

HOME MISSIONS

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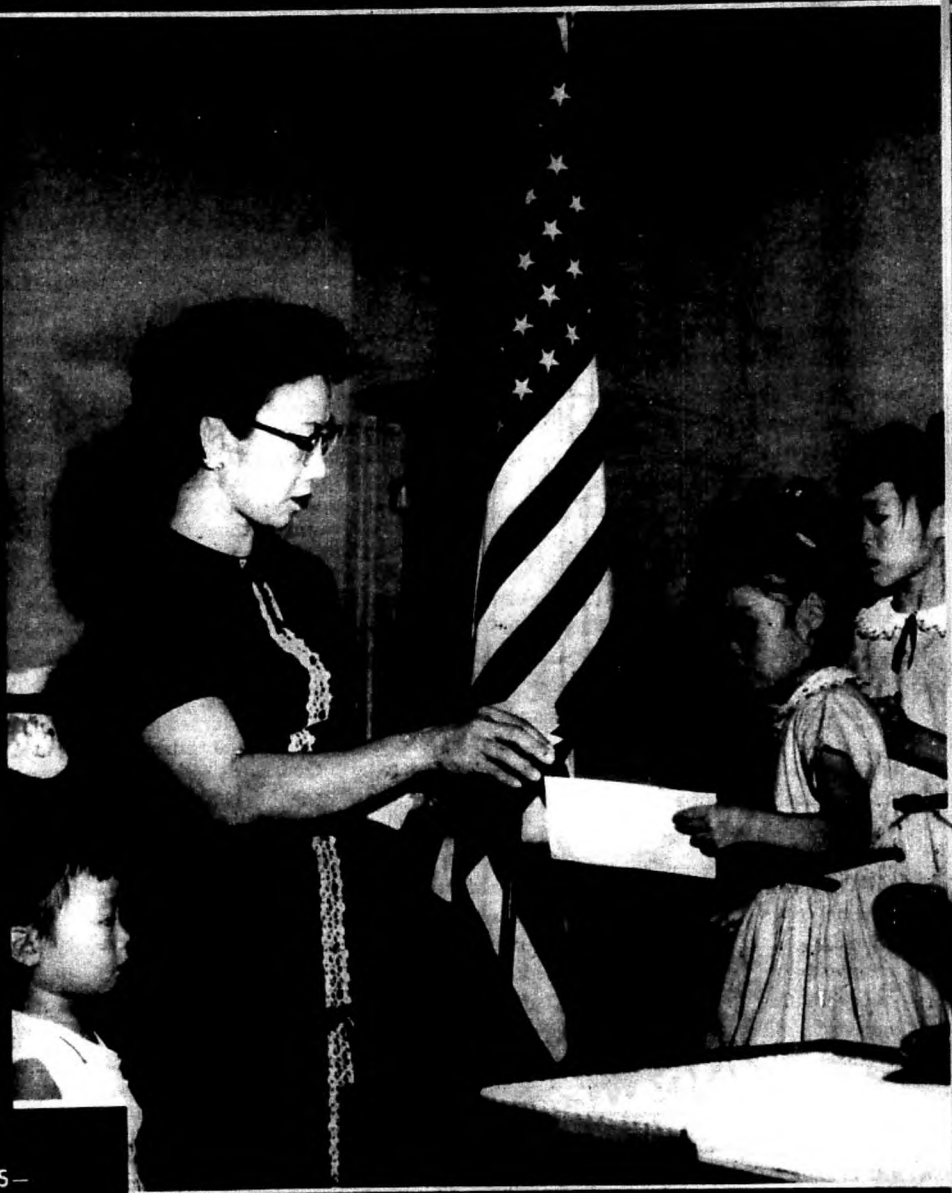
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JUNE EMPHASIS—
MISSION
Vacation Bible Schools



Home Board Photo



Student Summer Missionary WITNESSES STATEHOOD CELEBRATION

by Margie Barnett

It was an exciting day for me when the Pacific Northern Plane lifted her wings above the runway of the Tacoma-Seattle airport and I was bound for the far-northern country of Alaska.

I had read so much about this mystic land in GA books, *Home Missions* magazine, and in other periodicals. How I had longed to see for myself this land, and the opportunity had come. I took advantage of it. The month was June, the year, 1958.

At first I felt almost ill. I wanted to turn back. But when I turned myself, the plane, the pilot, and other passengers over to God, I felt satisfied and glad that I was going to Alaska, and when I first glanced at the wonder and beauty of that land, I was glad that I had not turned back.

It was my privilege to visit for seven weeks in Anchorage, Alaska's largest city. Everywhere I looked there were modern buildings, paved streets, beautiful apartment buildings, automobiles, and people hurrying on the busy city streets.

In the distance was Cook Inlet, named for the famous navigator, Captain James Cook. On the busiest street of that city was the sign "All America City."

I spent seven weeks in this summer paradise. It was a surprise to me to witness the historic celebration of state-

hood. To see hundreds of people jubilant over statehood was exciting. Throngs of residents and visitors jammed the city park strip to witness the burning of a 50-ton statehood bonfire.

There are many Christian people in Alaska. The work of Southern Baptists is touching hearts of people all over the new state. Baptists there have a vision of the future and are ready to reach out and win the people for Christ.

One of the GA-RA camps was held by beautiful Baptist Lake not far from Palmer. It was thrilling to see a huge plane piloted by a fellow Baptist fly over the camp and drop a mission offering. Miss Irene Chambers from the Home Mission Board brought soul-stirring mission stories. She taught the words to a song that fitted Alaska:

"Oh, the sheer joy of it,
Living with thee,
God of the Universe
Lord of a tree
Maker of mountains
Lover of me."

It has been predicted that a vast new frontier for expansion of America's population and wealth will be opened, and why not? The people are friendly, the opportunities are great and unlimited. God is in Alaska. Southern Baptists are there ready to welcome all who may journey to that land of a thousand wonders.



WEIGHED AND FOUND WANTING

By Courts Redford

BELSHAZZAR THE KING made a great feast to a thousand of his lords, and drank wine . . .

Thus begins the fifth chapter of Daniel. That same chapter closes with words of destiny, "In that night was Belshazzar the king of the Chaldeans slain. And Darius and the Median took the kingdom . . ."

In between these verses is the story of the fingers of a man's hand that wrote the sentence of failure and death on the wall of the banquet hall.

Daniel, the prophet, was called upon to interpret the message. About the only time some people ever call upon the servant of God is when they are desperately frightened or in dire distress.

The message, recorded in Daniel 5:25-28, declared upon the king a threefold judgment.

First, there were opportunities ended. "God hath numbered thy kingdom, and finished it." What wonderful opportunities Belshazzar had neglected!

Daniel, the great prophet of God, was available and he knew about him but he never sought his counsel until he got in trouble. He neglected to have fellowship with this great servant of the Lord.

Though his predecessor, Nebuchadnezzar, had been exiled by the Lord for a season because of pride and self-sufficiency, and though Belshazzar knew all of this, yet he utterly failed to give God the glory for his own success and for his many blessings. He failed to profit by the lessons of history and the exhortations of his fathers.

He had in his possession the very vessels that were made for the worship of God in the temple at Jerusalem. They had been brought to Babylon when the Jews were carried into captivity. This very night Belshazzar was using these same vessels as they "drank wine and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."

He failed to acknowledge the Lord as the source of his blessings and misused the resources which had been entrusted to his care.

No wonder God decreed that his opportunities were ended and that his kingdom was finished!

The second judgment passed upon the king was one of failure: "Thou art weighed . . . and . . . found wanting."

He was found wanting in character. When he could have been setting an example of sobriety and service he was participating in a drunken orgy with his nobles and princes and wives and concubines.

He was wanting in wisdom. He placed his confidence in soothsayers and the wise men of Babylon when he should have sought the counsel of the Lord. He trusted in false gods so that Daniel declared "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

He was wanting peace of mind and heart, a treasure which he could not purchase with the promise of position and power. "His thoughts troubled him." He had placed his trust in material things instead of spiritual values.

The third judgment was the decree that the kingdom for which his forefathers, and his own subjects, had fought and died should be lost. Not only did he fail himself but he failed those who had gone before and those who should come after him. "Thy kingdom is divided, and given to the Medes and Persians," was God's judgment upon this unworthy ruler.

That very night the king was slain and the kingdom fell to Darius the Median.

