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

FEBRUARY
1958



Vol. XXIX No. 2



30,000
MOVEMENT
PROGRESSES

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99 YEARS AGO

By Courts Redford

NINETY-NINE years ago the Board of Domestic Missions adopted as its slogan, "Never live in hope or expectation while your arms are folded in idleness."

The first missionaries were sent to California in 1855. Rev. J. Lewis Shuck was one of those workers. By 1859 the Board had five American missionaries and two Chinese workers in that area. They were on the march with the gospel message and the slogan mentioned above became the call to greater effort.

In 1861 the Civil War prevented further assistance from the Board of Domestic Missions reaching the West Coast and the work so well begun was allowed to languish and die. How different California and other West Coast states might be had the Board been able to continue its support.

Ninety-nine years have passed and the Home Mission Board is again on the march with the gospel of Christ. We still like the slogan adopted nearly a century ago:

"Never live in hope or expectation while your arms are folded in idleness."

We have sought to see that our arms are not folded in idleness. At its midyear meeting in 1955 the Home Mission Board adopted goals toward which the administration and the missionaries might work during the Third Jubilee Program. A report was given at the recent Board meeting to show some of the progress already attained in reaching these goals.

It is not possible in this brief space to give the full record. A few excerpts will indicate some of the achievements.

Much progress has been made in evangelism. In 1957 special efforts were made to enlist every church in soul-winning. In 1958 the emphasis will be on personal soul-winning. All Convention forces are being asked to cooperate in the simultaneous crusade of evangelism in 1959. Progress is being made in conserving the results of evangelism. The ratio of nonresident members to the total membership has decreased 11 per cent since 1954. Preliminary surveys have been made to help prepare

the way for the successful promotion of the 30,000 Movement. It has been found that there is need for at least 30,000 new churches and perhaps twice that number of missions and branch Sunday schools in our Convention territory.

Dr. C. C. Warren will direct the 30,000 Movement and the Home Mission Board will co-operate with other agencies in reaching the proposed objectives.

The corpus of the loan funds of the Home Mission Board has increased from \$3,130,604.94 on January 1, 1955, to approximately \$5,107,000.00 on January 1, 1958.

The number of missionaries serving minority and language groups has increased from 607 in 1955 to 776 in 1958 and they are now much better equipped for the tasks assigned them.

Much progress has been made among our rural churches. From 1954 to 1957 the number of part-time churches decreased 2,571, while the number of full-time churches increased 3,442.

From 1955 to 1957 the number of churches in pioneer areas increased from 1,903 to 2,330, an increase of 427 churches, or 22.4 per cent.

The Home Mission Board has rendered increasing service to these new areas. From 1954 to 1957 the number of area missionaries increased from 49 to 56; mission pastors from 134 to 211; and 401 church loans for \$4,700,294.15 were completed in these areas.

During the three years 1954-1957, 8,815 churches engaged in Schools of Missions; 762,405 mission books were distributed; and the subscriptions for *Home Missions* increased from 122,375 to 174,708.

The total number of missionaries increased from 954 in 1954 to 1,271 in 1957, a gain of 33.2 per cent and the denominational receipts through the Nashville office increased from \$2,966,247.32 to \$3,758,281.92, a gain of 26.7 per cent.

Yes, we believe in that slogan of 99 years ago, "Never live in hope or expectation while your arms are folded in idleness."

ORDER ALL BOOKS FROM YOUR STATE BAPTIST BOOK STORE

NEWS

Birmingham Churches Complete Missionary Education Plans

According to Dr. L. W. Martin, secretary of Missionary Education, more than 100 churches in Birmingham, Alabama, are completing plans for Schools of Missions this month. This will be the largest number of churches in any one association to participate, with the exception of Dallas, Texas.

Dr. Redford Announces New Approach

A new pamphlet, printed jointly by the Home and Foreign Mission Boards, and suggesting plans for churchwide Schools of Missions without missionaries has been mailed to Southern Baptist pastors. Inasmuch as Dr. Martin of the Home Board initiated the idea, Dr. Courts Redford expresses the hope that pastors will follow the suggestions for church Schools of Missions when missionaries are not available for the assembly addresses. Schools, as suggested in the pamphlet, can be arranged so quickly, it is hoped that many churches will conduct one of the plans prior to the Week of Prayer for Home Missions.

East Gary Church Organizes 12 Missions in One Year

The East Gary Baptist Church, of East Gary, Indiana, has established 12

missions in 12 months. Rev. Gerald Rowe is pastor.

Of these missions, four have been organized into churches. All of them give at least 12½ per cent to the Co-operative Program. Eight ministers have been ordained.

The mission program of the East Gary Baptist Church is built on the program of church-centered missions as outlined by the Home Mission Board.

1958 Schools of Missions Under Way

The first simultaneous program of Schools of Missions in 1958 was conducted in Miami Valley Association, Hamilton, Ohio, January 5-10.

More than twice as many program requests are now filed for 1960 as were filed at this time a year ago for dates in 1958, according to information released by the Department of Missionary Education. Florida and Texas have returned to participation in Schools of Missions, the department reports.

New Churches in Illinois Make News

According to *The Illinois Baptist* 215 new churches have been constituted in Illinois within the past seven years. Starting with 5,403 charter members, the 215 churches now have 17,586 members, having baptized this year 2,172. These 215 churches, which started with no property at all, now have property valued at \$3,263,800.00.

About the Cover

Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board, Dr. C. C. Warren (center), newly appointed director of the 30,000 Movement, and Dr. James L. Sullivan, executive secretary-treasurer of the Sunday School Board, look over plans for the campaign for 30,000 new missions and churches.

Dr. Warren will serve under the joint direction of the secretaries of the two Boards. His office will be in Charlotte, North Carolina.

HOME MISSIONS

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SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, Editor

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HOME MISSIONS

From the Pen of

John Caylor



This is a Baker's Dozen

The Missionary Education Council

On January 2-4, the Missionary Education Council of Southern Baptist Agencies met with the Home Mission Board in Atlanta. This was the beginning of the thirteenth year of the Council. Southern Baptists have profited so much by the 13 years of conferences that the Council's work should be surveyed as information.

The Missionary Education Council is made up of five representatives of the editorial staff from each of the boards producing literature: the Foreign Mission Board, the Home Mission Board, the Sunday School Board, Woman's Missionary Union, and the Brotherhood. Other members represent seminaries, Southern Baptist editors, and other commissions and agencies of the Convention. Still others are co-opted to work on committees which plan publications.

This wide representation of agencies by editorial personnel assures the Foreign Mission Board and the Home Mission Board of wise counsel, professional advice and criticism, and co-ordinated materials in missionary literature.

A study of periodicals, promotional service, and other means of getting the missionary message to Southern Baptists is made. In the 13 years of joint studies representatives of all the agencies have become fully aware of the missionary message as presented through Sunday school literature, the Training Union program and publications, and all other phases of Southern Baptist work. We are a mission-minded people. We work together. We find ourselves mutually helpful and co-operative.

The Inter-Agency Council

Also in its thirteenth year of service to Southern Baptists is the Inter-Agency Council. Six representatives of each of the boards as a maximum and representatives of all the boards and agencies make up the personnel of the Inter-Agency Council. In their meetings these representatives, as in the Missionary Education Council, study inter-related activities and present their findings to the agencies and boards.

Both councils are findings committees. What they discover and report is implemented by the boards and agencies according to their decisions. The Inter-Agency Council has solved many problems of co-ordination. It has inspired progress and relieved tensions. It has effected co-ordination and co-operation in a marvelous way.

Outstanding among the achievements of boards and agencies has been area and national evangelistic crusades; now an international evangelistic crusade is well on its way. Sunday school advancement was exemplified by the slogan, "A Million More in '54," which struck fire among Southern Baptists and had the full co-operation of all boards and agencies.

