

HOME MISSIONS

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

JULY
1959



Vol. XXX No. 7

SIGN LANGUAGE
FOR THE DEAF

See pages 8-11



Home Board Photo



HOME MISSION WEEK

Preacher - Harold Seever
Bible teacher - Dale Moody

for all

Ridgecrest Home Mission Week
August 13-19



MY FIRST ASSOCIATIONAL MEETING

By Courts Redford

Brother McDonald, a deacon in our church at Lone Wolf, Oklahoma, had a new Ford, and cars were few and far between in those days.

This particular car had a cable from the crankshaft to the inside, so that one might crank it without getting out of the car. It was the latest in convenience and luxury. As a farm lad about 14 years of age, I wanted very much to ride in that car.

At the close of the morning service at our church one July Sunday, Brother Mac, as we all called him, said to me, "Courts, some of us are going to the annual associational meeting at Good Hope the first week in August. We shall have room for you—would you like to go?"

"Would I like to go?"
Nothing in the world would please me more, but I must discuss it with my parents. How long would we stay and how much would it cost?

My transportation would cost me nothing, Brother Mac assured me, and we would be entertained in homes and most of the meals would be provided by the entertaining church. We would be there about three days and it should not cost more than one dollar.

Even one dollar was lots of money for a country boy in those days, but my parents agreed that I should go and agreed to give me the money for some extra work that I should do.

The great day came. It was the first time I had ever spent a night away except with kinfolk or close friends, and mingled emotions of fear and anticipation filled my heart. I carried a bundle of clean clothes and my precious silver dollar.

Three ladies went with Brother Mac and me. I was permitted to ride in the front seat with Brother Mac. He gave the cable two or three strong pulls and the engine started. We were on our way to my first associational meeting.

There were no paved roads and part of the way was sandy. However, we made the 25 or 30 miles in about two hours without mishap. I am sure I asked a hundred questions en route for I wanted to appear half-way intelligent when we arrived.

They assigned me a room with an elderly couple who lived near the church. It so happened that the other man assigned to that home did not stay, so I was alone in my room.

Those attending the associational meeting did not seem to be in a hurry. Most of them stayed for the full three days. There were reports from the churches. Committees were appointed and brought in reports concerning the

various phases of work. I was thrilled to see my first missionary—a worker among the Indians in eastern Oklahoma. He told of the need for more money and more workers to help win the Indians to Christ.

Brother Mac told me going over that I was a duly-elected messenger from our Lone Wolf church and that I could vote on motions just as I did at our own church. I guess I shall never feel more important than I did as I cast my first vote in a denominational meeting, a vote to accept a new church into the association. I was now a real member of the denominational team.

I recall very little about the program of the association. There was much preaching. I liked that. There were good singing and long prayers. There were reports and discussions. Then we had dinner and supper at the church, and some fine moments of fellowship after each meal. However, I was very timid and found it quite difficult to meet strangers. I am sure there must have been other intermediates there but I do not recall talking with any of them. I was interested primarily in the preaching services.

After retiring to my room that first night, I found a book entitled *In His Steps*. I read far into the night and again the next night and arose early to finish the book. It had a great influence on my life. Had a call for life dedication been given I would doubtless have surrendered at that time. No invitation was given but I resolved that I would try to follow in the footsteps of Jesus.

I shall ever be grateful to Brother McDonald for taking me to my first associational meeting. It gave me a hunger for further participation in denominational life. They asked me to make a report to my church the following week. I have no idea what I said, but I tried. As I look back upon this rich experience in my own life, I have some definite impressions about our associational meetings.

First, our annual associational meetings are important and should be well planned.

Second, children should be encouraged to attend and participate insofar as possible.

Third, the fellowship in such meetings is important.

Fourth, every church should be urged to send messengers and to receive from them echoes or reports of the meeting.

Fifth, invitations should be given in some of the services for people to accept the Lord and for life commitment.

Let us place an added emphasis on our annual associational meetings.

NEWS

Panama Baptists Organize

Baptists of Panama, with 100 messengers present, organized the Panama Baptist Convention on April 17. The meeting was held in the First Baptist Church of Balboa Heights, Canal Zone. Rev. William Beeby, pastor of Balboa Heights, moderated the organizational meeting. Elected were D. A. Morgan, president; Lonnie Iglesias, W. C. Parker, and Jose Solano, vice-presidents. Dr. Beeby was elected treasurer and Layman Denniston, secretary.

Dr. Rutledge Surveys Mission Fields

Besides numerous conferences with department secretaries and staff members in the office, Director Arthur Rutledge of the Division of Missions has visited Cuba, covered much of the language-group ministries territory with Secretary Corder and pioneer mission fields with Secretary Cash, and, with Secretary Belew, made contacts on the field for associational missions. His travels have taken him from New Mexico to the New England States during his first ten weeks in office. The six departments in the Division of Missions cover a wide field both in territory and in service.

Joys Come Double

Joys come double for the American Indian Baptist Churches of the San Francisco Bay Area. For over two years these two churches, one in Oakland,

the other in San Francisco, have carried on their work without buildings of their own.

They have met in rented halls, churches borrowed for Sunday afternoons, and in private homes. Now the Home Mission Board has purchased a building site for each of them. Of course our people are overjoyed at the chance to make a real home for their churches.

On each site there is an older residence which the congregation is remodeling for worship services. After work and on Saturday you will find many of our Indian men busy with hammer and saw, working on the new church building. Soon we will be able to move into our new churches, and that will be a day of victory for our people.

Thank you, Southern Baptists, for your generosity in helping us.
—Missionary James Goodner

Navajo Mission Conference

Representatives from mission work in California, Utah, Arizona, and New Mexico met at Winslow, Arizona, recently for the second Navajo Mission Conference.

Besides the participation of the missionaries, speakers included Robert Young, assistant superintendent of the Navajo Agency at Window Rock; Dan Surmount, supervisor of the Boarding School at Winslow; Joe Underwood, secretary of Evangelism, New Mexico; Dr. Loyd Corder of the Home Mission Board, Atlanta, Georgia; Jim Goins, area missionary in Arizona; and Milton Scott, pastor, First Baptist Church, Winslow.

All of the missionaries in these four states who work with the Navajos, and one who works with the Apaches, were present. The conference was planned by Irvin Dawson, director of Language Missions in Arizona, and Gerald Palmer, director of Spanish and Indian missions in New Mexico.

ABOUT THE COVER

Ray Conrad Bearden, Atlanta, Georgia, began learning the sign language at an early age. Ray is the son of Mr. and Mrs. Carter Bearden, Home Board missionaries to the deaf. Mr. and Mrs. Bearden are deaf, but their three children hear and speak.

HOME MISSIONS

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

JOHN CAYLOR, Editor

Vol. XXX JULY, 1959 No. 7

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Published Monthly by the Home Mission Board,
Southern Baptist Convention,
161 Spring Street, N. W.,
Atlanta 3, Georgia
*Rates: \$1.00 per year or \$2.00 for three years.
Club rate (10 or more) 75 cents. Budget rates
to churches, 60 cents.
*Change of Address: Please give both the old and
the new addresses.
Entered as second class matter, January 15, 1900,
at the post office at Atlanta 3, Georgia, under the
Act of March 3, 1879. Acceptance for mailing at
special rate of postage provided for in Section 1103,
Act of Feb. 26, 1952, authorized Aug. 16, 1953.

HOME MISSIONS

From the Pen of

John Caylor



Students On The Move

As about 500 students represent the Home Mission Board in the "Student Summer Mission Program," attention is focused upon the importance of students in the Christian movement. College students are not just "preparing for life"; they are living life in its fullest expression while they are in college and seminary. The Student Summer Missionaries are among the most effective representatives of our Lord. At a time when most of us slow down because of the heat of summer and the absence of workers due to vacations, the students enter our mission fields with the challenge of a fresh approach and a new energy.

Home missions gets a real boost during the summer as these students work under the supervision of regular missionaries on the field. It is much better to use students than to abuse them, to encourage them than to blame them, to pray for them than to condemn them. Christian students will give their best if we give them our best.

