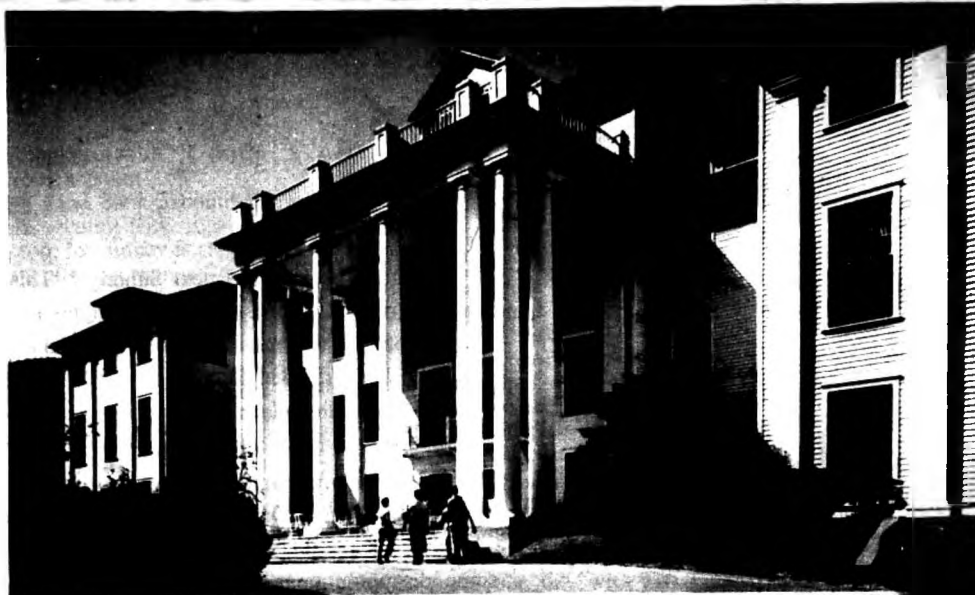


HISTORICAL COMMISSION
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A Publication of
The Home Mission Board
of the Southern Baptist
Convention



GLORIETA



APRIL
1959

Vol. XXX No. 4

**ATTEND HOME MISSION
WEEKS**
Ridgecrest: August 13-19
Glorieta: July 30-August 5



I want to be Baptized

"I want to be baptized next Sunday." This was not such an unusual request from Jimmy. He saw baptism by immersion for the first time, was touched and moved by this beautiful ordinance. An Intermediate, he had attended Sunday school at our Spanish-American mission only a short while and did not know the significance of this New Testament symbol which graphically portrays the new life in Christ.

"You see, Jimmy, baptism is a picture of the change Christ has *already* made in one's heart. Only one who has been saved by accepting him as Saviour should be baptized," I explained. Though he still showed some disappointment, I felt sure it would not be long until he could be baptized and his wish fulfilled.

Through the Sunday school and influence of his teacher, Mrs. H. C. Monroe, Jimmy came to a trusting, saving faith in Christ. Our joy was full when he came forward at the invitation a few weeks later. This was the hour for which we had prayed. The victory was extra special, because two of his brothers, both Juniors, also came. Then their mother came by letter. Several months earlier I had baptized their Intermediate sister.

Now I did not have to say no. Jimmy could be baptized along with his brothers. The thrill did not end there. It continues to grow as we watch them week by week increase in grace and greatness.

—Charles H. Rankin
Missionary to Spanish-speaking
La Junta, Colorado



ADDED TO YOUR ACCOUNT

By Courts Redford

PAT IS WRITING to the Philippians, said, "I desire fruit that may abound to your account."
It is more important to have a good bank account in heaven than to have a large bank account here.

But money is important here, too, for money is stored-up personality. As a person spends his money so he spends himself.

For example, here is a man who works eight hours and earns \$20.00. That \$20.00 represents eight hours of his brain and brawn—eight hours of his life. He has spent those eight hours once but he is going to spend them again. As he spends that \$20.00 so he spends those eight hours of stored-up energy.

If he spends the money for his family he translates eight hours of his life into a ministry for those he loves. If he gives the \$20.00 to a mission cause he spends eight hours of his life standing beside one or more missionaries as an Ambassador of the King of Kings.

Just imagine the many ministries on our home mission fields in which he may share with those eight hours and his \$20.00.

By adding his daily income to the part of the missionaries' salaries paid by local forces, he can support a mission couple for a period of 24 hours to serve among the Spanish, the French, the Chinese, or the Indians. He will thus participate in every service rendered by that missionary couple during that time.

By supporting a migrant couple he can spend 12 hours in visiting, teaching, showing religious pictures, counseling, and preaching to scores of migrants who have no other spiritual ministry.

With his day's earnings he may stand beside two workers in a Good Will Center to help in a kindergarten and boys or girls club and a family night service. Here he can cross barriers of prejudice and suspicion that he may otherwise never cross.

With that \$20.00 he may make it possible for a Baptist chaplain and his family to enjoy the fellowship and blessings of Ridgecrest or Glorieta for several days. That chaplain will return to his duties among the army services with new zeal and greater faith, and he will make possible the spiritual feast at one of the assemblies which will share in the enlarged ministries of the church.

With his \$20.00, plus the sacrificial gifts of a mission congregation, he may keep a pastor on a new church building for a period of four days. He will thus share in the preaching, teaching, building, visiting, and general ministry to a people who have no other opportunity to be acquainted with Christ as Saviour and Lord.

He may stand beside one of the secretaries of evangelism for an entire day, helping to direct an evangelistic crusade in which 40 or 50 churches may be engaged in a great soul-winning campaign. Think of the souls that may be won because of his participation.

He may put the *Home Missions* magazine in more than 30 homes every month for an entire year, thus giving to children and adults alike the mission message through word and picture.

With his \$20.00 he may stand beside the missionary and counsel with half a dozen juvenile delinquents and with the aid of some volunteer workers he may thus save these boys and girls from lives of crime to become respected and useful citizens, and active church members.

His \$20.00 may be used with funds from some state mission board to help in mountain areas, or to assist in an associational or pioneer mission program.

With his day's earnings he might desire to translate his life to serve one day with Dr. Paul James in New York City where 15 million people reside within a 20-mile radius. He would thus serve in one of the world's greatest mission fields.

Perhaps he would like to keep one of the 450 summer student missionaries on the field for five days and hear that student tell of the blessings that he received from such a ministry and share in the fruit of that student's labor.

Or he might choose to serve with his money in Alaska, or Cuba, or Panama, or in any one of hundreds of fields in which the 1,386 home missionaries are now serving. Or, he might prefer to imagine his one day's labor distributed to all the workers of the Home Mission Board serving in 43 states, Cuba, and Panama, thus making it possible to carry out the total program of the Board for almost three minutes. Think of the thousands of tasks in the hundreds of places in which he would thus be participating.

We are laborers together with God. Through our money we may translate our time and our energy into spiritual values that will be stored up in heaven where moth and rust cannot corrupt and where thieves cannot break through and steal.

Yes, my friend, "I desire fruit that may abound to your account."

Let us suggest that you use the Cooperative Program and the Annie Armstrong Offering as the principal channels through which you may serve on our home mission fields and at the same time share in the total denominational work of Southern Baptists at home and abroad.

McCULLOUGH NAMED SECRETARY FOR HOME MISSIONARY PERSONNEL

Glendon McCullough, associate pastor of Druid Hills Baptist Church, Atlanta, Georgia, has been elected secretary of the Personnel Department of the Home Mission Board.

Beginning March 1, he will direct the recruiting and screening of missionary personnel and give guidance to prospective home missionaries.

McCullough was graduated from Brewton-Parker Junior College, Baylor University, and Southern Baptist Theological Seminary. He has served as a pastor, dean of men at Baylor University, Royal Ambassador Secretary, Georgia Baptist Convention, and professor at the Seinan Gakuin Baptist University, Fukuoka, Japan.

McCullough, his wife, and two children will continue to reside in their home in Atlanta.



Glendon McCullough

Soul Winner's New Testament Provided

Mr. and Mrs. Arthur C. Hoover of Ozona, Texas, have made a gift through Clift Brannon Evangelistic Association which will provide a *Soul Winner's New Testament* for each pastor and leader of the Southern Baptist Convention, according to a report coming from Dr. Brannon. Distribution will be made through the Baptist Sunday School Board, Brannon says. The Hoovers have given large bequests to a number of Texas Baptist institutions. Evangelist Brannon has used the donation to prepare a special copy of the *Soul Winner's New Testament* for use in the 1959 Evangelistic Crusade.



