HOME MISSIONS

SOU BAPT HIST SOCIETY
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of the Southern Baptist
Convention

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THE LIGHT OF THE SEMINOLES IS JESUS

Page 8

Don Rutledge Photo
Missions Pix

BIBLE EXPOSITORS FOR ASSEMBLIES

DR. RAY SUMMERS

DR. COURTS REDFORD

Dr. Ray Summers, professor of New Testament and Greek at Southwestern Baptist Theological Seminary, and Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board, will give Bible expositions at Glorieta and Ridgecrest during Home Mission Weeks.

For Glorieta's Home Mission Week, Dr. Summers announces

EXPOSITORY STUDIES IN NEW TESTAMENT ESCHATOLOGY:

Death—Resurrection—Second Coming—Judgment—Eternal Destiny

For Ridgecrest, Dr. Redford's subject will be THE MESSAGE OF MALACHI FOR OUR DAY.

The Bible hour during Home Mission Week at Glorieta and Ridgecrest is a high point in each day's activities.

Make reservations now. Write to E. A. Herron, manager, Glorieta Baptist Assembly, Glorieta, New Mexico, for reservations during Home Mission Week, July 31 to August 6, and to Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, for reservations August 14-20.

THE LONG BRIDGE by Phyllis Sapp is back in the book stores. This delightful presentation of the work of the Home Mission Board with Negroes has already enjoyed a circulation of more than 20,000. The remaining stock, after temporary withdrawal, is now subject to order from Baptist Book Stores. Interest in *THE LONG BRIDGE* has been encouraging.

The Home Mission Board's budget for Negro work was enlarged for 1958.

Let Us Rise Up And Build

By Courts Redford

A RECENT survey shows that 30,000 new churches are needed NOW and that 600 per year will be required to keep up with the increase in population. It is thought that fully 60,000 missions, branch Sunday schools, Good Will Centers, and preaching points would be required to reach those who cannot, or will not, attend a church. Here is a tremendous need, and where there is a need and the ability to meet it, there is God's call.

More church buildings will be needed. Many of these new churches will be sponsored by strong churches nearby that can help provide a good site and the first unit of a building. Some will have sufficient resources that they can borrow such additional funds as may be needed from local lending agencies, or through the sale of church bonds. Many will need help from denominational sources.

The Loan Department of the Home Mission Board helps to provide the funds needed by such churches. The Loan Department functions through four types of loans: the Church Building Loan Fund, from which a church may borrow a maximum of $25,000.00 if it cannot obtain a satisfactory loan elsewhere; the Church Extension Loan Fund, from which a church no more than seven years old may borrow a maximum of $15,000.00 (in emergencies $20,000.00) for the construction or purchase of suitable buildings; the Church Site Fund, from which funds are provided for the purchase of desirable church sites in new areas or suburban developments, such funds to be repaid when a new church takes title to the property; and the Memorial Fund, which is made up of gifts of a non-trust nature given undesignated by donors, from which we are purchasing a portion of church bonds issued for building purposes by churches which must have help from the denomination in disposing of their bonds.

The corpus of the loan funds (exclusive of the Memorial Fund, which amounts to $401,434.54) was $5,107,102.93 as of January 1, 1958. This is an increase of $1,976,407.99 since January 1, 1955, or a gain of 63 per cent. As of January 1, 1958, there were 740 loans outstanding amounting to $7,143,576.44.

The administration of the Loan Department is in the hands of experienced laymen and leading pastors. The Church Loans Committee is composed of four laymen and six pastors. Three laymen and two pastors serve on the local committee. Frank Garrison, superintendent of the Loan Department, and Berner Wilson, assistant superintendent, have been in the commercial loan and insurance business for years. The training and experience of such men guarantee the efficient administration of the department.

The entire department is operated economically. Due to the fact that the Home Mission Board provides office space and that a part of some salaries is shared by the operating budget of the Home Mission Board, it is possible for the work of the department to be administered at a minimum expense. Despite the fact that the Board has been paying interest on approximately $3,000,000.00, which the Convention authorized the Board to borrow to be lent to new churches, the department, after paying all interest and operating expenses, showed a net gain of $174,011.43 in 1957.

This efficiency in operation has made it possible to lend money to the churches at a low interest rate of five per cent, thus the churches benefit from the low cost of operation.

The total administration of the loan funds is made very much more effective and beneficial to the churches, and to the denomination, because of the service rendered by the missionaries in making and servicing the loans. Most of these area missionaries in pioneer fields are supported in part by the Home Mission Board and co-operate in making surveys for loans and in encouraging the churches to make all payments when due.

Loans thus made and serviced by your Home Mission Board create in these churches a feeling of gratitude and loyalty to the total denominational program. They think of this service as a part of our home mission ministry and the good will thus produced finds expression in an enthusiastic support of all phases of our work and of the whole Cooperative Program.

There are many other services rendered the churches in connection with these loan operations. Counsel is provided with respect to the type and cost of the building to be constructed. The church is urged, and in many cases required, to use plans approved by the Architecture Department of the Sunday School Board. Care is taken that the title to the property is acceptable, that there are no restrictions that will embarrass the church in its use of building and grounds for religious purposes and that full information is secured relative to parking regulations.

The Loan Department is a real service department of our mission work and is so integrated into the total ministry of the Home Mission Board that it makes a large contribution to various phases of our program.

We are seeking in every way possible to respond to the needs of the people as they face the challenge of the *30,000 Movement* and call out in a growing crescendo, "Let us rise up and build."

NEWS

Bible Teachers for Ridgecrest And Glorieta Named

The program committee for Home Mission Weeks at Ridgecrest and Glorieta has named Dr. Ray Summers, professor of New Testament interpretation of Southwestern Baptist Theological Seminary, as Bible teacher for the Glorieta Assembly during Home Mission Week, July 31 to August 6, and Dr. Courts Redford, executive secretary of the Home Mission Board, for Ridgecrest, August 14-20.

Graded Series to be Available at Assemblies

The Adult and Young People's books in the 1959 Graded Series of Home Mission Studies are to be ready for WMU and Home Mission Weeks at Glorieta and Ridgecrest Clinics for the teaching of these books will be held at both assemblies. *Ways of Witnessing* by John Caylor and *Won by One* by Clyde Merrill Maguire are the Adult and Young People's books of the 1959 Series on "World Evangelism: in the Homeland."

New Subscription Rates

On January 1, subscription rates for *Home Missions* advanced: individual, 1 year, $1.00; club of 10 or more, $.75; in the church budget, $.60.

Parents of Two Home Missionaries Die in Edmond, Oklahoma

William Ady McCaulley, 89, father of Fred A. McCaulley of the Tentmakers Program of the Home Mission Board, was buried in Edmond, Oklahoma, on February 25. That same week, on February 27, Joe B. Rice, father of Miss Jo Beth Rice, assistant editor of *Home Missions*, was buried. Both funerals were conducted by Dr. M. E. Ramay in the First Baptist Church of Edmond.

Student Summer Missionaries Appointed

According to Mrs. George Adams, secretary to Dr. Redford, 450 missionaries have been appointed for ten weeks of service this summer in the Student Summer Mission Program. The student missionaries will serve on all the home mission fields under direction of home missionaries.

New Filmstrip on Revival Preparation Released

Many letters have been received recommending the new filmstrip, "How to Prepare for and Conduct a Revival," just released by the Office of Promotion, for use by churches. The filmstrip is available at $5.00 per copy from Baptist Book Stores and *free* to missionaries when ordered from the Office of Promotion, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia.

ABOUT THE COVER

Missionary Genus Crenshaw, his wife, Carolyn, and daughters, Martha Jane, three, and Mary Estelle, five months, live on the Dania Reservation eight miles southwest of Ft. Lauderdale, Florida. Their new church building and home were built in 1948 by funds from the Annie Armstrong offering. See the story about work with the Seminole Indians on page eight of this issue.