THE EXODUS, the great Hebrew movement, was born in the heart of Moses while he was a student in Egypt. He set about to remedy the evils which had befallen his people before wisdom had crowned his knowledge. Jehovah sent him to the desert for a post-graduate course. Moses communed with the Lord in his meditations and when he had learned the qualities of leadership returned to Egypt and delivered Israel.

GREEK PHILOSOPHY is known and recognized the world over. Plato and his students walked about and discussed the great verities of life. Fired with ambition to gain and dispense knowledge, this school has perpetuated itself. In its beginning it was a movement of students.

CHRISTIANITY was a student movement. Christ spent three and a half years giving instructions to 12 men he selected from all walks of life. The School of Jesus is the foundation of Christianity.

THE REFORMATION was born on the campus of Oxford University. John Wycliff conceived the idea that the Bible was not for the clergy alone, and not for the Latin tongue alone, but for all men and all languages. This idea came to him while he was a student. He later

became a professor at Oxford. Under his teaching students were fired with the enthusiasm of spreading Bible knowledge. Some of the students went to Bohemia, and the Reformation broke out there. The center of this branch of the Reformation was in the University of Prague where the immortal John Huss was a professor.

MARTIN LUTHER also conceived the idea while he was a graduate student in Erfurt University, that the Bible was for the common man. Zwingli, Calvin, and others were students and professors as they opened wider the doors of the Reformation.

THE COUNTER REFORMATION was a student movement also. Ignatius Loyola, wounded in the Spanish army, started to college. While he was a student in the University of Paris, the Reformation was gaining such headway that he organized other students in an effort to check the Reformation.

METHODISM had its beginning in Oxford University. When the Wesleys and Whitefield organized the Methodist Society, they little dreamed that this organization would grow into the mighty evangelical body of Christians the term represents today. "Mighty oaks from little acorns grow."

THE AMERICAN FOREIGN MISSION MOVEMENT was born on the campus of Andover Theological Seminary when its students united themselves into a volunteer band and challenged the Christians of North America to send them into foreign service.

THE STUDENT SUMMER MISSION PROGRAM of the Home Mission Board is a student movement, sponsored and supported by the Home Mission Board. It "discovers" foreign missionaries, home missionaries, pastoral missionaries, church secretaries, youth leaders, and others for full-time Christian service. Also, it helps to screen mission volunteers, helps them find their place, affords re-direction for those who formerly had thought they knew their fields of service but needed further leading.

Missions depends upon dedicated students. The wealth of church leadership, wise investment of money, and prayerful concern should keep an ever larger number of students moving out through college and seminary to fields of missionary service.

July, 1959

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W.M.U. Circle
Theme Program

Chaplain Lane conducts worship services at the Weapons Battalion Lyceum, Parris Island, South Carolina



Official Marine Corps Photos

WITH THE U. S. MARINES AT

PARRIS ISLAND

by Chaplain William A. Lane

The name *Parris Island* touches a familiar chord in the hearts of many thousands of Marines around the world today, because each of them had his basic training at this station.

Parris Island, South Carolina, is the home of basic training for all of today's Marines east of the Mississippi River, and it has the only battalion of Women Marines in the entire Marine Corps. The religious program at Parris Island is quite comprehensive, and is intended to provide the opportunity for men of all faiths, or of no faith, to participate in worship and religious activities during their 12-week training period.

There are usually about a dozen chaplains on Parris Island. I am one of the chaplains attached to the Recruit Training Regiment here. I am assigned to the Weapons Recruit Training Battalion, which is at the rifle range. During his three weeks here, every recruit learns the use of weapons, and becomes familiar with, and fires the M-1 rifle.

For almost 18 months I have been here at the range. My office is in a nissen hut just across the road from the range. All day long on most working days I hear almost constantly the crack of rifles as recruits diligently learn to "hit the mark" with the rifle.

Most of my work is here at the range. The work, while flexible, consists of counseling with recruits relative to all the problems that confront them. In one case it is to encourage the man to write home regularly. With another, it is to try to boost his morale, and give him the incentive to complete his training. Others have the problem of extreme homesickness. There are also letters from recruits' parents which must be given attention. We write letters to parents assuring them that their son is all right, and is progressing normally in his training.

Then, also, there are moral guidance lectures to be given from time to time. Sunday services must be arranged and conducted. Religious instruction

classes are given periodically by the chaplains, and from time to time there are other duties to perform.

With the exception of an occasional service at the station brig, all of my church services are held here at the range. The Sunday worship services are held in the Weapons Battalion Lyceum. The lyceum seats approximately one thousand. Throughout the past 12 months, our attendance has averaged between six and seven hundred per Sunday. The low attendance was about 300, and the high was probably 1,100.

For almost a year my daughter, Carol, has been the organist for my services. From time to time I bring in people from the Baptist church in Beaufort for special music.

My services major on the evangelistic emphasis; however, at the same time, I try to take into account the needs of the men who are already Christians. During the past several months it has been my privilege to see more than 500 men make professions of faith here at

HOME MISSIONS



One of the chaplain's duties is to counsel with men relative to their salvation. Here Chaplain Lane points out a passage from the Bible.



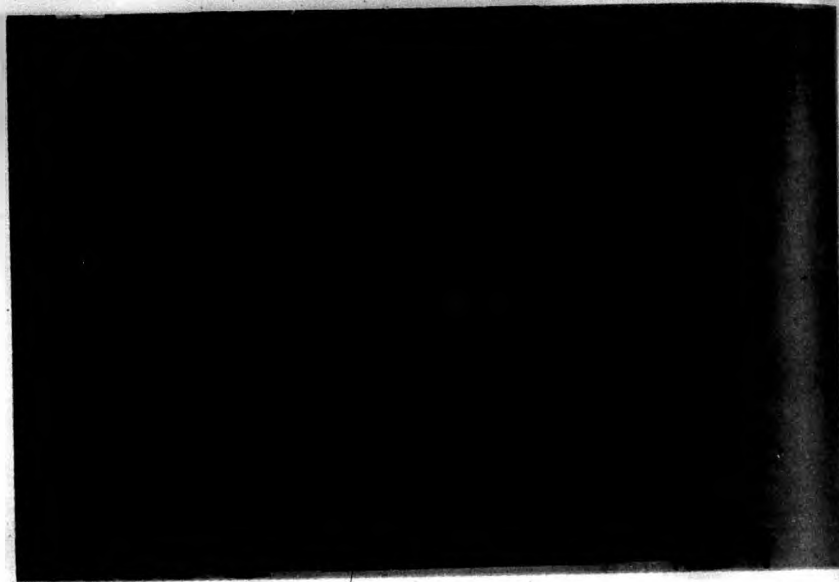
The Chaplain baptizes a young convert.

the Weapons Battalion services. I have had the opportunity of interviewing many of these men, and later baptizing them, and assisting them in affiliating with their own churches.

Here at Parris Island religious instructions are given to recruits who request it. At the present time a series of three discussions is given during the three weeks the recruit is at the rifle range. One discussion period of an hour's length is given each of those three weeks. Topics of discussion which are currently being used are: (1) God; (2) Man, Sin, and Salvation; (3) The Church. In this program all Protestant chaplains participate in rotation, with each taking the series of three discussion periods.

Because of the influences which cross his life here at Parris Island, many a Marine will never be the same again. He will return to his home community a Marine, a good citizen, and a stalwart Christian.

July, 1959



AND THE EARS OF THE DEAF SHALL BE UNSTOPPED

by Jack Stone

Photos by Oklahoma Baptist University Photo Dept.

Above: Leslie Gunn makes the sign for "Jesus" during an Easter service at the First Baptist Church, Springfield, Missouri.

Every Sunday morning in the First Baptist Church, Oklahoma City, two ministers preach two sermons at the same time.

It isn't because the congregation likes to listen first to one and then the other — it couldn't, even if it wanted to. The larger service, the one in the main auditorium, is no different from the usual type of service.

But the other gathering, the one in the church chapel, is unusual in several aspects. There is no music, as most persons know it. There is no speaking, no noise. The pleasant-faced man with graying brown hair and bright blue eyes, standing behind the lectern, is a licensed Baptist minister, yet during his whole sermon he doesn't utter a sound. He talks with his hands.