Committee Meetings Start New Year

Home Board personnel had a large part in significant meetings to begin the new year. Missionary Education Council, Richmond, state superintendents of missions, Atlanta; Schools of Missions Conference, Atlanta; and Long-Range Rural Church Committee, Atlanta. These important committees laid groundwork for home mission activities through the year.

Dr. Courts Redford, executive secretary of the Home Mission Board, was elected as first president of the reorganized Inter-Agency Council of the Southern Baptist Convention in its Mobile meeting in January.

Baptist Publications Made Available

Mrs. J. Allen Newbolt of Buena Vista Baptist Church of Owensboro, Kentucky, is offering a free service to any readers of *Home Missions* who will take advantage of the offer. Her Woman's Missionary Society will send to any who may request them used copies of *Home Missions*, *The Commission*, Sunday School or Training Union quarterlies, and *Home Life* upon request to Mrs. J. Allen Newbolt, 529 Hill Avenue, Owensboro, Kentucky.

ABOUT THE COVER

Again this summer, great blessings await Southern Baptists in the beauty of Ridgecrest and Glorieta.

HOME MISSIONS

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

JOHN CAYLOR, Editor

Vol. XXX APRIL, 1959 No. 4

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HOME MISSIONS

From the Pen of

John Caylor



The Stars Also

IT IS A NATURAL human desire to do something big or to become someone great. Nobody wants to be ordinary, to do something little, to work in the background. Perhaps it might be well to suggest that it is an evidence of greatness for one to be interested in little things. In Genesis 1:16 attention is called to the creation of the greater lights, the sun and the moon; and then, as if it were an afterthought, the three words "the stars also." Who would deny the importance of the stars? They have been discovered by the millions. Some are larger than the better known sun and moon. Who ever worshipped the stars? Both the sun and the moon have come in for their share of man's devotion,—but the stars!

Much attention is given to earthquakes. They take their toll in property and human life. They are important. But gravity is much more important. The noise and destruction of the earthquake demand attention, but the quiet working of the law of gravity attracts little notice. In fact, an apple had to fall on a scientist's head before he would pay any attention to gravity. The earthquake is to be dreaded, but gravity is a servant of great usefulness.

In the Middle West practically every home has its storm cellar. The cyclones come sweeping with terrible fury. Places of safety must be provided. The awful winds of the cyclone are not half so important as the the balmy breeze. Floating on the breeze is pollen from plants which must reproduce themselves. The gently changing air keeps proper mixtures for the life of plants and animals alike.

Contrast the lightning with the daybreak. Sharp, piercing, frightening flashes of light and deafening thunder attract immediate attention. Man shudders and shrieks as he runs to shelter. Greater than the lightning is the quiet of dawn. The refreshing light sets nature to

work on a new day. Every day we witness the dawn with indifference. One flash of lightning startles us.

Life is made up of little things. How important they are!

Just as we overlook the commonplace in nature, so we minimize little sins. We call some sins little and some big; but in reality sin is sin. For the sake of emphasis let us differentiate.

The Mississippi River goes on a rampage. Great damage is done. And yet, computing the damage to farm crops in the South, the Mississippi floods pale in comparison with the little boll weevil.

Cyclones take their toll; but grasshoppers do more damage to American crops in one year than all the cyclones in a generation.

We have seen farms, forests, and cities ravaged by hailstorms; but the little cutworm wields a mightier weapon than the storm.

In Holy Writ account is taken of the little foxes, whose damage is greater than that of grown animals. They gnaw the vines and destroy not only the fruit but the vine itself.

Murder is one of the cardinal sins. Jesus calls definite attention to hatred, vexation, and strife. These latter are little sins; but they lead to the greater sin of murder. Who is not troubled with vexation? Nerves are "shot to pieces" and one becomes irritable, unpleasant, and unfit.

Falsehood is sin. Little sins begin with "white lies" and exaggerations and "dressed-up" truth. Gossip may make bad matters of little things.

Glaring sins are self-announced. They are easily shunned. What we call little sins may be the big sins of our lives.



"E VANGELISM is not complete until the evangelized has become an evangelist," said Dr. Roland Q. Leavell. If this is to be an accomplished task by Southern Baptists, then we have just begun when we receive the new convert into church membership!

The 1959 simultaneous crusade has been one of Baptists' best planned evangelism efforts. We will press toward the objective of a half million baptisms during this year. But whether this challenging number of converts is reached or not, we are responsible under God

for continuing ministries performed in behalf of those who do come.

Dr. C. E. Matthews considered failures to conserve the results of evangelistic efforts as "the most justifiable criticism that can be made of all that Southern Baptists are doing today."

The Acid Test

After all, the real test of evangelism lies not in the brilliance of the publicity, the size of the crowds, or the number who come forward in response to the invitation, but in the number who through repentance, regeneration, and Christian growth attain "the stature and

fulness" of men and women in Christ Jesus. (Sidney W. Powell in *WHERE ARE THE CONVERTS*, Broadman, 1959.)

A recent survey revealed that out of every ten members who unite with a Baptist church, two die, one drops out, three become non-resident, and four remain accountable members in ten years' time. The alarming number of non-resident members among Southern Baptist churches is a heartache and a disgrace! Between the percentage of non-resident members and the "perimeter" members, Southern Baptists are maintaining even nominal communication with less than

by J. T. Ford, pastor
Wreoca Road Baptist Church
Atlanta, Georgia

50 per cent of our total membership. This is indeed the acid test.

Pastor's Responsibility

It is imperative that pastors assume personal responsibilities for shepherding new converts until they are sufficiently established in the church life (1959 *Re-sional Plan Book*, Vernon Yearby, Editor).

I'm not much of a fisherman, but an occasional catch like the 45-pound halibut near Juneau, Alaska, last summer certainly qualifies me to testify that fishing is indeed an exciting experience. And fishing for men is a thrilling spiritual growth adventure. Some of the really mountain-top experiences of my life have come not in the pulpit addressing a large congregation of people but in a quiet conference with one man about his soul's salvation. Certainly we all thrill at the glorious and glamorous experience of drawing the net.

But fishermen must also be shepherds. And shepherding is a much less glamorous, exciting engagement. It makes terrific demands in patience, love, maturity and dedication. Yet the man who dares to be called "pastor" cannot escape this responsibility to the sheep.

The true shepherd will see to it that the new converts are led on through the experiences of baptism, indoctrination, enlistment, and discipleship.

Deacons, the Sunday school faculty,

the Training Union workers, and other service units in the church, will join the pastor in conserving the results of the revival.

Training New Members

A cordial, eager welcome into the membership of the church is a good step toward total conservation. The member who is made to "feel wanted" and who immediately begins to feel a part of the body of Christ, will begin to grasp the importance of the church in the life of the individual and of the kingdom of God.

Next to a hearty welcome, an instructional or orientation series is perhaps the most important factor in conservation and enlistment. Some churches have set these up for seven or eight weeks' duration. They are called "A New Members' Class," meeting Sunday evening during Training Union hour with the pastor as teacher.

Whatever may be the time or number of meetings, the topic for discussion should probably follow generally the chapters in *Your Life and Your Church* by James L. Sullivan. In fact, each new convert should receive this handbook or a similar publication as soon as he joins the church.

We must not become discouraged or apathetic because Baptists appear so apathetic toward this program. It is a new concept to many of our people, we shamefully admit. And very few of our

churches have come to make the course an absolute prerequisite to actual membership privileges. But it is something which needs to be done and must be done in one form or another if evangelistic results are conserved.

President Dwight Eisenhower took the time to attend such a class when he affiliated with a church in Washington, D. C., soon after occupying the White House. What an example and what a rebuke for some excuse-making Baptists!

Saving a Life

Necessity is laid upon us to see that every newborn Christian grows in the spiritual life as God intended him to do. Diligent efforts must now be put forth to enlist the growing Christian — the growing Baptist — into the regular and special provisions for this spiritual growth which are made available through the local church. If we fail here, we must lament the continuing casualties of indifference, drifting, and inactivity.

Dr. Leonard Sanderson recently observed that driftwood is beautiful when cleaned, polished, and adorned for a home. It makes beautiful lamp stands because it has been conserved, adapted, and utilized. Driftwood has now become a permanent article in contemporary interior decorating. These new converts can become either driftwood — or lamp stands! It's up to us.