World Missions Year in 1957 was, so far as I know, first mentioned by Lewis W. Martin in a meeting of the Missionary Education Council. It was agitated. Others took it up. World Missions Year was inaugurated by the promotion committee and had full co-operation on the part of all Southern Baptists. These are just samples of what co-operation and co-ordination mean to Southern Baptists.

We are expressive in our diversity, but Southern Baptists are aggressive in their unity.

February, 1958

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BREAD UPON THE WATERS

By Howard Bryant
Gardendale, Alabama
Former Missionary to Chile

"SIR, I have been looking for the joy that is in my heart for more than 20 years."

This strange joy came into the heart of a humble Mexican *bracero* (migrant National worker) upon his acceptance of Christ.

The Mississippi County Association, in co-operation with the Home Mission Board, launched a definite program to reach these migrant workers during the cotton harvest in Arkansas.

The Home Board's motto of "Christ for All" is being applied through the sending of a migrant missionary. Andrew H. Foster, into this area to co-operate with John Gearing, the county missionary.

These 1,200 men came from the remote areas of Mexico with contracts to work in the cotton fields. They have no knowledge of the English language, therefore all work must be done in their language, Spanish.

These men were visited in the cotton

fields, in their bunk houses, and on the streets. They were invited to the Baptist church buildings for services of song and preaching each night.

It was my privilege to be in the campaign along with the fine Mexican pastors of Texas. The weather turned cold, and the men were not accustomed to the cold of Northern Arkansas. Many of them came to the states without shoes, wearing only a type of sandal commonly used in Mexico. I came back to my church field in Gardendale, Alabama, and told my people of the need of these men for warm clothing. They responded by giving a donation of 225 pounds of clothing. The Sunday school superintendent, vice president of WMU, the church hostess, and a young mission volunteer offered to go with me to distribute these clothes, driving over 700 miles without rest.

It rained the day before we left, which made cotton-picking impossible the day we were there. I invited the

braceros to come to the church, and again I preached to some 70 present. I had worked with them for two weeks and baptized only two in this particular group, however at the close of this service four of them came forward confessing Christ as Lord and Saviour.

Now they have all returned to their homes below the Rio Grande, with Christ in their hearts and a copy of God's Word among their possessions, a Bible in the language they can understand, and a new song on their lips: "What a Wonderful Change in My Life Has Been Wrought Since Jesus Came Into My Heart."

Thus the Bread has been cast upon the waters. The harvest, of course, is left in the hands of God, who can multiply the bread to feed the hungry of Mexico. We need to be mindful of the need of these people as they return to live a new life among old surroundings.

the hungry of mexico
are given
the bread of life



Men who have received clothing stand with Southern Baptist workers in front of No. 9 Baptist Church. The North Americans are (left to right) Pastor McCord, Mrs. A. L. McNally, Bobbie Lou Sharp, Robert Roberts, and Mrs. Robert Roberts.



Mexican laborers gather in a kitchen to make tortillas. The 1,200 men who worked in the cotton fields of Arkansas come from remote areas of Mexico.

W.M.U. Circle Theme Program

Before embarking on our program for this month, let's get ready. Let me make the following suggestions:

1. You may want to get a few Mazuzahs (doorpost ornaments containing Scripture passages) and put them on the right side of each door that you will use coming into the room where you will have your program.
2. You will want to start the mission study chairman of each circle to have enough of the mission study book, "Our Jewish Neighbors," by Frank Halbeck, so each member of the WMU may have her own copy. The closest Baptist Book Store should be contacted to have enough of these in stock.
3. You will want to show the picture "Your Neighbor Celebrates," \$1.50 rental from your nearest Anti-Defamation League office.
4. You will want to have an interest center with the articles from the Jewish religious kit, also available on rental from the Anti-Defamation League for \$1.00, plus the various books dealing with our Jewish neighbors. A reprint of "The Position of the Jews in America Today" from Look magazine, November 29, 1955, can be obtained from the Anti-Defamation League also.



ENTER THE JEW

By Wm. B. Mitchell
Superintendent of Jewish Evangelism

IT IS PECULIAR that the first watchword of the WMU was taken from Exodus 14:15, "Speak unto the children of Israel, that they go forward." "Go forward" is the watchword. Miss Annie Armstrong's last message to the WMU was from this Scripture. Go forward in our relationships with our Jewish neighbors may well be the theme of this month.

Our ladies in Woman's Missionary Union can do much to better our relationships with our Jewish neighbors, always remembering that "evangelism is the theme." We do not want our Jewish friends to feel we are riding "Trojan horses," but we do want them to know we believe the Old Testament as well as the New Testament.

It was a startling revelation to me when I read the article, "Segregation at Sundown," by Harry L. Golden, condensed in the May, 1956, issue of the *Jewish Digest*. Mr. Golden for many years has edited the *Carolina Israelite* of Charlotte, North Carolina. Mr. Golden writes:

"Every evening, in the larger communities of the South, a curious transformation takes place in the relations of Jews and Gentile. During the day, associations may have been genuinely cordial, even close. But when the sun goes down, there is a tacit agreement to go their several ways. Rarely, in-

deed, does a Jew visit a Gentile home. Hardly ever does a Gentile pay a visit to the home of his Jewish acquaintance.

"The hope of a final social 'rap-prochement,' a breaking down of the curfew barrier, may explain the early enthusiasm of Southern Jews for the National Conference of Christians and Jews. This hope was never realized. The Gentile member made it too clear, by attending the functions always alone, even when the invitation specifically included his wife, that his interest in the project was purely civic. In the Southern tradition, the presence of the wife at an occasion is a symbol of the social union of the participants. By the same token, when on rare occasions a Jew was invited to meet with his daytime Christian colleagues for civic reasons, the invitation was for himself alone—never did he bring his wife, nor was he expected to.

"There are Jewish merchants who have had pleasant personal relations with Gentile colleagues, associates, and competitors for fifteen or twenty years without ever meeting the wife."

However, in many many small towns in the South, our Jewish neighbors are highly respected, so highly respected that we feel their salvation is secure. Jesus said, "I am the way, the truth, and the life. No man cometh unto the Father but by me." Again Jesus said

unto his disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matt. 10:5-6).

Paul's great testimony was, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

"To the Jew first." We do ourselves and our Jewish friends an injustice if we do not re-examine what we believe. Could we be like John in Matthew 11:3, saying "Art thou he that should come, or do we look for another?" or shall we say with Peter, "Thou art the Christ the Son of the living God."

Mr. Golden again states: "This respect for the Jew as the heir, guardian, and living embodiment of the Old Testament tradition is notably evident in the absence of any organized attempt to convert him to Christianity. (The Methodists were the first officially to describe American culture as a 'Judaic-Christian civilization' at their Kansas City conference in 1928.) Evangelists, from the itinerant tent preacher to the world-renowned Reverend Billy Graham, address their appeal exclusively to 'Gentiles' (Protestants), urging them to accept Jesus as their personal Saviour.

"The only appeal that is ever directed to the Jews comes from the Jewish-convert evangelists active in the urban industrial centers. Far from attempting to proselytize the Jew, the small-town Southerner is more likely to be found supporting Jewish religious activities. Recently, the twenty Jewish families in Orangeburg, S. C., a farming town, announced that they would build a temple, setting for themselves a building-fund quota of \$35,000. A self-appointed 'Christian Committee' immediately presented pledges of \$6,000.00. A few years earlier, the Gentile community of Rock Hill, S. C., helped to put up the local synagogue. These are not isolated cases, by any means."

Too often we do not let it be known that we have definite convictions and we do not show an interest in the beliefs of our neighbors. Brooks Hays, president of the Southern Baptist Convention, says, "The Christian who becomes familiar with the practice of the faith into which Jesus was born develops a stronger appreciation of his own faith as well as a saving understanding of his neighbor's" (*National Jewish Monthly*, September, 1957, page 12).

To learn of our neighbors and their holidays is not enough. We must learn to appreciate and love them. We must realize that their God is our God and that they need a personal saving knowledge of Jesus.

