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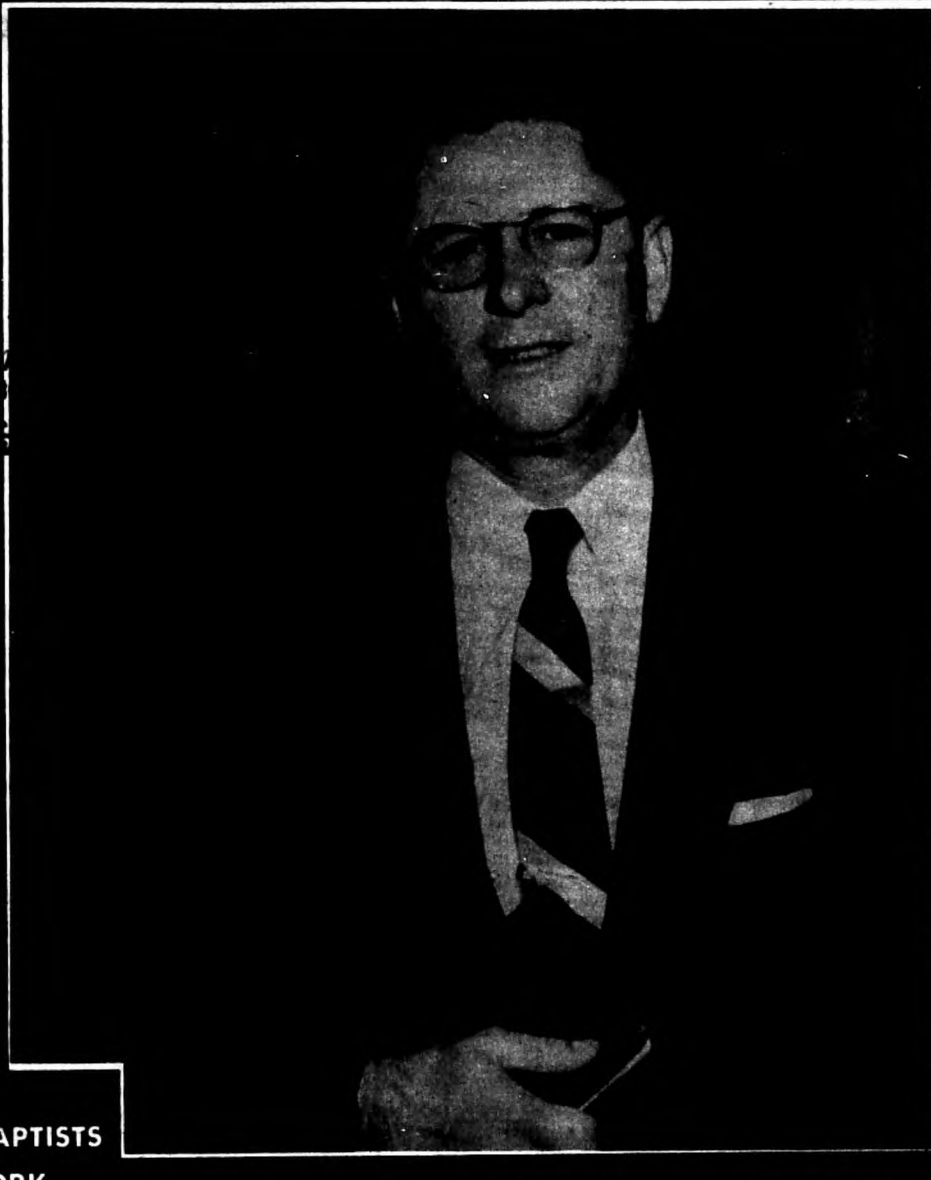
MARCH  
1958



Vol. XXIX No. 3

**WHY SOUTHERN BAPTISTS  
ARE IN NEW YORK**

*See Page 11*



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Home Mission Season Of Prayer

By Courts Redford

THE SPIRITUAL, or unseen, resources of the Christian are far more vital to his success than are the physical or visible resources. Among these spiritual resources are the promises of God, the presence of the Lord, and the power of the Holy Ghost.

These assets are all available to every Christian. Jesus said, "Whatsoever ye shall ask of the Father in my name, I will give it you" (John 15:16). After giving the Great Commission he said, "and lo, I am with you always, even unto the end of the world" (Matt. 28:20). In his very last words before his ascension he said, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me—" (Acts 1:8). Those are the resources with which the Christian goes forth to battle and they are the resources that are most needed in America today.

The early disciples wrought marvelous victories with these resources. So effectively were they used that the rulers took knowledge of them that they had been with Jesus. It was not because they had known him on some former occasion but because they practiced the constant presence of the Lord. They enjoyed the fellowship of the risen Saviour. Their faith and assurance impressed the most skeptical.

So it is today—the world is not greatly impressed by righteous platitudes or psychological marvels, but it is greatly impressed by the power of the risen Lord as he manifests himself in the lives of his followers and in the transformation of his believers.

God's promises, the Master's presence, and the power of the Holy Spirit are still the Christian's most potent assets in world conquest. They are America's greatest needs.

There is danger that the present emphases on rockets, missiles, and satellites may overshadow the more urgent need for greater spiritual powers. The training of scientists, as important as that may be, will not supplant the need for the development of Christian character and power. The development of any physical power necessitates the corresponding increase in spiritual discernment and power. Else the physical power be misdirected or misused. Man's mind may search out sources of physical power but only the Spirit of God that dwells in the Christian's heart can determine the wise and righteous use of that power. These spiritual resources come through meditation and prayer. Our seasons of prayer are more urgently needed today than ever before.

We are grateful to Woman's Missionary Union for its

promotion of the Home Mission Week of Prayer, March 3-7. Many benefits accrue to our mission causes because of this concentrated period of study and prayer. It is to the cause of missions what the revival meeting is to evangelism. It focuses attention, awakens interest, inspires prayer, encourages support, and leads to life dedication. It is a blessing to our mission causes and to our missionaries, to the participating churches, and to every individual who has a part in it. It helps in many ways.

1. It provides a definite time for the study of needs and opportunities on our various mission fields. Program materials prepared by Woman's Missionary Union are admirably fitted for this purpose.

2. It reviews some of the achievements and the plans of the Home Mission Board. Most of the churches will co-operate with Woman's Missionary Union by making possible a special presentation of home missions on Wednesday night, March 5. Many pastors will preach on home missions on the preceding Sunday. The entire church will be giving an emphasis to this phase of its work and will give all members an opportunity to participate in some of the educational and inspirational phases and in the Annie Armstrong Offering for home missions.

3. This emphasis on home missions gives every church and every member a special sense of belonging and of participation in our Baptist program of missions in our homeland. As he gives and prays he realizes anew his place on the team and his responsibility for its success.

4. It provides a special occasion for individual and group praying. Specific objects of prayer are suggested. The study of needs and opportunities will impel many to pray for people or objects that appeal especially to them.

5. The season of prayer stimulates interest and creates concern that results in larger giving, both through the Cooperative Program and through the Annie Armstrong Offering.

6. This emphasis on home missions results in the dedication of life, both in part-time Christian service and in full-time church-related ministries.

7. Finally, this effort intensifies the churches' interest in missions and develops a spirit of victory that helps every phase of our denominational endeavor. We are truly laborers together with God. Thus our Lord is glorified and our churches are blessed. Let me urge every pastor and church leader to give enthusiastic co-operation to Woman's Missionary Union in the promotion of the Home Mission Season of Prayer, March 3-7.

# NEWS

## Sanchez Sends Cuban Missions Report

Dr. Jose M. Sanchez of Havana, Cuba, sends a tabulated report of Cuban missions for 1957. 84 churches with 8,561 members; 357 Sunday schools with 15,085 pupils; 184 Training Unions with 2,384 members; 226 Woman's Missionary Societies with 2,707 members; 60 Brotherhood organizations with 873 members; offerings \$132,632.73 with \$34,977.95 going to the Cuban Cooperative Program, and 494 baptisms.

## Convention Conferences Held in Atlanta

As the new year came in, the Convention-wide Schools of Missions conference met with the Home Mission Board in Atlanta. Another conference of state secretaries of co-operative missions and state executive secretaries with Home Mission Board personnel and staff members from the Sunday School Board and other Convention agencies met on New Year's Day. Then the Long Range Rural Church Committee met in the Home Mission Board offices. Concluding the series of conferences with the Home Mission Board as host, the Missionary Education Council of Southern Baptist Agencies, with 75 editorial representatives of denominational agencies, met for three days, January 2-4, to project mission literature plans through 1962.



## New Subscription Rates

On January 1, subscription rates for *Home Missions* advanced: individual, 1 year, \$1.00; club of 10 or more, \$7.50; in the church budget, \$.60.

## Top Ten Stories

A poll of the Baptist Press lists the 30,000 Movement as the number one story among Baptists in 1956. The Home Mission Board and the Sunday School Board jointly employed C. C. Warren as director. "The race issue" was rated third. In seventh place was the Home Mission Board's "Big Cities Program."

## Indiana Southern Baptists Organize One-hundredth Church

The Calvary Baptist Church of Kendallville, Indiana, was constituted in December of 1957 as the one-hundredth Southern Baptist church in Indiana, according to a Baptist Press release.