Driftwood or Lamp Stands

A Church FOR THE MIGRANTS

by Mrs. Sam Mayo

Home Board Photo A Migrant child watches workers in the field



JAN. 1, 1948, MARKED the beginning of the work of our Southern Baptist Home Mission Board among the migrants, with the late Rev. Sam T. Mayo and Mrs. Mayo as pioneer missionaries in this field. In December of that year the Mayos went to Florida to work among the migrants in the great vegetable-growing and sugar cane section around Lake Okeechobee.

They made their headquarters at Belle Glade, Florida. At that time it was estimated that there were 57,000 migrants harvesting crops. Missionary opportunities were unlimited. The missionaries held services in many of the migrant camps and sought to enlist the churches in ministering to the migrants in their communities.

The Osceola Labor Camp at Belle Glade housed several hundred families. The First Baptist Church had maintained a Sunday school in the schoolhouse in this camp for several months, with an occasional preaching service

HOME MISSIONS

Mrs. Mayo and her husband, the late Sam Mayo, began pioneer work among the migrants in Florida. They made their headquarters at Belle Glade. Today the North Belle Glade Baptist Mission ministers to migrants of the Osceola Migrant Camp.



Home Board Photo

when a preacher was available. The missionaries held the first revival in the camp. Brother I. E. Enlow, at that time pastor of the First Baptist Church, Belle Glade, and many of the members of the church co-operated in this revival. As a result, Brother Enlow baptized 30 converts into his church.

Aware of the great need of the migrants in this area, the Mayos urged the members of the church to establish a mission and provide a church building for the migrants. Some of the members of the church had thought of building a mission as early as 1940, but the church as a whole did not feel financially able to do so.

In February, 1958, I received a letter from Bertis Fair, missionary to the migrants on the East Coast, who had made a trip to survey the work at Belle Glade. In the letter he said, "The manager of the Osceola Migrant Camp has closed the camp to all religious services." This was followed by a letter from U. W.

Malcolm, present pastor of the Belle Glade Church, in which he said, "We have bought a lot across the street from the entrance to the Osceola Camp, at the price of \$4,000.00. We have some blocks on the lot and have our plans ready to start building. I do not know what the mission will be called and it may reach other people, too, but it is designed to reach the migrants and we hope that we may win many of them to the Lord."

A missions steering committee had been appointed by the First Church in May, 1956. The church secured the lot and employed an architect who drew plans for a three-unit building. On August 6, 1958, ground was broken for the first unit of North Belle Glade Baptist Mission. The official opening and first service was held November 16, 1958, which day marked the twenty-fifth anniversary of the Belle Glade First Baptist Church.

Bertis Fair assisted the pastor, Ed-

ward Straner, in a revival at the mission. Forty-one charter members joined the mission. One of the converts was a 73-year-old man. There are 48 enrolled in Sunday school. Other organizations are being started.

We are grateful that God has led the First Baptist Church of Belle Glade, Florida, in this worthy undertaking to help meet the spiritual needs of the migrants. We pray that other churches throughout the Convention will follow this example. As we seek through the 30,000 Movement to establish new missions and churches and to win the lost, let us not forget the "moving multitudes," the migrants. Some of these missions and churches should be for them, too.

What do the migrants think of this new church? Many of them have already expressed their gratitude in these simple words: "We are so thankful for a place to worship close enough that we can walk and attend services."

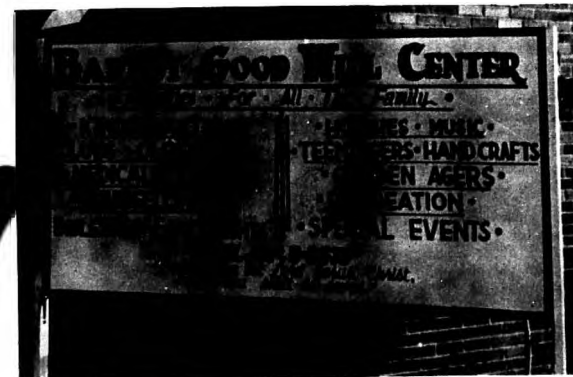
The children of East St. Louis soon find that there is a place for them at the Baptist Good Will Center. They wait expectantly outside the door.



Home Board Photo

for ALL the family

by John W. Beem



The sign in front of the Baptist Good Will Center, East St. Louis, Illinois, describes activities for each member of the family.

The total program of the Baptist Good Will Center in East St. Louis is planned to meet the spiritual needs of the family in this area. The program is flexible and varies according to the area in which it is located. Economics, society, culture, race, language, and spiritual needs help determine the type of program the Good Will Center has.

Here in East St. Louis, in the downtown area, especially, we have many people who are underprivileged materially and neglected spiritually. Therefore our program is designed to reach these people with the message of Jesus. We have used clothing for all ages — men, women, and children — given by churches over the Southern Baptist Convention. We get direct gifts and help from coast to coast.

The Good Will Center is not a welfare agency, but when there is a need we offer a practical missionary opportunity to the churches which share with the needy.

The Good Will Center is a soul-winning agency of Southern Baptists and our programs are planned with soul-winning as the ultimate goal of every activity.

HOME MISSION

W.M.U. Circle
Theme Program

Missions came to our door again

by Dorothy Bicknell Lipford

WHEN WE MOVED here a little over a year ago, we found a great missionary opportunity in the many young Air Force men and their families living in Cabot, Arkansas, and in all the towns around the Little Rock Air Force Base.

The base is just five miles west of Cabot and 20 miles east of Little Rock, so many of these young people live in our town. It would not be called a mission field, perhaps, but this church feels that it is a great missionary opportunity. Some of these couples live here as long as two years, others a shorter time, but we feel that if we can reach them for Christ, they, too, will be missionaries as they go to all parts of the world.

There were over a hundred additions to the church and mission this past year. Several who have been won to Christ and have been baptized are from the air base; others have come by letter and have been active members in our church. One Japanese war bride and her American husband have been won and have become very active. Two English war brides are also attending services.

This is a mission-minded church. Not only do members raise the percentage to the Cooperative Program each year and give generously to other offerings but they support a mission pastor and helped the mission to build a nice building, with some help from the state mission department.

All this was done in spite of the fact that new buildings are badly needed at the mother church.

The mission reaches from 50 to 75 people each Sunday. The church pays transportation costs for two workers from the First Baptist Church, who go each week to help at the mission. A young woman goes to the mission to play the piano for each service.

It is a joy to work with a well-organized church which not only leads the association in Sunday school and Training Union attendance but which also has a mind for missions both at our door and across the world.

Out of this church went two fine young people, Mr. and Mrs. Gilbert Nichols, last summer for language study, preparing to go to Paraguay. Mrs. Nichols grew up in this church. She said she received the first call to mission work as a GA here.

In January the U. S. Army, Air Defense Command, announced that a Nike Missile Center will be built two miles southeast of Cabot. This will bring into our town more Army personnel, to whom the churches of Cabot can minister.

I have found that Christians, wherever they are, will see "fields white unto the harvest" if they are missionary.



Young Air Force men who are won to Christ will be missionaries as they go to all parts of the world.

Who is a homemissionary?

by James L. Gebhart
Missionary to Spanish speaking
Grand Junction, Colorado

Have you ever asked yourself the question, "Who is a home missionary?"

If you have, what answer did you give? Did you say that a home missionary is one who feels called to do mission work in the homeland and is appointed by the Home Mission Board of the Southern Baptist Convention to serve in some mission station in the United States, Cuba, or the Panama Canal Zone?

Or, in answer, did you think of someone like Ed Montoya and his family, who even though miles from home because of jobs, were living and being witnesses for Christ? They sought out Southern Baptist Spanish work and took a part in it, helping in the work on Sunday and Wednesday evenings. In any spare time during the fruit season, they visited and witnessed for the Lord. Or perhaps you say, no, home mis-

sionaries are those like the James Stone-man family of Grand Junction, Colorado, who, though they were attending the First Southern Baptist Church there, wanted to do something for the Spanish-speaking people of their community.

After receiving the approval of the church, they went into the area where there were Spanish-speaking people, and gave of their time and energy to help start a kindergarten, Sunday school, and later, church services.

Did you say, "Oh, I thought home missionaries were people like the Whites, who were living in the South, moved West, and found no Southern Baptist church in their community or area." They immediately began having services in their home, working and praying for the time when they could have a church with a full-time pastor living on the field.

But someone else says, "I thought a home missionary was someone like Rev. W. J. Hughes, who was a pastor in Mississippi but left that state and, under the Home Mission Board and the state of Colorado, went to serve as a pastoral missionary in North Dakota."

Could the home missionary be the church member who is a living witness in his community, and takes an active part in his church, studies about missions, and gives through the Cooperative Program and the Annie Armstrong Offering?