HOME MISSIONS

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

JOHN CAYLOR, *Editor*

Vol. XXIX MAY, 1958 No. 5

IN THIS ISSUE

EDITORIALS page

Let Us Rise Up and Build by Courts Redford 3
From the Pen of John Caylor 5

ARTICLES

Texas Baptists Test Survey by Leonard L. Holloway 6
The Light of the Seminoles is Jesus by Marie Monire Chapman 8
The Call of Panama by R. G. Van Royen 10
Love Him as Thyself by Robert Harvey 12
Training the "Whole" Child by William Russell 15
"Don't Fence Me In" by John Havlik 18
Cuban Baptists Open Home for Aged by Herbert Caudill 20
California Missionaries Enjoy Busy Summers by William Russell 23
Southern Baptist Tentmakers—Who Are They? by Fred A. McCaulley 24
Are They Selfish? by Virgil Gale 26
Ohio Church Receives Deed 28
The Erie Baptist Association by M. W. Belew 30

FEATURES

News 4
Among the Missionaries 16
Book Reviews 25
Changes in Missionary Personnel 27
New Appointees 29

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From the Pen of John Caylor

EVANGELISM IN HOME MISSIONS

EVANGELISM and missions are synonymous terms. From its beginning, the Home Mission Board has made evangelism the center of its missionary program. In essence every home missionary has been an evangelist, whether the missionary was man or woman, preacher or layman. Witnessing for Christ, telling the story of salvation, presenting the claims of Christ upon the individual, and teaching and training others to witness for the Lord are all parts of the total program of missions. Every chapel that is built, all the classes which are organized, all the conferences held, and all the programs adopted by and for home missionaries have been evangelistic in purpose. The ultimate aim has been the winning of the lost to Christ.

The promotion of evangelism has been a major responsibility of home missions. The first missionaries of the Board of Domestic Missions were evangelists. During the Civil War the Board sent evangelists among soldiers. In 1866 and 1867 the Board of Domestic Missions employed evangelists to work in eight states. In 1906, upon the instruction of the Southern Baptist Convention, the Home Mission Board set up a department of evangelism. From that time forward a department of evangelism serving under the Home Mission Board has been the means of evangelistic emphasis among Southern Baptists.

Conferences, study, personnel, co-operation and co-ordination, and inter-agency enlistment, inspired by the Department of Evangelism of the Home Mission Board, have made Southern Baptists known as an evangelistic body. The consummation of plans resulting from conferences of representatives of all Southern Baptist agencies is expressed in the world evangelization program of 1959, spearheaded by "The 1959 Evangelistic Crusade of Southern Baptists." Not only Southern Baptists, but other Baptists throughout America and nationals in the 38 countries where the Southern Baptist Foreign Mission Board has missionaries, are in the year of evangelism.

In the March issue of *Home Missions*, the step-by-step preparation for the 1959 Evangelistic Crusade was presented. There are 17 steps. In the center of this page is a reproduction of step number 1. June 1, 1958, is not too early to crystallize emphasis on the 1959 crusade. What we do in 1958 will determine largely what we accomplish in 1959.

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. Prayers will be offered in most nations of the world for the crusade. June 1 may become a Baptist World Day of Prayer for the simultaneous crusades.

Sunday morning service, June 1, is recommended time of prayer for revival.

The Day of Prayer is the most powerful means of preparation. Note that it is called "Baptist Day of Prayer." The Southern Baptist bodies in the United States and Canada, combining their interests in the Jubilee Advance, are calling on their people to "humble themselves, and pray, and seek my face, and turn from their wicked ways" (2 Chron. 7:14) in the assurance that God will "hear from heaven, and will forgive their sin, and will heal their land."

As surely as God promised Solomon blessings for which he did not pray and showered upon him riches he could not measure, so surely will God pour out his blessing upon Baptists in America and forgive and heal and reward them.

Prayer is the most powerful instrument in the hands of God's children. United prayer, effectual fervent prayer, constant prayer will fit Southern Baptists for the blessings God wants to bestow upon them. This call to prayer is a call to all our churches and all our people. The Baptist Day of Prayer challenges all Baptists in America to join hearts in their petitions for revival.

America needs God and God needs America. A genuine revival in North America could furnish the home base for world evangelization.

The first day of June has been set as a Day of Prayer in this Year of Prayer in Jubilee Advance.

TEXAS BAPTISTS TEST SURVEY

By Leonard L. Holloway
Director, Public Relations Department, BGCT

MAP MAKERS, 2,500 surveyors, typists, and survey leaders gave 16 San Jacinto Association churches in southeastern Texas a look at themselves and their evangelism prospects.

During five days of testing the Home Mission Board's Church Community Survey, more than 8,403 church membership prospect names were tabulated and places of residence posted on scaled wall maps.

The Texas association was selected as a test area for the Church Community Survey which has been used in cities and rural areas, and will be further projected in 11 states.

Darwin Farmer, director of the survey and direct missions associate for the BGCT, said San Jacinto Association leaders asked to be made a study area because of needs for new churches and missions in one of Texas' fastest growing industrial areas.

Several weeks earlier, Dr. A. L. Jordan, associational moderator and pastor of Baytown's Memorial Baptist Church, called a meeting of interested pastors and survey leaders. Rev. Billy T. Hargrove, director of survey, HMB, met with Texas groups to complete details.

The next step was for churches to recruit volunteer workers with varied talents. Draftsmen and other members of churches who could prepare scaled maps of cities and residential areas began their work immediately. On drawings, varying from small wall sizes to an eight-foot-square projection, dwellings were spotted by zones for numerical designation.

Training and "operations door bell" became a co-ordinated church-by-church project with one day set aside for an association-wide survey. More than 2,500 visitors, in teams of two, asked religious information and attitude questions in 20,000 homes during that day.

On Monday, church members started tabulating, typing, and posting the results. Forty-two per cent of the survey cards completed in one area revealed prospects—families belonging to no religious faith. The lowest percentage of prospects from cards completed in an area was 24 per cent.

Colored cards indicating interest and church participation were completed for each person in a family. These cards were placed in files for future visitation and will be changed as the unenlisted become active in churches. Cards of individuals were numbered to correspond with dwellings on maps. A small color index was placed by each resident to indicate spiritual conditions. When a family moves, a new set of cards will be prepared for new occupants of each dwelling.

"What we like about the system is that one complete survey will last forever, if the cards are kept up," said Rev. Andrew Allen, pastor, Second Baptist Church, Highland.

District Four Missions Secretary O. D. Martin, said other associations, large and small, can conduct similar surveys.

The survey was called a "boon to the 30,000 movement," by Dr. J. T. Gillespie, director of the rural church program, Home Mission Board, in Baytown for the study.

District missions secretaries, associational superintendents of missions, and two pastors also directed studies in participating churches.

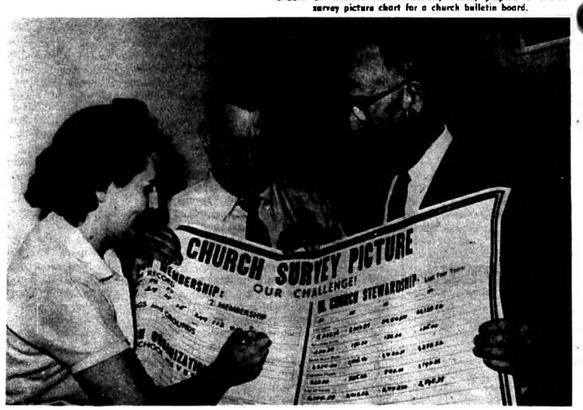
Churches in Baytown, Mont Belvieu, La Porte, Deer Park, Highlands, and Crosby took part in the test survey project.

