

HOME MISSIONS

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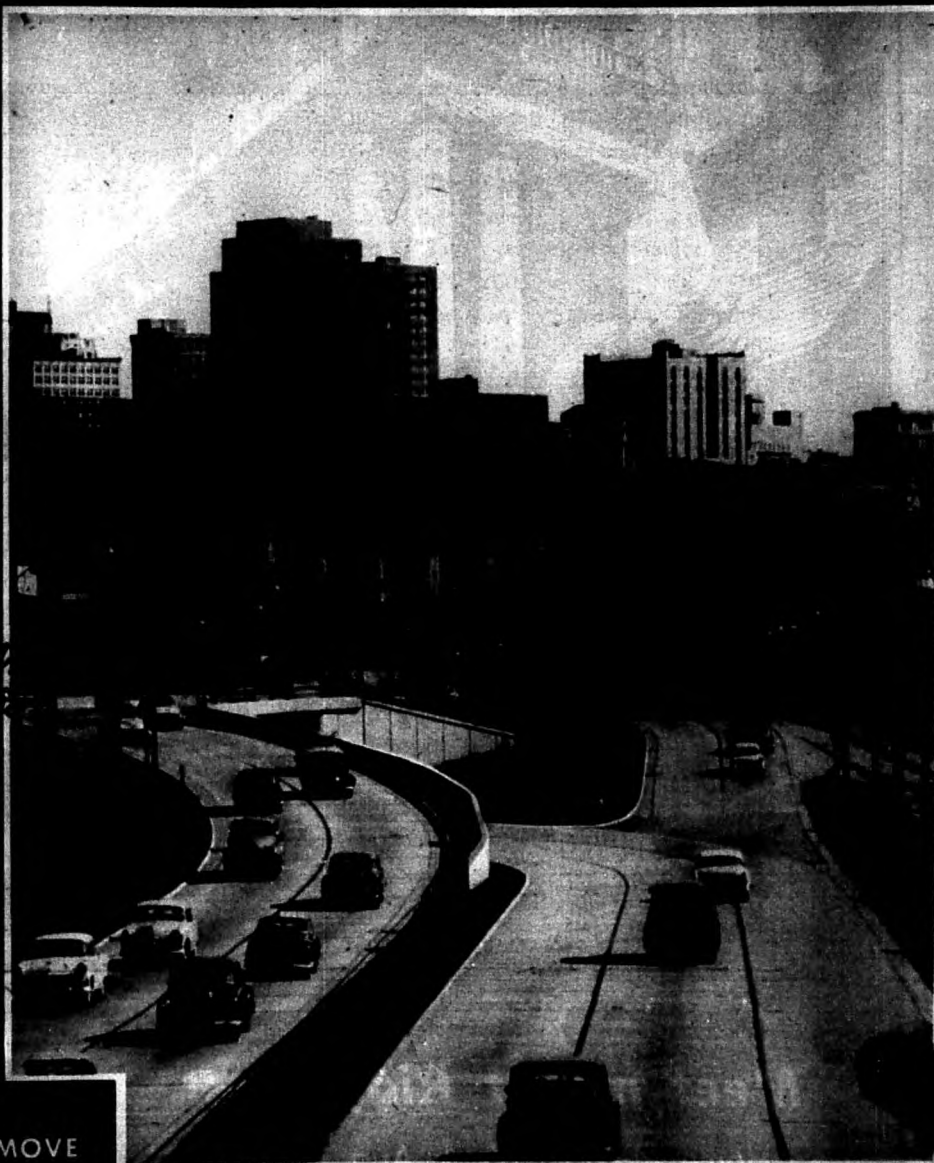
A Publication of
The Home Mission Board
of the Southern Baptist
Convention

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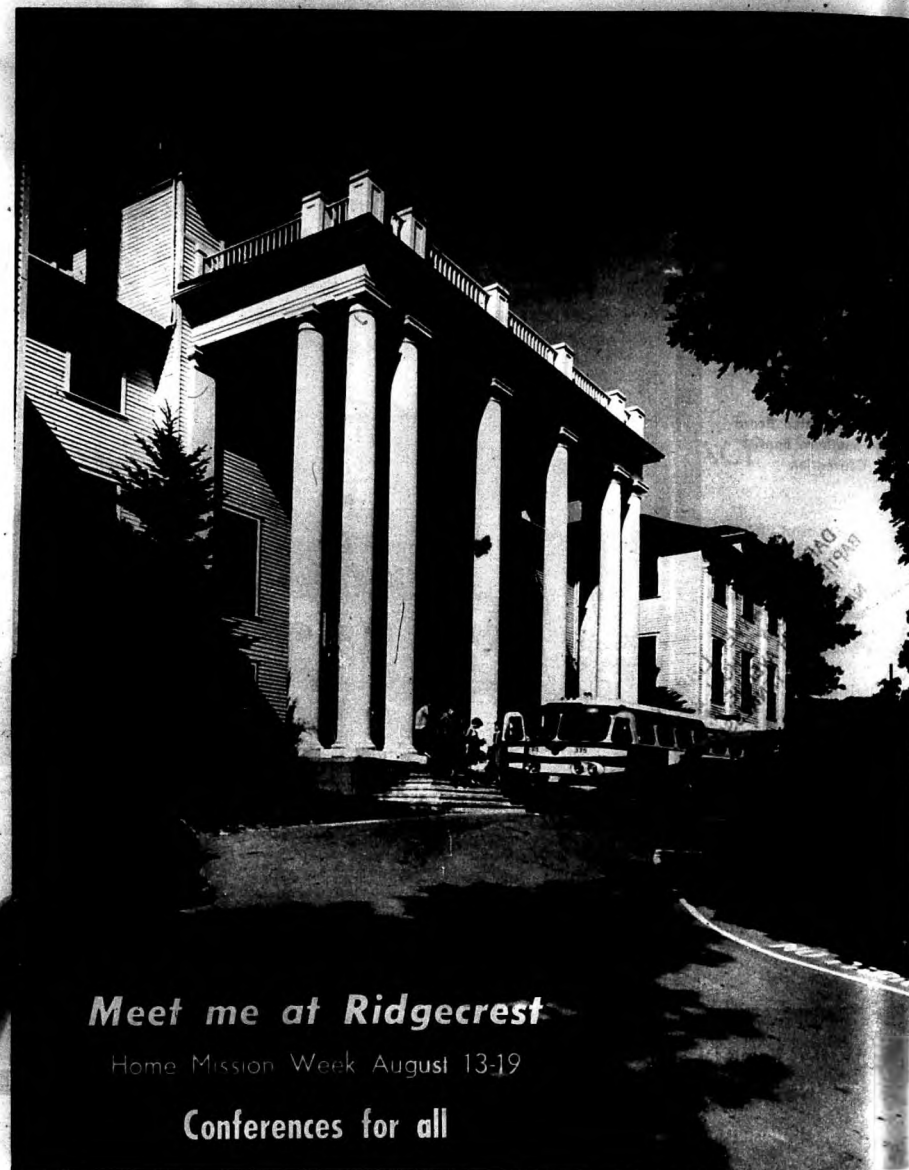
Vol. XXX No. 8



BAPTISTS ON THE MOVE
IN BIG CITIES

See pages 10 and 11

photo credit: Courtesy Atlanta Chamber
of Commerce



Meet me at Ridgecrest

Home Mission Week August 13-19

Conferences for all

photo credit: Bryce Finch
Baptist Sunday School Board



BEST WISHES

By Courts Redford

DR. JAMES T. GILLESPIE is leaving the Home Mission Board to accept a teaching position in Gardner-Webb College, in Boiling Springs, North Carolina.

As Dr. Gillespie goes to this new field of labor he will be returning to the scene of his boyhood. He was graduated from the Boiling Springs High School and then from Wake Forest College. He was ordained by the Boiling Springs Baptist Church in 1916.

Dr. Gillespie is a graduate of Southwestern Baptist Theological Seminary and is eminently fitted for the task to which he has been called. He has served as a college professor in Oklahoma Baptist University and in North Greenville Junior College. He was pastor of churches in South Carolina and in Arkansas.

He has served as a missionary of the Home Mission Board for more than ten years. During this period he helped to develop the City Mission Programs in Greenville, South Carolina, and Miami, Florida, and has been a leader in the development of the Rural Church Program of our Convention.

Perhaps no one has contributed more to the development and promotion of the Long Range Rural Church Program of Southern Baptists than has Dr. Gillespie. He has written many articles and tracts on this phase of mission work and has led in conferences throughout the Convention.

He has emphasized the place of the district association in our denominational life and has sought to help the associations obtain well-trained men as superintendents or missionaries.

The Rural Church Achievement Program, which he helped to develop, promises to become one of the most effective plans for rural church development that Southern Baptists have had. This program provides a schedule by which any rural or village church may measure and evaluate its achievements and may intelligently view its needs and fix its goals and its program for the future.

Dr. Gillespie has also assisted in the development of the church and associational survey programs. During the past decade the techniques and plans for such studies have been perfected and their value has been recognized. As a result the Home Mission Board now has the Department of Survey and Special Studies of which Rev. Billy Hargrove is secretary.

The Adult book in the 1960 Graded Series of Home Mission Study has been prepared by Dr. Gillespie. It is entitled *Reaching Rural Churches*, and will be available in Baptist Book Stores about the first of December. In this book the author has presented in a very interesting way the place and contribution of our rural churches and a challenge to Southern Baptists to place a major emphasis on the country and village churches and on associational missions in the days ahead.

Perhaps no decade in Southern Baptist history has contributed so largely to the growth and development of rural churches as has this decade in which Dr. Gillespie has served so effectively as a leader in this field.