The congregation is made up of deaf mutes, ranging in age from 19 to 77.

The group is composed mainly of married couples, and in most cases, both husband and wife are deaf.

Their pastor, who can talk as fast with his hands as with his mouth, is Rev. Leslie H. Gunn, Jones, Oklahoma. He is a missionary to the deaf for the Southern Baptist Convention's Home Mission Board.

Gunn is not deaf, but his brother, Fred, of Houston, Texas, is. Fred had bronchial pneumonia when he was a child. He was forced to learn sign language, and Leslie, two years younger, learned it, too.

"We were living in Texas," he said, "and when my brother was seven he went to a school for the deaf in Austin. It was there he learned to talk with his hands. I guess I just picked it up from him."

Gunn taught a class for the deaf in a

Gunn "speaks" to his congregation during a revival at First Baptist Church, Springfield.

church at Corpus Christi, Texas, where he lived before coming to Oklahoma City. Prior to his arrival in Oklahoma City in 1945, deaf persons did not have a regular church class they could attend, and most of them, being unable to understand the sermon, didn't go to church at all.

Mrs. Gunn, feeling the will of God in her life, helps her husband in his work, and even organized his first class in Corpus Christi.

Mrs. Gunn felt called to be a home missionary while she was still a teenager. A few years later she met Mr. Gunn, and they were married. For a while, her call was forgotten to a certain degree.

The Gunns had been married three



years when they moved to Corpus Christi, where with the help of Fred's wife, who was also deaf, Mrs. Gunn organized their first class.

"I wanted to surprise my husband," Mrs. Gunn said, "so with my sister-in-law as interpreter we visited the deaf in and around Corpus Christi. The next Sunday morning there were nine deaf adults at the church service."

Since that day, despite raising three children, Mrs. Gunn has spoken innumerable times for conventions and church groups. Her summers are filled working in camps for the deaf young people.

The Gunns' two daughters and son also speak the sign language.

Peggy, 22, the oldest daughter, has spent the past four years working in the deaf class at First Baptist Church, Shawnee, while she attended Oklahoma Baptist University. Mr. Gunn organized

the Shawnee class several years ago.

At first, Peggy only worked with the class. Then, when their teacher moved away, she started teaching the class. As she became more proficient in speaking on her hands, she began to interpret the church services.

During the summer months, she drove an old model pick-up truck from the family home near Jones to Shawnee and back every Sunday morning — a distance of some 40 miles each way. She said this was not nearly so difficult a task as the one performed by a deaf man who walks more than five miles to church every Sunday morning. Many times, she added, he is the only one present.

The Gunns' other daughter, Ann, 19, married a licensed Baptist minister, Bob Evans, to whom she taught the sign language. He stands in for Gunn

when he is out of town.

Two Sundays a month, Gunn conducts deaf services at the First Baptist Church in Tulsa, and once a month, he holds services in Kansas City. Until a new preacher was acquired, he also handled services in Little Rock, Arkansas.

He, too, is on constant call to make speeches at civic clubs and church gatherings. A frequent speaker at deaf conventions and camps, he also conducts several revivals a year.

The Gunns' youngest child, Wade, 16, is a junior at Jones High School and is an active athlete in football and track.

Gunn believes his Sunday school class is more active than the others. The participation of members sets it aside from hearing individuals in other classes—the entire enrollment is active.



Deaf students from the Missouri School for the Deaf arrive at the First Baptist Church, Fulton, Missouri, by bus.

Leonard Taylor and Mrs. Russel Dzurich lead the Deaf Department in singing.



HOME MISSIONS



This is the original adult group from which the new Deaf Department grew.

A new experience was written into the records of the First Baptist Church of Fulton, Missouri, recently. Dr. A. J. Roddy, superintendent of deaf work for the Home Mission Board, led the church in its first revival for the deaf.

Dr. Roddy spoke to the deaf in special services on Friday and Saturday nights. In the Sunday morning and evening worship services of the church, he spoke orally with the regular interpreters relaying the messages to the deaf congregation. The first invitation was given on Saturday evening. Twenty-three responded. Nineteen of them came for baptism, and four for transfer of church membership.

After extensive counseling and instruction these were invited to present themselves for membership on the following morning. The entire church was inspired as every one of them came down the aisle in the morning service.

Each of those who came was a student at the Missouri School for the Deaf. The campus of this institution is located just five blocks from the First Baptist Church, providing a real mission opportunity right in the shadow of the church.

The church has ministered to a dozen or so deaf adults for several years. In the fall of 1958, however, the Brotherhood of the church, under the leadership of Paul Young, president, began to get a vision of what could be done with the enlistment of the deaf students in the Sunday school. Permission was obtained from Lloyd Harrison, superintendent of the school, for the men to transport the students to and from the church each Sunday morning.

by Lewis Krause

REVIVAL for the DEAF

Later, arrangements were made with Russel Jennings, a member of the First Baptist Church, to charter one of his school buses each Sunday morning.

The enrollment of the department now stands at 63. This group regularly leads the Sunday school in the percentage of enrollment present. Its average is an impressive 98 per cent.

Teaching responsibilities are shared by Mrs. Russel Dzurich and Leonard Taylor. Mrs. Dzurich is a homemaker, and Taylor teaches baking at the deaf school. These two also serve as interpreters for the deaf during the worship services of the church. They are both active in the Missouri Baptist Conference for the Deaf and the Southern Baptist Conference for the Deaf.

Missouri deaf work has been greatly strengthened by the coming of Rev. Roy Cisna as state missionary to the deaf.

Plans are being made to include Training Union in the church's ministry to the deaf very soon. In the meantime, the Training Union departments, under the leadership of Clark Sampson, director, have provided these students with wholesome socials at the church, on picnic grounds, and at the skating rink.

There is an earnest effort on the part of the members of the First Baptist Church to make the deaf group a real part of the total church program.

Hearing people are showing a genuine interest in the sign language. Other interpreters are being trained. Pastor Lewis Krause says, "I believe that the First Baptist Church of Fulton and the Missouri School for the Deaf were placed in close proximity according to the providence of God. This missionary opportunity will not be overlooked."

MIAMI ENLARGEMENT CAMPAIGN HIGHLIGHTS

Missions

by J. Ray Dobbins

A recent Sunday school enlargement clinic focused attention upon the missionary challenge of Miami. The census, less than 40 per cent complete, revealed a total of 25,000 prospects for the 60 participating churches and reminded us that we need to start several new missions in Miami.

Two new missions will definitely be started in April, and it is expected that three or four more will be begun before next October. The clinic also showed that the established churches and missions need 3,000 more workers to start 400 new departments and 1,675 more Sunday school classes.

Sunday school enlargement campaigns were also conducted in our ten Spanish missions which are seeking to reach the 85,000 Spanish-speaking people in our association. Dr. Herbert Caudill and Dr. Jose Sanchez, of Cuba, were the inspirational speakers in the Spanish enlargement campaigns led by Rev. Milton S. Leach, Sr., Rev. A. B. Oliveira, and Rev. Jonas Gonzalez, from Texas.

Because of the distance from Miami to some of our churches in the lower Keys, an airplane was used to fly some of the campaign directors and pastors into Miami for the morning meetings.

Miami Baptist Association has secured 16 different sites for new churches and started nine new missions in the past two years. We have eight lots where we plan in the near future to start missions.

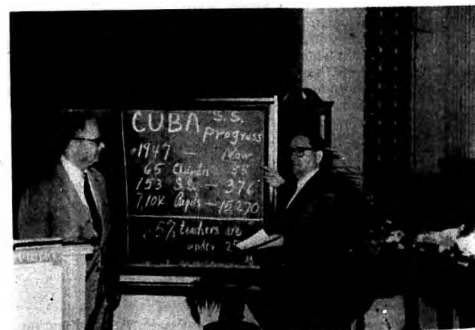
Suitable building land is so scarce in the Miami area that church sites are tremendously high, costing on an average about \$25,000.00 per lot. But with

the help of the Florida Baptist Convention revolving loan fund which allows up to a \$10,000.00 loan interest free for five years plus generous gifts from the Miami Baptist Association to churches buying lots, we have been able to buy property before the big housing developments were completed.