God's judgments are sure. Sometimes they may be slow in becoming effective. At other times they are sudden and fierce. In every case we may be sure that whatsoever a man soweth, that shall he also reap.

Will we in America profit by the lessons of history? Do we realize that we are only one generation from atheism or communism or paganism? Should we fail to evangelize and teach a single generation of our sons and daughters, our land would go the way of the nations that have forgotten God. Then the divine fingers would write across the pages of our history, "Thou art weighed in the balances, and art found wanting."

May God help us in our programs of evangelism and missions, and in our fight for righteousness that he may find pleasure in our achievements and may be able to use America as a base from which the gospel will be carried to all nations.

We cannot give that which we do not have—America must be Christian!

NEWS

News Gets Around

Portland (Me.) *Sunday Telegram*, March 29, 1959: The Manhattan Baptist Church, started in New York a year ago as the only Southern Baptist congregation in the city, now has 235 members. It also has opened chapels in suburban Hempstead, New York, and Florham Park, New Jersey, and purchased five acres of land for a future church in Morristown, New Jersey.

This news item I read while conducting a week-end revival for Newington, (Portsmouth) N. H., First Baptist Mission, arm of Manhattan church. The Newington chapel had 95 members by the end of Easter Sunday services.

Spanish-Speaking Services Started at Indian Hot Springs

by L. D. Wood

Spanish-speaking services have been started at Indian Hot Springs, Texas, under the sponsorship of the Millican Memorial Baptist Church of Sierra Blanca, Texas, Harold Scarborough, pastor.

The first services were held at the hotel in Indian Hot Springs, with 20 Spanish-speaking and four English-speaking people present. It is expected that this number will be doubled in a short time.

The preacher for the services is the

Rev. James W. McGavock, a retired missionary to Chile. The sponsoring Millican Memorial Church is handling the expenses of the mission station, without asking help from the mission agencies.

Almost every person who attended the first service was from the Mexican side of the Rio Grande River, so it could be called a combination home and foreign mission effort. The people evidently are hungry for the message of Christ, since the services started at 12:30 and closed at little after 4:00, and the people sat and listened for that length of time.

Wheelchair Needed For Interpreter

Missionary Magnus V. Gonnson of Dulce Baptist Indian Mission, is using a recently converted Indian as an interpreter. This Indian friend is an arthritic and needs a folding wheelchair for use in mission work. Friends may contact Brother Gonnson for details.

Conference on Pioneer Missions Announced

A. B. Cash, secretary, urges missionary personnel from pioneer areas to meet him at Glorieta and Ridgecrest for Conferences on Pioneer Missions.

Home Mission Conferences Draw Near

Next month the Home Mission Conference at Glorieta will begin. Dates are July 30-August 5. Harold Seever will preach, Dale Moody will be the Bible teacher, and Carlyle Bennett will serve as song leader.

For the Ridgecrest Home Mission Week, August 13-19, C. E. Autrey will preach, William A. Carleton will be the Bible teacher, and W. H. Souther will lead the singing.

ABOUT THE COVER

This Vacation Bible school at Chinese Baptist Church, San Antonio, Texas, is typical of the many being conducted this month.

HOME MISSIONS

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JOHN CAYLOR, Editor

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HOME MISSIONS

From the Pen of

John Caylor



EVANGELISM CONTINUES

THE CRUSADES are over. Converts have been numbered by the hundreds of thousands. The five Baptist denominations of North America have stretched themselves out in organization for evangelism. Now, the big meetings are history; we are counting our converts.

Evangelism is more than winning the lost to Christ. It is difficult to say this or that is the most important phase of evangelism. The winning of the lost is the business of all Christians. But after the lost are won to Christ, churches have a great responsibility for new members. Every one of them needs a friend. In some churches, a seasoned member is assigned to sponsor a new member. There is so much that a new Christian needs to learn that it is worth the investment of an older Christian's rich experience to pass on to his neighbor some of the inspiration coming from Christian service.

In most of the churches, classes for new members are being led by the pastors. How does the new Christian fit into the church program? What responsibility does the church have for him? How is the new member to become a part of a working church program? All these questions are answered for the new member by the pastor in such a class.

How soon should a new member try his hand at soul-winning? Some of the richest experiences observed in our churches are the efforts of new-born Christians to win their friends to Christ. Evangelism must continue through the new member. He must be encouraged to give his witness while his experience is fresh.

The revival meeting, the crusade, the protracted meeting, and the visitation program accompanying revivals are all geared to soul-winning. But evangelism must not stop with the last service of the revival. Perennial evan-

gelism is now a Baptist principle. The crusade is but the beginning of the work of the evangelistic church. It is the "block-buster" to soften up the people in reach of the church and the workers within the church. What follows counts a great deal. Visitation must continue; prayers for the lost must be consistent and continuous; every effort to win pupils in the Sunday school and visitors in the congregation must be continued.

June is the time for Vacation Bible schools. Here is another great opportunity for soul-winning. Let no opportunity be missed. All Sunday services in the church should contribute to the growth of Christians and to the salvation of the lost. A balanced church program will be an evangelistic effort working in two directions: winning the lost to Christ and inspiring the won to become soul-winners.

My revivals during the crusade were with pioneer churches. The ratio of baptisms was one to eight. If this had been the general ratio we would have baptized a million converts. What does this imply?

If evangelism is to reach its maximum we must promote church extension. If our older churches had the vision new churches have, evangelism would be safe.

I have just been on a tour with Tommy, a pioneer. His church is just three years old and has only 200 members. Yet he showed me two missions sponsored by his church. He preaches at one of them. His wife makes more money teaching school than he does—so he is able to go on pioneering. She is as willing and able as he.

More churches, more missions, more pioneers, more old churches and pastors pioneering, and we will win more people to Christ.

June 1959

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THAT DENNY FELLOWSHIP



by Polly Dismuke Isler

"PAPA DENNY," the young man stammered, "I am asking for the hand of your daughter in marriage."

Thus the news was told on a Sunday evening after church several years ago. No, the young man was not talking about the Dennys' daughter, Rebecca. The "daughter" whom he married was a missionary at the Baptist Good Will Center in Columbia, South Carolina. The young man was pastor of a little Baptist church in the city.

The Dennys' home was their home away from home, as it was for many others. As another Good Will Center missionary said, "I love that Denny fellowship!"

The Dennys, John, Marie, and their children, 16-year-old Rebecca, and 10-year-old David, are truly an outstanding Christian family. But they do not believe there is anything unusual or outstanding about themselves. They believe they are simply doing what God would have them do in their many opportunities of service in Park Street Baptist Church, Park Street Baptist Mission, and the Good Will Center, all in Columbia.

God used an experience during the war in the South Pacific

to speak to John Denny. John miraculously missed death in a jeep accident, and escaped with only a leg injury. He realized that surely God spared him for a purpose. He began praying about what God would have him do.

After his discharge from the service, John and Marie made their home in Columbia, where both were active in Park Street Baptist Church. Marie was president of her Adult Sunday school class. She was also superintendent of the extension department of the Sunday school. John began teaching a class.

How did the Dennys get into the work they are now doing?

Mr. and Mrs. Breece Kinlaw of Park Street Baptist Church were working in an afternoon Sunday school at the Irwin Park Community Center. In the fall of 1951 the Dennys visited the Kinlaws and saw the great need. They saw the neglected children of low income families and broken homes. They saw the illiterates and other adults in special need who were not being reached by the established churches. They were moved with compassion for these people whom Jesus loves.

Soon they gave up their responsibilities at Park Street Baptist Church to devote their time to this little mission which met in the Park Community Center. When a church building nearby became available, the Park Street Baptist Mission moved, and continued to grow.

It now has Sunday school, Training Union, prayer service, Junior and Intermediate GA and RA, and the June Cooper WMS Circle. Many conversions reported there are due to the efforts of Mr. and Mrs. Denny.

From the time the Home Mission Board first sent missionaries to Columbia in March, 1954, even to the present time, Good Will Center missionaries have always enjoyed being at home with the Dennys. The Denny home was the home-away-from-home wedding headquarters of the first Columbia Good Will Center director, Polly Dismuke, who became Mrs. Emerson L. Isler, a pastor's wife. Out of town relatives of both the bride and groom stayed at the Dennys' house. The rehearsal party was held there. Mr. Denny was an usher, and Rebecca a candle-lighter at the wedding.