We are delighted that this splendid Bible scholar and teacher will be in a strategic place of leadership traiping from which Southern Baptists may expect to obtain leaders for the growth of our work in the years ahead.

We of the home mission family will be praying God's richest blessings on Dr. and Mrs. Gillespie as they return to the area of his childhood and as he begins his work with Gardner-Webb College. We feel that he will continue to assist in demonstrating and implementing plans and programs for our rural fields. He will be training leaders so sorely needed in many of these fields and his efforts will add to the enthusiasm which is being manifested in the rural church movement all across our land.

May the Lord richly bless Dr. Gillespie's labors in the coming days is the wish of his many friends throughout the Convention.

August, 1959

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NEWS

Corder Tours Western States

Dr. Loyd Corder, secretary of the Department of Language Group Ministries, Home Mission Board, has just completed a tour of western states in which he visited mission centers and state Baptist headquarters in the interest of the Home Mission Board.

With Dr. Arthur Rutledge, director of the Division of Missions, Corder attended conferences in New Mexico and Arizona to set up a basis of co-operation between the Home Mission Board and the state conventions in mission work.

Representing New Mexico were Dr. Harry Stagg, executive secretary of the New Mexico Baptist Convention, and members of his staff. Home Mission Board Representative R. A. Long also attended the conference.

In Arizona, Executive Secretary Charles McKay, members of his staff, and officers of the convention represented the state. Joe Music, the state's Board member, aided in the planning session.

Home Mission Conferences To Be Held at Ridgecrest This Month

Southern Baptists from all over the United States will gather at Ridgecrest Baptist Assembly August 13-19 for Home Mission Week. Preacher for the week will be C. E. Autrey. William A. Carleton will serve as Bible teacher. Music will be under the direction of W. H. Souther. Outstanding mission speakers will include Harry Stagg, Arthur Rutledge, Ramsey Pollard, Mrs. William McMurtry, and C. C. Warren.

HOME MISSIONS



Miss Rice Leaves Home Missions Staff

Appearing on the masthead of HOME MISSIONS for the last time is the name of Miss Jo Beth Rice, who has been assistant editor for the past two years. Miss Rice and Dr. Lester Lee Luttrell were married in the First Baptist Church of Edmond, Oklahoma, on July 11. Dr. Luttrell is a dentist, at present connected with the armed services. He has been assigned to duty in Paris, France, where his bride of a few days will join him shortly.

To Miss Rice is due the credit for the beautiful appearance of HOME MISSIONS during her tenure of service with the Home Mission Board. She has made many friends throughout the Southern Baptist Convention through her connection with the magazine. The women of the Home Board headquarters honored Miss Rice with a bridal shower before she left Atlanta.

At the headquarters of the Board, she is held in high esteem; and the good wishes of all follow her into her new place of residence in France.

ABOUT THE COVER

Atlanta, Georgia, headquarters of the Home Mission Board, is representative of the big cities which Baptists are trying to win.

HOME MISSIONS

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

JOHN CAYLOR, Editor

Vol. XXX AUGUST, 1959 No. 8

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HOME MISSIONS

From the Pen of

John Caylor



I AM GOING TO RETIRE!

TWO YEARS AGO I advised the administration of the Home Mission Board that I expected to retire at the end of 1959. It is only five months until that date. I bow gracefully and humbly; I say thank you graciously and feelingly.

The lines are fallen unto me in pleasant places.

I was reared in a Christian home.

My parents were poor, honest, Christian.

I was educated in public schools and Baptist institutions: my heritage is of the Lord.

I put on long pants to teach school: before going to college I learned how to study.

I worked my way through college as secretary to the presidents of two institutions: that in itself was the basis of a good education.

I married a lady: she is beautiful, cultured, educated, and Christian; she lives in our three lovely Christian children. She is now, as she has been through the years, a part of all my work and life.

I was associate pastor to L. O. Dawson, Lincoln McConnell, and Billy White. Each contributed to my growth

the equivalent of a year of schooling; indeed, all three were professors in the school of Jesus.

Highland Baptist Church, of Shreveport, Louisiana, extended my 12 years of pastoral service into a ministry to multitudes at home and in regions beyond our shores: deacons and members contributed immeasurably to the rearing of our family and to our seasoning in the Lord's service.

My denomination has been good to me: it offered me educational opportunities; it gave me privileges of service; it responded to my leadership.

The Home Mission Board has afforded me 14 years of delightful fellowship and untold opportunities for service. I have served as an associate to J. B. Lawrence and Courts Redford who equally have shared direction of my executive responsibilities.

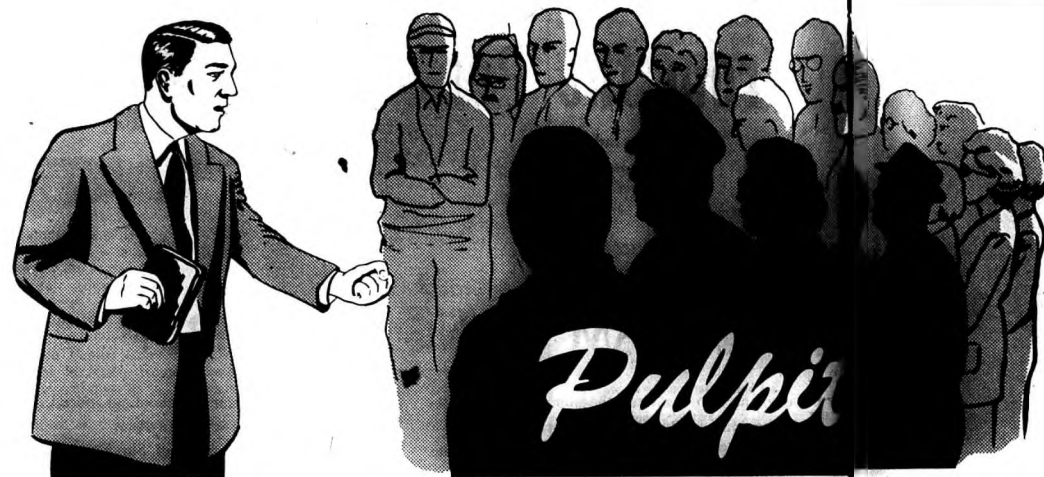
Nine million Southern Baptists have responded either favorably, unfavorably, or indifferently to my books, articles, editorials, speeches, correspondence, and concern.

Graciously and humbly I say thank you.

The lines are fallen unto me in pleasant places.

August, 1959

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W.M.U. Circle
Theme Program

by Charles H. Rankin, Missionary
La Junta, Colorado

WHERE 20 nationalities meet and merge along the Mississippi river front in New Orleans I had an open-air congregation for four years. Here, during my study at the Baptist seminary, the street corner was my pulpit.

Upon arriving to begin school, I made my way to Rachel Sims Mission to seek out Miss Gladys Keith. This mission is one of several comprising Baptist river front missions owned and operated by the Home Mission Board of the Southern Baptist Convention. E. N. Patterson, professor at the seminary, has described these as "one of the most illustrative mission projects in the entire world."

Miss Keith introduced me to J. C. Lewis, then a missionary, who was directing the street preaching. He was busily packing for a two-week School of Missions.

"Here is our street preacher for the next two weeks," she said, pointing to

me. With slight apprehension on my part, my open-air ministry began. I did not dream that it was to last so long.

With station wagon, public address system, record player, tracts, and a small team, this outdoor evangelism was projected week by week. The missionaries had already been conducting services adjacent to a Negro housing section. Miss Keith had located this spot, and in her restless vision, could see a mission planted there.

Her dream, translated into hard work and faith in God, became a reality when Carver Center, a Negro mission, was dedicated November 18, 1951, with J. B. Lawrence participating. Forming a link in the chain of Good Will Centers known as Baptist river front missions, it is helping to change the current of life along the ageless Mississippi.

One other strategic point was within earshot of Jackson Avenue ferry, across which a hurrying mass of humanity milled in both directions as two sides of the historic river met and exchanged

greetings. It was heartening to notice some slow their pace to listen. Here some Negro families huddled in a packed row of tenant houses listened intently. Here the children looked forward each week to the Sunday school lesson. Here, also, we witnessed several conversions.

Another location presented competition from two saloons, always bulging and boisterous. Often we were disturbed by drunk passers-by. Down the block lived a bedfast Christian into whose home we entered often. On our first visit we asked if he wanted us to have prayer with him.

"You don't need to ask me," was his reply, "because I always want you to pray with me." We were made sad one Sunday to come and learn he had died that week.

We did not face such distractions as open taverns on one street corner. Almost with clocklike regularity, an elderly man greeted us, encouraging me each time I opened the Word. He told

under the sky

Rachel Sims Memorial Mission



GLADYS KEITH

Home Board Photos



us he had been a Christian 50 years. On many a cold day while preaching with my hat on, I noticed him sitting or standing reverently among other listeners, his hat removed, despite a bald head exposed to the cold.

Behind all the scenes of Operation River Front in this busy Baptist program stands the luminous personality of Gladys Keith. Since the beginning of Southern Baptist work here 40 years ago with opening of Rachel Sims Mission in 1919 (known for a dozen years as Clay Square Mission), many have trod along the river front bearing the witness of Christ. Since 1935, Miss Keith has given to the work of these laborers continuity, strength, and stature.

When discouraged and in despair, when we did not see the fruits of our labors, we needed only her words of courage and counsel to rekindle and replenish a flickering faith.

"Preach the Word," she always told us, "and let God do the rest."



IN RETROSPECT:

OUR CALL TO MISSIONS

by Rev. and Mrs. J. D. Back

AFTER serving three years as missionaries here at Copper Mine Baptist Mission on the Navajo Reservation, we now feel the Lord leading us to complete our seminary training. Consequently we begin to look back over these few years and evaluate the different events, the most significant of

which we feel to be the call of God to mission work.

