

HOME MISSIONS

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The Home Mission Board
of the Southern Baptist
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MISSION VACATION
BIBLE SCHOOLS
Are Now in Progress

TAKING THE GOSPEL TO USTUPPU



another story by Francisco Diaz
as told to Nell K. Walker

THE INDIANS of San Blas Islands, Republica de Panama, have always believed in God, but as a far-away being, waiting to reward or punish people when they die. The older Indians warn their children to keep from doing anything that would make God notice them. "Just let him alone. Don't make him mad."

I am thankful that two missionaries came to our islands when I was a boy and told us that God loves all of his children. They taught us to pray and to read the Bible. It was under their teaching that I became a Christian.

Although the mission school was closed by the Spanish-speaking authorities and the priests, I prepared to carry on the work myself. When I returned from studying in Massachusetts, I tried to preach and teach in my home island, but I was not allowed to work there.

Someone told me that I could begin a school in the island of Ustuppu, but I would likely starve to death there. I answered that the Lord would provide.

Two companions and I got some dugouts and began the journey. Ordinarily, it would not have been a hard trip, but a storm overtook us. Our little dugouts were tossed about like floating leaves.

For days we were driven far out to sea, wet, hungry, and afraid we would never again see land. We prayed to God for help, and he finally brought us to Ustuppu.

The chief of the island, Nele Kandule, was very kind to us. He gave us permission to open a school in a thatched hut. He served as chief of the island without pay for his services, yet he shared with us what he had: bananas, corn, and a few coconuts. That kept us from starving, for a time.

We had many hardships to overcome, and we often had to hunt and fish for food. About the only income the people of Ustuppu had was from the sale of coconuts. If we gathered coconuts and sold them at \$4.00 a hundred, we could live, but we couldn't work at the mission.

In spite of all of our difficulties, the school and mission grew. The older Indians continued to oppose our work, but the boys and girls were glad to learn.

Once, when it seemed that we would have to close the mission and work for our living, a letter came from a small church in Alabama. The members of that church had heard of our work and wanted to help. They sent an offering

and promised to send more, regularly. It wasn't very much, but it kept us going. They will never know how much that helped us when we were ready to give up.

Since the Home Mission Board has come to our aid, the school and the mission have steadily grown. The Board has put up a building which we never could have built by ourselves.

The three helpers who have been in charge of the mission while I have been away for the past year have done a fine work. Two of these men formerly studied to be Catholic priests. They are well-educated, consecrated men, and they have done much to promote the work here.

My wife and I received much help from the Baptist Bible Institute in Graceville, Florida, which we attended during the past year. We are thankful that the Mission Board sent us there. We are trying to use in our school some of the things we learned.

If the people of the United States could see the difference that Christianity has made in the lives of the San Blas Indians, they would be glad that they had a part in helping to bring the gospel to our land.

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Why So Few Soul-Winners?

By Courts Redford

THAT is the question I asked about 30 young adult church members recently. Of course the answers from so few do not warrant any general conclusions, but they are interesting and stimulating.

These members, undoubtedly above the average in their loyalty to the church, were asked first to suggest the reasons for so few soul-winners and then they were asked to rank the reasons given, placing the most important first, the next second, etc. until all were ranked.

Here are the answers as they ranked them:

1. Too busy with other matters
2. Do not know enough about the Scriptures
3. Belief that soul-winning is a special gift
4. Afraid to attempt soul-winning for fear of offending the lost person
5. My own life does not sufficiently exemplify true Christianity
6. Do not consider soul-winning my task
7. Procrastination—just postpone soul-winning efforts

These adults were quick to point out the fact that though they did not often "draw the net" and press for a definite decision for Christ, they often laid the groundwork for such decisions by inviting people to church and Sunday school, by encouraging righteous living, by teaching Bible classes, and by trying to "set a good example."

A substantial number thought that the pastor or some other trained worker could do a better job of presenting the plan of salvation and obtaining a definite decision. There was a general tendency to make soul-winning a professionalized ministry which required a special "calling" and specialized training. However, when asked the person who had probably exercised the greatest influence in their personal conversions it was found that more than two thirds of them were not paid workers, but were parents, friends, Sunday school visitors, or someone who manifested an unusual interest in their salvation.

While several of those in the conference seemed to feel that they would never become effective personal workers, everyone expressed an earnest desire to win others to Christ. "I'd rather be a soul-winner than anything," was the general expression.

The group was then asked to suggest ways and means that would help them in becoming soul-winners. "As-

suming that you can become a soul-winner," I suggested, "what can your church or your church groups do to help make your efforts more effective?"

Again, they gave their suggestions and then ranked them, placing the best suggestion first, the next best, second, etc., until the seven suggestions were ranked.

Here are the suggestions as they ranked them:

1. A simple plan for the use of the Bible in soul-winning
2. A study of soul-winning methods
3. Definite assignment of possibilities that I could most likely reach
4. Definite plans for visitation
5. Some more experienced person to go with me
6. Special prayer group for soul-winners
7. A counseling service, where workers might exchange ideas on soul-winning

It is evident that the simple listing of the suggestions is hardly fair to the members of the conference group. For example, the fact that they put "a special prayer group" in sixth place did not indicate they minimized the importance of prayer. It was their opinion that the need was not primarily for a small group that would separate themselves for prayer but that the whole church should be concerned for the lost to the extent that prayer for the unsaved would become a vital part of every worship program of the church.

As the discussion developed it was evident that a feeling of inadequacy was the chief deterrent to day-by-day soul-winning efforts.

It was suggested that if the Christian were faithful in responding to the inner urge that the Holy Spirit implants in his heart and mind he could soon become a joyous winner of souls.

Surely it is fitting that 1958 has been designated as a year of prayer and as a year of emphasis on personal soul-winning. Books, tracts, and visual aids are being produced to help the individual in this important task. Conferences and demonstrations designed to show how to win souls are being planned for assemblies and other denominational meetings. Let us suggest that you make the best possible use of these aids.

Let us remind you that the Bible says that "he that winneth souls is wise."

NEWS



Dr. Belt Named Secretary

Dr. Loren J. Belt of Wichita, Kansas, has been named secretary of the Department of Work with Negroes for the Illinois Baptist State Association. He began his services May 1, 1958. Dr. Belt is a graduate of Oklahoma Baptist University, holds a Master's Degree from the University of Oklahoma, and is a Th.D. graduate of Central Baptist Theological Seminary of Kansas City, Kansas.

Dr. Belt, native of Oklahoma, has

served pastorates in Missouri and Oklahoma. He left the position of superintendent of city missions in Wichita, Kansas, to enter upon his present responsibilities in Illinois. Mrs. Belt has been serving as BSU director at Wichita University. Dr. and Mrs. Belt with their daughter, Nancy, 15, will make their home in Carbondale.

Tampa Reports Schools Of Missions

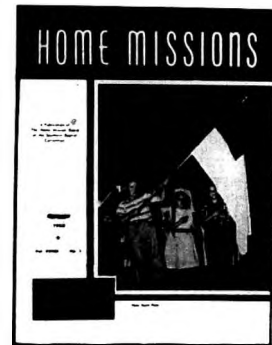
City Superintendent Marshall G. Mines reports that the Tampa, Florida, Schools of Missions held in January enlisted 37 churches with 163 classes and 3,045 enrolled. Missionary addresses were given by eight state, 15 home, and 14 foreign missionaries, who delivered 267 messages in the churches. The total attendance was 28,228.

Denominational Leader Passes

Dr. J. Howard Williams, president of Southwestern Baptist Theological Seminary, died in Fort Worth on Sunday, April 20, of a heart attack. Dr. Williams had served twice as executive secretary of Texas Baptists. He had been pastor of the First Baptist Church of Amarillo, Texas, and of First Baptist Church, Oklahoma City, Oklahoma, besides other Texas pastorates.

Board Representative Attends Chaplains Meetings

Dr. Alfred Carpenter, director of the Chaplains Commission, Home Mission Board, attended the General Chaplains Commission Meeting and the Quarterly Meeting of Endorsing Agencies in Washington, D. C., recently.



ABOUT THE COVER

Blake Anderson, holding the flag, Nancy Fulton, and Billy Cross give the salute to the Christian flag during Bible school worship services. The three attended Bible school at the U. S. Naval Base in Philadelphia. This scene is being enacted in missions and churches throughout the country.

HOME MISSIONS

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JOHN CAYLOR, Editor

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From the Pen of

John Caylor



MISSIONS IS A VOCATION

IN EVERY statement of the Great Commission, the Lord specified that missions is a vocation, not an avocation.

The Mission of the Church Is Missions

The purpose of the organization of the church, in addition to fellowship and other personal benefits of members, is "to propagate the gospel." Jesus commanded that we go into all the world and preach the gospel to all men, baptizing, teaching, and utilizing them. This command to every body of believers is major.