Mary Lucy Parsons, the other "first" missionary at the Columbia center, is now at the Kathleen Mallory Center in Baltimore, Maryland. She often comes back for a visit with the Dennys.

Gladys Farmer and Evelyn Stanford, the present missionaries, like to be at home with the Dennys, too. Sunday dinnertime will often find one or both missionaries at the Dennys'. Being there means the privilege of helping with the cooking—and the dishes.

Mrs. Denny is presently working at the Baptist Good Will Center. She says,

"I had often longed to be able to visit the people more than I had. I am just a part-time worker, and at any time they have someone who has had college or seminary training, she can come in my place."

Someone asked Mrs. Denny how she manages the housework, now that she is working at the center. "I told them," she states, "we believe in the Cooperative Program. We are all co-operating together." And she adds, "I think the worst thing is that when they come in, I am not here to greet them."

David and Rebecca both enjoy helping in the work at the mission and the Good Will Center. For several years they have been going with their parents to the many extra meetings. They have participated in the missionary activities of the family.

The Dennys believe and practice the full stewardship of time, talents, and money for the Lord. They take full advantage of each opportunity to witness of the love of Jesus to others.

"We feel we are doing what God would have us do," John says in speaking for the entire family. "We do not deserve any personal credit or recognition. We are merely being obedient to what we feel is God's will for us."

The John C. Denny family of Columbia, South Carolina, is a challenge to other families to do more than they are now doing in service for our Lord.



COUNSELING THE TRAGIC WELL-TO-DO

by John Daniel Brown, pastor
First Baptist Church
Beverly Hills, California

Beverly Hills is a floating city in Los Angeles, with a population of 30,000. More than a million people live near our church. No other Southern Baptist church is nearer than nine miles. The wealthiest city in the world should be Utopian. If money could buy health and happiness, it would be. But there are more than 1,200 doctor's offices, and 1,100 lawyers—in a city of 30,000.

There are eight active pastors. I am the Baptist. I preach! Pastoral counseling is a major part of my work. The First Baptist Church is small, but very strong. My counseling dependents run into the hundreds.

To me, one of the tragic things about counseling the well-to-do is that most of them will never be, and often cannot be, members of my church. Scars, frustrations, sins, and scandals are so black that they cannot listen to the minister who knows them and who preaches against sin from the pulpit.

Stirring the conscience, even to those who accept the Lord, is so keen that old wounds are reopened. It is very difficult to make proud people realize that when God forgives he forgets. He washes their sins away and gives a new heart, a new person.

Problems of the wealthy, though stemming from sin, are different from the same problems of the down-and-outs. Their wealth permits them to indulge to the fullest. If it is dope, they can have all they want. The same is true with drink, gambling, and other sins of indulgence. They also have a protection from the law and society that the down-and-outs do not have.

There are a few prerequisites that a trained counselor must observe.

Do not talk. Listen! The counselor walks around with secrets that only he knows. The world would give anything for this knowledge. He must have no confidants to whom he whispers this sensational news—not even his wife. The temptation to use rich illustrations gleaned from this work must not prevail. If it is used it must be presented anonymously, and then it would be better if it were told in the land "down under."

This is true for several reasons. The people involved are famous. Their trouble is current. This news is hot! Many of the cases are pending in the court. To say the least, they are being tried in the headlines. If the counselor "talks," his usefulness is ended as a confidant.

I would like to tell you of a famous lawyer who grew up in the state of Mississippi. As he entered my office he said: "I have come to ask you how to

get out of a Baptist church."

I said: "My business is to tell people how to find the Lord, and then get them into a Baptist church."

I knew what he wanted. He was breaking under the strain of money-making. He feared the next move. Fear of failure gripped him. A sense of frustration gnawed at his vitals. Guilt plagued him because he had sinned. He had forgotten God and was literally not "in" the church. He was caught and crushed. That is the inevitable vicious cycle: fear, frustration, and guilt!

A young man from a famous family came. His father is an English Baron and his mother boasts of royal French blood. He was out of the nation for four years. Two years ago he returned and found that his father was addicted to liquor and dope. Most of his millions had gone. The shock was too much for this 30-year-old man. After two years of patient counseling he is regaining his usefulness.

There are no revivals in counseling. Progress is slow. Patience is a "must." I have an ally in my work whom many psychiatrists and psychologists do not have—Jesus Christ. I work from the belief that "if any man be in Christ he is a new creature."

When I go to the office to meet a person for counsel, I know there is one word that I must deal with. That is the word *sin*. It must be dealt with in its four natural outlets: 1. Selfishness. 2. Fear. 3. Resentment, and 4. Guilt. As I listen to the first of these four, "selfishness," I have a sickening sense of the fact that we have made a miserable failure in preaching and teaching stewardship. Many of these people are in the mess they are in because of their money, and if they were right with their tithes and offerings, they would be right with many other things.

This is the playground of America. Would-be actors and actresses are often forced to compromise in morals, or go

back home and be dubbed failures. Many succumb to the temptations. Businessmen come to make money and the more they make the further away from God they get, until they find themselves spiritual bankrupts. Then they look for the counselor.

One year ago a prominent oil man who is an infidel, sought counsel. At first he refused to hear about the Bible, God, and prayer. He stamped out of the famous "Scandia," where we were dining one day, because I insisted that we have a prayer of thanks. Now he requests prayer when we are together. Cases of this kind are multitudinous. I am working with such men who, if they are willing to let God help them, could easily maintain one thousand missionaries on foreign fields.

The story is sordid, but hopeful. There is a "balm in Gilead" and there are many bright spots. Pray for these lonely, misguided people, and pray for us as we work with them.

Dr. John Daniel Brown, right, talks with Roy Stovall, one of the wealthy men of the Beverly Hills First Baptist Church, about enlisting others in Christian stewardship.





by Jack Turner, pastor
Calvary Baptist Church
Anchorage, Alaska

Home Board Photo

by Frank Hughes, Jr., pastor
South Norfolk Baptist Church
South Norfolk, Virginia

MY DREAMS of Alaska were fulfilled, thanks to my church which responded to an invitation from the Home Mission Board.

Last summer I landed in Anchorage in the midst of a downpour of rain. After a briefing from L. A. Watson, executive secretary of the Alaska Baptist Convention, I boarded a light plane and headed for Resurrection Pass, gateway to the lovely city of Seward.

Bill Dixon, a student summer worker for the Home Mission Board, met me and arranged my itinerary while in Seward.

The snow capped mountains and beautiful Resurrection Bay provided a perfect backdrop for unforgettable spiritual experiences. The most soul-stirring incident was centered around a baptismal service.

Located 120 miles from Seward is Kenai Baptist Church. Rev. George W.

Johnson, of Knoxville, Tennessee, is the pastor. There is not a baptistry in the Kenai Church, therefore on Sunday afternoon a group of candidates for baptism traveled over to Seward. Leland Waters, of the Home Mission Board, who was the visiting preacher at Kenai, came over with the group. Nine people were baptized during the service. The fervor of these Christians in overcoming vast distances plus innumerable inconveniences proclaims that the gospel works wherever it is preached.

The second installment in fulfilling my dreams was an all day train trip from Anchorage to Fairbanks. This afforded a view of unbelievable wilderness country. Mile after mile of forest and barren tundra plus the ever-present mountains unrolled like a movie film before the train windows. Mighty glaciers, streams, rivers, and lakes dotted the landscape at almost every turn. The

OUR 49th STATE

SOUTHERN BAPTIST work is young in Alaska. Our buildings are incomplete and unimpressive. Our doctrine is not the most popular in a pioneering state, but our people have a mind to work and seeing the needs of evangelism has done wondrous things through God's leadership.

Through the co-operation of our local newspapers, radio, and TV stations, the city populace knew an evangelistic crusade was going on. The 1959 Crusade put us a step forward in public acceptance.

Most important of all were the 311 additions to our churches. This represents 163 souls saved. These 311 will be directly instrumental in leading many others to a saving knowledge of Christ. The Crusade has meant kingdom growth in Alaska. It has accelerated Southern Baptist development.

The 14 preachers and song leaders covered a vast territory in this evangelistic enterprise. It is 1,300 air miles from Ketchikan to Kotzebue. Many of our Alaska towns did not know what a revival was until Southern Baptists came in. Many people have asked, "What are 'Southern' Baptists doing way up here in the North?" Now they know. We are here to lead as many souls to Christ as we can.

