000,000 Negroes in the United States. In recent years the Negro population has been increasing more rapidly than the national average. There has been a decided movement of our Negro population from the rural South to the industrial centers around the Great Lakes and the West.

The intellectual and cultural growth of the Negro population has been almost phenomenal. Never has a people only one century from slavery, traveled so far in self-development. This improvement is a tribute both to them and to the white people who have helped many of them to enjoy the spiritual values and to gain self-support.

The Negro people, even during the days of slavery, were a religious people. I have never known an atheist or an infidel among them. Nearly one half of the total Negro population is numbered among the Baptist groups. It is estimated that more than 60 per cent of those belonging to any church are Baptists.

It was proper, therefore, that the Home Mission Board of the Southern Baptist Convention take a special interest in the Negroes. One of the first tasks assigned this Board was a ministry to the freed slaves of the South. During the early years of the Board's work the service rendered the Negroes was limited by a dearth of workers and financial support, but year after year some progress was made, and churches and individuals were urged to assist the Negro Baptists to establish their churches and reach their people with the gospel.

As a result, hundreds of churches were started. Very few trained pastors were available, and it was inevitable, therefore, that untrained Negro preachers be called. These pastors and the leadership of the churches realized as well as anyone the need for a trained ministry, and when their convention leaders were asked in 1935 to suggest ways and means by which Southern Baptists could best help, they all agreed that assistance in training their leaders was their greatest need.

In response to this request the Home Mission Board

has co-operated with their churches and their convention agencies in promoting a training program for their leaders.

Every possible channel of training has been implemented. Teacher-missionaries have been appointed to teach Bible and religious education in the Negro colleges and to hold institutes in surrounding territory.

Negro centers have been established in most of the urban areas having large Negro population. Through these centers a constant training and teaching program has been carried on, and the churches have been encouraged and assisted in their local educational programs. Extension classes are promoted, Baptist Student Unions are organized in Negro colleges, scholarships are given, Vacation Bible schools are sponsored, and scores of institutes are conducted.

Through these classes and institutes last year more than 30,000 leaders were taught, including about 10,000 ministers or ministerial students.

It has been the policy of the Home Mission Board to make available to the Negro churches and their conventions such portions of our program and such methods as they can best adapt to their own work. They have a department of evangelism patterned after and co-operating with our Department of Evangelism. They will participate wholeheartedly in the 1959 Evangelistic Crusade and it is anticipated that they will likely join in the other emphases of the Third Jubilee Program.

Our Negro brethren have many needs. They need to correlate and co-ordinate the efforts and programs of their various conventions. They need assistance in the urban centers where their numbers have increased so rapidly. They need better buildings and more trained leaders. They need a sympathetic understanding and appreciation of the good work which they have done. They need an interest in your prayers and some words of encouragement.

Let us do our best to help in every way we can.

NEWS

C. C. Warren Heads 30,000 Movement

Dr. C. C. Warren, pastor of First Baptist Church, Charlotte, North Carolina, has been named jointly by the Home Mission Board and the Sunday School Board as director of the 30,000 Movement. Dr. Warren suggested to the 1956 session of the Convention that we need 30,000 new mission stations and churches for the propagation of the gospel. It struck fire and the Convention endorsed the program, which now has resulted in the employment of a director. Dr. Warren's office will be in Charlotte, North Carolina. He will serve under the joint direction of the secretaries of the two Boards.

New Year Baptist Meetings At Home Board Offices

December 30-31

Schools of Missions Annual Conference with State Executive Secretaries

January 1-3

Conference State Superintendents of Missions and State Executive Secretaries

January 3

Long Range Rural Church Committee

January 2-4

Missionary Education Council of Southern Baptist Agencies

February 17-18

Public Relations Workshop



Fred Hubbs

Michigan Convention Organized

On October 30-31, 1957, Michigan Baptists met at Fairview Baptist Church, Detroit, and organized into a state Baptist Convention. Fred D. Hubbs, area missionary, was chosen to serve as executive secretary. Elected officers are H. T. Starkey, Garden City, president; Marion Boyd, Pontiac, and Edgar Roberts, Detroit, vice presidents; Robert Wilson Clio and Truett Smith, clerks; and Mrs. Robert Culley, WMU president. Kenneth Day was selected as state superintendent of missions and Truett Smith, director of religious education.

About the Cover

Dr. Guy Bellamy, Oklahoma City, has served as secretary of the department of Work with Negroes since 1949. Dr. Bellamy directs the program of Negro centers, Baptist Student Union work, scholarships, conferences, extension work, co-operative evangelism, and literature.

On page 6 of this issue of *Home Missions*, Dr. Bellamy explains Southern Baptists' program in his article, "What We Are Trying to Do in Work with Negroes."



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HOME MISSIONS

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

JOHN CAYLOR, Editor

Vol. XXIX JANUARY, 1958 No. 1

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HOME MISSIONS

From the Pen of

John Caylor



NEW YEAR BRINGS CHALLENGES

THE HOME MISSION BOARD faces the new year with a vigorous program designed to meet the challenges of the day. While the work of the Home Mission Board has been constant through the years, there are certain emphases which get major attention in specific years.

Missions and Churches Are to Be Established

A major interest of Southern Baptists for the past year has been the promotion of new missions and churches. The Home Mission Board has given special attention to the promotion of that program. Staff conferences, meetings with representatives of other agencies, field contacts, and other mediums of exchange of ideas and development of program procedures have engaged the time of home missionaries. Meanwhile, every missionary is fitting into the program of church expansion, seeking places for new missions and churches, and helping establish centers of Bible teaching and worship. In the new year, inventory of progress will be examined and home missionaries will push forward in an effort to advance the cause of Christ through new units of worship and service.

The Home Mission Board is charged along with the Sunday School Board with major responsibility in promoting the 30,000 Movement. It is the job of all Southern Baptists but it is spearheaded by those two boards and their workers.

Work With Negroes Is Re-emphasized

In this period of tension and misunderstanding, the Home Mission Board has the opportunity of rendering its service unhampered by clashes of organized groups meeting in conflict. Southern Baptists and Negro Baptists represent the largest block of Christians in the area where they live and preach. Major emphasis is given to the preaching of the gospel and the training of leaders for work with Negroes. This is a service greatly appreciated by Negro Baptists and rendered with delight by Southern Baptists. Teacher-missionaries in Negro colleges, Negro centers in the cities, Good Will Centers, state secretaries promoting work with Negroes, Baptist Student Union activities in Negro colleges, and scholarships provided by Southern Baptists for promising Negro youth constitute the major emphases of the Home Mission Board in promoting its work with Negroes.

A spiritual ministry is the need of the hour. The Home Mission Board is discharging its responsibility with consecration and dispatch.

The Great Cities Call to Southern Baptists

The trend toward the cities is more than a population movement. Interest in the great cities is growing as the cities increase in population and as rural people move into the crowded areas. In many instances new housing areas are opened in the great cities and no provision is made for churches. This constitutes a challenge to Southern Baptists. Wherever new houses are being built, a Baptist church ought to be constituted for the enlistment of the people. This is a task which cannot be left to others.

Here again is a spiritual ministry needed. It is not that Southern Baptists are so different from people in areas into which they move but they find many churches without evening services and much of their Christian fellowship and hospitality missing. It is the tendency of Baptists to make fellowship a rather important part of their church relationship. They need churches in which to express their spiritual interest and through which to invest their Christian experience.

The cities need new churches for their new citizens. Baptists are challenged with the opportunity of expanding their ministry and serving their constituency in the great cities. During the past year the Home Mission Board opened a special ministry in Chicago and New York. Other great cities call for similar service. City mission programs in 62 cities render a ministry whose fruits are beyond calculation. Southern Baptists have entered the cities. The Lord commands that they possess them spiritually.

Missionary Education Will Be Promoted

Service departments in the Home Mission Board get little publicity because their business is to promote the other departments of work. A special emphasis during 1958 will be on Schools of Missions without missionaries. The plan to promote missionary education through foreign missionaries, home missionaries, and state missionaries as speakers and graded mission studies for the enlistment of all the church family in the study of missions will be emphasized in the usual way. But special emphasis is now being given to mission study with filmstrips, slides, and motion pictures on missions and the use of pastors and others who have traveled in the mission fields as speakers will be emphasized. There are so many calls for missionaries in Schools of Missions that some will want to use the new plan and conduct their programs in spite of the fact that there are not enough missionaries to go around.

January, 1958

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What We Are Trying to Do in WORK WITH NEGROES

By Guy Bellamy

W.M.U. Circle
Theme Program

IT MIGHT make it easier to express what we are trying to do by first making it clear about some of the things that we are not trying to do. In the first place, we are not trying to solve race relations, though this is most important in our world just now, and one of the oldest problems of the whole world.

Many times in speaking to both National and Southern Baptists I mention that much of the world's trouble has been caused by the two R's, that is, the difference in race and religion. The first murder that ever took place in this world did not take place over race, but religion. Cain murdered his brother, Abel, because of a difference in their religion. We have had this problem from the beginning and no doubt we will have it until the end of time, and the only thing that will help or do anything toward solving it is Christ and Christianity.

The powder keg of this world at this moment is in the Near East. Something could happen there to explode the world into a war of wholesale destruction. Most of the trouble there is caused by the two R's—difference in races and religions. So, no doubt, Lloyd George of England was right when he said long ago, "It is either Christ or it is chaos with our world."

In the second place, we are not in competition with our National Baptist friends, either in the churches, their conventions, or their institutions. We are trying to work with them so that they can have better churches, better denominations, and all of this for a bet-

ter people, and thus, for a better world.

The most important thing we are trying to do with our National Baptist friends is to help them train their leaders. When they have better leaders, they will have better churches and a greater denomination.