## City Missions in Denver

Leroy Smith, associate secretary of Colorado Baptists, became city superintendent in Denver on January 1. The work is sponsored by the Home Mission Board, the Colorado Convention, and Denver Baptist Association. Denver becomes the sixty-sixth City Mission Program of Southern Baptists.

## Manhattan Church Has Meeting Place

Manhattan Baptist Church of New York City has secured "The New York Center" at 227 W. 46th Street, just west of Broadway at Times Square, as its meeting place for Sunday services and Wednesday night prayer meetings, according to Dr. Paul S. James, pastor.

## About the Cover

Leonard Sanderson, secretary of evangelism, Home Mission Board, gives details of Southern Baptist preparation for the 1959 Evangelistic Crusade on page 14.

# HOME MISSIONS

A publication of the  
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SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, Editor

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HOME MISSIONS

# From the Pen of John Caylor



## AS HE WAS PRAYING

As he was praying in a certain place . . . one of  
his disciples said unto him, Lord, teach us to pray  
(Luke 11:1)

AS HE WAS PRAYING, Jacob saw a ladder reaching to  
heaven with angels ascending and descending. At  
the other end of the ladder was Jehovah God, with a  
challenge to his servant. Jacob responded with a vow:  
"If God will be with me . . . then shall the Lord be my  
God . . . and I will surely give."

As Joseph prayed, he received from God the true  
interpretation of Pharaoh's dream. The Egyptian ruler  
gave Joseph the highest office of Egypt to the preser-  
vation of Egypt and the sal-  
vation of Israel.

As Moses prayed at Sinai,  
the Lord commanded:  
"Write . . . I have made a  
covenant . . . And he wrote upon the tables the words of  
the covenant, the Ten Commandments." When Moses  
appeared before the people his face shone because he had  
been in the presence of God. Prayer not only gives direc-  
tion, it changes one's appearance.

As she was praying, Hannah was misjudged. Eli thought  
she was drunk. But when the prophet joined her in prayer,  
God answered the desires of her heart and permitted her  
to be the mother of a judge in Israel.

As Jesus prayed in the mountain he "continued all  
night . . . And when it was day, he called unto him his  
disciples . . . No wonder he was ready to name those who  
would preach the gospel. Refreshed from the night of  
prayer, he called together his disciples and, before the  
multitude, preached the Sermon on the Mount. We who  
administer the Word are taught the logic of the Scriptures

as the basis of sermons. Perhaps more time in prayer  
would provide better sermons for all.

As he prayed, Jesus was asked by a disciple: "Lord,  
teach us to pray, as John also taught his disciples." Then  
followed the model prayer. Christians need to know how  
to pray; they also need to be taught "to pray." Jesus  
taught both.

As Jesus prayed, "he was transfigured before them."  
Peter, James, and John witnessed the heavenly trio,  
Jesus, Moses, and Elijah, in communion and fellowship  
with one another. The dis-  
ciples fell on their faces be-  
fore the heavenly guests but  
were comforted by the as-  
surance of "Jesus only."

As Saul of Tarsus fell to  
the ground, stricken by a  
dazzling light, he prayed:  
"Lord, what wilt thou have  
me to do?" Then Ananias prayed, and relayed to Paul  
his commission as a missionary. Prayer was both the be-  
ginning, the inspiration, the assurance, and the consum-  
mation of Paul's ministry.

As you prayed, the Lord reached down in tender  
mercy and lifted the burden of sin off your soul. He saved  
you. As you pray now, the windows of heaven will open  
and your blessings will come down. As you continue to  
pray, God will open your purse strings and the Annie  
W. Armstrong Offering for Home Missions will channel  
your liberality into needy fields of home mission service.

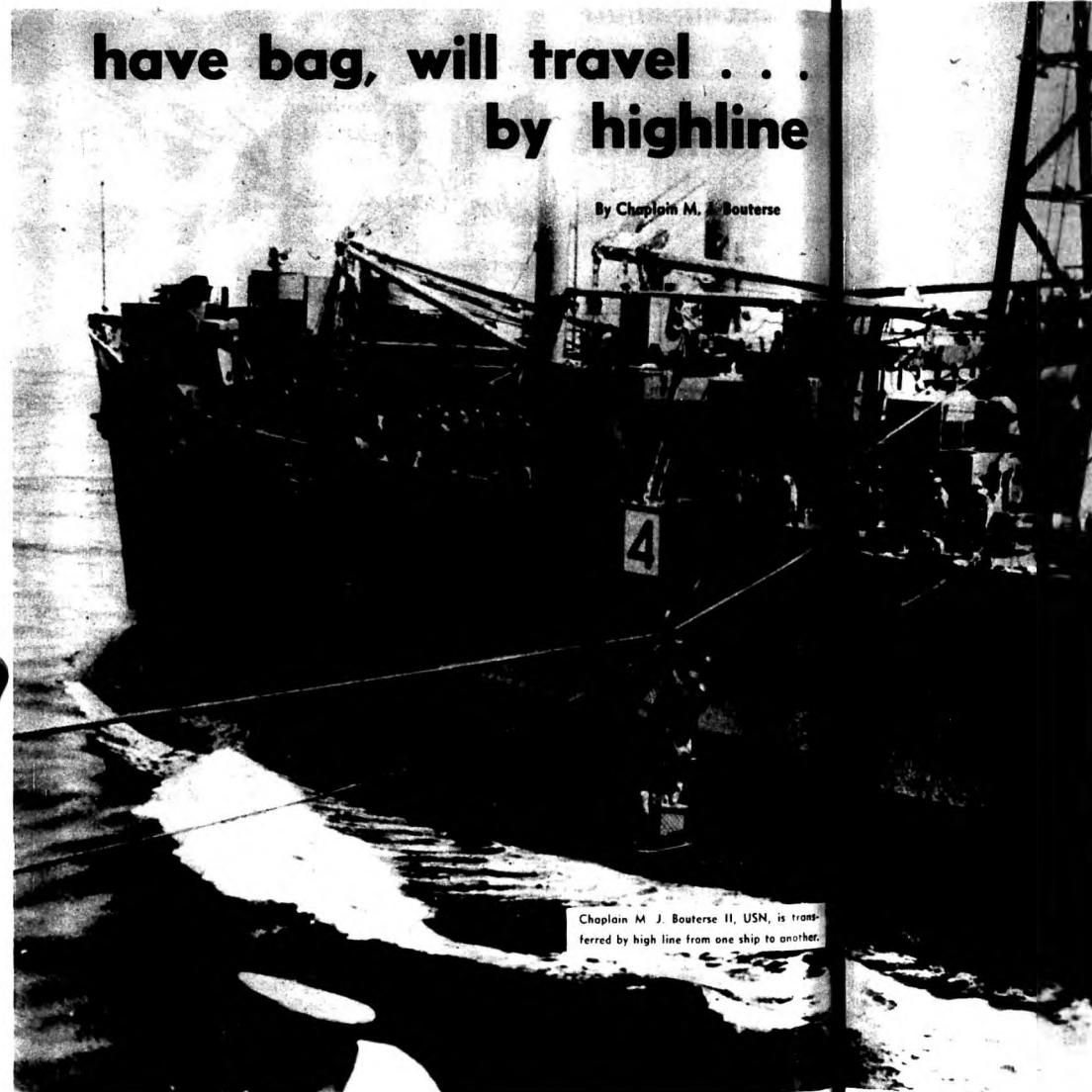
As we all pray in 1958, we shall be the better prepared  
for world evangelism in the homeland and overseas in  
1959. This "Year of Prayer" is a year of opportunity.  
Let us pray.

March, 1958

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# have bag, will travel . . . by highline

By Chaplain M. J. Bouterse



Chaplain M. J. Bouterse II, USN, is transferred by high line from one ship to another.

I STAND on the bridge saying good-by to the captain as the two ships maneuver alongside with a hundred feet of rushing water in between.

"Take cover," someone shouts, and I look up to see a sailor in a red outfit with red battle helmet pointing a line-throwing gun at me. The skipper and I unceremoniously scramble for cover. There is a sharp report followed by the metallic sound of a projectile hitting, and men leap out to grasp the line which trails behind the steel dart. The light heaving line is followed by a heavier line which in turn pulls across the five-inch high line.

The pelican hook at the end is fastened and secured. Fifty men in life jackets and helmets stand by their lines as a small aluminum chair is hooked to the pulley. Working as a team, the men bring the chair across to where I am now standing, awaiting my transportation.

I am a Navy chaplain—the most fortunate kind of navy chaplain. I feel, for my parish is an amphibious squadron of some 20 ships. There can be no more challenging or more rewarding experience than has been mine.

As I write this, I am returning to the United States with 12 of my ships after seven months in Western Pacific waters with the amphibious force of the U. S. Seventh Fleet. It hasn't always been an easy life, nor has it been all liberty and sightseeing.

The navy is in no position to offer an eight-hour day or a 40-hour week. There have been days when four hours of sleep was something to plan for and to cherish. Temptations, imagined or real injustices, loneliness, doubts, and boredom—these are the fields a chaplain must explore with his men. Sometimes the path is familiar because he must travel the same way himself. The difference is that the chaplain is expected to arrive somewhere and turn with outstretched hand to lift and lead.