How well I remember the day in the summer of 1955 when I first felt God's Spirit leading me toward Indian work. We were serving as summer student missionaries under the Home Mission Board, at the Flagstaff Indian Center.

Our summer was filled with endless contact with the Navajo people.

We had seen the spiritual darkness of the people on the reservation, still bound by the shackles of superstition and under the power of the medicine man. We had also seen the degradation wrought by sin in the lives of those who lived in town. Oh! How these people need to know our risen Lord, who can break the shackles of sin and superstition, and lift from sin's degradation. Could it be that I could help them? Could it be that God wanted me to be a missionary to these people?

I began to pray and think seriously about it. Then how my heart did sing with joy when I talked to my wife about it, for the Lord had been speaking to her heart also. It was a mountaintop of spiritual blessing as we prayed to-

gether, yielding ourselves to his call to Indian work.

Ten months later came the day of days—the notice of appointment by the Home Mission Board to work with the Navajos at Copper Mine Baptist Mission, 60 miles north of Cameron, Arizona. Copper Mine is located in one of the most beautiful desert spots God has created. The altitude is 6,300 feet, and the juniper and pinion trees abound as do the blooming cacti. But best of all, it is in the heart of Navajoland.

Then there was the feverish excitement of packing to go to the mission field, and the anticipation one builds up in the days it takes to arrive.

The first summer became a whirl of visitation, Bible schools, and endless, trackless desert roads. The roads were always rough and treacherous, but at the end perhaps a hogan where Jesus had never been preached.

Seemingly, there was never enough time to do all that needed to be done. The months passed, and the discouragements of the field began to take their toll in missionary enthusiasm. There was the time-consuming maintenance of the mission property and equipment, the indifference of the people to the gospel,

the language and cultural barriers.

The months became a year, with more visitation, camp-out Bible schools, but no souls for the Master. The problems in winning a soul to Christ seemed almost insurmountable when less than 25 per cent of the people spoke or understood English. How, oh how could I get the message of Jesus across to them? We had some recorded messages in Navajo, but these were woefully inadequate. How do you lead a man to Christ when you can't speak his language and he can't understand yours? Oh, how our hearts cried out to God for these people! Could it be that we had misunderstood the call of God? "Lord, are we in the right place?"

Praise God for the promise in Isaiah 55:11, "My word shall not return unto me void."

Our first conversion took place some 14 months after our coming to the field. The people here live so scattered that we take our Bible schools to them. It was the last night of one of these camp-out Bible schools that our first conversion took place.

We were all seated under the canopy of our tent some 20 miles from the mission. The smell of juniper smoke, the

bleating of sheep in a nearby corral, the occasional snort of a horse tethered to a tree behind the tent all blended together to make a very pleasant setting for the simple story of Jesus as told on filmstrips and records.

As the invitation was given we were singing "Saved by Grace" in Navajo, and we could feel God's presence with us. Then an English speaking young lady came, overcoming the literal obstacles of her family—for she had to step over her brother, who was lying on the ground, and around her father and mother who were sitting in the aisle. But she came that night confessing Christ as her Saviour. As we returned to the mission our hearts were singing praises to our bountiful Lord, "Thank you, Lord, for calling us to this field."

Now in a few days we will be leaving this field of service to complete our schooling. However, we take with us the plea of a 12-year-old boy, "Come back again with the box that sings (phonograph) and tell us about Jesus."

There comes also to our minds the question asked by Paul in Romans 10:14, "How shall they hear without a preacher?" The answer our hearts give is that of Isaiah of old, "Here am I, Lord, send me."

WELCOME TO WALKER L. KNIGHT

by L. O. Griffith

In an interview at the Home Mission Board, Walker Knight stated, "I took two majors in Baylor University, Bible and journalism. I thought God might be calling me into religious journalism." God did call him and has greatly used him.

Knight's father, a newspaper man, gave him his first insight into the challenge in this field. Later Knight edited an Air Force publication, a weekly county paper in Texas, and has been associate editor of *Baptist Standard* of Texas for ten years.

Serving under David M. Gardner, now editor emeritus of the *Baptist Standard*, and present editor, E. S. James, he has been given opportunity to use his talent and training in this field. Both of these men give Knight a great deal of credit for the growth of the *Baptist Standard* from a circulation of 216,000 to 355,000.

"Why have you taken my right arm?" asked E. S. James in a telephone conversation concerning Knight's election to the position at the Home Mission Board. Editors of state Baptist papers have recognized and highly commended Knight's work.

At the Home Mission Board Mr. Knight will work with John Caylor, secretary of the Department of Editorial Service, until January 1 when Caylor retires and Knight will assume the responsibilities of the department which include being editor of the magazine of the Board, *Home Missions*, having charge of the news service, tract and book publication.

We are glad that Mr. Knight, minister and newspaperman, is coming to this position because we believe he can continue to uphold the high standards of the place which he comes to fill and because of his interest in the promotion of world missions.



WALKER L. KNIGHT

El Paso



First Baptist Church, El Paso, Texas

by Leland H. Waters
Executive Assistant
Home Mission Board

"I would not exchange places with any preacher under the sun."

Thus Dr. W. Herschel Ford, pastor of the First Baptist Church, El Paso, Texas, echoes his faith in the largest American city on the Mexican border.

El Paso, which means "the pass," is a great proving ground for a practical demonstration of New Testament Christianity. With a half million persons in greater El Paso, including over 200,000 Mexicans residing in the city of Juarez across the Rio Grande, a visitor looking down from Scenic Point high on the

slopes of Mt. Franklin sees one of the greatest home, state, and foreign mission fields in the world. As Hollis Brown, El Paso resident said, "Amid the bigness of it all, there is no place for a complacent Christian."

While El Paso continues to grow at three times the national average, Baptist forces in this throbbing border city have not been asleep at the helm. When Elmer Dunham became superintendent of city missions two years ago, he challenged the El Paso Association to double the 29 churches and missions in

five years as a part of the 30,000 Movement. Since Baptist life in El Paso is not so old as in other parts of the nation, there were some who wondered as to the possibility of reaching this goal.

But because good foundations have been laid, and with the co-operation of pastors and churches, the goal has been exceeded, not in five years, but in two years!

Thus El Paso, the city that has faced all of the problems of a border town finds Southern Baptists becoming deeply entrenched in the life of the community.

EXPERIMENTAL GROUND FOR A BAPTIST WITNESS

Baptist membership now stands at 15,485 against 8,238 ten years ago, with Sunday schools reporting a 110 per cent increase in enrollment. The 4,464 enrolled in Training Union is another evidence of trained leadership, preparing to make Christ known to this unique city on the Rio Grande.

The average visitor would be curious to know how well Anglos and Latins live and work together. Would there not be constant racial strife, causing endless unrest? Baptist leaders express gratitude that they are "unhampered by racial strife as El Paso churches welcome people from all over the world."

It was pointed out that the city is representative of a cosmopolitan community with the deacon board of the First Baptist Church including a Chinese, a Mexican, and an Argentine. Hundreds of servicemen from many states and nations have been saved and enlisted in the churches of El Paso in recent years.

In the past year 40 men from Chiang Kai-Shek's Army of Free China in Formosa have been baptized into the membership of the First Baptist Church. With large military installations nearby, El Paso churches have been mindful of their ministry to this great host of young men who frequent the city on week ends.

Baptist leaders feel that the work of the Brotherhood in promoting a "Military Missionary's Commission" among the large group of service personnel has provided dividends well beyond what was ever envisioned. Pete Ramirez, program chairman for the Associational Brotherhood, a deacon of First Baptist Church, and pastor of a mission in

Juarez across the Rio Grande, uses his mission as a training post for young Baptist laymen in the military who want practical experience in mission work before being sent overseas. A "Military Missionary's Commission Card" is presented to each who covenants to:

1. Pray daily
2. Read the Bible daily
3. Do personal soul-winning
4. Tithe through the church of which he is a member
5. Seek to set up Southern Baptist work wherever it appears that such work is needed, and where authorized and sponsored by the church of his membership.

The influence of this unusual outreach is having its effect in Hong Kong, Tokyo, London, Greenland, and Germany, other sections of the world, and in many unchurched areas of the United States.

Nearly all the El Paso churches have a mission, and some have several. The Mt. Franklin pastor, Bill Williams, flies out to three missions each Sunday. With the increase in mission activity on the local associational level, more money is pouring into the Cooperative Program. Co-operative giving has doubled in a short time so that now it has reached over \$16,000.00 each month. With added missions, the ratio of baptisms is also climbing.

In 1958 the churches reported one baptism for every 14 members, while the Southern Baptist average was one baptism for every 22 members.

El Paso churches are doubling their efforts to meet the challenge of a community that is growing at the rate of



Community Baptist Mission of the Loma Terrace Church, Rev. Alfred Smith, pastor.

The Gethsemane Baptist Church in Juarez, Mexico, was recently organized. Before organization by members of Texas Western BSU.

This is the Baptist Good Will Center, sponsored by the El Paso Baptist Association. Miss Aileen Williams is director.



2,000 every 30 days and with a birth rate of 908 in a recent month. Three missions are operated in Juarez by Texas Western BSU. New church and educational buildings have been erected all over the city. New missions and educational buildings have been erected all over the city. New missions and extensions for both Anglo and Spanish background have been established. Bilingual work has been opened in a number of the churches, and one Negro congregation has been established as a mission of the Loma Terrace Church, itself a mission only a few years ago of the Grandview Church.

