

HOME MISSIONS

SOUTHERN BAPTIST SOCIETY
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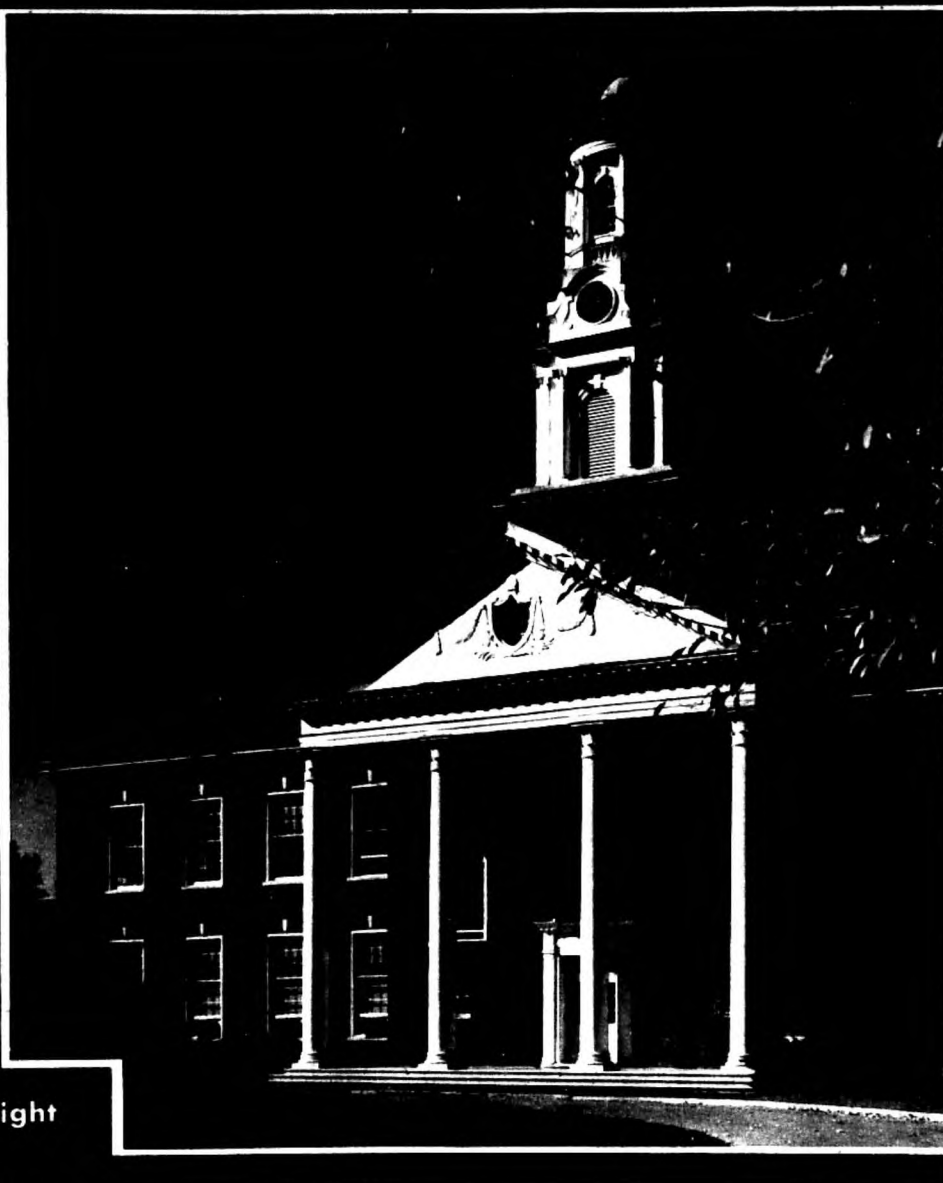
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**Home Missions Night
at the
Southern Baptist Convention
is May 21**



Highland 5112
Photographic Associates



Tony Jajola

Seferino Jajola

The Hush Comes to Our House

This month I was reminded again and again of the old Spanish proverb: "No house is there anywhere that does not sooner or later have its hush."

The hush came to our house this month with the passing of my beloved missionary father, Seferino Jajola. However, the hush was only temporary, hence the error in the finality of the proverb. It is true that with the end of the physical life came silence, but that his preaching took another form cannot be denied.

My daily activities bring me in contact with people who are thankful to God for every memory of their friend, my father, and with startled enemies who are too perplexed by his unflinching faith in the Lord to know just how they should react. Surely the reaction of his friends and enemies is a tremendous revelation of his effect upon the lives of people, and further proof that his was a busy life.

The monthly reports that he submitted to the Home Mission Board could never do justice to the actual work which he performed as a missionary. I could never go along with those who would say, "Only eternity will tell the fruits of his labor," for I am definitely convinced that time will reveal some of it in this world. Not even Bertrand Russell, who said, "Over man and all his works night falls pitiless and dark," could lessen my expectation of continuous witnessing, preaching, and persuading through his faithful life and victorious death.

I further defy the words of those who would encourage a philosophy that death terminates the work of one who passes on, for I personally find my father still preaching through me to those who didn't know him.

The day he entered his heavenly reward my friends from San Felipe, who didn't know my father, came to see me at my home in spite of very inclement weather. As I told them of my father and his insistence upon God until his last breath, they were soon weeping. As they left they assured me of their prayer. This was the beginning of a more serious conversation concerning spiritual matters, and a more attentive audience is growing in the northern pueblos. The imperativeness and the feeling of urgency to do my work speedily while it is day has more firmly taken my heart.

Remembering the marvelous missionary traits of my late father, and with a feeling of my inadequacy to match his steps, but with the assurance that the Lord shall lead me on as he led my father, I dedicate myself afresh to following those steps.

by Tony Jajola
Missionary to Indian
Albuquerque, N. M.

By Courts Redford

SPECIAL COMMITTEE STUDIES

The special committee of the Home Mission Board "to study the report of the Survey Committee of the South American Convention," met on March 31 to record its findings. This committee, which was appointed December 1934 by the Home Mission Board, states that

MOST OF THE REPORT IS ACCEPTABLE

and recommends the Survey Committee on rendering a real service to the Board in modifying its original report, but that it appears that certain statements in the present report will jeopardize the effective ministry of the Board in some areas and will limit its ministry in others.

Changes Suggested

The Home Mission Board has adopted a resolution presenting its committee suggesting certain deletions, or modifications of the Survey Committee's report which recommends the Home Mission Board to transfer full administrative responsibility for all mission work being done in established states to the state conventions within the next five years.

The Home Mission Board has been progressively transferring certain phases of its mission work to the stronger state conventions several years. However, in a changing social order, mission needs and opportunities are constantly appearing in various sections of our land, it appears unwise to have a timetable when all mission work should be transferred.

This would include the work among the landless, the Negroes, the migrants, the closed Willing, and rescue homes, and phases and areas of work which have not been wisely entered in the next five years. How can the Home Mission Board consistently carry out the objective of a single uniform mission program? be promoted in co-operation with the states throughout the Convention if it is to be a true administrative and financial participation of the states?

How are we to decide which are the well established states? How are we to separate the work among the Indians, the Spanish speaking in Texas, or the centers and rescue homes in Louisiana from the other mission constituencies which has manifested such satisfaction in supporting these causes with their

love, their prayers, and their concern? The states concerned have indicated to us that such separation within a definite time limit would be harmful to all concerned and perhaps impossible of accomplishment.

The Board's committee has suggested that the reference to a five-year limit be deleted wherever it appears in the report and that Recommendation Number 5 in the committee's report be modified to read:

State conventions should be encouraged to assume a larger portion of the financial responsibility for mission work in their areas as rapidly as is feasible and the Home Mission Board should include in its annual report a statement concerning the progress made and the financial assistance provided in the various states.

These slight modifications would open the way for the Home Mission Board to continue its efforts to implement the Survey Committee's Recommendation Number 3, which reads as follows:

Co-operation in mission work by the Home Mission Board and state conventions should be continued and accelerated and a single uniform mission program should be developed.

Already in at least one state a working agreement has been effected to the satisfaction of the state convention and the Home Mission Board and to the end that more mission work may be done with greater co-operation and larger participation on the part of the state.

Conferences are in process now and committees are working on similar state convention agreements seeking to effect a larger participation on the part of state conventions and in every case an enlargement of the work.

