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HOME MISSIONS

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

OCTOBER
1959



Vol. XXX No. 10

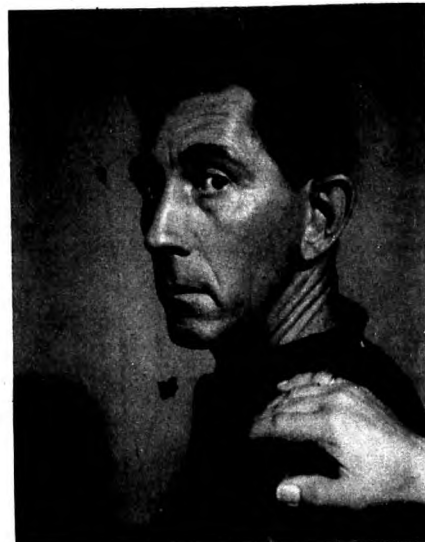
THE PARACHUTIST'S
FAITH

See Pages 20-21



Just a minute, friend!

I've
got
a
question



Do the members of your church know of the revolutionary changes in home missions?

DO THEY KNOW

- there's a new approach on state and Home Board co-operation.
- the Home Mission Board has re-organized.
- the Annie Armstrong Offering broke all records.
- there are new programs on personnel, chaplains, survey work, etc.

THEN GIVE THEM

Home Missions Magazine

60¢ a year per family for budget accounts*

75¢ a year per family for club accounts*

write: Circulation Department
161 Spring Street, N.W.
Atlanta 3, Ga.

*Budget accounts: a church sends the publication to its members.

*Club accounts: 10 or more subscribers sent as a group.



A TASK WELL DONE

By Courts Redford

JOHN CAYLOR is more than a servant of the Home Mission Board. He is the epitome of our home mission program.

It is like having an eyetooth pulled to give him up, but Father Time says that the hour has arrived when he may retire. Please understand that he is not planning to take a place on a shelf of the unemployed, but is going to accomplish other tasks of which he has been dreaming for several years. He will do a good job at them, too, and we shall all be the richer because of his continued service in other fields.

But I regret to have him leave our Board. I know that I am prejudiced in favor of John and his lovely wife, Florine. We were in school together. John and I were in the same graduating class at Oklahoma Baptist University. There were only 13 in that class, and you get real close to folk in a small group of that kind. John is the kind of fellow that you appreciate more as you know him better.

I was delighted when Dr. Lawrence brought him to Atlanta in 1946 to become Editorial Secretary of the Home Mission Board. Since I became Secretary of the Board in 1953 I have leaned very heavily on John Caylor. He has never failed me. He is a hard worker. He is gracious, considerate, and the very personification of unselfishness. I wish that I could think of a whole string of superlatives that would amply describe this good servant of our Lord, but I shall simply say, "I like him."

John Caylor is a native of Alabama, the son of Major General Caylor. After his graduation from Oklahoma Baptist University he received a master's degree from the University of Alabama. He was a student at the Southern Baptist Theological Seminary and also at Southwestern Baptist Theological Seminary. Few men have had such a varied and successful experience. He has served as an assistant pastor, an educational director, a Bible professor, a state BSU secretary, a college president, and a pastor of one of our fine churches. Surely, during these years God was preparing him for the work which he has so ably accomplished as Editorial Secretary of the Home Mission Board.

Dr. Caylor succeeded Dr. Joe Burton, a very able writer and editorial secretary. He has built well on the foundation which had been laid. As editor of *Home*

Missions he has produced a magazine which is rich in content and attractive in format. As book editor he has enlisted a corps of the finest writers on home missions that can be found in our land. During the 14 years that he has served with this Board he has edited 120 mission books.

John was the writer of the Sunday School Lessons for Young People for a number of years. He is the author of several books, among them *America Needs God*, *The Great "I Am's" of Jesus*, *In Evangeline's Country*, and *Ways of Witnessing*. He has written many tracts and edited hundreds of others.

As Editorial Secretary he has served as a member of some important committees. He has rendered exceptional service as a member of the Committee on Missionary Education. This committee helps all of the boards and agencies engaged in missionary education to correlate their work and to improve their literary productions. John's counsel in these committee meetings has been of incalculable value. We shall miss Dr. Caylor but we are delighted that the Board has elected Walker Knight to succeed him as Editorial Secretary of the Home Mission Board.