Hear, O Israel: the Lord our God is one Lord:

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates.

Deuteronomy 6:4-9



Young sailors worship aboard ship somewhere in the Pacific.

U. S. Navy Photo

By E. L. Ackiss

BAPTISTS ON THE BLUE PACIFIC

BAPTIST parents are often deeply concerned about what may happen to the religious life of their son or daughter who goes into the armed forces. An answer is that much depends on what your son or daughter is at the time of entry into military service. A veteran of many years stated that, so far as he could see, military service simply "sharpens" the moral tendencies of the individual. If a person enters the service with real moral and religious undergirding and an initial strength of character, he will likely go from good to better. If the individual has no real moral and religious undergirding, no real integrity and strength of character, he may go from bad to worse.

For example, take the young men serving in the U. S. Navy's Amphibious Force, Pacific. The Force is divided into amphibious squadrons with as many as 20-odd ships in each squadron. Each ship is too small to "rate" a chaplain. So from one to three chaplains are assigned to the squadron. What of Sun-

days at sea? The Chaplains cannot get to all the ships, even using the "high" line (the sort of one-passenger chair passed from ship to ship on a taut line). In an endeavor to supply a ministry to the men on destroyers, landing force craft, tankers, cargo ships, etc., an effort was made to encourage laymen, both commissioned and non-commissioned, to lead lay religious services on Sundays. This has succeeded beyond expectation.

In one squadron, the senior chaplain, Southern Baptist M. J. Bouterse, upon reporting, found his commodore 100 per cent behind him and his work. This fine commodore encouraged the appointment of lay leaders to supplement the work of the chaplains, with a goal—the knowledge that on every ship in the squadron there would be held, on every Sunday, a service of divine worship insofar as operating conditions would permit. The commodore wrote: "Your personal commitment as a lay leader in the religious life of your community floats in time, thought, and prayer will determine your effectiveness—not only in the sense of the numbers responding but also in the personal feeling of a job well done, and the satisfaction of having made a positive contribution in the service of your country and your God."

The Force Chaplain of the Pacific Amphibious Fleet, Chaplain J. W. Kelly, is an outstanding Navy chaplain. By a fortunate co-incidence he also is a Southern Baptist who has lent invaluable assistance in implementing this lay leadership program in the Pacific Amphibious Fleet. Through vision and cooperation, a lay leader conference at the squadron level was arranged on January 30 before the ships deployed for three months in the Western Pacific. Consecrated lay leaders met and considered ways and means of making their ministry more effective. The need for tape recordings of the music part of the program was brought out. The Force Chaplain supplied some and the "Chaplain's Service Corps" of Los Angeles, a well-known group of ladies who did a splendid work during World War II, contributed others. Piano or organ accompaniment to hymns is preferred, and used at sea for congregational singing.

One of the larger ships was given an independent assignment that included Hawaii, Sydney, Australia, Guam, and then to rejoin the squadron at Yokosuka, Japan.

Ships sometimes have several lay

leaders in the group. This vessel's lay leader group included several Southern Baptists, among whom was the ship's Executive Officer, Commander Walter Ashe, USN, a West Tennessean, now "homeporting" in San Diego, California, where he and his family are members of the Imig Park Mission. The commander participates in the worship services along with the other lay leaders. One of these is Robert Allen Poage, EM3c, a member of the First Baptist Church, Charleston, Missouri, who had preached before entry into the Navy. He is continuing his ministry aboard ship.

While the ship was in Sydney, the lay leaders led in organizing contacts with Christian groups ashore that resulted in Christian families entertaining some 65 men in their homes, on sight-seeing trips, at church socials, young peoples' meetings, and church services.

The high point of the church services was on Saturday night when Chaplain Bouterse and three sailors addressed a youth rally of over 500. On Sunday night, the Chaplain and three other

sailors brought the evening message at another church. These Christian navy men had fellowship with many Christian friends in Sydney. They stood and "gave a reason for the faith" that was in them. Our Southern Baptist boys took a leading part in these services and testimonies. Christian friends in Sydney will long remember the visit of these men and their ship.

Thus the lay leaders' program, as it is today, offers a challenge to every Christian entering the naval service. The assistance of consecrated Christians will be welcomed by the chaplains and most commanding officers. Your son may determine now, even before he enters military service, that he will be a "good soldier of Jesus Christ," and heartily share in the religious activities in his unit. He may, with command permission, promote these lay activities if none are already set up.

"Whereto we have already attained, let us walk by the same rule" (Phil. 3:16).

(This narrative is based on the account of lay leaders and the ship's visit to Australia, by Chaplain M. J. Bouterse, U. S. Navy.)

Servicemen prove that they can worship anywhere as they hold services on deck at Iwo Jima.

U. S. Navy Photo



Home Board Photo



Studying plans for the 30,000 Movement are Courts Redford, executive secretary treasurer of the Home Mission Board, C. C. Warren, director of the movement, and James L. Sullivan, executive secretary-treasurer of the Sunday School Board.

COURTS REDFORD

IT IS a special privilege for the Home Mission Board to co-operate with the Sunday School Board in the support and general direction of the 30,000 Movement under the leadership of Dr. C. C. Warren who has been chosen by the two Boards for this responsibility.

It is generally recognized that the successful promotion of the 30,000 Movement portends the growth of every phase of our church and denominational life. The constitution of at least 10,000 new churches by 1964 and the establishment of a minimum of 20,000 new missions and branch Sunday schools will mean more people reached, more lost saved, and more Christians utilized, more study of the Bible, more support for the kingdom's interests, and more concern for mission advance. It is evident that the Sunday School

30,000 MOVEMENT

By C. C. Warren

THE CHALLENGE IS TREMENDOUS

An appalling crisis confronts our world. The only adequate solution for it is the Gospel of Jesus Christ. He has commanded us in no uncertain terms to get this good news to the multitudes who are lost.

THE RESPONSE IS GLORIOUS

When, if ever, have our people been so captivated by an idea as that of doubling our preaching stations by 1964? Almost immediately following our Kansas City Convention reports began to come in, seemingly from everywhere, concerning the establishment of new churches and missions. Enthusiasm has mounted through each succeeding month and more than ever we feel the imperative challenge of this great program.

THE GOAL IS REASONABLE

Thirty thousand new preaching stations? Does this mean that Southern Baptists are undertaking to have 60,000 preaching stations by 1964? Exactly so. A preliminary survey reveals an immediate need for 30,000 churches to say nothing of missions. Surely 10,000 new churches by 1964 is not an unreasonable goal for a people so blessed of God as Southern Baptists. If we "despise not the day of small things" and dare to follow our slogan "Every Baptist Church with a Mission," we can and will establish 20,000 missions.

THE ORGANIZATION AND PLAN OF WORK IS SIMPLE

No extra organization at all is suggested in a Southern Baptist state convention, association, or church that is properly organized. The state mission secretaries or state mission superintendents, the associational missions committee, and missions committee in the local church must lead in this great undertaking if it moves to a successful climax. In other words, our task is to see that every state, association, and church is wholeheartedly enlisted and functioning to attain the goal. I am the only person who has been added and if our present organizations fail to function, I shall be "of all men the most unorganized."

THE TIME HAS COME FOR ACCELERATED ACTION

The 30,000 Movement is moving, but it must move faster if it is to keep pace with the passing years and accomplish the desired goal by 1964. Let us now take more seriously the task which confronts us and march on to victory.

Board and the Home Mission Board will carry a heavy share of the responsibility for sponsoring this movement. They will work in co-operation with the state conventions and the associations. It is imperative that local leaders be fully informed and that they have an active part in planning the program if the objectives are to be reached.

No one can enlist and inspire all of our people in this movement as effectively as can Dr. C. C. Warren. He was the father of the idea. Surely he was led by the Holy Spirit when he threw out the challenge to Southern Baptists at the Kansas City meeting of the Convention in 1955. Our people everywhere immediately responded to this challenge and much work has been done in seeking to implement the idea.