The Miami area population has increased on the average of 50,000 per year for the past seven years. It is conservatively estimated by the U. S. Census Bureau that by 1975 there will be

over 2,000,000 people living in the Miami area. Even though our churches are under tremendous burdens in trying to build facilities for their own needs, they are responding in a wonderful way to the challenge of buying new church sites. Forty of our churches and missions have built buildings in the past two years and nine more are now building.

If we are going to get the necessary church sites for future buildings, we must do it now.



Dr. Herbert Caudill, left, Home Mission Board Superintendent, Cuba, and Dr. Jose Sanchez, director of Religious Education, Western Cuban Baptist Convention, were speakers in the Spanish Enlargement Campaign.

HOME MISSIONS



An airlift directed by Rev. William Hinson and J. P. Wallace brought workers to Miami from the Keys.

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THE ROMANCE(?)

I once read a book by that title (except that it didn't have the question mark). It contained none of the "romance," so far as this world is concerned. It told of the sacrifices and the tears and the sufferings of our missionaries.

Occasionally, young people come to me, as they must to other missionaries, with that certain "gleam" in their eyes which clearly shows that they think missions is an adventurous romance. But alas, if we could show them how unromantic missions can be, perhaps their attitude would alter. For as young people hear missionaries speak, they often hear stories that thrill and accomplishments that challenge. Seldom do they experience the cry and the discouraging note within the heart of the missionary.

I often think that young mission volunteers should be told that they must prepare themselves for heartaches and "unwanted" jobs on the missionary fields.

To illustrate unwanted jobs, may I tell you about a young couple about to be married? It is an old Spanish custom that when a young man and his sweetheart are about to be married, they come to the minister and ask him whether he advises the marriage. As a

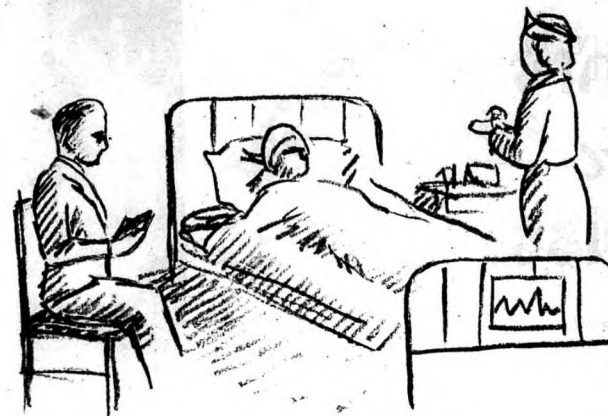
rule, the young people have already decided in their hearts that they will be married, so what I say has little bearing on the matter.

But if I could tell the young man that to say, "I do," means not only to love and to cherish but it may mean to wash dishes and diapers, and maybe clean house and bathe the baby, it might make him think twice. (Not that I would change his mind.)

But at least, he could see the unromantic side of his romance. So it is with missions. There are so many things that we do that have little to do with visitation and preaching the Word of God. Yet we do them every day because by so doing we may witness to someone of the love of Christ for them. And, we do it, not out of a sense of obligation, but because "the love of Christ constrains us."

I do not say this boastfully, but I have sat for days at a time with a woman dying of tuberculosis, hoping that she would accept Christ as her Lord. I have visited in the "cantina" (saloon) with the drunk until I felt sick at my stomach from the stench of liquor, with the man's soul as my only objective.

I have experienced the cruelest treatment, unmentionable tongue lashings,



by Joshua Grijalva
Missionary to Spanish-speaking
Denver, Colorado

OF MISSIONS

from Catholics who were enemies of Christ. I have mended clothes for the needy, cooked their meals, and given them money when it was needed. Yet, all of this is part of missions. Not very romantic, but missions, indeed.

Perhaps my latest "romance" came before Christmas when I visited a mother and made a peculiar request: that she permit me to cut her children's hair! Johnson grass is short, compared to the "crop" on her three boys' heads. I thought they should at least have hair cuts as a Christmas gift.

The woman gave me permission, but said, "Brother Grijalva, it really hasn't been too long since they had a haircut, just a little over a year."

Though I am not a barber, I took the shears in my hand and went about my work. I must confess that mine was no work of art, nor would I have passed a barber's exam by any means, but the job had been done—another missionary accomplishment that would not be reported on paper to the Home Mission Board.

Yes, there is an "unromantic" side to mission work, but we love it! I think it is the thrill of the unknown in the field of missions that makes us want to do all these other things, that by so doing we may win another soul into the kingdom of God.

July, 1959

WHEN OUR NEIGHBOR NEEDS US MOST

by Donie Branan

Ev'ry look beyond is needful
And according to God's plan;
Just as far as goes the vision
Just so far will go the man.

We are gazing over continents
And into outer space;
Is it possible to measure
All the distance man can trace?

Over yonder he is needed
Just as much as in the past;
Distant heathen still are lonely
Though they move twice as fast.

But amid our hurried programs,
Lifting up the "far off" lost,
May the dear Lord help us notice
When our neighbor needs us most.

AMONG the MISSIONARIES

A Prayer is Answered

There was some discussion of organizing work among the 600 to 1,000 Spanish-speaking people in Lawton, Oklahoma. I went to Oklahoma City to see Napoleon Guarnero, our only home missionary to the Spanish-speaking people in Oklahoma, to invite him to Lawton to talk with the Spanish-speaking people about organizing a Southern Baptist mission for them.

When I knocked on his door that Saturday afternoon he came and invited me in. With him were a group of his deacons. They had before them a map of the state of Oklahoma, and the city of Lawton was circled. They were praying for work to begin here.

Brother Guarnero came later to Lawton and work was established. There were about 45 people present in the first service for Spanish-speaking people held at the Indian Baptist Mission in Lawton.

That day four adults came, saying they wanted to be members of this new mission, and that they would move their memberships. Three months have passed. The group has had an average of 27 in Sunday school. Now there are seven members. Each Sunday a deacon from the First Mexican Baptist Church of Oklahoma City drives 200 miles to preach to them in Spanish. Cameron Baptist Church of Lawton has extended an arm for church fellowship. The group meets in the Indian Baptist Mission on Sunday afternoons.

The need of these people is very great. They need a pastor, and as they continue to grow they will need a building. We can only trust God as he leads in this work, for truly it is an answer to many sincere, earnest prayers.

—David B. Warren
Missionary to Indians
Lawton, Oklahoma

Sir, Your Shadow is Showing

The popular axiom, "Sir, your shadow is showing," rings true on the mission field as well as in the big cities, the schools, and in the private homes.

Perhaps many times we are not aware of the little boy or girl who watches us at a distance and thinks our actions are perfect.

I noticed a young lad, 11 years of age, in our services who is very regular in attendance. He has a handshake like a man, and is attentive to every word spoken. One Sunday the boy's mother came to me and said, "Earnest wants to be a preacher just like you when he grows up."

I watched Ernest closely, but more than that, I watched myself. I began to seriously consider the question, "Do my shadow and my words speak the same language?"

One Sunday morning just before time for Sunday school my telephone rang. It was Ernest's mother calling to tell me, "Ernest isn't coming to church today."

Upon inquiring why, I learned it was because Ernest didn't have a bow tie to wear so he could look like "Brudder Phelps." After a lot of persuasion and a promise that I would not wear a bow tie, Ernest came to Sunday school and church services that day.

This young man is very much under conviction. Pray with us that he will accept Christ and that we may ever be conscious of the fact that "our shadows are showing," as we work among these people from day to day.

—James G. Phelps
Missionary to French
Cloutierville, Louisiana



Missionary Joshua Grijalva, left; Zack Sanchez; and Missionary James L. Gebhart listen to a tape recording of a sermon in Spanish.

Evangelist Plus Recorder Equals One Convert

For our recent simultaneous revival at the First Southern Baptist Spanish Mission, Grand Junction, Colorado, we had as our evangelist Joshua Grijalva, pastor of the Metropolitan Baptist Church in Denver, Colorado.