Baptist residents of El Paso are quick to assert their love for their native or adopted city. Mrs. J. C. Dunn is proud that her three sons were born and reared in El Paso or surrounding area. All three boys worked their way through college by part-time work. Mrs. J. O. Whitten is glad to live in a community where "the challenge of witnessing for the Lord is unlimited and where the Lord's work is going forward in a wonderful way."

A good layman said he liked El Paso for "it is a town where people are proud of their homes and whose interests seem to major on the activities for the family." Eva Goss, Training Union Director for the association, is proud of her young people who take seriously the matter of witnessing in the city hospital, detention home, and other places of opportunity. She pays high tribute to "the military folk, who have been the backbone of much of our work. Many of them, because of their love for the local churches, have come back to make El Paso their home after their tour of duty in the military."

The William Lathams are glad they chose El Paso in which to rear their

five children; and with typical Texas style, they could not afford to escape employing "fabulous" to describe their city. Mrs. Latham feels that El Paso presents a wonderful missionary opportunity in a place where people are "fiercely loyal to their growing city."

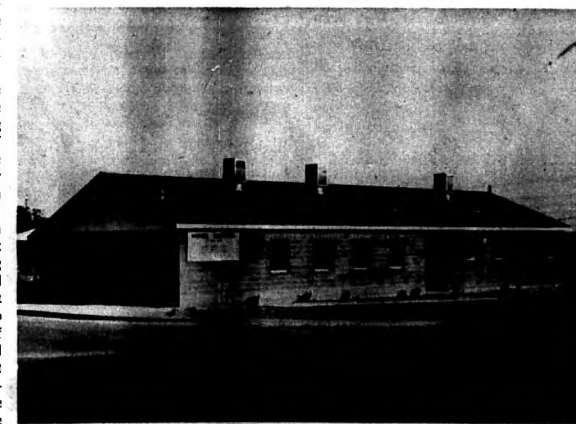
El Paso with 45,000 pupils in her public school system has been quick to adjust to problems occasioned by a semi-bilingual community, according to H. E. Charles, superintendent of schools. One of the blessings now experienced by our Baptist force is the special emphasis given by the school system in the "development of facility in the English language." The pattern used by the El Paso schools has been sought as a guide by more than 30 countries. Likewise the schools have developed a program for teaching Spanish to native English-speaking pupils, which is considered one of the best known programs in the United States.

Thus El Paso, the largest city on the Mexican border presents a challenge to our Baptist witness that is being heroically met. Moving in and out of the city for a dozen years makes one understand why the First Baptist pastor says, "I would not exchange places with any preacher under the sun."

Truly our Baptist folk have not been sleeping at the helm. They have not reached their goal by simply doubling the number of preaching stations, and being the first city mission to report "doubling" in the 30,000 Movement to the Home Board; but their sense of dedication to the Great Commission will keep Baptists in this border city alert to bring Christ to the heart of a growing, thriving metropolis, where the souls of men are still precious in the sight of our Saviour.



R. Elmer Dunham, Superintendent of City Missions, El Paso



San Juan Baptist Mission of Immanuel. Mr. L. C. Hamilton is director.

AMONG the MISSIONARIES

MIGRANT WORKERS HUNGER FOR GOSPEL

On May 21, 1959, some men of the Brotherhood of First Baptist Church, McAllen, Texas; the pastor from the First Mexican Baptist Church, McAllen; and I went to the Bracero Labor Camp south of Pharr, Texas, to conduct a service.

We arrived there about 8:15 p.m. The men had finished their supper. Most of them had taken their baths or pulled off their shirts to get cool after a hard day's work in the fields.

We began setting up the equipment for the service. Before we started playing the religious records on the ampli-

fier system, the men began gathering around. They seemed to come from everywhere. There were over a thousand men in this one camp. These Mexican Nationals come from Mexico on contract to harvest crops. While the records were playing, we milled around through the crowd speaking to the men and giving them religious tracts.

When the records were finished playing, Brother Leal, the Mexican preacher, began the sermon. I wish you could have been there to see those men stand just as close to Brother Leal as they could get to him, while he was preach-

ing. When he reached the climax of his message and began to give the invitation, the men all over the crowd began raising their hands signifying that they wanted to trust Christ as their Saviour.

Then they were asked to come forward and receive a "Believer's Package" that had been provided for them. In this package were materials that would help them to grow in their Christian life, as well as give them instruction about the church, baptism, and the Lord's Supper.

They were all asked to fill out a slip, giving their names and addresses. When they returned the slips, we gave each of the men a New Testament. The New Testaments soon gave out, but when we closed the service we had 115 slips signed and turned in. I believe that more than this number accepted Christ.

These men are hungry for the gospel. They are in the United States for only a short time. We have a great opportunity to reach them for Christ.

The First Baptist Church, McAllen, as well as many other churches, is doing a lot to help reach these migrants for Christ. Will you pray for this field that is so "white unto harvest?"

In this area alone, in a 15-mile radius, there are 15 labor camps where thousands of these men come every year. Will we be able to help them find a better way of life? Or will they return to their own country, saying that the Southern Baptists didn't care?

—J. Ed. Taylor
Missionary to Migrants

Left to right: Migrant missionaries James Horton, J. Ed Taylor, Andrew Foster, and Bertie Fair.



Missionaries' Son Honored

Timothy Pickern, 14, who appeared on the Home Mission Board's program at the meeting of the Southern Baptist Convention in Louisville, achieved high honors when he was graduated from elementary school in Montegut, Louisiana, in May.

Timothy is one of six non-Catholic students in the school, and is the first "missionary kid" to finish grammar school in Montegut.

He was selected by the faculty to be master-of-ceremonies for the entire program, and was given the Parent-Teacher Association's award for having attained the highest scholastic average of any boy in the school. He also won the American Legion award for citizenship, leadership, and patriotism.

At the conclusion of the program he was congratulated by the faculty, visiting dignitaries, and even by one of the two priests who were on the program.

Timothy is the son of Home Missionaries Ashley and Mary Pickern, who live at Pointe au Chien, and serve the French-speaking Houma Indians at Live Oak Baptist Church, Ile de Jean Charles, and Terrebonne Bayou.

—J. Ed Taylor
Missionary to Migrants

Witness to Catholics

The people with whom we work are mostly Catholics, but they really know nothing of their religion. They are Catholics in name only.

We have a great opportunity to serve these people by telling them about Jesus, the living Christ.

Mrs. Annie Luz came to our home and said, "I need help. My baby died last night on the way to the hospital. My husband can't speak much English, and we need some lumber to make a coffin."

We helped them get the lumber, and I made the coffin that night and transported the body to the reservation for burial. The next day when we got there, no arrangements had been made for the funeral, so we left the body in the Catholic church building and there I had the experience of preaching to the friends who came.

I opened God's Word and read words of comfort to them. There were about 15 people gathered inside the church, with pictures and images of saints all around them.

I tried, with the help of God, to tell these people that comfort and peace cannot come from pictures and statues, but only from Christ. The parents of the baby said, "Thank you. We will remem-

ber the words, and do come and visit us in our home and tell us more about this Jesus."

This is just one of the many such cases that we experience among these people who live in darkness because they do not know Christ. Pray for us as we preach Jesus and his power to save.

—Mr. and Mrs. L. E. Johns
Missionaries to Indians
Casa Grande, Arizona

Father Is a Missionary

In preparation for our appointment we talked many hours to our oldest children about their becoming missionaries to Spanish-speaking boys and girls as we also became missionaries.

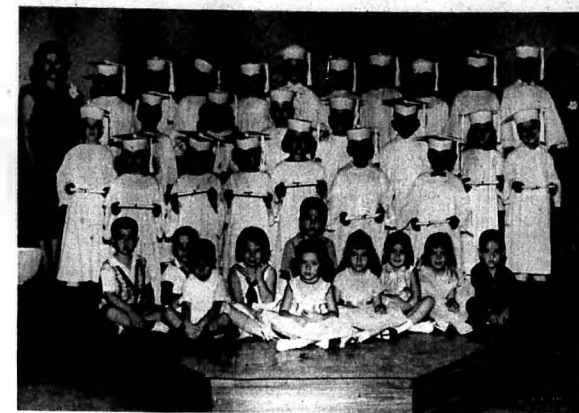
After we had been on the field for several weeks we took the oldest children visiting with us, leaving the twin babies with my sister who was visiting in our home.

We hadn't been visiting long when we felt maybe we had overdone our preparing our children for our appointment. One of the older children where we were visiting asked our children if their father were a Christian.

Our oldest child, Carolyn Ann, age 5, replied with a "No! He is a missionary."

It is great to be a missionary, too.

—Mr. and Mrs. James Gebhart
Missionaries to Spanish-speaking
Grand Junction, Colorado



These children were in the graduating class of the kindergarten, Cascaden Park Baptist Church, a mission of the Home Mission Board among Latin Americans in Tampa, Florida. With them are Mrs. Romano, far left, and Mrs. Navarro, far right.

Elmer Sizemore Appreciated

WHEREAS, Elmer Sizemore has labored in the Washington Baptist Association as associational missionary for more than three years, discharging the responsibilities of this job with a great degree of efficiency, and,

WHEREAS, the work of our association has grown in every area and has become fully organized in every department under his leadership, and

WHEREAS, he has been called to the position of Associate to the Director of the Southern Baptist Convention work in Greater New York and is leaving our midst.

Therefore, BE IT RESOLVED:

1. That we hereby formally express our appreciation to him for the fine work that he has done in the Washington Baptist Association, and

2. That we assure him of our continued interest in his work and that we will remember him as we pray, and

3. That we bid him, his wife, and daughter Godspeed as they go from us to their greater challenge.

—Washington (Ga.)
Baptist Association

the big story—

Chicago

by L. H. Moore, editor, *The Illinois Baptist*

Brooks Hays, former president of the Southern Baptist Convention, autographs books in the foyer of Grand Ballroom, Hilton Hotel, Chicago, where he delivered an address to 1,500 Chicago Southern Baptists.