My ships range the Pacific with no "Do not Enter" signs. I have gone on liberty with my men at Hong Kong, Keelung, and Pohang Dong. I've conducted sightseeing tours of Tokyo, Taipei, and Kyung Ju. I've taken groups of my men with me to civilian church services in Sydney, Sasebo, and Subic.

Church may be an elaborately arranged service on the canopied deck of

a large transport with hundreds present to fill the air with "Eternal Father Strong to Save," or on a wallowing, rolling landing ship dock, LST, or AKA, or on some days on all four.

Or it might be in the mess hall of a pitching APD where the dozen or so serious, reverent men and I hold on to stanchions as we try to express our dependence upon our God and ask his blessing on our families.

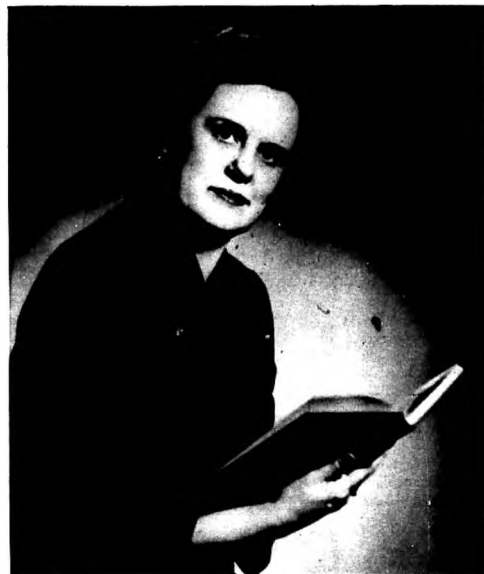
On any day the high point of a chaplain's experience is that moment when a man's troubled face breaks into a smile, sometimes with enough trace of tears to make a rainbow, and he says, "Thanks, Chaplain. I'm glad I had someone to talk to." The chaplain knows what he means, and is glad that he can be a representative of the God of his father, the church of his mother, or the ideals that remain a haunting dream. The chaplain thanks God for the privilege and asks for grace to be worthy.

It is this lifting and leading that the navy expects of her chaplains. Recognizing his need of help, all resources of the ships are placed at the chaplain's disposal. This accounts for the two ships now alongside each other, with the lines stretched between, the captains conning their ships, the hundreds of men manning their stations, and the little chair which awaits me.

Awkward in a life jacket, I am strapped into the chair, my bag of church gear is handed to me, and the all clear is given. Strong hands lift me and thrust me out over the rail. As the ships roll, my feet may be anywhere from 50 to 5 feet from the turbulent sea, but I don't think about this. The last hurdle is the rail of the home ship. There is always a pause as I hang just feet away from the side waiting for the roll to raise me above the rail. Sometimes it takes several rolls to make it, but finally the chair is hauled aboard, and my feet are on another deck.

I go to the bridge to report my presence aboard to the captain who has just directed every facility in his command to accomplish just that. Mostly, I go to thank him in the name of all chaplains for the respect and appreciation shown the work of Navy chaplains.

I don't say these things, of course, but I feel them, and hope and believe that he does too.



## WE WOULD NOT FAIL

W.M.U. Circle  
Theme Program

By Mrs. R. L. Mathis  
President, Woman's Missionary Union

WE must be "dead in earnest" to make our nation the Lord's! The kingdom of God realized in time! Our time!—is our prayer! This is a critical hour in the world's history. And we as Christians must meet the demands made upon us.

Most of us feel an upsurge of hope that the year 1958 will be better than the old one. Today, all of us who hope for future peace and security must look to America to light the way of hope for BEHOLD, NOW IS THE DAY OF SALVATION. We must move triumphantly forward in Christ's name to accomplish the greatest task ever set for mankind.

It is of the greatest importance that man be able to say O GOD, THOU ART MY GOD. It is encouraging to learn that in a recent poll 95 per cent of the American people said that they

believed in the existence of God. But that is not enough. It is fine to be able to say, O GOD, THOU ART MY GOD. But we have the words of the Christian faith; we have the Saviour who is its center and life. We must lead our fellow man to say, O GOD, THOU ART MY GOD.

For Southern Baptists March and the Week of Prayer for Home Missions are synonymous. Woman's Missionary Union has been committed the high privilege under God to lead its members and all who would join in in making this time of prayer, study, and giving.

The challenge is ours, and the limits to which we can go are, paradoxically, unlimited. But there are goals toward which must move all who recognize that upon faith rests the fate of the nation. The question comes: "What can do?" Each of us wants to make some

HOME MISSIONS

## Craftsman helps Construct and Constitute Church

By E. J. Combs  
Director, Foreign Language Missions  
Fresno, Calif.

THE FORMING of a mission into a church is always an interesting occasion, but the day when the First Spanish Baptist Church of Sacramento was formed was a day of special rejoicing to one family.

The man who stood to make a motion to constitute the church was Jesse Islas. He is a man who had not been in the congregation very long. Inquiry revealed that Brother Islas had first come in contact with the Spanish Baptist Church as a craftsman working on the new building, helping to pour the floor.

Constructed with funds from the 1956 Annie Armstrong Offering, the building is situated on a beautiful two-acre piece

of ground purchased for that purpose by the Home Mission Board.

The man who had come to work on the building began asking questions about the Baptists and about the gospel. By the time the new church was constituted some four months after the building was completed, Brother Islas, his wife, and a junior age boy had all followed the Lord in baptism and church membership.

It meant a lot to us when Brother Islas made the motion constituting this mission into a Baptist church for the teaching of the gospel, that other families might come to share and know the joy that his family has.

personal contribution to the winning of lost people in our own land. Yet we wonder how the individual can count in such a big, involved, and seemingly millennial undertaking. However, as we take some close looks at ourselves and our churches, we find a surprising number of things that only one can do, and do in this week of prayer and giving.

First we can inform ourselves about plans for the observance of the week. We may find that we need to enlarge our information about needs right here at home. And so we determine to attend the meetings wherever possible.

We can write members of our church

inviting them to attend the meetings, or if it is not possible for them to attend we can enclose an offering envelope with some information about our goal—our task—and ask for a gift.

During the week of prayer for foreign missions in December our WMU president wrote several letters (by hand) to some of the men in her church asking that they consider making a worthy contribution to the Lottie Moon offering. She gave some brief information and enclosed an envelope. It worked.

We can uphold the Woman's Missionary Union in our daily prayers.

We can encourage our pastor to preach to all the people on the task of home missions.

Most of us have the opportunity to talk with someone about the great need to act now.

Perhaps the most basic—and difficult—thing is to develop our own growth in a profound belief that God holds us responsible as individuals to lead this nation to God.

My prayer is that we may be awake to our responsibility as never before to challenge our people to a great outpouring of love—faith—prayer—and giving come March 3-7, 1958.

March 1958

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The second "Miracle in Manhattan" evolved to a climax on Friday evening, January 10, at eight o'clock. The first Southern Baptist church in New York City was constituted at the Hotel New Yorker, and there were 90 and 9 charter members. The miracle was christened "The Manhattan Baptist Church." On the front row, from right, are seated Dr. Paul S. James, who was called as pastor of the new church, Mrs. James, and their son, Ed.



The first grain of mustard seed was a prayer meeting held in the apartment of Sgt. and Mrs. Clarence Massey (left) in Brooklyn, with the James L. Robb family (right) and children attending. Shortly afterward, many families from throughout the Southern Baptist Convention who were working in New York or its vicinity began driving many miles each Sunday to worship in the YMCA at 215 W. 23rd Street. Through the dedication of their time, talent, and money, they have earned their place in the historical annals of the Southern Baptist Convention. A new meeting place has just been secured at "The New York Center," 227 W. 46th.

This small group, The Southern Baptist Chapel, became a mission, sponsored by the College Avenue Baptist Church, Annapolis, Maryland. The work was under the auspices of the Home Mission Board. Above, left to right, are James, mission pastor, S. F. Lewis, Home Mission Board, L. J. Newton, Jr., Sunday school secretary, Maryland, Charles Jolly, pastor, sponsoring church, Harry P. Clause, Home Mission Board member from Maryland, and A. B. Cash, Home Mission Board.



HOME MISSIONS

### W. M. U. Circle Theme Program

Deacons chosen for the new church were: E. G. Seipes, Don Duke, Clarence Massey, Dean Siepers, Jr., W. N. Duke, James Robb, and O. K. McCarter pictured here with their pastor. The burning interest of a small group of Southern Baptists in having a place to worship and in the advancement of Christ's kingdom made the work speed miraculously. Even before their church was constituted, they had multiplied their number and had begun not only a preaching but an educational program also. This 90 and 9 can be expected to bring thousands into the fold.



## ARE SOUTHERN BAPTISTS IN NEW YORK?

By Paul S. James

Pastor, Manhattan Baptist Church

A historic move was made in 1957 when Southern Baptists entered New York City with organized work. Some are asking, "Why are Southern Baptists in New York?" There are a number of reasons among which we would give the following:

BECAUSE more than half the people of this vast metropolis of eight million souls are not connected with any church of any kind. It therefore constitutes a great mission field.