Sometimes churches major on fellowship. "What a wonderful fellowship we have!" A church with a great fellowship can be a great church in all respects but may not be if its main interest is fellowship. It cannot be a great church unless it majors on missions.

Members of a church may compliment themselves on their Bible study, Bible conferences, knowledge of the Scriptures, but Bible knowledge in itself is not an end for the church. Paul suggested that we study to show ourselves approved, workmen who cannot be shamed because of indifference toward missions, the major emphasis of a church.

Today there is commendable interest in church buildings. We have beautiful meetinghouses. The word "sanctuary" is bandied about with great pride. Many of our churches have built magnificent edifices with all the fine appointments for beauty and utility. This is an evidence of progress but not sufficient in itself. The "sanctuary" may house a cold and indifferent congregation. It may house a live, spiritual, missionary group. It should.

A missionary looked at the million-dollar "sanctuary" of one of our great churches and said, "The money used in building that auditorium would build a hundred chapels for our missionaries to use in preaching the gospel." What was implied in the statement challenged the use of so much money for such a building. Did not the missionary forget or fail to realize that the people who wanted a building like that also are making provision for more than a hundred chapels and providing support for many missionaries? When is too much money spent on the church building? A categorical answer cannot be given. The church whose vocation is missions will cultivate its members, challenge their abilities, inspire their giving, and provide an adequate meetinghouse for its members. Its vocation will be missions in its vicinity, beyond its reach into areas of service in the homeland, and in regions beyond for the winning of the lost to Christ everywhere.

Missions Is the Christian's Vocation

Robert was sufficiently interested in the work of Royal Ambassadors to be selected for attendance at the spring convocation in his state. Life commitment was a major emphasis in the program, but Robert stepped out on the Lord's promises. In his life commitment was the background of church influence through Sunday school, Training Union, worship services, the personal interest of teachers and leaders, and the financial interest of the men of the Brotherhood.

Upon Robert's return home, he went forward to make known to his church that he felt God's call upon his life for full-time Christian service. He is a ten-year-old boy. What does he know about life commitment?

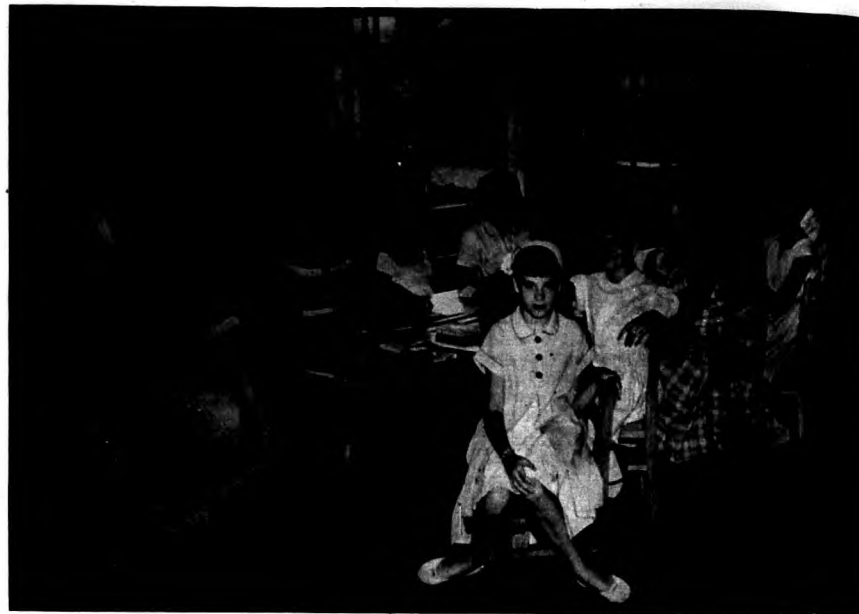
Robert came to his pastor. "What shall I do now?" he inquired. The pastor suggested that he do his best in public school, seek to be a good student in high school, go on to college, and, after the Lord reveals to him fully the type of service meant for him, pursue to the fullest his training for service in seminary studies. "Meanwhile," said the pastor, "you have friends whose lives you can touch for Christ. Win your playmates. Witness by your living. Show your life commitment by full consecration as a young Christian." Then the pastor suggested that he "favor the bent, follow the gleam, and enter the open door."

For Robert there is direction from the Sunday School Board in its vocational emphasis program. The mission boards are interested in Robert's future. All Southern Baptists are waiting for Robert's final commitment and preparation. Somewhere along the way Robert will know whether he is to preach, teach, study medicine, or follow any of the other pursuits in missions. He will know whether his service is to be local, in the field of home missions, or in the field of foreign missions. Church members will help him find the way. Vocational guidance will lend a hand from denominational agencies. Institutions are open and waiting to train him.

Suzanne came to the pastor. "Shall I go to Southern or Southwestern?" she asked. She has finished college and has spent valuable time teaching in the city schools. Her life commitment has come in time for her to make full preparation in the seminary. All Southern Baptists are interested in her future. Five seminaries are available for her choice in preparation for better service in the field of missions. Will it be in music, religious education, home missions, foreign missions?

Whatever the open door makes available to Suzanne, her vocation is missions.

The vocation of the Christian is missions.



A Junior class at Tachikawa Air Base.

IN JAPAN

U. S. Air Force men and their families find ample opportunity for religious education under a Chaplain's Program.

By Chaplain (Captain) David K. Shelton

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ONE OF THE largest religious education programs in the United States Air Force is to be found at Tachikawa Air Base, Japan, under the guidance of the Base Chaplain, Chaplain (Major) Norris T. Morton, who is a member of the Congregational Christian Church. Prominent in this religious education program are many Baptists, including the director of religious education at Tachikawa Air Base, Chaplain (Captain) David K. Shelton, who is a Southern Baptist. The associate director,

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Chaplain (Captain) Walter N. McDuffy Jr., is a member of the National Baptist Convention. The Sunday school superintendent, Major Donald T. Setterlund, is a member of the American Baptist Convention. Thirty-five percent of the teachers and staff members of the Sunday school are also affiliated with some branch of the Baptist denomination.

The Protestant Religious Education Program at the Air Base includes the Sunday school, the Protestant Youth Training Program, Bible classes in English and Japanese, and a recently developed program of religious instruction for church membership for all Protestant denominations. These activities are co-ordinated through the Religious Education Council, composed of the leaders of the various organizations.

The Sunday School

The largest activity in the program is the completely departmentized Sunday school with an enrollment of approximately 1,000 and an attendance of more than 800 each Sunday. Included in these figures is a staff of 70 officers and teachers, among whom are two additional chaplains, Chaplain (Major) Albert H. Lindemann and Chaplain (Captain) Luther T. Gabrielsen.

The Sunday school is such a large operation that several buildings must be used in order to accommodate everyone in attendance. Buildings used include the West Chapel Wing, the Tachikawa Dependent School building, the West Education Center, the Tachikawa Community Center, the USAF Hospital and the Showa Chapel-Theater.

A Sunday school bulletin is prepared and distributed each week reflecting the attitude of the director of religious education that a well-informed teaching staff will do better work.

Bus service is furnished for three outlying private rental housing areas, thus affording these people the opportunity of participation in the Sunday school.

The Vacation Bible school, which is sponsored yearly by the director of religious education and the director of the Sunday school, enrolls over 500 students and creates an obvious enthusiasm among the young people.

The Protestant Youth Training Program

The Protestant Youth Training Program is one of co-ordinated training much on the order of the Baptist Training Union, Christian Endeavor, or Epworth League. While it is strictly non-

sectarian, much dependence must be placed upon Baptist personnel to help support this program.

One of the outstanding features of the Protestant Youth Training Program, other than week-to-week training, is the Christian Youth Fellowship morning devotion period which is held each Wednesday at 7:00 a.m. for the Junior and Senior Christian Youth Fellowship groups. Another important feature of the Youth Training Program is the 40-voice Junior Choir under the direction of Mrs. Viola Lindemann.

To initiate the fall program, a retreat was held for the young people at Karuzawa, a mountain resort about 100 miles from Tachikawa. Over 80 young people and staff members attended, and definite decisions were made by many of the young people to accept and follow the Christian way of life.

Other Activities

In addition to the two major activities discussed above in the Protestant Religious Education Program at Tachikawa Air Base there are several Japanese Bible classes, some of which are taught on base, and some of which are taught in Japanese communities.

Several weekday Bible classes are in operation on the base under the sponsorship of the director of religious education, one of which he teaches himself.

A recent development in the Protestant Religious Education Program is the religious instruction classes for all Protestant denominations. This program was inspired by Chaplain (Lt. Col.) Paul Tomasovic, the Northern Air Materiel Area, Pacific Chaplain who recently had successful experience with this type of program at Maxwell Air Force Base, Alabama.