I am sorry to have to say that the Negroes were not allowed to have churches of their own, generally, until after the Civil War and then they began to organize their own churches and set up their own denominations. Out of the more than 15 million Negroes in America, more than seven million of them are Baptists. No group of people ever accomplished as much on as little in as short a time as the National Baptists of America. According to a recent survey, 75 per cent of the pastors of their nearly 40,000 Baptist churches do not have even a high school education. This helps you to understand—"so much on so little in such a short time."

The heart of the Home Mission Board program with National Baptists is the training program for their leaders. In some 26 of their colleges, universities, and seminaries, we are co-operating with them in the employment of teacher-missionaries who teach Bible and related subjects and serve as pastors and counselors for both the faculty and student body. They generally direct chapel services and lead in the spiritual development of the whole school.

In some 20 cities, we have a like program with directors of Baptist educational centers, with a training program for pastors, deacons, and other leaders

in National Baptist churches, with great emphasis during the summer on Vacation Bible schools. According to a recent monthly report, there were 962 preachers in classes that month and several thousand lay people who were taking training in all the different departments of their church life.

A newer phase of the work of our Home Mission Board is in co-operation with our Southern Baptist state conventions in the employment of state directors of work with Negroes. This is done as a joint work with our state and Home Mission boards and in co-operation with National Baptists. Much of their work is in extension schools, as many of the pastors work part time and preach the only way they can go to school is to take the school to them. This is a co-operative work among our state conventions, the National Baptist state conventions, local associations, and many of the Baptist churches, together with whatever National Baptist school is most acceptable to them in that state. The Home Mission Board has no extension program of its own. We are merely helping the states and institutions which do have schools.

We hope in the near future to have several thousand Baptist leaders in these extension schools. Institutes and study courses in associations and in churches are being conducted to help Negroes have trained church leaders. This will make better churches, a greater denomination, and better people. And when we have better people, we will have a better world.

HOME MISSIONS

PART-TIME Chaplain

By Lila Bella Hopkins

JUST AS the organist began gliding her fingers gently over the keys, Bob stepped from his place and walked down the aisle to make a stand for Christ. "Chaplain," he said, "I want you to be my pastor, also."

Bob was a sergeant in the local National Guard unit. He had been living in the state for several years. He had married there, established his home, and settled. But he had left his church letter in his home church all the way across the continent.

Now he was moving his letter and expressing the desire to get right with his God.

Several months earlier the young pastor had become interested in the National Guard. He applied for a reserve commission in the army, received it, and began his duties as chaplain, which included a worship service on the Sundays the guard held drills. He also went to the annual training camp with the National Guard.

Bob was only one of the young men the chaplain had a chance to get acquainted with. As he counseled, worshipped, and drilled with the men, he not only carried out the duties as chaplain, he made vital contacts that he was later able to follow up as a pastor.

A few weeks after Bob united with the church, a corporal from the National Guard spoke to the chaplain.

"My wife and I want to join a church," he explained. "However, we do not understand some things."

As they found a quiet place to talk the chaplain told him the plan of salvation. A little later the corporal said: "My family and I will see you in your church tomorrow."

These are only two examples of rewarding experiences of one chaplain in the National Guard. And they are results of a part-time job, carried on in addition to his duties as a pastor of a growing church.

The history of the chaplaincy goes back to 1775 when the Continental Congress gave official standing to it. Since then, in time of war and peace it has served our nation.

In World War II nearly 9,000 pastors, priests, and rabbis found their way into active military service by way of the chaplaincy. In the Korean war eight chaplains gave their lives and 565 received decorations.

The chaplain's story is often a story of heroism. One outstanding example was enacted in the sinking of the transport, *Dorchester*. Four chaplains, with utter disregard of self, stood hand in hand on the sinking ship, after they had

given their own life jackets to men without them, and prayed for the safety of the men leaving.

Today, in addition to the full-time chaplains, there are assignments for men serving in civilian capacities as pastors. They can serve in the National Guard or Reserves.

The part-time chaplain's story can be one of opportunity. He can enrich his local civilian ministry by presenting the gospel to many young men who cannot be reached in any other way. He can meet young people on their own ground by sharing some of their important experiences. His can be a mission opportunity!

Chaplain Richard Hopkins and his son John, of Santa Rosa, California.



January, 1958



Joe, the well-known puppet doll, raises an eyebrow at a remark made by his friend, Dr. Loyd Corder, secretary of direct missions of the Home Mission Board. Dr. Corder, a mechanical jock-of-all-trades, brought Joe from a pastor friend. He then added features that Joe did not have. Now the doll moves both arms, blinks his eyes, raises his eyebrows, turns his head, and of course, opens his mouth.

By Marie Manire Chapman
Marionboro, Tennessee

VENTRILOQUISM aids missions

"JOE GETS MORE SPEAKING

"JOE" IS ONE of the most popular speakers in Schools of Missions throughout the area reached by the Southern Baptist Convention. This well-informed figure speaks several languages and dialects fluently, which makes him in demand in French and Spanish gatherings, as well as among the English-speaking churches.

"Joe" is the well-known and much-traveled puppet doll who carries on a dozen different "discourses" with the ventriloquist-preacher, Dr. Loyd Corder, secretary of direct missions of the Home Mission Board.

He is a little reluctant to do it, but Joe even carries on in the role of "the devil." During this conversation, spiced with enough humor to keep the congregation wide awake with interest, Joe's lines drive home the fact that the devil is present "any time a mission project is underway." He is on hand to meet with the pulpit committee to help select a pastor with no interest in missions. He sits in with the program committee to

be sure missions subjects are omitted from the program.

"I try to help people use their time right," Joe speaks the devil's lines. "I keep them from reading missions magazines. They are too busy to waste time doing that." And "I try to keep them from breaking down their health by 'going' too much. I tell them they don't need to go to a School of Missions every night."

Before they are through with the discussion, Joe has aroused the audience to the fact that their lack of interest in missions is something which pleases the devil.

While most people love to hear "Joe," not everyone accepts him. Some with advanced prejudice discourage his appearance before their church and request his absence. Some, like a man in Texas, grumble afterwards—though these people are few.

"How do you do that?" the Texan asked Dr. Corder (himself a native of Texas).

"Do you have something in your mouth?" The ventriloquist said he did not, and tried to explain the procedure. "Well, I wondered," the man grumbled. "Doesn't make much difference anyway—I don't like it."

Joe has been the constant companion of the missions secretary since his purchase after World War II from a preacher G.I. who had carried him through the war years into the service for entertainment. Dr. Corder laid the puppet's army uniform in mothballs and attired Joe in a neat blue suit, complete with his army "discharge button."

Joe seems almost human in his reactions as by manipulation he can be made to raise his arms, shake his head, blink his eyes, raise his eyebrows, and open and close his mouth while he speaks.

By auto or plane, the doll with a heart for missions will be captivating audiences of young and old, as a generation of church-goers find "Joe's" conversations with Dr. Corder a presentation which sparkles in a contagious sort of way with enthusiasm for missions.

HOME MISSIONS



After services are over Joe is "prepared for bed." He is placed on a bench and then folded together. He is so real that one thinks of him as an individual person. Notice the seemingly joking expression on his face as Dr. Corder prepares to cover his head with a cloth.



Dr. Corder and Joe the Baptist speak in a mission church at Cherokee, North Carolina. For 12 years Joe and Dr. Corder have worked hard to build attendance and interest in mission work. This church, located on the Cherokee Indian reservation, is among the largest and most beautiful in Southern Baptist home missions.

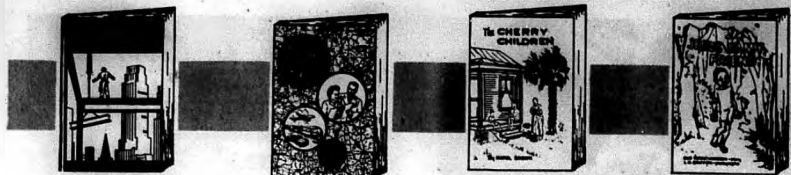
ENGAGEMENTS THAN I DO!"



For 12 years and in hundreds of services in the United States, Cuba, Central and South America, Dr. Corder and his friend have always left in this fashion, praying that people would heed the message. They go on to other people, other opportunities to inspire Christians to do their duty in missions.

Pictures by Don Rutledge
From Missions Pix
Spartanburg, Tennessee

January, 1958



BOOKS and PERSONALITIES

Withdrawal of the Book *The Long Bridge*

The Home Mission Board is withdrawing the total edition of *The Long Bridge* and has called in all copies of the book which were in the Book Stores.

This book had been scheduled for study prior to the March Week of Prayer. It was a discussion of the Home Mission Program of work with Negroes.

The author, Mrs. James D. Sapp, does not discuss the merits or the disadvantages of integration. In fact, the book does not discuss race issues. Its withdrawal is not occasioned by any criticism of its contents, because no such criticism has been received.

The withdrawal does not indicate any decrease of interest or concern for our program of Negro Work. The program has been expanded and the budget for such work has been increased.

When preparation for the book was started in 1952 there was no indication that the promotion and study of such a book would incite divisive discussions or aggravate race tensions. Because of more recent developments, it now appears that this is an undesirable time to study a subject which in scores of societies and churches may be an occasion for bitter disagreements and for harmful divisions. Your Home Mission Board is not willing to inject into the life of our churches and their organizations a study that is so fraught with the possibility of harmful debate and divisive discussion. It is because of this unfavorable timing of the study that the book is being withdrawn.

It is ever the purpose of this Board to promote harmony and co-operation in the denomination and in our churches and, furthermore, we earnestly desire to maintain the wonderful co-operation that we now have in the support and promotion of our Negro Work.