Dr. Warren is well known by all of our forces since he served two terms as president of the Southern Baptist Convention and has spoken in nearly all of our state conventions. He has been active in associational missions and a leader in the program of his own state. As pastor he has sponsored mission programs in those areas in which he has served. Best of all, he is a noble Christian who will inspire confidence in the part of all our people.

We call upon you to support him and to pray for him as he leads as director of the 30,000 Movement.

Home Board Loan Funds and The 30,000 Movement

By G. Frank Garrison

MY EXPERIENCE of the past four years as superintendent of Church Loan Funds leads me to believe that financing for church construction during the period of the 30,000 Movement is going to be one of our most critical needs. The Home Board's loan funds are wholly inadequate to meet even present-day demands, and when we get into an accelerated program of church development, the need will become even more critical.

We pledge to Dr. Warren and those associated with him in this movement the full facilities of our department and will do everything possible to help the new churches which will be constituted to get into the first unit of their buildings.

We're Going to Start a Mission

By Elmer Dunham

(At Ridgecrest, under the inspiration of plans to implement the 30,000 Movement, Elmer Dunham, superintendent of missions, El Paso, Texas, composed the meaningful poem which follows.)

We're going to start a mission
From our church, later on,
When we finish our new building
And then pay off the loan.

We may need to add a bath room
To our lovely pastor's home,
And landscape our church ground
And cover it with loam.

But we're going to start a mission
On the idea we are sold,
The trouble is the mission kids
Are likely to grow old
Before we start the mission
With hearts that are stone-cold!

CO-OPERATIVE MISSIONS AND THE 30,000

By S. F. Dowis

A MAJOR emphasis of Co-operative Missions is new missions and new churches. This department is so vitally interested in the "30,000 more by 1964" that we will place all the force of our staff and the missionaries on the field back of this movement.

Through State Surveys

The Co-operative Missions Department in co-operation with state superintendents has made surveys for every state of the United States and Alaska, which show the need for new Baptist churches in each state. These surveys will be furnished those who desire them. In co-operation with state conventions and all Baptist bodies we hope to establish a Baptist witness in all of these nearly 30,000 places.

Through Associational Surveys

Likewise surveys were made of all the associations in the Southern Baptist Convention. We are seeking to get a missions committee named in every association to secure church sponsorship for each mission or church needed in the association.

Through Associational Committees

The associational missions committee, made up of three pastors, a representative from the Sunday school, Training Union, Woman's Missionary Union, Brotherhood, and other associational organizations, is charged with the respon-

sibility of locating places for new work, surveying the field, taking a census, securing a sponsoring church, and giving guidance in the establishment of new work. This committee will get a missions committee in each church through which it may help in new church-sponsored work.

Through Pastoral Aid

The Co-operative Missions Department makes available funds to supplement salaries of pastors in missions or new churches in the pioneer areas. This aid is given for one year and helps to get the new work going. It is provided through the state mission board, which adds whatever it can to enable a pastor to give full time to the work. Between 300 and 400 mission pastors aided each year should produce that many new churches each year.

Through New Pastors

The Co-operative Missions Department receives applications for new fields of work from pastors and missionaries. This department discovers places which need pastors and pastors who are ready, thus helping to make contacts.

Through Information and Contacts

This department will be glad to supply information to those who desire it about fields of service and opportunities for establishing new work. We will be glad to make contacts with state superintendents and new missionaries who will provide all added information needed.

Direct Missions and 30,000 More

By Loyd Corder

IN SOME areas of the Southern Baptist Convention the opportunities for new work among the language groups are far greater than among the English-speaking people, because a larger portion of the needs for new work among the English-speaking population has been met. This is especially true in New Mexico and in portions of Arizona, Texas, Oklahoma, Louisiana, and a few other older states.

The need for work among the language groups is greater all over the Convention because there are now many more of these people in our country. Their natural increase is very rapid and many more people are coming.

Furthermore, much of the expansion of the territory served by Southern Baptists has been into the areas where the language groups are concentrated; for example, the Great Lakes Area and New York, where populations of people from abroad are growing and into which group people from other parts of the nation are moving.

Southern Baptists already have more than 1,000 missions and churches for Indians and other language groups. These congregations, being so recently the product of mission endeavor, are among the most mission-minded of all our people. They are establishing more new missions and churches in proportion to their numbers and strength than the rest of us. No doubt they will do even better with the stimulus of the movement for 30,000 more.

The spirit of the 30,000 Movement is already overflowing into Cuba and Panama. The growth of missions and churches on these fields is phenomenal, but it is to be expected that it will be speeded up more yet. Rev. R. G. Van Royen, superintendent for Panama, has indicated that he expects not less than 10 new churches and 25 new missions there before 1964.

This is Our Business

The Co-operative Missions Department is primarily interested in new work and will give its fullest support and aid to every effort to establish 30,000 more missions, branch Sunday schools, and new churches by 1964. It can furnish literature for the church missions committee, make suggestions about how to start new work, explain policies and qualifications for mission pastoral aid, and give other assistance needed.

AMONG the MISSIONARIES

It's a Small World—in Christ

The Falls Creek Baptist Indian Assembly was meeting in the beautiful mountain retreat in the Arbuckle Mountains of Oklahoma. It was at the evening worship service during the assembly that I was praying that God would lead me in speaking to some fine young Indian who was seeking Christ. About half way back in the auditorium stood a lovely young lady of 17 who seemed to be very much moved and under conviction.

Slipping out of my seat, I went back and stood beside her. In questioning her to find her need, it was evident that she wanted Christ as her Saviour, but something was standing in her way of accepting him. After much counseling and prayer, it would seem she was ready, but then a hand seemed to hold her back, and after several times I felt that I had done all I could do.

Each time I tried to leave the young lady would put out her hand to detain me. This continued for nearly 30 minutes, and finally I told her that I would leave the decision with her and the Lord. Finally she did gain courage enough to leave her seat and go forward. Giving her hand to the missionary-minister at the front of the auditorium, she told him her story.

She was a worker in the church of which she was a member, and had been since she was nine, having been baptized at that time although she was not really sure of her salvation. The big hindrance was that she was too proud to admit that she—the preacher's daughter, a worker in that church, a member for a number of years—had not really been saved. Upon hearing the message at the assembly she wanted to accept Christ, but she knew she would have to return to her home church and confess publicly her new-found faith.

However, we later learned that she did just that, and as she made her public profession, this time being assured she was a Christian, she became a real servant of the Lord. Now, after seven years, she is a member of a fine Indian church where she serves as church clerk and vice president of the Young People's class.

To crown this missionary's heart with joy, I find that she is to be one of our co-laborers in the fine church to which my husband has been called as pastor. What a thrill to realize that now I can see one of my children in the Lord, in fact, the first Indian I had the joy of leading to Christ, finding her place in his service among our beloved Indian people. It's a small world!

Gladys S. Shade
Former missionary
to Indians
Antlers, Oklahoma

The new Indian Center building, Farmington, New Mexico, was dedicated in November. The modern building has a large auditorium, kitchen, two rest rooms, and several classrooms. Wiley Henton, Home Mission Board field worker, calls it "the most beautiful building we have anywhere."



Missionaries Witness After Tornado

We want to give thanks to the Lord for having spared our lives and our property from the tornado that hit our Enaley section. This disaster gave us many opportunities to witness for our Lord Jesus Christ as Mrs. Candal and I ran from house to house to find where we could help.

We feel that through this tragedy the Lord was glorified and our work was more strongly established in the minds of the people in our community. This last Sunday we had one of the best services we have had in a long time. We thank you for remembering us in prayer.

—Mr. and Mrs. S. A. Candal
Missionaries to Italians
Birmingham, Ala.

Nine Make Professions at Chinese Mission

A China-born lady and eight Juniors walked down the aisle to make public profession of faith in the Lord Jesus and to apply for church membership as the pastor gave the invitation at the end of a fall Sunday morning service in the Baptist Chinese Mission, El Paso, Texas.