Official Air Force Photos

Registration time for Vacation Bible school, Tachikawa Air Base. Children are registered by volunteer workers.



June, 1958

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Summer in Kotzebue

W.M.U. Circle
Theme Program

by Dick Miller
Missionary, Kotzebue, Alaska

ALMA KINGEAK had been waiting a long time for this July day. Mother was coming home after years in the hospital, and the plane which was bringing her from Fairbanks was landing. Alma, with her entire family, was waiting at the landing field by the cold waters of Kotzebue Sound, which still held remnants of the ice of winter.

Her hand clutched a bouquet of arctic poppies, liverwort, and several white and purple flowers which blanketed the tundra. Mother would like some of the lovely spring flowers, she thought.

The ramp was moved into place, and first down the steps came Rena Kingeak. She greeted Alma's father, Theodore, then Teddy, Ellen, Alma, Johnny, and last little Adolph, who was just a few months old when Mother Rena left two and a half years before.

All the lonesome days of the past winters were forgotten as the Kingeak family went home.

The Kingeak Home

The Kingeak home, like most of the houses in the village of Kotzebue, Alaska, is on the beach, so the town looks like one long string of houses along the ocean. The house is a one-room frame structure about 20 by 20 feet, with a shed on the front for storage and for preventing the cold air from rushing into the house in winter. In one corner of the main room is an oil kitchen range, and around the room are arranged other articles of furniture. The room is crowded, but neat.

Alma shares her bed with her older sister Ellen. In another corner is a large galvanized drum containing the family water supply. Father Theodore has be-

gun building another room for his growing family but the work is not complete.

Alma's home is by the gravel beach of the ocean. Some of the Eskimos from nearby villages who had come to Kotzebue for the summer were setting up their tents when Alma and her parents returned home.

Summer in Kotzebue

Summer is Alma's favorite time of year. With Mother home she could enjoy the beautiful flowers on the tundra and the wild Siberian iris which grew in a low pit near her home. It was so much fun to play hide-and-seek in the willow bushes on the tundra. She hardly knew when to go home, for Kotzebue is in the "Land of the Midnight Sun" and for one month, 30 days, in June and July the sun did not set.

Alma's mother and father saw to it that she had tasks to do. She helped hang the salmon to dry after her parents had cleaned them. These dried fish would taste so good to the family during winter, and would provide food also for the seven dogs her father drove in his dog team. When her father and the neighbors brought in seal and the beluga whale to butcher, Alma and the entire family were busy for a long time. The seal oil, "muktuk" (outer skin of the whale), dried meat, and blubber would provide the main part of the family's food supply.

When berry-picking time came in August, the family, except the father who was a carpenter working on a government project, camped out on the Noatak River near Kotzebue. Alma liked the trees and the opportunity of swimming when her mother would let

her. The family picked salmon berries, blue berries, cranberries, and black berries, and some wild greens. It was hard work but Alma liked the work and play of the summer.

Alma and her brothers and sister were members of the Sunday school of the Baptist church in Kotzebue. When they began attending the church it met in an old store building. Now the church has a beautiful building made possible by Southern Baptist people in the states. The church, like the houses, was on the beach.

Alma's Sunday school teacher was Mrs. Dick Miller, the wife of the missionary. Since all the children who attended school understood English, her class was taught in that language. Alma and all the children liked to sing "Jesus Loves Me," sung both in English and Eskimo, was her favorite song. Alma not only went to Sunday school, but each Tuesday she went to the Sunbeam Band. It was so much fun to play Indians, and learn of people in Africa, Japan, and other far off places. Some day she wanted to go to high school and perhaps college to learn more about people around the world.

One Sunday morning Alma's mother, Teddy, Ellen, and Alma went forward when the missionary gave the invitation. The children made their profession of faith in Jesus as their Saviour, and they, with their mother, asked to be baptized and become members of the Baptist church.

The missionary was so happy. In children like Alma lies the future of the Eskimo people. How wonderful the future would be if each one could know Christ as Saviour.

Alma Kingeak (in big hat, second row) with the Primary Sunday school class. Mrs. Kingeak, back row, is the teacher.



Frank Whaley Photos
Wien Alaska Airlines



Recreation at Kotzebue.



Two boys display the stomach of a beluga whale, which, when blown up, is used to store vegetables.

June 1958

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What Is RURAL?

by Carl A. Clark
Southwestern Seminary

AT A RECENT convention I became aware of the fact that each speaker used the term "rural" in his own distinctive way. Since we are deeply involved in a rural church movement, it is well for us to come to some measure of understanding as to what the word means, and then encourage people to use it in that significant sense.

"Rural" is frequently used in an occupational sense, meaning a farmer, the farming operation, or some form of agriculture.

Sometimes it is given a geographical meaning, the open country as distinguished from that which is in the town or city.

Again rural is used in a socio-economic sense, denoting that a rural person is one who has a very low income and a low social standing. His social graces are out of date, and he is frequently referred to as "rustic" or "backward."

A fourth connotation is sociological in nature. There are two basic forms of society in the world. These may be most easily identified with the old gag: "If you live in the city you do not know your neighbors and wish you did. If you live in the country you know everything about them and wish you did not." That is to say, there are groups in the open country where people know each other extremely intimately.

In these small communities there are a large number of groups, but all of these groups are made up of approximately the same people. That is, the same people who constitute the church in the community also constitute other groups in the community.

At the other extreme in the large city, human contacts are more anonymous and impersonal. There are many groups, but they are all made up of different sets of people. One sees the postman every day, but may not know his name.

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He is simply the postman. And the bus driver, the policeman, and the grocery man—all are categorical contacts, not the personal, intimate relationships. These groups in the city, therefore, have been called secondary groups, while those in the country are primary.

The question is, "When in the growth of a community does it become impossible for a person to know everyone? In how large a town can a person maintain the intimate, oft-repeated, face-to-face contacts?"

It has been proved scientifically that one person growing up in a community and spending almost all of his life there, could know only about 2,500 people in this intimate way.

When a town has more than 2,500 population it is impossible for the people to know each other intimately in the sense of the primary type relationships. The relationships break down into impersonal and professional contacts, more

comparable to the type of contacts known in the large cities which are called secondary type contacts.

To be sure this is an arbitrary dividing line, but for statistical purposes it is necessary to set one specific point. Thus, the Census Bureau of the United States adopted the pattern that a town, a village, or an open country area which has 2,500 or less population is classified as rural. A town or city which has 2,501 or more population is classified as urban.

Likely the primary type relationships begin to break down some before a town reaches 2,500 population. At about 2,000 population it is entirely possible that this type relationship has begun to disintegrate. Above 2,500, however, it is almost impossible to maintain this same type relationship. One person simply cannot know more than that many people in a face-to-face, closely related way.

In the Rural Church Program of the

Southern Baptist Convention, we are interested in what this means to the rural church and to rural pastors.

This sociological classification means that we have a permanent basis for division. It does not matter whether a community is agricultural or industrial; if it is a small community the people know one another well. A large farming area may be just as disintegrated as a large industrial area. When people change from industry to farming or from farming to industry, it does not change the basic social relationships of the people.

The church is not primarily interested in the occupation of the people, or the geographical location, or even the economic level of the people, but the church must serve in the midst of the social environment. If it ministers in this small community of tightly-knit social relationships, it will have to fit into that kind of situation.

BY LOVE COMPELLED

by Mrs. Gerald K. Ford

MAIN STREET Baptist Church, Wadsworth, Ohio, during the past five years, has been the mother of six missions and the hub around which the advance work in Northeastern Ohio has been centered.

Now this great church, only eight years old, is a grandmother. The missions she has fostered have been organized into churches and several have become mothers themselves. And so the work continues to grow and spread.

Instead of tiring of mission work and deciding to center its thoughts on itself, the Main Street church has just recently launched out in an even greater mission emphasis than before.

Although sacrificing to complete their own house of worship, at a recent dedication service members voted to begin mission work in the newly developed Brunswick area. A consecrated couple of the church, Mr. and Mrs. Harley Harter, dedicated their lives to superintend the new mission, and Mrs. John Hughell and Miss Ernestine Trogdon volunteered to assist them.

Missionary Paul Nevels, who also spoke at this meeting, has recently said,

"I experienced one of the greatest evenings since I began my ministry, in this meeting at Main Street Baptist Church."

One Sunday afternoon, February 16, in subzero weather and with snowdrifts on every side, four men of the church, Sunday School Superintendent Ray Morrison, Brotherhood President Charles Parish, Missions Superintendent Harley Harter, and Clarence Riggs, chairman of the missions committee, went out to survey the area where they felt led to begin the mission.

Ray Morrison summed up the feelings of them all when he said later, "After visiting the first five homes in the freezing weather, with no results, my face was so cold I couldn't crack it to smile, but when the door of the sixth home was opened and they let me in, saying they were interested in a Baptist mission, my heart was so warmed I forgot my cold face."