The Home Mission Board wants to carry out Recommendation Number 3 to accelerate co-operation with state conventions and provide a single, uniform mission program. Time is important in effecting this program. An arbitrary time limit with a demand that the Home Mission Board withdraw from state convention participation within five years hamstringing the administrations of both the Home Mission Board and state mission boards in their efforts to co-operate with one another in developing this single uniform mission program.

NEWS

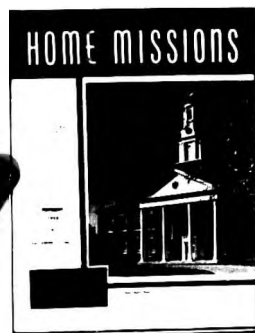


Manhattan Baptist Church Moves

The Manhattan Baptist Church of New York has moved to a new location, 311 West 57 Street, according to the pastor, Paul S. James. A five-year lease assures permanency in adequate quarters for this fast growing New York congregation of Southern Baptists.

Rocket to the Moon

The rocket line on is the one Southern Baptists are using to reach 30,000 new missions and churches. It was launched in 1955, and with its increased momentum, leaders say it due to get to 30,000 by 1964.

Alaska Crusade Records
301 Additions

301 Additions—C. Y. Dussey, associate secretary of evangelism for the Home Mission Board, led the Alaska Crusade this year. There were 301 additions to the churches, 35 evangelists and singers assisted in the crusade. See page 15 for story.



ABOUT THE COVER

Norton Hall, on the campus of Southern Baptist Theological Seminary, Louisville, Kentucky, will be a familiar sight to those who attend the Southern Baptist Convention, May 20-23.

HOME MISSIONS

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

JOHN CAYLOR, *Editor*

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FEATURES

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From the Pen of

John Caylor



Balance The Budget

I don't know, but the way to balance the books is to budget the balance.

It's the butter light, children. That's all we've got for supper. Mama said, as we sat down to supper. At the table we had meat and gravy. We also had hot butter. In the bowl there would be biscuits and ribs. We'd scoop up with butter. There was left enough for

**It might be better for
seasoned our prosperity**

could not churn that night because the milk in the tub had soured. It could not be counted on before morning. There was not a scarcity of milk, but the weather cooled the churning, so we had to make provision at least by choosing gravy instead of butter.

My idea of balancing the budget was to look ahead for provision for tomorrow. It was a lesson I learned late. Touch the butter light!

While and I moved into a city where I was to be pastor of the First Baptist Church. We had \$200.00 to start our new home. A deacon and his wife were to be house guests for two weeks while our house was being readied for occupancy. It cost us to have those first two weeks. But we had to buy, and of course, wanted the best. I told my wife her choice of furniture because the manager of the store, who was a member of the First Baptist, assured us that our credit was good and we could have—We selected Early English dining room and mahogany bedroom furniture for the two bedrooms, a kitchen with a stove already installed. We could have running water from a spigot on the wall near the kitchen. Groceries could be bought at the corner. The owner was a member of the church and our credit was good. We were able also to get clothing from a church member.

Two years in the city, we took inventory and we were almost hopelessly in debt. We paid a month on every account, our credit was still

good. Then we moved a thousand miles away. Before leaving the city I went to each creditor and explained that we were moving; that we would send a small payment every month on account; that ultimately we would get our bills paid. Then we went on a cash basis. In the new city to which we moved, we did without until we had cash in hand to pay for what we bought. It was strenuous discipline but it balanced our family budget.

Income at the Baptist college was marginal. The new president started spending money rather freely. The board of trustees called his attention to the fact that his budget was out of balance because of free spending. The new president challenged the trustees to balance the budget by providing more money, and he took to the field with an appeal to the Baptist public. He wanted to balance the budget but the only way he knew to do that was to increase the income. This trend was not new to him and to denominational administrators in general. It was and is a sort of Baptist philosophy: the way to balance a budget is to get more money.

Thirty years ago denominational agencies were in financial straits. Almost universally they borrowed money to balance the budget. Strict economy, cutting expenditures to the bone, and making strenuous appeal for financial support succeeded after 15 years in paying denominational debts. By necessity, budgets were balanced.

Experience has taught us that denominational budgets must be made for the immediate future in the light of the recorded past. We cannot balance the budget by visionary hopes of increased income; we must always keep our expenditures within figures recorded for the immediate past.

Personal and family budgets are not always under the same supervision or careful management as denominational budgets. It might be better for our Baptist economy if we seasoned our prosperity with a touch of austerity. Many today ought to "touch the butter light" because there may not be a new churning before breakfast tomorrow.



by Gerald B. Palmer, Director
Spanish and Indian Missions
New Mexico

ARE **You** NEEDED?

HOME MISSIONS

Something Only You Can Decide

Successes in the field of Spanish and Indian mission work under the leadership of the Home Mission Board have increased interest by churches and organizations present an increasing need for missionary personnel.

As of January 1, 1959, we have five missionaries in the work with the Spanish-speaking people, and one among the Indians. We believe that more of our past and young people should consider this service that is called Latin American Group Missions. We would like to see the qualifications for personnel in this department of work.

1. *One must be called of God to serve the people with whom he will*

be the only one who can do this. Let us just be sure that we have closed our minds to an area that challenges the best in our human need at its greatest. *He must have a heart-felt interest in the people and their needs.*

2. *He is not effective in dealing with social problems in a church organization unless he is more effective in mission work.*

3. *He must have a heart-felt interest in the people who have failed in everything. A missionary must be a pastor of the sense of the word. A person prejudiced against people of nationality or economic status is not effective in mission service. The people served by the missionary must have these attitudes even though*

the missionary does not recognize them himself.

4. *An applicant for mission service must have taken advantage of every educational opportunity possible. Certainly, seminary graduates with successful pastoral experience would be considered first. Persons with ability and understanding who have less training are sometimes appointed by the Home Mission Board. There are a few opportunities for those with less than college training to serve as student missionaries.*

5. *A missionary must have a knowledge of church organizations and denominational relationships. Mission work is no place to get away from organizations so you can "just preach the gospel." Missions demands a Christ-centered program of church activities. A missionary preaches, visits, and prays. The mission church has a Sunday school, training program, and a Vacation Bible school. A program of work for men, women, and young people is an effective means of enlistment. In an even more meaningful way in mission work, every organization becomes an evangelistic organization.*

6. *Adaptations will be necessary, especially in Indian mission work. The missionary will not discount the abilities of the people to grow in service, nor will he go too far beyond their spiritual progress. The missionary must be denominationally loyal and active in the affairs of the people who support the mission work.*

7. *The Missionary must have the ability to lead his congregation. He must have as his goal a congregation that is self-led, self-propagating, and self-supporting. These goals demand the best leadership available.*

8. *The missionary must be a man of above-average ability and training who is willing to serve on an average salary. Today, the missionary with adequate training has a salary equal to the average pastor's salary in the average association. The missionary's residences, with some exceptions, are as adequate as the average church parsonage. The missionary also has some fringe benefits that the pastor does not have.*

9. *Some fields demand special qualifications. In several places we must have men who are Spanish-speaking. Yet some of our work with people of a Spanish-speaking background does not demand Spanish-speaking men. Some of our Indian fields must have missionaries who have no children, because of the isolation and lack of effective communications. On most fields a family is an asset to the work. The missionary and his family must have the ability to adapt themselves to the conditions at hand. On all fields we need those who can effectively present the gospel through preaching and personal witnessing.*

The challenge of mission work in New Mexico and in every part of our land calls for workers. Have you considered home mission work with our language groups?



by Mary Boren Wigger

THIRTY-SIX YEARS ago last August Juan B. (Johnny) Agpalza ran away from his native Luzon in the Philippines. It was as simple as that.

He wanted to finish his schooling in the United States, but his parents objected, so he ran away. One day he hid aboard a freighter bound for Hawaii. There he worked on sugar plantations for a year, and then, along with some friends he had met on the Island, he took a boat to the mainland.

With his friends, he followed the fruit harvest and finally settled in Kansas City, Missouri. In the spring of 1930, Johnny began working at a department store in Dallas, Texas. He worked there for 17 years. In 1946, he joined the IFMCO plant after having joined North American Aviation at the outbreak of World War II.

Johnny had thought of going home in 1931, but he married an attractive girl named Lera from Brookhaven,

Mississippi. He put away the idea of going home, and concentrated on making a home.