The woman is Mrs. Lawrence Wong, whose young and brilliant husband died suddenly last September. She was led to the Lord by a loving Christian Chinese lady who took tender care of her in her bereavement.

All of the eight Juniors are faithful students in the Sunday school of the

Chinese Mission, and have been taught much of the gospel by their teachers. The Juniors are Lois Lynn Chew, Welkie Louie, Lee Mar, Cally Mar, Louise Wong, Mae Yee, Paul Yee, and Andy Billingslea, an Anglo boy who lives next door to the mission. Three of the Juniors come from non-Christian families.

Mrs. Wong and three of the eight Juniors have since been baptized in the First Baptist Church of El Paso.
Rev. Lok-Tin Cheung
Pastor, Baptist
Chinese Mission
El Paso, Texas

Pastor Builds Cabinets for Seminole Indian Baptist Church

Rev. Kelley Blanton, pastor of the Wilton Manors Baptist Church in our local Gulf Stream Baptist Association, volunteered to build the kitchen cabinets in our new educational building at First Seminole Indian Baptist Church. The Do It Yourself Shop let him use shop and tools without charge.

Mr. Blanton amazed the men in the shop as well as others of us, with his ability and skill. Several months previously, when we were ready to put the floor in Robert Newton, a deacon at Wilton Manors, was helping. The concrete arrived late, just before night. Mr. Newton said he was going in to his church for a service, but that he would be back as soon as it was over to help finish. When he returned, Mr. Blanton and Mr. Clark, another member, were with him. We all worked until 3 A.M. before quitting.

The ability and mission heart of this fine young pastor, his men, and other local laymen, have greatly stretched our mission dollars for this much-needed building.

Genus E. Crenshaw
Missionary to Indians
Ft. Lauderdale, Fla.

New Church Constituted in Alamogordo

On June 16 the Mountain View Baptist Mission sponsored by Bethel Baptist Church of Alamogordo, New Mexico, began a tent revival. In addition to the fruits of the revival, 23 have been added to the membership by baptism and ten by letter. Four months after the mission opened on property purchased by the sponsoring church, a new church was constituted. Now the membership is 51 with only seven having come out of the sponsoring church.



D. J. Mead, pastor, Mountain View Baptist Church, Alamogordo, New Mexico

Others have been enlisted from the neighborhood.

A new building has been completed and is appraised at \$16,000.00. The church owes only \$6,000.00 and is giving at the rate of \$4,000.00 a year. The young pastor, D. J. Mead, was recently ordained by Bethel Baptist Church. He gave up a good business to give full time as pastor of Mountain View Baptist Church.

—T. E. Funderburke
Associational Missionary
Progress Seen in Cherokee
Mission Church

Upon our arrival here we found that our church had not used the system

of deacons. We felt that to be a fully organized Baptist church, we should begin work on this. Much time was spent in prayer for the right kind of men to be elected as our deacons. Our church elected three devout Christian men, Roy Browning, George Pierce, and Shuford Maney as our active deacons. We feel this is a definite step of progress.

Each Thursday evening we are having a class in Cherokee for the benefit of those who want to learn the language here. It is surprising how many people speak the Cherokee Language but cannot read it. We have secured a very lovable Indian woman, Aunt Amanda Walkingstick, to teach, along with the help of others who are able to read.

The Home Mission Board has given us permission to use the pastorium, which is not in use at this time, for additional Sunday school space and also for supervised recreation. We need furnishings very badly, and games that would furnish wholesome recreation. Our young people need supervised recreation very much. We want this for the benefit of all the young on our reservation. We are very much interested in our youth and would like so much to help them. We now have a Young People's Training Union. It isn't very strong at this time, but by God's help and prayers of Christians, we are determined to do our best to become strong.

Please continue to pray for us and our people that God's will may be done in Cherokee.

—Mr. and Mrs. J. D. Griffin
Missionaries to Indians
Cherokee, North Carolina



Rev. Kelley Blanton, pastor of Wilton Manors Baptist Church, Ft. Lauderdale, Florida, completes cabinets for the Seminole Indian Baptist Church



Episode #1



Episode #2



Episode #3



Episode #4



Episode #5

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Episode No. 2—A FAITHFUL WITNESS, 14 min. Beginning in Jerusalem with the selection and ordination of the "seven," this film highlights the early Christian movement as it can be seen through the experiences of Philip, a man pulled from the ranks of the congregation. Acts 6:1-7 and 8:4-40

Episode No. 3—LIGHT FROM HEAVEN, 14 min. The awful sinfulness of sinners and the amazing grace of the Saviour are stressed in this film of Paul's persecution of Christians and his dramatic conversion. It begins with a confession from Paul in 1 Timothy 1:15. Acts 7:57 to 9:19 and 1 Timothy 1:15-17

Episode No. 4—NO RESPECTER OF PERSONS, 17 min. This film shows the broadening scope of the gospel as it was preached and lived by Christ's early followers. It deals mainly with Peter's call to the house of Cornelius. Acts 10:1 to 11:18

Episode No. 5—GOD'S CARE OF HIS OWN, 14 min. The direct intervention of God into the lives of his followers is revealed in this film. Through the wicked hand of Herod, James was put to death. Peter was imprisoned, but was miraculously released. Then God's hand of judgment moved against Herod and removed the evil force. Acts 11:19 to 12:24

Episode No. 6—EVERY CHRISTIAN A MISSIONARY, 14 min. The multiplying, swift moving events recorded in the first 13 chapters of Acts are dramatized here as this film depicts the development of the early Christian missionary movement. Acts 1:1 to 13:4

Episode No. 7—SALVATION AND CHRISTIAN FELLOWSHIP, 16 min. The dramatic note of this film is salvation by grace through faith and the true brotherhood of all those who have been saved. The question posed in Acts 2:37, "what shall we do?" and the Philippian jailer's question are combined to introduce and set the stage for the discussion of the problem. Acts 15:1-35

Episode No. 8—WHAT MUST I DO TO BE SAVED, 18 min. The early experiences of Paul's second missionary journey are rich with opportunities for explaining how Christ saves sinners and showing the results in the life of the one who is saved. This film also deals with the call to Macedonia, Lydia's conversion, Paul's imprisonment, and the conversion of the Philippian jailer. Acts 16:1-40

Episode No. 9—WITNESS BEFORE A KING, 17 min. This film emphasizes Paul's witness before Festus and Agrippa. It shows the faithful witnessing, motivated by an inward compulsion which would not be satisfied. Acts 23:1 to 26:32

Episode No. 10—TRIUMPHANT, 17 min. The purposes of this film are to lead the viewer to a mature, triumphant Christian philosophy as demonstrated in the life of Paul. Paul's meeting with the Jews of Rome in an attempt to win them to the faith, his work during his first imprisonment, and the interval between his first and second imprisonment are depicted. Acts 28:13-31 and Paul's letters from Rome

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Episode #6



Episode #7



Episode #8



Episode #9



Episode #10



A VISIT TO THE ALAMO INDIAN RESERVATION MISSION

By Gerald Palmer
Director of Spanish and Indian Missions
Albuquerque, N. M.

RECENTLY it was my privilege to visit on the Alamo Indian Reservation in New Mexico, which is at present being served by a young missionary couple, Audley and Jo Hamrick.

Because of the conditions of the road to the north of the area, it was necessary to go to Magdalena, and there I was met by Brother Hamrick. For about four miles out of Magdalena, the road is maintained by the state. After that, for about ten more miles the road is maintained, when it is maintained, by the county highway department. Beyond that, one would say that the road is maintained by the wind, rain, and snow. The road twists through a narrow canyon created by the flood waters in a bed which is often barely wide enough for the wheels of the vehicle.

In the area where the Indians live, the missionaries must travel over almost impossible roads to reach the people. At places, the road winds up the side of a hill on bare rock. Deep ruts and holes in other parts of the road amply explain the broken frame, welded several times, on the mission carryall.