Pastor Gerald K. Ford, a consecrated lay leadership, and a praying people with a vision to back them up have led a small church with a great heart to follow the command of the Lord Jesus to go out into the highways and hedges and compel men to come in.

June, 1958

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DAY OF PRAYER

for 1959 Simultaneous
Evangelistic Crusade

by Leonard L. Holloway
Director, Public Relations Department
Baptist General Convention of Texas

THROUGHOUT North America people in small communities and large cities are quietly making plans for one of the continent's most important days.

The day will be a time when communications will be more than person-to-person. It will be a day of asking and receiving. And it will be a period of personal and group dedication. This one day, this time of using and releasing humanity's greatest source of power, can be the beginning of new life for North America.

More than 19 million Baptists belonging to 75,000 churches have set aside the day, June 1, 1958, as a time of prayer for the 1959 year of Simultaneous Evangelistic Crusades.

What would God do if 19 million Christians spent one-half hour on the same day talking to the Saviour about

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lost souls and asking for courage to be a part of winning nonbelievers to Christ? Add it up. This would be equivalent to 183,000 continuous days or more than 1,100 years of prayers. The number of impressions made upon the Creator would be too numerous for humanity to count.

If Baptists were asked whether or not they believe that a day of prayer and dedication would mean souls won to Christ, the answer would be "yes, this must be done. This is a great thing."

Merely answering a question with a flimsy and surface-comfort "yes" is an easy corporate virtue. However, the leaders of seven major Baptist groups in North America are asking members of churches to be "depth participants" in this first-time day of continent-wide prayers.

An information folder and poster on "You and 19 Million Baptists" and "Your Church and 75,000 Baptist Churches" has been mailed to every Southern Baptist pastor. The folder includes a suggested prayer list and describes this historic period of evangelism preparation.

The time of prayer is a logical part of the Southern Baptist 1958 "Year of Prayer for World Evangelism." At the Chicago Convention, messengers adopted a resolution asking church memberships to unite in "intercessory prayer" and renew vows made before God dedicating lives and possessions to "Christ-like living in every area of daily existence."

The resolution reminded Southern Baptists that three fourths of the world's population is "without God and without hope."

Churches were asked to pray for world evangelism at midweek prayer services each month and to offer special prayers at worship services once a month.

Individuals were asked to pray for evangelism in their private prayers and to devote portions of family worship to the 1958 emphasis.

Secretaries of evangelism for Southern Baptist state conventions have set goals totaling 225,000 baptisms for 1959.

To accomplish this goal, Dr. Leonard Sanderson, evangelism secretary for the Home Mission Board, has said that the current SBC ratio of one baptism for each 22.6 church members must be decreased to one to 18 during 1959.

There's nothing new about Christians praying for lost souls. But new blessings from God and a renewed spiritual zeal always follow periods of many Christians praying together.

June, 1958

rough— BUT PASSABLE

by Clovis A. Brantley
Associate Secretary,
Direct Missions Department

THE ROAD back to morality for the fallen is rough but passable—it can be traveled. Some do.

The future's bright, hopes high—then moral tragedy. Darkness, despair, frustration, shame, shattered plans and hopes bring the young woman to dreadful depths of failure. Many girls in this condition commit suicide. Thousands of others disappear and the family never knows for sure what happened, and forever a loved one is gone, alive but dead.

But many, with God's help, take the rough road back to return to morality, a rough but passable road. Some prodigal girls do go home. It is not easy. Too many give up. A girl may think that since she has fallen once she will be an "easy mark" again. With so many criticizing and others trying to hold her down morally, it sometimes becomes much easier just to be bad. No one seems to care anyway.

One day, in the Sellers Baptist Home in New Orleans where Mrs. Brantley and I served for many years, a young woman said to me, "Brother Brantley, I would like to talk privately with you. May I?"

"Yes, you may," I replied.

Then she told me her story, much of which I already knew.

"I have disgraced my family," she began. "I have broken the hearts of those who loved me. I see you and your wife and your children. I see how happy

you are and I know that I can never be happy, bearing a child to whom I cannot even give a name. I believe that it will be better if I just kill myself and quit hurting the people I love."

I knew her story. She had fallen in love with a man somewhat older than she. They planned marriage. An apartment was rented. Furniture was being bought. Then she discovered that she was to become a mother. Frightened, she told her husband-to-be about her condition. He laughed at her and made known to her the fact that he did not intend to marry her, indeed he could not marry. He was already married.

She said, "I love him. I would do anything for him. I wake up at night and feel that he is in the room. I could not break up his family, though I loved him. What chance do I have for happiness? I want to die."

I talked with her. Our Godly matron worked with her. As the road back to morality was pointed out, she slowly began to walk up the rough but passable road to morality.

She later returned home, was married, had legitimate children. She is active in her church. It was a rough road but she traveled it successfully. Are you not glad that you had some part in her travel upward? Your prayers and support of the Home Mission Board's Sellers Baptist Home helped her in her upward climb.

13

HONOR TENTMAKERS

by Fred A. McCaulley
Director Southern Baptist Tentmakers

This article introduces three Honor Tentmakers, Mr. 1957 Tentmaker Regular, Miss 1957 Tentmaker Regular, and Mr. 1957 Tentmaker Contact. Two Honor Tentmaker Reserves were introduced in the May issue of Home Missions.

Mr. 1957 Tentmaker Regular

Mr. Thomas Eugene Oody, of London, Tennessee, was graduated from Carson-Newman College, Jefferson City, Tennessee, and attended Purdue University, Lafayette, Indiana, and Southern Baptist Theological Seminary before reporting to Eureka, California, as a Southern Baptist Tentmaker Regular.

Nominated by Dr. M. M. Barnett, pastor of the Calvary Baptist Church of Eureka, Mr. Oody became the selection of the committee as Mr. 1957 Tentmaker Regular. In February, 1957, with his wife Betty, their five-year-old daughter, and two-year-old son, he began his work in Eureka, serving first as an orderly in the General Hospital of Eureka. A few weeks later he began substitute teaching in the Eureka Junior High School, but so popular had he become at the hospital that they shifted his hours to permit him to continue working there, while teaching in the mornings at the school.

Dr. Barnett states, "He is an efficient minister of education, an excellent teacher, and a superb leader in the social life of our church. He serves equally well in the school and the community. He is an attractive person, a consecrated Christian, and a good visitor."

Miss 1957 Tentmaker Regular

Miss Katharene Paula Bretz of College Park, Georgia, a B.S. graduate of Georgia State College for Women, Milledgeville, Georgia; an M.S. graduate of the University of Tennessee, Knoxville, Tennessee; and for 11 years home economics teacher in West Fulton Junior High School, Atlanta, Georgia, reported to Portland, Oregon, as a Southern Baptist Tentmaker.

Miss Bretz chose to serve all summer as a Tentmaker Reserve, without pay. In September she began teaching in the Portland city schools as a Tentmaker Regular, and having been nominated as Miss 1957 Tentmaker Regular by her pastor, Rev. John N. Goss of the Rose City Baptist Church, Portland, Oregon, has been selected by the committee for that honor.

Mr. Goss writes, "Her work began with us before she left the schoolroom in Atlanta, by securing information concerning her work with our church and by corresponding with all the Juniors with whom she was to serve in Bible school. She brought plans and materials for Junior handwork with her. Her additional summer assignments included serving as Junior superintendent in two ten-day Bible schools, two GA-RA camps as teacher, two Training Union

study courses in the Rose City Baptist Church, and convener of a leadership conference in the State Baptist General Assembly at Mt. Baker, Washington.

"Miss Bretz united with our church at her first opportunity and serves as Junior department Sunday school superintendent, Junior Training Union leader, and Intermediate GA counselor. She is also associate director of Junior work in Multnomah Baptist Association. She is far more than a tither, and is thoroughly co-operative. She has a wonderful spirit and goes all out for all the program of her Lord and her church."

Mr. 1957 Tentmaker Contact

Upon the nomination of John E. Stagg, of DeQuincy, Louisiana, a senior in McNeese State College, Lake Charles, Louisiana, who served his second summer as a Tentmaker Reserve in the Northwest, Harvey C. Roys, M.D., pastor of the Lake Washington Baptist Church of the Evergreen Baptist Association, Seattle, Washington, was chosen by the committee as Mr. 1957 Tentmaker Contact. Dr. Roys is a former resident of Norman, Oklahoma.