The Crusade was a great benefit to the pastors and lay people who have long been faithful to the work of the Lord here in the Far North. We have 34 churches and missions in Alaska. They are hundreds of miles apart. Only by personal sacrifice can some of our fellow pastors and church leaders experience the joy of fellowship in conferences and conventions once a year. Some must wait 18 to 24 months to see their fellow workers again.

It is seldom that the Southern Baptist Convention meets within 5,000 miles of Alaska. Since we cannot go to the

Convention, the Home Mission Board has brought the Convention to us. Christian fellowship during the Crusade was truly sweet.

The men who came to Alaska for the Crusade came with enthusiasm to reach men for Christ. That enthusiasm was contagious. Our churches have a new determination to complete our task for the glory of Christ. The visitors were understanding and sympathetic. They encouraged our work. They shared good advice from their many years of experience.

Such invisible contributions will continue to be a blessing for years to come. The evangelists pledged to help our missions financially. Even more promising were their commitments of personal prayer on our behalf.

Now is the time for Baptists to make a dynamic effort for Christ in this new state.

degrees below zero temperatures during the winter.

The final chapter of my dream was written at North Pole, Alaska. Here I was introduced to Santa Claus' House and a progressive Baptist church. I shared the first service with Dr. John L. Slaughter of South Carolina. The large majority of the members are young couples attached to the armed forces. The serviceman is a real aid to the North Pole church. Rev. Charles Brown, pastor from Missouri, has a lovely wife and two daughters.

On my trip to Alaska I delivered to Brother L. A. Watson some strange "cargo." It contained over 300 rolls of Life Savers, 300 wash cloths, pins, fish hooks, and an assortment of other items.

This was collected in Vacation Bible school at the South Norfolk Church when we observed "Eskimo Day" in June. Letters have been received from

Fort Yukon and Kodiak in appreciation for the gifts.

Yes, my dreams were fulfilled, yet even now I continue to dream of many indelible impressions that I shall never forget. How can one ever forget the need on each turn of the way—isolated homesteaders, small, out-of-the-way villages, and the struggle for gold instead of for God. The sacrifices made by pastors to preach the gospel disturbs my dreams. Many of them have to work at one or more secular jobs to support their families and cope with high prices.

The optimism of L. A. Watson and General Missionary Ben Hill is of high caliber. They know the country, the problems, the possibilities, and are driving with full force to establish work in every needy spot of Alaska. The Home Mission Board is extending the name of Christ to the last frontier of the American homeland.

SPANISH-SPEAKING MISSION CENTER

W.M.U. Circle
Theme Program

by Roger M. Baxter, Jr.



This is the entrance of the mission center for Spanish-speaking people in San Antonio, Texas. The picture was taken after the dedication service in January, 1959.

Mike Mojica, assistant superintendent of city missions for the San Antonio Baptist Association (right) and Roger Baxter check remodeling plans.

The idea of a mission center in San Antonio, Texas, for the Spanish-speaking people was born five years ago. A mission center is a Good Will Center plus a seven-day church program.

After many months of planning and co-ordinating between the Home Mission Board, the Baptist General Convention of Texas, and the San Antonio Baptist Association, Rev. and Mrs. Roger M. Baxter, Jr., were appointed by the Home Mission Board in August, 1958, to be workers in the center.

The building being used was formerly the First Mexican Baptist Church. The building was badly in need of repairs, so with the small amount of money from the Home Mission Board, Baxter went to work. In order to save money, L. L. Jordan, of New Orleans, father-in-law of Brother Baxter, spent a week's vacation helping to remodel and repair the building. The work was completed and the center was formally opened Sunday, January 18, 1959, with Dr. Loyd Corder of the Home Mission Board bringing the dedication message.

The mission center, located in an area where 95 per cent of the houses are sub-standard, will minister to the Latin-American people who might never be reached with the gospel by the local churches. The local civil and police authorities have said that such a program as the center has planned should be very helpful in combating juvenile delinquency in the area.

The program will be a growing one, starting with kindergarten classes for five-year-olds, Sunday school and Sunday morning worship services. Youth Night on Friday nights, and a thrift shop. A well-rounded recreation program is being planned. Future activities will be added as the needs arise.

The association, with Rev. Cecil Ray, superintendent of city missions and his



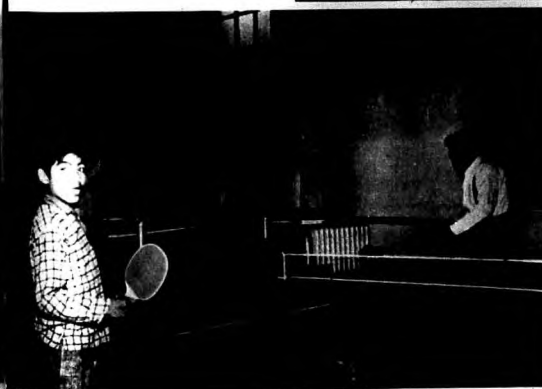
HOME MISSIONS June, 1959

assistant, Rev. Mike Mojica, is leading in this work through a committee elected by the association. This committee is composed of an Anglo pastor, a Latin-American pastor, a layman, two laywomen, and the presidents of the associational WMU and Brotherhood. The committee, along with the director of the center, plans the program, supervises, and approves expenditures.

The caretaker of the center, Luis Sanchez, is a student at the Mexican Bible Institute in San Antonio. The center and the Institute will work together in giving the gospel to the Latin-Americans in San Antonio and in training future pastors, missionaries, and kindergarten workers to go to other areas throughout the world, spreading the gospel of Jesus Christ.



Mrs. Baxter, kindergarten teacher at the mission center, is guest at a tea party.



Luis Sanchez, caretaker of the mission center, and a boy from the community play a game of Ping-pong.

This attractive building is the Thalia Lynn Baptist Church. Constituted in 1957, the church already sponsors a mission.



VIRGINIA CHURCH GROWS USING SOUTHERN BAPTIST PLAN

by William B. Denson

Thalia Lynn Baptist Church was started as a mission chapel of the First Baptist Church, Norfolk, Virginia, in the fall of 1956, and was constituted as a church on June 20, 1957, with 86 members. The services of the church were held in Thalia Elementary School.

Following a pastor-led enlargement campaign in September, 1958, the church moved into Princess Anne High School and expanded the Sunday school to 20 departments. Enrollment went from 142 on June 30, 1957, to 690 by February 1, 1959. The Training Union was organized in February of 1958 and now has 161 enrolled. The Brotherhood and Woman's Missionary Union were organized when the church was constituted. These organizations are quite active and sponsor Royal Ambassadors, Girls' Auxiliary, and Sunbeam Bands. There is a graded choir program.

When the church was constituted, E. Irwin Moshier, then associate pastor, First Baptist Church, Norfolk, was called as pastor.

In April of 1958 seven acres of land were purchased for the future home of the church. A concrete block dwelling on the property has been remodeled

and well equipped.

Cost of land, remodeling, and equipment exceed \$50,000.00 of which \$27,000.00 has been paid. Plot plans and schematics of the first educational building have been received from the Church Architecture Department in Nashville, Tennessee. Plans are underway to start construction of the first educational unit in October of 1959.

During August and September of 1958 the Forward Program of Church Finance was used exactly as recommended. A budget of \$75,000.00 is being met as scheduled and pledged.

This new church voted December 14, 1958, to sponsor a mission in the southern end of Virginia Beach. This mission had its first service January 4, 1959. It now has 64 members and has been named Beach Lawn Baptist Chapel. E. I. Noshier, the Thalia Lynn pastor, preaches each Sunday morning at 9:30 A.M., and a fully graded Sunday school meets at 10:45 A.M.

Any success should be credited to God's blessing a group of earnest Christians who have been willing to use the programs developed by the Southern Baptist Convention.

PARTIAL SCHOOLS

by William E. Burke
Atlanta, Georgia

Roman Catholics often pretend that their parochial schools are in every respect the same as public schools, except that at short specified periods the Catholic religion is taught.

The facts are quite contrary. The parochial school aims at giving its young impressionable pupils a Roman Catholic class-consciousness, at giving them a one-sided view on all social, political, and religious problems. For this reason the textbooks used in public school classes do not suit their sectarian purpose. The Second Council of Baltimore, in 1833, insisted on Roman Catholic textbooks whenever possible and on the revision of public school textbooks whenever there was no alternative but to use them.