It is fortunate, if not indeed providential, that the book *Look, Look, the Cities* by Dr. Albert McClellan, has been sponsored as another adult and young people's book for study this spring.

Inasmuch as 1958 has been designated by the Home Mission Board as a period of concerted efforts in city missions, it is appropriate that this book receive special attention in missionary education among young people and adults.

We urge all Women's Missionary Societies, Young Women's Auxiliaries, and other mission study groups to focus attention on this special study on City Missions in 1958.

—Curtis Redford,

Executive Secretary-Treasurer



Albert McClellan, author *Look, Look, the Cities!*

Albert McClellan grew up in Bowie, Texas, and graduated from Oklahoma Baptist University and Southwestern Baptist Theological Seminary. He served in Texas and Oklahoma parishes; was editor of *The Baptist Messenger*, state Baptist paper of Oklahoma; and since 1948 has served with the Executive Committee of the Southern Baptist Convention as director of publications. He served as a state board member in Oklahoma and as a trustee of Oklahoma Baptist University and of New Orleans Baptist Theological Seminary. His alma mater has honored him with a doctorate.

Perhaps no man is better acquainted with Southern Baptist Convention territory than Albert McClellan. He has traveled in foreign mission fields also. Besides *Look, Look, the Cities!* he is author of *Rainbow South*, *The West Is Big*, and *The Faith We Hold*.



Elizabeth Evans Terry, author *A Roving Report*

Elizabeth Evans Terry, wife of Rev. Fred Terry of Adrian, Missouri, is a native Kankakee, Illinois. The Terrys have lived in Tennessee, Mississippi, California, and Missouri. As a child Mrs. Terry lived in New Mexico.

Elizabeth Terry's hobbies include travel and missions. She finds expression through writing articles and program materials. In addition to *A Roving Report* she is author of *Partners With God*.

In *A Roving Report* Mrs. Terry gives fullest expression to her major interests.

Mrs. Terry also prepared teaching helps for *A Roving Report*.



Marel Brown, author *The Cherry Children*

Marel (Margaret Elizabeth) Brown is the wife of Alexander B. Brown, of Atlanta, Georgia. She began writing for boys and girls in *The Christian Index*; was secretary to Louis D. Newton, of Druid Hills Baptist Church, of which she is a member; has done free-lance writing since 1923.

Among Mrs. Brown's books are *Red Hills*, *Hearts Fire*, and *Faith's Command*, poetry and many Home mission books, besides *The Cherry Children*, also *Lily May and Dan* and *Five Gringos of Greenway*. She is active in Fellowship, Poetry Society, Authors League, writers clubs, and conducts workshops on writing.



Sue Terry Woodson, author *Jesus Is My Friend*

Sue Terry Woodson is well qualified to be the author of the Primary book, *Jesus Is My Friend*. Her missionary background began when she was born in Brazil to Southern Baptist missionary parents, Rev. and Mrs. Delph Terry. She is now the wife of Dr. Joseph Woodson, a minister and teacher.

Mrs. Woodson has had varied experience with schools and churches in teaching and writing for young children. At the present time she contributes much to the guidance of children in missionary education through her writing for Southern Activities, the Southern Baptist magazine for leaders. She is also the author of a Junior mission study book, *My Two Cousins*.



L. O. Griffith, photographer *Jesus Is My Friend*

Photography for *Jesus Is My Friend* was done by L. O. Griffith, promotion director of the Home Mission Board, Atlanta, Georgia. Much skill and time have produced for the Primary children suitable pictures which portray the story told about Southern Baptist work with Negro children.

Dr. Griffith has done much for the children and missionary education by providing picture packets, filmstrips, and other visual aids as teaching helps.

The Office of Promotion, like the Department of Editorial Service, is a service division of the Home Mission Board. It promotes editorial materials as well as other phases of home missions.

Authors of the Home Mission Board's four books on work with Negroes and its one book on the challenge of the great cities in the 1958 Series of Home Mission Studies are presented with gratitude for their good work.



La Vida Chapel, Redlands, California, is the property of the Home Mission Board.

Missionary Margaret Russell shares in class activities at La Vida Chapel, Redlands, California.

LA VIDA CHAPEL / thrives



Mrs. Esther Alanis works with a class of Junior girls at La Vida Chapel.

HOME MISSIONS



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

Vigorous boys and girls with minds and hearts open to the gospel represent Southern Baptists' investment in missions at La Vida Chapel.

AN OLD, vacant building at the corner of Washington and Union Streets in Redlands, California, in September, 1956, was occupied by a congregation consisting of a flock of pigeons in the belfry, a wasp nest in the auditorium, and a pair of determined little mice in the basement.

Today, a little over one year later, a thriving Sunday school with an average attendance of 35 Latin-American boys and girls has occupied its walls. A Training Union has opened the doors on Sunday evenings. Teachers and officers meeting followed by midweek prayer service keeps the building lighted during the week. Mornings are filled with WMU meetings, and afternoons with Sunbeams and Royal Ambassadors.

This growth has been made possible by taking each adult won to Christ, enlisting him in an intensive training program as a worker, then placing him as rapidly as we can into various teaching positions.

La Vida Chapel does not exist today merely because of what your missionaries have done, but because Southern Baptists are a missionary people who by their giving provided the salary and a building to reach a needy people.

January, 1958

Nick Rodillas stands with two members of his Junior Class, Freddie Ramirez and Frankie Lopez.



Give attendance to

DOCTRINE

REPENTANCE, THE WAY TO GOD

"REPENTANCE," as Carlyle says, "is the most divine of all the acts of man. The greatest of all faults is to be conscious of none."

There is no richer experience to the soul of man than repentance. It is the golden key that unlocks the door to the palace of eternity. The blessed tears of soul-felt penitence is the benign flow in which is experienced the first guiltless joy the soul can know.

Man's innermost soul and outermost hopes are involved. There is no higher or more meaningful relation than that sustained by man to God; nor is there a more sacred or important realm in life than the secret recesses of the soul. It is with these cognate interests that repentance deals. It is the response of a sovereign soul to the demands of a sovereign God.

Basically, the need for repentance stems from man's standing and condition before God. Man by nature is a sinner and out of harmony with God. The Mosaic account of the disobedience and fall of the first pair is an inspired narrative of the origin of sin in the human race. This was the beginning of rebellion against God which has continued without break unto all future generations. All have sinned and come short of the glory of God (Rom. 3:23).

In the redemption provided by Christ, repentance toward God and faith in the Lord Jesus Christ are always united in the New Testament. They cannot be separated. Repentance implies pre-existing faith; and faith implies pre-existing repentance. But they differ in this, that faith is the instrument as well as the condition of individual acceptance with God, and as such springs out of and follows repentance. But they both go together as two parts of the same act except that repentance is toward God and faith is toward Christ.

Repentance signifies a change of mind from that of a rebellious and disaffected state to that of submission to the will of God, and a turning away from the life of disobedience which separates the soul from God (Matt. 3:2-8).

The Greek word, *metanoia* (repentance), denotes the action of the soul in passing judgment on its own actions, and that in such a manner as to produce sorrow for wrong-doing and a desire for a change to right living. It is strictly a change of mind. The one who repents changes his mind concerning himself, God, Christ, and all the things involved in his relation to God and his standing morally and spiritually. The word is used in the New Testament about 60 times.

Another word is also used in a few instances—but never where repentance is enjoined as a duty. This word, in the Greek, is *metamelomia*, which signifies anxiety or uneasiness because of the consideration of what

is done (Matt. 21:29, 32; 27:3; 2 Cor. 7:8; Heb. 7:21).

The first word signifies a change of mind; the second, a concern founded on a view of worldly consequences. The old divines designated the latter by the term legal and the former by the term evangelical, a designation as unfortunate as it is unscriptural. The real difference is much better expressed by the terms worldly and godly, which, moreover, have a scriptural sanction (2 Cor. 7:9-10).

There is a worldly or partial repentance, wherein one is grieved for and turns from his outward sin, temporarily on account of the hurt it has done, or is likely to do him, but who still loves his sin. There is also a godly or evangelical repentance in which the convicted sinner with grief and hatred of all his known sins, turns from them to Christ as his Saviour and Lord. This is "repentance toward God," and is the first step to eternal life (Matt. 3:2; Acts 3:19; 11:18; 20:12).

True repentance is from the heart and affects the whole life. It is not enough to be convicted. Conviction is an element of repentance, but one can be convicted without repenting. Sorrow for sins committed is not enough. Something more than tears is needed. Repentance is more than a promise to do better. Some depending on promises to reform have grown old and worn out, but further from God than ever.

Repentance is not just going to church; it is not hearing preaching; it is not reading the Bible or praying. It is something far more than all of these things; something necessary in order for these essential things to have moral and spiritual value.

Repentance is the response of the awakened soul to the call of God. Christ's command to "repent and believe the gospel" is to do something positive. Action is required by the individual, action that will bring about a change in life by a shift of the center of the affections from self to Christ.

People need saving from their good, moral selves as well as from their bad, sinful selves. The devil is very subtle, and if he cannot hinder one by his depths, his meanness, he will hinder him by his heights, his morals. If he cannot alienate from God by sin, he will lead the soul astray by self-righteousness.

Repentance as required by the Scriptures is revolutionary. The whole life is reconstructed in harmony with the will of God. The old ways of sin are forsaken (2 Cor. 4:2), and a new order of life, in conformity with the demands of God, is chosen (Ps. 19:12-13; Luke 9:23; Acts 11:18; Gal. 6:14; 5:24).

One cannot repent too soon, because he does not know how soon it may be too late.