Mr. Stagg writes, "Dr. Roys is the ideal Christian leader. On a venture of faith he led a few members to form the Lake Washington Baptist Church in



EUGENE OODY
Mr. 1957 Tentmaker Regular



KATHARENE PAULA BRETZ
Miss 1957 Tentmaker Regular



HARVEY ROYS, M.D.
Mr. 1957 Tentmaker Contact



THIS GOLD IS MINE

This is the absorbing story of a minister who searched the deserts of Arizona for a lost gold mine and found himself instead. You will meet Pablo, the little Mexican whose faith made him a spiritual giant. Desert Charlie, the unshaven drifter who lives by a consuming greed. How these two men changed the life of the world-weary minister in the lonely country of the Lost Padre's Gold. Mine a story that you will never forget.

\$2.75

AT GOOD BAPTIST BOOK STORE

AMONG the MISSIONARIES

Spanish-Speaking Seek Truth

Juan de la Garza was a sick, half-paralyzed old man who lived alone in a little two-room cabin. Brother Villalpando, a former missionary here, had baptized him.

Intending to visit him often and comfort him as much as possible, I managed to see him three or four times. One day I was called to his bedside. Surrounded by his children, nephews, and nieces, he lay dying. I cradled his head in my lap and told him who I was. He tried to answer, but within another 60 seconds his spirit had departed. That was Sunday.

The funeral was held at four the following Tuesday afternoon. Our mission, where services were held, was filled with friends and relatives. Among the latter, I knew of not one Christian.

The service was simple. I explained that I had no message that could help the departed; but that the Word of God was filled with a message for the living. After reading many Scripture passages imploring the sinner to turn to God, I explained that they can meet their father and uncle in heaven if they take Jesus as their Saviour now.

The day after the funeral my wife and I set about looking up the families of the deceased. A nephew and his wife made professions of faith in their home. The wife of another made a profession in her home.

About a week after the funeral I was setting carpet grass in front of the chapel, when a man stopped and introduced himself. He said, "I am the son of Juan de la Garza. I want to thank you for the services the other day. Al-

though my wife and I are Catholics we have been talking about how much we liked the service. We have observed Baptists for some time, and we have about come to the conclusion that we would like to belong to that kind of church. Do you think we would be sinning, sir, to change our religion?"

"Mr. de la Garza, religion is a search for truth. I am satisfied I have found the truth. If I have found it, you need it too. It is never a sin to come from the false to the true. It is foolhardy to do otherwise."

The man invited me to come and visit in his home and to explain our religion to him.

Last night Mrs. Reid and I had the privilege of witnessing to Mr. and Mrs. de la Garza in their home. We left a New Testament and an invitation to the services. There was genuine interest. Time alone can tell the results.

—George Reid
Missionary to
Spanish-speaking
Kenedy, Texas

Men Witness by Wayside

Missionary George Bradley, who recently came to Fresno to work in our International Missions Center, was at home when a saleslady came to the door. Brother Bradley invited her in, showed an interest in her products for a time, talked to her about his work, and then won her to a personal acceptance of Christ as her Saviour. She went on her way rejoicing.

The same afternoon Missionary Glen Prock was visiting in the interest of the new mission for the deaf in Fresno. His

chauffeur for the afternoon was a man who is deaf. In the course of the visitation, and while they were riding in the car, Missionary Prock began to talk to the driver.

They pulled the car to one side, parked, and the driver accepted Christ as Saviour.

The next day the man and his wife came forward making known their public decision of the Lord and asking for baptism and church membership. Joining them on Sunday morning in that decision were three other deaf people, who, for the first time, were acknowledging Christ publicly.

It is gratifying to know that we have the kind of missionaries who will witness as they go along their way—who witness in such a way that they may personally lead people to know the Living Christ.

—E. J. Combs, director
Foreign Language
Missions
Fresno, California

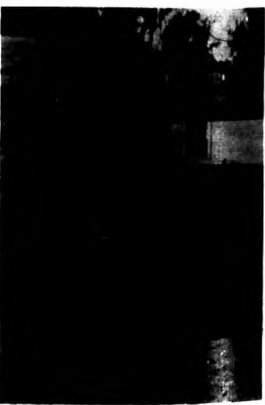
Thirteen Year Old Missionary Finds Way

If you were the only non-Catholic student in your school and you wanted to try to reach some of your school-mates for Christ, how would you go about it?

Timothy, a 13-year-old boy, found a way. Without the knowledge of his missionary parents, Timothy carried New Testaments, and tracts on the plan of Salvation, to school.

Counting on the curiosity of other

Timothy Pickern boards the school bus.



HOME MISSIONS

teenagers, Timothy would take a tract or a Testament and read as though he were completely absorbed in it. Other boys and girls, seeing his concentration, soon became curious and asked what he was reading.

To each one who asked, he handed the tract or Testament which he was reading, saying that they keep the tractfully suggested that they keep the literature at school, lest their parents should destroy it. He tried to make sure that each boy or girl would have a chance to read the things given.

By this method Timothy has given dozens of New Testaments and tracts to Catholic boys and girls. Only when his parents missed the literature and asked about it did he reluctantly admit what he had been doing.

Since the Word does not return void, heaven only will reveal how much a 13-year-old missionary can accomplish.

—A. V. Pickern, Jr.
Missionary to French-speaking
Montegut, Louisiana

Retired Missionary Teaches Navajos to Read

In teaching the Navajos to read, I have had a profitable year.

The Apaches at Dulce readily accepted the Navajo translation and there is great interest in learning to read the language.

I have been in all of the Baptist missions serving Navajo Indians except three.

The friends of the Navajos have made it possible to purchase Primers and other literacy materials needed in the work. There are now quite a number of readers and many learning. It is much easier for older people to learn to read their own language than it is to read English.

Although the Indian Service is making a strenuous effort to get all the children of school age in school, and is succeeding quite well, it will be many years before the "people," as they call themselves, will be able to read and understand English.

Often I hear older Navajos say, "When I read the Word of God in my own language, it is just like God speaking to me himself." I find a few Christians in the classes and I agree with Wycliffe that believers should ascertain for themselves what are the true matters of their faith, by having the Scriptures in a language which all may understand.

Pray for these Indians that they may become staunch Christians to live and



Mrs. Melvina Roberts teaches an illiterate Navajo woman to read the gospel of John.

serve our Master through the reading of their language.

—Melvina Roberts
Retired Missionary
Cuba, New Mexico

One Year In Service

This week I celebrate my first birthday. It was a year ago that I first came to live and work along with Brother and Mrs. Park and the Chinese Baptist Church in San Antonio, Texas.

Today I am just one of a missionary family, helping to do my part in telling the story of Jesus. I won't have a big, fancy birthday cake, but rather take my pay in a steady diet of gasoline and oil. For you see, I am a silver and cream-colored station wagon, but, nevertheless, very much a part of the family.

To be only one year old, I have traveled many miles—some 1,600 right here in the city with only a few ventures beyond the city limits. As the Chinese people live all over this big city, transportation for those who need it is a problem.

It has been my great joy to carry many young and many old Chinese to our church, and to see their happy faces as the children sing, tell riddles, and laugh as we ride throughout the city. Because of me, the GA and RA groups can meet regularly, additional activities can be planned, and more can attend the church services.

On Sunday, Mrs. Park takes baby Tommy, and together we travel the miles to church, picking up a car full of Chinese boys and girls for Sunday school. Brother Park takes the other children in his old Chevy and travels across town to bring others. Gradually we try to arrange other transportation

for some so we can be free to bring new friends to church who could not otherwise come. I have been used in other ways, too. I have carried supplies for the church, groceries for camp, and even made a quick trip to the hospital last spring to greet baby Tommy into our missionary family.

I serve also as a publicity agent for the Chinese church. Across both my sides is a blue-lettered sign, written in both Chinese and English, telling of the Chinese Baptist Church and its location. Sometimes I laugh aloud when I see a passerby scratch his head in wonder when he sees a blonde woman driving through town with a car full of Chinese children, or when someone tries to figure out the Chinese characters.

I have been told that I was prayed for by many interested in this mission work, and rejoiced over by those who knew how much I was needed. It has been my privilege to serve, and I am glad that Southern Baptists like you have made my first year possible. The Home Mission Board wrote that I was purchased with gifts "over and above" the regular home mission offering.

Only time will tell my true worth as each year's work is added to during my life time, which we hope will be a long and useful one in missionary service. May you be encouraged to give generously that other missionaries and other fields can have these "over and above" gifts that make such an important contribution to mission work.

—A Fellow Worker, Much-Used Station Wagon
Chinese Baptist Church
San Antonio, Texas

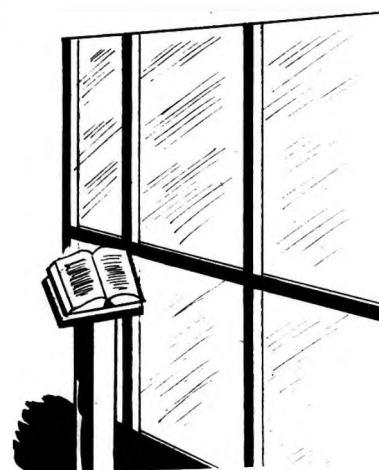
A *Bible* IN THE WINDOW

by Ondina Maristany



Workers in the Baptist Book Store in Cuba show some of the literature made available by Southern Baptists.