During the week we made tape recordings of the messages in Spanish, with the idea of taking the messages to the people who could not or would not come to the services. In the course of the week a number of persons were visited, and some heard the taped messages.

One of these was Zack Sanchez, who has had an injured back for some years and who recently had an operation which will cause him to be in a body cast for almost a year.

Upon entering his home we set up the recorder and invited the family to listen. When the service on the tape was completed, our evangelist extended the invitation and upon this invitation Mr. Sanchez made his profession of faith.

We were happy to see a man even on his sick bed make his acceptance of Christ.

During the week there was a total of eight professions of faith.

—James L. Gebhart
Missionary to Spanish
Grand Junction, Colorado

TYPICAL NAVAJO HOMES DESCRIBED BY MISSIONARY

The houses the Navajo Indians live in here are called hogans. A hogan is made from stones piled one on top of the other, and coming together at the top like an inverted bowl. The spaces between the rocks are filled with mud clay to make the hogan completely airtight.

The hogan has an ordinary door with hinges and a latch. The door always faces east. No one seems to know why, but possibly this is because there is no electricity and the Indians want to wake when the sun comes up. Occasionally there will be a window about a foot square in size.

Some of the hogans have battery powered radios. Some of the Indians understand English; for the others, there is a regular Navajo program. This radio has a makeshift aerial made of copper wire stretched from the hogan to a pole. Inside the hogan, which is usually

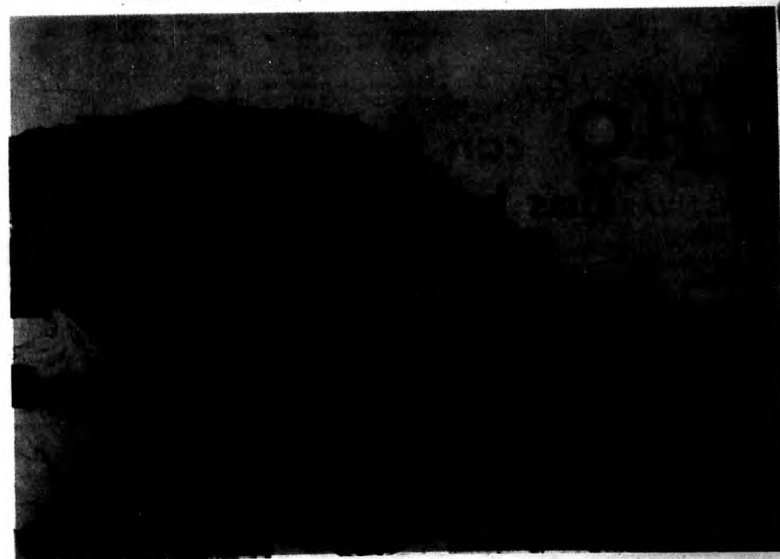
15 to 20 feet in diameter, there is very little furniture. Rugs are used for sitting and sleeping, and some hogans have a small bench. In the center of the room is an old-fashioned wood cook stove with a flue in the hole in the roof. This stove is used for cooking and heating. Over at one side may be a large rock used for grinding corn into meal.

The Indians usually have snapshots of their relatives on the wall, or sometimes they decorate the hogans with scenic pictures cut from magazines.

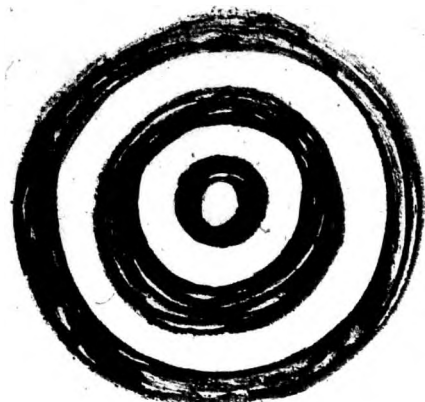
In the summer the Indians build a type of brush arbor which is used as a summer home. All of our Indians live in homes such as these. There is no electricity or running water, and the nearest telephone is 30 miles away.

—Richard Voyles
Missionary to Indians
Alamo, New Mexico

Members of an Indian family stand at the entrance of their hogan, a typical Navajo home.



Home Board Photo



"IT HAS BEEN SAID THAT A PERSON'S LIFE
IS CIRCUMSCRIBED BY THREE CIRCLES."

WHO can forgive sins but GOD ONLY?

by William E. Burke

I ministered for ten years as an ordained Roman Catholic priest. In this ministry I exercised and used the powers which Rome had supposedly conferred upon me, of forgiving and retaining the sins of penitents.

In my work as a priest I heard thousands and thousands of confessions. In doing this work I was struck with the utter ineffectiveness of Rome's sacramental system that pretends to be the main channel of God's grace to men. I found that it made very little difference to me and countless other souls I contacted in the confessional, whether these sacraments were received or not. They appeared to have nothing to do with real conversion. It left unexplained how these sacraments could be so fruitless if they were really instituted by Christ as essential means of salvation.

Since leaving the Catholic Church I am aware of the discrepancies in these teachings, for according to Rome, to obtain pardon for sins, it is not necessary to be sorry for crimes committed because they are offenses against society and God. All that is required is that the sinner be sorry for fear he will go to hell forever if he does not confess them and obtain forgiveness from the priest in confession.

On this point the Council of Trent, 1545-Sess. 14, says of the sinner, "It is sufficient if he is sorry for fear of otherwise burning in hell for all eternity." This base motive of confessing, I am certain, would multiply instead of diminish the crimes and sins of men.

According to the Council of Trent—Canon #7: "All mortal sins which occur to the memory must be confessed." In order to ascertain the number, kind, and circumstances of sins committed, the penitent before going to confession examines his conscience. He then enters the confessional box, kneels down, and says, "Bless me, Father, for I have sinned. It is so long since my last confession (mentioning the time). I seek pardon and absolution from you, Father, if you think me worthy."

He then confesses to the priest every thought, word, deed, and act that might have been instrumental in causing him to commit sin; mentioning the circumstances, i.e., the place, person, or thing involved in the sin's commitment.

Thus the penitent reveals to the priest the secrets of the innermost recesses of his mind and soul. If he or she is not capable of explaining every detail that may change the nature of the sin, he is questioned by the priest, who has been

thoroughly schooled in the Jesuit priestly art of prying into the souls of men, women, and children. For, after all, as judge, he must know all the details before pronouncing sentence. He thus determines from what has been revealed the extent of the penance to be imposed; which usually consists in praying to Mary, the saints, attending Mass, or performing other supposedly good works.

It has been said that a person's life is circumscribed by three circles. The largest, or outer circle, contains the things that have occurred in one's life that he will reveal and make known to ordinary friends, or even strangers. The next circle contains the things that he will reveal only to his relatives or most intimate friends. The third, or smallest circle, contains the things that he desires that only God and himself know. And yet the Catholic priest, as father confessor, prys into all the circles circumscribing a person's life. Is this hu-

milating? Well, thousands and thousands of Catholic men, women, and children, could, if they would, testify to the humiliation of confessing to a priest, an ordinary man—a man who must know all the details.

The Roman Catholic Church goes directly counter to God's Word concerning confession of sins. It requires auricular confession, i.e., confession made in the ear of a priest. The "Catechism of Christian Doctrine" says: "To receive the sacrament of penance worthily we must confess our sins to the priest—for confession is the telling of our sins to a duly authorized priest for the purpose of obtaining forgiveness" (Third Plenary Council of Baltimore). But there is nothing whatever in Holy Scripture that justifies the requirement that confession of sins be made to a Roman Catholic priest, a mere man, and not directly to God.

Millions of Roman Catholics, having

been born and reared in the Catholic faith, blindly and obediently accept teachings that have been made by men hundreds of years after the founding of the real, true church. In the early ages of the church auricular confession, or confessing to a priest, was unknown. The first positive decree on the subject was made by the Lateran Council, 1215.

As Baptists we believe that the first duty of a sinner when moved by true contrition is to confess his sins to God, and to God alone, and seek forgiveness through the blood of Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified" (Luke 18:13, 14).