By J. B. Lawrence

Executive Secretary Emeritus, Home Mission Board

THE CHURCH and the DELINQUENT

By J. V. James

Director of Work with Broken Homes and Juvenile Delinquents



IN RECENT years America has become increasingly aware of the alarming increase in juvenile delinquency. At the present time the number of young people apprehended by the police for delinquent behavior is increasing at an alarming rate. In fact, according to the figures released by the Federal Bureau of Investigation, all crime is on the increase in America.

In 1956 major crimes in the United States reached an all-time high. During 1956 there were 2,563,150 major crimes committed in the United States. That is the first year that the figure has reached and passed the two-and-a-half-million mark. That was a 13-per-cent increase over 1955. And the trend continues—according to FBI figures just released, there has been an increase of 8.4 per cent in the number of major crimes committed in the six-month period, January through July, 1957, over the corresponding period in 1956.

It is interesting to note that the most rapid increase of crime was in the rural areas where the increase for the first six months of 1957 was up 13.2 per cent over the same period in 1956, while the increase in the cities was up 7.2 per cent in 1956.

Crime costs the citizens of this country yearly \$20,000,000.00, and for each dollar spent on education we spend

\$1.20 for crime. For each dollar spent by the churches of all denominations we spend \$12.00 on crime. In the juvenile field, arrests during the year 1956 of youngsters under 18 years of age increased 17.3 per cent. Of all of the arrests for major crimes during the year 1956, 46 per cent were of individuals who were under 18 years of age.

This increase in crime and delinquency should claim not only the attention of the courts and the law enforcement agencies, but it offers a direct challenge to our churches.

The writer feels that the best and most lasting contribution toward solving the problem of delinquency must be made by the churches. To this end the Home Mission Board seeks, through the director of work with broken homes and delinquents, to work with the local churches within the association in the development of a workable program for dealing with delinquency. Several cities, including Knoxville, Tennessee; Nashville, Tennessee; Houston, Texas; Louisville, Kentucky; Columbus, Georgia, and others have initiated programs on the associational level that have been effective. These associations have employed a full-time worker to direct the work.

In these associations the churches

work in co-operation with the police, the courts, and the churches in seeking to rehabilitate delinquent children. This is perhaps the best way we have found of correlating the work of the churches in the field of delinquency. However, some associations cannot set up such a program at the present time with employed personnel. But every church and every association can do something about helping delinquents. This aid should be both in the nature of prevention and rehabilitation.

In the matter of prevention every church should enlist every member of every family in the Sunday school, Training Union, and youth organizations of the church. Children who are active in the organizations of our churches do not usually become delinquent. The local church and pastor will usually know, if they are alert, of the children in their church community who are delinquent. In most instances the pastor and local church will find the court and probation officers most co-operative in their efforts to help the child and his family.

An effort should be made by every church to reach the entire home of every delinquent child in the church community (that is not reached by some other church) in the entire program and work of the church.

AMONG the MISSIONARIES

GA Coronation Service at the Chinese Southern Baptist Church

"I know I'll forget."
"Oh, listen to me again, Gail."
"Acts 16:31, Acts 16:31."

These expressions were made by our GA's of the Chinese Southern Baptist Church, San Francisco, California, at our first coronation service. Mrs. James Hom had been coaching and preparing the girls for many months, so on that night, anticipation and a sense of accomplishment filled the church.

While the pianist and organist played "We've a Story to Tell," three maidens walked down to enter the King's Court after questioning by Miss Dorris String-

er, former Young People's secretary of the state of California. Four ladies-in-waiting accepted their white stars with pride. They were followed by four princesses who were eager to be recognized in the court.

The climax to the service was the crowning of our two queens. These two radiated with confidence and personal pride as they answered questions, met the charges, and were crowned. We, as a church, feel we have added another glittering star to our church history by this coronation service.

—Rev. Peter Chen
Missionary to Chinese
San Francisco, Calif.



Lynnie Gak (left), and Gail Sen were crowned queens at the first GA coronation service at the Chinese Southern Baptist Church, San Francisco, California.

An Evening Telephone Call

It was Sunday night, and services were ended when the missionary's telephone rang. But when the missionary picked up the receiver, nobody spoke.

"Hello, hello, who is calling, please?" Then remembering that it might be someone who spoke no English—

"Allo, allo, qui est ce qui appelle?"

But still nobody answered. The missionary could hear someone talking, yet the voice would say nothing to him, so he hung up the receiver.

The next time it rang, the missionary's wife answered. The voice on the other end answered back.

"Is this the Live Oak Baptist Church?"

"Yes it is," the missionary's wife replied.

"That's a funny church, to have a telephone in it."

"But the phone isn't in the church, it is in our house, next door," the missionary lady said.

"Well, that's a colored church, so you must be Kingfish. Do you know who Kingfish is?"

"Yes, I know. We have a television, and you may come see it. Lots of people do. But this is not a colored church," the missionary lady said.

"I know it is; the information lady said so. And you are old Kingfish, that's who you are."

"You are very rude, that's what you are. This is a Baptist church, and everyone is welcome here. You are welcome. In fact, we would be delighted to have you come. My husband speaks English and French, and so you will be sure to understand. Please come to see us, and learn about us for yourself. We have many strangers, many Catholics, and people of all faiths who come in. Come down the Pointe Au Chien road until you see the church. We have services Sunday at 11:00 and 8:00, and at 7:00 on Wednesday evening," the missionary lady said, thinking to get it over with.

"Well, I want to ask some questions." And for an hour the questions came fast. What and why do Baptists believe about baptism, the Lord's Supper, forgiveness of sin, and a myriad of things?

Patently the missionary lady explained Baptist positions. The voice on the other end grew courteous, and gave her name and address, and finally, a promise to attend prayer meeting the very next week.

A telephone call, but souls hung in the balance. A date with destiny—a chance to witness for our Lord.

—A. V. Pickern, Jr.

Missionary to French-speaking Montegut, Louisiana

Some One Will Put Me Across

It was 5:15 p.m. on April 14, 1957. The rainy season was here and it was a cold day. We were driving down the road near the New Hope Cherokee Indian Baptist Church. We were approaching a low-water bridge and noticed that the water was six or eight inches over the bridge. Just after we crossed we met Mrs. Mary Ditzteater walking down the road. She had a flashlight in one hand and a long stick in the other.

After we had passed her we talked of how she planned to get across the stream. We knew that the Indian women often pulled off their shoes, lifted their long dresses, and waded the water to get to the church. We knew the water was cold, but we also knew that recent floods had taken the foot-log away.

We decided to back to the stream, wash our hands, eat our supper, and have a little talk with Mary. She was at the creek when we got back. We asked her if she knew the water was deep and the foot-log was gone. She said, "Yes, I know the water is deep, but I am going to church and someone will come by and put me across."

Roe told her to get in the car and he would put her across. They backed across the stream. Mary got out, thanked him, and walked up the hill to church.

As we stood and watched her climb the hill we were again reminded of the women in the 28th chapter of Matthew. "Who will roll the stone away?" Mary had the same kind of faith as the two Marys in the Bible account. It was her faith in a living Christ that made her go on.

We went to church that night and Mary sat beside me. I asked her if she wanted us to take her back across the stream and she said she had a way. We watched her climb into the back of a pick-up truck and sit down. The owner of the truck would "put her across" and then this dear old Cherokee woman who is over 70 years old would take her long stick in one hand, the flashlight in the other, and with a song in her heart she would walk home.

Less than 4,000 of the 40,000 Cherokee Indians know Jesus as a personal Saviour and are members of our churches in the Cherokee Indian Baptist Association. We are told that perhaps 1,000 belong to other denominations. These people, along with others, are waiting for Southern Baptists to come with the gospel and "put them across" that they might know him.

—Mr. and Mrs. Roe R. Beard
Missionaries to Indians
Muskogee, Oklahoma



Third Annual Pinon Cowboy Camp Held

The third annual Pinon Cowboy Camp meeting was held on the Neatherlin Ranch, halfway between Pinon and

evangelistic effort a living thing.

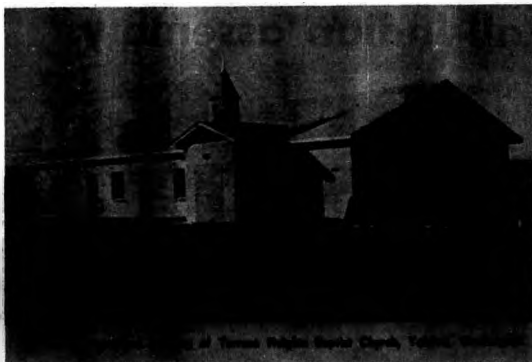
A remarkable thing about this camp is the fact that no committee directed the work or assigned responsibility to anyone. All the help was voluntary and spontaneous. I have never seen a camp that moved more smoothly, and I have never conducted a meeting that was more truly a cowboy meeting. Three services daily were enjoyed and were replete with blessings for those attending. There were times when the presence of the Holy Spirit was distinctly felt.

The first Pinon encampment was held on the W. A. Gage Ranch near Pinon in 1955. In 1956 it was moved to the Neatherlin Ranch so that it would be more centrally located. The Neatherlin Ranch is situated about halfway between Pinon and Dunkin, New Mexico.

—Fred R. Barnes
Pioneer Ranch Ministry
Linden, Arizona

Terrace Heights Observes Anniversary

The Terrace Heights Baptist Church, Yakima, Washington, recently celebrated the first anniversary of its organization. Today, the members are meeting



Dunkin, New Mexico, September 6-8.

The camp is sponsored by the First Baptist Church of Pinon, New Mexico, but it is an unexcelled example of community co-operation. There are a number of Methodists in the community who contribute liberally to making this camp a success, as do people of other denominations.