At the time of their marriage, neither Johnny nor Lera was attending church. Johnny came from a Catholic background. He had served as an altar boy in the church at Vintar, his home in the Philippines, and because he was the oldest of eight children, his family had wanted him to become a priest. Now that he was in the States, he seldom attended mass. He began to feel the emptiness of this ceremonial worship and manifested little interest in religion.

On the other hand, Lera, his wife, had been brought up as a Baptist, and she felt the need of a church home. After their first child was born she began attending Hickory Street Baptist Church in Dallas. On Mother's Day with Baby Patricia in her arms, she transferred her membership to this church.

At Lera's request the church began

to pray for Johnny. As the group prayed, Johnny felt a restlessness of soul. With his quick temper and Oriental mind, he often manifested his unhappiness. Only occasionally would he attend church with his wife.

The faithfulness of a praying church was rewarded when one day Johnny walked down the aisle for Christ. From that moment on Johnny made up his mind to go home and tell what great things God had done for him. He thought of his father, his 110-year-old grandfather, his brothers, sisters, cousins, and friends. He must show them that Christ can make a difference.

How would his people receive him? Would he find any genuine warmth in their greeting? How does a man feel when he is going home?

When Johnny reached the Philippines, his father embraced him and wept for joy.

The town had changed. The people

HOME MISSIONS

JOHNNY RETURNS TO TELL

W.M.U. Circle
Theme Program

was still present. Loved ones who had lost their lives. Every property destruction was every one thing remained the same.

Johnny and his wife loved to go home. It had been a long time since they had been so much in the little village. All the while to entertain the guest.

At the moment of his arrival, Johnny made an impression on his village. "He is different,"

he said. "He does not join us in our old bad language. He does not do slightly naughty jokes. He is a man. Furthermore, he does not miss, but goes to visit our church. Can it be that Jesus has taken up his abode here?"

Johnny presented himself. John, a Christian, in his life, a Protestant church, and to tell his message. He said, "The Lord had been with me since he had sin-

dered his life. He told them that he was just a sinner saved by grace."

Johnny spoke with such fervor and conviction that many came weeping to dedicate their lives to the transforming power of Christ.

He spoke in the school. He told the children to live pure, clean, honest lives and to trust in God.

Time passed quickly, and much too soon it was time to say good-bye. Johnny left with heaviness in his heart. He could not be sure if his loved ones would respond to his invitation for them to trust Christ.

Home again in the Hickory Street Baptist Church in Dallas, he told of the joy that was his to have been able to tell his loved ones about Jesus.

He said, "My people walk in darkness. They have strong Catholic religion. There is no Baptist church in my town of Vintar, Province Ilocos Norte. My people are very poor, but they have warm hearts. I am not ashamed of the gospel, so I told them about Jesus."

I went and lived with them a little while to tell them the story of Jesus.

A Catholic lawyer, a former schoolmate, said, "Will you send me a Bible?" We need missionaries. We need to support mission fund. Pray for my people. Maybe they can have a Baptist church some day."

After Johnny came home he received several letters assuring him that his trip had not been in vain. God was working in the hearts of his people. Johnny became more and more a believer in the power of God to order things and to hear his simple cry for his people.

A few months later Johnny became very ill. Despite the efforts of the staff at Baylor Hospital, he passed away. He left his wife, Lera, daughter Patricia Martin, teen-age son Ronnie, and grandson, Dennis Martin.

Thanks to the interest of a church in Dallas, Johnny was prepared for his trip home. His ticket had been paid for by the blood of the Lord Jesus Christ.

9



by Thomas J. Brownson

Summer for the Saviour

"the most soul-stirring experience . . . when boys and girls accepted Christ"

THE ROLLING plains and the towering oil wells of the wheat capital of the U. S. lay before us and at last the great day toward which we had looked forward for so long had become reality.

The two-day planning conference in Wichita, Kansas, afforded the most enriching moments of my life. As I stood with the other 19 student missionaries and sang, "We've a Story to Tell to the Nations," I saw lost mankind through eyes of greater compassion than I had ever done before. The closing prayer of dedication that same afternoon was one that will not be easily forgotten.

But now we were en route to our first assignment, Topeka, Kansas.

Arriving at our post just before sundown, we were greeted with a tornado weather alert. This was a new experience for a young South Carolinian, but it was an experience which gave me opportunity in the very beginning to become one of the people, by sharing their anxieties and challenging their faith in the God whom we had come to represent.

The following morning we began work in the Vacation Bible school of the Trinity Baptist Church. The church services were held in the pastor's home and before the end of the two weeks the enrollment of 97 pupils had caused us to expand into the garage.

Perhaps the most soul-stirring experience at Trinity was that of Decision Day when 14 boys and girls placed their faith in Christ. I am sure that during these weeks many boys and girls heard for the first time the story of God's love. Many of them, coming from broken and poverty-stricken homes, came searching for something they knew not what. But the moment they found Christ, they knew as did the rest of us.

Our second place of service was an old coal mining town. It was just a small town of about 1,500 population, but there was no Baptist church. It was truly a pioneer field. We worked here for two weeks in revival and Vacation Bible school, but to our knowledge no decisions were made. The people in this little town were extremely friendly, but when we visited the homes they were cold and unresponsive. We left the town with heavy but prayerful hearts, asking that God might take our efforts and magnify them to his glory.

Among our other fields of service was

Marion, where we learned of the need for more churches. With a population of over 25,000, the town has no Southern Baptist church.

So we spent one week in an assembly RA GA camp, where decisions for Christ, plus many other commitments, were made.

At the close of camp we drove to the military town of Ogden. The local Southern Baptist mission is the only Baptist organization in town, being served by a dedicated service man and his wife.

The work in the mission consisted of a week Vacation Bible school and church services. In the school we were brought into contact with children who spoke other languages. Sometimes we had to explain to Spanish-speaking children that we wanted to be their friends, and that there was no charge for attending our church. So they began to venture in.

It was though it were yesterday, I remember Decision Day in the mission. It was raining hard outside and the wind was blowing into the building so that there was hardly a dry place to walk. Thunder flashed, the thunder rolled, and the boys didn't get the attention usually gets from children. The service was being given and the boys were speaking. Thirteen boys and girls came forward to take Christ as their Lord, coming through the aid of prayer.

It had come so quickly upon us. Since filled summer. One more week of our opportunities here would be over. For this closing week we were joined with the other 19 student missionaries at the state Baptist assembly. These were days of great challenge and devotion for each of us.

As we before we realized it, the summer had passed and summer was over. It ended with a mountain top.

Our camp cabins had been cleared, and the first task was to inspect them. We were climbing a steep hill to the last cabin. When I reached here before me as far as I was the land of the people. I was down to love so dearly.

I was grieved when I realized the countless number who were without eternal hope, but at the same time I rejoiced as I remembered many boys and girls, men and women whom we had helped to lead to the foot of the cross.

From One Southern Baptist To Another

Acting Wing Chaplain, Chaplain Ray Riddle, James Connally Air Force Base, Waco, Texas, pins the captain's bars on the collar of Reserve Chaplain Gerald E. Marsh at a "promotion party" given to observe the occasion.

Chaplain Marsh is a ready reservist in the Air Force Reserve, assigned as a mobilization assignee to the Chapel Section at James Connally Air Force Base.

He served as a sergeant in the army, was graduated from Air Force ROTC at Baylor in 1951, and was an administrative officer in the Air Force for two years. During that time he was called to preach. At present he is pastor of Central Baptist Church, Hillsboro, Texas.



MISSIONARY TO CHINESE NAMED ARIZONA "PASTOR OF THE YEAR"

by Irvin Dawson

Out of 271 pastors in the Baptist General Convention of Arizona, a home missionary, Rev. George Lawrence Stanley, pastor of the First Chinese Baptist Church in Phoenix, was elected "Pastor of the Year" at the annual Brotherhood Convention in Tucson last November, 1958.

The Stanleys started the work with the Chinese in Phoenix ten years ago, after having served with the Chinese church in San Antonio, Texas. At first, services were held in the Central Baptist Church, which sponsored the work, but in 1951 the Home Mission Board purchased a vacated Jewish synagogue for the Chinese work. It was remodeled to serve the Southern Baptist program and practice, and the Chinese congregation moved into it in June, 1951.

The Stanleys have literally grown a Chinese Baptist church. For several years practically all who attended were children who had to be transported to church. But now many of those children are grown. With the growing up of the children, the mission organizations grew, first, a Sunbeam group, then Junior RA and so on. Today, the church has all of the missionary organizations, including YWA, WMS, and Brotherhood.