"Rally to Mark Expansion of Baptist Group," said the headline in the *Chicago Tribune* in an article under Religious Editor Richard Philbrick's byline. The *Sun Times*, in a six-column streamer written by Dolores McCahill, religious editor, said, "20 Southern Baptist Units Mark Expansion in Chicago Area." The *Daily News* in a feature story under the header, "A Stranger Goes to Church," headlined events of May 10 thus "Southern Baptists Mark Expansion."

This was the Big Story in Chicago Sunday, May 10. Twenty Chicago Southern Baptist congregations dedicated new property on that day in simultaneous services. Dedication ceremonies were held for 13 new churches. Cornerstones were laid for two buildings, and ground was broken for five others on the same morning.

Churches dedicating new buildings were the First Baptist, Argo; Chase Street, Gary; Cornell Avenue, 8210 Cornell Avenue; Gage Park Baptist, 5844 Rockwell; First Baptist, Burnham; Kosler Avenue Baptist, 4406 Maypole; Lake Shore Baptist, 4100 Greenview Avenue; First Baptist, Liverpool; First Baptist, Mundelein; First Baptist, Palatine; First Baptist, St. Charles; First

Southern Baptist, Whiting; and First Southern, Hammond.

Ground was broken for new buildings for the First Baptist in Calumet City; Calvary Baptist in Riverdale; First Baptist, Clarendon Hills; First Baptist, Des Plaines, and Main Street, Braidwood.

The congregations of the Harvey Missionary and the Wilmington First Baptist laid cornerstones.

On Sunday night in the grand ballroom of the Conrad Hilton Hotel in Chicago's Loop, 1,500 Chicago Southern Baptists heard Brooks Hays, then president of the Southern Baptist Convention, and Dr. Courts Redford, executive secretary of the Home Mission Board, in major addresses.

Other speakers were Dr. Noel M. Taylor, executive secretary of the Illinois Baptist State Association; E. Harmon Moore, executive secretary of the State Convention of Baptists in Indiana; and L. H. Moore, editor of *The Illinois Baptist*. Rev. William A. Powell, moderator of the Chicago Southern Baptist Association, presided over the meeting.

The Sunday night rally was the largest gathering of local Southern Baptists ever to assemble in the Chicago area. They came by chartered bus, in motor

cavalcades, and in one instance by chartered train. They represented one-tenth of the total church membership in the 83 Southern Baptist churches in greater Chicago.

Dr. Noel M. Taylor, Illinois' executive secretary, led in the dedicatory services, dedicating both the new First Baptist Church of Palatine and the First Baptist Church, Mundelein.

Other Baptist leaders who were in the city and delivered dedicatory messages in the participating churches are; Dr. Courts Redford, executive secretary of the Home Mission Board; Rev. Harold E. Cameron, secretary of the Missions Department of the Illinois Baptist State Association; Dr. Duke K. McCall, president of Southern Baptist Theological Seminary; Dr. J. T. Gillespie, Department of Associational Missions, Home Mission Board; Dr. W. A. Harrel, secretary, Church Architecture Department of the Sunday School Board; Dr. Robert Hastings, associate to Dr. Merrill Moore, Promotion Committee, Executive Committee of the Southern Baptist Convention; Rev. E. Harmon Moore, executive secretary of the Baptist Convention of Indiana; George E. Wheeler, Brotherhood secretary of the Illinois Baptist State Association; Rev.

the big story



Leaders in the Big Cities Program pinpoint location of 20 Southern Baptist Churches in Chicago dedicating property in simultaneous services Sunday, May 10. Pictured left to right are Harold E. Cameron, E. Harmon Moore, Dr. Curtis Redford, and Dr. Noel M. Taylor.

S. Otto Williams, superintendent of the Baptist Children's Home, Carmi, Illinois; and Rev. L. H. Moore, editor of the *Illinois Baptist* and associate executive secretary of the Illinois Baptist State Association.

Churches in which special services were held on May 10 reach from Hammond, Indiana, on the southeast, to Palatine on the northwest, and from Wilmington in the south to Lake Shore in the north of the Greater Chicago area. All are within an hour's commuting time from Chicago's Loop.

Total cost of the buildings and sites dedicated was \$1,107,000.00. Individual sites ranged in cost from \$3,500.00 to \$30,000.00. Building costs vary from \$16,500.00 for a first unit of the First Baptist Church, Burnham, to the \$160,000.00 educational unit of the First Southern Baptist Church in Hammond, Indiana.

Cornell Avenue Baptist Church in the Southside dedicated its second educational unit costing \$110,000.00 in a three-phase building program which at completion will be valued at a third of a million dollars. Architectural styles vary from a simple rectangular building to the modernistic styling of the Argo-Summit sanctuary.

Financing for these buildings came from offerings of the local congregations, loans from the Home Mission Board of the Southern Baptist Convention, and the sale of Guaranteed Broadway Bonds. Used in many states, the Broadway Bond Plan has been given added effectiveness in Illinois by the guarantee of the Illinois Baptist State

Association. The bonds, bearing five per cent interest, are issued by the local churches and payment promised by the issuing churches out of their receipts. The state association underwrites these bonds protecting the investor against default. These 20 Chicago churches have issued \$550,000.00 in these Broadway Bonds to finance their building programs.

Since 1950, there have been 73 Southern Baptist churches organized in the Greater Chicago area. At the close of 1958, there were 74 Southern Baptist churches in the area with 10,500 members affiliating in three district associations in this great metropolitan area. These churches received 1,254 new members by baptism and 2,034 members by the transfer of letters in 1958 according to their official annuals. Since January 1, 1959, nine new churches have been constituted.

The new churches were started by small groups meeting in store-front buildings, rented halls on second and third stories, and private homes. First services often attracted only a dozen or so people. Congregations now vary from 30 or 40 to one group of 769 members.

As they have grown in membership, these congregations have moved from their first locations. They have acquired property, erected church houses, educational units, and homes for their pastors. Many have sites in fast growing suburban areas. Others have purchased buildings from other church groups unable to adjust to a rapidly changing social order and which have ceased

having services.

Southern Baptist work in Chicago received its first major stimulus when Dr. Noel M. Taylor, executive secretary of the 51-year-old Illinois Baptist State Association, the state body of Southern Baptists in Illinois, visited Chicago in 1950 and led in the organization of the Cornell Avenue Baptist Church.

Until that year there were but six Southern Baptist churches in the Chicago area. The oldest of these was located in Zion, Illinois, where in 1916 a group of Baptists from Southern Illinois organized a Baptist church. Eighteen years later, in 1934, a second Southern Baptist church was constituted in East Chicago. This church later moved its location to Hammond, Indiana, where it was renamed the First Southern Baptist Church of Hammond.

A third church was organized at Hegewisch in 1936. Another church was constituted in the Gary area in 1939. Two years later the State Street Baptist Church came into being. In 1943, the Harvey Missionary Baptist Church was organized in Harvey, Illinois.

Following the organization of the Cornell Avenue Baptist Church, the Illinois Baptist State Association placed an area missionary in northern Illinois. Several missions were started and new churches were aided in securing property. These churches were encouraged to sponsor other missions through an associational mission program.

Securing pastors for this new work was a major problem. Many pastors in southern Illinois resigned well-established churches to become mission pastors in the Chicago area. Dr. Taylor visited the campuses of Southern Baptist seminaries in Fort Worth, Louisville, New Orleans, and Wake Forest telling the Illinois story to graduating classes. Young men responded. Often it meant that these young ministers had to secure employment in factories, as salesmen, or school teachers until their churches grew strong enough to support a full-time program.

In 1952, the Illinois Baptist State Association took another step toward planting a Baptist church in every community by creating a separate missions department. Rev. E. Harmon Moore, then pastor of the First Baptist Church, Ziegler, Illinois, was elected secretary of the new department. The new secretary, working with the Home Mission Board, was able to enlarge the mission program in the Chicago area. From 1953 to 1958, 64 new churches were constituted in Chicagoland.

The year 1957 saw the third im-

portant step in this program of planting new churches in the Chicago area when the Home Mission Board of the Southern Baptist Convention and the Illinois Baptist State Association initiated a Big Cities Program. The Home Mission Board set aside \$200,000.00 for this stepped-up missions effort. A third association of churches was organized as the Chicago Southern Baptist Association. Eighteen churches in the metropolitan area affiliated with this body. A city missionary was employed and the Big Cities Program became effective in 1958.

The Big Story in Chicago is the story of the vision of denominational leadership. It is the story of the sacrifice of scores of pastors and their families. It is the story of the dedication of laymen and women who opened their homes to fellowship meetings — who met in rented halls and out-of-the-way places — and then became the nucleus of new churches. It is the story of nine million Southern Baptists co-operating together in sending the gospel to the metropolitan areas through the Cooperative Program. It is the story of working together on the part of the local church, the district association, the state convention, and the Southern Baptist Convention.

The Big Story is the twentieth century re-write of the methods, motives, and spirit that prompted first century advance in the kingdom and resulted in the planting of New Testament churches in the cities of that world.



Baptist presidents rejoice in simultaneous dedicatory services in 20 Southern Baptist churches. Dr. A. E. Brown (left), president of the Illinois Baptist State Association, greets Brooks Hays.



Chicago Southern Baptists gather for Sunday night rally in Conrad Hilton's Grand Ballroom to hear Brooks Hays and Curtis Redford in closing addresses of precedent-breaking simultaneous services.