They all pitched in, in a true spirit of brotherly love, and did what their hands found to do to help make this

in a new building. Assisting in the work on the building were Jess Pepple, Sumner, Illinois, and Harvey Gill, Braggadocio, Missouri, students working under the Tentmaker Program of the Home Mission Board. Miss Jerina Guffey, of St. Louis, Missouri, helped with various church activities. A fourth summer worker, Miss Janie Cooper, Charleston, Missouri, helped to organize a Vacation Bible school for the new church.

THE MOST sacred and long-remembered moments at any great summer assembly are the moments of decision when choices are made that determine the course of a life and the destiny of a soul. Although many such moments may come during an assembly, some always stand out as especially significant. Such was the final service at the All-Indian Baptist Assembly held at Prescott, Arizona, this past summer.

A number had come forward either to dedicate themselves to a closer walk with the Lord, or to accept Christ as Saviour. The missionaries had joined them at the front for counselling and prayer. At this moment one could sense a stir in the crowd as the venerable Navajo leader, Manson Yazzie, walked the aisle to declare that he was accepting Christ as his own Lord and Saviour. He was followed by his wife, and then soon by others of his family.

Mr. Yazzie had long served on the Navajo tribal council, and was very in-

fluential in helping Southern Baptists secure permission from the tribe to build the Copper Mine Mission. Although he was a friend of our work there, he had never accepted Christ for himself. The significance of Yazzie's decision was appreciated most of all by Rev. J. D. Back, our missionary at Copper Mine. Said he, "Think what this will mean to the work on our field!"

One of Hosteen Yazzie's daughters, Rebecca, who could not attend the camp, was converted and baptized while in school at Winslow last year. Rebecca, a freshman in high school, has surrendered her life for mission service.

The Arizona All-Indian Assembly is held annually at the Paradise Valley Baptist Ranch near Prescott. All of our missions within the state were represented, with a registration of 168. The program included Bible study, mission study, work on ranks and steps, fun, fellowship, and evangelism. It is indeed a rich spiritual experience to participate in such an assembly.



Viola Antone, a Papago girl from Salt, Arizona, dressed in Navajo costume and posed for this picture at the request of Navajo friends. Viola was the highest ranking GA at the ladies assembly. She is a queen with scepter.

ARIZONA

all-Indian assembly

By George D. Hook

Gene Yazzie of Tuba City Mission, and Seraphine Despreux, of Flagstaff, Arizona, were elected Brava and Princess respectively at the Arizona All-Indian Assembly held at Prescott, Arizona. Election was on the basis of all-around Christian character, contribution to camp life and spirit, as well as popularity.



Manson Yazzie, Navajo leader who was converted at the All-Indian camp, and his youngest child.



What the Evangelistic Conference Means to Me as a Pastor

By Homer G. Lindsay
Pastor, First Baptist Church
Jacksonville, Florida

IT MEANS three days of high inspiration in which I have the privilege of listening to some of the outstanding preachers of our Convention. There are no business sessions, no promotion schemes are introduced, no efforts to high pressure the pastor toward any organization. Our speakers are usually at their best in magnifying Jesus Christ, in pressing his claims upon us, and thus challenge and lift us to great spiritual heights.

We pastors are continually giving out week by week, and there comes a time when we feel the need of being on the receiving end. We look forward to the state evangelistic conference as a time of spiritual feasting. With no business to transact, no committee meetings to attend, no high pressure promotion of any cause, we are lifted by each speaker to greater spiritual heights. It is indeed a time of spiritual soul refreshing.

It is a time of brotherly fellowship. No one is trying to get anyone elected to any office. No one is trying to put over any kind of scheme. We are here to be inspired and to be challenged to better serve our Lord. We always leave the conference with a deep desire to be more obedient to the Great Commission. We have a greater passion to win the lost to Christ.

The evangelistic conference means information as well as inspiration. It is not enough to want to do, we must know how. We have the privilege of hearing men who are actually getting the job done. Our most successful soul-winning pastors share with us their methods. We are conscious of our crude ineptness in this most delicate task. So much skill is required and we are so blundering. How wonderful it is to hear pastor-evangelists tell us just how they win so many to Christ. We carefully note these methods for use in our own ministry at home.

Our evangelistic conference is definitely a time of sharing. We pastors get together in informal groups and share

our soul-winning experiences. We share our best techniques and methods we have used. We encourage each other in the work.

Seldom in any of our denominational meetings do I so definitely feel the presence and power of God. We are gathered for the purpose of considering the main task of the ministry and the

church, "make disciples," and we can be assured of his promise, "Lo, I am with you always."

These are just a few of the things the evangelistic conference means to me as a pastor, and I don't see how any pastor can afford to miss it. Certainly no church should fail to send its pastor, yes, verily and insist on his going.





Mary Bailey and Ruby Meekon discussing with Pastor Baldwin the Bible correspondence course which they are taking from the Home Mission Board.

Mrs. Mary Bailey with a part of her Sunday school class.

THE FAITH of believers moves mountains! Such is the faith of Mary and Ruby, two of Vaughn Summit's finest Christians.

The first time I met Mary and Ruby was the fourth Sunday in May. I had gone to the mission, located at the foot-hills of the Blue Ridge Mountains in Page County, Virginia, to meet the people and hear Frank Riley, Jr. speak. However, Frank met with an emergency and could not be there. Mary asked me to speak, and I, who didn't even have my Bible with me, replied hesitantly, "I'm not prepared." (What a poor excuse! A preacher should always be prepared.)

Mary very simply declared, "Just go ahead and talk to us. Whatever you say, we'll appreciate." Moved by her humble appreciation and sincerity I quickly

found a Bible and proceeded to speak on using the talents God has given us. (Very appropriate for the speaker.)

At the conclusion of the service, I talked with the few who composed the congregation and asked various questions concerning how they wanted their new worker to conduct the mission program. Finally Mary said, "We don't care what you do—just so you help us."

I was to learn later the story of the faith of Mary and Ruby. When the John A. Miller family terminated seven years of faithful service to the mission there was profound sorrow among the congregation. But as great as the loss of these fine leaders was, Mrs. June Stanley carried on the leadership and kept the light at the mission shining brightly.

But Mrs. Stanley and her family moved from Vaughn Summit! The mis-

sion was left without leadership—with little else but a faint hope. At times Sunday school was not held; other times only three or four persons were present. There was considerable talk of closing the mission—in fact, it almost closed itself. Would the flickering light of the gospel go out at the Summit? Would complete spiritual indifference and darkness engulf the community where once the light had shone? Were all the prayers, gifts, works of previous years to come to this—a closed mission?

Amid the discouragement and heartache of that dark hour burst forth faith that moves mountains, faith that overcomes the world. Mary challenged Ruby, "Let's keep the mission open if don't nobody but you and me come, and let's pray and pray that God will send us a leader."

Mary and Ruby made a vow that they would, with God's grace, continue service. At times they were the only ones at the mission. Sometimes it seemed as if God were slow in answering their prayers. Through days of seeming defeat, through hours of patient prayer, Mary and Ruby kept hoping and believing that God would one day answer their petition.

But Mary and Ruby were not alone in their prayers. There were the faithful women of the Woman's Missionary Union of Shenandoah Baptist Association who had given them the mission and secured the workers. They, too, were seeking God's leadership in this vital matter.

God has promised to answer prayer; promised that his word would not return unto him void. Then one day,

CHANGES IN MISSIONARY PERSONNEL

NEW MISSIONARIES

Smith, William A. (Teacher-Missionary), Florida Normal and Industrial School, St. Augustine, Fla.

Warren, L. C. (Local Board Member)

CHANGES OF ADDRESS

Day, Kenneth (Area Missionary), from 508 Ash St., Lansing, to 20511 Grand River, Detroit, Mich.

Glennette, Amelle and Mrs. (Italian), from 742 S. 46th St., Richmond, to 27 Dural Dr., South San Francisco, Calif.

Greaser, Truman and Mrs. (French), from Gen. Del. to Rte. 1, Box 3-C, Arnaudville, La.

Jolly, Paul N. (Area Missionary), from 789 Garfield St., Denver, Colo.

Leve, Thomas and Mrs. (Chinese), from 1638 1/2 W. 12th St. to 3814 Seventh Ave., Los Angeles, Calif.

Martinez, Otilio, from J 555, Box 25 y 27, Valparaiso, Valparaíso, to Apartado 2608, Unión de Reyes, Matanzas, Cuba

CORRECTION

Shade, Marie and Mrs. (Indian), Box 534, Astoria, Ore. Previously incorrectly listed under Spanish-Speaking

RESIGNATIONS

Hagan, Albert and Mrs. (French), Box 34, Louisiana College, Pineville, La.

Remond, Rudolph and Mrs. (Sp.-Speaking), 21 Adams St., Clayton, N. M.

Stephens, Geneva (Deaf), 1415 Gambrell St., Ft. Worth, Tex.

Winn, Shirley and Mrs. (Indian), R. R. 4, Ponca City, Okla.

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FOUR RETIRE FROM HOME BOARD SERVICE

Talkington Retires

Dr. Thomas Walton Talkington, of Hattiesburg, Mississippi, retired at the end of 1957 from ten years of service with the Home Mission Board as teacher-missionary. Dr. Talkington has been teaching in Mississippi Baptist Seminary's Southeast Center, a Negro Baptist institution, whose Hattiesburg Center has reached a large number of ministers for the National Baptist Convention. The Home Mission Board has supported the teacher-missionary program. Dr. Talkington is a graduate of Baylor, both academic and theological, and of Southwestern Seminary, receiving from the latter institution the Doctor of Theology degree.

Dr. and Mrs. Talkington have two doctor sons and a daughter whose husband is a doctor.

Dr. Talkington will be 70 years old in May of 1958.