BECAUSE though New York is not the world's biggest city, in New York most different races impinge on each other in any other city in the world, and Southern Baptists have an extensive program of ministry to racial groups.

BECAUSE in New York the housing pattern for the next 50 years is now being laid. The city is engaged in a redevelopment program in which within the next five years 35 church buildings will be torn down and land cleared for huge housing projects. As this program proceeds, land is offered in these hous-

ing areas to those denominations which can erect churches and are prepared to serve the tens of thousands of people in the housing units. During the past three years such offers have been declined because denominations were not ready to act on them. Already Southern Baptists have been warmly welcomed by those who hope we can do something about the situation.

BECAUSE a group of Southern Baptist people, of whom there are thousands in Greater New York, began meeting each Sunday in the spring of 1957 for worship, fellowship, and the promotion of Southern Baptist work. They sought affiliation with an established Southern Baptist church and with the Southern Baptist Home Mission Board, and have now organized as a church.

BECAUSE Billy Graham, a Southern Baptist, was used of God to produce this "Manhattan Miracle" in evangelism and to write another chapter of the book of Acts. The situation now calls for enlist-

ment, which, though less spectacular than evangelism, is just as vital.

BECAUSE Baptists have a historic witness to the fact that the church is a fellowship of New Testament believers and is not a sectional or a national thing. This was the emphasis of John Smyth in Holland 350 years ago. So Southern Baptists move into this area of need not as invaders but as allies with all who are seeking to promote the cause of Jesus Christ, believing "There is no competition between lighthouses."

BECAUSE no other Baptist group is promoting a program of church-sponsored missions in Greater New York and there are vast residential areas where Baptist churches of any kind are non-existent in the "world's largest concentration of urban development."

BECAUSE, in their program to evangelize America and establish 30,000 churches and missions between now and 1964, Southern Baptists, as America's fastest growing major denomination, believe they have an obligation to America's major city.



**N**OW THAT my wife and I have returned to our home in the San Blas Islands, Republica de Panama, we want to thank you people of the United States for what you have given us. We brought home some United States clothing, two beautiful wrist watches, and many other gifts. But the things we treasure most, you can not see—your way of life, your love of neighbors, your culture, and your religion. We appreciate the year of study at the Baptist Bible Institute, in Graceville, Florida, and thank the Home Mission Board for sending us there.

Your clean, bright hospitals gave us a vision of having such a place in our land. In all of our 400 islands, there is not a doctor, a nurse, or a place to care for the sick.

When a child is born, the neighbor women come to take care of the mother, the baby, and the rest of the family. The new-born infant is received in a canoe filled with water, as the child passes through an opening in the hammock on which the mother lies. It is no wonder so many babies die at birth. The shock of the water and the near drowning are too much for them.

The native medicine men brew medicines of herbs, bark, bones, and stones to give to all the sick people. Perhaps

that accounts for the fact that many of our people do not reach what you call middle age.

Our people bathe three times a day, and carry water from the river. I am doing what I can to teach my people and to show by example, how to live under sanitary conditions. Yet there is much sickness. We need some educated doctors and nurses.

Your schools have been an inspiration to us. On our islands there were no schools until Miss Anna Coope, a missionary from England, came, while I was still a young boy. She taught us to read and write English, and told us stories about the Bible. Her school grew, in spite of much opposition from the priests and from the older Indians. These old men claimed that schools were for white people only. Because we have no written language, they saw no need for us to read or write. In every way they could, they hindered the work of that first school.

Still it grew until a second missionary, Mrs. Purdy, from Massachusetts, came and helped. Then the Spanish-speaking authorities became alarmed. They joined with the priests and older Indians in hindering the work. Finally, after Mrs. Purdy had been on the island two years, the authorities ordered the school closed.

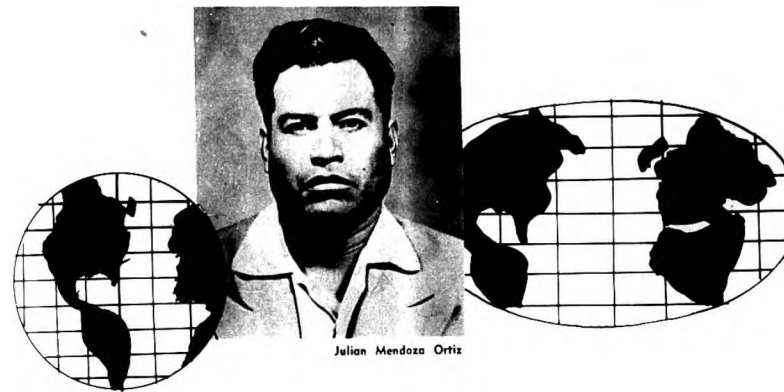
Mrs. Purdy told us that she was going back to Massachusetts, and I asked if I might go with her. She said, "Yes, Francisco, you can go to school in the United States, and then come back here to your people and do some of the things we missionaries could not do."

After the long boat trip, Mrs. Purdy put me in school in Worcester, Massachusetts, and I soon became very busy studying. I was the only Indian in school. At first the children looked hard at me, but soon we were playing together as friends.

I attended the Baptist church in Worcester and found the people very kind. They were especially good to me when Mrs. Purdy died, two years after I came to the States. They made it possible for me to return to my native islands.

During the 25 years since I came back to the San Blas Islands, I have tried to do what Mrs. Purdy asked me to do. I have had to overcome many difficulties and have called on the Lord many times when life itself was in danger.

In answer to my prayers, the Home Board is now helping in the mission and in the school, and there are three young men helpers. We have about 300 members in our Sunday school. These are not all Christians, but we are praying that they soon will be.



Julian Mendoza Ortiz

## A HOME MISSIONS CONVERT BECOMES A FOREIGN MISSIONARY

By Oscar I. Romo

**J**ULIAN MENDOZA ORTIZ was born 30 years ago, the son of poor parents, in the village of San Juan Guadalupe, Durango, Mexico.

His parents were devout Roman Catholics who taught their children the traditions and teachings of Catholicism. The many stories that Julian heard about the United States from *braceros* (contract laborers) were instrumental in bringing him to this country.

One cold Sunday night Julian found himself standing outside the Latin American Baptist Mission at Hale Center, Texas. Julian had been working in the surrounding cotton fields. The singing induced him to enter and hear for the first time in his life, the gospel of Jesus Christ. The mission pastor, Rev. Inez Sanchez, welcomed him to the service. After the service Brother Sanchez took Julian back to the farm where he was working. The following Sunday

Julian walked into town to attend the services. When Brother Sanchez gave the invitation Julian was the first person to go forward accepting Christ. He was baptized into the membership of the First Baptist Church of Hale Center on November 18, 1952.

Julian Mendoza returned to Mexico with the happiness of a new Christian. His joy was such that immediately upon returning, he shared with his grandparents. They too were saved. Julian then asked his sister if he could use her home to have prayer meetings and tell of his new experience. The meeting resulted in Julian's teaching a lesson daily. The lessons were those he had studied while at Hale Center. As a result of his efforts, 35 persons were saved and five expressed the desire to be baptized.

Julian traveled to San Pedro, Coahuila, where Brother Ortiz was pastor of the local Baptist Church. Brother Ortiz returned with Julian to baptize

the candidates. The spiritual need of the surrounding communities then led to the preaching at Alerdo, a few miles away, where 14 were saved.

At Mielgras, a ranch, Julian was run off by Roman Catholic nuns when he sought to preach Christ.

Julian Mendoza has returned to work at Lockney, Texas. His pastor, Rev. Pablo Mendoza, says that Julian is a consecrated layman who preaches the Word. You see, Julian is a Sunday school teacher, Brotherhood president, and RA counselor. He also preaches twice a week at two mission points sponsored by the Latin American Mission at Lockney.

The future means much for him, because God has called him to be his servant. Julian plans to prepare himself and return to Mexico to preach Christ.

Julian Mendoza is but one of the many who are won through home missions but become foreign missionaries.



Mr. and Mrs. Francisco Diaz

## Thank You, Neighbors

Francisco Diaz  
as told to Nell K. Walker



## SOUTHERN BAPTISTS PREPARE FOR 1959 EVANGELISTIC CRUSADE

By Leonard Sanderson

WITH CHURCH leaders everywhere looking for new evangelism opportunities, Southern Baptists are making plans for this century's most comprehensive evangelistic crusade.

The program is the 1959 Baptist Jubilee Advance year of simultaneous evangelistic crusades.

More than half a million simultaneous evangelism steps will be planned by church councils and other leaders for this year and the first four months of 1959.

This pace switching from a sometimes slow crawl to spiritually mature steps is a "17 Step by Step Preparation" program recommended to churches by state secretaries of evangelism and the Department of Evangelism, Home Mission Board.

Following the theme "New Life For You," 75,000 churches and 19 million North American Baptists have been invited to participate in the first time inter-conventions simultaneous crusade.

The Church Council of First Church, Arlington, Texas, discusses the Step-by-Step Program. Left to right they are: Vern Hargraves, Sunday school superintendent; Millard Bunkley, Brotherhood president; Mrs. Millard Bunkley, WMU president; S. J. Stovall, Training Union director; Leroy Eaton, deacon; H. E. East, pastor; and Norville Marshall, minister of music and education.