The first Sunday in January, on its fifth birthday, Southside Baptist Chapel of Hobart, Oklahoma, was reorganized into a unit separate from First Baptist Church, its mother. During an organizational meeting at 3:00 p.m., letters of dismissal from First Church membership were granted, and transfers to the separate unit were made.

The new body voted to be called Washington Street Baptist Church. The church covenant and articles of faith were adopted. A church budget of \$9,448.00 as compared to the 1958 budget of \$5,616.00 was approved. The pastor was officially called; church officers and committees were elected. To climax the impressive ceremonies, Rev. Abe Hester, Jr., pastor of the mother church, brought an inspirational message.

Washington Street Baptist Church has organizations in all phases of educational work, including Brotherhood and youth mission auxiliaries. It regularly holds weekly teachers' and officers' meetings. From the beginning it has supported the Cooperative Program, giving 12 and one half per cent to missions. Church leaders yearn for it to do more as it can.

Rev. Walter Carroll, the first full-time minister, came in October, 1958. His goal is 50 baptisms in 1959. Off to a good start, there were 21 additions — mostly by baptism — in the

Simultaneous Crusade in March. All were Intermediates or Adults.

The value of reaching a soul through a branch church cannot be measured. When I asked Willard Pryor, general Sunday school superintendent — a relatively new Christian and a lively soul-winner — if the new unit were really needed, he flashed with conviction: "It certainly is. We have folks coming and helping out every Sunday that the other church tried in vain to reach." So enthusiastic is Pryor that he adds brightly: "When Washington Street Baptist Church gets about 400 members, we'll want to start a new branch unit some place else in town."

Perhaps the greatest single joy the church has thus far experienced is the fact that the handsome, black-haired George Kouri, student pastor from its birth, is now in the seminary completing preparations for foreign mission service — perhaps in Africa. Much of his missionary vision stems from his duties at Southside Baptist Chapel.

The biggest problem in launching the new unit was finances. It does take interest and money and effort to get a new preaching unit started. In our case, this is what the mother church did toward financing the new unit.

1. *Investment in housing* — a five-room house was purchased in a strategic

location (this is very important, particularly in a town of only 5,000 people like Hobart) and used as the initial meeting place. When the more adequate building of brick-tile construction was finished within the first year, the house was still needed for Sunday school rooms. All told, less than \$25,000.00 was invested in lots and buildings. The mother church picked up the tab for most of this.

2. *Pastoral remuneration and maintenance costs* — while the mother church assisted in these matters, the branch unit received offerings from the start and has shared in these obligations also. After the first two years the mission was completely self-supporting.

No one has suffered. There have been gains all around. Says the sincere superintendent, "I was actually scared stiff to give a devotion in the big church. In this small one I've done everything except the preaching. For a new Christian like me it is a wonderful place to learn how to do — to grow."

The mother church has been richly blessed, both spiritually and financially. At this time it is completing a beautiful new sanctuary to God's honor and glory.

Money turned into branch church work is an investment in eternal values. No established church can engage in a finer ministry.

A CHURCH IS BORN IN HOBART

by Florence C. Brillhart



Washington Street Baptist Church, Hobart, Oklahoma

NEWS FROM ALASKA

by Mr. and Mrs. John Jeffcoat
Direct Missionaries, Fairbanks, Alaska

Recently we took our very first trip in our new four-place Tri-pacer plane. We covered the hundreds of miles of wasteland between Fairbanks and Kotzebue.

While in Kotzebue we saw the fog roll in, and there we settled down to work in Vacation Bible school until the weather man decided to haul in the curfew. This was a marvelous experience, for 130 little Eskimos can be fairly time-consuming, particularly with 34 in the Beginner department.

After the third day, however, we managed to find good flying weather and made our way back to Fairbanks. While in the North we visited Kiana, and this is an experience which I wish you could have.

It is impossible to describe the quaint simple existence of those villagers who live apart from the busy activity that the white man has engendered. There they crouch on their little river banks, rubbing down their boats, stretching their muskrat hides and hanging the tawny meat on lines, high away from the reach of the sled dogs, to dry. Our mission stands like a beacon overlooking the little village.

This week brought another wonderful experience. We spent the night in Fort

Yukon and yesterday flew up the Yukon to Beaver. Here we have an Indian mother with whom we have been corresponding. She wrote several months before Christmas saying that she had heard the message on a rare trip into Fairbanks and had carried it in her heart back to the village. "It cut deep; Jesus is mine."

All winter we have corresponded with Nora Billy, promising that when the thaw came and the airstrip dried we would come in. We continued to write, striving to guide her by letter into growing as a Christian.

Yesterday Nora Billy's radiant face gave visible evidence of her love for the Lord. Eagerly she asked for baptism. "My sister, she is saved, too, wants baptized." There in Beaver the Lord has given two Indian mothers for baptism. Next week they are going to begin a Sunday school in their log cabin. With the Marsons, of Ft. Yukon, we plan to take a Vacation Bible school into the village with preaching each evening.

We have had other recent experiences that have been blessings to our hearts. We are in the period of 24 hours of beautiful sunlight. At every season we can stand in awe at the beauty of this world around us.

The Canadian Crusade

by C. Y. Dossey

In Canada, early in May, two farmers were saved in our evangelistic crusade. Their tithe will be more than the entire budget of the church had been before the crusade. These conversions took place in one of the 13 Baptist churches of the Southern Saskatchewan Association of Baptist churches engaged in the 1959 simultaneous crusade May 3-17.

These churches of the Baptist Union of Western Canada invited the Division of Evangelism of the Home Mission Board to lead. The crusade was under the direction of C. Y. Dossey. There were 175 additions to the churches, 158 coming upon profession of faith as candidates for baptism.

Scores were rededicated and five young people surrendered for full-time Christian service. All the churches are very small in membership. On the first

Sunday of the crusade they had 807 in Sunday school. On high attendance day, May 10, they had 1,226.

Pastors used the *Revival Plan Book* that was published by the Division of Evangelism. The methods and techniques of the Southern Baptist program of evangelism will work anywhere they are given a chance.

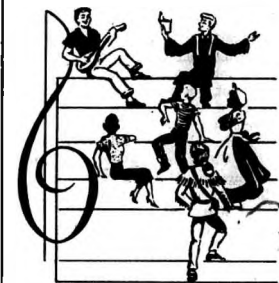
The following men assisted in the Canadian crusade: Dr. W. Bertram King, liaison man for the Home Mission Board in Canada, and the following state secretaries of evangelism: Joseph Underwood, New Mexico; Paul Meigs, Florida; R. O. Cawker, Louisiana; John Havlik, Kansas; James Baldwin, Illinois; D. Wade Armstrong, California; W. D. Lawes, Arizona; F. M. Dowell, Jr., Tennessee; James Howard, South Carolina; and J. A. Pennington, Oklahoma.

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THE BIBLE and the ROMAN CATHOLIC CHURCH

by William E. Burke

The official attitude of the Roman Catholic Church concerning the Bible is a puzzle to most people and needs clarification for all fair-minded Christians.

Today the Church of Rome is faced with the fact that no other book in the world is of such easy access to everyone. This worldwide distribution of the Bible, however, has been exclusively the work of Protestants and Baptists.

When we examine Rome's attitude toward the Bible we see first of all that she fears the Bible. This is evident from the following: "Linacer, a distinguished physician but a bigoted Roman Catholic, once came across a copy of the New Testament, picked it up and glanced through it. After reading it awhile he impatiently threw it aside and exclaimed: 'Either this book is not true, or we are not Christians.'" (*Converted Catholic Magazine*, March, 1944).

In Democratic countries like the United States, the competition of Baptists and Protestants has forced the Catholic Church to adopt a different policy toward the Bible than it has in Roman Catholic dominated countries. Here it does not forbid Catholics to read it. In fact, at times, it urges them to do so, knowing that they have been so conditioned by one-sided training; and so indoctrinated with the teachings of the Roman Catholic Church that they will rarely read it.

In his own personal life the Catholic finds no need for the Bible. He is content to attend mass on Sundays and Holy Days of Obligation, observe Friday abstinence, pray to Mary and the saints, make Novenas, do good works, gain indulgences, etc. By doing this the Catholic feels that he is well on the road to eternal salvation with a stop-over in Purgatory. A Roman Catholic would have no reason to take his Bible to mass, if he had one, as what the

priest says for the mass is not in the Bible.

In all discussions of so-called Protestant errors and heresies, he is taught that indiscriminate reading of the Bible and private interpretation lead to the perversion of Christ's doctrine and Protestantism. A Catholic, therefore, fearful that he might be tempted to interpret the Bible contrary to the teaching of his church feels safer in permitting the reading and interpretation of the Scriptures to rest in the hierarchy, especially the infallible pope.

We know, of course, that the only Bible a Catholic can read (without committing sin) is the Douay Version containing the Catholic annotations which are assumed to be divinely inspired. One thing, however, must be carefully noted. The Roman Catholic Church, in all its literature, is very careful to keep before her people the idea that the Bible is not its own interpreter, but rather the Church itself must be the final judge of God's message for the people.

"There are no Bible classes in the Catholic Church, only occasional courses in Bible history. The Bible itself is seldom read in Catholic school, not even in Bible history classes or at the beginning of school sessions. Prescribed prayers are usually said, especially the rosary. The priest in the pulpit does not recommend that the faithful read the Bible. In short, the Bible, as such, is almost completely ignored. Mention of the Bible by name, however, is frequent in Catholic sermons as are brief quotations taken from it to bolster a Catholic doctrine or lend force to a moral law" (*Converted Catholic Magazine*, May, 1942).