Who is a home missionary?

Jesus said, "... and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8) and, "As my Father hath sent me, even so send I you" (John 20:21b.)



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HOME MISSION



April 1959

13

presenting

1958 HONOR TENTMAKERS

by Fred A. McCaulley, director
Southern Baptist Tentmakers
Home Mission Board
161 Spring Street
Atlanta, Georgia

The name "Tentmakers" was chosen from the Bible. Paul, Aquila, and Priscilla made tents to pay expenses while serving as Christian missionaries. In the Tentmaker Movement, Southern Baptists have a similar program, participated in by three groups, "Regulars," "Reserves," and "Contacts." Honor Tentmakers are those from each of the above named categories who do an outstanding piece of work for which they receive special recognition. The following persons were selected for the year 1958. Two other Honor Tentmakers, Mrs. Eugene Oody and Jesse Dwain Bryan, will be introduced in the next issue of *Home Missions*.



BRUCE COLTHARP
Mr. 1958 Tentmaker Contact



HOLLY KATE WOODY
Miss 1958 Tentmaker Reserve



SPURGEON D. SWINNEY, JR.
Mr. 1958 Tentmaker Regular

Bruce Coltharp Mr. 1958 Tentmaker Contact

John Rutland, Vanderbilt University student, a product of the First Baptist Church of Decatur, Georgia, did a phenomenal piece of work this summer as a Tentmaker Reserve in the area, and nominated Bruce Coltharp, pastor of the Capitol Heights Baptist Church, Pierre, South Dakota, as "Mr. 1958 Tentmaker Contact."

Mr. Coltharp hailed from Baytown, Texas, and arrived in Pierre, via Baylor University and Southern Baptist Seminary.

Mr. Rutland writes, "One year ago Mr. Coltharp, 25 years old, two weeks out of the seminary, and a newlywed, came to the church in Pierre. He found the church owed money to 31 different merchants in the town, \$2,500.00 to a local bank, and a year's back interest on a \$15,000.00 Home Mission Board loan. He had literally stepped into a financial as well as a spiritual powder keg.

"In one year's time, all the debts have been paid, except the principal on the Home Mission Board loan, and the army barracks building has been com-

pletely rebuilt, with all the functions of the church carrying on as usual.

"Just by working hard and living his radiant Christian life he has united all the people behind one goal, that of serving the Lord. Both a Brotherhood and a Woman's Missionary Union have been started, plus reaching three attendance records in Sunday school and Training Union this summer.

FRED A. McCAULLEY



"This might seem like a lot, but when you consider that within this year he and his church have also started three missions within a hundred-mile radius of Pierre, it is really fantastic. Each of these missions is now self-supporting and has a pastor; these are three of the four missions, at this writing, in South Dakota.

"Since this is the year of the financial recession, he had difficulty getting me a job, but through his contacts I got two short jobs until a regular job opened up."

Holly Kate Woody Miss 1958 Tentmaker Reserve

Holly Kate Woody of Greenville, Tennessee, a sophomore in Carson Newman College, Jefferson City, Tennessee, nominated by her Tentmaker Contact, Rev. Harry K. Dodd, pastor of the Friendship Baptist Church of Medina, Ohio, has been selected from among worthy nominees as "Miss 1958 Tentmaker Reserve."

Mr. Dodd writes: "Through much prayer and consideration, I nominate Holly Kate Woody for 'Tentmaker of

the year.' She served as Vacation Bible school Junior Department superintendent for both our church and mission, with seven Juniors in our church and two in our mission making professions of faith.

"Holly helped in the visitation programs at the church as well as with the mission. She gave many devotionals and led one mid-week prayer service. She is a very humble and dedicated Christian girl with a desire to win the lost.

"Holly was willing to undertake any job that she was asked to do, and as a result she gained confidence in her own abilities. She helped with the bulletins at the church and the mission, and led the singing at the mission. She also served as mission treasurer. She was an inspiration to all who worked with her this summer. Thank you for sending Holly to us.

Holly wrote: "On our arrival here as Tentmakers we were told how the church of which we are now members had started as a mission. Five months ago it was established as a church; now it is reaching out giving life as a mother church to a mission which we have had a share in helping to establish."

Mr. Dodd adds: "Truly the Tentmaker Movement is great! I cannot praise it too highly. I hope to see it grow because through it many souls are being saved, churches are being strengthened, and the Tentmakers themselves are growing in the knowledge of God."

Spurgeon D. Swinney, Jr. Mr. 1958 Tentmaker Regular

Spurgeon DeWitt Swinney, Jr. of McAlester, Oklahoma, a graduate of Oklahoma Baptist University, and Southwestern Baptist Seminary was assigned as a Southern Baptist Tentmaker Regular to Pastor A. Lincoln Smith, Congress Heights Baptist Church, Washington, D. C., where he worked in the Fort Foote Chapel (the fifth one sponsored by this church in seven years), with Robert C. Bruce, pastor.

Mr. Bruce writes: "Mr. Spurgeon Swinney affiliated with our chapel from August 1957 to October 1958 where he has served officially as assistant pastor, conducting prayer meetings while I have been attending Southeastern Baptist Seminary, and as Sunday school superintendent, where he instigated a most effective organization.

"Though Mr. Swinney has been handicapped in the amount of time he could spend with us due to his duties in his secular job as a Tentmaker, his contributions to our total church program have been invaluable. His musical talent and general leadership ability have aided greatly in the work of our church. I have found him more than willing to serve in whatever capacity he was asked to serve. He has been a very dependable helper to me and a stabilizing factor in our church.

"As a seminary graduate and a trained servant, he has co-operated with me as pastor though I was a first-year seminary student. He was a leader when asked to be, and a willing and co-operative follower when the situation required it. I sincerely feel he has worked with us for the sole purpose of advancing the work of the kingdom in our community. I feel that he is a minister who will always do in every situation what he thinks God wants him to do. As he leaves our church (called to serve as pastor of the Pleasant View Baptist Church, Port Deposit, Maryland) we will consider it a great loss to us, but will realize he is following the leadership of God."

AMONG the MISSIONARIES

A NEW HOME IN CALIFORNIA FOR A MISSIONARY FAMILY

We arrived at our new home in Bakersfield, California, January 3, but we could not get lights, water, and heat until January 6 because of the extended New Year's holiday here. We slept three nights on the cement floors of the church, and ate cold meals. But what better place is there to be initiated into missionary work than in the church?

We are now happily settled in our new home and our new work.

Gilbert Ronquillo, a seven-year-old boy from across the street, and one of 14 children in a Catholic home, ran to meet us upon our arrival with "Hey, who are you guys?" Even upon our identifications, we are still "guys" to him, but he goes to Sunday school with us.

It was Brother Joe Filsteo, however, who really introduced us to Bakersfield, taking us to stores and to the homes of church members and prospects. Mr. Filsteo is a former Roman Catholic, just a convert since March 1958, but he is rapidly growing in the faith.

Mrs. Filsteo tried to teach me to make tortillas, a Mexican bread. Her tortillas roll out round as the sun and thin as paper, but mine always wad up and fold over. There is really an art to rolling the dough.

Our church gave us a welcome social, serving delicious Mexican food. Before we ate, all ten of our family sat on benches before the people who sang "Happy Welcome to You" to the tune of "Happy Birthday."

There are several things about serv-

ices in the church here which we like. Because everyone stays for the preaching services, there is a continuation of worship from Sunday school through the church hour. Each Sunday school class, standing, says the memory verse just before the preaching services. The congregation stands when the Bible is read, as did the people in Jesus' day.

We have only six Sunday school classes now, but beginning next Sunday, February 1, we will have eight—all in

English but one adult class. The people pray, sing, and conduct business in Spanish. We therefore, plan to learn the language.

Pray for this challenging work among the 32,000 Mexicans in the San Joaquin valley.

—Mr. and Mrs. Quinn Morgan
Missionaries to Spanish-speaking
Bakersfield, California

Hancocks Are Honored at Banquet

Mr. and Mrs. A. W. Hancock, retired Home Board missionaries, were presented a book of letters of appreciation by Bailey Sewell, superintendent of Oklahoma Baptist Indian missions.

The Hancocks served more than 30 consecutive years as missionaries of the Home Mission Board, to their own people in Oklahoma.

Presentation was made at the annual Christmas banquet for missionaries to Indians and Spanish-speaking people of Oklahoma held at the Putnam City Baptist Church, Oklahoma City. The annual banquet is sponsored by the Oklahoma County WMU.