The kind of school which the Roman Catholic Church insists upon is clearly described in the encyclical of Pope Pius XI, issued December 31, 1929, and is as follows: "For the mere fact that a school gives some religious instruction does not bring it in accord with the rights of the Church and of the Christian family. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Catholic Church... and this in every grade of school, not only in the elementary but the intermediate and higher institutions of learning as well."

In this encyclical Pope Pius XI, is merely insisting upon the dogmatic teaching of the Catholic Canon Law which says: Canon 1374: "Catholic children must not attend non-Catholic neutral or mixed schools; that is to say, such as are open to non-Catholics."

Canon 1381: "In all schools the religious training of the young is subject to the authority and inspection of the Catholic Church."

"It is the right and duty of the bishops to take care that nothing is taught or done against the faith or sound morals in any schools in their territory. The bishops have also the right to approve the teachers of religion and the text books and further to require that texts be dropped or teachers removed, when the good of religion or morality demands this action."

Father Edward McGlynn, who was excommunicated because of his defense of the public school system, rightly said of parochial schools that they are promoted by those who, educated in foreign lands, are but half democratic.

It might also be added that many teachers in these school for generations were able to speak only broken English. Father J. A. Burns of the Catholic University, Washington, D. C., in a book entitled *Growth and Development of the Catholic School System in the United States* (page 130) gives us the following picture: "Catholics were eager to have the brothers and sisters in their schools, even though fresh from Ger-

many or France.... Often, indeed, they took up the work of teaching in English-speaking schools after being in the country only a few weeks." (*The Catholic Church and the Public Schools*, pp. 4-5).

Similar conditions exist today. The Eighty-Fourth Congress passed a bill admitting into the country priests, nuns, brothers or sisters at the discretion of the attorney general's office. Immigrant nuns, sisters, and priests imported to staff Roman Catholic institutions often enter the U.S. as a privileged group. Congress automatically confers citizenship upon many of them by special legislation or by amendments tacked onto other bills" (*Christian Heritage*, May, 1958).

In regard to the obligation of Roman Catholic parents, Jesuit Priest Paul L. Blakely in his booklet, "May an American Oppose the Public School?" says "... the duty of every Catholic is plain. He must act with the church; he must think with the church; he must find no tolerance for the opinions, now almost universal in this country, that education belongs primarily to the civil power; that the schools belong to the State... or that an American cannot oppose the

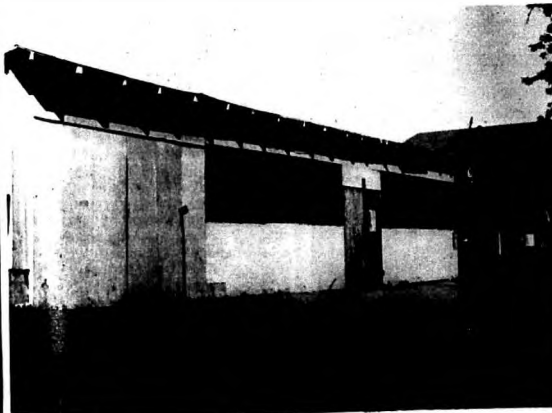
public school system without exposing his loyalty to suspicion."

"Every Catholic child in a Catholic school," is the command of the church. She ordains that Catholic schools be established.... She impresses upon all parents their solemn duty to place their children in schools in which "religious and moral training takes the chief place." She enacts that "Catholic children must not attend non-Catholic, neutral or mixed schools," and reserves to the bishop alone the right to decide "under what circumstances and with what precautions" the attendance of a Catholic child at any of these schools may be tolerated.

As Baptists we should not allow our children to attend Roman Catholic parochial schools. We should endeavor to preserve our American way of life by defending our public school system which is the bulwark of democracy, and we should always remember that as Baptists, in the Church Covenant, we promised to religiously educate our children. This religious education implies that Christ, not the Pope, is the head of the church and that the Bible alone is our only rule for faith and practice.

Miracle in a Barn

This building, an old tool shed, was the only available meeting place for a California church.



Unable to go to the foreign mission field because of physical reasons, Mr. and Mrs. Milton Hughes were impressed to "Go West," and were sent by 50 friends to El Cajon, California.

They started the Meridian Southern Baptist Church in 1956, in a rented residence. When the house was sold, the only available meeting place was an old tool shed. They hoaxed it up and lovingly labeled it "the barn."

Crisis and Growth

Crisis stimulated growth and a miracle took place in that "barn." The Sunday school attendance jumped from 85 to 135, Training Union attendance from 32 to 65; offering and preaching attendance nearly doubled.

With a membership of 156, the church has financed with Broadway Bonds 2.7 acres of land, and hopes to enter the first unit of its building soon. Natives of Kentucky, where Southern Baptist churches are well established, Milton and Gladys Hughes found their "foreign" mission field in the San Diego Association of California.

AMONG the MISSIONARIES



Prayers Answered in Calexico Area

It is indeed a meaningful experience to watch the unfolding of God's plan and to see his answers to our prayers. People in Mississippi, Virginia, California, and other places have been praying for two big matters here in the Calexico area. The first has been that the door would open for us to be able to distribute portions of the New Testament to the 200,000 Mexican laborers, called Braceros, who come into California each year. God has answered this prayer, and today, for the first time, 60 of these gospel portions were given away. The men could not understand at first that it cost them nothing.

The second matter has been that of being able to sponsor the two radio programs, "The Baptist Hour" and "La Hora Bautista." God has answered this prayer and for the first time, on Easter Sunday, March 29, these programs were heard by a half million people.

My personal prayers and words of thanks and appreciation go out to the faithful Christians who have been praying with us, and to all Southern Baptists who have been supporting us through the Cooperative Program.

—Donald V. Phlegar
Missionary to Spanish-speaking
Calexico, California

Good Will Center Shares Bread

The woman's husband had deserted her and their six children for an "alley" woman. This mother came to the Baptist Good Will Center recently and said, "I have seen many times when I cooked what little I had for the children, and if there was anything left on their plates I ate that."

She choked back her tears and added, "But not any more, since the Good Will Center is here . . . and I just had to come to thank you."

A few months ago this mother rededicated her life to Christ and has seen three of her children come to the Saviour through the Good Will Center. Baskets shared in his name contain bread and also the Bread of Life.

—Gladys Farmer
Director, Good Will Center
Columbia, S. C.

Gladys Farmer, director of the Baptist Good Will Center, Columbia, South Carolina, prepares a basket of food to share.

HOME MISSIONS

"These People Need You and What You Have to Tell Them"

A Christian patrolman knocked at the door of my office at the International Mission to ask me to call on a woman of the street who he felt had recently become interested in Christ. His request for me to call on her was followed by a rather hesitant visit to the apartment house which she formerly had operated as a call house.

I was welcomed by a suspicious woman in her fifties, and ushered into the kitchen, where a few moments later I heard a heart-breaking story of sin and ruin. She had been praying and had turned over a new leaf.

At a pause in her conversation, I injected a statement designed to learn of her true condition before God. "What have you done with Jesus? What you have told me is well and good, but in it all you have not mentioned Jesus one single time. Have you received him as your personal Saviour?"

Her answer was negative. Permission was granted for me to tell her the story of Jesus and his power to save. The explanation ended in prayer, after which I looked into a face made hard by sin, but now washed with tears of repentance. Now she said, "I asked Jesus to come in, and he is right in my heart."

For the first time in my missionary experience I caught a real live vision of sin's ruin and man's need, in the person of this woman. The thing that hit my heart the most was her statement, "These people need you and what you have to tell them."

—George Bradley
International Mission
Fresno, California

Many Reached Through Kindergarten

I am so happy working with the Spanish children. When I go to visit the homes of the children I have the opportunity to tell many people about our Saviour.

Mary Lou is five years old. She comes to the Baptist Kindergarten every day. She learns the Bible verse of the week. Mary Lou's home is Catholic. The little girl said to her mother, "I like to learn from God's Word, but we do not have a Bible in our home."

I have 30 children in the Kindergarten. Only two of them have Christian homes.

—Amelia Diaz
Missionary to Spanish-speaking
Spanish Baptist Kindergarten
Las Cruces, New Mexico



William M. Hinson, pastor, points to the unit now under construction by the Wayside Baptist Church, Miami, Florida. With him is L. S. Coggins, who led in organizing the first Sunday school for Wayside, and was first chairman of deacons.