Each Southern Baptist geographic area and each church is being asked to adopt a soul-winning goal. The SBC objective is 525,000 baptisms for 1959.

As an aid to accomplishing these goals, the following condensation of the step-by-step preparation is recommended for churches.

1) *Baptist Day of Prayer, June 1, 1958.*

A North American continent-wide Day of Prayer for the Baptist Jubilee Advance. The six year BJA begins with the 1959 Evangelistic Crusade Sunday morning service, June 1, is the recommended time of prayer.

2) *Sunday School Preparation Week, September 21-28, 1958.*

Suggested book for study is "Using the Sunday School in Evangelism." Complete details may be secured from state Sunday school secretaries. All church organizations should join the Sunday school in a program of visiting unenlisted church members during October.

3) *New Year's Eve Prayer Service, December 31, 1958.*

A Wednesday evening service. Objective is to end 1958 and begin 1959 with "every Baptist on his knees."

4) *Soul-winning Commitment Day, January 4, 1959.*

All churches asking members to sign pledge cards committing themselves to personal soul-winning during the year.

5) *Evangelism Program Begins, January 4, 1959.*

A special 13-week television program series produced by the Southern Baptist Radio and Television

Commission. Each church should appoint a Televangelism Committee and work with association radio and television chairmen. Information materials will be provided for the program series to personalize the viewing approach and follow through.

6) *Bible Study Week, January 5-9, 1959.*

Enlist all church members in a week of studying the "Gospel According to Mark."

(Home Mission Graded Series on Evangelism, January 15-February 10).

7) *State Evangelistic Conferences, January-February, 1959.*

State Evangelistic Conferences for all pastors and other church leaders.

8) *Simultaneous Religious Census, February 1, 1959.*

Religious census taken in every community.

9) *Soul-winning Training, February 16-20, 1959.*

Directed personal soul-winning training schools in all churches with classes for each age group. Books are being recommended for adults, young people, intermediates and juniors.

10) *Special Associational Evangelistic Rallies, March 9 and April 6, 1959.*

Church-wide rallies supported and sponsored by all organizations.

11) *Pre-revival Visitation Program.*

After census results are tabulated, all church organization becomes a part of revival visitation.

12) *Prayer Program.*

WMU week of prayer for Home Missions, neighborhood prayer

meetings, and church organization prayer programs.

13) *Preaching and Witnessing.*

Two full weeks of revival preaching and visitation during simultaneous evangelism zones for respective areas.

14) *Sunday School High Attendance Day.*

Sunday school evangelistic services conducted for all departments above eight years of age. The date is the middle Sunday of the crusade.

15) *Training Union High Attendance Day.*

The last Sunday night of the crusade in each zone.

16) *New Members Class.*

All who joined the church during the revival should meet with the pastor during the Training Union hour of the last Sunday of the crusade. This is the first meeting of a new members orientation class scheduled for several weeks.

17) *Report.*

Churches co-operating with associational chairmen of evangelism in making results reports for state secretaries of evangelism.

A complete information folder on "17 Step by Step Preparation" is available from state secretaries of evangelism. This guide for churches on the 1959 Simultaneous Evangelistic Crusade may be obtained in quantities for members of church councils or other church leaders.

Satan will wage his greatest battle for survival in thousands of souls as Southern Baptists prepare and participate in simultaneous revivals which have the prayers of Baptists in every area of the world.



# AMONG the MISSIONARIES

## Lives Are Changed Through Good Samaritan Home

We are grateful to the Lord for his many blessings during 1957. By his grace and through his power we have seen souls saved, lives changed, and hearts made happy here in the Good Samaritan Home.

Sally saw our sign in the train depot and came to us seeking help after running away from a broken, unhappy home. She was very young (not quite 17), and pretty, a sweet young lady in every respect.

Within a few weeks Sally found Christ as her Saviour and was baptized. In September arrangements were made for her to attend a Baptist high school here in New Orleans. During the school year she found a close friend in a young girl whose father is a student in the New Orleans Baptist Theological Seminary.

By the end of the year the friend's parents loved Sally as they did their own daughter, and Sally loved them as she had wanted to love her own father and mother. She has found happiness and peace in a Christian home and, we are happy to report, plans are now being made whereby she will become a permanent member of the family, legally.

Lucille, an alcoholic, came to us after seeking help for her problem in an institution and failing to find a lasting solution. She was bitter, disheartened, and unhappy when she came, not really expecting to find an answer to her problem here. Within a short period of time

Lucille found the real answer to her problem in Christ and was baptized. Shortly after this Lucille, who is a nurse, went to work. We were very happy when, upon receiving her first pay check, Lucille put ten per cent of it aside for the Lord, a practice she has followed faithfully.

We thank the Lord for every guest who came to the Good Samaritan Home during 1957, and for every opportunity to serve him by sharing his love with others.

—Mrs. Ruth Tulley and  
Mrs. Leslie Borey  
Good Samaritan Home  
New Orleans, La.



Rev. Howard Smith, Director of Jewish Work of the Miami Association, teaches a Bible lesson over station WMIE, Miami.

## Missionaries Witness in Jail Services

In one of our jail services we met Alcario. Alcario had been put in jail because of a minor offense he had committed. It was our privilege to preach to him and several others who were confined for various offenses. Alcario seemed deeply interested, and at the close of the service we gave him a New Testament.

Four weeks later in our jail service we again saw this man. This time he was in solitary confinement. We again talked to him and gave him some tracts.

Coming into Carrizozo a few weeks later we gave Alcario a ride, and had a better opportunity to present Christ. He was very reverent and agreed with us that Christ is the only answer. We invited him to the mission, but he replied that he was afraid to be seen there because all of his relatives and friends are Catholics.

Alcario is held to his belief by fear. Our love for these people can someday overcome this fear.

—Ernest Hill  
Missionary to  
Spanish-speaking  
Carrizozo, New Mexico

## Lessons Are Broadcast for Jewish People

Rev. Howard M. Smith, director of Jewish work for the Miami Baptist Association, has begun a series of 13 broadcasts over station WMIE, Miami. He will bring a Bible lesson each week.

Jewish people in Miami have exhibited a great deal of interest in Bible

study, and this means is being utilized to attempt to interest them in a deeper, more intensive study. It is hoped that Jewish people will be stimulated to the extent that they will accept the invitation of the 77 Baptist churches and chapels in the Miami association to attend Sunday school.

The program is being sponsored by the Woman's Missionary Union. The Baptists of Miami hope that all Baptists will pray for the success of this new venture.

## A Need and an Opportunity

The Ute Indian Reservation is located in Eastern Utah. Highway 40 runs through the north central part of the reservation. Although the reservation is quite large in size, most of the Indians live in the southern part, in four small villages. Fort Duchene, the central village, is the location for the government and tribal offices.

There are approximately 1,400 registered Utes on the reservation. These people have little Christian conviction and understanding. Liquor is used by practically everyone, even the children often and at young ages. These conditions produce rank immorality and give emphasis to evil, rather than good.

Most of the families are very large. Of the 1,400 Indians on the reservation, 800 are in foster homes. Most of the children are left to live with grandparents or other relatives,



Pictured is the Baptist Student Union of Natchez Junior College, Natchez, Mississippi.

which gives them little or no improvement in home life.

The reservation is in great need of a home for these children. If they were provided with a Christian home, many of these children would become Christians themselves. In a few years they would be making Christian homes for themselves.

The opportunity is great. We are praying that such a home may be established here soon.

—Mr. and Mrs. Harmon  
R. Popham  
Missionaries to Indians  
Whiterocks, Utah

## Missionaries to Migrants Report Good Work

So far the month of December has been the best month we have had. We had more migrants to attend the missions during this month than we had during any previous month. We also had more professions of faith than we have had altogether. Please pray for these new converts.

We had 57 to accept Christ, bringing the total for October, November, and December to 102. Nearly all of them have gone back down into the Rio Grande Valley for the winter. They are just babes in Christ and need to be fed.

—Rev. and Mrs. J. Ed Taylor  
Missionaries to Migrants



The auditorium of the First Southern Baptist Church of Reading, Ohio, was completed in September, and dedicated in November, 1957. The Ohio church was organized in November, 1952, with 79 charter members. At the time of completion of the building, membership was approximately 500. Pastor is Dr. E. O. Edwards.



This sign welcomes men who visit the Baptist Center in Memphis, Tennessee.



Rev. Hubert Neely, extreme right, invites men to the Center.

## "You can find a friend here"

By Clovis A. Brantley

"YOU CAN FIND a friend here" is more than a motto. It is the truth at the Baptist Center in Memphis, Tennessee. More than 2,000 persons have discovered a friend in the three years of its operation.

Shelby County Baptists bought the old Larden Avenue Christian Church building in downtown Memphis right behind the Chisca Hotel just off Main Street. It was desired that the Baptist message should be given out downtown. The building was purchased by the people of the association in order that this plan might be carried out.

Dr. R. Paul Caudill served as chairman of the committee. Dr. Ralph Moore, city superintendent of missions, was asked to conduct services in the building. With this program the work was begun.