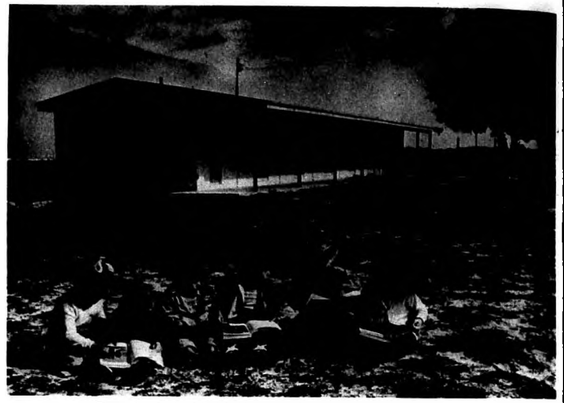
Some of the statistical findings included 11,500 Sunday school prospects, 5,258 unsaved, and 3,150 unaffiliated Baptists. At the end of the survey, 16 participating churches voted to increase their co-operative mission giving two per cent each year until 1964. Eleven churches will sponsor missions as a part of the 30,000 movement, and three churches will extend credit for churches with building programs in pioneer areas.

Darwin Farmer, Texas Baptist direct missions associate, raises supplies to (left to right) Jimmy Ponder, Highland First Baptist Church pastor; P. R. Voss, Central Baptist Church, Brownwood, a survey director; C. L. Thompson, Lammas missions pastor; and J. I. Clinton, Cook Association superintendent of missions, a survey director.

Dr. J. T. Gillespie, Home Mission Board, discusses a new mission area with Crosby First Church pastor W. F. Sanderson.

Mrs. C. B. Leonard, Pastor T. S. Green, Mont Belvieu Baptist Church, and T. T. Reynolds, right, survey director and superintendent of missions from Crockett, Texas, prepare a church survey picture chart for a church bulletin board.





This modern Sunday School Building at the First Seminole Baptist Church was erected three years ago by the Home Mission Board and the Florida Woman's Missionary Society

The Light of the Seminoles is Jesus

By Marie Manire Chapman

SEMINOLE tribal rites were once performed with enthusiasm by Josie Billie, the medicine man, as he proudly led his people in the Florida Everglades in their ceremonies.

In a year's time, everyone did some wrong or bad acts for which he must be punished during the annual green corn dance. This called for the shedding of blood—long before they ever heard of the Lamb of God. And Josie Billie saw to it that the necessary punishment was inflicted. Pins and needles were plunged through a board, with the sharp ends sticking out. These were raked across the arms, back, chest, and legs of the offender to shed his blood to atone for his wrong.

Many of the Seminoles, too, have larger scars on their arms to show they have prepared for life after death by providing "light in the body." The light would make possible their safe crossing of the chasm which leads to the "better life," they believed, and without it they would fall into the pit to be devoured by eagles or alligators.

To avoid this fate, the young people over 12 years old were burned on the arms with hot coals on the end of a stick of wood. The live coals put light into the body and the scars were proof they had the light, they believed.

But one day Josie Billie learned of the Light of the World through the testimony of the missionary and other Christians among the Seminole Indians—and Josie Billie took that way.

Today, instead of administering tribal rites, he is a leading Christian layman in his church (the Big Cypress First Baptist Church). He teaches Sunday school, is a lay preacher, and has attended the Baptist Bible Institute in his state.

The work of Southern Baptists is growing on the three Seminole reservations in the Everglade section of Florida. Now more than 300, or approximately one-third of the total population, are professing Christians.

It was not always so. Missionary endeavors were rejected until a little over 20 years ago, when the Seminoles began to respond to Christianity and then to education.

Years of superstitious distrust were conquered when the first missionaries reached them even before the reservations were set up. The Indians' hatred dated back to the Seminole wars in 1836, when the white man was determined to put the Indians on reservations and was resisted, until there were less than 150 Seminoles left at the end of the slaughter.

It was another Indian tribe, the Creeks, from Oklahoma, who were first able to reach the Seminoles with the gospel about 1912. Willie King, a Creek Indian from Oklahoma, was allowed to labor among them from 1926 to 1940, and the first of the Seminole churches was established in 1936, during his ministry. Two other missionary families served after his retirement in 1940, until six years ago.

When Genus Crenshaw first came at that time from Kentucky, an old Indian man told him: "The white man did us dirty and we did not like it." Then he smiled and said, "But white man gave us Jesus and we are thankful, so we forgive and hold no grudge."

Language has been somewhat of a problem, but this is lessened by the fact that most of the Seminoles speak some English and many speak it well.

Don Rutledge Photos
Missions Pix

Seminole ministers pastor the churches. Rev. Harry Cypress, pastor of Big Cypress Church for three and one half years, makes and paints souvenir drums in his spare time.

Such a one was Frank Cypress, who lived in the commercial village of Miami. His chikee—four posts placed in a 15x10-foot area, with a thatched roof over them—was the scene of a checker game with the missionary one night. Crenshaw talked with him about his soul's need, but he made no decision. A few Sunday nights later, he did make the all-important decision for Christ.

A 27-year-old man lay in his chikee dying of cancer. During a visit, Crenshaw read to him the third chapter of John and started to close the Bible. The patient begged him to continue, and listened through three chapters before he stopped the reader. He accepted Christ that day and testified before his death, "I'll always love him."

Seeking to put the Bible in the language of the Seminoles, the Wycliffe Bible translators, Mr. and Mrs. David West, came to Big Cypress Reservation, 115 miles from Ft. Lauderdale, three years ago. At their present rate of progress, they estimate that it will take ten years to translate and reduce one book to writing, and that it will require perhaps four years more to translate the entire Bible.

On this reservation of 42,000 acres there are less than 200 Seminoles. The church here—the Big Cypress Baptist Church, was established in the mid-40's as a mission of the First Seminole Baptist Church and became a church in 1952. It now has 107 members.

On the Brighton Reservation, also 115 miles from Ft. Lauderdale, a building has been erected by the Brotherhood of Southside Baptist Church, of Lakeland, Florida. Billy Osceola is its pastor, and membership totals 86. About 250 people reside on the reservation.

The 480-acre Dania Reservation, eight miles southwest of Ft. Lauderdale, is the home of Missionary Crenshaw and his family. On the reservation are more than 200 Seminoles and the church of more than half that number. Their new church building and the missionary's home were built in 1948 by funds from the Annie Armstrong offering.

Life among the Seminoles is a contrasting mixture of the tribal and the modern, typified most strikingly by the sight of a 1958 model car in front of a thatched-roof chikee.

Although only ten Seminoles have graduated from high school, this number will be increasing and three are already enrolled in college. Their families do not have financial backing to give them. Their higher education has been made possible because of the assistance of several schools and organizations.

Missionary Crenshaw feels that all three are fine, deserving Christian young people, with great and promising potential, worthy of the help Christian friends may extend.

Further information about the work may be obtained by writing Genus Crenshaw, Route 1, Box 384, Ft. Lauderdale, Florida.

Members of the Ailigandi Baptist Church, Ailigandi, San Blas, attend a baptismal service.

THE CALL OF PANAMA

W.M.U. Circle Theme Program

By R. G. Van Royen

THERE ARE two very important factors in mission work in a foreign country which can either hinder or help very much: the attitude of the government and the attitude of the people.

We are happy to report that we have found good co-operation from government officers in Panama and the people have open and receptive minds.

If we had missionaries to go into the inland towns of Panama to teach and preach, we could organize 50 to 75 Baptist churches in the next five or six years. For example, the Bigue Baptist Church has changed the community in which it is located. The young people are going to the cities. If we had those country churches, they would be constantly giving Christian young people to city missions and churches.

The Panama Canal

The opening of a trans-continental canal in Central America brought about the liberty of the people and the establishing of the nation of Panama. During the 50 years of the life of the nation, much progress has been made.

The Young People

The youth of Panama want to get an education. Hundreds go out to other nations every year to complete their education and to specialize in some trade or profession. There are many fine young people attending the University of Panama. Manuel Alguero, a university student, is superintendent of the Sunday school at First Baptist Church in Panama City. He is an example of the many intelligent young people who will be good workers in our churches when we win them to be followers of our Lord.