Of the 126 members of the church, 96 of them were baptized by Mr. Stanley, 23 of them in 1958. Sunday school enrollment is 481 with an average attendance in 1958 of 179, making it the largest Chinese Sunday school in the Convention.

The Chinese congregation was organized into a church on May 19, 1957. In 1958, with the help of the Home Mission Board, a beautiful educational unit was built, with the Chinese themselves raising approximately \$20,000.00 for the building.

Mr. Stanley led all the way in the progress made in the Chinese church. He is loved by the young people (last year he was elected by the city-wide RA softball league as "Coach of the Year") and the older people alike.

In a recent service honoring the Stanleys, one of the Chinese young persons stated that Mr. and Mrs. Stanley were known and loved by Chinese people all over the Valley of the Sun, which is the name given to southern Arizona.

Mr. Stanley's reply to the honor bestowed upon him is typical of his fine Christian spirit. . . . "God deserves the praise for anything that has been accomplished during my ministry."



HARD WORKING PREACHERS Baptist preachers in Lebanon, Tennessee, are, l-r: Othar O. Smith, Tommy Masley, W. B. Woodall, missionary, Charles Pringle, M. L. Arbuckle. Missing from the picture because of sickness was Allen Buhler.

The Lebanon Story

photos and text
by Don Rutledge
Missions Pix
Rockvale, Tenn.

SPIRITUAL REVIVAL has come to Lebanon, Tennessee. It is going strong. From the First Baptist Church with its 994 members 12 years ago, Baptists have increased to four churches and two missions with a combined membership of over twice as many as it started with.

In this town with a population of 11,000 people, missions-minded pastors and laymen decided to see what God would do when Christians work.

First came Fairview Mission in 1947, then Immanuel, in the same year. By 1952 Southside sprang from First Baptist Church aid. Then came Hillcrest

in 1954, still a mission. The first three are self-supporting churches. Immanuel has lately begun the West End Mission. And the combined 2,477 members are looking for more places to open missions and churches.

Lebanon preachers work together, resolve conflicts together, believe in one another. This unity has done much to build their work.

They conduct special devotions and prayer meetings on Thursday mornings. Realizing God's blessings upon them, they pray for more guidance and more ability to accomplish his purposes.

Lebanon has beautiful churches. Four buildings are brick, one is stone, the latest is a private home. Pastors and people have worked hard to erect their buildings. Constantly they remind the visitor that this is the work of the Lord. The combined value of the buildings is \$625,000.00.

Lebanon Baptists are proof of what will be done if enough people take seriously the need for establishing 1,000 new preaching points. Their method of prayer, zeal, and work can also bring results in other areas, no matter what obstacles may arise.

HOME MISSIONS



HOSPITAL CALLS Close contact is kept by pastors with the hospital sick. They make many new friends here which often leads to the salvation of souls. Daily the list is checked by at least one of the pastors.



HOME VISITATION Pastor Tommy Masley visits a shut-in. Pastors work hard on their visitation program. They have learned to go where the people are. Lebanon residents are glad to visit and come to the services more readily.

BENEVOLENCE ROOM Clothes are kept for the needy at the First Baptist Church. This service has provided help for many families who couldn't come to church without it.



NEW REPLACES OLD Side by side are two buildings of the Southside church which show the rapid growth. The church which started with 14 persons in a rented house in 1952 has built twice, and now has a Sunday school enrollment of 305.





At the Panama Baptist Seminary graduation service, Asuncion Segasta receives his diploma from R. G. Van Royen, president, while E. F. Vickers, dean, looks on.

HISTORY MADE IN PANAMA

by Elton F. Vickers

EVANGELICAL HISTORY passed another milestone as the Panama Baptist Seminary honored its first class of graduates in ceremonies in the First Baptist Church of Panama City January 9.

The class consisted of four men and two women, all of Panamanian descent, who have completed the four-year course in Theology and Christian education. The rewarding moment of the evening came as Rev. R. G. Van Royen, president of the seminary and superintendent of the Panama work of the Southern Baptist Home Mission Board, presented them with their diplomas indicating their completion of the four-year course.

During the program a scroll of recognition was presented to the First Baptist Church of Balboa Heights, Canal Zone, and its pastor, Rev. William H. Beeby, for their untiring efforts and support in the organizing and maintaining of the seminary. This presentation was read in both English and Spanish by Mrs. Aurelio Dawkins of the graduating class.

Rev. Jose Solano delivered the eve-

ning message designed for those who were graduating from the school to begin full-time work in Panama. He reminded them that a minister's life must be above reproach and that their studies were just a beginning instead of a terminus in their path of service for Christ.

Four years ago the Panama Baptist Bible Institute was started at La Chorrera by a group of men with vision. Realizing that the only way that Panama would be successfully won for Christ was to train its own ministers and workers, the work was begun with 11 students. Rev. Adalberto Santizo, Rev. Frank Archbold, Rev. R. G. Van Royen, Rev. William H. Beeby, members of the First Baptist Church of Balboa Heights, and other churches patterned the course of study after that suggested by the seminary at New Orleans.

In 1957 it was realized that the Institute, to be more effective, would have to be more centrally located. It was then moved to Panama City in the section called San Francisco de las Caletas. Two buildings were rented by the Home Mission Board and the work

has carried on to this day. As the Lord leads, it is hoped that new buildings can be procured.

The instructors are drawn from the local Baptist pastors and consecrated laymen. Eight have given of their time from a busy schedule to teach the 22 students enrolled. The classes are all conducted in Spanish except for the course in English grammar.

Three languages are represented. Many are equipped for a dual ministry as much work is still carried on in Panama among the West Indians who prefer English to Spanish.

The future of the seminary as an institution for training pastors and workers for the Lord's work in Panama is to go on in temporary quarters for the present. The greatest needs are more adequate quarters, and two or three full-time professors for teaching and administration. We will continue to receive new students, endeavoring to raise the scholastic level with each new class.

Pray that God will continue to use these students as witnesses for Jesus Christ in this important part of the world.

HOME MISSIONS

WHEN THE 1959 Simultaneous Crusade started on February 22 in Alaska, the Tudor Road Mission in Anchorage had 14 members. When the crusade closed on March 8, this mission had 25 members; it had almost doubled its membership during the crusade. Rev. Hugh Callens of the First Baptist Church of Trezevant, Tennessee, served as evangelist.

The Tudor Road Mission was one of 27 churches and missions which participated in the tenth simultaneous crusade conducted in Alaska by the Division of Evangelism. Twenty-five churches in the state sent their pastors to serve as evangelists and nine churches sent their ministers of music to lead the singing. The Sunday School Board sent Dr. Loren Williams of the music department to help with the music.

The results of the crusade were 305 additions to the churches, 157 on profession of faith as candidates for baptism. High attendance in the Sunday school on March 1 recorded an attendance of 2,765. High attendance day in the Training Union was observed on Sunday night, March 8, with an attendance of 1,598 in all the churches of Alaska.

Five of these revivals were in the churches or missions whose membership is made up of Eskimos or Indians.

Some of the meetings were too small for the large crowds which came to the services. At Fort Yukon the mission was built to accommodate 60 people. Several times, over 100 were in attendance. Rev. F. W. Hart of the Fairfields Avenue Baptist Church in Baton Rouge, Louisiana, served as the evangelist in this mission.

In the ten crusades sponsored by the Division of Evangelism in Alaska, 2,395 people have been added to the churches, 1,338 on profession of faith as candidates for baptism.

The writer served as the director of the crusade. Participating in the Alaska crusade: *From Texas*—Dr. R. Earl Allen, Fort Worth; Rev. H. E. East, Arlington; Rev. Ed Stewart, Galena Park; Rev. Aubrey Short, San Benito; Rev. J. H. Wright, Grand Prairie; Rev. A. A. Chron, Conroe; Rev. Therman Dushaw, Pampa; Mr. Fritz Smith, Garland; Mr. Carl Watkins, Dallas; Mr. L. H. Huffstutler, Dallas; Mr. Wayne Pence, Big Spring.

From Tennessee—Dr. Harold J. Pardy, Nashville; Dr. Loren Williams, Nashville; Rev. Hugh Callens, Trezevant; Rev. S. M. Mulkey, Knoxville;

Rev. Bernard Scates, Ripley; Rev. Ralph J. Murry, Knoxville. *From Georgia*—Rev. Edward I. Cliburn, Thomaston; Mr. Harold Cartee, Atlanta; Mr. James Woodward, Macon.