In 1954, the committee asked Rev.

and Mrs. Clovis A. Brantley to serve as directors of the work. On January 1, 1955, Brantley started as director of this work.

As plans were made for beginning the Baptist Center program it was discovered that the building could not be used as a rescue mission with beds to sleep men. It was not a fireproof building as required by the law. After considerable arranging the city decided in light of the need to let the work be started. Certain safety measures were taken care of to make the building satisfactory to the building inspector's office. Beds were installed, the kitchen was set up, the bathing rooms were provided, and on June 1, 1955, the Baptist Center opened officially. Only one man came for help the first night it was opened.

Many men and women run into ma-

terial, physical, and spiritual difficulty. The Memphis Baptist Center proposes to show many of these that somebody does care about them, in fact, that two friends can be found in the mission, a worker in the mission and the Lord Jesus Christ himself.

Complete meals are served to the needy. Mrs. Brantley serves as hostess, planning all meals, buying the food, supervising the cooking, and serving. More than a hundred meals are served daily to the needy.

It takes a lot of food to serve the many people. The WMU association helps with food showers from time to time. Much bread, for instance, is needed to serve that many meals. Mr. Brantley and I went to a local wholesale bakery to see if arrangements could be made to secure day-old bread that had been picked up. We explained to the



A group of men attend the evening service.

company president the type of work we are trying to do and the need we have. Would you sell us picked-up bread?" I asked. No," he replied, "I won't sell it to you. I started to say, 'Well, we'll get along without it then,' but I kept quiet a minute (it helps sometimes to keep quiet a little). He then said, 'I won't sell it to you, but I'll give it to you.' That's what I wanted him to say in the beginning. Since then the bakery has furnished us practically all the bread we have used in serving the many thousands of meals.

In serving that much food of course I take a good deal of cooking and here was a need for a restaurant stove. One of the churches in Memphis found out about the need and a pastor told me that they had a new stove. They were building a new church building out the kitchen was not ready yet. They would give us the new stove and when the kitchen was ready they would buy another for themselves. This was done and the stove was installed to prepare the meals for the many who came seeking help.

Then we needed a deep freeze to take care of some of the things that would be held over from time to time. Dr. Moore phoned a businessman in Memphis and explained to him our need and the businessman said, "We have one. We'll lend it to you." And he did.

Then, of course, to carry on a work where you have more than 50 beds it takes a good deal of laundry like sheets and towels and pillow cases. Out of a clear sky a good Baptist in Memphis called and said, "Brother Brantley, could you use a brand new automatic washing machine?" I said, "We certainly

can." The lady said, "I have no way to get them to you. They're brand new and have never been out of the crate and I want you to have them." I said, "We'll get them some way." I called a transfer company and explained to the owner our need. He said to me, "We will pick them up for you and anything that can be moved by transfer truck within 50 miles of Memphis, if you'll give me as much as 24 hours notice I'll pick it up for you free." You see, the Lord is in the matter of helping people who are unfortunate and especially if you are trying to help them know Jesus as the Saviour.

But we never did install the washing machines as one of the laundries in Memphis became interested in the work, picks the things up in the morning, washes and irons them, and brings them



The men are served hot, nourishing meals.

back by the middle of the afternoon for less than it would cost us to buy the detergent to do the washing.

But, after mentioning all the wonderful material things that the Lord has made possible for the Baptist Center, the most wonderful thing of all is that during the three years of the operation of the center more than 2,000 people have made public profession of faith in the Lord. They found a friend in the Baptist Center.

In addition to the regular work carried on in the rescue mission phase, classes are held at the Baptist Center. The New and Old Testament Sunday school lessons are taught. As many as 250 have been enrolled in these classes.

The Baptist Center is near a branch of the YWCA and co-operates with it. Many of the young women from it attend services at the Baptist Center.

In 1957, when Brother Brantley was asked to serve as assistant secretary of direct missions, being charged with the responsibility of supervising the work in rescue missions, Good Will Centers, and migrant work for the Home Mission Board, Rev. Hubert Neely, who had been serving as assistant director of the center almost from the beginning, was asked to serve as director. Brother Neely's ministry has been very fruitful as he has carried on in a marvelous way.

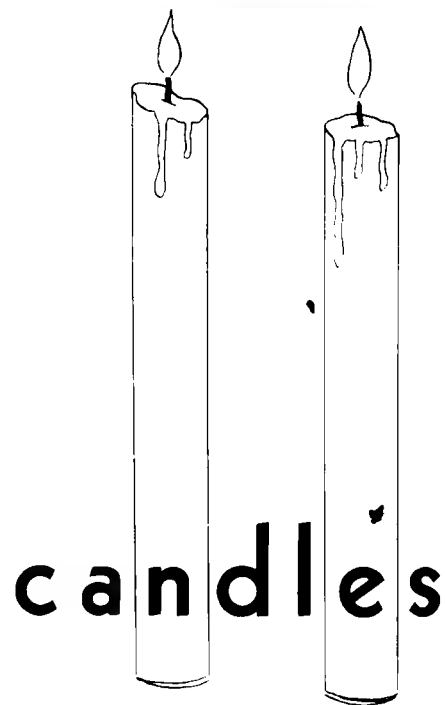
It was decided that the work in connection with the juvenile court ought to be a part of the work of the Baptist Center and the local committees transferred that work to the center. Rev. Robert Morris now serves as assistant director to Mr. Neely and as director of the juvenile program at the court. Mrs. Brantley continues to serve as hostess of the center.

There are so many people who deserve thanks for the wonderful way the Baptist Center has gone forward in Memphis. Of course, the Baptist Center committee, headed by Dr. R. Paul Caudill, has been untiring in its efforts to promote the work. Then the WMU association and many of the churches and individuals have done all within their power to make this work a success. The Lord's blessing has been upon it and many are finding a friend at the Baptist Center.

While the Shelby County Baptist Association furnishes the building and most of the operational budget the state mission board and the Home Mission Board contribute toward the salary of the director of the center. In this way it is a co-operative effort in making Christ known in downtown Memphis, Tennessee.



To men without homes, clean beds are an inviting part of the Center.



By William E. Burke

IN ROMAN CATHOLIC churches candles are used on every altar with a special significance. Canonically speaking, two candles are necessary at low mass, six at high mass, and 12 at benediction. A peculiarity of Roman Catholic worship is the use of wax candles. If the virgin and child are set up in a niche, they must have candles to burn before them; if mass is to be celebrated even in broad daylight, there must be wax candles lighted on the altar. Processions cannot be thorough and complete without lighted candles. The use of these candles comes from the same pagan source as so many other superstitions found in Roman Catholicism. Candles form part of the worship services of Roman Catholicism just as they formed

part of the worship services in pagan Egypt, Babylon, and Rome. When the sun god was worshipped in Egypt, every Egyptian on the night of the festival was required to light a lamp before his house in the open air; this was an act of homage to the sun. When the Yazidis of Koordistan, at this day, once a year celebrate their festival of burning lamps, that, too, is to the honor of Sheikh Shems, or the sun. Now, what on these high occasions was done on a grand scale was also done on a smaller scale, in the individual acts of worship to their god, by the lighting of lamps and tapers before the favorite divinity" (*The Two Babylons*, Hislop, p. 192). In a similar manner Roman Catholics honor and venerate their fa-

vorite saints by burning candles and vigils lights before their statues.

"In Babylon, this practice had been exceedingly prevalent, as we learn from the Apocryphal writer of the book of Baruch (Baruch 6:18). 'They' (the Babylonians), says he, 'light up lamps to their gods, and that in greater numbers, too, than they do for themselves, although the gods cannot see one of them, and are senseless as the beams of their houses' (Ibid.).

"In pagan Rome, the same practice was observed. Thus we find Licinius the pagan emperor, before joining battle with Constantine, his rival, calling a council of his friends in a thick wood, and there offering sacrifices to his gods, lighting up wax tapers before them, and at the same time, in his speech, giving his gods a hint, that if they did not give him the victory against Constantine, his enemy and theirs, he would be under the necessity of abandoning their worship, and lighting up no more wax tapers to their honor" (Ibid.).

"In the Pagan processions, also, in Rome, the wax candles largely figured. At these solemnities, the chief magistrates used frequently to assist, in robes of ceremony, attended by the priests in surplices, with wax candles in their hands, carrying upon a pageant or throne, the images of their gods, dressed out in their best clothes; these were usually followed by the principal youth of the place, in white linen vestments or surplices, singing hymns in honor of the gods whose festivals they were celebrating, accompanied by crowds of all sorts that were initiated in the same religion, all with flambeaux or wax candles in their hands" (Ibid.).

On special festivals, especially the festivals of Mary, we find identical processions in the Roman Catholic Church. The priests participating wear linen and face surplices and carry lighted candles. The people in the procession usually also carry lighted candles. A statue of Mary dressed in her finest is also carried on a platform. Hymns are sung and the Litany chanted. (The Litany is a prayer consisting of a series of invocations to God, the Blessed Virgin, or one of the saints, each invocation of which is followed by a short ejaculation.)