One is pleasantly surprised, then, to

find himself on the mission property, with a rock house and a cinder block church. Light is provided by a generator run on butane gas. A well provides water which has some unusual characteristics. When draining water out of the bottom of the hot water heater in the kitchen, we were impressed with the similarity between the stuff that came out, and the sandalwood Kemtone that we used to paint a room in our house. By straining the water as it comes from the heater, only a small residue of this material is left on the clothing that is being washed.

Probably the economic condition of the people on the reservation is as low as any in New Mexico. Considering these conditions, one is tempted to congratulate the people for managing to live at all.

Most of the people have to be transported to the services, since only a few live within walking distance, or have their own means of transportation. This sometimes means as much as seven hours a day of driving for Brother Hamrick. One would question whether this was a wise policy, but one concludes that it is better to go and get the people,

and have someone to preach to, than to have a congregation made up primarily of the missionary's family.

There is a school near the mission for the younger children, with about 30 enrolled. The other children are sent to Albuquerque to the Indian school. A woman teacher comes from Albuquerque and stays during the week to teach the school near the mission. With that exception, the Hamricks serve on this field alone with their Indian friends. The Hamricks are held in the highest esteem by the Indians on the reservation. Their warmhearted friendliness and sincere interest stand as an unmistakable message for our Lord in this difficult field.

As I came away from Magdalena, after having spent two days on this field, one thought coursed through my mind. I said, "They are fools."

Yes, humanly speaking, they are, and, in a greater sense, in a spiritual way, they are, too. But they are fools for Christ's sake.

The work of the missionary couple symbolizes not only their efforts, but the work of other missionaries who serve Southern Baptists in Home Mission work in New Mexico.

HOME MISSIONS

GRANDMA GOES TO THE HOSPITAL

By Merle E. Shode

Early on Saturday morning Grandma, as she was affectionately called by both relatives and friends, walked across from her bed to the gas stove in what is her living room as well as her bedroom. As she tried to make a fire, she lost her balance and fell, injuring her hips so that she could not walk. Her calls for help were not heard, for she was alone in her three-room home.

The 83-year-old Choctaw grandmother managed to crawl back into her bed. There she lay without food and help until late in the afternoon when her grandson, Dan, came to see if she needed anything. When Dan discovered Grandma's trouble, he went to her son, Bill, who called a doctor.

The doctor could not tell whether or not there were any broken bones, so he gave medicine to relieve the pain. His Monday Grandma had not improved, but she refused to go to the hospital for examination because she had never been to a hospital before. As do many other elderly Indians, she considered the hospital a place to die. She had been a fine Christian for many years, but she was afraid of the hospital because of many elderly Indians, and some not so old, had waited too long to go. When they were finally taken there, they were in such a terrible condition that they had died in the hospital.

It was not until Sunday night that the missionary learned of Grandma's fall. On Monday he went to visit her and to pray for her. He tried to encourage her to go to the hospital. After several days, she was finally convinced that she could be given good care at the hospital.

With relatives, neighbors, and friends at her bedside, Grandma listened to the

missionary as he offered prayer for her safe journey to the hospital at Tahliana, Oklahoma, 70 miles away. The missionary also asked the Lord's guidance for the doctors and nurses who would help in her case.

As the ambulance drove off, Bill said, "Well, it has taken 'Mama' 83 years to get to the hospital."

A few days later when the missionary took Grandma's son and daughter and grandson to visit her, Grandma said, "I like it here. They are all so kind to me, and I am glad you had me come to this hospital where everything is so nice and clean."

After two weeks of treatment, Grandma returned home much improved, and

very thankful for the hospital and all the kind people who had helped her through her pain.

Soon after she arrived home, the missionary visited her and told her of the goal of \$60.00 which had been set for the Annie Armstrong Offering for Home Missions at the Indian Baptist Mission. Grandma immediately reached into her suitcase and pulled out an old silk handkerchief in which was wrapped two dollar bills and a quarter—all the money she had. She gladly gave one of the dollars as her part in the gift for home missions.

Grandma was truly grateful for the help which God had given her during her illness.

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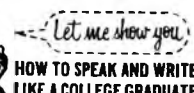


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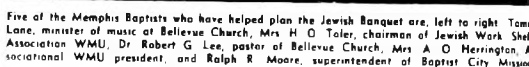
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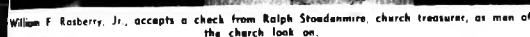


SOUTHERN BAPTISTS in Memphis, Tennessee will hold their annual Jewish banquet at 6:30 P. M., February 11 at the Bellevue Baptist Church.

The theme for the banquet will be "The Love of God."

For several years, Jewish friends have been guests at a banquet on or near Valentine Day. According to Ralph R. Moore, superintendent of Memphis City Missions, these banquets have helped greatly in the effort to break down the barriers which separate the Jews and Baptists.

Regarding the motive for the banquet, Mrs. H. O. Toler, chairman of the Jewish work, says "We always inform our Jewish friends as we invite them that it will be a gospel message. In fact, we tell them the subject of the message. The response has been most gratifying, and eternity alone will reveal the result—unto him be all the praise."



By William F. Rasberry, Jr.
Pastor, Northside Baptist Church
Selma, Alabama

I left Montgomery, Alabama, by plane and arrived in Anchorage, Alaska, the next afternoon. I was met at the plane by J. B. Dotson, pastor of Faith Baptist Church, Spennard, Alaska and from the moment we met, I loved this consecrated brother.

On Saturday, I was taken to Seward and there I met with Brother Carpenter, who is pastor at Seward and also president of the Alaska Convention. I also visited other churches and met other pastors in and around Anchorage. I visited our Children's home. I visited our Baptist headquarters in Anchorage but did not have the pleasure of meeting L. A. Watson, who is executive secretary of our work there. He was in Juneau in a revival one week. It is surprising things to see in our church buildings that our people have. For example, the Baptist church has the most modern educational building. Before long it hopes to be an auditorium. I visited Elmendorf Airbase and Ft. Richardson. The pleasure of meeting John B. Porter, Southern Baptist Chaplain.

In Jeremiah 3:12 we read: "Go and proclaim these words toward the north and say, Return thou backsliding Israel, saith the Lord . . ." Certainly the prophet was not speaking of Alaska when he penned these words, but having been to Alaska, I come back to you and in the name of our Lord say, "Go and proclaim these words to the North . . ." and I refer to Alaska.

It has been stated that only about five per cent of the people of Anchorage ever go to church. If you know of Christians in the service, or working in Alaska, please urge them to proclaim these words and say "Return you people, who once served the Lord in the United States." As Brother Dotson and I visited during the days of the revival, so many told us that back in the states they were members of a Baptist church, but in Alaska they didn't go to church.

Our missionaries in that part of the world need our prayers as they strive so faithfully to serve our Lord in this great country.

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Roman Catholic Priests

By William J. Lewis

There is no body of men in the world today about whom so little can intimately be known as the priests of the Roman Catholic Church. In the United States alone they number more than 40,000.

By their adherents they are lauded, unquestionably obeyed, and almost deified. By their enemies they are condemned. As a consequence, true knowledge of their doctrinal beliefs and moral status cannot be had from either side. An air of mystery and excessive reverence cuts off a priest from intimate contact with his own congregation.

"Priests of the Roman Catholic Church may be roughly divided into two classes: those educated in Catholic European countries, and those reared and trained in countries of the modern Protestant world. This difference of geographical background has an important bearing upon their religious outlook later as priests" (*Roman Catholic Priests Today*, p. 4).

Generally it may be said that priests with an entirely Catholic background seldom can be induced to renounce the priesthood and the practices of their church—even if serious doubts assail them. The fear-conditioning of their early training forces them to remain as ministers of the Roman Catholic religion even when personal faith and sanctity disappear.

On the other hand, those reared in a Protestant atmosphere frequently express dissatisfaction with many of the beliefs and practices of the Church, and are seldom steadfast in their obedience to all the demands of their superiors in disciplinary matters.