—Bailey Sewell, Supt.
Oklahoma Baptist Indian
Missions

Rev. and Mrs. A. W. Hancock receive a book of letters of appreciation from Bailey Sewell, superintendent of Oklahoma Baptist Indian missions. Dick McCartney Photo.



HOME MISSIONS



Mr. and Mrs. Efraim Escamilla and one of their two children.

Mexican Musician Finds Christ

Efraim Escamilla is a 23-year-old Mexican man. With his wife and two children he began visiting our mission in Hondo, Texas, regularly. Mrs. Escamilla made a profession of faith in Christ and was baptized. I knew that Mr. Escamilla, too, was under conviction.

But he was up against a big problem in making a decision. He was the director of an orchestra which played for dances on Saturday and Sunday evenings. On Sunday mornings he went to Sunday school with his wife and children but on Sunday evenings he played his bass guitar. He was almost ready to make a decision.

One day I said to him, "Listen to me, Mr. Escamilla. The devil knows that you are almost ready to make your decision for Christ. He may have someone kill you, just to get you to go to hell."

One night when Mr. Escamilla was playing a man tried to stab him. He recalled the words that I had told him: "The devil may have someone kill you before you make your decision for Christ." Mr. Escamilla made his decision. We are so happy that he was won to the Lord. Now he is our song leader. He is trying to win his musician friends to Christ. Some day he hopes to be a choir director. We ask readers to pray for this young man.

M. Becerra
Missionary to Spanish-speaking
Hondo, Texas

Southern Baptists now have a total of 1395 missionaries in the United States, Cuba, and Panama. Watch these pages each month for messages to you from your missionaries.

April, 1959

THE BELLEDEAU BAPTIST CHURCH dreamed of a new building with a larger auditorium and some Sunday school rooms. The church was trying to have Sunday school and Training Union in a small, one-room building with curtains separating some groups. Noise, confusion, and pandemonium existed and the nursery children roamed throughout the building.

Every month that it was possible the church put aside \$10.00 from its meager offerings, hoping to construct a new building someday. The old building continued to deteriorate and the church members became very discouraged. The church decided to ask the Home Mission Board for a small gift of money from the Annie Armstrong Offering. The church waited patiently, and impatiently, at times, for a decision from the Home Mission Board. Then suddenly a letter arrived stating that the gift had been granted.

The church put its small building fund with the gift and found a local contractor who constructed a lovely frame building. The building now stands as a place of beauty instead of as an eyesore in the community. The five large classrooms have improved the quality of work done in Training Union and Sunday school. This church in the midst of a French community is grateful for the Annie Armstrong Offering—for its assistance on the building, and for the supplement to the pastor's salary.

—Curran T. Gunn
Missionary to French-speaking,
Marksville, La.

WE BEGAN OUR WORK here in California among the deaf in June 1957. As workers among the deaf, we are supported by the Annie Armstrong Offering. The most important phase of our work is here at the California School for the Deaf, with 500 students.

In our first year of work at the school we had a total enrollment of 27 students. From this group we were led by the Holy Spirit to a fine young man, Billy Bob Simpson, age 20. Billy Bob accepted Christ in November 1957 and was baptized soon thereafter. He is now a teacher for our Sunday school classes at the school, and is considering entering the ministry to his own people—the deaf.

This year our work has grown a great deal, and our enrollment has risen to 67. Last Sunday morning we were able to bring four young deaf boys to our church for Sunday school and the preaching hour. Three of these fine boys accepted Christ as Saviour, and will be baptized after their return from the holidays. Praise the Lord for what he has done.

The Annie Armstrong Offering makes our work possible. We are ever grateful for our Baptist people who love enough to send missionaries.

—Glen C. Prock
Missionary to Deaf
Berkeley, California



Partial view of first meeting - Melbourne Stadium - February 15, 1969

This is the answer to your prayers...

THE VERY REV. S. BARTON BARBAQUE
Dean of St. Paul's Cathedral, Melbourne

The Melbourne Crusade opened with an eager and expectant audience numbering 15,000. It was a moving and impressive commencement for the Crusade. Dr. Graham, speaking for the first time since his recent illness, spoke with dynamic energy and deep sincerity. It was compelling and arresting preaching. The vast audience listened with rapt and reverent attention and some 600 decisions were recorded for Jesus Christ. It was a memorable and mighty gathering attended by the heads of all the churches, bespeaking the widespread support which the Christian folk of our land are according the Crusade.

LT. GENERAL SIR EDMUND HERRING
Chief Justice of the Supreme Court of Victoria

The visit of such a great evangelist as Dr. Billy Graham is an exciting and thrilling event for the city of Melbourne and its citizens. Widespread interest has been aroused during the preparatory stages and on all sides one meets a keen sense of

anticipation. The opening service was a never-to-be-forgotten experience. One can only hope and pray that Dr. Graham's Melbourne Crusade will continue to receive the blessings of Almighty God and lead to a great outpouring of His Holy Spirit.

THE REV. DR. A. H. WOOD
President General of the Methodist Church of Australia

The opening of Dr. Graham's Melbourne Crusade was a scene unprecedented in the Church life of Melbourne, in this generation at least. Both the attendance and the number of decisions were greater than anticipated. There can be no doubt that the opening service with its astounding success has set the pattern for the whole Crusade in Australia and New Zealand. Prayers have indeed been answered and the preparations of many months have been amply rewarded.

There can be no doubt that God will continue to use His servant, Dr. Graham; the Churches will be revived in a remarkable manner, and thousands will be brought to Christ in this Crusade. Already we can devoutly say: To God Be The Glory.

Continue To Pray!

Clinton, Maryland, ten miles from Washington, D. C., now has its first Baptist church building. Dr. C. C. Warren, who is leading the 30,000 Movement of the Southern Baptist Convention, was the principal speaker at the church's dedication November 16. The church was started as a mission of the First Baptist Church of Suitland, September, 1954. It successively outgrew its meeting quarters in the Clinton Medical Center, Clinton Fire Department, and an abandoned public school building.

The present pastor, James N. Perry, came to the church in December, 1954, while it was still a chapel with a membership of 18 and a Sunday school enrollment of 43. Under his leadership the church has planned its work and worked its plan along tried and accepted meth-

ods of the Home Mission Board. Today it has 175 members, a Sunday school enrollment of 240, and a Training Union membership of 80.

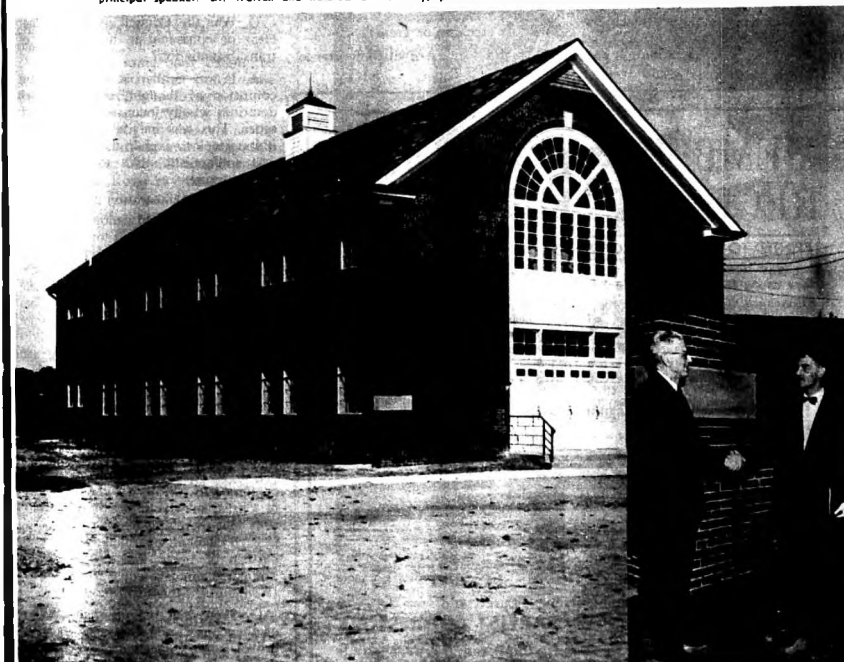
The present \$65,000.00 building is the first unit of a four-unit building program. It has a sanctuary with a seating capacity of 270, kitchen, three nurseries, and a pastor's study on the first floor. The second floor is being completed by members of the congregation. When it is finished there will be space for the Sunday school to expand to approximately 350.

The fact that the church owns a five-acre tract on which its new building is located will permit it to expand its building program to meet the needs of the growing community. The church has adopted a budget of \$25,000.00 for the next 15 months.