Mr. Knight will serve as the general editorial secretary, as editor of *Home Missions*, and will be in charge of the production of our home mission books, our tracts, and our news services. He has been working with Dr. Caylor for several weeks and Dr. Caylor commends him to all of us in the following words, "I commend to you and the public, Brother Knight. I believe him to be a man of character, vision, and ability. You will love him and respect the leadership in the same fine spirit in which you have given me your co-operation and consideration."

That sounds like John, does it not? And that is exactly what we all want to say. I believe I speak for our Baptist constituency throughout the Convention when I say to Walker Knight, "We welcome you, and believe that you will do a marvelous job as Editorial Secretary in these days ahead. We shall pray for you and give you our wholehearted support."

And to John Caylor we say, "Thank you, John, for a task well done. May the days ahead bring many of God's rich blessings to you and yours."

NEWS

Billy Graham Will Speak At Home Mission Night

Evangelist Billy Graham will speak during the Home Mission Night Program at the Southern Baptist Convention in 1960, announced Dr. Courts Redford, executive secretary, HMB.

Graham said, when contacted, that he plans to attend the entire convention this year. This will be his second time to participate on Home Missions Night. He was a featured speaker in 1956 when the convention met in Kansas City, Mo.

Baptist Press Regional Office Planned for Atlanta

A Baptist Press Regional office will be established in Atlanta, Ga., starting November 1, according to W. C. Fields, director of the SBC news service.

The regional office will become the third such outlet, other than the home office in Nashville, for Baptist Press. Releases are now being made from Dallas and Washington, D. C.

The extension of the news service will be a joint venture of the Home Mission Board, the Georgia Baptist Convention, and the SBC Executive Committee.

The Home Board's Division of Education and Promotion, directed by L. O. Griffith, will handle the service. Walker L. Knight, secretary of the Department

of Editorial Service, will be the regional editor. Mrs. J. C. Durham, also in the editorial department, will assist in the preparation of the news releases.

Baptist Press is circulated to state Baptist papers, interested daily newspapers, and other news outlets. Theo Sommerkamp is the assistant director for the national service.

Warren Praises Publicity Committee Work for '62 BJA Emphasis

"This has been one of the most rewarding meetings since the beginning of the 30,000 Movement," said C. C. Warren, director of the movement, of the publicity committee meeting in Nashville, Tenn., for the 1962 emphasis of the Jubilee Advance.

Promotion plans for the emphasis were projected by sub-committees on news, radio and television, visuals, direct mail and tracts, feature stories, etc., merchandise materials, and programs.

An hour-long motion picture which could be given television rights was suggested, and plans were made for extensive publicity through radio, television, and the press—Baptist, non-Baptist religious, and secular.

The eight-member publicity committee, headed by L. O. Griffith, director, division of education and promotion for the HMB, also serves as the publicity committee for the 30,000 Movement. Meeting with the committee and Dr. Warren were 19 resource people from other boards and agencies of the Convention.

HOME MISSIONS



ABOUT THE COVER

"Six Army parachutists stepped out into space, and six canopies fully deployed against a rosy sunset. I breathed a 'Thank you, Lord.'"

Read of this chaplain's modern-day parable of the parachutist on Pages 20-21.

HOME MISSIONS

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

JOHN CAYLOR, Editor

Vol. XXX OCTOBER, 1959 No. 10

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HOME MISSIONS

From the Pen of

John Caylor



The Stewardship of Interest

"WHAT YOU ARE speaks so loudly I cannot hear what you say," is an adage of universal meaning. The scriptural statement which is more fundamental than the adage, but says the same thing in a different way, is the declaration of Jesus that "... where your treasure is there will your heart be also." What a person is may be seen both in what he does and in what he observes in others. What is your consuming interest?

Physical prowess is a wonderful gift or accomplishment. However, one who magnifies physical strength, beauty, or feats of physical agility is tempting the transient. Physical strength is at its highest in man for but a brief period. Beauty that is physical soon fades. Physical feats are of short duration. Too many people live for the athletic field, the beauty parlor, and the show. All of us should be interested in having strong and healthy bodies, but the tragedy of a physical giant with a deficient brain is obvious.