From Oklahoma—Dr. J. Thurmond George, Duncan; Rev. Wade L. Carver, Muskogee; Rev. M. J. Lee, Guymon; Mr. Joe Santo, Jr., Tulsa. *From Illinois*—Dr. Archie Brown, Vandalia; Dr.

Eugene Daily, Belleville; Rev. Lee Swope, Marion.

From Louisiana—Dr. James Taylor, Shreveport; Rev. F. W. Hart, Baton Rouge; Rev. G. W. Reppond, Jr., Pineville; Mr. Harvey D. McGraw, Pineville.

From Florida—Rev. Fayette Hall, Orlando; Mr. Edwin O. Geurin, Orlando.

These are some of the men who took part in the Alaska Crusade.



10th ALASKA CRUSADE

by C. Y. Dossey

May, 1959

15

AMONG the MISSIONARIES

Prayer Requested for French Girl

"When I grow up I want to be a Catholic like my mama," were the words spoken by a little 11-year-old girl when we visited in one of the many humble French homes on our field.

During our Vacation Bible school this little girl was enrolled and was present every day—taking an active part. She seemed very happy that she was asked to carry the Bible twice during our joint worship services.

Friday morning, the closing day of our Vacation Bible school, at the close of the evangelistic service this young girl admitted she was lost and indicated that she was interested in becoming a Christian. She did not make a decision for Christ that morning, but we have become burdened for her, and are praying that one day soon she will take her stand for Christ and perhaps will lead her mother to Christ also.

—Rev. and Mrs. James G. Phelps
Missionaries to French
Cloutiersville, La.

Home Mission Board, 161 Spring Street, Atlanta, Ga.

Attention: Loyd Cordet
Dear Brethren:

Our church in regular business session has voted unanimously to being a self-supported church starting January 1, 1959.

We want to extend our most sincere thanks to the Home Mission Board for its constant help through the past ten years. We are most grateful. We feel that this long and important step that

our church has taken will be a blessing to all.
May God bless you. Pray for us.

Sincerely yours,
(Signed) Lydia Perez, clerk
(Miss) Lydia Perez, clerk
First Spanish Baptist Church
San Jose, California

Missionaries Conduct Camp-Out Bible School

Here at Copper Mine Mission on the Navajo Reservation we try to reach our widely-scattered population by camp-out Bible schools. We go camping out for a few days near each group of people. Previously we have used a tent, but now the Home Mission Board has provided us with a small camping trailer which will make it much easier.

Last summer two camp-out Bible schools were held at distances of 12 and 20 miles from the mission. Enrollment in these schools is small, in some cases limited to one family group with in-laws. But in this way we have a good opportunity to deal with individuals. Many of these are school children who spend their winters in off-reservation boarding schools, and their summers herding sheep.

At the end of the summer we had our regular Bible school at the mission. All ages attended, including adults. The school lasted for one week, with all-day sessions. At noon lunch was served to those attending. Average attendance was 33.

—Mr. and Mrs. J. D. Back
Missionaries to Indians
Navajo Reservation
Cameron, Arizona

New California Church Grows

Trinity Baptist Church, Redlands, California, was organized November 31, 1958, with 40 charter members. The pastor, Eddie Burkett, went to the field in January, 1958. At that time the mission was renting a church building with two small classrooms and a nursery. The pastor's home and double garage were used for additional classrooms.

In July the people felt a need for more rooms in order to organize new classes. They were able to rent the parsonage next to the church for this needed space.

The mission began its work in the latter part of 1956 with only two families and a few children from the community. Since the pastor has been on the field there have been 16 additions by baptism, 18 by letter, and a good number for rededication. The church has an active WMU, Brotherhood, and Royal Ambassadors. It hopes soon to have other organizations.

We are in great need of a building, and ask that you pray for us as we labor on this great field.

—Eddie Burkett, pastor
Trinity Baptist Church
Redlands, California

HARVEY CHOSEN TO PROMOTE BROTHERHOOD IN TEXAS

Robert R. Harvey, a former Southern Baptist missionary to Latin-Americans in California's San Joaquin Valley, has been employed to promote Brotherhood work in Texas' 362 Spanish-speaking churches.

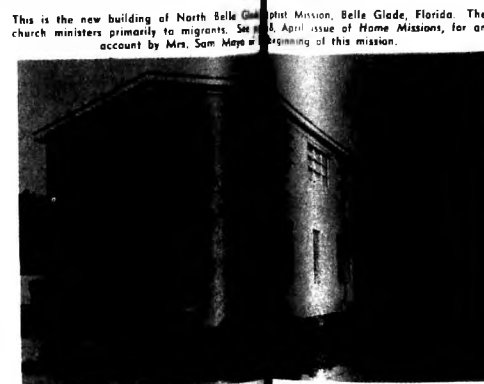
He works closely with the state's Bilingual missions ministry, jointly sup-



Lunch is served at the Vacation Bible school at Copper Mine Mission, Cameron, Arizona. Fried bread is a favorite food of the Indian children.



Robert R. Harvey, left, new worker with Spanish-speaking Texas Baptist churches, discusses Royal Ambassador work with Robert Chapman, Texas RA secretary.



This is the new building of North Belle Glade Baptist Mission, Belle Glade, Florida. The church ministers primarily to migrants. See April issue of Home Missions, for an account by Mrs. Sam Maye of beginning of this mission.



These people were present on the day that Trinity Baptist Church, Redlands, California, was organized. The group is now in need of a building.



ROMAN CATHOLIC CONCEPT OF EDUCATION

by William E. Burke

THE Roman Catholic Church authorities apply to themselves in the most literal sense the words of Jesus Christ, "All power is given unto me in heaven and in earth." They claim supreme and unquestionable power over the intellectual, social, and moral lives of all men, both as individuals and as nations. This authoritarian rule is centered primarily in the Pope. It is exercised in every field of thought and action, including first and foremost the field of education. Pope Pius XI, in his encyclical on education, issued December 31, 1929, categorically declared:

"In the first place, education belongs eminently to the (Catholic) Church for two supernatural reasons. . . . As for the scope of the Church's educative mission, it extends over all peoples without any limitation, according to Christ's command: 'Teach ye all Nations.' Nor is there any civil power which can oppose or prevent it. . . . and the Church has been able to do so much because her educative mission extends also to the non-faithful. . . ."

The Catholic Church's attitude toward the prerogatives of the state and its sovereign people is matched by its grandiose claim to be the only educator of the world. In its opinion the state's

sole right and duty in regard to education is to collect taxes for the establishment and maintenance of Catholic schools.

Even in the past century the Catholic Church did not hesitate to make this claim openly in this Protestant democratic country. Orestes Brownson, well-known Catholic author and publisher, wrote at that time as follows: "We deny, of course, as Catholics, the right of the civil government to educate; for education is a function of the spiritual society (the Roman Catholic Church) as much as the sacraments. . . . We deny the competency of the state to educate even for its own order, or its right to establish purely secular schools" (*Orestes A. Brownson's Views*, p. 64).

To the mind of the Catholic Church everything is black or white. What the church condemns is absolute evil, what it approves is absolute good. How this applies to education can be seen from the words of Jesuit Father Paul L. Blakely in an article on the public schools in the September 20, 1930, issue of *America*.

"The school, if not a temple, quotes Pope Pius XI, is a den. The public school has never claimed to be a tem-

ple. Whatever its pretensions in this respect, it is, most assuredly, something which Catholics must oppose. If Catholics do not oppose public schools, what is the meaning of the Encyclical of 1929?"

How Catholics are taught to fight against public school education is illustrated in the booklet by the above-mentioned Jesuit, published by the American press, "May an American Oppose the Public School?" There the following orders are laid down: "Our first duty to the public school is not to pay taxes for its maintenance." "The first duty of every Catholic father to the public school is to keep his children out of it" (p. 5).

The truth of the matter is that the Catholic Church as an international authoritarian system is essentially opposed not only to democracy but also to the principle of free public education, on which democracy is grounded.

In a Protestant country such as the United States, in which the parochial school is forced to compete with our public school system, it seldom reveals its underlying opposition for mass education. But occasionally this opposition manifests itself as in the following lines quoted from the Jesuit magazine

America (October 31, 1931):

"This business of teaching every child indiscriminately how to read and write results in nothing more than mass illiteracy. The man who reads and writes badly, as the great majority do today, is more illiterate than the man who does not read at all. One heresy breeds another. This indiscriminate education applied to all alike under State systems is the result of the heresy of the equality of man."