Indian Missionaries Retire

Rev. and Mrs. Lee Auflil of Farmington, New Mexico, ended their service with the Home Mission Board as direct missionaries to the Indians at the close of 1957. For eight years the Auflils have been on the mission field. They have served among the Navajos throughout their Home Mission Board ministry. The Auflils have worked in Schools of Missions and in other denominational relationships to represent the Home Mission Board before Southern Baptists.

Before entering the service of the Home Mission Board Brother Auflil was pastor in Texas, Oklahoma, and California. For some time prior to his home mission service he was superintendent of a children's home in Oklahoma. The Auflils adopted a son from the home. He is a minister of the gospel.

E. Powell Lee

E. Powell Lee epitomizes Southern Baptist evangelistic music and especially revival music. His background especially fitted him to spend the last nine years in the Department of Evangelism of the Home Mission Board.

He was having a wonderful ministry as music and educational director in a fine church when World War I began. When the other young men from his church began leaving, E. Powell Lee left. His service was largely a music ministry among the young men. After the war, he had a varied ministry ranging from music director for an outstanding revival team to educational director in the First Baptist Church, Oklahoma City.

Mrs. (Helen) Lee is also a musician. Manifestly she has been a real companion to Powell, whether at the piano or making a home for him, their two sons, and a daughter. They are still a very happy "courtship couple."

When World War II began, Powell went back to war with his boys. This time he worked with the USO, trying to make life happier for the boys. Powell and Helen made the supreme sacrifice this time by giving a son. When Powell received the sad message, he was in a worship service. He went on with the service and made no mention of the message until the service was over.

E. Powell Lee has made a contribution to Southern Baptists that will live on. Baptists could have easily divided on their different concepts of church music. Men like the late Dr. B. B. McKinney and E. Powell Lee have helped to keep us in the middle of the road with a good, sound, balanced program. Brother Lee represents a spirit which should be coveted by all. He learned with the apostle to be "made all things to all men." He is exceedingly proficient in many things. Dr. C. E. Matthews said, "Powell Lee was to me what Bob Coleman was to Dr. Truett."

Brother Lee retired from the position with the Home Mission Board December 31. He did not retire from active service. He continues with a busy schedule of church music, revivals, and conferences. We pray that God will bless the churches with his wonderful ministry for many happy years to come.



Mr. and Mrs. E. Powell Lee

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Rev. Bill Wall, pastor, Northside Baptist Church, Neosho, Missouri.

HOW FAR CAN A LOCAL CHURCH REACH to start a mission?

By E. L. Ackiss

WITH THE CAMPAIGN getting under way for 30,000 new churches, missions, preaching points, and Sunday schools, our local churches need not, and should not, "lower their sights."

How far can a local church reach and with the blessing of God project churches, missions, and preaching points?

The Northside Baptist Church of Neosho, Missouri, Bill Wall, pastor, reached some 5,400 airline miles. In June, 1957, *Home Missions*, Lt. Jim Black gave the interesting details of the Frankfurt, Germany, mission, in "Gasthaus or Gospel." Here's the story from the "home base," the home church.

Captain Paul Davis, USA, and Mrs. Davis had been members of the Northside Church. The pastor writes of them: "They serve the Lord very faithfully and efficiently where they are stationed." When ordered to Germany, Captain Davis was led to foresee much of the situation he later faced, where people in overseas service face "joining the crowd at the Gasthaus" (tavern) or the much harder thing, to live a Christian life of witness and work.

Captain Davis presented this chal-

lenge to his church and asked for help. The Northside Church showed its faith in Captain and Mrs. Davis and its willingness to spend and be spent for the advance of God's kingdom by granting to Captain and Mrs. Davis the following authorization:

"The church body of the Northside Baptist Church, Neosho, Missouri, in a called business meeting held at the Church on June 6, 1956, did approve the request of Mr. Paul V. Davis, and does hereby appoint Mr. Paul V. Davis and Mrs. Shirley Davis, his wife, as representatives of the Northside Baptist Church, Neosho, Missouri, in the formation of a Baptist Sunday School Mission in Frankfurt, Germany, under the following terms and conditions:

1. This Mission is to be primarily for the personnel and their families of the company to which Captain Paul V. Davis is attached. Secondly, the Mission is to be for the people of Germany within the area.

2. The activities of the Mission will be subject to, and controlled by, the Northside Baptist Church of Neosho, Missouri.

3. The Mission will use the Holy

Bible and Southern Baptist literature which will be furnished by the Northside Baptist Church as its basic study material.

4. The Mission is in no way authorized to obligate or contract services beyond its own capabilities, and then only subject to the approval of the Northside Baptist Church, Neosho, Missouri.

5. The Mission will be bound by the church covenant, rules and order of the Church. Any convert must meet the same requirements for membership as established for converts of the Northside Baptist Church, Neosho, Missouri.

6. The Northside Baptist Church, Neosho, Missouri, does hereby appoint Mr. Paul V. Davis as moderator over any and all business meetings and also grants him the authority to baptize in the name of the Church.

7. The Northside Baptist Church, Neosho, Missouri, does hereby appoint Mrs. Shirley Davis as clerk and treasurer for the Mission.

8. All money received through the Mission is to be held in Germany and is to be used for the advancement of

The Home Mission Board is promoting a Denominational Week in Alaska, August 3-10, 1958. The Board selects pastors, denominational leaders, and laymen who are willing, or whose churches or agencies are willing, to pay their expenses for this trip to Alaska. Each man will be given an opportunity to bring a series of five messages on our Southern Baptist work and program to two churches in Alaska during the week.

Those who are interested in this trip and can arrange for their own expenses (which will be about \$700.00 to \$750.00), should write to S. F. Dowis, 161 Spring Street, N.W., Atlanta 3, Georgia.

The trip will be made by plane. A meeting will be held in Anchorage before each man goes to his field, and all will gather back in Anchorage for conference and reports before returning home.

COLORADO: The Colorado State Convention consists of the work in Colorado, Wyoming, Montana, North Da-

kota, South Dakota, and Western Nebraska.

This state convention has asked the Home Mission Board to sponsor a Denominational Week, August 24-31, 1958.

Representatives of Southern Baptist Convention boards and agencies, state secretaries, pastors, and laymen will be given the opportunity to make this visit to the great western pioneer field. Each man or his church or agency will, of course, be expected to pay the expenses of his trip. The total expense for the round trip, for example from Atlanta, Georgia, to Denver, Colorado, and return, will be somewhere in the neighborhood of \$250.00. Local entertainment will be provided for those who go.

If you are interested in making the trip to the Colorado area and appearing in at least two of the churches within this convention, for a series of five messages to each on our Southern Baptist work and program, write to S. F. Dowis, 161 Spring Street, N.W., Atlanta 3, Georgia.

the work of the Mission as decided upon by the Mission.

9. The minutes of all business meetings will be sent to the Northside Baptist Church, Neosho, Missouri, for approval as soon as possible after the business meeting has been held."

Recent reports from this splendid mission show 110 enrolled in Sunday school. The mission is fully organized with a worship service, Sunday school, Training Union, Brotherhood, Woman's, Girls' Auxiliary, and Sunbeams; has a midweek service; and has two fine deacons. Its income for August, from tithes and offerings, totaled \$376.78; its expenses, including giving \$83.00 to the Cooperative Program, for June and July; \$40.00 for pulpit supply, and \$20.00 for support of a student at Panama Bible Institute, totaled \$356.73. The mission also had an excellent cash balance at the end of the month.

What of its field and future? It is

estimated that there are over 20,000 Americans in Frankfurt, mostly unchurched. They certainly do constitute a challenging field. One other item of especial interest—Lt. Jim Black, author of the previously mentioned article, "Gasthaus or Gospel," and Mrs. Jim Black, splendid workers in the mission, have surrendered for special Christian service. They plan to enter school upon their return to the States to prepare to serve where the Lord leads them.

As Southern Baptists lengthen their cords and strengthen their stakes, let us not overlook Southern Baptist service people and their potential to spread the gospel, and under the blessings of God to witness and work in practically every free country in the world.

Also, what one church can do, under the leadership of the Holy Spirit and with faithful, steadfast members, can be done by other churches with faithful, steadfast members under the direction of the Holy Spirit.

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Reid, George E.



B. Aug. 17, 1910, Baton Rouge, La. Ed. High School, Brookhaven, Miss.; Whitworth College, '33-'35, diploma; Mississippi College, '35-'36, B.A. degree; Southwestern Baptist Theological Seminary, '37-'41, Th.M. degree. Missions done: mission work in Oak Grove, La.; Fort Worth, Texas; Rotan, Texas; Malakoff, Texas, and at the Mexican Baptist Church, Eagle Pass, Texas; First Mexican Baptist Church, Baxtop, Texas. M. Inez Magee Aug. 27, 1937. Children: 3 daughters. App't missionary to Spanish-speaking, Kennedy, Texas, effective October 15, 1957.

Reid, Inez M.
(Mrs. George E. Reid)

R Aug. 26, 1905, Zona, La. Ed. High School Brookhaven, Miss.; Whitworth College, 1907, Atlanta, Ga.; Southern Baptist Theological Seminary, '37-'41, diploma Religious Education. Has done secretarial work at Brookhaven, Miss.; Jackson, Miss. Fort Worth, Texas; and served as Government clerk, U.S. Treasury Department. Has done mission work in Malakoff, Rutan, Eagle Pass, Grand Falls, Houston, and Bastrop, Texas. M. George E. Reid Aug. 27, 1917. Children: 3 daughters. App't. missionaries to Spanish-speaking, Kenedy, Texas, effective Oct. 15, 1957.