At all Eucharistic Congresses, which are gatherings of ecclesiastics and laymen for the purpose of celebrating and glorifying the Holy Eucharist, which according to Rome is the real presence of Christ in the host or piece of bread, lighted candles are carried and the priests wear surplices just as the pagan Romans

## NEW APPOINTEES



Estill, Ethel Dean

B. Nov. 7, 1928, Armstrong, Missouri. Ed. High School, Huntsville, Mo.; La Grange College, 46-48, A.A. degree; Oklahoma Baptist University, 48-49, William Jewell College, 50-51, B.A. degree; Northern Baptist Theological Seminary, 55-57, M.R.E. degree; Washington University, School of Social Work, 1954. Has served as public school teacher, Keokuk, Mo., 49-50; underwriter, 51-52; sales clerk, 52-53; social caseworker, Chicago, Ill., 53 to present. App't. to Good Will Center, Ensley Station, Birmingham, Ala., Dec. 19, 1957.



Seward, Tula Robinson

(Mrs. S. Allen Seward) above

B. Nov. 28, 1923, Albertville, Ala. Ed. Albertville High School, Albertville, La.; Judson College, 43-47, B.A. degree; Carver School of Missions & Social Work, 49-51, M.R.E. degree. Served as home missionary, Good Will Center, West Frankfort, Ill., 47-49; Good Will Center, Miami, Fla., 51-54. M. S. Allen Seward, July 20, 1954. Children: 1 son, 1 daughter. App't. to Mission Center, Roanoke, Va., effective Jan. 1, 1958.

events described give the biographical accounts of three religions: Jewish, Moslem, and Christian. The book is written in clear, concise form for the casual reader, but the author presents a wealth of detail for the student of history.

*THIS WAY PLEASE* by Roy O. McClain. Revell, \$3.00.

The author is pastor of the First Baptist Church of Atlanta, Georgia, and has been featured as The Baptist Hour preacher by the Radio Commission. The sermons are in two categories: the way defined, and sins of the church. "Unusual" is a proper designation of the minister's approach. With the heart-to-heart, confidential approach, Dr. McClain deals with the individual concerning the great subjects exemplified by "Stranger of Galilee," "If I Had But One

Day to Live," "Wells Without Water," "Throw Out the Trash!" and sins of "Silence, dullness, a three-tabernacle kingdom, horse and buggy evangelism, and so forth."

The author does not lose the reader.

*THE HOLY SPIRIT IN YOUR LIFE* by Andrew W. Blackwood Baker Book House, \$2.50.

The author, Andrew W. Blackwood, Jr., is already known for his two books, *The Voice from the Cross*, and *When God Came Down*.

In this new book, the writer treats the subject under such chapter headings as: "The Spirit and the Bible," "The Spirit in Salvation," and "The Difference Faith Makes."

The book will provide food for thought and is written in a very readable style.

## BOOK REVIEWS

*ENCYCLOPEDIA OF SOUTHERN BAPTISTS* by Norman Cox. Broadman Press, \$16.50.

These two volumes of *The Encyclopedia* are attractive. The format is to be highly commended. The print is quite readable. The editors have done a good job of assembling facts concerning Southern Baptists and compiling them in two beautiful volumes totaling 1550 pages. Congratulations!

*ABRAHAM TO THE MIDDLE EAST CRIMINALS* by Frederick Owen Williams. B. D. Williams Publishing Company, \$5.00.

This is a narrative history of the land of Palestine, the Promised Land, covering a span of 4000 years. The city of Jerusalem, in the time of David to modern times, plays the leading role as it rises and falls many times. The

March, 1958.

HOMI MISSION

By applying the teachings in *Dangerous Fathers, Problem Mothers, and Terrible Teens*, every family can become an even closer, happier, more harmonious group. \$2

A Christian's reply to an agnostic's questions about science, evil, culture, and death, in memorable statements of conviction. **\$2.50**

"Ten sermons, the like of which has not been seen for a long time" — This reviewer would like to hear the preacher, for the written word suggests a powerful spirit that sings its way along."—*Church Management* \$2

— **THE NEW YORK TIMES**

Kindergarten worker  
Includes 6 nurses and a secretary not listed  
\*No allocation from Home Mission Board  
\*Includes 167 mission pastors being assisted by Board, but not listed  
\*Counted in other departments  
\*Student missionary

## State

**Local**  
**Total 18**

A. R. Anderson, Henry F. Barkdale, W. T. Booth, Mrs. David F. Boyd, C. G. Cole, J. C. Daniel, F. K. Edwards, Jr., Homer J. Fussell, Dick H. Hall, Jr., Thomas J. Holmes, Ebb G. Kilpatrick, Sr., Mrs. R. N. Landers, Guy W. Rutland, Sr., Clarence F. Seastons, L. E. Smith, Walter R. Thomas, I. C. Warren, Jr., Mrs. Clinton H. Whetstone.

## ang Si .

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**C. Grant Garrison**, Assistant Executive Secretary  
**Treasurer and Superintendent of Church Loan Funds**  
**Leland H. Waters**, Executive Assistant  
**Bernie F. Wilson**, Assistant Superintendent of Church Loan Funds  
**Curtis L. Johnston**, Financial Secretary  
**B. M. Crain**, Business Manager  
**Carlton B. Binn**, Office Manager  
**C. C. Warren**, Director 30,000 Movement First Baptist Church, Charlotte, N. C.  
**Bertram King**, Liaison Worker in Canada, 88 Burbank Dr., New York, Toronto, Canada

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Chambers, Irene, 715 Pyburn St.,  
Ark.  
Heaton, Wiley, 252 S. 1st St., Globe  
McCauley, Fred, 161 Spring St., S.  
Mayo, Mrs. Hazel, Oglethorpe Co.  
Wallis, Bertha, 1124 S. 20th, Apt. G,  
Ham S., Ala.

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Beccera, Edelmiro and Mrs., Sancti Spiritus  
Bequer, A. T. and Mrs., Cienfuegos  
Burguet, Bartolome and Mrs., Sagua la Grande  
Calheta, M. A., Jr. and Mrs., Guines  
Castano, Cleofas and Mrs., Vista Hermosa 515, Jacuimo, Havana  
Chavez, Elva, Placetas  
Corrales, Jose and Mrs., Buena Vista, Las Villas Province  
Corrales, Arturo and Mrs., Matanzas  
Coso, J. J. and Mrs., San Jose de las Lajas  
Domínguez, Humberto and Mrs., Guaymas  
Fajmanus, Amil and Mrs., Los Pinos, Havana  
Fernandez, Domingo and Mrs., Wm. Cares Church, Calle 2, 555, Vedado, Havana  
Figueroa, Eliseo and Mrs., Vuelta  
Figueroa, Rafael and Mrs., Placetas  
García, Andres and Mrs., Cauce  
García, Juan Lar, Morell 102, Jesus del Monte, Havana  
García, Nemesio and Mrs., Morell 102, Jesus del Monte, Havana  
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Gonzalez, Moises and Mrs., Trisa 60, Santa Clara  
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Horta, Virale, San Cristobal  
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Lima, Cato and Mrs., Remedios  
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Machado, Ruben and Mrs., Artemisa  
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Marquez, Luciana and Mrs., Martí 173, Regla  
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Martinez, Pablo and Mrs., Yaguajay, Las Villas  
Martinez, Ondina, Apartado 2608, Union de Reyes, Matanzas  
Medina, Reinaldo and Mrs., Apartado Postal 400, Matanzas  
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Mesa, Primitiva, Lajas  
Milián, J. M. and Mrs., Catalina de Guines  
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Vazquez, Maximo and Mrs., Melena del Sur  
Vazquez, Leoncio and Mrs., Tapatic

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Archibald, Bert W. and Mrs., La Chorrera, Rep. of Panama  
Archibald, Frank and Mrs., Gen. Delivers, Colon, Rep. of Panama  
Diaz, Francisco and Mrs., Ustupo, San Blas, Rep. of Panama  
Gomez, Napoleon and Mrs., Alligandi, San Blas, Rep. of Panama  
Goffin, Rafael and Mrs., Apartado 72, Aguadulce, Rep. of Panama  
Iglesias, A. L. and Mrs., Alligandi, San Blas, Rep. of Panama  
Iglesias, Claudio and Mrs., Mulatuppo, San Blas, Rep. of Panama  
Jaramont, David and Mrs., Apartado 4408, Esquina Justo Arosemena, Panama, Rep. of Panama  
Jaramont, Juan Lar, Morell 102, Jesus del Monte, Panama  
Martinez, Agusto, Ustupo, San Blas, Rep. of Panama  
Miller, Peter and Mrs., Mulatuppo, San Blas, Rep. of Panama  
Miranda, Emiliano and Mrs., Baseline, Boca de Toro, Rep. of Panama  
Mizell, Leonard, Alligandi, San Blas, Rep. of Panama  
Morales, Eusebio, Mulatuppo, San Blas, Panama  
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Mela, John, 4312 Valerie Bellaire, Tex.  
Smith, Howard, 1790 N. E. 2nd Court, Miami, Fla.  
Pate, Mrs. Carolyn, Office Secretary

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Total 63

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Glas, Victor L. (white), Associate, 10 South St., W. Atlanta 1, Ga.  
Malone, Mrs. Marjorie Ruth, Office Secretary

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Total 17

Brown, Edward W., 6423 Underwood Ave., Bait Rouge, La.  
Cheatum, Fred, Selma, Ala.  
Craig, Leon Sampson, P. O. Box 301, Bait Rouge, La.  
Dudley, Julius A., 707 E. 4th St., Winston-Salem, N. C.  
Fuller, C. C., 214 S. Fish Ave., Oak Ridge, Tenn.  
Hart, Gertrude, 115 E. Cohen St., Jackson, Miss.