This Bible in the window of the book store attracts much attention from people to whom the Book is unknown.



EACH DAY hundreds of people walk by the attractive window of our new Baptist Book Store and stop to see the Bible. Some read one or two verses from this book which is unknown to the people of Cuba.

To know the story of our Baptist Book Store in Cuba, we have to stop and talk to Miss Edelmira Robinson, secretary to our general missionary, Dr. Herbert Caudill.

Edelmira is a quiet, efficient, and hard-working woman, who has been serving for years in the island. With the growth of the work and the development of new churches, the need for Christian literature became imperative. There was no Baptist Book Store to provide what the churches needed, and the only help came from one of the pastors who voluntarily was holding what was called a deposit of books that he took to conventions and other meetings.

The work was under the direction of the Cuban Mission Board. Finally the pastor saw that he could not continue doing the work, and he wrote a letter to the Board with his resignation.

It was in October, 1955, when Miss Robinson volunteered to take care of the books and serve the churches and the work in Cuba. Since then, she has been working with no help, trying to make her dream of a Baptist Book Store a reality. There were many difficulties and obstacles to it. There was no place to start it, custom fees to import the books were very high; no funds were

available. She did not receive any encouragement when she presented her idea.

But Miss Robinson is a woman of vision and faith, and she knew the Lord would help her. Last December the new Baptist Book Store was dedicated in a former Sunday school room of the Baptist Temple.

In the wide window, well placed to be seen from the street, an open Bible tells its message to the people of Cuba.

Because Cuba is a non-Christian country, a book store here becomes a missionary agency. A reader who has not been in Cuba may think that we are over-estimating the value of our book store.

Let us share with you some of the interesting experiences we have had since the store was opened last December. One day the girl who takes care of the store was surprised to see a Catholic priest entering. He explained he wanted to buy a book, "Why I Left the Catholic Church," written by a Spanish ex-priest.

The priest said he knew everything the author wrote in the book was not true, and he wanted to refute it. Nevertheless, he tried to find out a few things about the young girl who works in the store.

Why was she not baptized when a baby? She explained that baptism is the result of trusting Jesus as a Saviour. While she was talking, a university student and a Baptist preacher came in.

They also entered in the conversation, and soon the priest found himself receiving a complete sermon on salvation through faith by grace.

One morning while Miss Robinson was working, a man called, wanting to buy a prayer book. She knew what kind of prayer book he was asking for, but she told him she had something he might like. A few minutes later the man came and Miss Robinson showed him books on prayer, explaining to him that in order to talk to God we do not need to learn a prayer written by someone else—we approach him through faith, with a clean heart, and trusting in his promises.

It was then that the man realized that she did not have the type of book he was looking for, but by that time he was so interested that he wanted to know more. One of our pastors was there, too, to help, and after a long conversation the man left the store with the book, "Who Are the Baptists and What They Believe." He was given the address of the Baptist church nearest his home.

Miss Robinson watched him leave, with a prayer in her heart that the seed planted would find good soil.

We are grateful for our Baptist Book Store. We are grateful for the dedication and love of Miss Robinson, who does this work as her second-mile job. We can see the book store in the future in an adequate space, enlarging its services to the churches and reaching souls through the printed page.

Home Mission weeks at Glorieta and Ridgecrest

Personal Soul-Winning Featured

Personal soul-winning and the 1959 Simultaneous Evangelistic Crusade will be major emphases during Home Mission Weeks at Glorieta and Ridgecrest.

Billy Graham and C. E. Autrey will be featured speakers at Ridgecrest, August 14-20. The new president of Midwestern Baptist Theological Seminary, Dr. Millard J. Berquist, will stress evangelism as the Glorieta speaker, July 30-August 6.

Effective evangelism planning and personal soul-winning classes will be conducted. "Today's soul-winning obstacles, the results of evangelism studies and successful soul-winning methods used by churches will be presented in these classes," said Dr. Leonard Sanderson, secretary of the Home Mission Board's Department of

Evangelism.

At each leadership conference and discussion the 1959 North American Simultaneous Crusade will be presented with time for questions and answers. Participation by other Baptist groups, evangelism in the Baptist Jubilee Advance program, crusade steps of action, the world mission effect of the effort and other aspects of the crusade involving 19 million Baptists and 75,000 churches will be discussed.

Mission Study Classes Offered

At both Glorieta and Ridgecrest, Dr. Lewis W. Martin is providing teachers in mission study for all age groups: Adults, Young People, Intermediates, and Primaries.

The 1959 Adult and Young People's books on "World Evangelism: in the Homeland," *Ways of Witnessing* by John Caylor and *Won by One* by Clyde Merrill Maguire will be presented.

Mission study books will be offered at both assemblies for Intermediates, Juniors, and Primaries.

There is something for all members of the family in mission study.

Mission Study Clinics Feature Home Mission Weeks

Mrs. John Caylor again will conduct mission study clinics for teachers of Adults and Young People, using the 1959 Graded Series materials. Adult and Young People's books will be available for class study in the

clinics. The 1959 children's books will be previewed in the clinical studies by Mrs. Caylor.

Conferences Characterize Home Mission Weeks at Glorieta and Ridgecrest

At Glorieta the conferences will be Chaplains, Mrs. Chaplains, Reserve Chaplains, City Missions and Juvenile Delinquents, Kindergarten, Work with Negroes, Associational Missions, The Downtown Church, Pioneer, Church-Sponsored, and Mountain Missions.

Ridgecrest conferences will include Broken Home and Delinquent, Chaplains, Mrs. Chaplains, Reserve Chaplains, The Downtown Church, The Good Will Center, Associational Missions, Pioneer, Church-Sponsored, and Mountain Missions.



1958 Mission Clinic group at Glorieta seems interested.

There is mission study for children at Glorieta and Ridgecrest.



June, 1958

IT WAS ON Saturday evening that I heard the faint rumbling noise. Was it an earth tremor, atomic test, or some other kind of explosion?

I listened carefully and heard it again and again. It seemed to get a little closer and louder with each recurrence. Then I identified it—thunder!

From the window I heard my husband outside saying "Well, it does kinda look like it might do the unusual." Sure enough, he was hardly in the house before the rain started.

I could barely hear the rain, but my exuberant youngsters, with clapping hands, jumping legs, and jubilant voices, reported a downpour outside. I suggested they take little Dennis out on the porch so he too could witness this rare sight.

The very thought of rain made us all feel good. The Lord had furnished us with an interesting topic of conversation for the rest of the evening. Don and Dian said they wished they lived back in Chattanooga where it really rained a lot.

The rain reminded me of the day we

arrived here in Owen's Valley, Inyo County, California. It had rained that day, too. I was amazed, for I had been told we were coming to a place where it never rained. The old-timers of this settlement readily assured me that the moisture was not the usual thing. Now, after about two and a half years here, I have learned exactly what they meant.

When we reached California we felt like real pioneers after having taken what Tennessee, Arkansas, Missouri, Kansas, Colorado, Utah, and Nevada had to offer us non-vacation travelers. I guess on the average we clipped off about 40 miles an hour in our Ford, "Old Faithful." Perhaps we could have made better time if we had not had an over-burdened, "U Haul It," trailer tagging along.

Some had predicted that we would not make it over all the ups and downs because we were so overloaded, but God was with us, and he saw us safely through as we entered a strange frontier.

Finally we were here. This was our new home, Independence, California, the Inyo County seat. The county's 10,-

000 square miles seemed like foreign territory when I thought of all this space without even one Baptist church!

After we helped establish the Sierra Baptist Church in Independence, the Lord led us to Lone Pine, a town in the same valley. Lone Pine is well-known because it is overshadowed by Mt. Whitney, the highest peak in the United States.

God is now helping us to make a clearing for the Mt. Whitney Baptist Church, "God's closest ground to heaven," which wishes "A mountain-top experience for every visitor." Here we remain as late settlers.

The Saturday evening rain stopped far too soon and put a damper on all the excitement and buoyant spirit. However we had enough to be thankful for. The rain made the most soothing lullaby that we had heard for years.

Needless to say, the weather was the main topic of conversation at church the next morning. And rightly so, I guess, for we had received five hundredths of an inch of rain, a generous downpour for "these here parts."



The Martins

A WESTERN DOWNPOUR

by Jean Lake Martin

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION, RICHMOND, VIRGINIA, U.S.A.