The bulwark of American democracy is the public school. To undermine the public school, America's living object lesson in equality and tolerance, the Catholic church has incessantly condemned it. In years past it objected because verses from the Bible were read in public schools. Once it succeeded in crushing from many state school systems this symbolic token of religious belief, it started denouncing the system as godless.

Catholic educators in the Roman Catholic schools, colleges, and universities, insist that what the students need is not information, but formation, and that this is what they get in the Roman Catholic institutions of learning. Kind formation of character, according to the Catholic conception of will-power

and discipline, not information upon the whole rounded truth of every aspect of a question—which is the democratic way—is common to the curriculum in Roman Catholic schools" (*The Catholic Church and the Public Schools*, p. 4).

Many Protestant ministers have been led by Catholic propaganda into opposing the public school system on the grounds that it does not teach religion. They fail to realize that the Catholic Church opposes public schools, not because they fail to teach religion as such, but because they do not teach Roman Catholicism.

The aim and ideal of the Roman Catholic hierarchy is to dominate education to the exclusion of all other religions, as it does under Catholic dictatorships in Spain, Portugal, Argentina, and other countries. Its first step in this direction in the U.S. is to undermine the public school system as it now stands by making its parochial schools state and federal supported.

Those who think such designs fantastic have only to reflect on recent activities of the hierarchy in this regard. On January 5, 1958, the following appeared in the *Atlanta Journal*. "A group of leading Jesuit educators took the stand Saturday that Roman Catholic schools should not be barred from any federal aid Congress votes to spur education in America."

"Growing Roman Catholic clerical power is threatening democracy in America today. It is our duty to be awake to the danger, and to take a vital interest in political affairs, especially in school elections and federal and state aid to Roman Catholic parochial schools. Thus we shall preserve the freedom and high standards of the public schools which are main bulwarks of democracy" (*The Catholic Church and the Public Schools*, p. 12).

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1958 HONOR TENTMAKERS



Jesse Dwain Bryan and his wife, Beverly Ann
Mr. 1958 Tentmaker Reserve

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. Three other Honor Tentmakers were introduced in the April issue of *Home Missions*.

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

Mrs. Eugene (Betty Ruth White) Oody, of Loudon, Tennessee, who attended Tennessee Beauty School and Southern Baptist Seminary, was assigned in April, 1957, with her husband, to serve as a Tentmaker Regular in Eureka, California.

Pastor Minyard M. Barnett, Calvary Baptist Church, in nominating Mrs. Oody writes, "Betty has been with us nearly two years. She is 'tops' in every way. Betty is an efficient teacher and worker in the Sunday school, Training Union, and Woman's Missionary Union."

Mrs. Oody has not taken work outside the home, but serves as home-maker for her teacher-husband Tentmaker, her seven-year-old daughter, and five-year-old son. This allows her a bit more freedom for Christian service than some of the other Tentmakers enjoy. She not only serves in her own church as program chairman of the WMU and superintendent of the Beginner department, but writes, "One of the things I have enjoyed most this year is working as Beginner superintendent for the North Coast Baptist Association. We have several teachers that are young Christians and they are eager to learn more about how to teach and work with the children." She added, "Gene and I had the wonderful experience of our daughter's conversion in our home."

Pastor Barnett says: "Betty is an

excellent mixer in the church and community; a devoted wife; a faithful mother, a consecrated Christian; and a friend to everyone."

It might be added that this magnificent pastor and church, in liberating Mr. and Mrs. Oody to work in the new churches and missions in the area next year while they continue to serve as Tentmaker Regulars, make the plea, "If you can find teachers about 30-years-old or above who would like to come to the West to spend their lives and do mission work, please send us all you can get."

Jesse Dwain Bryan

Though Jesse Dwain Bryan of Downsville, Louisiana, last year a Junior in Louisiana College, Pineville, Louisiana, nominated by his Tentmaker Contact, Mr. Dave Robinson, North Surrey, British Columbia, Canada, has been selected as "Mr. 1958 Tentmaker Reserve," we felt it only right to include his bride, who was, until the day they left as Tentmaker Honeymooners, Miss Beverly Ann Bailey, also of Downsville,

HOME MISSIONS



MRS. EUGENE OODY
Mrs. 1958 Tentmaker Regular

and a Louisiana College junior.

Mr. Robinson wrote concerning Mr. Bryan and his bride, "This hard-working, admirable couple came to preach and teach in our church on their honeymoon. Their home while there was a house trailer with no modern facilities. We thought they had secular work to come to, but due to unemployment conditions in the area the Immigration Department would not issue them a permit to work."

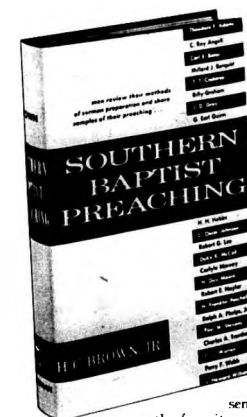
This same couple, after being on the field for six weeks, launched a building program for an education unit, but the local council rejected the application to build. An appeal was made by the Bryans and now we have our \$16,000.00 building under way.

This couple tried vainly to carry on their school studies here in British Columbia in order to stay with our church, but the Department of Education withheld them. While here they conducted a Vacation Bible school, a visitation program, a church survey, and a C.A.

Through their trials and tribulations there was never a sign of unhappiness. At times they knew not where the next meal would come from. The salary guarantee was not enough to pay their fees for the coming year in Louisiana College, yet there were no ill feelings. "We here in North Surrey, British Columbia, are most thankful for their stay. We have been enriched, and further souls were won for the Lord."

May, 1959

22 Outstanding Sermons by 22 LEADING SOUTHERN BAPTIST PREACHERS



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A DAY AT THE HOME MISSION CONFERENCE

7:30 Breakfast
8:15 Song and Praise
8:25-9:10 Bible Hour
9:15 Simultaneous Conferences
11:10 Recess
11:30-12:45 Mission Period
1:00 Lunch
2:00-4:00 Simultaneous Conferences
4:30 Religious Pictures
6:00 Supper
7:00-7:35 Vesper Services
7:45 Visual Presentation
8:15 Song Service
Sermon

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Mission speakers—

Harry Staggs
Arthur Rutledge
Ramsey Pollard
Mrs. William McMurry
C. C. Warren

Willard K. Weeks
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina

HOME MISSIONS



SOUTHERN BAPTISTS IN LOUISVILLE

As the Southern Baptist Convention prepares to meet in Louisville this month, attention is called to its great importance as a center of Baptist theological and religious education. Here are books telling the exciting history of Southern Baptists' schools in Louisville—Southern Seminary and Carver School of Missions and Social Work.



A HISTORY OF SOUTHERN BAPTIST THEOLOGICAL SEMINARY

By William A. Mueller

In its centennial year, nothing could be more important than a definitive history of the Southern Baptist Theological Seminary. Written by the professor of philosophy of religion at Southern, this outstanding history tells the whole exciting story of the Seminary, spotlighting many of the great men associated with the school during its first 100 years \$4.00



OF PARSONS AND PROFS

by R. Inman Johnson

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HISTORY OF CARVER SCHOOL OF MISSIONS AND SOCIAL WORK

by Carrie U. Littlejohn

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BE SURE TO GET THESE BOOKS AT THE CONVENTION, OR ORDER THEM FROM YOUR BAPTIST BOOK STORE

May 1959

23



Mrs. Jack B. Jones, chorister and circle chairman, hands Dr. Courts Redford, Home Board secretary, a check from the Annie Armstrong Offering as Tabernacle Baptist Church of Atlanta makes its initial offering for 1959. Looking on are Mrs. J. Roy Walraven, president, and Pastor and Mrs. William Frigger.

Home Board Photos

was announced at \$2,332.00. While this was the initial offering and the general total was expected to go well beyond that figure, it was the largest initial offering in the history of the Tabernacle.

Preparation Was Made

The success of the Tabernacle offering was guaranteed by adequate preparation. The 1959 Graded Series of Home Mission Studies on "World Evangelism in the Homeland" was promoted through individual study, circle participation, and an all-church mission study evening with three hours devoted to the study of all the books in the series. Filmstrips reinforced the study. Missionaries were presented during the Week of Prayer, and the Wednesday night prayer meeting service brought more than 300 people to hear the appeal of home missions.