A Progressive Baptist Program

During the past five years, we have been promoting a progressive program of work. Three Baptist associations have been organized: the Central Panama which now has six churches and three missions; the Bocas del Toro with five churches and four missions; the Canal Zone Association composed of three North American Baptist churches in the Canal Zone and four missions. The Panama Baptist Convention of Spanish-speaking churches has become the Panama Baptist Association with five churches and 20 missions.

The organization of these associations has brought the churches and people together for a united effort and made possible better planning for our work.

One young pastor said, "Now we can get along with our work because we have a plan."

Pastor W. D. Morgan at Almirante studied the WMU literature and then organized the RA's, GA's, and YWA's because there was no trained leader in the WMU. Now the church has a very good WMU.

All of this is a good beginning but there are hundreds of communities, some of them cities with 15 to 18 thousand population, where we have no work. These people are waiting for us to come.

New Buildings

During the last five years the Home Mission Board has financed or assisted in financing 11 church buildings and properties at a cost of $268,000.00. Yet the missions at **Aguadulce, Baseline** Spanish, Cattiva, and **Arraijan,** are ready to organize into churches, but all need buildings.

We need work in **Penonome,** which has a population of 18,000; Chitre with 20,000; Santiago with 10,000; and David with 23,000.

The San Blas Indians

Along the north and east shore of the Republic of Panama are 456 coral islands, which, with a strip of the mainland of Panama, form the Comarca de San Blas, one of the provinces of Panama. There are approximately 22,000 San Blas Indians living on 54 of these islands.

The people of San Blas stood against the white man for generations because they were badly mistreated when the Spanish came to these shores. However, during the past two generations, progress has been made in efforts to help them.

The Home Mission Board opened mission work on January 1, 1955. In three years 165 Indians have been baptized into the **Ailigandi** church fellowship.

In April, churches were constructed in Ustuppu and Mulatuppu. Soon the Comarca de San Blas Baptist Association will be organized. From the original four missions and three schools with 16 workers in 1955, when the work began, there are now three churches, three schools, 11 missions, and 31 workers. The average attendance of the Sunday schools of the San Blas missions is more than 1,700 each Sunday.

There are more requests for Baptist missionaries to go to the new islands and begin work than there are workers to serve.

A short time ago, an island chief traveled 150 miles to the mission office in Balboa to ask the superintendent to send workers to his island. He said every person on the island wanted the Baptists to come. When people come begging for the bread of life, we cannot turn them away. We are sending a man for part-time work with them.

Training for the Future

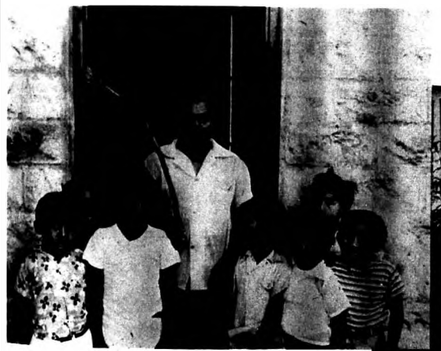
The only way to promote a lasting mission program in any nation is to train the youth of that nation as future leaders of the work. Three years ago we began a Bible institute in Panama. Last year, the third year, we had 18 students, three from other Evangelical groups, and they are making wonderful progress in their work.

Our problem is space to take care of students. If we can get property and buildings for the *Panama Baptist Seminary*, it will become the leading Evangelical seminary in Central America. Young people will be trained to win their families, friends, and countrymen to our blessed Saviour. We ask for your prayers for this new seminary.

Five Years of Progress

June 28, 1953, 10 missionaries, 5 missions, and 10 churches. March 1, 1958, 70 missionaries, 33 missions, and 19 churches. Although this may look like a large increase, we still are just at the beginning of the evangelization of this great nation.

The people are waiting!



Carlos Perez, Jr., a day school teacher at San Blas Mission, Ustuppu, stands at his classroom door with young students.

Manual Alguero, a student at the University of Panama, is superintendent of the Sunday school at the First Baptist Church, Panama City.

LOVE HIM AS THYSELF

Robert Harvey
Student missionary to Spanish-speaking
Planada, California

Migrant Camps

THERE ARE many different types of migrants in America today. Those to whom the Home Mission Board is ministering are agricultural migrants. In this great army of workers we find the white migrant usually moving by house trailer and staying in "camps"; the colored migrant of the East Coast traveling in crews and living in camps; the Texas Mexican migrant usually following the crops, traveling in trucks, which often serve as homes.

Recently foreign contract labor has increased tremendously. In 1957 there were 500,000 Mexican National farm workers processed into the United States for agricultural work. Similarly in 1957, 1,000 Japanese were admitted as farm laborers, and there is now an agreement permitting Filipinos to enter the United States as farm laborers.

How Does the Migrant Live?

The migrant is rarely accepted in any aspect of the community life. Little responsibility is felt by employers.

Where housing is furnished its quality and condition is designed to reflect the social status of the migratory group.

The migrant never establishes roots in any community, so he does not assume community responsibility, and it is equally true that the community never considers him as a part of its life. The local school authorities show only passing interest in the children, knowing they will likely be in the community but for a short period. And the need for adult education is obvious.

The problem of foreign contract workers is different. Separated from family, since they are brought into the country under contract to a labor association for a certain period of time and then returned home, the men are lonely and seek all forms of contacts to pass time after work hours and on week ends. They are seeking for one thing—happiness.

The shame is that too often the people who have true happiness to give, Christians, pass by the foreign-speaking migrant as if he were someone else's responsibility.

How Shall We Minister to the Migrants?

Every local church working with the associational mission program should survey its church field to determine the number and type of migrants, Anglos or foreign, and the dates they will be in the area. With this information the church and association can plan their program to minister to the migrants. The association, in co-operation with the mission department of the state convention can secure the help of special migrant workers to help start the program. If foreign-speaking missionaries are needed, they also can be secured through the mission department of the state convention.

The Home Mission Board will help the state association, and church workers by giving information about available materials that the local church can secure, and show how the men of the church can use films, messages, and music on records, and distribute tracts and Gospels. They can thus present a gospel program to every migrant that visits from another land to help us harvest our crops.

The church is responsible for the spiritual life of the migrant, and must organize the people of the church and association to

1. Secure facts about the situation
2. Make friends of the migrants
3. Provide workers who shall serve them
4. Help in making their physical and health conditions better
5. Welcome them to the church
6. Work and give
7. Work at it continuously and not spasmodically

Migrant missionaries Horton, Taylor, Foster, and Fair attend the Migrant Missions Conference.

Memphis Conference on Migrant Workers

By Clovis A. Brantley

At the call of the Home Mission Board, a selected group of interested workers met recently with members of the Board for discussion of the work among migrants in the United States. These met in Memphis, Tennessee.

There are more than a million migrant workers in the United States. Many of these are contract laborers from Mexico and Japan. Their absence from the religious background of their native homes often makes it easier to present the Bible way of salvation. Many of these return home as saved people and witness for their Lord. These workers are usually without their families while in the United States.

Migrant workers who are natives of the United States move from crop to crop, sometimes with their whole families and all of their possessions. They do not stay long in any place. They have no established roots. The children are neglected and rarely go to school. Little medical attention is given to them. Local churches often show little or no interest in them.

The Home Mission Board is trying to lead in a program for reaching the migrants. The Board has under appointment, four missionary couples who live in house trailers and move along with the flow of migrant labor. They minister as they can to the needs and try to interest local churches to do more for them.

The Memphis conference has resulted in planning an extended program for their material and spiritual aid.

The Home Mission Board has four couples who live in trailer houses and minister to migrant workers.

Rev. and Mrs. Bertis Fair serve the eastern section of the United States, from Florida northward.

Rev. and Mrs. J. Ed Taylor serve the inter-mountain area from Texas northward.

Rev. and Mrs. Andrew Foster serve Central area, from Louisiana northward.

Rev. and Mrs. James Horton serve the western area from California northward.

If information is desired concerning any of the areas, write Rev. Clovis A. Brantley, assistant secretary, Direct Missions, 161 Spring Street, N.W., Atlanta, Ga.