CABLE: RHODAPHIA

RHODESIAN BAPTIST MISSION

R. T. BOWLIN
GWELO, SOUTHERN RHODESIA
AFRICAN BAPTIST THEOLOGICAL
SEMINARY
P.O. BOX 857
GWELO, SOUTHERN RHODESIA

January 14, 1958

Mr. and Mrs. Don McFarland
4th Avenue and MacKenzie Road
Parktown
Galisbury, Southern Rhodesia

Dear Don and Fay,

After contacting our missionaries in each area where we have work in Southern Rhodesia, our Executive Committee met today and unanimously voted to extend a special word of thanks to you for the work which you have done on behalf of the Pocket Testament League in areas where we are seeking to serve the Lord.

We cannot possibly extend a "Thank you" big enough to express our gratitude for the work which you two have done. However, we want you to know that we are grateful for the way you have challenged us as missionaries and for the precious seed which you have sown in the hearts of the Africans of this area.

Please be assured that we shall look forward with prayerful anticipation to reports of your work in the future. We do count it a privilege to be helpers together in praying for you.

Yours in our wonderful Lord,

Ralph Bowlin

Ralph Bowlin
Chairman of
Baptist Mission of
Central Africa

We thank God for the privilege of working with consecrated missionaries in our great Africa campaign of Scripture distribution and mass evangelism. - Pray for Africa and pray for C.S.L. - Alfred A. Kunz

The Pocket Testament League

Roman Catholic Tradition

by William E. Burke
formerly a Roman Catholic Priest

Q. What additions does the Roman Catholic Church make to the Scriptures in order to complete her own rule of faith?

A. Apostolic tradition, by which is meant the supposed sayings and doings of Christ and his apostles, not recorded in the Scriptures, but said to have been handed down orally from one generation to another and ecclesiastical tradition, by which is meant all the various acts and decisions of the Church of Rome.

Q. What proof does Rome offer in favor of tradition?

A. Rome says that the books of the New Testament were not written until long after the time of Christ, and that therefore the early Christians must have depended on tradition.

Q. What is the answer to this?

A. "(1) The early Christians possessed the Old Testament Scriptures, and just as the Jews were commanded by Isaiah, 'Seek ye out of the book of the Lord and read' (Isa. 34:16); so they were commanded by Christ to 'search the Scriptures' (John 5:39). (*Romanism*, McDonald, p. 35).

Q. Does the Roman Catholic Church make any appeal to the Scriptures in favor of tradition?

A. She quotes the following texts: "That form of doctrine which was delivered to you" (Rom. 6:17). "Keep the ordinances as I delivered them to you" (1 Cor. 11:2). "Hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15). "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. 3:6).

Q. What is the real meaning of these texts?

A. The reference in every one of them is not to sayings or doctrines orally transmitted from generation to generation (as the word "tradition" now

signifies) but to instructions personally delivered by Paul himself.

Q. Is it not admitted by Baptists that there were many things said and done by Christ which are not recorded in the Scriptures?

A. Yes, the Apostle John himself said so. (John 21:25) However enough was recorded to serve the divine purpose without tradition. "And many other signs truly did Jesus, which are not written in this book, but these are written that ye might believe..." (John 20:30-31).

Q. Is there any reason why Baptists are bound to reject tradition?

A. Yes. "It is an absolute impossibility that the sayings and doings of Christ could have been transmitted from generation to generation for 1,800 years, i.e., through so many generations, without error. Rome's theory makes too great demands in regard to the intelligence and integrity of the race, for it implies the unflinching possession of clear perceptions, strong judgments, ready and retentive memories, and the highest moral faculties, on the part of those who were the channels of these traditions. The limitations of man's nature, both mental and moral, make it impossible that words spoken so long ago, but not committed to writing, could be handed down through so many generations without mistake" (*Romanism*, McDonald, p. 37).

Q. Did Christ at any time pass judgment upon tradition as distinguished from the teaching of the living inspired voice or the written word?

A. Yes, he condemned it. "Why do you also transgress the commandment of God by your tradition?" "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:3, 6-9).

Q. What is our reason for believing that the Scriptures are themselves suf-

ficient as a rule of faith?

A. The Scriptures assert their own sufficiency, and this testimony must go unchallenged, seeing that the Church of Rome admits that the Scriptures are inspired.

Q. Quote some texts as proof.

A. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

Q. Did our Lord when on earth utter any testimony to the sufficiency of Scripture?

A. He did frequently, as, when answering the tempter, "It is written" (Matt. 4:4); when proving the doctrine of the resurrection, "Ye do err, not knowing the Scriptures" (Matt. 22:29); when proving his divinity to the Jews, "Search the Scriptures" (John 5:39).

Q. Did the apostles express their belief in the sufficiency of Scripture?

A. They constantly did so. James quoted Scripture in the Council at Jerusalem to settle the question that was at issue; Paul quoted Scripture when at Rome to prove the Messiahship of Jesus; and in his epistles he repeatedly made his appeal to the same authority.

Q. Do the Scriptures contain any solemn warnings against adding to or taking from the Word of God?

A. Yes. "Ye shall not add unto the word which I command you" (Deut. 4:2); "Every word of God is pure... add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5-6); "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18).

NEW APPOINTEES



Phelps, James G.

B. May 7, 1924, Benton, Ky. Ed. high school, Alpaugh, California; Southern Baptist College, Walnut Ridge, Ark., '46-'47. Has served as pastor in Arkansas, California, and Tennessee; funeral director in Arkansas. M. Rosalie Garrett April 7, 1946. Children: 1 son, 1 daughter. App't. missionary to French-speaking, Clontierville, La., Feb. 6, 1958.

Phelps, Rosalie G.
(Mrs. James G. Phelps)

B. Nov. 24, 1923, Brownsville, Tenn. Ed. high school, West Memphis, Arkansas. Worked as bookkeeper, Memphis, Tenn., '44-'46; bookkeeper, '46-'47, Walnut Ridge, Ark.; secretary, Alpaugh, Calif., '50-'52; bookkeeper, West Memphis, Ark., '53-'55. M. James Phelps April 7, 1946. Children: 1 son, 1 daughter. App't. missionary to French-speaking, Clontierville, La., Feb. 6, 1958.



Faris, Alvin Kent

B. Oct. 3, 1927, Madisonville, Ohio. Ed. Bellevue High School, Bellevue, Ky.; University of Cincinnati, '45; University of Kentucky, '48-'51, B.S. degree; Denver University, '53; Southern Baptist Theological Seminary, '51-'54, B.D. degree. Worked as printer's helper, '46-'47; U.S. Forest Service, '47-'53; grocery clerk, '51-'52; aerial survey, '52-'54; assistant pastor, Pritchard Memorial Baptist Church, Charlotte, N. C. M. Sarah Jo Bullock June 18, 1955. Children: 1 son. App't. missionary to Indians, Cubero, N. M., Dec. 19, 1957.

Faris, Sarah Jo
(Mrs. Alvin Kent Faris)

B. July 4, 1933, Oxford, N. C. Ed. high school, Florence, N. C., 1951; Winthrop College, '51-'53; Southern Baptist Seminary, '53-'55; Queens College, '55-'56. Served with state music department, Georgia, 1954; in Bible school, Sunday school, and Training Union, Charlotte, N. C. M. Alvin Kent Faris June 18, 1955. Children: 1 son. App't. missionary to Indians, Cubero, N. M., Dec. 19, 1957.



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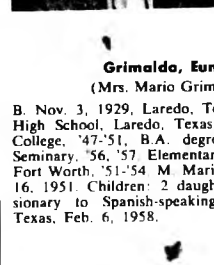
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Grimaldo, Mario A.

B. Feb. 1, 1928, Fort Worth, Texas. Ed high school, Fort Worth, Texas; Howard Payne College, '45-'49, B.A. degree; Southwestern Seminary, '51-'57, B.D. degree. Served as pastor, Melvin, Texas; Fort Worth, Texas; and San Antonio, Texas. M. Eunice Ramon. Aug. 16, 1951. Children: 2 daughters. App't. missionary to Spanish-speaking, San Antonio, Texas, Feb. 6, 1958.



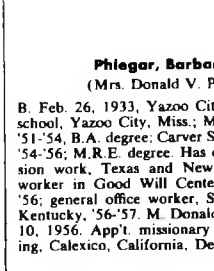
Grimaldo, Eunice
(Mrs. Mario Grimaldo)

B. Nov. 3, 1929, Laredo, Texas. Ed. Martin High School, Laredo, Texas; Howard Payne College, '47-'51, B.A. degree; Southwestern Seminary, '56-'57, Elementary school teacher, Fort Worth, '51-'54. M. Mario Grimaldo Aug. 16, 1951. Children: 2 daughters. App't. missionary to Spanish-speaking, San Antonio, Texas, Feb. 6, 1958.



Phlegar, Donald V.