Contestant Was Gratifying

Attendance upon the meetings during the March Week of Prayer was encouraging. Participants created an abiding interest. Intelligent praying sealed individual interest. The understanding of home mission needs occasioned sacrificial giving. The initial offering was but the beginning of a worthy undertaking.

Tabernacle's ingathering service for the Annie Armstrong Offering is preceded by a luncheon. Among the guests are 30 members of the Home Board office staff seated at the head table with the pastor, WMU president, and special guests.



HOME MISSIONS

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ONE-DAY SURVEY REACHES 3,400 HOMES

by Billy Green
Missionary, Home Board
Southern Baptist Church
Memphis, Tenn.

For months we planned a religious survey in connection with our revivals in Caldo Association. E. E. Fields, district missionary, presented the program of Survey and Special Studies and told us that Billy Truett Hargrove could be with us to give direction to our survey.

Preparation

Laston Wells served as Highland's general chairman with 20 men as group leaders. On a Tuesday night these men came to the church and selected names of members to be asked to work in the survey.

Dwelling units in each block in the census territory were counted in order to facilitate equal division of the work among the groups. Each leader was furnished a map of his territory with the number of units shown on each block so he could select and assign workers.

Group leaders contacted the persons chosen from the list and by Sunday, February 1, all the workers were committed.

February 1, 1959, in Shreveport, Louisiana, was a rainy Sunday, but 330 survey workers were in the dining room for lunch. Tables were arranged so group leaders could sit with their workers. Before leaving on the survey the workers were led in a prayer of dedication by Pastor James W. Taylor.

Execution

Although it continued to rain, the workers stayed with it and by three o'clock all had returned to the church with such glowing reports that we all forgot about the weather.

Tabulation

Three long tables were placed in the corridor of the building and as the workers returned they reported and gave personal comments about their findings.

The cards were graded and sent into the office where several typists filled out the forms furnished for the purpose. Typing was finished by mid-afternoon. Photostatic copies of the originals were then made for our use and the original list was ready to present to the survey director of the association on Monday morning. The survey was 100 per cent complete in 24 hours in 3,400 homes.

Mar. 1959

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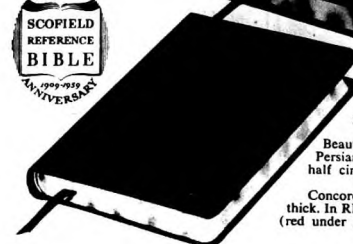
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NEW MISSIONARIES

Armstrong, Harriet (Office Secretary, Dept. of Associational Missions), Home Mission Board, Atlanta, Ga.
Baird, Tom (Pastoral Missionary), 1123 Roland St., Bellingham, Wash.
Barker, Fred L. (Pastoral Missionary), Des Moines, Iowa.
Bazbee, Glenwood (Pastoral Missionary), 2203 17th Ave., N.W., Rochester, Minn.
Carr, J. M. (Director Negro Center), 1014 E. Pine, Tulsa, Okla.
Chen, E. C. (Mission Pastor), P.O. Box 1414, Anchorage, Alaska.
Cobb, E. J. (Pastoral Missionary), Box 238, No. Buick, Ariz.
Fugate, Harvey (Area Missionary), Bolivar, Va.
Ferguson, Roy J. (Area Missionary), 193 Monticello Circle, Twin Falls, Idaho.
Giddens, Don (Supt. City Missions, Sacramento Assoc.), Farmerville, La.
Gilbert, John L. (Supt. City Missions, New Orleans), 1916 Iowa St., Kansas, La.
Greenfield, Eugene M. (Mountain Missionary), Sonoma, Calif.
Hill, Ben N. (Direct Missionary), P.O. Box 1862, Anchorage, Alaska.
Jarrell, K. Wiley (Area Missionary), 131 N. Ruben St., Bel Air, Md.
Mebres, Jack K. (Area Missionary), 1102 W. Montebello, Phoenix, Ariz.
Martin, Donald (Mountain Missionary), Lone Pine, Calif.
Pitts, B. E., Jr. (Area Missionary), 1204 King St., Grandview, Wash.
Rivers, Mrs. Cornelia (Sp. speaking, Student), N.W.C. Apt. No. 59 (P.O. Box 565), Hasard, N. M.
Rowe, Gerald (Pastoral Missionary), Grand Island, Neb.
Ryan, Eugene L. (Sp. speaking), General Delivery, Española, N. M.
Smith, Donald L. (Mission Pastor), Big Lake Rd., Wasilla, Alaska.
Solomon, Vassal and Mrs. (Sp. speaking), Apartado 4119, Panama, R. P.
Thomas, John J. and Mrs. (Direct Missionaries), Box 26, Kotzebue, Alaska.
Whitener, Charles (Office Secretary, Personnel Dept. Home Mission Board).
Wilson, A. W. (Box 1115, Alabama Negro Baptist Center, Montgomery, Ala.)

CHANGES OF ADDRESS

Browder, Frank and Mrs. (Sp. speaking), from 8317 Calle Hercules to 102 S. Grande Ave., Tucson, Ariz.
Christensen, Doris (Indian), from 741 A. Cerritos Rd. to 1011 Young St., Santa Fe, N. M.
Cook, Noel R. (Pastoral Missionary), from Grand Forks to 1905-12th Ave., S., Fargo, N. D.
DeBerry, Fred (Area Missionary), from 1542 Van Ness Ave., Fresno, to 134 W. Sacramento, Chico, Calif.
Gebhart, James L. (Sp. speaking), from Grand Junction, Colo., to 104R-10th St., Douglas, Ariz.
Hodges, T. M. (Pastoral Missionary), from 3810 S. 19th St. to 3411 S. 14th St., Lincoln 2, Neb.
Howard, Charles M. (Area Missionary), from Box 262 to 1739 Prospect Pl., LaSalle, Ill.
Hyde, Omer (Area Missionary), from Rte. 9, Box 357, to 4438 Virginia Ave., Olympia, Wash.
Kendall, George B. (Area Missionary), from 3205 "R" St. to 3914 Glenwood St., Eureka, Calif.
Littleford, Warren (Pastoral Missionary), from 4023-19th Ave., S., to 1044 W. 50th St., Minneapolis, Minn.

Murphy, Nicy (WMU), from 105 Fillmore St. to 1470 S. Holly, Denver 22, Colo.
Newman, Joseph D. (Rural Church Program), from Box 530, Jackson, to Lucedale, Miss.
Petersen, Cecil (State Supt. of Missions), from 105 Fillmore St. to 1470 S. Holly, Denver 22, Colo.

Phelan, Donald and Mrs. (Sp. speaking), from 21 Centro to 15 E. 7th St., Calgary, Calif.
Richardson, L. L. (Mountain Missionary), from 1912 Kings Way, Sacramento, to 120 Marlin Way, Auburn, Calif.
Shepard, Valeria (Direct Missionary), from Sula to Kiana, Alaska.
Slate, Leonard B. (Area Missionary), from P.O. Box 15, Quincy, to Box 332, Bijou, Calif.
Slagle, William M. (Area Missionary), from Dayton 24 to 3613 Brandt Pike, Dayton 24, Ohio.
Swedden, John L. (Area Missionary), from Charlotte to 1106 Village Dr., S. Charleston 3, W. Va.
Wilder, M. K. (Pastoral Missionary), from General Delivery to Box 398, Page, Ariz.
Wilson, Bob (Area Missionary), from 240 Van Buren to 106 Patterson St., Bay City, Mich.

RESIGNATIONS

Claude, Harry P. (State Board Member), Maryland.
Fisher, Horace and Mrs. (Indian), 642 N. Colorado, Chandler, Ariz.
Hoskins, D. B. (State Director, National Baptists), Baptist Bldg., Jefferson City, Mo.
Morris, Jose (Sp. speaking), 295 E. Main Ave., Raymondville, Tex.
Roberts, Paul (State Board Member), Louisiana.
Rutherford, Jeff (State Supt. of Missions), Box 485, Albuquerque, N. M.
Tatum, Elmo (National Baptist Mission Center), 725 Thorne St., Montgomery, Ala.

CHANGE OF NAME & ADDRESS

Martinez, Amanda, Carlos Rojas, Matanzas, Cuba to Mrs. Amada Yanes (married Saul Yanes), Jose M. Espinosa No. 31, Camajuria, Las Villas, Cuba.