Ricketts, Beverly

B. Nov. 25, 1930, Kansas City, Mo. Ed. High School, Grandview, Mo., 1948; Southwest Baptist College, 48-'50, A.A. degree; William Jewell College, '50-'52, B.A. degree; Carver School of Missions, '52-'54, M.R.E. degree. Has served as Youth Secretary, Kansas City, Mo., '54-'57; teacher, Grandview Junior High School, '56-'57. App't. to Rachel Sims Mission, New Orleans, La., August 8, 1957.

Alexander, Laura Gay
(Mrs. Leslie Alexander)

B. Jan. 1901, Coleman, Texas. Ed, High School, Midland, Texas, 1921; Texas Women's College, '21-'22; Mary Leigh Leiss School of Vocational Nursing, '56-'57. Has served in the Mexican Mission, and Negro Kindergarten, Midland, Texas; nursing, Midland Memorial Hospital, '54-'56. M. Leslie Alexander Feb. 17, 1924. Children: 1 daughter, Anna, as nurse, Sellers Home, New Orleans, effective September 1, 1957.



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27

I SAW



By John G. McDonald, Pastor
Monticello Baptist Church
Monticello, Mississippi

THROUGH EYES OF FAITH

I WAS AMONG those who in 1954 were filled with honest-skepticism when the Ohio Baptist Convention was organized. This "invasion" of the North looked undesirable. Since that time I have come to view our work there in a different light. It has been a gradual assimilation of fact and inspiration.

My interest in Ohio was quickened when Darryl Stowe left a pastorate in Georgia to become pioneer missionary in Ohio.

In the spring of 1954, I preached in a revival at the Stahlheber Baptist Church, Hamilton. Never had I seen such eager response and hunger for the precious Word of our Lord. After this meeting, there lingered in my heart a desire to help those in Ohio who were laboring under difficult circumstances to make an imprint for Christ in this generation.

The opportunity opened when I became pastor of the Monticello Baptist

Church, Monticello, Mississippi. The fine spirit of co-operation which has been given me here has thrilled my heart. After a week at Ridgecrest, I promised God to present a challenge to our people and leave the results with him. We wanted to answer Dr. Warren's challenge to establish 30,000 new preaching stations; we wanted to help organize and establish a new Baptist church.

Having a personal interest in some specific work would be a blessing to us, and so as the challenge rang from the gates of glory, our people responded with enough paid in to contribute \$100.00 per month for a year (July, 1956). We had answered the call of Christ to go to Ohio.

Last month I visited Ohio. Looking at the devotion of our leaders and people there, I was almost overwhelmed with the feeling of Jacob, "Surely the Lord is in this place and I knew it not."

The feeling of futility all but possessed me and a burden for the lost millions in our homeland gripped my heart. There was the feeling—"Lord, my burden is more than I can bear." So with the prayer that this burden might be relayed to other pastors and churches in our Southland, I am writing this message. Tears come to my eyes now as I think of how much has been done with so little in Ohio.

Ohio has less land area than my home state of Mississippi, but there are over twice as many unchurched people there as the total population in our state. Our Baptist work is not strong in Ohio, it is truly mission work, but looking through the eyes of faith, I see there a landslide of victory for Christ.

While having four professions of faith in our church since last September, we have rejoiced in sharing with the Iron Mission 39 for the same period. Our Co-operative Program gifts are up and we are in the greatest building program. capital-wise, our church has ever undertaken. Our people have responded and have been wonderfully blessed.

I saw Ohio through the eyes of faith; first, what it is, a harvest field; next, what it can become when Christ is received, a power-packed evangel for our Master.

Will you grasp the banner of Christ and hold it through support in this area? A yearly undertaking for us has been a wellspring of life, for which we genuinely thank our Heavenly Father.

twenty-four cents BUYS BIBLES

The gospel account of the lad and his loaves and fishes found its counterpart recently when, as a fitting climax to two weeks of Schools of Missions in Holston Association, \$24 from a child's piggy bank was changed quickly into \$100.00 to be used in purchasing Bibles for boys and girls of many lands.

The 40 visiting missionaries were dinner guests in homes of each of the 57 participating churches, and three-year-old Stephen Sebastian had looked forward to the evening when the Rev. J. J. Thomas, rural missionary in Tennessee, would be in his home for dinner. Stephen, son of Mr. and Mrs. Cal Sebastian, Route 3, Hemlock Park, Kings-

port, helped entertain their guest throughout the evening, and when the hour came for Mr. Thomas to leave for services at the Colonial Heights Baptist Church, where the Rev. Ronald Hicks is pastor, the lad placed in the missionary's hand \$24 of his savings, saying, "Here, Mr. Missionary, I want you to take this and buy a Bible for some little boy or girl who does not have one."

At the regular luncheon meeting of the missionaries and pastors, meeting next day with members of the Fall Branch Baptist Church, Mr. Thomas related the story of the \$24 and publicly presented the child's gift to one of

the foreign missionaries present. Stirred by this act, the congregation moved to receive a special offering to supplement Stephen's gift. Within 15 minutes the \$24 increased to \$100.24.

Miss Cathryn Smith, the missionary to whom the original gift was presented in the luncheon meeting, will take Stephen's gift with her when she returns to North Brazil next year to resume her work. The \$100.00 is being sent, half to the Home Mission Board and half to the Foreign Mission Board, with the request that it be used by missionaries to purchase Bibles for people who do not have them.

By Leslie R. Baumgartner
Superintendent of Missions
Johnson City, Tennessee

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EPISODE NO. 3: Light from Heaven—Acts 7:57 to 9:19; 1 Timothy 1:15-17—The dramatic conversion of Paul is told in Paul's own words, beginning with his letter to Timothy through his experience on Damascus road. 14 minutes.

EPISODE NO. 4: No Respecter of Persons—Acts 10:1 to 11:18—The central theme in this film is the universality of the gospel. This is revealed in Peter's vision and visit to the house of Cornelius. 17 minutes.

EPISODE NO. 5: God's Care of His Own—Acts 11:19 to 12:24—The release of Peter and the death of Herod following the death of James reveals God's care of his followers through direct intervention into their lives. 14 minutes.

EPISODE NO. 6: Every Christian a Missionary—Acts 1:1 to 12:4—The story of witness a, from Christ's commission to the first foreign missionaries. 16 minutes.

EPISODE NO. 7: Salvation and Christian Fellowship—Acts 15:1-35—Traditional Jewish teaching in the days of the church's first meeting are brought out in this film that stresses salvation and Christian fellowship. 16 minutes.

EPISODE NO. 8: What Must I Do To Be Saved?—Acts 16:1-40—The jailer's dramatic question to Paul following the earthquake is the theme of this film. 18 minutes.

EPISODE NO. 9: Witness Before a King—Acts 23:1 to 26:32—When men of lesser faith would have succumbed to opposing forces, Paul kept witnessing. This film stresses his witness before Festus and Agrippa. 17 minutes.

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*"I was ashamed to
always be so tired!"*

I ALWAYS felt simply "run down." People were thinking of me as a "spoil-sport." I didn't know why until my doctor put me wise. He told me that I acted like a man much older than myself... and explained why I felt "tired"... why my youthful vigor was slipping away... why my wife and family were beginning to think of me as a worn-out man.

He told me how a vitamin-mineral deficiency in my diet could bring on these symptoms—rob me of the joys of living—and suggested that I supplement my diet with pep-building vitamins and minerals. Thousands of others had found new energy, new youth, new happiness by adding these essential factors to their diet.

Well, I put off doing anything about my condi-

tion—until one day I read the Vitasafe ad in a magazine, offering a 30-day FREE supply of high-potency Vitasafe C.F. Capsules! I figured I had nothing to lose, so I mailed the coupon. When my free supply arrived, I began taking one Capsule a day. In a short time, I began to feel like a new man! My pep and vigor came back. I continued with the Vitasafe Plan—and I felt stronger—yonger—more energetic!

Today, no one thinks of me as a "worn-out old man." I've got pep and energy to burn, and I have fun like a fellow half my age! And you may too! Why don't you take advantage of this sensational free offer to see for yourself whether you too can feel peppy and full of life! Accept this no risk offer as I did.

*"Thirty days ago I turned
back the hands of time!"*

IF anybody told me that a little capsule could make me feel 10 years younger in just 30 days full of pep, energy and happy well-being, I would have thought he was joking. I felt like so many people around me, just all tired out by the day to day pressure of modern life. I could hardly keep up with my work. Everything seemed an effort. My friends and family said I acted like an old lady.

Then one day I came across a Vitasafe ad. It explained that many people nowadays may be well fed and yet be under-nourished because of the lack or destruction of certain vital elements in their food due to storage, processing, freezing, cooking, etc.

It told how thousands of folks who have lost their full vitality because of this very common lack of balance in their diet now enjoy full, rich, happy

lives again—thanks to high-potency Vitasafe C.F. capsules.

Well, since they offered a 30-day free trial supply of this high-potency nutritional supplement, I thought I might as well see whether it could help me. I sent in the coupon. Believe me, that was the smartest thing I ever did!

Now, I have the pep and healthy glow I last had years ago. And I enjoy my work, my family and friends more than I can remember.

If you just don't feel 100% up-to-par, you may also be suffering from this common nutritional deficiency. YOU would be smart to see how much younger and peppier you may feel by taking safe, pure Vitasafe capsules. So why not send for a free 30-day supply, right now!