Many are interested in investments and securities. Every issue of the newspaper has financial listings because of the consuming interest of the reading public. To the rich young ruler Jesus proposed five investments: "Go ... sell ... give ... come ... and follow." Investments in realty, stocks and bonds, securities, and savings are all commendable, but for any person to be consumed with such interests is tragic. Only heavenly investments endure. And the only way to make investment in heavenly treasure is to invest in something that is going to heaven: souls won to Christ, youth educated for Christian living and service, and a reclamation of those who have lost their way.

It is the budget season in churches. What does your church budget cover? Look at all the items proposed in the annual budget. Do you find there a sufficient balance in coverage of soul-winning at home, Christian growth for your family and friends, and world missions?

Now take a look at your personal interest in your church budget. What portion of your income is dedicated to kingdom interests? The more personal interest one has in kingdom interests the nearer heaven is one's thought. Heavenly treasure begins with this interest, and heavenly investment is made through the church budget. If to you this sounds mercenary, please try to recall how much Jesus said about giving. Giving of one's self in service is important; giving of one's thought to kingdom interests is most rewarding; and the giving of one's

financial interests toward heavenly pursuits is a permanent investment.

The stewardship of personal interests is not enough. The individual Christian is not only a part of the membership of the church in which he serves, he is also responsible for the wider interests of the church itself. Study, prayer, concern, and participation are a part of personal interests. The translation of these interests into a wider scope of service and interest for the church of which one is a member is a vital responsibility of the member himself. Let us all seek the higher investment through personal interests and wider church participation in over-all kingdom interests. The rewards will be local and worldwide. This is the stewardship of interest.

Some are interested in pleasure seeking. It is a common failure of us Americans that we are prone to compromise on principles and are bent on having a good time. We are almost pleasure-mad. The wise man in Proverbs declared, "She that liveth in pleasures is dead while she liveth," and again, "He that loveth pleasure shall be a poor man." How much of life's interests is invested in the pursuit of pleasures and riches? A true stewardship of interest is violated by the pleasure-mad and the seeker of riches.

Of course, this does not mean that riches in themselves are wrong or that pleasures are sinful. The pursuit of them is vanity. Pleasures do not necessarily produce happiness, and riches are not always an evidence of prosperity. The Bible benediction pronounces blessings according to soul-prosperity.

The truest happiness is in the service of the Lord. The rich's prosperity is in participation in kingdom prosperity.

The stewardship of the Christian may be best expressed through his church, and the stewardship of the church finds its best expression in its service to the world. The church is in the world but must not be worldly. There is a sense in which the church is the object of stewardship and another sense in which the stewardship of the church must be objective. Members serve the church; the church serves the members. This service is both local and worldwide. Let us be sure at this time of budget-making and budget-subscribing that the whole world is in the center of our interests both as individual members and as a church.

October, 1959

Home missionaries sow the seeds of the gospel among the California harvest workers. More than 150,000 Mexican nationals enter the U. S. each year.

Harvest Among the Braceros

by William W. Russell
Yucaipa, California

Extending from Canada south as U.S. Highway 99 comes to an abrupt end at the gate of Customs on the Mexican border, Home Missionary Donald Phlegar labours to spread the gospel among incoming Mexican farm labourers.

Early one morning your missionary took us only seven blocks from his home in Calexico to watch the incoming Braceros (Mexican labourers from Mexico) as the processing started on the U. S. side at the Mexican border.

The Braceros walked from the Mexican Customs to a fenced area, where in a small building they were sprayed with DDT and then loaded on a bus for the nearby U. S. Department of Labour Reception Center at El Centro, California.

As we drove along the highway to the Reception Center, Missionary Donald Phlegar explained his work in Calexico with the Braceros.

In February, 1958, when he and his wife arrived in Calexico, they began to survey their new field. They discovered that the annual flow of Braceros into the U. S. exceeded 25,000 per month in the peak season. The annual flow of 50,000 labourers each year became an immediate challenge as part of their missionary activities. They soon discovered that the Reception Center at El Centro was the only such center in the entire state.