CLINTON CHURCH DEDICATED

by Orella E. Pittard

The first Baptist church building at Clinton, Maryland, was dedicated recently, with Dr. C. C. Warren, leader of the 30,000 Movement, as principal speaker. Dr. Warren and Rev. James N. Perry, pastor of the church, shake hands at the cornerstone.



April, 1969

19

QUESTIONS AND ANSWERS

by William E. Burke

Q What interpretation does the church of Rome give to the words of instituting the Lord's Supper in the Gospels and Paul's first letter to the Corinthians?

A She declares that they teach the doctrine of transubstantiation, i.e., that after the words of consecration are pro-

nounced, the bread and wine, although unchanged in their species or appearance, are changed as to their substance, and are converted into "the body and blood, together with the soul and divinity," and "the bones and sinews of Christ" (Catechism of Trent).

Q Is this doctrine of vital importance

to the Roman Catholic Church?

A Yes. It is the chief cornerstone of the doctrine of the mass, for, if transubstantiation be taken away the mass is discontinued.

Q Was the Council of Trent either clear or consistent in its definition of transubstantiation?

A It was neither; it exhibited great confusion of thought, and enunciated doctrines wholly inconsistent with each other. This was inevitable, seeing that it undertook to explain a doctrine which was antagonistic alike to reason and the Scriptures.

Q Give an illustration of this.

A "In the second canon of the 13th Session of the Council of Trent, the Council affirmed the 'wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood' of Christ; and in the third canon it declared that 'the whole Christ is contained under each species, and under every part of each species, when separated' (this is the doctrine of concomitance). These two doctrines are altogether contradictory; for if, according to the first, the bread is changed into Christ's body, and the wine into his blood, it must take bread and wine combined to furnish a full presentation of Christ; in which case it is not possible that there can be an entire Christ in each element separately, and in each particle of bread and drop of wine. The part cannot be equal to the whole" (*Romanism*, McDonald p. 121).

Q Show that the perishable nature of the consecrated host or bread disproves Rome's doctrine of transubstantiation.

A The Roman Catholic Church admits that the bread, even when transubstantiated into the body of Christ, may undergo corruption; whereas the Palamist declares, "Neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:10).

Q Do the senses testify against Rome's doctrine of transubstantiation?

A Yes, all the senses testify against it, for they declare the bread to be still bread, and the wine to be still wine. According to Rome's teaching we are required to reject the evidence of our senses, and accept the absurd and impossible idea that one body may be substituted for another without the presence of a single property of the new body to attest the change. If we must distrust our senses, then we can believe in nothing. Luke speaks of the senses as furnishing "infallible proofs" (Acts 1:3). Christ himself appealed to the senses: "Handle me, and see" (Luke 24:39; John 20:27).

Q Show that the laws of matter disprove Rome's doctrine of transubstantiation.

A (1) The same body cannot be in more places than one at the same time, but, according to Rome's theory, the body of Christ is in many places at the same time, e.g., in heaven at the right hand of God, and in the tabernacle on every Roman Catholic altar throughout the world. Rome says in answer to this that with Christ all things are possible; but this theory overdoes the miraculous altogether.

(2) The same body cannot possess opposite properties at the same time; but the body of Christ is declared to be glorified in heaven, and at the same time humbled on earth, under the appearance of bread and wine" (*Romanism*, McDonald, p. 125).

Q Is it not admitted by learned authorities in the Roman Catholic Church that the doctrine of transubstantiation is nowhere found in the Word of God?

A Yes. "Cardinals Cajetan and Bellarmine both admitted that the doctrine was not to be found in the Scripture, but was received only on the authority of the Church." The former said: "That part which the gospel hath not expressed, the conversion of the bread into the body and blood of Christ, was not received expressly from the Church." The latter said: "It is not altogether improbable that there is no express place of Scripture to prove transubstantiation without the declaration of the Church" (*Romanism*, McDonald, p. 121).

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APRIL
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1959
JEWISH
FELLOWSHIP
WEEK

Visit Jewish Homes
Invite Jewish Friends to Church

by William B. Mitchell

Jewish Fellowship Week offers the greatest opportunity this year for soul-winning that it has for any year in our history. In some areas, it falls on the second week of the simultaneous revival. Special speaker, special music, special messages — why not special guests? Read the experience of Rev. Ernest Poston of Louisville, Kentucky.

"Not long ago I helped to take a religious census in my church. My assignment was a row of new apartment houses facing a busy expressway in a growing suburban section of our city.

"As I trudged up and down the stairs ringing doorbells and talking to people, I found many families with no vital church relationship.

"On several doors, where no one was home, I noticed little boxes taped to the sides of the door frames. Although I had never seen one, I recognized them as Jewish Mezuzahs indicating that here

lived a faithful Orthodox or Conservative Jewish family.

"At one such door a very attractive young lady answered my ring. She greeted me with a smile and in a most friendly and gracious manner gave me the census information I needed.

"We're Jewish," she said.

"Impressed by her friendliness, I wondered how I could witness to her about Christ. I tried to think of what to say as I filled in my census card.

"Thank you for this information," I said. "You've been most helpful. I'd like to know one other thing. Have you ever heard the gospel preached?"

"No," she said, "I never have."

"Well, I'd like to invite you to our church services. If you could come sometime you would be most welcome and we would like to have you."

"Thank you," she said.

"As I turned and walked down the stairs all that I could think of was that

she had never heard. I could not realize that someone, almost in the shadow of our church, someone gracious and friendly, had never heard the gospel preached.

"Was it possible with all our means of communication there was someone in our very city who had never heard? Could it be that there are still barriers of nationality, tradition, and religion that we have not yet penetrated?"

"As I turned in my cards to our minister of education I told him my experience. I asked him to be sure that our pastor would visit this young lady and her family and that he, too, would invite them to our services to hear the good news of Jesus Christ."

Every Jewish home in America should be visited and every Jewish person invited to attend our services.

Information on Jewish work can be obtained from the Home Mission Board.

HOME MISSIONS



George W. Crane, M.D., Ph.D.
Member of the American Medical Association,
Pan-American Psychological Association, author,
lecturer, columnist, holder of 5 degrees earned at
Iale and Northwestern universities.

A Psychologist's Views on Flowers at Funerals

by Dr. George W. Crane

One of the signs of advancing civilization is the reverential way in which people treat their dead. So read Carolyn's interesting remarks. Then see if you wish idealism stripped from the final graduation ceremony of your loved ones when they depart from this classroom called Earth. Don't be penny wise but pound foolish about flowers at funerals.

CASE-T-307: Carolyn D., age 34, is a very attractive high school teacher. "Dr. Crane, one of my best students was killed in an auto wreck last week," she began. "Several of us teachers attended the funeral, for we felt very keenly the loss of this boy. He was such a promising student that we were very proud of him. But his father had insisted that nobody send flowers. And I never was so shocked in my life at the drabness of death without flowers. Up till then, I had thought flowers were an unnecessary expense for funerals."

The whole funeral service was rather flat and despondent. As it wasn't because the clergyman didn't give a fitting talk. The lack of flowers let the audience down."

Flowers at Funerals—Many people in modern America have urged the omission of flowers from funerals, thinking to save such money for charity. But it is possible to destroy the idealism of a beautiful graduation ceremony by stripping it of the flowers that surround our final farewell.

Jesus recognized this same fact when He reproved His Apostles for anointing the woman who poured the costly ointment upon Him. They argued that it was wasteful, saying the ointment could have been turned into cash and then given to the poor. "The poor ye have with you always," Jesus admonished, as He

approved the woman's farewell gesture before Christ was crucified. If flowers are NOT sent to the funeral, the sender seldom contributes any extra money to the poor, anyway.

Graduation Ceremony—Death is a graduation ceremony as we leave this classroom called Earth and go onward to a higher classroom in God's Cosmic School System. And graduations are supposed to be colorful affairs. When your daughter graduates from high school, you generally outfit her beautifully and see that she has a corsage.

You try to make her graduation as beautiful and happy an event as possible. Well, why not do the same when she leaves this earthly classroom?

The flowers are intended primarily for the living relatives, anyway. They indicate the love and affection of friends and neighbors. So they exert a positive psychological influence in buoying up the spirits of those who are in grief.

So don't strip flowers from funerals. If you wish to carry this "economy" argument to its coarse conclusion, then why not imitate Hitler and just bulldoze a trench and dump the dead carcasses therein?

Why have beautiful half caskets, flowers, subdued lights, music and an inspirational address at all? It is a false economy to destroy idealism to salvage the price of a few quarts of milk for tenement youngsters.