TRANSFERS

Bel, Loren J. (State Director National Baptists), from Carbondale, Ill. to Baptist Bldg., 213 Adams St., Jefferson City, Mo.
Callegor, Leonard L. (Sp. speaking), from Pinalto to Ft. Sumner, N. M.
Warren, Island A. and Mrs. (Sp. speaking), from Las Vegas to 111 N. College, Tucuman, N. M.

RETIRED

Hancock, A. W. and Mrs. (Ind.), 1301 S. 30th St., McAlester, Okla.
Wells, J. C. (Area Missionary), 4301 St. Charles Ave., New Orleans, La.

DECEASED

Melancon, C. B. (French), Box 91, Stowell, Tex.
Rodriguez, Federico (Retired), Havana, Cuba.

CORRECTIONS

The following missionaries were incorrectly listed in the March Directory of Home Board Personnel:
Marvin, G. T. (Director Negro Center), 1302 Arch St., Tampa, Fla. (This name was listed in error—No missionary by this name).
Trent, Ted and Mrs. (Indian), Box 596, Shiprock, N. M. (Wrong address previously listed).
Wall, William S. and Mrs. (Indian), 105 W. Broadway, Farmington, N. M. (Wrong address previously listed).

HOME MISSIONS

PECK NAMED HOME BOARD SECRETARY OF INSTITUTIONAL-INDUSTRIAL CHAPLAINCY

James C. Peck of Lenoir, North Carolina, has been named secretary of institutional and industrial chaplaincy work at the Home Mission Board. This new phase of service will furnish leadership for chaplains in prisons and in industrial institutions. Mr. Peck is a native of Louisiana. He and Mrs. Peck (nee Helen Dikes of Louisiana), with their nine-year-old daughter and 15-month-old son, will make Atlanta their home. Chaplain Peck holds a Bachelor of Science degree from Southern Louisiana Institute, B.D. from Southwestern, and M.R.E. from New Orleans Seminary. He was in U. S. Maritime service during World War II.

As pastor, Chaplain Peck has served at Belcher, Louisiana, and Central Garden, Nederland, Texas, and as chaplain in North Carolina State Hospital and Brothall Furniture Company, Lenoir, North Carolina, from which latter position he comes to the Home Mission Board.

Prisons, correctional, training, and industrial schools are operated on a



Federal, state, county, and municipal level. There are 28 Federal and 239 major state institutions. The industrial chaplaincy is a pioneer field but a very important opportunity for the ministry of chaplains. The coming of Chaplain Peck will accelerate the Home Mission Board's emphasis in these two fields.

BOOK REVIEWS



Rural Churches in Transition, by Carl A. Clark. Broadman Press, \$1.50.

Dr. Clark has drawn on the rich supply of his own vast experiences in the rural church field to produce the book *Rural Churches in Transition*.

The book is interestingly written and developed in such style as to be highly readable. Too little has been written in this field. We are pleased to commend this book.

Mark's Exposition of Mark by Alexander MacLaren. Zondervan Publishing House, \$2.50.

This is an excellent brief commentary on the Gospel of Mark. It divides the Gospel of Mark into 15 sections.

and goes into a brief explanation of the content. It is written with clarity and accuracy, and will be especially helpful to those who are teaching and studying the Gospel of Mark.

The Twelve Speak by Derward William Deere. The American Press, \$2.95.

This new translation of the minor prophets includes Obadiah, Joel, Jonah, Hosea, and Micah. Not only is the translation one that the reader will enjoy, but the analysis and notes given throughout, along with the explanatory notes at the end of each page, prove most helpful and inspirational to the student.

The reader will be grateful for the introduction to prophecy in the first part of the book, in which the author gives various meanings of the term prophet with a clear-cut summary at the close of this presentation.

Everything Is Somewhere by Vasilios. The John Day Company, \$2.75.

In attractive format with color, *Everything Is Somewhere* can be read to the pre-school age child or read by the beginner reader. Its message is good and its climax, "Only God is everywhere," is beautifully done.

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Willis J. Ray, Executive Sec.-Treas.
1470 South Holly, Denver 22, Colorado

San Ysidro lies in the extreme southwestern corner of the United States. It has been a neglected town of rather bad repute. People come from all over the United States to visit our close neighbor, Tijuana.

Five years ago when we started the Spanish-speaking Baptist mission at San Ysidro, the town looked at us as if we were three-legged chickens with the measles. There was no Baptist church in the town or in the immediate area. Most of the people had never even heard of a Spanish-speaking Baptist church. We found one Mexican Baptist couple who attended church in San Diego, 20 miles away.

The Lord has blessed in many different ways. From a purely monetary standpoint, an \$18,000.00 investment in buildings by the Home Mission Board five years ago is now worth \$50,000.00.

But even more important than real estate value is the effect that our church now has on the community and in the lives of many of the people. At first we were rejected by nearly everyone. Now, five years later, our church is accepted as an important factor in community life.

What has our church done for missions? Tijuana is the town closest to us. Our church has helped in establishing a mission there which recently organized into a church, the first Southern Baptist church established in the lower part of California.

We plan to give \$550.00 to missions through the Cooperative Program this year. Recently we put on the Forward Program and 52 people pledged a budget of \$5,550.00. The sacrificial giving on the part of some of our members makes me feel very humble, and gives us the desire to spend every dollar very, very carefully.

Our church has an active membership of about 70. Nearly all of these have been baptized into our church the last five years. We have received only one Southern Baptist member by transfer, and only four or five American Baptists. All the others have come into the church by baptism. Our Sunday school averages around 75, and we have every reason to believe that this year the average will jump up to 100.

This is the story of what the Lord and Southern Baptists have been able to do in one pioneering area in five short years. There is not time to tell of the many personal victories that have been won, the people who have accepted Christ, or the gallant acts on the part of individuals which have made these things possible.

The future holds great things for the Latin-American Baptist church of San Ysidro. All of this is possible because the Home Mission Board was interested in starting a mission in a town and among people who had never had a Baptist church.

HOME MISSIONS



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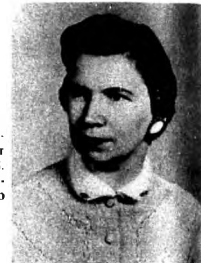
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NEW APPOINTEES



Eiland, George W., Sr.

B. March 3, 1927, Paint Rock, Texas. Ed. High School, Brownwood, Texas; Howard Payne College, '47-48. Has served as pastor, Blanco, Texas, '53, '54; White Chapel, Coleman, '49-50; Baptist Book Store, San Antonio, Texas, '55, '56; pastor, Tilden, Texas, '56, '57; Valera, Texas, '57, '58. M. Glenna Polley, March 4, 1949. Children: 1 son; 1 daughter. App't. missionary to Chinese, San Antonio, Texas, Jan. 1, 1959.



Eiland, Glenna Polley
(Mrs. George W. Eiland)

B. Sept. 1, 1927, San Antonio, Texas. Ed. Brackenridge High School, San Antonio, Texas. Baylor University, 1947. Worked as secretary, 1957, '58. M. George W. Eiland, Sr., March 4, 1949. Children: 1 son; 1 daughter. App't. missionary to Chinese, San Antonio, Texas, Jan. 1, 1959.



Sloan, Eugene Larry

B. Nov. 23, 1917, Waurika, Okla. Ed. High School, Comanche, Okla.; Southwestern State College, '50-'56, B.A. degree. Worked as baker, '48-50; student pastor, Bethel Baptist Church, Carnegie, Okla., '52-54; Swan Lake Baptist Church, '54, '55; Carnegie, Okla., teacher, Plainview School, Willow, Okla., '55, '56; Lakeside School, Granite, Okla., '56, '57. M. Ana Maria Pacheco, April 13, 1942. Children: 2 sons, 2 daughters. App't. missionary to Spanish-speaking, El Rito, New Mexico, Oct. 9, 1958.

Sloan, Ana Maria Pacheco
(Mrs. Eugene Larry Sloan)

B. Oct. 9, 1921, Ponce, Puerto Rico. Worked as cashier, Ponce, Puerto Rico, '40-'42; clerk, Altus, Okla., '56, '57. M. Eugene Larry Sloan, April 13, 1942. Children: 2 sons, 2 daughters. App't. missionary to Spanish-speaking, El Rito, New Mexico, Oct. 9, 1958.



HOME MISSIONS



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

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6 Now Jacob's well was there: Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

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