Furthermore, priests from Protestant environments, especially with a taint of Protestant blood in their families, such as in my family, are generally not without an inkling of desire for belief in salvation by a more personal acceptance of Christ than is offered them by the authoritarian method of the external law system of Rome.

It is this class that succeeds in quieting the minds of Protestants today concerning the menace of Rome in the modern world. These priests are responsible for the present apparent desire for understanding between Catholics and Protestants. However, we must always

remember that officially they are bound to uphold the exclusive claim of Rome to monopoly of salvation, a fact which all their handshaking and good fellowship cannot hide.

Few priests take interest in the Bible as something of personal, spiritual value. The few texts, in defense of the church's organic structure, which they learned in the seminary, suffice to bolster up their defense of the church in their Sunday sermons. While such priests remain in the priesthood, therefore, there is little hope that they would be induced to accept and proclaim the gospel teaching of salvation as Baptists understand it.

During the years of their seminary training they are not urged to take an interest in the Scriptures for their intrinsic, personal worth. All that is taught them is the required sections dealing with the defense of the church's historical and doctrinal development. A course in exegesis is added in defense of papal doctrine against the attacks of the Modernists concerning the historicity of the Bible and its incompleteness for present-day needs. In his own personal difficulties, no priest of my acquaintance ever took refuge in the guidance and admonitions of the Bible" (*Roman Catholic Priests Today*, p. 6).

The obligation of the daily recitation of the Breviary book is another source of annoyance and sin to priests. Each day of their lives the threat of mortal sin and consequent damnation hangs over their heads should they omit to mouth the prayers therein commanded to be pronounced with their lips. They style this obligation "The Pope's Debt," and its daily burden is bitterly resented even by the best of them. Its virtue lies in the actual repetition of the words with the lips, any understanding of their meaning or spiritual significance being unnecessary.

A matter of prime importance to nearly all Roman Catholic priests is the difficulty of finding escape from the stringent regulations imposed upon their own consciences and mode of life. It can be said that the majority of those who take the matter under advisement do not consider strict adherence to these legal regulations as essential for their

personal salvation hereafter. To satisfy their consciences, they sharply distinguish between laws which are purely ecclesiastical and the divine laws of God. Since the latter are included in the simple Ten Commandments, priests are ready to acknowledge their obligation to adhere to them. In some instances however, they excuse themselves even in breaches of the commandments by indulgent interpretations which practical considerations of Roman Catholic church policy seem to make necessary.

For example, the overlooking of public injustice, graft, and corruption by government officials and friendly businessmen can also be debited to the necessity of the church. For, they say, it needs the influence of powerful men in public life to favor and safeguard its interests in a hostile modern state.

For the conscientious priest the only solution for solving his problems is to leave the priesthood. It is useless to endeavor to reform the church from within. Others have tried and have failed. "It may be said that an institution like the Roman Catholic Church, so deeply rooted in history, so iron-bound and regimented in externals, and so lacking in true Christian spirit internally, must be completely uprooted but never reformed—that when attacked, its great shell will crack and crumble to dust" (*Roman Catholic Priests Today*, p. 13).

Priests who leave the Roman Catholic Church, who still believe in God and revelation, who prayerfully seek guidance of the Holy Spirit, will eventually arrive at spiritual peace and full assurance of salvation through the acceptance of Jesus Christ as full and perfect Saviour. This road is often long and arduous. However, as they emerge from the dark labyrinth of doubt and despair, they will be amply compensated by peace and joy, and by the assurance and light of the new and living way upon which they have entered. For the Lord has said: "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake. Who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29, 30).

IT TAKES MORE
THAN **1** VISIT

By Mrs. Emma Tooley

THE HALLWAY of the apartment house was dark and dreary, but our hearts were warm and friendly because of the love of Christ dwelling in them. We tapped on the door of apartment two and the frightened voice of a woman called out: "Who is it?"

We replied that we were strangers to her, but that we wanted to be friends. The door opened and we stood face to face with a Jewish woman, a refugee from a European country. The look of fear upon her face was understood by us, for we knew that her husband had been a prisoner of the Russians, in Siberia for six years. Many times in her life she had heard the knock of the Russian police force on her door in her native land.

With all the Christian love we could get together and with all the friendliness that we knew how to show, we finally convinced her that we were not her enemies and that we wanted to be her friends. She asked us in and we were glad to find that the inside of her apartment was pleasant and homelike.

After we were seated, I saw the look of fear and misunderstanding come over the woman's face again. This time she inquired: "Have we done something wrong? What is it that we have done wrong?" I began to realize that she could not understand English very well, and there was still doubt in her mind about us.

We tried to explain that we were out visiting for our church and were calling on people of other lands, welcoming them to our country, and that we hoped she and her family would be happy here. It all sounded so new and strange to her that she just could not understand at all.

At that time there came into the room a little girl. She was smiling and friendly, and there was no fear at all about her. Then a small boy of two came and walked right up to us as if he had known us always. We talked with the children, and soon the tension in the room disappeared. The mother relaxed and smiled, and as best we knew how, we let her know that she had nothing to fear from us.

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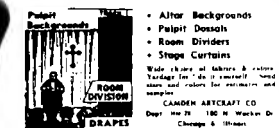
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REV. JAMES KIRSTEIN

CHAIN REACTION IN CONVERSION

By Rev. Howard M. Smith

Rev. JAMES KIRSTEIN pronounces the benediction and the congregation of the North Dade Heights Baptist Chapel in Miami, Florida, files out. Mr. Kirstein or "Preacher Jim," as he is affectionately called, is serving his first pastorate. He is a graduate of Baylor University and Southwestern Seminary. In the few months he has been at this chapel he has endeared himself in the hearts of the people. But perhaps you wonder, as I did, what chain of circumstances combined to lead this young man to answer God's call to the ministry.

The year is 1885 and a Prussian emigrant named Emil Kirstein has disembarked and is looking forward to establishing a life for himself in America. At this time Emil knows no English and has to stay with relatives until he can learn enough to get out on his own. During this period he met, wooed, and won a young lady. But she also won, because Emil, due to her influence, came to know Jesus as his personal Saviour. Soon after their marriage an opportunity came for Emil to come to North Carolina, where he could ply his mechanic's trade. Emil's English improved rapidly because of his interest in studying the weekly Sunday school lessons and his own daily reading of his Bible.

After settling in North Carolina, Emil and his family attended the only church in the community, a Methodist church, and soon Emil was superintendent of

the Sunday school. He held this position for a good many years and he set the example for the entire community as he made certain that his own seven sons were regular in their attendance and Bible study. The Christian atmosphere permeated the Kirstein home. One son, Martin Luther Kirstein, answered the call to preach and became a Baptist minister, pastoring presently in Asheville, North Carolina.

Martin in turn had two sons, and both of them answered the call to preach. The testimony of the Kirstein family has a great lesson for us. We see the importance of the individual. In this day of great progress and increase numbered in hundreds of thousands, we sometimes forget the worth of the individual. The Kirstein family is a living witness of the fact that one individual won to the Lord can mean hundreds and maybe thousands of others.

Here we see one emigrant to whom someone patiently witnessed, in turn rearing his family in the atmosphere of the church which resulted in three active ministers striving mightily in God's vineyard with results that cannot be tabulated.

How true seem the words of the Lord as he speaks through Isaiah saying: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

OUR FIRST CHECK FROM THE

ANNIE ARMSTRONG OFFERING

By W. L. Crumpler
Missionary to Spanish-speaking
Barstow, California

IT WAS ONE of the most unusual checks I have ever written. It was necessary to dip my pen not only into the inkwell but into the generosity of the Woman's Missionary Union as well. This check was the first one written toward the construction of our own church building here in Barstow.

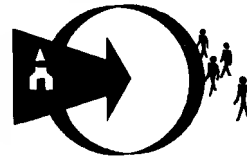
As I handed that check to the architect, I realized that I was giving him money that in some cases had traveled all the way across this great nation of ours, coming from people in all walks of life and all sizes of Baptist churches.