Wayside Breaks Ground for Second Unit

by J. Ray Dobbins
Superintendent of Missions
Miami Baptist Association

On Sunday afternoon, December 7, 1958, the Wayside Baptist Church broke ground for a new two-story educational building which will cost about \$140,000.00. This is another step in the illustration of a well-born mission. Wayside was constituted as a church only 16 months ago with 488 charter members and with property valued at \$200,000.00.

Wayside was a mission about five years before it was constituted as a church. When it became a church the Sunday school attendance was averaging about 30, and a total of \$50,000.00

was given during the last year it was a mission. Now the church is averaging 550 in Sunday school attendance — often has over 600, and this year the church is operating on a \$90,000.00 budget. The church has issued \$175,000.00 in Broadway Plan Bonds, and has already sold about \$90,000.00 of them.

Wayside has had a net gain of 245 in membership during the past 16 months since the church was constituted. The Training Union has become a strong organization with attendance increased from 125 to 235. Missions contributions last year were \$7,697.00 and plans call for the purchase of a site on which to start a new mission in the coming year.



MISSIONS IN Rio Grande Valley

by Jimmie H. Hefflin, pastor
Calvary Baptist Church
McAllen, Texas

The fabulous Rio Grande Valley of Texas was once covered by dwarf trees and thorny shrubs, but today it is one of the most beautiful garden spots in the nation.

Once it was referred to as "a no-man's land," being inhabited by only a few hundred people. Fifty years ago the four-county area of Hidalgo, Cameron, Willacy, and Starr had a population of nearly ten thousand.

Today this area is inhabited by 450 thousand plus an additional 125 thousand who spend from a week to six months in this area every year.

Perhaps when you think of the Valley you think of grapefruit, oranges, fresh vegetables, beautiful poinsettia, and stately palm trees. The Valley has all of this and much more. Last year the Valley's cash farm income was over 134 million dollars. An additional income of 75 million dollars comes from oil and natural gas. The Moore Air Base and the Harlingen Air Force Base are located in the Valley, and this brings additional material blessings to the area. Hidalgo County is the third richest county per-capita income in the nation. This is only the beginning of the great potential of the Valley.

Nearly every denomination and cult in the nation is represented here. The Catholic Church dates its work back to 1749 and today claims two hundred

thousand of the Valley's population. The Presbyterians came to this area and started their work in 1849. The Methodists came in 1850. In 1904, W. H. Petty, a missionary employed by Baptists, came to this area and organized the first Baptist church at Fort Brown.

Through the influence of this missionary and other Baptists in the area congregations were organized in Mercedes, McAllen, and Lyford. Today there are 52 Anglo and Mexican Baptist churches with a membership of over twenty thousand. These churches sponsor 37 missions. Last year they baptized 1,357 people and gave over one million dollars to Baptist work. Twenty per cent of the total amount received went to missions.

Today the churches in this area are finding more fields of service than they can handle. For example, over 100 thousand Braceros pass through the Valley each year. Seventy-five thousand of these stay in the Valley during the time they are employed in this country. Last year over one thousand professions of faith were made among these people.

The churches, through the Cooperative Program and personal gifts, supply these people with New Testaments and other materials. Once won to Christ they go back into Mexico and become soul-winners. God only knows the number who have been reached for Christ.

The success has been small when you consider the many prospects. This is only the beginning of mission work among these valuable souls.

Although the Catholic church claims so many of these people, many are Catholic in name only. The Catholic church is feeling the shock that comes from New Testament Christianity in action. At present we need to organize work in at least 20 villages that do not have a Baptist witness. We need to build some attractive houses of worship in our major cities. The ministry among the Latin Americans is unlimited.

It is estimated that 60 thousand visitors come here each year. These people know very little about Southern Baptists. The impression we make here will determine their attitude toward Baptist work in their home states. Perhaps they are the key to our work in the North.

Braceros, Latin Americans, tourists, servicemen by the thousands, for the first time are being introduced to Southern Baptists. Many have a false conception of our Lord Jesus and many have never heard of the new birth. If our witness is true here this will be the beginning of a great harvest of souls.

Only eternity can reveal what W. H. Petty, the home missionary, started 55 years ago.

HOME MISSIONS

CHANGES IN MISSIONARY PERSONNEL

NEW MISSIONARIES

Austin, Gene (Associational Missionary), Belle Reve, Ill.
Caves, James (Mountain Missionary), Phelps, Mo.
Conner, H. J. (Area Missionary), Indiana
Dunn, Keith (Associational Missionary), 569 S. Newark Ave., Lombard, Ill.
Felder, Edwin E. (Mission Pastor), 480 60th St., Oakland, Calif.
Green, Robert J. and Mrs. (Ind.), Box 206, Tuha City, Calif.
Halbeck, Frank (Director of Jewish Work, Calif.), 1415 Broadway, Fresno, Calif.
Holland, Charles E. (Associational Missionary), Box 167, Golconda, Ill.
Huddleston, E. K. (Mission Pastor), 2122 Brommer St., Santa Cruz, Calif.
Leathers, George B., Jr. (Associational Missionary), 1607 Fairbanks, Robinson, Ill.
Lower, Lewis Carson (Mission Pastor), 130 Norridge Lane, Rowle, Ill.
McGraw, R. G. (Associational Missionary), Champaign, Ill.
Mizmore, Elmer (Associate Director, Sou. Baptist Work, New York City), 311 W. 57th St., New York, N. Y.
Tatum, W. A. (Mission Pastor), 2488 E. Santa Clara, Fullerton, Calif.

TRANSFERS

Bram, John and Mrs. (GWC), from E. St. Louis to 313 E. Harris St., Savannah, Ga.
Culvin, A. B. (from City Missionary to State Supt. of Missions), Baptist Bldg., Middletown, Mo.
Miranda, Emiliano and Mrs. (from Estrera General La Chorrera, to Nuevo Empirador) Republic of Panama
Palmer, Gerald (from Supt. Spanish and Indian Missions in N. M. to State Supt. of Missions), Box 485, Albuquerque, N. M.
Woodruff, Ross and Mrs. (Ind.), from Tuha City, Ariz. to General Delivery, Correo, N. M.

CHANGES OF ADDRESS

Berry, Mrs. Leslie (Rescue Mission), from 8423 Nelson St., to 3151 Dauphine St., New Orleans, La.
Burdett, Julia B. (GWC), from 112 W. McDonough St. to 313 E. Harris St., Savannah, Ga.
Hansen, Helen (Sellers), from Box 5283, Sta. B, to 2010 Peniston St., New Orleans, La.
Highlander, Duane (GWC), from Ric. 1, Harrison, to 1900 Roanoke St., Chattanooga, Tenn.
Keith, Gladys (GWC), from 279-2nd St. to 2nd St., New Orleans, La.
LaPrairie, Alberta (Sellers), from Box 5283, Station B, to 2010 Peniston St., New Orleans, La.
O'Brien, Virginia C. (GWC), from 3526 Washington Blvd. to 3514 Junata St., St. Louis, Mo.
Rutledge, M. L. (Sellers), from 2700 Napoleon Ave. to 3839 Geniality Blvd., New Orleans, La.
Woolf, Edna Ruth (GWC), from 3117 Buena Vista Ter., S.E., Apt. No. 4, to 9th Barnaby N. S.E., Washington 20, D. C.
Swenson, Mable (Sellers), from Box 5283, Sta. B to 2010 Peniston St., New Orleans, La.

RETIRED

Berkremer, J. E. (State Supt. of Missions), Box 100, Montgomery, Ala.

RESIGNATIONS

Barnes, Patricia (GWC), New Orleans, La.
Berkremer, Elise (GWC), New Orleans, La.
Burton, Glenwood (Pastoral Missionary), Rochester, Minn.
Fryer, Charles (Area Missionary), Mishawaka, Ind.

June, 1959

Lamson, Richard (Direct Missionary), Kotzebue, Alaska
Rabbs, O. C., Jr. (City Missionary), Little Rock, Ark.
Wells, J. C. (City Missionary), New Orleans, La.