Though the Reception Center had been closed to religious groups for some time because of abuse of the privilege granted, Missionary Phlegar was able to gain admission and granted the privilege of distributing illustrated copies of the Gospels in Spanish.

The Home Mission Board purchased 50,000 copies of the illustrated Gospels in Spanish for his use.

Though not permitted to distribute materials to those leaving the U. S. going back home, Rev. Phlegar discovered that many come and request the Gospels when leaving. As the result there have been tremendous demands for a very limited supply of Gospels.

A few "finger-phones" (an economical record player which is hand-operated) have been made available with selected salvation Scripture passages on records that go with the machines. Later in the day I saw one of these in use.

The Reception Center has been opened to Missionary Phlegar only three months, but more than 50 requests have been made for additional material. This has been the result of the address of the California director of language missions, Rev. Jack Combs, being placed in these Gospels.

A business reply card is being placed in the Gospels which states the reader would like the entire New Testament and makes a promise to read it with care. Requests are already beginning to come in to Rev. Combs. When the New Testament is mailed, there are also various tracts on salvation and a list of Southern Baptist churches in both California and Mexico placed in the same mailings.

When we arrived at the Reception Center, we found the processing continuing. Health examinations were in process, and we noted many receiving inoculations.

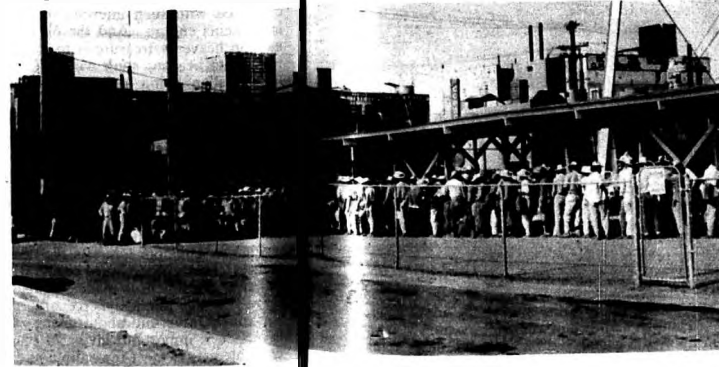
Various companies and farmers who had contracted for local help came for their men while others were sent farther north in California to be scattered across the state as agricultural workers.

I watched with fascination as Missionary Phlegar witnessed from man to

man, and group to group. Out of every group we noticed especially the interest of the younger men as they eagerly took the Gospels and listened intently.

The largest crowd gathered as the "finger-phone" was demonstrated to the men. It is an all-plastic instrument that is so simple a child can assemble and play it. After playing a record of salvation Scripture passages Rev. Phlegar witnessed to the group and left the machine with the men to carry back to Mexico. These record players cost \$3.50 each with records. The real value comes because many of the Braceros do not read.

As we drove back to Calexico, Missionary Phlegar talked intensely of the Braceros, yet I heard little he said because I was seeing the missionary spirit of Southern Baptists in full bloom in the life of Home Missionary Donald Phlegar.



HOME MISSIONS



The inexpensive "finger-phone" attracts a young Mexican national while others watch and listen. The gospel on record will be given him to carry into Mexico.

Home Missionary Donald Phlegar speaks to a Bracero about Jesus. The man is a farm worker waiting to be sent into northern California to help with the harvest.

More than 50,000 Mexican nationals pass through these enclosures at Calexico each year. They will continue their processing for entry into the U. S. at El Centro.



October, 1959



RABBI STEIN PREACHES IN FIRST BAPTIST CHURCH. LISTENING ARE MUSIC DIRECTOR TRUITT ROBERTS (L.), THE AUTHOR, AND CHOIR.

When the JEWS Came to Worship

An adventure in understanding
presents an opportunity
for a Baptist pastor to preach
Christ to thirty visiting Jews.

by Joseph N. Causey, Pastor,
First Baptist Church,
Tupelo, Mississippi

Thirty Jews attended services at First Baptist Church of Tupelo, Mississippi. The occasion was the observance of Jewish Fellowship Night, suggested by leaders of the Woman's Missionary Union of the host church and promoted by the pastor. Mrs. C. L. Hicks, WMU president, led in planning a fried chicken dinner. She was assisted by Mrs. John Mason, Community Missions chairman, and Mrs. A. N. Wilson, prayer chairman.