A field trip to gather nature materials for various activity centers develops good empathy and rapport between missionary and children. Here Sally Alvarez and Joe Martinez share in the experience.

Frankie Lopez, Leonard Lopez, and Joe Martinez, Junior boys, enjoy their attempts at self-expression through finger painting at La Vida Chapel, Redlands, California.

The smaller children often need a rest period. Mary Martinez participates in a "Quiet time" at the chapel.

Photos by William Russell

Alice Alvarez, Elizabeth Escudero, and Raul Alvarez Jr., learn through working with their hands.

TRAINING THE "WHOLE" CHILD

By William Russell

AS AMERICAN as the children of any average Southern Baptist family, the children of La Vida Chapel in Redlands, California, are blessed with two outstanding characteristics. First, they are Mexican in descent, and second, they are American in birth and ideals.

These two factors have been the pivotal center around which the process of religious education has taken form in your missionaries' efforts to evangelize these Roman Catholic-oriented children.

Though many times we are limited in physical resources, we have made a determined effort to maintain a progressive program. The best pedalogical methods used by Southern Baptists are utilized to win these boys and girls to Christ and help them to develop into consecrated Christians.

A conviction that to be effective in teaching one must consider the "whole" child, has led us to be acutely aware of his psychological and sociological needs along with his religious needs. This demands an active participation of your missionaries in local child study groups, associational activities, summer assemblies, workshops, and faithful reading of the *Training Union Magazine*, *Sunday School Builder*, *Home Missions*, and other denominational periodicals.

We feel that nothing less than our best should be given to these boys and girls. To win them to Christ? *Yes!* But to win them to Christ is only the beginning. How tragic it would be if we won them to Christ but lost their lives of usefulness to the world.

AMONG the MISSIONARIES

Blind Spanish Woman Accepts Christ

While I was preaching in the Spanish language at Smithville, Texas, a very old blind woman had been attending services rather regularly, but she had never made a profession of faith in Christ.

One night, guided by the sound of the preacher's voice, she went forward during the invitation and said she was accepting Jesus as her Saviour. The pastor of the First Baptist Church in Smithville, Rev. J. C. Watkins, wanted some statement from her as to why she had delayed the decision until so late in life, and what the decision meant to her. Here is her reply:

"I had always attended the Catholic Church, but had never learned of God's love and Christ's willingness to save. I had often been deeply unhappy, suffering intense longings which my religion was unable to satisfy. When I began to attend the Baptist services, I heard for the first time in my life a message that seemed to fill my every need. Since the evening I decided to accept the invitation, everything in my life has changed. I am so completely happy that I do not believe anything in the world could make me change my mind."

The woman was baptized on October 18, 1957, along with a great-grandchild. In attempting to establish her true age, the pastor wrote to the bishop of the church in Romitas, Guanajuato, Mexico, where she was christened a Catholic. He said that they have no record of her birth, adding that their records go back only as far as 105 years.

—George E. Reid
Missionary to
Spanish-speaking
Kenedy, Texas

Missionaries' Work Among Migrants Commended

I want to say a word about the work of migrant missionaries. Rev. and Mrs. J. Ed Taylor. We here at Gould feel that Brother Taylor was sent of God, and after working with him last fall we also feel that he was God-called to the task. He has meant a lot to this area and has given to us some help for which we will ever be thankful.

It is his method of work that I want to commend. He has worked through the churches. Now we know that he and Mrs. Taylor could not do too much by themselves, but by organizing the churches for the task and working through them a lot can be done.

Several churches in the Jackson-Greer and Harmon County associations were led to start and support a work among the migrants and a lot has been done. Here at Gould we will have a good work among the migrants from now on even if we never see a migrant missionary again. The churches get the feel of the work. It has blessed their membership and they will support the work in the future. This is missions. Our people see it and feel it.

This year in these two associations we will have at least six strong missions meeting weekly and during this time we will have ten revivals without a migrant missionary. The Taylors will be in another area starting a similar work. Imagine what that will mean in five years or ten!

—Gerald Doyle
Pastor,
First Baptist Church
Gould, Oklahoma

El Paso Pastor Baptizes Five Chinese Army Officers

On a recent Sunday, Dr. W. Herchel Ford, pastor, First Baptist Church, El Paso, Texas, baptized Colonel Feng Ta-K, a colonel in the Nationalist Chinese Army, from Formosa. Colonel Ta-K was to be in El Paso only one more week before being transferred.

After accepting Christ as his Saviour and following him in baptism, the colonel called the First Baptist Church office for a book on how to pray for others. The information was given to him, and in one week's time he won four other Chinese army officers to Christ before leaving El Paso. A major, two captains, and a lieutenant were baptized the following Sunday night as the fruits of the witness of this new convert. While the colonel is gone, these four faithful officers regularly attend the church.

This experience points up the challenge of El Paso as a missionary area for the whole world. It also gives emphasis to the fact that Dr. W. Herschel Ford is one of the most co-operative and missionary pastors to be found in connection with the City Mission Program. As superintendent of missions, I depend on this pastor very greatly for the promotion of work in this pioneer area.

Dr. Ford is a member of the Home Mission Board and has a very great sympathy with all the work of this agency. He is constantly urging the work of city missions as it relates to both the language groups and military centers that are so prominent in the El Paso area.

We thank God for the work of the First Baptist Church, its pastor, Dr. Ford, and the personal witnessing of the good colonel of the Nationalist Chinese Army.

—R. Elmer Dunham
Superintendent of
missions
El Paso, Texas

Missionary George Reid, of Kenedy, Texas, baptizes an elderly blind woman. Her age is not known.

The Enid School of Nursing, Enid General Hospital, Enid, Oklahoma, held a sweetheart banquet recently at the First Baptist Church. Miss Joy Cardwell, a junior student, sang. She was accompanied by Mrs. Raymond Hall. There are 49 students in the school of nursing, and a number of these are volunteers for special service. For several years they have helped conduct Vacation Bible schools for mission and racial groups.

Baptist Press Photo

ADVISORY COUNCIL OFFICERS—Officers of the Southern Baptist Advisory Council for Work with Negroes are R. Orin Cornett, left, recording secretary; Clifton J. Allen, chairman, right, and Victor T. Glass, standing, vice-chairman. Cornett is executive secretary of the Education Commission, Allen is editorial secretary of the Sunday School Board, and Glass is associate in Negro work for the Home Mission Board. All live in Nashville.

Dr. W. Herschel Ford baptizes Colonel Feng Ta-K.

"DON'T FENCE ME IN"

By John F. Havlik
Secretary of Evangelism
Kansas Convention of Southern Baptists

FIFTEEN months ago I came from a pastorate in Kansas City, Missouri, to become secretary of evangelism for the Kansas Convention of Southern Baptists. Most of my friends advised me not to come, saying that I would lose myself out in the West. I felt that I was in the will of God when I moved to Wichita.

A few weeks ago I returned from preaching in associational clinics on evangelism in Arizona, Nevada, Idaho, and Utah. I met the wonderful pastors of our Southern Baptist churches in these western states and found them to have the same spirit that I find in our pastors in Kansas. Now I actually feel sorry for the preachers in our older states who have never been on the frontier of the faith. The whole spirit of the West is expressed in the statement, "Don't Fence Me In!" Out here there is room.

First we are not fenced in by a narrow view of our denomination and its program. A preacher can never know what the words Cooperative Program mean until it becomes his very life blood. Actually, the words Cooperative Program have very little meaning until one can see one of our great agencies at work. Every day we thank God for the Home Mission Board. Out here home missions is not a theory, it is our faith in action.

In 15 months I have driven more than 30,000 miles over Kansas, Nebraska, and four other states out in the West. When I ask, "How did you build this building?" the answer is, "The Home Mission Board." I meet missionaries to the Indians, to the Mexicans, and area missionaries in our work and I ask, "Who pays your salaries?" The answer is, "The Home Mission Board."