PREVIOUSLY OMITTED THROUGH ERROR

Dawkins, Aurelio and Mrs., Baseline, Bocas del Toro, Republic of Panama
Foster, Andrew and Mrs. (Migrant), 161 Spring St., N.W., Atlanta 3, Ga.
Ramsey, Frank and Mrs. (Migrant), 161 Spring St., N.W., Atlanta 3, Ga.
Slak, Betty Jean (GWC), 729 Second St., New Orleans, La.

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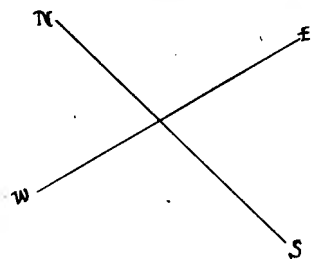
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ONE OF 30,000 — IN KENTUCKY

by Harold Wainscott, pastor

On the section of Kentucky Highway 119, which winds its 26 miles from Pikeville to Belfry, there has been no Southern Baptist church or Sunday school. This highway cuts across the fertile farming valley of John's Creek and passes the John's Creek Consolidated School, which has an enrollment of 1,190 pupils; seven other, smaller, grade schools in the district have 608 children enrolled.

On June 29, 1956, the First Baptist Church of Pikeville opened Sunday school in a rented store building near the John's Creek High School. Since its beginning the mission has enrolled 137 people, of which 36 are adults; averaged 61 in attendance; and received 25

for baptism and seven by letter. Twenty-five of these additions were added during a recent revival conducted by the pastor of the sponsoring church. The Pikeville church has purchased a \$2,500.00 lot, containing three and two-tenths acres, to be used for a future building site.

The members of the mission are already talking of sponsoring one of the nearby mission Sunday schools of the First Baptist Church. The pastor of the sponsoring church and the Reverend James Lockridge, pastor of the church's other four missions, are alternating preaching responsibilities at 9:45 A.M. each Sunday.

Missions EAST AND WEST

THE WAY OF MISSIONS IN NORTH DAKOTA—by Roy W. Owen

This is the way of missions in North Dakota. Perhaps Southern Baptist work began in Minot, North Dakota, a year ago when Mr. and Mrs. Melvin E. Baker of Waco, Texas, were transferred to Minot.

Baker came as supply officer for the Veterans Administration Hospital. The Bakers and their two sons—now three sons—visited the three small Baptist churches in this city of 30,000. These churches did not have the aggressive evangelistic teaching and training programs the Bakers were accustomed to. They began to hunger for a fellowship of kindred minds.

When Rev. James Marshall of Hobbs, New Mexico, came to Minot with plans to start a Southern Baptist church, they were ready to help. October 5, 1958, was the date set to begin services. The only meeting place they could find was a ballroom in one of the largest hotels in town.

As Mrs. Baker stated, "A hotel is not the best place to meet, especially since a portable bar was sometimes left in our meeting room—a bar from a

party the night before."

Soon the group moved to a room in the city armory. Another couple joined the mission, which was now sponsored by the Southern Baptist Church at Williston, North Dakota, 135 miles away.

Minot was approved as a pastoral mission field by the Home Mission Board and the Colorado Baptist General Convention. Knowing this, Brother Marshall decided it would be best for him to serve the Lord elsewhere. He was called to the Southern Baptist Church at Lemmon, South Dakota, where he now serves as pastor.

Roy W. Owen, area missionary of North and South Dakota, was asked to serve as interim pastor until a pastoral missionary could be found. He came from his home in Bismark, 113 miles south of Minot, to preach each Sunday.

Sunday night, March 15, one couple was absent because their car would not start. Mrs. Baker stayed home to care for one of her sons, who was ill. Melvin Baker was the only member present. Five visitors came for the service that evening. At the invitation, which was



Mr. and Mrs. Melvin E. Baker

sung without a piano, two men came forward accepting Christ and making their public profession of faith. A woman rededicated her life and presented herself for membership.

This service was an example of what the Lord can do in a small, weak mission in North Dakota.

HOME MISSIONS

Special \$5 Films for Summer Programs

Use these films now and save. Reduced rates apply only during June, July, and August

BIBLE ON THE TABLE. 30 min. Sound. A delivery boy becomes a Christian as a result of the Harmon family's invitation to join in their worship period.

DEDICATED MEN. 28 min. Sound. An average church member decides to dedicate himself completely to the Lord. Church-shaking events follow this decision.

WITH HIS HELP. 30 min. Sound. An alcoholic is led to Christ by the efforts of his daughter and her pastor.

THAT THEY MAY HEAR. 30 min. Sound. A Japanese student wins the love of an American classmate who is bitter because his brother had been killed in a Japanese prison camp.

THEIR FUTURE IS YOURS. 22 min. Sound. Deals with the conflict between parents and children when the children become Christians at an early age and insist on joining the church.



The following are regularly priced at \$5.00

CHOOSE YE THIS DAY. 14 min. Sound. A young couple, whose marriage has been jeopardized by quarrels, learn from their pastor that they must choose a broken home or a Christian home.

VOCATIONAL CHOICE: A PARTNERSHIP. 14 min. Sound. The father of two sons is led by his pastor to see that each individual should be able to choose his own career as long as it is within the Lord's will.

CHOOSING YOUR LIFE'S WORK. 14 min. Sound. Jim and George Danfield after much deliberation and prayer decide on their life's vocation.

CHRISTIAN CITIZENSHIP. 13 min. Sound. An emphasis on the importance of Christian politicians and the necessity for Christians to support honest candidates.

THE CHOICE. 13 min. Sound. The parents of a teen-age daughter are shocked when they discover that she is following their pattern of social drinking. They make an honest effort to face up to their problem.

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BAPTIST BOOK STORE

June 1959

21



Maryland Baptist realized great blessings from the 1959 Simultaneous Evangelistic Crusade. The crusade challenged our people to a more militant faith, a closer walk with God, and a greater passion for lost souls.

The most outstanding example of this effort is the Middle River Baptist Church in Baltimore. In its revival, March 15-29, Pastor Tom Freeman reports the Southern Baptist Program of Evangelism was used in toto, beginning with the Day of Prayer last June 1. The 17 steps of Preparation for Revival, and the *Revival Plan Book* were followed to the letter.

The visible results were 181 professions of faith, 30 additions by letter and statement, and 104 rededications.

The church observed Sunday School Preparation Week last September, the New Year's Eve Prayer Service, the January Bible study, and the Soul-Winning Commitment Day with 362 signing commitment cards, and promoted the Televangelism Series on the local television station. A census was taken and prospects for evangelistic visitation

listed. Personal visitation was carried on extensively during the two-week period. The deacons co-operated 100 per cent in the pre-revival visitation program. Their testimony is that the blessings received from this alone were worth every effort put forth. Neighborhood prayer meetings were held in the homes, and there were two full weeks of preaching and witnessing by Evangelist Don C. Austin of Greensboro, North Carolina.

High Attendance Day in the Sunday school was observed with a record attendance of 1,663 present and in Training Union with 801 present; 67 made professions of faith that day. There were 2,264 people present in the three worship services on the closing Sunday of the revival. Classes are now being taught using the book *Your Life and Your Church*.

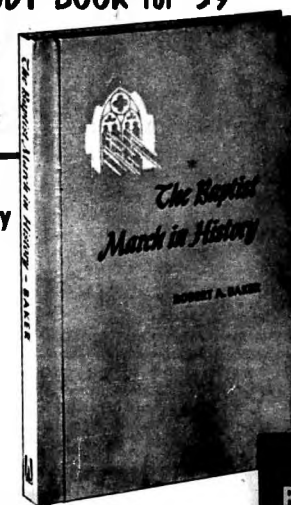
During all the period of preparation there was not a single Sunday but that there were additions to the church.

I am eternally grateful for our Division of Evangelism and for the dedicated and consecrated men who are in places of responsibility and leadership.

OPERATION HOME STUDY BOOK for '59

The Baptist March in History by Robert A. Baker

Dr. Baker, a professor of church history at Southwestern Seminary, gives a panoramic view of Baptist history. He traces Baptist growth in England and America and shows the magnitude of the worldwide Baptist family today. (6c) Board, 60¢



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Churches Come To Life In The West

by Douglas J. Harris

New Southern Baptist churches are springing up all over the West. Two particular churches that we visited last summer will illustrate what is happening at different stages.