Tupelo is the location of Temple B'nai Israel, a small congregation of some 20 families of Jews. Some live in the city and others in surrounding areas. One family comes as far as 50 miles to attend Friday night and Sunday morning worship services. The genial leader of the Jewish community is a lay rabbi, Mr. Maury Stein, who also owns and manages a ladies' and children's dress shop on Tupelo's Main Street. At their invitation the writer had served as speaker at the Jewish synagogue when the Jews observed Brotherhood Week, sponsored by the National Conference of Christians and Jews.

There were, therefore, two motives for observing Jewish Fellowship Night in the First Baptist Church. One was to repay in like kind the Brotherhood and hospitality shown by the Jews to Christians. The second motive was more basic and important: to provide a way to preach Christ to the Jewish friends. Consequently, the pastor led in plans for a fellowship dinner during the Training Union hour attended by the Jews and by a few of the church leaders. At the close of the dinner, the entire group was escorted to the church auditorium where the evening worship hour was led jointly by the pastor and by the rabbi. Mr. Stein's

topic was appropriately "The Relation of the Hebrew Scriptures to the New Testament."

There was a noticeable reserve on the part of the visitors when they were first ushered into the church dining room. As the meal progressed, however, there developed a relaxed and friendly atmosphere which prevailed throughout the evening. A sense of oneness had been created by the time the visitors were accompanied to the auditorium.

The worship service progressed according to the usual plan with good singing, special music by the robed youth choir, Training Union emphasis, prayer, and the evening offering. Each activity of the service was explained carefully to the Jewish visitors in order that they might fully understand the purpose and the values derived therefrom. Mr. Stein was most gracious as he responded on behalf of his congregation to the words of welcome. He was already well acquainted with many of the Baptist members, and he, therefore, felt considerably at home. He had brought with him a miniature duplicate of the Holy Scroll used in Jewish worship. He explained fully its use and significance. One could not help being impressed with his knowledge of the New Testament Scriptures and of Christianity.

The time came for the pastor to bring his message. With a few words of further explanation, he based his message

on two texts, Isaiah 40:1-2, and Hebrews 9:11-12. His simple message was entitled, "God's Provision for Man's Need." He pointed out that man's greatest problem is sin with its deadly harvest. He showed further that God has made marvelous provision to meet and overcome sin within man. God has done this by giving his only begotten Son for our redemption. The basis of receiving God's redemption is faith in Jesus Christ. And, finally, the eternal result is restoration and hope for eternity with God. The service was closed in the usual way with an invitation to anyone present to confess Christ as Saviour. While no one answered the invitation that night, the hopes of those planning the service had been partially fulfilled. To be able to preach salvation by faith in Christ to a group of 30 Jews in an atmosphere of almost disarming friendliness seemed to be sufficient achievement to expect for this, the initial attempt on the part of the First Baptist Church. Response by the Jewish friends clearly indicated both the need and continued opportunity for fellowship.

Several convictions have developed from the experience. First, the deep impression that Jews are hungry for fellowship with others. Their ready acceptance of the invitation of the First Baptist Church, along with frequent expressions of appreciation to citizens all over the city, indicate that they are ready to meet often for friendly concourse.

Another conviction is that our witness to the Jews must be upon a basis of sharing God's revelation to each other. We must listen to them if we expect them to listen to us. We must even be able to see that there is indeed something good within Judaism, while at the same time we strive by subtle witness and personal example to show that Christianity is Judaism fulfilled and the only way to God.

There was the further discovery that we know too little about them and their religion. Rabbi Stein pointed out in his message that while we know each other socially and in the world of business, we know almost nothing about each other's religion. To understand more thoroughly Judaism is to have a better basis for discussing with Jews the great tenets of our own faith.

Finally, and perhaps most important, it was learned that Jews will respond to friendly, sincere expressions of concern. Their feelings are precisely the same as other human beings in this regard. Application of the power of God's love is needed in this area perhaps more than in any other. Because Jews share in the deep-seated human need to love and be loved, they are ready to answer our love and concern in like kind.

So satisfying was the experience of Jewish Fellowship Night that it seems most wise to proceed with plans for the similar event in the future.