"Man does not live by bread alone," said Jesus.

Reprinted by permission.

Florists' Telegraph Delivery Association

A NEW DAY FOR CUBA

The citizens of Cuba are still rubbing their eyes for fear it is just a dream instead of a reality that the bloody conflict is over. What a trail of agony it has left behind! The almost ecstatic rejoicing of the people is mingled with the tears of the mothers, widows, and orphans whose men were killed.

The plans and projects of the provisional government of Dr. Fidel Castro and President Urrutia are the finest thing that has come upon the Latin American scene in a long time. Gambling, which has been the curse of Cuba throughout all of her history, has been set back. The same rigid discipline which Fidel Castro maintained in the revolutionary army is being continued in the army and police force. One is amazed at the courtesy and good behaviour of the new policemen.

We have been promised complete separation of church and state, and some of the steps that have already been taken would indicate that this is going to be carried out. As always happens with every change of government, the Catholic leaders immediately began to ask for the teaching of religion (Catholic, of course) in the public schools. Dr.

Castro told them, in the presence of two of our Baptist pastors, that religious training was fine in the home and churches but that it was not the intention of the new government to allow the teaching of any religion in state-supported schools.

Mrs. Urrutia, wife of the provisional president, called in three Catholic priests and three evangelical ministers — a Baptist, a Presbyterian and a Methodist — to ask for their co-operation in helping her husband and Dr. Castro carry out the plans they have made to clean up politics and lift up the moral life of the nation. Never before in the history of Cuba have any of those "in high places" asked for the opinions or the co-operation of the evangelicals.

The new government is characterized by men of culture. Dr. Castro and President Urrutia are doctors of laws. Most of the new cabinet are men with university degrees: physicians, doctors of pedagogy, of philosophy, of laws. The majority are young men and all risked their lives one way or another in their fight against tyranny. One is a Presbyterian physician who was formerly on the staff of the Baptist hospital in Havana and has been Castro's right-hand

man. One of the three commissioners who are acting provisionally in place of the mayor of Havana is a Baptist. There are numerous other evangelicals in places of influence in the new government.

Dr. Castro's radio and television speeches have sounded like friendly, intimate conversations with the people. In his informal but appealing manner he has called the people of Cuba to unity and close co-operation in building a clean and honest country and in bringing in a new day for the nation. On one occasion he quoted the Bible. Although he is not an evangelical, he has strong evangelical leanings, and his messages pleading for social justice sound like a gospel sermon.

It looks as if a new day has dawned for the evangelicals in Cuba. The doors are open as never before. Thinking people can see that the only religion Cuba (and other Latin-American nations) had for 450 years brought forth one dictatorship after another, moral decay, corruption in high places, oppression, suspension of constitutional guarantees, muzzling of the press, and finally tor-

ture and death.

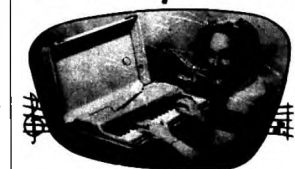
Could the presence of considerable evangelical influence in the new set-up mean that the gospel is really beginning to permeate the masses? God grant that this may be so, although we are still less than two per cent of the population. President Romulo Betancourt of Venezuela, congratulating the Cuban people for winning their freedom, said that now Cuba could well be the spiritual leader of Latin America.

The economic condition of Cuba at this time is terrible and it will take a long time for her to recover. But the people as a whole are ready to go to work and to sacrifice. They are in a humor for a complete about-face and reforms in all walks of life.

We have translated the hymn "New Life for You" for our revival campaigns which we can now have without fear. Yes, we can have all the park services and mass meetings we desire, and this year we can have our convention!

Cuba wants a new way of life now; Cuba needs the new life which is found only in Christ Jesus. God forgive us Baptists if we do not make the most of our opportunities at this crucial hour!

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These three men find that missions pay

IT PAYS to sponsor missions

by Tom C. Lawler

The Northwest Baptist Church, Milwaukee, Wisconsin, recently undertook the sponsoring of two new missions in one day.

This endeavor was the first major step in an effort to begin 20 new churches and missions in the Milwaukee area by 1964. The success of this venture has proven conclusively to the pastor, Rev. Tom C. Lawler, and to the membership of Northwest Baptist Church that it pays to sponsor missions.

It Pays Numerically

Before November 23, 1958, the record Sunday school attendance for the sponsoring church was 156. On this date, the Southeast Baptist Mission and Brown Deer Baptist Mission held their first services, and even though several families left the sponsoring church to support the missions, a new record attendance of 164 was set at Northwest Baptist Church. Adding the total attendance of both missions and sponsoring church, there were 210 in attendance, 54 more than previously had

been reached on any one Sunday.

It Pays Financially

When buildings were rented for the use of the missions there was some concern about the cost, for rent is particularly high in these areas. The offerings for both new missions on the very first day were sufficient to care for three fourths of a month's rent. This indicates that the missions will be able to sustain themselves financially plus the fact that they will have a share in world missions through our Cooperative Program from the very start.

It Pays Spiritually

To say there was rejoicing at Northwest Baptist Church in November is putting it mildly. The two new missions in one day, with a total attendance of 46, our own new Sunday school record of 164, together with a grand total of ten additions, is sufficient to provide spiritual blessing for even the weakest among the saints. This missionary effort has inspired our people and strength-

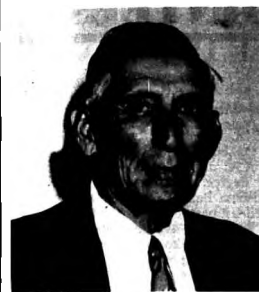
ened our church beyond measure. It has also encouraged us to learn that there are Baptists throughout the city who feel the need of and will support a church in their own general area.

It Pays Eternally

The principle of growth that has made Southern Baptists the largest Baptist group in the world, with more than 32,000 churches in 43 states, will pay dividends for all eternity. This principle is simply "divide and multiply." By dividing, more people are given more responsibility, thereby increasing the area of influence for the spread of the gospel of Christ even to the ends of the world. There is no room for selfishness and exclusiveness in such a program. Already the Northwest Baptist Church is looking for other locations in which to start new missions and new churches.

The Brown Deer Baptist Church will locate its permanent building at N. 51st Street and W. Bradley Road. The permanent location for the other church has not been determined.

IN MEMORIAM



Home Board Photo
SEFERINO JOJOLA

Seferino Jojola, 62, died February 9 after an extended illness. The Pueblo Indian had served as a home missionary to the Indians at Isleta, New Mexico, since 1939.

After studying the Bible under the guidance of Missionary C. W. Burnett, Jojola made his profession of faith in Christ and began working among his own people. Despite persecution from both Catholics and pagans, he provided the hall for Baptist services in which the work had its beginning.

In 1938, Jojola surrendered his life for missionary work. His appointment from the Home Mission Board came in July of that year.

Jojola is survived by his wife, Damacia Lucero Jojola, and seven children.

CHAPLAIN EVERED D. CAGLE

Among the Air Force personnel who died in the crash of an aircraft en route from Tammendorf Air Force Base to Shemya Air Force Station in the Aleutians on December 22, 1958, was Chaplain (Captain) Evered D. Cagle, who planned to hold Christmas services for the men stationed at Shemya.

Chaplain Cagle was born in Sentinel, Oklahoma, and was a graduate of Hardin-Simmons University and Southwestern Baptist Theological Seminary.

Mentorial services were held at Elmendorf Air Force Base and at Olney, Texas.

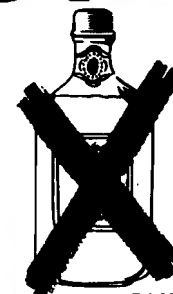
Mrs. Christine Cagle and the two children, Rhonda and Donald, will reside in Olney, Texas.

April 8, 1959

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NEW APPOINTEES



Morgan, Quinn

B. June 5, 1918, Marshville, N. C. Ed. Oakboro High School, Oakboro, N. C.; Wingate Junior College '38-'40, A.A. degree; Baptist Bible Institute, '40-'43 Th.B. degree; Louisiana State University, '45-'46; Louisiana Baptist College, '46-'47, B.A. degree. Served as pastor White Castle, La., '43-'46; Watha, N. C., '48-'49; Lancaster, S. C., '53-'56; Concord, N. C., '56 to present. Served as foreign missionary, Ghana, West Africa, '49-'52. M. Lily Mae Wingate Aug. 17, 1943. Children: 4 sons, 4 daughters. App't. missionary to Spanish-speaking, Bakersfield, Calif., Nov. 15, 1958.