Miracles of missions are being wrought out here on the "frontiers of the faith" by the work of our Home Mission Board. Dr. Redford and staff members of the Board are seen out here often with encouraging words and a promise of help as soon as it is humanly possible. Our pastors accept our denominational program, put it into practice, and it works!

Second, we are not fenced in by a declining population. Cities are growing and churches must grow with the cities. New churches and missions are our life's blood. Out here what Dr. Barnette called the "pull of the people" is very real. Constantly there is the compulsion for meeting the spiritual needs of the new area, a new city, and a new community with a New Testament church. Out here missions are not optional, they are obligatory. Churches without missions are ashamed of themselves.

Third, we are not fenced in by old traditions and old ways of doing things. Occasionally a pastor who moves into the West from one of the older states will say, "We did it this way in Kentucky or Missouri or Texas or Oklahoma." The icy looks he receives from his brethren soon remind him that he is in a new area with a new outlook that has forsaken old tradition-bound ways.

Because men are unhindered, churches are started under conditions that would be impossible anywhere else. One church that five years ago began in a tent is today averaging nearly 500 in Sunday school. Another church that six years ago met in a very small residence is today a church that is meeting the challenge of a $100,000.00 budget. Our churches accept the Southern Baptist Program of Evangelism and the Forward Program of Church Finance because out here new ideas born in the very hearts of our leaders are not bound by tradition.

Fourth, we are not fenced in by popular acceptance. In Kansas, Nebraska, and all of the West, Southern Baptists are "despised and rejected of men." We are sometimes considered the "scum of the earth." Our preachers do not get discounts in the stores. Our churches are not favored by public officials. Men do not treat us with deference simply because we are Southern Baptists. We are a minority. No one can understand the psychology of the transformation that takes place in a Christian when he suddenly discovers that he is a member of a minority group.

We cannot afford just to be "Baptists." We are Southern Baptists and we know why we are Southern Baptists. Out here on the "frontier of the faith" one is called upon almost daily to give a reason for the hope that is within him. This makes real Southern Baptists who know what we believe about baptism, the Lord's Table, and the doctrine of the church. Every day we meet the challenge of old established faiths.

Fifth, we are not fenced in by an overcrowded ministry. Our pastors graduate from our seminaries and then enter into the struggle for an acceptable pulpit. In our older states many times there are two preachers for every church. This is not true in the West. There is room for a man who can preach. If he has no church he can start a church. Our pastors in Kansas will measure up in educational training, spiritual power, and pulpit ability with the pastors in any state in our Convention. This is true of every western state.

Some of our pastors lured by promises, return to the "old country" only to write us and say, "I want to come back." They soon discover that a larger salary does not compensate for the loss of a church with a youthful vision.

All of this is not to say that the work out here is easy. It is hard, bitterly hard. But, it is the most rewarding work in the world. If you want the thrill of new churches, new associations, new state conventions, if you want the joy of working with churches which are not bound by traditions and old ways, if you want room to grow a great church, if you want fellowship with the world's greatest preachers, then in the words of Horace Greeley, "Go west, young man, go west."

CUBAN BAPTISTS OPEN HOME FOR AGED

By Herbert Caudill

Juana Lux Garcia and six residents of the Baptist Home.

ANOTHER dream has become a reality in Cuban Baptist work. On February 15, 1958, the Home for the Aged was opened on Villa Rosa Street. Six elderly people were happy in the thought that now they had a Christian home where they might spend the rest of their days. They gave expression to their joy with smiles and tears.

Thirty years ago we had a home for children and old people, but the depression came. Cuban Baptists were weak, and in about 1932 the home was closed.

However our people felt that something should be done, particularly for the aged. Some of our people found homes in government institutions. Others had to accept the help of Catholics. The president of our convention tells of a member of his church who went to a Catholic home. He went to see her and was admitted. The second time he went he was not permitted to see her. Never again was she to receive a word of help and comfort from her pastor.

About ten years ago a fund was started toward a home. Three years ago we bought two acres of land. A few months ago we began to build. We now have about $50,000.00 invested in the property, most of which was given by members of our Cuban churches. A group of fine elderly people are happy in their new home. In the present buildings we can care for eight people. Another house for eight people would solve our present needs in that respect.

The front of the home.

Sunday school services have been held in the property at the home for more than two years. We now have about 45 in attendance each Sunday. We hope that means may be provided for a chapel where not only Sunday school but worship services may be held also. There are possibilities of having a church in the future, not only for the home, but for the community as well.

"The highest reward for a man's toil is not what he gets for it, but what he becomes by it"

— John Ruskin

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Rev. Andres Viera, missionary to Spanish, was typical of the missionary pastors attending Jenness Park Assembly.

William W. Russell, missionary to Spanish, speaks to Junior RA's at Jenness Park Assembly.

CALIFORNIA MISSIONARIES ENJOY BUSY SUMMERS

Margaret Russell, missionary to Spanish, relaxes with a group of Junior GA's.

Rev. D. A. Dalby, missionary to Indians, and E. J. Combs, foreign language missions director, stand in a doorway of the dormitory which was under construction at Jenness Park, California.

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

LAST SUMMER was a busy one for Foreign Language Director, E. J. Combs. Along with a tremendous task of promoting and co-ordinating the direct mission work of California, Combs provided the energetic leadership to promote the participation of foreign language churches and missions in the assemblies of California.

Jenness Park, the site of California State Baptist Assembly, high in the mountains above Sonora, California, was the scene of this busy summer for Combs, direct missionaries, and members of their congregations. Participation was varied and rewarding to all who attended. These home missionaries provided numerous speakers and conference leaders as well as active participation in various conferences.

Many of the missionaries and the members of their congregations spent much of their recreational periods in building a dormitory for foreign language churches and missions membership.

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Southern Baptist Tentmakers—

Who Are They?

Ruth Ann Posey
Miss 1957 Tentmaker Reserve

Roy Lee Moore, Jr.
Mr. 1957 Tentmaker Reserve

By Fred A. McCaulley
Director Southern Baptist Tentmakers Home Mission Board

THE NAME "Tentmakers" was chosen from the Bible. Paul, Aquila, and Priscilla made tents to pay expenses while serving as Christian missionaries. Southern Baptists have a similar program, participated in by three groups, namely, "Regulars," "Reserves," and "Contacts."

Reserves do secular work during seasonal periods to support themselves while rendering their missions service.

Regulars desire steady jobs earning through their own chosen occupations in mission areas where they can render Christian service.

Contacts are those pastors, missionaries, and other Christian workers who make contacts for jobs and places of Christian service on the mission fields.

Honor Tentmakers are those from each of the above named categories who do an outstanding piece of service for which they receive special recognition. The 1957 Honor Tentmaker Reserves are as follows:

Mr. 1957 Tentmaker Reserve

Roy Lee Moore, Jr., of Thomaston, Georgia, an M.S. graduate of Georgia Tech, and presently in Southwestern Baptist Theological Seminary, Fort Worth, Texas, was selected as *Mr. 1957 Tentmaker Reserve*. He was nominated for this high honor by Rev. John J. Thomas of Fairbanks, Alaska, with whom he served during the past two summers.

Mr. Moore went to Alaska as a Southern Baptist Tentmaker Reserve, traveling at his own expense and supporting himself at secular work, but for the purpose of strengthening the Southern Baptist mission work there by "uniting with tithing through, and serving in" the Calvary Baptist Church of Fairbanks.

Mr. Thomas wrote, "As Roy returned to us in 1957, bringing several more Tentmakers with him, we assigned him the job of assistant Sunday school superintendent. His spirit and unselfishness toward the others in the group is highly commendable. He insisted they be given the first job openings. He chose a job at a lesser salary because that job permitted him time for his church.

"Roy left a great contribution of himself in our church in time, money, and influence. His dependability in his secular job has made it easier for me as a Contact to place another in the post office this coming season. Roy stayed the full summer, indicating his coming to Alaska was more than a sight-seeing excursion. It was a spiritual service with dedication in it. His frequent letters whisper that part of Roy's heart is still with us here at Calvary."