With my children, I visited Paul and Joyce Hart at Newark, California. I had married this couple in May, 1953, just after Joyce graduated from Carson-Newman College. They are saving so that Paul can complete his seminary training at Golden Gate. They have two girls and a fine boy. They are both members of a new church that meets in a house in Centerville, California. It is named the First Baptist Church of Fremont, because of Fremont Township.

The garage, an integral part of the house, serves as the sanctuary, and the other rooms are used by the Sunday school which has an enrollment of 80, and the Training Union with an enrollment of 43.

The total attendance at the morning worship was 42: 11 women, 24 children, and seven men. This seven included the preacher; the song leader, Paul; my son Karl; and me. In other words, just three laymen. Such are the struggles of a new church and the need for men, but this church will grow.

In a couple of weeks we were in Colorado Springs, Colorado. I had served as base chaplain at Ent Air Force Base there in 1951-52. A new Southern Baptist church was organized and began meeting in a labor hall. Before we left they had laid the foundation of the first unit of the First Southern Baptist Church.

I was frankly amazed at the progress that has been made in Colorado Springs. Two units of this First Southern Baptist Church are now complete. The church membership is 1,200 and the Sunday school attendance is 635. Dr. W. C. Bryant has guided this church from its beginning stages and has done a most effective work.

There are eight other new Baptist churches and one mission in the Colorado Springs area. Total membership

of these churches is 1,127, and the total average Sunday school attendance is 1,500. There are lots purchased for other missions, so by the time this article is printed the figures will need revision.

There have been approximately 2,500 additions in six and a half years in the Colorado Springs area. This is an excellent example of how new churches are coming to life in the West.



IN GREEN PASTURES by Jane Merchant

Taking the beloved 23rd Psalm as her theme, prize-winning poet Jane Merchant brings you more of her warm and sensitive devotions in poetry and prayer.

Miss Merchant begins each devotion with a selection of scripture, followed by a poem and an illuminating prayer. Including a wide range of subjects, these devotions translate abstract needs into tangible situations that offer guidance to a more Christian outlook on life.

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Newington chapel laymen's committee plans future services.



Leaders of Training Union, WMU, and Sunday school stand in front of Newington Town Hall, meeting place of the chapel.



The Wilbur Moores point out historic bell. Newington Congregational Church bell was repaired by Paul Revore.

INFLUENCE OF MANHATTAN CHURCH SPREADS

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On Easter Sunday there were ten professions of faith at Newington chapel, arm of Manhattan Baptist Church. These converts, along with ten others awaiting the ordinance, were baptized at the First Baptist Church of Dover, Maine, by Chaplain Israel of Pease Air Force Base. The week-end revival was held in Newington Town Hall in the edge of Portsmouth, New Hampshire. Six of the eight members coming by letter were from North Pole Baptist Church, Alaska. Other couples and individuals were from many states. In the Newington chapel the Sunday school reached an attendance of 141 on Easter Sunday, a record. At morning worship there were 180 people present. This, too, was a record for attendance. Services in Newington chapel are conducted by laymen: Sergeants James D. Parish and C. E. Hughes and Captain W. G. Moore. Sergeant Hughes leads the singing, while Mrs. Hughes plays the piano for the services. Officers of Newington chapel are: steering committee: Cecil D. Board,

James D. Parish, Wilbur G. Moore, and C. E. Hughes; Organizations: A. G. Sparks, director Training Union; Mrs. Carson Lowman, president WMS; Carson Lowman, superintendent Sunday school; Mrs. James D. Parish, clerk. The Newington chapel began officially with a nucleus of 17 members on November 2, 1958. Newington Town Hall was rented as the meeting place. On February 15, 1959, Dr. Paul S. James, pastor of Manhattan Baptist Church, New York, visited the mission and by authority of the church accepted the Newington chapel as an arm of Manhattan. Membership at that time was 64. At the close of Easter services, the membership reached 95. Members of the Steering Committee have led in securing a meeting place, promoting stewardship, and either filling the pulpit or supplying ministers for the services. With an income of about \$500.00 a month, Newington mission looks forward to the day when it can become a self-supporting church with missions all over New England serving as arms of the new church.

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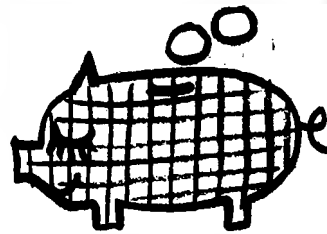
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Barnes, Eddie John

B. August 16, 1923, Ramona, Oklahoma. Ed. High School, Chillico, Oklahoma; Oklahoma Baptist University, 1956. Repaired oil storage tanks, Tulsa, Okla., '48-'50; worked on construction and pipeline, Bartlesville, Okla., '51-'56. M. Virginia Bennetfield June 12, 1954. Children: 1 son; 2 daughters. App't. student missionary to Indians, Shawnee, Okla., Feb. 1, 1959.

Barnes, Virginia
(Mrs. Eddie John Barnes)

B. Nov. 9, 1930, Hoffman, Okla. Ed. High School, Ramona, Oklahoma. Worked at Sylvania Electric Corp., Shawnee, Oklahoma, 1956 to present. M. Eddie John Barnes, June 12, 1948. Children: 1 son; 2 daughters. App't. student missionary to Indians, Shawnee, Okla., Feb. 1, 1959.



Garcia, Alfonso

B. Jan. 30, 1933, Managua, Nicaragua. Ed. High School, Managua, Nic. C.A.; Commercial Banking and Finance Academy, '48-'50; California Baptist College, '58. Worked as sub-manager, '50-'53; evangelist, '53-'54; pastor, Sinai Baptist Church, '54-'57; radio minister, Sinai Baptist Church, '56-'57; pastor, Montebello, California, '57 to present. M. Zela Maria Layton, March 23, 1956. Children: 1 daughter. App't. Missionary to Spanish-speaking, Montebello, Calif., Jan. 1, 1959.

Garcia, Zela Maria Layton
(Mrs. Alfonso Garcia)

B. May 7, 1934, Managua, Nicaragua. Ed. High School, Managua, Nicaragua; Baptist College, Managua, Nicaragua, '40-'52. Has worked as nurse, Public Health Dept., Managua, '52-'56; nutrition education, Health Dept. '55-'56; child evangelism, Sinai Baptist Church '56-'57. M. Alfonso Garcia March 23, 1956. Children: 1 daughter. App't. missionary to Spanish-speaking, Montebello, Calif., Jan. 1, 1959.



Hopper, Jo Ann Wells
(Mrs. John David Hopper)

B. Oct. 2, 1936, Tulsa, Okla. Ed. Downey High School, Downey, California; California Baptist College, '54-'58, B.A. degree; Golden Gate Baptist Theological Seminary, 1958. Library worker, '55-'58; summer student missionary, 1956. M. John David Hopper Dec. 20, 1958. App't. missionary to Spanish-speaking, Pittsburg, Calif., Jan. 1, 1959.



Green, Robert J.

B. Feb. 17, 1929, Phoenix, Arizona. Ed. North Phoenix High School, Phoenix, Arizona; Wayland College, '47-'49; Baylor University, '49-'52, B.A. degree; Southwestern Seminary '52-'57, B.D. degree. Has served as pastor, Caddo, Okla., '55-'56; supply pastor, China Spring, Texas, '53; pastor, Waco, Texas, '51-'52. M. Carol Jones Dec. 20, 1952. Children: 2 sons. App't. missionary to Indians, Tuba City, Arizona, March 15, 1959.

Green, Carol Jones
(Mrs. Robert J. Green)

B. July 2, 1930, Lamesa, Texas. Ed. High School, Lamesa, Texas; Baylor University, '48-'52, B.A. degree; Southwestern Seminary, '53-'57. School teacher, Lamesa, Texas, '52; Ft. Worth, Texas, '54-'55; student summer missionary, 1952. M. Robert J. Green, Dec. 20, 1952. Children: 2 sons. App't. missionary to Indians, Tuba City, Arizona, March 15, 1959.



Davis, Ruth Smith
(Mrs. John Franklin Davis)

B. May 27, 1905, Henryetta, Okla. Ed. High School, Henryetta, Okla. M. John Franklin Davis Aug. 25, 1923. Children: 2 sons. Has served as Sunday school teacher; superintendent, Sunday school department; president, WMU; mission study teacher; president, North Canadian Association WMU; speaker, Schools of Missions. App't. WMU field worker, Indian, Jan. 1, 1959.



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