We learned a lesson in simple faith and co-operation, when Home Missionary Roy Remont, and Dr. Leon Hyatt, of the First Baptist Church, Houma, Louisiana, joined us in a pleasure outing on our boat, the good ship "The Travelers."

In turning the boat around in the bayou the night before, we struck something in the water. It did not seem serious, as we were moving slowly. And when we left the dock at daylight the next morning all seemed shipshape. But when we had gone 10 or 12 miles from home, out on the bay, we found that we were taking water very rapidly.

All pleasure was forgotten and all hands turned to, to find the trouble, and remedy it. We cranked the engine and started the pump. Almost immediately, the pump broke and had to be stopped.

We found the trouble—broken bolts that hold the shoe and bearing for the drive shaft. Mrs. Pickern and Roy Remont man-

ned the hand pump. Mrs. Hyatt cared for her two children and our son Mark. Dr. Hyatt caulked the leaks with cotton, while we worked on the pump.

When it seemed that the pump was beyond repair, for lack of a connection, a good friend, an Indian who lives on a nearby island, came alongside in a crab-boat, and boarded to help us.

Quickly he cut a crab line, and wrapped the broken connection. Mrs. Pickern said that the water was gaining on us, and asked us to please hurry and get the pump fixed, and to please make it work. With calm assurance our Good Samaritan said, in his language, "Oh yes, it will work. The good God will put his hand upon it."

When we pressed the starter button, the pump worked. It worked all the way home. The good Lord had put his hand upon it.

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



ADVENTURE ON "THE TRAVELERS"

NEW APPOINTEES



Anaya, Jose

B. May 21, 1936. Central, New Mexico. Ed. New Mexico Western High School, Silver City, N. M. U. S. Marine Corps, 1954-1959. M. Alice Contreras May 26, 1956. Children: 1 daughter. App't. student missionary to Spanish-speaking, Glendale, Arizona, April 15, 1959.



Anaya, Alice Contreras
(Mrs. Jose A. Anaya)

B. July 6, 1935, Santa Rita, N. M. Ed. New Mexico Western High School, Silver City; Grand Canyon College, '54-'56; New Mexico Western College, 1956. M. Jose Anaya May 26, 1956. Children: 1 daughter. App't. student missionary to Spanish-speaking, Glendale, Arizona, April 15, 1959.

Monroe, Jerry A.

B. July 24, 1924, Gadsden, Ala. Ed. High School, Birmingham, Ala.; Howard College, '44-'49; New Orleans Baptist Theological Seminary, 1949-'52. Served as student summer missionary '50, '51, '52; missions pastor, Louisiana, 1952-1958. M. Sara Grant June 6, 1952. Children: 2 daughters. App't. missionary to Indians, Chandler, Arizona, effective May 1, 1959.



Monroe, Sara Grant
(Mrs. Jerry Monroe)

B. May 7, 1930, West Monroe, La. Ed. Adamson High School, Dallas, Texas; Howard Payne College, '46-'50. B.A. degree; New Orleans Baptist Seminary, '51, '52. Worked as teacher, Dallas, Texas, 1950-'51; student summer missionary, '48, '49, '51. M. Jerry Monroe June 6, 1952. Children: 2 daughters. App't. missionary to Indians, Chandler, Arizona, effective May 1, 1959.



Williams, Mildred Kinkade
(Mrs. Howard E. Williams)

B. July 13, 1922, Bernie, Mo. Ed. Southern Baptist College. M. Howard E. Williams May 20, 1939. Children: 1 son, 1 daughter. App't. missionary to Japanese, Los Angeles, Calif., April 15, 1959.



Williams, Howard E.

B. Nov. 7, 1919, Bernie, Mo. Ed. High School, Bernie, Mo.; Southern Baptist College, 1953-'55. A.A. degree; Rural Theological Seminary, '55-'56; Golden Gate Seminary, 1957. Has worked as trucker and farmer, bus driver, plumber, and pastor. M. Mildred Kinkade May 20, 1939. Children: 1 son, 1 daughter. App't. missionary to Japanese, Los Angeles, Calif., April 15, 1959.



Campbell, Agnida Barzola

B. Jan. 28, 1935, Bocas del Toro, Panama. Ed. High School, Bocas del Toro, 1953; Rep. of Nicaragua School, 1946; Nuestra Señora del Carmen School, 1949-'51; Panama Baptist Seminary, 1951-'59. Has worked in Training Union, Sunday school, Vacation Bible school. App't. kindergarten and WMU worker, Pueblo Nuevo, Panama, April 15, 1959.



McKindo, Richard E.

B. June 11, 1933, Panama, R. P. Ed. La Boca High School; Baptist Seminary of Panama, 1951-'59. Served as Training Union director, Sunday school teacher, assistant pastor, and part-time mission pastor. App't. missionary to Panamanians, Pueblo Nuevo, Panama, April 11, 1959.



Rivera, Lydia Nieto
(Mrs. Cornelio Rivera)

B. Oct. 9, 1929, Hicks, Texas. Ed. High School, Rockdale, Texas. Worked at Milam Produce Co., '47-'52; sales clerk and cashier, department store, '56-'58. M. Cornelio Rivera Dec. 28, 1958. App't. missionary to Spanish-speaking, Bayard, New Mexico, Feb. 5, '59.



GOOD NEWS

by James G. Phelps
Missionary to French
Cloutierville, La.

A phone call less than an hour before evening services took away all the gloom and disappointment of the low attendance at our morning service and sent us out to bear the good news to a mother that her daughter and elderly mother had been converted.

It seemed that all but 14 of our number had either gone visiting or had sickness in the family this day. Such was true with the married daughter of one of our new converts.

She was visiting in the home of a sick uncle and was attending the revival services in one of the Baptist churches during the Simultaneous Crusade. At the Saturday evening services, she and her 67-year-old grandmother both were converted, and were being baptized this Sunday evening.

"Tell mother that two Catholics have been converted," was the message we were asked to deliver ten miles away. We were most happy, for we had been concerned about this young mother and her three lovely children.

This was not the only decision that was to be made this day. We noticed that the teen-age daughter of the family was wearing her best dress, and we asked if she were ready to go to church. She said she was going to Emmanuel.

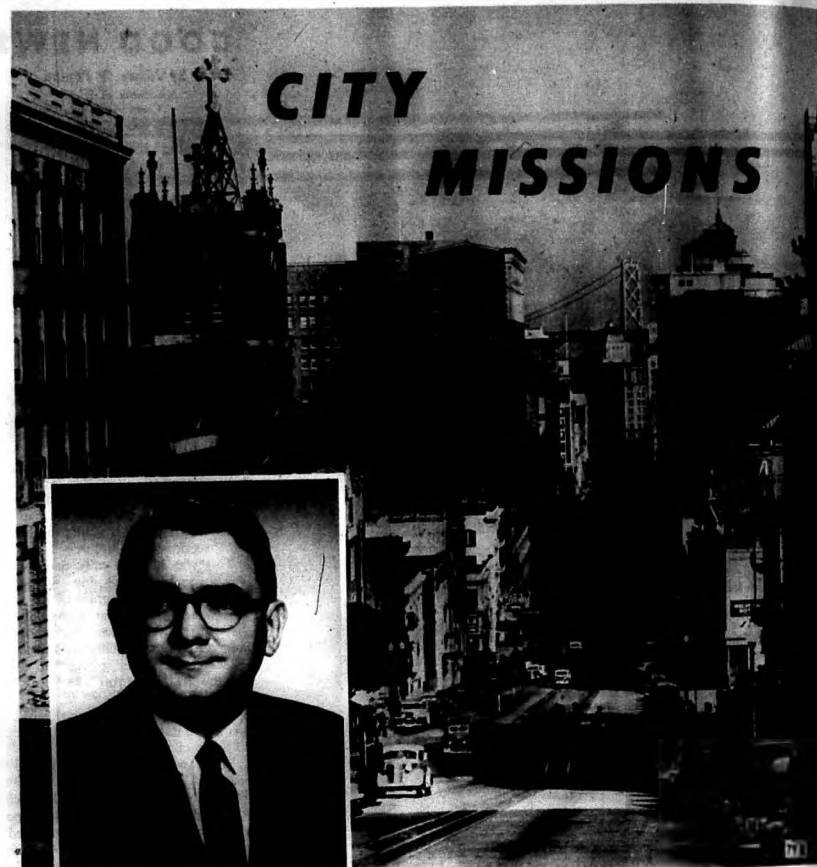
Her grandmother spoke, "Go on and tell the truth — you are going to a party."