In addition, 52 short excerpts of about 10 or 15 lines, taken mostly from the parables of the Gospels, are read at Sunday mass; they are the same



from year to year and from one church to another. It is always the same few carefully chosen passages that are read. They are all of a moral nature and do not touch on the doctrines of the church. It so happens that nearly all Roman Catholics live and die without ever opening the good book or even feeling the desire to do so, much less the obligation.

Fearing that some Catholics out of curiosity might be tempted to read Protestant Bibles, if they had none of their own, Catholic Bibles have been put on sale at Catholic missions and retreats that are held in some parish churches as often as once a year. Some of the devout Irish-Catholic families of the past generation bought Bibles but never used them except as a place to record births, marriages, and deaths.

"No Protestant has ever confessed that he became a Catholic through the Bible," John Moody (founder of Moody's Investors Service) a layman who became a Catholic, declared in a

review of his book *The Long Road Home*, in the *New York Herald Tribune* September 3, 1932. "It was through the writings of St. Thomas Aquinas that I found the way . . ."

On page 78 of his book he confesses that, as a young man, he put his Bible on a shelf where it remained unopened ever after (*Converted Catholic Magazine*, February, 1945).

On the other hand, every Roman Catholic priest and layman who is converted to the Baptist faith confesses that he had found the way through the Bible.

We Baptists do not rely on a priesthood to find the means of salvation. We take the Bible at its word when it says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

The Lord Jesus Christ commands us to search the Scriptures. In John 5:39 we read: "Search the Scriptures . . ."

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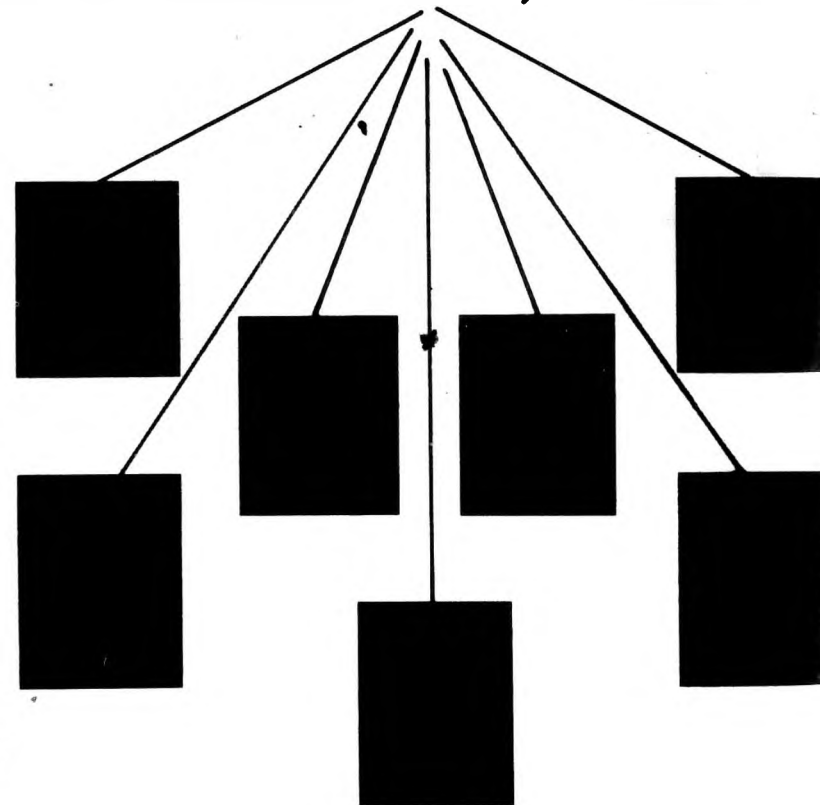
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Leland H. Waters, Executive Assistant

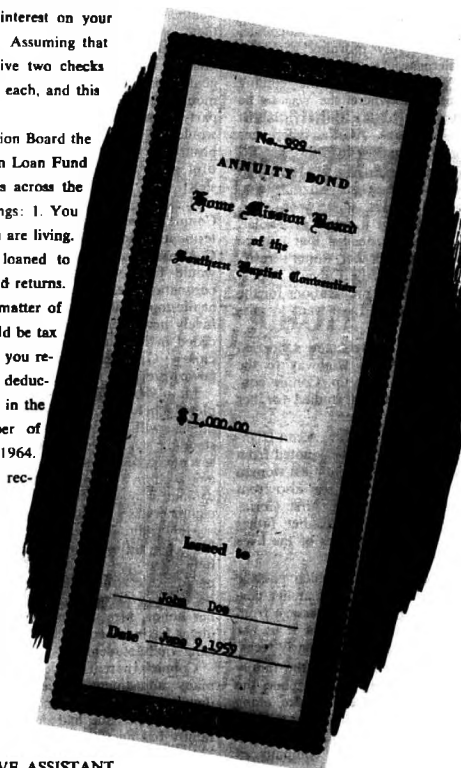
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Suppose you are now 65 years of age and have already considered your relationship to the Lord in the matter of your accumulations. You have an amount of money that you need the interest on for your remaining years, as you do not want to use the principal for your living expenses. Did you know that you can purchase a "Gift Annuity Contract" with the Home Mission Board, and at 65 years of age, the Board will pay you 5% interest on your gift for the remainder of your normal life? Assuming that your gift would be \$5,000 you would receive two checks each year, one every six months for \$125.00 each, and this would continue until your death.

When your gift is made to the Home Mission Board the funds go into the revolving Church Extension Loan Fund with which loans are made to new churches across the nation. In such a gift you are doing five things: 1. You are settling this part of your estate while you are living. 2. You are providing funds that will be loaned to churches for building purposes until our Lord returns. 3. You are making possible a saving in the matter of income taxes, for a large part of the gift would be tax deductible. Likewise a portion of the income you receive from the annuity contract would be tax deductible. 4. You are becoming an active partner in the 30,000 Movement to establish this number of preaching stations, churches, or missions by 1964. 5. Your gift-investment means that you are recognizing God's goodness through the years.

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LELAND H. WATERS, EXECUTIVE ASSISTANT
BAPTIST HOME MISSION BOARD
161 SPRING STREET, N. W.
ATLANTA, GEORGIA

######

LEROY IS BAPTIZED



Leroy Duran, in his wheelchair, with a friend.

by Joshua Grihalva
Missionary to Spanish-speaking
Denver, Colorado

"**L**ORD JESUS, fill our church to capacity." This has often been the prayer of 17-year-old Leroy Duran, as he prayed in our church. It is a living

example of his faith, for you see, ours is a large auditorium, seating approximately 700 people, yet our average congregation is about 50 Spanish Baptists

and friends. Leroy has never doubted that some day, our church will be filled "to capacity."

His prayer life is mature, for he has felt the closeness of the Lord all his life. Leroy is a paraplegic. He was born that way, and his last ten years have been spent in a wheel chair.

But to look into his Christ-filled life, you would not think that most of the time his body is racked with pain. Unless it is snowing, Leroy attends church. Two Junior boys walk down a block where he lives, and wheel him to church. Then, two of our men must carry him, chair and all, 20 steps into the auditorium. Sometimes our men are late and Leroy waits patiently in zero weather.

During our recent revival Leroy was convicted of the need of baptism. He said, "If Jesus gave us the example and the Bible commands it, then, not even a cripple can put up an excuse."

I have baptized during my 18 years as a minister people of all shapes and forms; yet, it was a thrill beyond my ability to describe, as on Easter Sunday I took the boy, weighing 150 pounds, hugged him to myself, went up and down ten steps, through a narrow corridor, and into the baptismal waters. The prayer I uttered that day somehow had a new meaning, and if the baptism was a blessing to Leroy, it was doubly so to me.

Leroy is witnessing to his non-Christian family. Won't you pray that they might be won? And won't you join Leroy in prayer as he continues to pray, "Lord Jesus, fill our church to capacity."

BOOK REVIEWS

Of Parsons and Profs by Inman Johnson. Broadman. \$1.95.

Let me call this volume light reading about heavy numbers. "Prof" Johnson discusses New York Hall and the faculty of Southern Baptist Theological Seminary. Mullins, Sampey, Robertson, Carter, and Davis, among the biggest men Southern Baptists ever produced, are treated in a light vein but with deep appreciation and accuracy. Perhaps *Of Parsons and Profs* will give a better description of our mother seminary than the documented histories because so many people will read the book through: it's easy reading.

Berkeley Version of the Bible by Zondervan. \$7.95.

The Berkeley Version gives the Bible translation in modern English, bringing the language up to date. Endorsements by Leonard Sanderson, Hershell Hobbs, Frank Gaebelin, and Raymond Edman vouch for both authenticity and appearance. The names of translators indicate that conservative scholarship has been employed. Reading the translation proves that the language is up to date.

History of the Jews, by Paul Goodman. E. P. Dutton and Co., Inc.

History of the Jews was written in 1911 by Paul Goodman and was revised and enlarged in 1951 by Israel Cohen. The American edition was printed in 1959. The book sets forth Jewish history in a very fine way in 254 pages. It is worthwhile reading for every student of history and religion. However, in the preface of the first edition, Goodman attributes the founding of Christianity to Paul, which may lead some not to explore the riches of this compact history.

The Riches of Our Bible by S. A. T. Glass. Exposition Press. \$2.50.

Miss S. A. T. Glass has done a good

job in presenting the riches of our Bible. However, she has attempted the impossible by trying to include a study of the history of the Bible, doctrine, and revelation in the same book. This book is worthy of reading by the layman who does not want to go deeply into the study of the various phases covered.