MR. STEIN DISPLAYS A REPLICA OF THE HOLY SCROLL AND A RAM'S HORN TO INTERESTED YOUTH OF FIRST BAPTIST CHURCH.

October, 1959

What's Happening In Home Missions



These are days of change and accomplishment. During 1959, the first year of the new organization into five divisions, the Home Mission Board instituted new plans of cooperation with the states, started new programs, revised others, and set new records.

Even the headquarter's building at 161 Spring Street in Atlanta took on a new dress. Remodeling and expansion produced the 85-seat chapel where staff members hold daily devotionals. Executive Secretary Courts Redford is shown on this page leading the group.

A new missionary personnel secretary, Glendon McCullough, is gathering information and formulating criteria for standards in the employment of missionary personnel. He is pictured on the opposite page with Harold Cameron, left, and Noel Taylor, center, of Illinois discussing these standards.

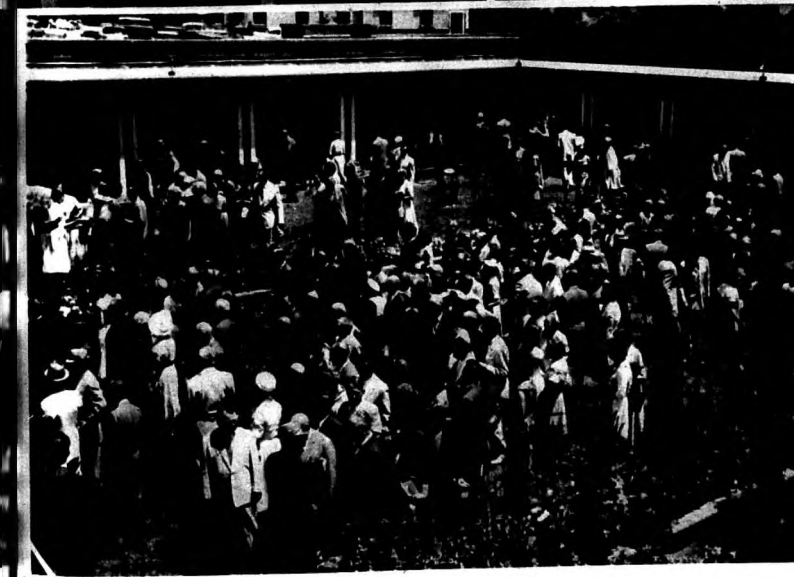
A 360 increase in the number of missionaries brought the total to 1,574. A portion of this group is shown below

Home Board Photos



in the crowds which attended Glorieta during Home Mission Week and broke all attendance records for any conference at the assembly up to that time.

And the Annie Armstrong Offering for home missions this year exceeded the \$2 million goal by \$63,166.29. Joy Gravitt, in picture at right, symbolizes this victory. She posed for the March Home Missions cover promoting the offering.



Fruits of a Trained Ministry

The ministry of E. R. Searcy, a well-educated National Baptist pastor, stresses youth work but not to the neglect of adults. This church enrolls 825 in Sunday school.

Training for the gospel ministry pays large dividends. That God can use one who has had his mind fully developed to greater advantage, is a truism which needs no proof. An outstanding example of this is the ministry of Rev. E. R. Searcy, pastor for the eight years of Mt. Zion Second Baptist Church, Atlanta, Georgia.

When Brother Searcy came to the church in 1950, it was located on Piedmont Avenue at Baker Street. This property was sold to the city of Atlanta in 1954 to make way for an expressway, and a beautiful new building was erected on Boulevard.

Of contemporary architecture, the sanctuary seats 1,200 people. I have worshipped with this church and pastor and found almost every seat filled.

The well-planned educational building consists of three floors. Eighty-five assembly or classrooms take care of the 825 enrolled in Sunday school and the 539 enrolled in Training Union.