"Well, yes," the young girl said, "I'm going to a dance with some friends. But it's in a church."

These words seemed to pierce the heart of the grandmother, and she pleaded, "Do you think that's where you ought to go tonight? Go dancing while your mother is being baptized?"

There was a long silence. We slipped out on the porch to wait prayerfully, and soon the girl came out, and putting her arms around the missionary's wife, softly announced, "Mrs. Phelps, I'm going to church with you." The tears were uncontrollable, for tonight, a teenager had made a great decision — one that would strengthen her and draw her closer to making an even greater decision — that of giving her heart to Jesus.

We returned to the church rejoicing over the events of the evening. Surely our "cup runneth over," for we had gained new strength to serve our Lord among the many French-Catholics in our community.



DR. FRED B. MOSELEY

MOSELEY JOINS CITY MISSIONS STAFF

by Arthur B. Rutledge

It is a pleasure to present to Southern Baptists the new secretary of the Department of City Missions, Dr. Fred B. Moseley. With his coming to this responsibility on June 1, the staff of the Division of Missions of the Home Mission Board was completed according to its present structure.

For the past 33 months Dr. Moseley

has served as associate executive secretary of the Louisiana Baptist Convention, which includes the direction of the Louisiana state mission program. Prior to entering denominational service, Dr. Moseley served as pastor in Mississippi, Alabama, and Louisiana.

The new city missions secretary, a native of Mississippi, was the first person to be graduated by the New Orleans Baptist Theological Seminary with a Doctor of Theology degree. He received his Master of Theology degree from the same institution, and a Bachelor of Arts degree from Mississippi College.

Mrs. Moseley is the former Gay Lord, of Mobile, Alabama. They have three sons, John Travis, Freddy, and David, ages 17, 13, and 12 respectively.

The Southern Baptist Convention City Missions Movement now includes 68 established city programs. The Jubilee Advance goal is 90 such programs by 1964. Ultimately the number will go well beyond the 100 mark, it is expected.

The cities occupy a strategic place in our witness in the homeland. By 1975, it is predicted, seven of every ten Americans will be living in a metropolitan area.

The City Missions Program gives strong attention to establishing new mission points and churches. This effort involves careful surveys of developing areas as well as older sections, the location and procurement of adequate building sites, and the securing of sponsoring churches to lead in establishing new projects. It is a church-centered mission program, with churches lending a helping hand to new congregations.

There are other important facets to the City Missions Programs. These include a ministry to the language groups, the deaf, and the Jews, as well as a program of juvenile rehabilitation and a Good Will Center and missions center program.

Serving with Dr. Moseley on the Home Board's city missions staff are four associates, Dr. Clovis Brantley, superintendent of missions centers, Mrs. Noble Y. Beall, missions centers field worker, Rev. William B. Mitchell, superintendent of Jewish evangelism, and Rev. J. V. James, superintendent of juvenile rehabilitation.

The City Missions Department is one of six departments in the Division of Missions. Others are the Departments of Associational Missions, Language Group Ministries, Work with National Baptists, Pioneer Missions, and Survey and Special Studies.

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reviving the SUMMER REVIVAL



by Leonard Sanderson

"Once upon a time" all conversions took place and that time was the summer revival. A show of hands in any Adult Southern Baptist audience will reveal that more than 65 per cent were saved during revival meetings. A sizable proportion of those were saved during the summer revival. In my home church (Maple Springs in Madison County, Tennessee) it was the second week in August. It still is. In more recent years there may have been an additional revival at some other time during the year, but "the revival" begins the second Sunday in August.

There were several good reasons for

this procedure. Farmers were not quite so busy, the water in the river or pond was warm for baptizing, the part-time pastor had to work in the revival for all of his four to six churches and the revival preacher could be engaged well in advance. The weather was good (and hot), roads were passable, watermelons were ripe, and it was a good time for "dinner on the ground." The children who had become city dwellers selected this time for the summer vacation. The "second week in August" was a good time.

Most rural churches have been very co-operative with simultaneous crusades at other times during the year but have maintained the practice of the summer revival also. That is as it ought to be.

City churches have found that summertime may be revival time for them.

Air conditioning has solved the heat problem, no competition is offered by schools and athletic programs. The church workers are not so program-pressed and some of the disadvantages of vacation time are overcome.

Many associations where rural churches predominate have had very successful summer simultaneous crusades and the churches in the county seat were some of the most pleased with the results.

More people are now saved during March and April than any other months of the year. The fall is traditionally a good time for revival. There are many factors, however, that are contributing to the revival of the summer revival.

What about a pause right now to pray for the summer revivals to be conducted during the next few weeks!

HOME MISSIONS



Marshall G. Mines, Southern Baptist minister, and Army Reserve chaplain, Daly City, California, was promoted to the rank of lieutenant colonel at an informal ceremony at Headquarters Sixth U. S. Army, Presidio of San Francisco, this week. Chaplain Mines is superintendent of city missions for the San Francisco Peninsula Southern Baptist Association. Presenting the chaplain with the silver oak leaves are Chaplain Richard Cheatham, left, and Chaplain H. H. Hewer.

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HASKELL

Report

by Bill and Norma Crews

Cherokee, Choctaws, Chickasaws, Creeks, and 82 other tribes are represented among the Indian students who attend Haskell Institute in Lawrence, Kansas.

A favorite time for many of the Baptist students is the evening evangelistic service in the chapel on the campus. A revival spirit is felt every Sunday night when these youth lift voices to sing, "He lives, he lives, Christ Jesus lives today." During each school year a number of the students come forward accepting Christ as Saviour.

There are approximately 300 Baptist students on the Haskell campus.

Sunday school completely outgrew the living room of the missionary resi-

dence, so we are now meeting at the Calvary Baptist Church. A chartered bus makes two trips to convey all the students. There are 106 enrolled in Sunday school at present.

Calvary Baptist Church does double duty as we use its educational space upstairs, while the congregation holds its worship service in the auditorium downstairs.

The spirit of co-operation shown by the members of Calvary Baptist Church makes the growth of the Haskell Sunday school possible. We hope that Southern Baptists will soon supply a new building in which this Sunday school may grow.



This bus is used to transport students from the campus to a downtown church each Sunday morning.

CHANGES IN MISSIONARY PERSONNEL

NEW MISSIONARIES

Angus, Jose A. and Mrs. (Sp.), 1423 S. 20th Ave., Phoenix, Ariz.
Bryant, Everett (Supt. City Missions), Kansas City, Mo.
Campbell, Appleton B., Apartado 4408, Panama, Republic of Panama
Compton, Owen (Pastoral Missionary, Colorado), Minot, N. Dakota
Conger, H. J. (Area Missionary), 609 W. Kenward Ave., Ft. Wayne, Ind.
Closs, Raymond (Pastoral Missionary, Ariz.), Soda Springs, Idaho
Hagood, Thomas W. (Negro Mission Center), 1877 Howell Mill Rd., N.W., Atlanta, Ga.
Holliday, Richard, Estrada General, Pueblo Nuevo Republic of Panama
Moore, Jerry A. and Mrs. (Ind.), 642 N. Colorado, Chandler, Ariz.
Mr. Mrs. Melodie (Good Samaritan Home Part Time), 3151 Dauphine St., New Orleans 17, La.
Peck, James C. (Secretary Institutional-Industrial Chaplaincy), Home Mission Board, 161 Spring Street, N.W., Atlanta
Rayson, George (Supt. Missions and Stewardship), P.O. Box 185, Plainfield, Ind.
Sagard, Alexander, Estrada General, Chitre, Republic of Panama
Williams, Howard E. and Mrs. (Japanese), 4745 1/2 Live Oak St., Bell, Calif.

Hopper, John D. and Mrs. (Spanish), from 1908 Addison, Berkeley, to 87-A N. Broadway, Pittsburg, Calif.