You see, this was money from the Annie Armstrong Offering for home missions. Soon we shall begin construction, and as each brick is placed in the walls, and each timber put in position we shall be looking at the co-operative effort of Woman's Missionary Societies from all over our great denomination. Because they cared for our little Spanish-speaking congregation, they shared, in Jesus' name

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lost ON THE MOUNTAIN

By Jerry Muse
Summer Missionary

LAST WEEK I had an experience which neither I nor the 100 at the Montana Encampment will soon forget. On a hiking trip up a large mountain, a boy 17 years old who is mentally retarded became lost from the other in-

termediates and me. I was in charge of the group. We were at the top of the mountain and the boys were scratching their names on rocks at the top. This boy started on down the mountain ahead of

the rest of us in the direction of camp and before we could catch him he had disappeared. Although we called and yelled, the boy wouldn't answer. We followed the path on which he had headed down the mountain, but we couldn't find him.

We headed for camp to report his loss. A searching party was formed immediately and the sheriff was alerted. We searched to no avail for three days and nights with help from the National Guard, Boy Scouts, Civil Air Patrol, blood hounds, and about 150 searchers. Not a sign of the boy was found.

You can imagine the concern that was built up over this lost boy in the camp. All conversation was about the boy who became lost in the mountain, what direction he had gone, and speculations as to whether or not he was alive. Of course the camp was disrupted but it went on. The camp pastor used the incident in his sermons. Many prayers were sent up for the safety of the boy. All the men in the camp were weary from searching day and night, but they had made plans to stay, even after the camp had ended, to search until the boy was found.

On the last morning of the camp during a recess period, a siren, screaming down toward camp, broke the stillness that lay over the grounds. The sheriff's car stopped, and out stepped the boy, dirty, tired, and hungry, but otherwise in good condition.

There was not a dry eye in camp. People crowded around the boy, expressing their joy that he was saved. Last. Rifles were fired; bells rang as the news of the boy was spread across the countryside. The boy was safe, and in the arms of his father.

An assembly was called immediately and there was much rejoicing as we sang "Praise God From Whom All Blessings Flow." What a testimony to the Lord! It was a direct answer to many who prayed for the safe return of the boy. Also driven into the heart of all was the fact that people can be lost not only physically, but also spiritually.

If only our concern for those who were as great as it was for this lost boy, we would put out the effort to find those lost in the world. The joy would be even greater than it was for this boy, we would win lost persons from eternal life in hell.

These impressions, and the salvation of seven who were saved spiritually, the camp are something I'll never forget.

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NEW MISSIONARIES

Albrecht, Mrs. Jewell (Office Secretary, Dept. of Home Missions, Home Mission Board Headquarters, Atlanta, Ga.)
Cope, Mrs. Frances (G.W.C.), from 729 Second St. to 4045 DeMeni, Apt. 106, New Orleans, La.
Garland, Lord (Supt. of City Missions), from Macon to 1069 Boulevard, Macon, Ga.
Gibbs, Jim (General Missionary), from Box 2481, Globe, to Box 506, Safford, Ariz.
Howard, Charles M. (General Missionary), from 3202 7th, Rockford, to Box 262, LaSalle, Ill.
Lambert, Helen (G.W.C.), from 1310 S. Highland Ave. to 1228 S. Highland Ave., Baltimore, Md.
Morris, Frances (Spanish-speaking), from 726 E. Yorkum to 817 E. Henrietta, Kingsville, Tex.
Owen, Roy (General Missionary), from 814 E. Tallam St., Rapid City, S. Dak., to Gen. Del. Bismarck, N. Dak.
Snatches, Richard and Mrs. (Spanish-speaking), from 2301 S. 12th St. to 1205 E. Gibson Lane, Phoenix, Ariz.

CHANGE OF NAME

Love, Catherine (Office Secretary, Dept. of Evangelism, Dallas, Tex.) to Mrs. Catherine Spaulding, Phoenix, Ariz.

CHANGES OF ADDRESS

Burder, Julia B. (G.W.C.), from 125 E. 49th St. to 112 W. McDonough St., Savannah, Ga.

TRANSFER

Schmitt, Herbert (Supt. City Missions), from Evansville-Henderson City Mission Program to 249 Pittsburg Dr., East St. Louis, Ill.

RESIGNATIONS

Shade, Merle and Mrs. (Indian), Box 534, Antlers, Okla.
Strickland, Chavis and Mrs. (Spanish-speaking), Box 16, Taijique, N. M.

RETIREMENTS

Auff, Lee and Mrs. (Indian), Box 467, Farmington, N. M.

DECEASED

Sylvester, John (Russian), Miami, Fla.
Wade, Thomas (Retired), Hugo, Okla.

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Moreno, Jose F.

B. Feb. 10, 1928, San Benito, Texas. Ed.
Valley Baptist Academy, Brownsville, Texas.
'49-'52. Howard Payne College, '52-'56, B.A.
degree. Has served in Sunday school, Train-
ing Union, Vacation Bible school, and in
preaching. M. Maria Rodriguez April 16,
1945. Children, 2 daughters, 4 sons. App't mis-
sionary to Spanish-speaking, Raymondville,
Tex. Nov. 7, 1957.



Moreno, Maria (Mrs. Jose F. Moreno)

B. July 22, 1927, San Benito, Texas. Ed.
elementary. Has served in Sunday school,
Training Union, and in Vacation Bible
school. M. Jose F. Moreno April 16, 1945.
Children, 2 daughters, 4 sons. App't mis-
sionary to Spanish-speaking, Raymondville,
Texas, Nov. 7, 1957.



Evans, Carolyn

B. Sept. 5, 1931, Middleboro, Mass. Ed.
Guston High School, Lift College, '48-'52.
A.B. degree. Atlanta Division of University
of Georgia, '55. Carver School of Missions.
Has served as GA camp counselor, Associa-
tional WMU worker, '52 and '53; mission
work in Louisville, Ky. '55, '56. Good Will
Center, El Paso, Texas, '56, teaching public
schools, '52-'56. Insurance, '55. App't to
Rachel Sims Mission, New Orleans, effective
Jan. 1, '58.



Wilson, Sara Ruth

B. Feb. 2, 1934, High Point, N. C. Ed.
Seventy-First High School, Fayetteville, N.
C.; Campbell Jr. College, '52-'54; A.A. de-
ploma; Carson Newman College, '54-'56.
B.A. degree, New Orleans Baptist Seminary,
1957. Served as summer missionary, 3 sum-
mers, substitute teacher, 1957. App't
time to Florida Project, New Orleans, Oct.
10, 1957.



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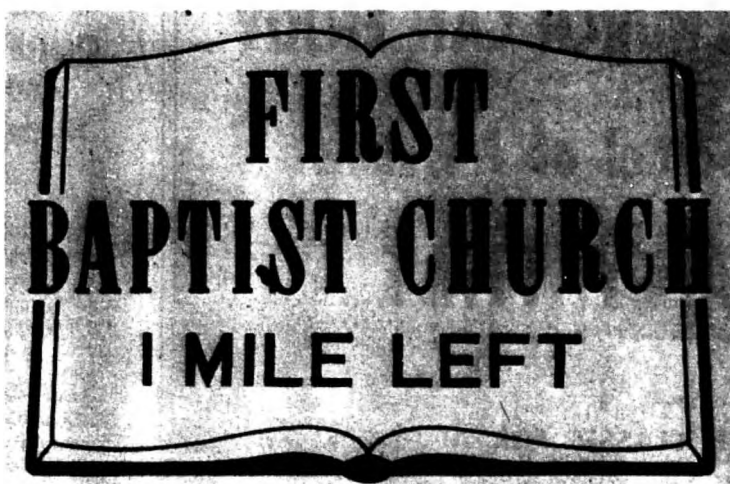
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