BOOKS ABOUT SAN BLAS ISLANDS

Since many have written asking for literature concerning San Blas, we are taking this means of letting all our friends know that there are three books available on San Blas:

Among the San Blas Indians by Leon S. DeSmidt, which deals with the Indian culture as well as the mission. (Price \$1.00 plus postage.) This can be secured from the author, whose address is:

Rev. Leon S. DeSmidt
4 Quaker Street
Granville, New York

The Land of the Moon Children by Dr. Clyde Keeler, is written mainly from a scientific viewpoint but he has devoted 40 pages to the missionary work in the San Blas Islands. The price is \$4.50 and it can be secured from:

The University Press
Athens, Georgia

The most recent book, which is written by Christine Morgan, is entitled, *I Married A San Blas Indian*. It portrays our early experiences and can be ordered from:

The Vantage Press, Inc.
120 W. 31st Street
New York 1, New York

The price is \$2.75.

—Dr. and Mrs. Alcibiades Iglesias Ailigand, San Blas Republic of Panama

CHANGES IN MISSIONARY PERSONNEL

NEW MISSIONARIES

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Bullard, C. W. (State Board Member), Maryland
Cox, Hilda Day (Office Secretary), Division of Evangelism, 516 Hart Bldg., Dallas 1, Tex.
Dunbar, Cecil (Local Board Member)
Dunson, W. A. (Local Board Member)
Henderson, John (State Board Member), Georgia
Hunt, Thelma (State Board Member), New Mexico
Lang, E. A. (State Board Member), Kansas
McLain, John M. (State Board Member), Kansas
Patterson, T. L. (White, State Director National Baptist Work), Box 311, Alexandria, La.
Shannon, E. B. (Local Board Member)
Shannon, E. B. (Local Board Member)
Smith, Patsy (Office Secretary), Division of Chaplaincy, 161 Spring St., N.W., Atlanta 3, Ga.
Smith, B. Houston (State Board Member), Louisiana
Stanton, George (State Supt. of Missions), P. O. Box 185, Plainfield, Ind.
Stigler, W. Leonard (State Secretary of Evangelism), 1680 E. Broad St., Columbus 15, Ohio

CHANGES OF ADDRESS

Allen, Billy and Mrs. (Ind.), from 109 W. Virginia to Box 307, Anadarko, Okla.
Alverson, Jean E. (Sp.-speaking), from Placida to Box 328, Placida, Calif.

Blair, Walter C. and Mrs. (Ind.), from Isla to Box 278, Bernalillo, N. M.
deArmas, Rafael and Mrs. (Sp. speaking), from 2308 "A" Russell St., Berkeley, to Box 127, Knightsen, Calif.
Callahan, Leonard L. (Sp.-speaking), from Ft. Sumter, to Box 208, Sumter, N. M.
Cebhart, James and Mrs. (Sp.-speaking), from 1048 Tenth St. to 720 W. White Ave., Grand Junction, Colo.
Regalado, D. M. and Mrs. (Sp.-speaking), from Deming to 110 E. Cedar, Deming, N. M.
Southern, Richard E. and Mrs. (Sp.-speaking), from 1708 S. 2nd St. to 1724 W. Buckeye Rd., Apt. 2, Phoenix, Ariz.

TRANSFERS

Carr, J. M. (from Center Director to Teacher-Missionary), from Tulsa to Oklahoma School of Religion, Langston, Okla.
Elliot, Morris (Jewish), from New Orleans, La., to 1790 N. E. 2nd St., Miami, Fla.
Machado, Robert D. and Mrs., from Jovellanos to J1 355, Vedado, Habana, Cuba
Perez, Juan B. and Mrs., from Los Palacios, Pinar del Rio, to Catalina de Guines, Cuba

RESIGNATIONS

Perrison, Robert U. (White, State Director of National Baptist Work), Alexandria, Va.

Machado, Esteban D. and Mrs., Mariano, Habana, Cuba
Mariano, Esteban, Union de Reyes, Matanzas, Cuba
Rice, Jo Beth (Editorial Assistant, Home Missions), 161 Spring St., Atlanta, Ga.
Spaulding, Mrs. Catherine (Office Secretary), Division of Evangelism, Dallas, Tex.
Williams, Marce (Teacher-Missionary), Oklahoma School of Religion, Langston, Okla.

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Pridgen, Carlton (State Board Member), North Carolina
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Name _____
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\$1.25 Your First Order Set plus this order!



THIS CHURCH DID

by Lewis Martin
Secretary, Home Mission Board
Department of Missionary Education

This church approved the date set for the Schools of Missions and agreed immediately to participate. The pastor joined with others in the association in setting that date some two years in advance. On receipt of every associational bulletin, this church enjoyed a feeling of satisfaction that it was listed with those to participate. The church calendar kept the date before the people. The date was well protected so that no other meetings would occur during or near to that week. The pastor would make no conflicting engagements for himself or the church.

This church used every promotional and directional item helpful to the very best Schools of Missions. Those invited to attend kept open the date for the planning conference and accompanied the pastor to that conference. They saw clearly what should be done and there resolved to do everything necessary to have the best school possible. Soon after the associational planning conference, the leaders of this church met with the pastor and his directing committee to learn, plan, and prepare. Each Sunday school teacher and officer, every Training Union officer, every WMU and Brotherhood leader understood the importance of promoting the school, of providing for many classes, of pre-enrolling, and of enlisting his members in full participation.

In this church the pastor preached a very effective sermon seven months before the date of the school. He discussed "The Importance of, Imperative of, and New Testament Pattern for Missionary Education." One week before the school began, this pastor delivered a message on loyalty to Christ, his lost world, our mission boards, the consecrated missionaries, and challenged all to attend every session of the School of Missions. He recognized and commended all who had pre-enrolled or special cards during the three preceding weeks.

This church provided for many classes which were taught by representatives of Sunday school, Training Union, WMU, and Brotherhood. These were blessed by the Associational Graded Institute for teachers, thus the class sessions were interesting, stimulating, and the large total attendance was truly appreciated by the guest speakers. They agreed that they preferred to speak to larger numbers for 45 minutes rather than have twice as much time with small congregations.

This church conducted cottage prayer meetings four nights and a special prayer meeting on Wednesday night preceding the Schools of Missions. All

felt God's presence at Sunday services and throughout the week. Seven volunteered for mission service. After Sunday school, a public school teacher was heard to say, "I never like to hear dry missionaries." The guest speaker overheard the remark and humbly appealed to the lady to remain for the missionary message that morning. The teacher heard the missionary and was one of the volunteers.

The dedication service on Friday night revealed a genuine revival as nearly everyone present went forward to evidence a commitment to loyal support of Christ's and this church's world mission program.

This church was alert and aggressive in publicizing its Schools of Missions. Posters provided by the mission boards and others printed by the association were displayed about the building and at important centers. Window cards, made by young people, attracted attention in store windows. Mimeographed handbills, with an appealing letter from the directing committee, were mailed to every church home. Attractive booster stickers, produced by the Sunday School Board and ordered from the Baptist Book Store, were given to each one present at Sunday school, Training Union, and the worship services on the Sunday the program began. Six different slogans stuck to coats and dresses. Everyone appreciated the newspaper articles prepared by the associational publicity committee.

This church made special preparation for the entertainment of its guest speaker. A very comfortable, lovely home was enlisted. When he entered his room that February night, it was warm and cozy. A bowl of fruit was on the table. Under an attractive reading lamp, a small radio was on the bedside table. A card table had been brought in for

the guest's writing pleasure. He was informed that the bath at the end of the hall was his. He was welcomed to the living room for fellowship with the family and to enjoy T.V. He was assured that he could retire to his room when he wished. A warm welcome led him to share in the family devotions. The father began tithing, was one of those who went forward Friday night, and the teen-age son volunteered for mission service.

This church delighted its guest speaker by providing a car for his day travel. He visited friends, spoke at three public schools, attended associational day meetings, and saw places and institutions of interest. A different driver took the guest to his meal each evening, ate with him, and took him to and from the church where he spoke. That missionary was truly grateful for the car he used and for the fellowship with the drivers at night. They received a new impression of missionaries and of missions in general.

This church adopted its annual budget not long after its School of Missions. The mission magazines were included and the amount for the Cooperative Program was increased by a worthy percentage. Soon a committee of the church in co-operation with the associational superintendent of missions found a community where there was no Baptist church. The church joyfully agreed to sponsor a mission there and included an amount in the budget for financing it.

This church said that this was one of the greatest weeks it had experienced. The people declared that it was a genuine revival. They assured the associational missionary they would be ready to participate when the next schools were scheduled and they hoped it would be soon.

SCHOOLS OF MISSIONS

A Recent Survey of 180 Churches in 40 Associations in 20 states revealed the following:

Questionnaires returned	172
Churches having classes	152
Average number of classes	64
Churches using pre-enrollment cards	
Printed locally	45
Bought from Book Store	41
The ratio of missionary speakers was satisfactory	150
Number of churches requesting awards	136
Number entertaining in homes	127
in hotels	28
in motels	15
Churches having Schools of Missions in their budgets	97
Those who thought the program not worth the expense	2
Special prayer, chain of prayers, etc.	0
Number of churches having volunteers	29
Number of churches using boards' posters	128
Number of churches using locally prepared posters	61

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NEW, ACCURATE, EASY-TO-KEEP **CHURCH RECORDS—**

CHURCH FINANCE RECORD SYSTEM
RESPONSE OF DISCIPLES

Your church represents your faith and offerings.
Please compare with your talents and report any gains.

					Year Beginning _____		
					Budget Pledge _____		
					\$ _____ Per Week		

Sun- day	First Quarter	Second Quarter	Third Quarter	Fourth Quarter	Bills	Special Gifts	Tithes
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