Miss 1957 Tentmaker Reserve

Miss Ruth Ann Posey of Pond Creek, Oklahoma, a junior in Oklahoma Baptist University, Shawnee, Oklahoma, nominated by her Tentmaker Contact, Rev. J. J. DuBose, Vallejo, California, was selected *Miss 1957 Tentmaker Reserve*.

Missionary DuBose placed her to serve at Sebastopol with Pastor Mark Browning and the First Southern Baptist Church of Graton. The secular employment promised in this community did not materialize immediately, but, rather than be transferred, Miss Posey asked for the privilege of remaining there at her own expense to work in that needy church and community. When she finally did obtain employment it was with a fruit-packing company, where she served as secretary, and operated an apple-peeling machine in the drier.

Mr. DuBose reports, "She did a wonderful work with the church. She led the music, played the piano, was principal of the VBS, and helped with both the youth and adults. She became known and loved by the people throughout the community. She taught and led the people to know and follow the program of Southern Baptists. The company for which she worked gave her an excellent recommendation — in fact they wanted her to stay through their fall program."

Through her ministry, three were baptized, six others won to the Lord, two volunteered for special service, and one became a tither. Mr. DuBose added, "She is a true Christian missionary. She took census by herself, worked with or without help, and has no fear of hard situations. She is industrious, exceptionally co-operative, and is a Baptist who knows why."

Other honor Tentmakers will be introduced in succeeding issues of *Home Missions*.

BOOK REVIEWS

HISTORY OF THE HOME MISSION BOARD by J. B. Lawrence. Broadman Press. $3.50.

Broadman Press announces that *History of the Home Mission Board* by J. B. Lawrence will be in the book stores by July 1, 1958. This is perhaps the crowning work of Dr. Lawrence. The manuscript for this volume was read by professors of history in the seminaries and by a wide circle of historians and denominational leaders. It was revised many times in the light of reading by "experts" in the field of missions and history.

Statements and records in *History of the Home Mission Board* have been checked carefully by the Home Mission Board's editorial staff and by Broadman Press. The book is readable. While the author was careful to state the facts, he did not sacrifice readability and style for records.

The Home Mission Board expresses gratitude to Broadman Press for the attractive format of *History of the Home Mission Board* and the availability of this volume on July 1, 1958. Advance orders may be sent to Baptist Book Stores for July delivery. Congratulations to Emeritus Secretary Lawrence of the Home Mission Board, Broadman Press, and Southern Baptists upon the forthcoming, well-documented record of home missions.

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ARE THEY SELFISH?

By Virgil Gale

YOUR CHURCH, and your pastor—how do they measure up on giving?

I am not talking about giving money. I have no doubt but that your pastor, and many of your members give generously of their means. Their pocketbooks have been baptized. But how do they measure up on giving *members*?

Southern Baptists are now engaged in an all-out effort to establish new missions. In the past far too many of our churches have been conceived in selfishness, and born in strife. Churches, like children, should be conceived in love and born in peace. We earnestly crave for our Baptist churches this worthy heritage.

Yet those who are actively engaged in the planting of these missions affirm that one of their greatest difficulties stems from the reluctance of established churches in giving up active members to help in new work.

A mission was established several miles out from a large city, in a suburb of thousands. A protest, signed by pastor and members of one of the city churches was sent to the state mission board, insisting that this mission be discontinued, as they had several members who lived near the new work who might leave the old church.

A pastor offered to take a missionary to drive in a suburb in which the latter was starting a mission, to show him some prospects. The pastor showed his friend the homes of several members of his church, each time saying, "We have never been able to get them lined up to do anything in our church, but I certainly hope that you can." They rode silently by the home of a deacon who lived two blocks from the new mission and by the homes of other active members.

In still another city a mission was opened across the street from the home of a deacon in the largest Baptist church of the city. He and his wife earnestly wanted to help in the mission, but the pastor and members of their church pressured the couple so persistently that they finally yielded, and the mission struggled along without them.

In a large suburb ten miles from a metropolitan area a mission was started three blocks from the home of a family whose membership was in one of the city churches. It took this family an hour and a half to drive each way to the church, but they attended faithfully each Sunday morning. Then the lovely 15-year-old daughter of the home came with her schoolmates to the youth choir rehearsals of the mission. This led to her coming for Training Union and evening worship service.

One Sunday evening, deeply moved, she came forward for church membership. But when the request was sent to her church the pastor hurried out to urge the parents to prevent their child from leaving the family church. The letter was not granted. The parents made sure that the girl was out of town on Sunday evenings for the next few months. She lost interest in the mission, and in her own church. Today she is one of the multitude of drifting, churchless young people of America.

If these were isolated cases it would be pointless to relate them. But many missionaries could assure you that Southern Baptists have all too many pastors and churches in this category.

This is not to say that we have no unselfish ministers and church members who are willing to give of their best—in members as in talents and tithes—that the kingdom of God may go forward.

But—how do your pastor and your church measure up on giving MEMBERS?

Are they selfish?

CHANGES IN MISSIONARY PERSONNEL

New Missionaries

Colmenilla, Mrs. Ethel (Sp.-speaking, Kindergarten), 51 E. Big Coppitt Key, Key West, Fla.

Fields, Ramms and Mrs. (Indian), 2215 N. Dorothy, Shawnee, Okla.

Gonzalez, Mario and Mrs. (Sp.-speaking), 2721 Monterrey, San Antonio, Tex.

Heintz, Evelyn (Sellers Baby Home, Student Missionary), 2010 Peniston, New Orleans, La.

Jennings, Ella Ruth (Deaf, Student Missionary), 1841 Vine St., Berkeley, Calif.

Pleigh, James and Mrs. (French), Cloutierville, La.

Pokrass, Donald and Mrs. (Sp.-speaking), 326 N. 10th St., El Centro, Calif.

Reed, Lewis (State Secretary of Evangelism), 811 N.W. 20th Ave., Portland 8, Ore.

Changes of Address

Brown, John A. (Supt. of City Missions), from 308 Rossiter Bldg. to 6903 Granby, Norfolk, Va.

Cauble, William J. (Supt. of City Missions), from Rte. 1, Annadale, to 2932 King St., Alexandria, La.

Dawson, A. D. (Supt. of City Missions), from 2400 W. Broward Blvd. to 1605 S.W. 20th Ave., Ft. Lauderdale, Fla.

Day, Kenneth (State Supt. of Missions), from 20511 Grand River, to 22029 Grand River, Detroit 19, Mich.

Flores, Pablo (Sp.-speaking), from P. O. Box 732, Alamo, to 201 E. Juarez, Pharr, Tex.

Floyd, Walter B. (Supt. of City Missions), from 1801 Lavaca to 2805 East Ave., Austin, Tex.

Garcia, Juana Luz, from Morell 107, Jesus del Monte to Baptist Home, Villa Rosa St., Kilometer No. 19½, Central Highway, San Francisco de Paula, Havana, Cuba.

King, Bertram (Liaison Worker in Canada), from 89 Burbank Dr., North York, Toronto, to Willowdale, Ontario, Canada.

Marquez, Juana, from Union de Reyes to Sol 55, Pedro Betancourt, Matanzas Province, Cuba.

Oglesbee, Mrs. Virginia (GWC), from 1130 Rutger St. to 3526 Washington Blvd., St. Louis, Mo.

Propst, Mrs. Louise W. (GWC), from 338 Pryor St. to 955 Lucille Ave., S.W., Atlanta, Ga.

Rodriguez, Marcos and Mrs., from Trinidad to Marti, Matanzas Province, Cuba.

Rodriguez, Nelson and Mrs., from Rio Blanco to Canas, Pinar del Rio, Province, Cuba.

Schultz, Herbert (Supt. of City Missions), from 269 Pittsburg Dr. to 1154 Jones St., East St. Louis, Ill.

Transfers

Ricketts, Beverly (GWC), from Box 5592, Tampa, to 517 N.W. 8th St., Miami, Fla.