B. Dec. 20, 1933, Roanoke, Virginia. Ed. Craddock High School, Portsmouth, Va.; Truett McConnell Jr. College, '50-'52, A.A. degree; Wake Forest College, '52-'54, B.A. degree; Southern Baptist Theological Seminary, '54-'57, B.D. degree. Has worked in summer mission program, '52-'53, Kinsair Crippled Children's Hospital, Louisville, Kentucky, '54-'56; service station and watchman, '56; aircraft servicing, '54-'55. M. Barbaranne Carley June 10, 1956. App't. missionary to Spanish-speaking, Calexico, California, Dec. 19, 1957.



Phlegar, Barbaranne
(Mrs. Donald V. Phlegar)

B. Feb. 26, 1933, Yazoo City, Miss. Ed. high school, Yazoo City, Miss.; Mississippi College, '51-'54, B.A. degree; Carver School of Missions, '54-'56; M.R.E. degree. Has done summer mission work, Texas and New Mexico, '54-'55; worker in Good Will Center, Louisville, '55-'56; general office worker, State WMU office, Kentucky, '56-'57. M. Donald V. Phlegar, June 10, 1956. App't. missionary to Spanish-speaking, Calexico, California, Dec. 19, 1957.



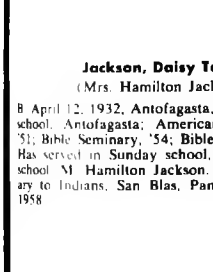
Rivera, Susana

B. Dec. 8, 1937, Isla de Pinos, San Blas, Panama. Ed. Instituto Normal Evangelico, '52-'57, teacher's diploma. Has served as Sunday school teacher, secretary. App't. missionary to Indians, Atligandi, San Blas, Panama, March 6, 1958.



Calzadilla, Ethel

B. July 12, 1919, Butler County, Mo. Ed. Fisk High School, M. Jan. 12, 1944. Children: 1 son. App't. missionary helper, Good Will Center, Key West, Fla. Feb. 1, 1958.



Jackson, Daisy Tapia
(Mrs. Hamilton Jackson)

B. April 12, 1932, Antofagasta, Chile. Ed. high school, Antofagasta; American College, '47-'51, Bible Seminary, '54; Bible Clinic, '55-'57. Has served in Sunday school, Vacation Bible school. M. Hamilton Jackson. App't. missionary to Indians, San Blas, Panama, March 6, 1958.



Tatum, Elmo C.

B. Sept. 27, 1916, Columbus, Texas. Ed. Samuel Houston Academy, Houston-Tillotson, '31-'35, B.A. degree; Gammon Seminary, '35-'38, B.D. degree; Atlanta University School of Social Work, '38, diploma; Columbia University, '45-'46, M.A. degree. Has served as college counselor, college minister, social worker, pastor, Lockhart, Texas. Married July, 1951. App't. director of Negro Mission Center, Montgomery, Alabama, Feb. 6, 1958.

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Home Missionary Ordained In Jacksonville

Rev. Phillip Aaron, an appointee of the Home Mission Board for work with the Spanish-speaking in Miami, Florida, was ordained on March 23, 1958, at Wesconnett Baptist Church, Jacksonville, Florida. Rev. Philip Taylor, pastor of Wesconnett, was named moderator of the ordaining council. Six pastors and 11 deacons constituted the ordaining council for the service in Jacksonville.

BOOK REVIEW

EPHESIANS AND COLOSSIANS by E. K. Simpson and F. F. Bruce. Erdmans. \$4.00.

Simpson and Bruce, English authors, deal fully with the interpretation of Ephesians and Colossians. Space is not spared, for the authors wish to give full explanation of each passage. They quote freely from the scholars and deal intricately with Greek words. The commentary is made more attractive by its format: the comments are in attractive, readable type for the Bible student who is looking for a running commentary, and footnotes in smaller type give an exhaustive study of Greek words. So, the casual student and the meticulous student both will find food for thought in this commentary, which is one of seven volumes already finished by Erdmans and nine in progress on the New Testament.



Corporal Bradley B. Leslie

Oklahoma City Marine Serves As Chaplain's Assistant

Corporal Bradley B. Leslie, of Oklahoma City, was recently featured as personality of the week in the "Flight Jacket," weekly newspaper of the El Toro, California, Marine Corps Air Station.

Corporal Leslie is the assistant to the Aircraft, Fleet Marine Force, Pacific Chaplain, Captain Martell H. Twitchell, USN. All chaplains serving with the Marines are Navy officers.

Although he receives some ribbing about being a chaplain's assistant, Cpl. Leslie says he is thankful that he has had the opportunity to learn more about the vocational field he intends to pursue.

He says that his duties provide the opportunity to share in and occasionally assist in a clergyman's tasks, such as baptisms and weddings. Although the chaplain's counseling service is confidential, the young man is able to learn how the chaplain meets and copes with various problems that arise.

In Oklahoma City Bradley was active in Baptist church work and occasionally substituted in the pulpit in the absence of his minister. In 1954 his church licensed him to preach.

Bradley stated that there is a wonderful staff of chaplains serving at El Toro and urged all Marines to take advantage of the numerous religious activities available to all aboard the air station.

After his relief from active duty this summer, Bradley plans to enroll at Oklahoma Baptist University where he will study for the ministry.



Rev. and Mrs. Luis M. Agüero and children.

CHURCH ORGANIZED at San Antonio de Los Banos, Cuba

by Herbert Caudill
Havana, Cuba

The Baptist church of San Antonio de Los Banos, Havana Province, Cuba, was organized on the night of March 28, 1958, with 21 members.

The pastor of the church, Rev. Luis M. Agüero, went to this field just eight months ago. He found there a group of about ten members and began to work with the idea of building the congregation. The Sunday school often has more than 100 in attendance. Quite a number of people have become vitally interested. There is great promise for this new church in a city of about 20,000

people. The house where the church meets and the pastor lives is small.

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KICKAPOO CHURCH DEDICATED

The Kickapoo Indian Baptist Church, northwest of Shawnee, Oklahoma, dedicated its new building recently with special all-day services.

One of the featured speakers was Rev. Bailey Sewell, superintendent of Indian work for Oklahoma. Rev. Sammy Fields, Home Board missionary to the Indians, brought the address at the afternoon services. Dedication services were closed with an address by the present pastor, Rev. F. H. Heiney.

The Home Mission Board aided the Indian church in financing the erection of the new building. Volunteer labor was supplied by the church members and friends. According to Bailey Sewell, much of the actual construction work was done by the pastor, F. H. Heiney.

The church was established in 1920 with nine charter members. At the present time the total church membership is 89, with 77 enrolled in Sunday school and 88 enrolled in Training Union.

Guy Stevens, Mack Bradbury, Rev. Harold Heiney, and Eugene Frye lay the cornerstone of the new building.



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New Missionaries

Ed. Loren J. (State Director of Negro Work), P. O. Box 116, Carbondale, Ill.

IBen, Morris H. (Jewish Worker), 4503 Seminary Pl., Apt. A., New Orleans 22, La.

Fels, Kent and Mrs. (Indian), Cubero, N. M. Jennings, Lester and Mrs. (Indian Part Time), 3435 W. Indian School Rd., Phoenix, Ariz.

Yosh, Lloyd and Mrs. (Indian Part Time), P. O. Box 577, W. A. B., Chandler, Ariz.

Wheeler, Winifred (Sellers Baby Home), 2010 Pemmion, New Orleans, La.

Changes of Address

Ficks, Robert and Mrs. (Spanish-speaking), from 1700 N. E. 2nd Ct., to 2250 N.W. 8th St., Miami, Fla.

Ladum, Lewis (Civ. Missionary), from 212 First National Bank Bldg. to 1501 E. Polo Rd., Winston-Salem, N. C.

Willard, B. L. (Area Missionary), from 3220 Sanium Rd., Albany, to 2071 N.E. Stephens, Roseburg, Ore.

Newman, Elizabeth (GWC), from 2201 Broad St. to 1808 Portland St., Chattanooga, Tenn.

Page, Mary E. (GWC), from 2201 Broad St. to 1808 Portland St., Chattanooga, Tenn.

Ragel, Rudolph and Mrs. (Spanish-speaking), from Los Angeles to 9303 Pioneer Blvd., Whittier, Calif.

Triska, Homer and Mrs. (Spanish-speaking), from 408 Thirte Ave. to 4901 DeLand Ave., Pico, Calif.

Transfers

Zapros, David and Mrs. (Spanish-speaking), from L-ville to Box 71, La Feria, Tex.

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—LEWIS W. MARTIN

Resignations

Melo, John (Jewish Worker), Bellaire, Tex.
Need, Lewis (Area Missionary), Spokane, Wash.
Thibodeaux, Abbie and Mrs. (French), Washington, La.

Deceased

Archbold, Mrs. Frank, General Delivery, Colon, Panama

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WITNESS BEFORE A KING

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