Morgan, Lily Mae Wingate (Mrs. Quinn Morgan)

B. Feb. 18, 1920, Mayesville, S. C. Ed. Riverside High School, St. Charles, S. C.; Winthrop College, '37-'41, B.A. degree; Baptist Bible Institute, '43-'45, M.R.E. degree; Teacher, DAR Boarding School, Tamassee, S. C., '41-'42; Greeleyville, S. C., '42-'43; Baptist Bible Institute, New Orleans, La., '43-'45; Louisiana College, Pineville, La., '46-'47, M.



Solorzano, Manuel E.

B. Nov. 1, 1916, San Francisco Morazan, El Salvador, C.A. Ed. Public Primary School, El Salvador; Colegio Betania, El Salvador, 1929-'31; Panama Baptist Seminary '37-'38; Office worker, '33-'36; telegraph operator, '36-'41; machine operator, '41-'45; photographer, '45-'57; missionary pastor, Nuevo Emperador Nuiile, '58-'59. M. Carmen Ortega, Aug. 25, 1945. Children: 2 sons, 4 daughters. App't. missionary, Bique and Arrijan, Panama, Feb. 5, 1959.

Solorzano, Carmen Ortega (Mrs. Manuel Solorzano)

B. March 20, 1926, Panama City, Panama. Ed. Rep. de Salvador Primary School, '32-'38; Dress-making school, '50-'52. M. Manuel Solorzano, Aug. 25, 1945. Children: 2 sons, 4 daughters. App't. missionary, Bique and Arrijan, Panama, Feb. 5, 1959.



HOME MISSION

A New Church From the Ashes

by Mr. and Mrs. E. R. Isbell
Missionaries to Indians
Citronella, Alabama

"Oh, the church is on fire!" Those words interrupted a Sunday meal that was actually never finished. Already great columns of smoke could be seen pouring from the roof of the old educational building. There was only time to remove the new piano and some furniture before the new building of cement block was also a part of the flames. There was no water supply available to fight the blaze.

Within an hour, the buildings which had served the Reeds Chapel community for over half a century were smoldering ashes. Men's faces reflected the shock and sorrow of their loss, and one woman said through her tears, "Oh, I had rather have lost my own home than my church."

Although of moderate means, the people began to pledge their gifts for rebuilding. The Sunday school superintendent prayed, "Lord, let me give more than I've ever given before." A girl in college asked that her mother not send her a new dress at Easter, but rather give that money for the new building.

Taking this Indian field as a benevolent project, Alabama Woman's Missionary Union, led by Miss Mary Essie Stephens, contributed \$4,000.00 toward reconstruction. As these and other gifts poured in, there were many prayers of gratitude offered. Still the need for funds was apparent.

Because the church had long been a part of the Home Mission Board's work among Alabama Indians, Dr. Loyd Corder recommended that the church be granted assistance by the Board. Days of waiting passed before a letter came saving. All funds available for construction purposes for this year have been exhausted. We trust that there will be funds available from the Annie Armstrong Offering next year.

Disappointed, but not discouraged, the people continued to pray and witness. Services were conducted in a borrowed school building, with Sunday school and Training Union using the lovely oaks and pines as shelter. Not one Woman's Missionary Society meeting was cancelled all winter, as the women met in homes.

One family of nine worked two full days in clearing the cemetery grounds in the community. When the father was given his check for \$50.00 for this work, he signed it and gave it all as his family's contribution to the new building.

Several months later the church received a letter from the Home Mission Board, containing a check for \$6,000.00. This was made possible through the Annie Armstrong Offering of 1958 as a designation from the Virginia Woman's Missionary Union. There were both smiles and tears of rejoicing and gratitude as the church received the wonderful expression of God's goodness.

This offering has made it possible for the Reeds Chapel Church again to have its own building. In the past few years from this church have come seven fine young people who have gone to college and returned to be an inspiration to their church and community.

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CHANGES IN MISSIONARY PERSONNEL

NEW MISSIONARIES

Barnes, Eddie and Mrs. (Ind.-student), 2230 N. Chapman, Shawnee, Okla.
Crowley, Colleen (GWC), 813 Elysian Fields, New Orleans, La.
Davis, Mrs. Ruth (Ind.), 603 N. 3rd St., Okemah, Okla.
Denny, Mrs. Marie W. (GWC), 2817 River Dr., Columbia, S. C.
Garcia, Alfonso and Mrs. (Sp.-speaking), 128 South 5th St., Montebello, Calif.
Rogers, Sarah Lee (GWC), 513 E. Third St., Lafayette, La.
Slom, Eugene L. and Mrs. (Sp.-speaking), General Delivery, Espanola, N. M.
Sutherland, Florence (GWC), 3939 Decoursey, Covington, Ky.
Wardner, Ann (GWC), 205 Kennedy Ave., Louisville, Ky.

CHANGES OF ADDRESS

Carman, Pedro and Mrs. (Sp.-speaking), from 1317-17th St. to 1048-10th St., Douglas, Ariz.
Christensen, Doris (Ind.), from Box 94, Fairview, to 741-A Cerrillos Rd., Santa Fe, N. M.
Demoree, Marial E. and Mrs. (Deaf), from 3008 Van Buren Dr. to P.O. Box 13442, Tampa 11, Fla.
Gregory, Harold (City Missionary), from Rte. 1, Madison to Belmont at 16th Ave., Nashville 12, Tenn.
Lee, Mrs. Bertha W. (Field Worker), from 1124 S. 28th, Apt. G. 3, to 525 W. 12th St., Birmingham 4, Ala.

RETIRED

Walker, Clifford (State Supt. of Missions), Jacksonville, Fla.

RESIGNED

Flora, Effie and Mrs. (Sp.-speaking), Box 12, Alamo, Tex.
Smith, Howard (Jewish), 1790 N.E. 2nd Ct., Miami 32, Fla.

DECEASED

Jojola, Sefertino (Ind.), Isleta, N. M.

NOTICE TO HOME BOARD MISSIONARIES

The reorganization of the Home Mission Board resulted in a complete change of the directory of Home Board missionaries. Due to error the following names were omitted from the March directory:

Jojola, Tony and Mrs. (Ind.), 614 Sixth St., N. W., Albuquerque, N. M.
Mayo, Mrs. Hazel (Field Worker), Ogdenhorpe, Ga.
Miers, Marshall (City Supt. of Missions), 1170 19th Ave., San Francisco 22, Calif.
Paswell, Alexander (Sp.), P. O. Box 1720, Immokalee, Fla.

Five Great Questions by W. A. Criswell Zondervan \$1.25

Dr. Criswell in his dynamic way has passed on to us the five sermons he preached in last year's annual theater revival, a series of evangelistic messages in a downtown theater in Dallas, Texas. The titles of the sermons are sufficient description to those who know the author:

Am I My Brother's Keeper?
If A Man Die Shall He Live Again?
What Shall I Do Then With Jesus Which Is Called Christ?
What Must I Do To Be Saved?

How Shall We Escape, If We Neglect So Great Salvation?

The Bible and Race by T. B. Maston Broadman Press \$2.50.

Dr. Maston, professor of ethics in Southwestern Baptist Theological Seminary, has made a long study of this question. The Bible student will be able to use his Bible and check the author. It is more than just a commentary; it is one chooses to read the book for inspiration, he will find it good reading. If he chooses to study, he will find depth of meaning. Here is solid meat for a day of tension.

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Abraham
GENESIS 23, 24
Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchants.
17 AND the field of Ephron, which was before him, he gave which

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Dr. Kwame Nkrumah, Premier of Ghana, was presented with a pocket edition of the New Testament at the recent All-African Peoples Conference at Accra, Ghana. The presentation was made at the Government House by Mr. Glenn Wagner, Foreign Secretary of the Pocket Testament League, and Mr. Sam Befus, Field Director of the League in Africa. Dr. Nkrumah graciously accepted the New Testament with these words, "I will make good use of this precious gift" and went on to say, "I wish you well," referring to the Pocket Testament League's Africa Campaign of mass evangelization and Scripture distribution. In the past three years The Pocket Testament League has distributed four million portions of Scripture in 25 of the principal languages and in 14 countries of Africa. Currently the League is engaged in an intensive campaign in Nigeria, Africa's largest nation, and in Ghana, the center of much of Africa's struggle for political freedom. Once again God has providentially called the Pocket Testament League to work in a strategic area of the world. Join us in prayer and financial support. Write Alfred A. Kunz, International Director

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