Resignations

Alexander, Mrs. Laura G. (Sellers Baby Home), 2010 Peniston St., New Orleans, La.

Bell, J. S. (Board Member), Kentucky.

Cope, Frances (GWC), 4045 Dement, New Orleans, La.

Hammack, Beverly (GWC), 729 Second St., New Orleans, La.

Kyser, Jane (Sellers Baby Home), Box 5283, Station B., New Orleans, La.

Retired

Yearby, I. L. (State Secretary of Evangelism), 204 Baptist Bldg., Little Rock, Ark.

Deceased

Taylor, Fannie (Retired), Box 429, McAllen, Tex.

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Huber Heights Baptist Church deed presentation ceremonies. Left to right: Dr. Ray E. Roberts, general secretary of the state convention of Baptists in Ohio; G. Frank Garrison, assistant executive secretary-treasurer of the Home Mission Board; R. S. Borden, executive vice president of the H. C. Huber Construction Company; and Rev. Dolan Henry, pastor of the church.

OHIO CHURCH RECEIVES DEED

Dr. Ray E. Roberts, general secretary of the state convention of Ohio, and G. Frank Garrison, assistant executive secretary-treasurer of the Home Mission Board, were on hand for ceremonies honoring the first Baptist church to be established in the Huber Heights community, in Dayton, Ohio.

Rev. Dolan Henry, pastor of the newly formed group, received the deed to a five-acre site for the Huber Heights Baptist Church from officials of the H. C. Huber Construction Company.

The church, located at 4850 Packard Drive, was organized August 18, 1957, with 29 members.

According to Dr. Ray E. Roberts, "This was the first time a developer had worked so closely with any local Baptist church to provide adequate facilities and competent building advice."

Baptist representatives and an H. C. Huber Construction Company representative look over plans of the church building.

NEW APPOINTEES

Elliott, Morris H.

B. July 3, 1920, Bakersville, N. C. Ed. High School, Bakersville, N. C.; Mars Hill Junior College, '39-'41, certificate; Wake Forest College, '42-'44, A.B. degree; Southern Baptist Seminary, '44-'47, B.D. degree; Central Baptist Seminary, '49; '50, Th.M. Served as Good Will Center worker, Louisville, Ky., '44-'45; summer student missionary, '44-'47; mission pastor, '49-'54, Kansas City, Mo.; pastor, Kansas City, '54-'56; assistant pastor, '56-'57, Liberty, Mo. M. Lucille Forman Aug. 7, 1955. Children: 2 sons. Appt. to field of Jewish evangelism Feb. 5, 1958.

Newton, Joseph Porter

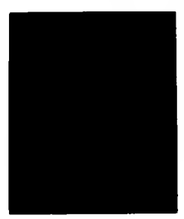
B. Jan. 26, 1937, Wilmington, N. C. Ed. New High School, Wilmington, N. C.; App't. student missionary to deaf, effective Feb. 15, 1958.

Miselis, Trinidad Lopez
(Mrs. Leonardo Miseli)

B. Feb. 26, 1938, Tupile, San Blas, Panama. Ed. arts and crafts, '54-'55. M. Leonardo Miseli, Jan. 25, 1956. Children: 1 son. App't. missionary to Indians, San Blas, Panama, Dec. 19, 1957.

Rodriguez, Fulvia C.
(Mrs. Jaime Rodriguez)

B. June 5, 1929, Ailigandi, San Blas. Ed. Latin American Bible Seminary, Costa Rica, '45-'46; Bible Hospital, Costa Rica, '46-'48. Taught in mission school, '48-'56. M. Jaime Rodriguez March 9, 1952. Children: 2 sons. App't. to San Blas Indians, Panama, Dec. 19, 1957.



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Rev. Paul Nevels

THE ERIE BAPTIST ASSOCIATION

By M. W. Belew

THE ERIE Baptist Association of Northeastern Ohio, Northwestern New York, and Northwestern Pennsylvania, of which the Rev. Paul Nevels is an area missionary, is one of the first associations in our Convention territory to endeavor to promote church-centered missions on an associational basis.

Some time ago various clinics were held throughout the association. Brother Nevels and I traveled to many different churches to endeavor to instruct pastors and laymen in the basic fundamentals of establishing the church-centered programs. By church-centered missions, we mean of course a type mission program which is centered in a local church. This mission program, if carried on completely, makes it possible for missions to be extended by the use of laymen in the church. Large amounts of money for the purchase of lots or the building of chapels are not required inasmuch as the mission will be meeting in a rented building or perhaps in the home of some interested individual.

In many areas of our Convention territory we are hampered by the belief on the part of the churches, and sometimes pastors, that a mission program cannot be conducted without a vast outlay of money. Sometimes a church desires to wait until it has met all of its own material needs before it will begin the establishment of a mission. All the material needs, however, are never met, so a church may put off from year to year the establishment of missions, and lost people are not claimed for the kingdom.

In the Erie Association (centering in the Cleveland area) all of the churches are new. As a matter of fact, the oldest churches are no more than ten years old. Few of them have permanent buildings. Many of them are operating in rented halls and store buildings. But in view of the vast needs of the area, it was felt that a great effort must be made to reach the lost people immediately. The 16 churches and 14 missions in 1956 had a total membership of 1,097. Their total gifts to all causes were $96,-241.00. Their gifts to missions were $10,863.00.

As these churches became interested in the operation of church-centered programs, exciting and miraculous things began to happen. In less than a year's time four new Baptist churches were organized and 17 new mission stations were started. When the Erie Association met in September of 1957, the total membership of the churches was 1,610. Baptisms were on a ratio of one to six and seven tenths. Total gifts to all causes rose to $136,677.00, with $14,-933.00 to missions.

From the churches, laymen went out to various sections of the city to establish new work. The needs were great

Rev. Ben Allen

and demanding. For instance, in Cuyahoga County, which is the greater Cleveland, Ohio area, there are 53 cities and villages with a total population of 1,500,000. In this area there are 721 churches of all kinds with 60 white Baptist churches. In comparison with this, the greater Atlanta, Georgia, area, which represents approximately half of the population of Cuyahoga County, has approximately 150 white Baptist churches.

The First Southern Baptist Church of Cleveland, Ohio, of which Rev. Ben Allen is pastor, has been one of the most progressive in the establishment of missions. In a little over a year this church, which has a membership of 198 and a budget of about $10,000.00 has established five new mission stations. Two of these have already become churches.

The Harmony Baptist Church of Cleveland, which was formerly a mission of First Southern Baptist Church of Cleveland, is operating three mission stations at the present time. Rev. James McCamish is the pastor.

The LaSalle Baptist Church of Niagara Falls, New York, of which Rev. C. Z. Burroughs is pastor, started two missions, one in Buffalo and the other in Syracuse, New York. The mission in Syracuse is meeting in an attractive building which has been rented. A layman, W. C. Ferguson, who is originally of Oklahoma and Tucson, Arizona, was indirectly responsible for this work in Syracuse. He, an engineer, was being transferred to Syracuse and, desiring a church home for himself and his family, wrote the Home Mission Board asking about the nearest work in that area.

The LaSalle Baptist Church was suggested as the closest and so this church began a work in Syracuse. The Rev. Paul Becker of the Broadway Baptist Church, Columbia, South Carolina, came to serve as pastor, and the mission has become a church.

As the Erie Association met in September and the progress of the work was considered, it was decided that the association could best serve divided into two associations, which will now be known as the Erie Baptist Association and the Cuyahoga Baptist Association. Both of these associations have established challenging new goals for the year. Nine new places for mission work are ready to open immediately.

It is anticipated that within the next two years there will be 110 new missions opened in the area of the two associations.

First Baptist Church, Cleveland, Ohio

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Deut. 16. 1
Matt. 20. 28.
1 Pet. 2. 24.
8 And when the prince
he shall go in by the way
of *that* gate, and he sha

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Ahab
that
vine-
AND they continued three years without war between Syria and Israel.
2 And it came to pass in the third
year, that Jé-hôsh'á-phát the king of

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