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Joss, Vernon, 1314 McCulloch St., Baltimore 17, Md.  
Levin, Ben H., Box 2001, Sta. A., Charleston, S. C.  
McCachlin, C. C., 1018 E. Pine, Tulsa, Okla.  
Miles, E. J., 100 Arch St., Tampa, Fla.  
Rosen, R. J., 101 W. Chestnut, Louisville, Ky.  
Thompson, J. W., 310 N. Lafayette, Mobile, Ala.  
Watts, Wm. (Jr.), 501 N. E. 7th, Oklahoma City, Okla.  
Williams, Walter, 309 Baldwin Ave., Charlotte, N. C.  
Winneburg, Wm. P., 11 Hopkins, Greenville, S. C.

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Turner, Mrs. Irene C., 2023 Jefferson St., Nashville, Tenn.

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Clatter, Daniel R., Lincoln University, Jefferson City, Mo.  
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Dixie, Wm. P., Friendship College, Rock Hill, S. C.  
Foster, Andrew, Washington Baptist Seminary, 1001 10th St., N. W., Washington, D. C.  
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Henderson, J. B., Virginia Union University, Norfolk, Va.  
Jenkins, J. C., Benedict College, Columbia, S. C.  
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Lifton, Fred, Owen College, Memphis, Tenn.  
Lyle, Mary, white, Butler College, Tyler, Tex.  
McCall, C. S., Virginia Union University, Richmond, Va.  
Moore, W. E., Union Baptist Seminary, New Orleans, La.  
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Phillips, Thomas, Mississippi Sem. Center, Box 128, Mt. Vernon, Miss.  
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Rollins, Richard A., Bishop College, Marshall, Tex.  
Scott, John Henry, Leland College, Baker, La.  
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Taylor, S. M., Morris Booker Memorial College, Memphis, Tenn.  
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Tremend, Edward, Fla. Normal and Industrial School, N. W. Corrine, Fla.  
Waters, S. M., Union Baptist Theological Seminary, 205 St. Louis, Houston, Tex.  
Wich, Luther, white, Western Baptist Seminary, 1001 S. Ave., Kansas City, Mo.  
Williams, Marcus, Okla. School of Religion, Langston, Okla.  
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Wills, R. E., Mississippi Baptist Seminary, 510 S. Third, Jackson, Miss.

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Vassar, Hoyt, 133 Archer Dr., Hummelville

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Johnson, George W., P. O. Box 117, Kenai  
McConnell, Clifford S., P. O. Box 1842, Palmer  
Rose, James M., P. O. Box 1906, Lakeview, Anchorage  
Stewart, J. W. T., P. O. Box 171, Valdez

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McKay, Mike and Mrs., 202 E. Third, Anchorage  
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Marks, Ira L., 2119 S. 17th St., Salt Lake City, Utah

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Heard, J. G., 711 Skyline Blvd., Bakersfield  
Kendall, George B., 1205 "R" St., Eureka  
King, George W., 1209 Florence St., Modesto  
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Riley, Leonard R., P. O. Box 15, Quincy  
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Owen, Roy W., Gen. Del., Bismack, N. Dak.  
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Wooderson, Avery, 2926 Grand, Parsons

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Bruck, E. L., 845 S. Fort, Springfield

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Wilks, Carl, 217 W. Snyder, Hobbs

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Slater, Wm. H., 4218 Kirtland Rd., Dayton 4

#### Pastoral Missionary

Bruck, J. Pat, South and North St., Stroudsville

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And 36 Associational Missionaries

#### City Missions

Lowther, A. L., 1141 N. Robinson St., Oklahoma City

Perry, Leo M., 409 S. Cincinnati, Tulsa

#### OREGON-WASHINGTON

#### State Superintendent of Missions and Stewardship

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#### Area Missions

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Forbes, Aaron, 11222 8th Ave., S., Burien, Wash.

Hilde, Omer, Rte. 9, Box 157, Olympia, Wash.

Millard, B. L., 1220 Santiam Rd., Albany, Ore.

Steed, Lewis, 10518 E. Springfield, Dshon, 30

#### SOUTH CAROLINA

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HOME MISSIONS

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Harold, W. C., 14 Meeting St., Charleston

Wagon, J. S., 1010 River Bldg., Spartanburg

Wab, O. A., 1010 River Bldg., W. McBee Ave., Greenville

#### TENNESSEE

#### State Superintendent of Missions

Em, L. G., Belmont at 16th Ave., S., Nashville

#### City Missions

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Gregg, Harold, Rte. 1, Madison

Moore, Ralph R., 125 Linden Ave., Memphis

Netter, Lawrence, 109 Market St., Knoxville

Webb, S. W., Baptist Center Bldg., 722 Oak St., Chattanooga

#### Rural Church Program

Wagon, C. H., College Director, Carson Newman College, Jefferson City

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#### State Superintendent of Missions

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#### City Missions

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Burn, J. Walter, P. O. Box 2127, Waco

Landier, Jared J., P. O. Box 1547, Midland

Colson, W. H., 1115 Ocean Dr., Corpus Christi

Dillon, Ross J., 2420 Milam, Houston

Husman, Elmer, 405 Montana St., El Paso

Floyd, Walter, 1801 Lavaca, Austin

McLaughlin, Charles, Box 12215, Fort Worth

Pedder, Taylor, 412 Burr Bldg., Dallas

Raj, Cecil, 10 Lexington Bldg., 100 Lexington Ave., San Antonio

Tanner, W. M., 1705 38th St., Lubbock

#### Area Missionary

Barnes, Frank, 4146 Cherokee Dr., Madison, Wis.

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#### State Superintendent of Missions

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#### City Missions

Brown, John, 1000 Royce Bldg., Norfolk

Franklin, Paul E., 1 W. Franklin St., Richmond

Umbler, William L., Rte. 1, Annandale, Alexandria

#### WEST VIRGINIA

#### Area Missionary

Wardner, John, 124 Franklin Ave., Athens, Ohio

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#### 516 Burr Bldg., Dallas, Texas

Total 21

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Dooley, C. Y., Associate Secretary

Larson, Paul E., Associate

Wilbanks, C. F., Associate

Wardling, Mrs. Catherine, Office Secretary

Wynn, Barr, Office Secretary

#### State Secretaries

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Baldwin, James, P. O. Box 716, Carbondale, Ill.

Crowder, W. J., 1628 16th St., N. W., Washington, D. C.

Dowell, B. M., Jr., Belmont at 16th Ave., S., Nashville, Tenn.

Hopkins, John, Box 729, Wichita, Kan.

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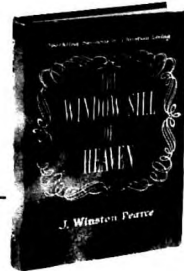
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HOME MISSIONS

## Intermediate GA's Conduct Bible School

By Mrs. J. W. Waters

While studying forward steps in the Girls' Auxiliary of South Georgia Baptist Church in Savannah, the Intermediate girls were led to conduct a vacation Bible school at Longville Baptist Church, a church for colored near our community. The girls had seen this church grow from just a few of blocks into a building.

Arrangements were made for the Bible school to be conducted. Our Sunday school furnished materials and the WML furnished refreshments. Billie White, queen with scepter; Daisy Smith, queen; Jennie Smith, queen; Patsy Beasley, queen; and Martha Ann Dub- gett, queen, served as department leaders. They were assisted by Mrs. Olan Beasley, WML president; Vice-president Mrs. Dot Golden; and Youth Director Mrs. J. W. Waters. We were able to secure a summer worker, Sue Barnes, now Mrs. Clayton Massey, of Gadsden, Alabama, to serve as superintendent of the school. The colored church furnished women to serve in the departments.

More children came than had been expected and every available space was used. Some sat on the floor while others went outside under a tree. The children were very happy to come to the Bible School and each day the enrollment grew.

My heart was overflowing with gratitude to God as I watched these young girls lead others to a closer understanding of a Christian life. The blessings we received as we watched these children sing praises and recite Scripture passages filled each of us with a desire to do our best.

A consecration service was held for the Junior and Intermediate departments by our pastor, Rev. R. Wendell Torrance. At the close of this service 23 boys and girls came, some with tears flowing down their cheeks, to accept Jesus Christ as their Lord and Saviour.

At the commencement service, it was with great joy that we watched the church fill and overflow into a crowded street with parents who had come to see and to hear what their children had learned during the week.

As we bid good-bye to the children

of the Bible school we knew our mission was accomplished. Since then the church has had its own Bible school and has gathered its own materials.

Rev. W. J. Carswell, of city missions,

in Savannah, tells me ours was the first church to sponsor a Bible school such as this one in Savannah. Since then many of the churches here have helped to conduct similar schools.

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