James, Paul J. (Director Missions New York City), from 10 East End Ave. to c/o Manhattan Baptist Church, 311 W. 57th St., New York, N. Y.

Miller, Dick and Mrs. (Direct Missionaries), from Mountain Village to Kwiguk, Alaska

Phelps, Donald and Mrs. (Sp.), from 15 E. 7th St. to Box 703, Colleton, Calif.

Rangel, Rudolph and Mrs. (Spanish), from 1908 Addison, Berkeley, to 274 N. White Rd., San Jose, Calif.

Ross, Gerald (Pastoral Missionary), from Grand Island to 821 W. 1st, Grand Island, Neb.

Whitlock, Leonard (Area Missionary), from Plainfield to Box 204, Rensselaer, Ind.

Wilcox, A. W. (Negro Mission Center), from Box 1335, Ala. Negro Baptist Center to 847 W. Jeff Davis Ave., Montgomery 8, Ala.

TRANSFERS

Gomez, Daniel and Mrs. (Spanish), from Anthony, N. M., to General Delivery, Hatch, N. M.

Lambert, Helen (GWC), from Baltimore, Md., to 738 S. Columbus Blvd., Tucson, Ariz.

Newman, Elizabeth (GWC), from Chattanooga, Tenn., to 540 N. Sixth St., East St. Louis, Ill.

Ostrows, Virginia (GWC), from St. Louis, Mo., to 1228 S. Highland Ave., Baltimore, Md.

Park, Mary (GWC), from Chattanooga, Tenn., to 540 N. Sixth St., East St. Louis, Ill.

RESIGNATIONS

Goins, Jim (Area Missionary), Sanford, Ariz.

Heubert, J. M. and Mrs. (Rescue Mission), 129 7th Ave., Nashville, Tenn.

Holland, W. T. (Supt. City Missions), Kansas City, Mo.

Jones, Vernon (Negro Mission Center), Baltimore, Md.

Lanfard, Richard (Direct Missionary), Kotzebue, Alaska

Robinson, O. C. (Supt. City Missions), Little Rock, Ark.

BOOK REVIEWS

Eyes That See, by Durward V. Cason, Sr. Published by Author, Hapeville, Ga.

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glimpse into the life of a brilliant young scientist engaged in the noblest of all adventures, the search for truth.

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Dr. Joseph Stiles, professor of Church Administration, Southern Baptist Theological Seminary, instructs ministers in the church administration class.



Rev. Claude Taylor (left) teacher of the deacons, is presented with a wrist watch from his class.



Rev. Claude Taylor (at table) teaches a class of 15 deacons.

CHURCH LEADERSHIP INSTITUTE IS SUCCESS

by R. Ernest Poston

An average nightly attendance of 47 eager students from an enrollment of 57 representing 22 Negro Baptist churches attests to the success of a unique church leadership institute recently inaugurated at Baptist Fellowship Center, Louisville, Kentucky.

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In order to keep the institute church-centered, students were required to enroll through their pastors, and in most instances the church paid the \$2.00 fee.

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Baptist Fellowship Center is a co-operative work with our Negro Baptists jointly supported by the Central District Association of National (Negro) Baptists and the Long Run Association of Southern Baptists in co-operation with the Home Mission Board of the Southern Baptist Convention.

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that will I do; God is love;
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which was lost; Of such is the
kingdom of heaven; The bene-
diction is Numbers 6:24-26.
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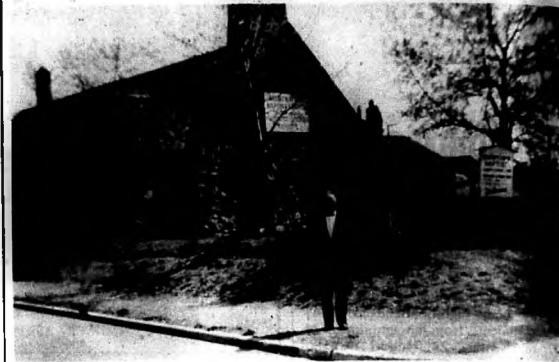
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HOME MISSIONS

BEACHHEAD in the INLAND EMPIRE

by John Caylor

A Jubilee Crusade in Spokane, Wash-
ington, in April emphasized the year of
evangelism in 1959. American, South-
ern, National, and German Baptist
churches participated.

For Southern Baptists, a fellowship
breakfast was held on Tuesday and
Thursday of each week. Eight churches
and one mission reported 55 professions
of faith, 45 for baptism, 18 additions by
letter, three volunteers for full-time serv-
ice.

The crusade in Southern Baptist
churches was but a beachhead in a
great movement in the inland empire.
Among visitors to the area were B. L.
Higdon of Springfield, Oregon, evan-
gelist for Driscoll Boulevard; Glenn E.
Parson, of Houston, Texas, with Hines
church; Claude Spearman, of Houston,
Texas, evangelist for Diahman; and John
Caylor, of Atlanta, Georgia, evangelist
for Northtown, and director of the cru-
sade.

At Northtown, Pastor Tommy Adams
has baptized 33 converts since Janu-
ary 1. Membership is still under 200.
The auditorium is taxed to capacity
for preaching services, and with three
Sunday school classes meeting in the
auditorium, educational facilities are
woefully inadequate for a Sunday school
attendance running approximately 150.
There is great need for enlarged fac-
ilities.

My hat is off to pioneer pastors and
people in the inland empire. Their great
need? They all answer in unison: "We
need money and men."

Pastor Tommy Adams stands before the beau-
tiful but small meetinghouse of Northtown Bap-
tists, Spokane, Washington.

Pastor Tommy Adams of Northtown and church
visitors: Gene Curtis, Les Rameris, and Louis
Hight, make vigorous plans for Northtown and
its two missions: Milen and Cheney.

A fellowship breakfast in Spokane crusade area
Higdon, of Springfield, Oregon, evan-
gelist for Driscoll; W. H. Burrow, pastor of
Hines, chairman of evangelism; Claude
Spearman, of Houston, evangelist at Diahman;
Tommy Adams, pastor of Northtown; Glenn
Parson, of Houston, Texas, evangelist for
Hines; and W. D. Malone, pastor of Driscoll
Boulevard, moderator of the association.

July, 1959

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of laymen in one of our churches recently used the Soul Winner's New Testament. They became so enthusiastic with the results that several others joined their group,
bringing about a revival in their church with people seeking for baptism. This spirit immediately
spread to some neighboring churches where the same results were repeated. I commend your Soul
Winner's New Testament as a means of encouragement to laymen Christians who, deep down in
their hearts, would like to win souls to Christ but need a bit of confidence which,
unquestionably, is found in this Soul Winner's
Testament."

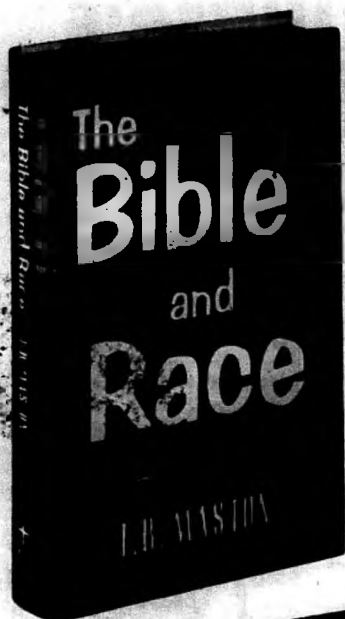
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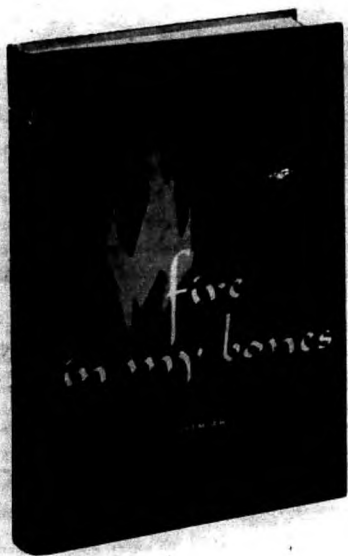
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