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Vitamin GJ	10 mg
Vitamin GK	10 mg
Vitamin GL	10 mg
Vitamin GM	10 mg
Vitamin GN	10 mg
Vitamin GO	10 mg
Vitamin GP	10 mg
Vitamin GQ	10 mg
Vitamin GR	10 mg
Vitamin GS	10 mg
Vitamin GT	10 mg
Vitamin GU	10 mg
Vitamin GV	10 mg
Vitamin GW	10 mg
Vitamin GX	10 mg
Vitamin GY	10 mg
Vitamin GZ	10 mg
Vitamin HA	10 mg
Vitamin HB	10 mg
Vitamin HC	10 mg
Vitamin HD	10 mg
Vitamin HE	10 mg
Vitamin HF	10 mg
Vitamin HG	10 mg
Vitamin HH	10 mg
Vitamin HI	10 mg
Vitamin HJ	10 mg
Vitamin HK	10 mg
Vitamin HL	10 mg
Vitamin HM	10 mg
Vitamin HN	10 mg
Vitamin HO	10 mg
Vitamin HP	10 mg
Vitamin HQ	10 mg
Vitamin HR	10 mg
Vitamin HS	10 mg
Vitamin HT	10 mg
Vitamin HU	10 mg
Vitamin HV	10 mg
Vitamin HW	10 mg
Vitamin HX	10 mg
Vitamin HY	10 mg
Vitamin HZ	10 mg
Vitamin IA	10 mg
Vitamin IB	10 mg
Vitamin IC	10 mg
Vitamin ID	10 mg
Vitamin IE	10 mg
Vitamin IF	10 mg
Vitamin IG	10 mg
Vitamin IH	10 mg
Vitamin II	10 mg
Vitamin IJ	10 mg
Vitamin IK	10 mg
Vitamin IL	10 mg
Vitamin IM	10 mg
Vitamin IN	10 mg
Vitamin IO	10 mg
Vitamin IP	10 mg
Vitamin IQ	10 mg
Vitamin IR	10 mg
Vitamin IS	10 mg
Vitamin IT	10 mg
Vitamin IU	10 mg
Vitamin IV	10 mg
Vitamin IW	10 mg
Vitamin IX	10 mg
Vitamin IY	10 mg
Vitamin IZ	10 mg
Vitamin JA	10 mg
Vitamin JB	10 mg
Vitamin JC	10 mg
Vitamin JD	10 mg
Vitamin JE	10 mg
Vitamin JF	10 mg
Vitamin JG	10 mg
Vitamin JH	10 mg
Vitamin JI	10 mg
Vitamin JJ	10 mg
Vitamin JK	10 mg
Vitamin JL	10 mg
Vitamin JM	10 mg
Vitamin JN	10 mg
Vitamin JO	10 mg
Vitamin JP	10 mg
Vitamin JQ	10 mg
Vitamin JR	10 mg
Vitamin JS	10 mg
Vitamin JT	10 mg
Vitamin JU	10 mg
Vitamin JV	10 mg
Vitamin JW	10 mg
Vitamin JX	10 mg
Vitamin JY	10 mg
Vitamin JZ	10 mg
Vitamin KA	10 mg
Vitamin KB	10 mg
Vitamin KC	10 mg
Vitamin KD	10 mg
Vitamin KE	10 mg
Vitamin KF	10 mg
Vitamin KG	10 mg
Vitamin KH	10 mg
Vitamin KI	10 mg
Vitamin KJ	10 mg
Vitamin KK	10 mg
Vitamin KL	10 mg
Vitamin KM	10 mg
Vitamin KN	10 mg
Vitamin KO	10 mg
Vitamin KP	10 mg
Vitamin KQ	10 mg
Vitamin KR	10 mg
Vitamin KS	10 mg
Vitamin KT	10 mg
Vitamin KU	10 mg
Vitamin KV	10 mg
Vitamin KW	10 mg
Vitamin KX	10 mg
Vitamin KY	10 mg
Vitamin KZ	10 mg
Vitamin LA	10 mg
Vitamin LB	10 mg
Vitamin LC	10 mg
Vitamin LD	10 mg
Vitamin LE	10 mg
Vitamin LF	10 mg
Vitamin LG	10 mg
Vitamin LH	10 mg
Vitamin LI	10 mg
Vitamin LJ	10 mg
Vitamin LK	10 mg
Vitamin LL	10 mg
Vitamin LM	10 mg
Vitamin LN	10 mg
Vitamin LO	10 mg
Vitamin LP	10 mg
Vitamin LQ	10 mg
Vitamin LR	10 mg
Vitamin LS	10 mg
Vitamin LT	10 mg
Vitamin LU	10 mg
Vitamin LV	10 mg
Vitamin LW	10 mg
Vitamin LX	10 mg
Vitamin LY	10 mg
Vitamin LZ	10 mg
Vitamin MA	10 mg
Vitamin MB	10 mg
Vitamin MC	10 mg
Vitamin MD	10 mg
Vitamin ME	10 mg
Vitamin MF	10 mg
Vitamin MG	10 mg
Vitamin MH	10 mg
Vitamin MI	10 mg
Vitamin MJ	10 mg
Vitamin MK	10 mg
Vitamin ML	10 mg
Vitamin MM	10 mg
Vitamin MN	10 mg
Vitamin MO	10 mg
Vitamin MP	10 mg
Vitamin MQ	10 mg
Vitamin MR	10 mg
Vitamin MS	10 mg
Vitamin MT	10 mg
Vitamin MU	10 mg
Vitamin MV	10 mg
Vitamin MW	10 mg
Vitamin MX	10 mg
Vitamin MY	10 mg
Vitamin MZ	10 mg
Vitamin NA	10 mg
Vitamin NB	10 mg
Vitamin NC	10 mg
Vitamin ND	10 mg
Vitamin NE	10 mg
Vitamin NF	10 mg
Vitamin NG	10 mg
Vitamin NH	10 mg
Vitamin NI	10 mg
Vitamin NJ	10 mg
Vitamin NK	10 mg
Vitamin NL	10 mg
Vitamin NM	10 mg
Vitamin NN	10 mg
Vitamin NO	10 mg
Vitamin NP	10 mg
Vitamin NQ	10 mg
Vitamin NR	10 mg
Vitamin NS	10 mg
Vitamin NT	10 mg
Vitamin NU	10 mg
Vitamin NV	10 mg
Vitamin NW	10 mg
Vitamin NX	10 mg
Vitamin NY	10 mg
Vitamin NZ	10 mg
Vitamin OA	10 mg
Vitamin OB	10 mg
Vitamin OC	10 mg
Vitamin OD	10 mg
Vitamin OE	10 mg
Vitamin OF	10 mg
Vitamin OG	10 mg
Vitamin OH	10 mg
Vitamin OI	10 mg
Vitamin OJ	10 mg
Vitamin OK	10 mg
Vitamin OL	10 mg
Vitamin OM	10 mg
Vitamin ON	10 mg
Vitamin OO	10 mg
Vitamin OP	10 mg
Vitamin OQ	10 mg
Vitamin OR	10 mg
Vitamin OS	10 mg
Vitamin OT	10 mg
Vitamin OU	10 mg
Vitamin OV	10 mg
Vitamin OW	10 mg
Vitamin OX	10 mg
Vitamin OY	10 mg
Vitamin OZ	10 mg
Vitamin PA	10 mg
Vitamin PB	10 mg
Vitamin PC	10 mg
Vitamin PD	10 mg
Vitamin PE	10 mg
Vitamin PF	10 mg
Vitamin PG	10 mg
Vitamin PH	10 mg
Vitamin PI	10 mg
Vitamin PJ	10 mg
Vitamin PK	10 mg
Vitamin PL	10 mg
Vitamin PM	10 mg
Vitamin PN	10 mg
Vitamin PO	10 mg
Vitamin PP	10 mg
Vitamin PQ	10 mg
Vitamin PR	10 mg
Vitamin PS	10 mg
Vitamin PT	10 mg
Vitamin PU	10 mg
Vitamin PV	10 mg
Vitamin PW	10 mg
Vitamin PX	10 mg
Vitamin PY	10 mg
Vitamin PZ	10 mg
Vitamin QA	10 mg
Vitamin QB	10 mg
Vitamin QC	10 mg
Vitamin QD	10 mg
Vitamin QE	10 mg
Vitamin QF	10 mg
Vitamin QG	10 mg
Vitamin QH	10 mg
Vitamin QI	10 mg
Vitamin QJ	10 mg
Vitamin QK	10 mg
Vitamin QL	10 mg
Vitamin QM	10 mg
Vitamin QN	10 mg
Vitamin QO	10 mg
Vitamin QP	10 mg
Vitamin QQ	10 mg
Vitamin QR	10 mg
Vitamin QS	10 mg
Vitamin QT	10 mg
Vitamin QU	10 mg
Vitamin QV	10 mg
Vitamin QW	10 mg
Vitamin QX	10 mg
Vitamin QY	10 mg
Vitamin QZ	10 mg
Vitamin RA	10 mg
Vitamin RB	10 mg
Vitamin RC	10 mg
Vitamin RD	10 mg
Vitamin RE	10 mg
Vitamin RF	10 mg
Vitamin RG	10 mg
Vitamin RH	10 mg
Vitamin RI	10 mg
Vitamin RJ	10 mg
Vitamin RK	10 mg
Vitamin RL	10 mg
Vitamin RM	10 mg
Vitamin RN	10 mg
Vitamin RO	10 mg
Vitamin RP	10 mg
Vitamin RQ	10 mg
Vitamin RR	10 mg
Vitamin RS	10 mg
Vitamin RT	10 mg
Vitamin RU	10 mg
Vitamin RV	10 mg
Vitamin RW	10 mg
Vitamin RX	10 mg
Vitamin RY	10 mg
Vitamin RZ	10 mg
Vitamin SA	10 mg
Vitamin SB	10 mg
Vitamin SC	10 mg
Vitamin SD	10 mg
Vitamin SE	10 mg
Vitamin SF	10 mg
Vitamin SG	10 mg