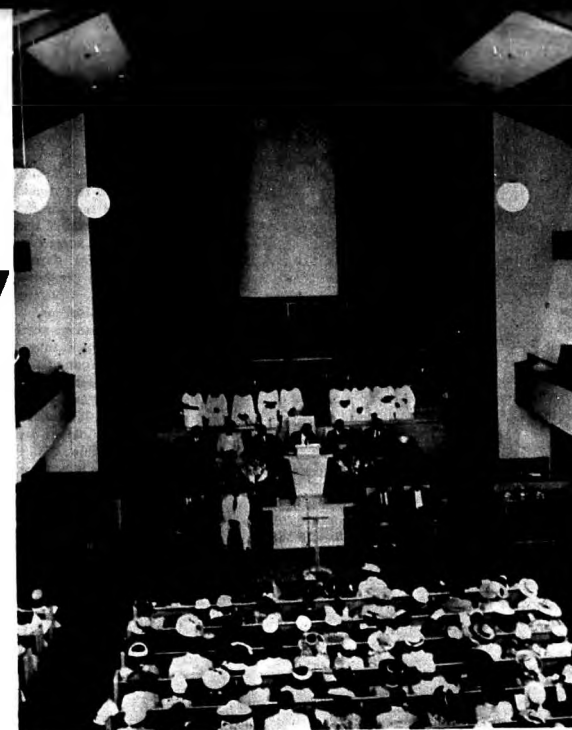
Pastor Searcy has stressed the work with the children and young people, while not neglecting the adults or the shut-ins. Four hundred seventy-eight were enrolled in the Vacation Bible school in 1958, of which 80 were converted. The church is now in the process of beginning a kindergarten on

by Durward V. Cason, Sr.
Secretary, Program of Negro Work
Georgia Baptist Convention

week days for the service of its pre-school-age children.

Pastor Searcy is a graduate of Florida A & M University, Tallahassee, Florida; Morehouse College, Atlanta, Georgia; and Columbia Theological Seminary, Decatur, Georgia. Thorough preparation, however, is not entirely responsible for Brother Searcy's success. He is one of the hardest workers of all the pastors whom I have known. In spite of this, he nevertheless finds time to co-operate in the joint program of National and Southern Baptists in Georgia.

This program at the present ministers yearly to approximately 3,000 of the National Baptist leaders in Georgia. The number increases from year to year, as the response to our offer of love and helpfulness increases.



Home Board Photos





Faithful members of First Baptist Church, Poplar.



A Junior class is one of the more active.



Ralph Wing and Don White serve as ushers.



Mr. and Mrs. Wing present a special.

Winning the Montana Indians

An oil field boom in 1953 started a church in Montana which now has both Indian and Anglo members.

by Pastor A. L. Davis
First Baptist Church, Poplar, Montana

On a Sunday morning in March, 1959, the author, pastor of First Baptist Church, Poplar, Montana, stood in his pulpit and realized an answered prayer. He looked out upon that little congregation of Anglo and Indian members and knew that finally the struggling church in the heart of an Indian reservation was becoming the missionary agency for which he had prayed.

Poplar is the headquarters and center of the Fort Peck Indian Reservation. Its population of approximately 1,800 people is 55 per cent Indian. In addition to the town there are the surrounding communities. The reservation holds five towns varying in population from a few hundred to nearly 5,000, with Indian populations of from 25 to 80 per cent. The reservation is the home of the Sioux and Assinaboin tribes.

The First Baptist Church in Poplar

was founded in 1953 by Southern Baptist oil field workers. With the quieting of the oil boom and the leaving of many of its members the church has had a struggle for existence. The local population, being strongly Lutheran, Presbyterian, and Catholic has been hard to reach. The Indians who are nominally Presbyterian or Catholic have been even harder to reach. When the present pastor came in October, 1957, there was only one adult Indian member of the church, and only a very few enrolled in the Sunday school. With patience, persistence, and love the new pastor set out to try to reach these people, few of whom know what salvation is. Often race prejudice has proved a barrier; also the Indian's distrust of the white man due to past experiences with them has been a problem. Their confidence must be won before they can be reached with the gospel.

The members of the church realize that they are truly missionaries, white and Indian alike. The Indian converts have become valuable assets to the

church, serving in capacities as church pianist and Sunday school teacher, and officers and leaders in Training Union and Woman's Missionary Society. They also assist the musical program of the church by rendering special musical numbers, especially in the Sioux language.

We realize that the door has only been opened in this work, but the future promises so much if we will only enter. The present Sunday school enrollment is 65 and the Training Union enrollment is 47. The resident church membership is about 30, approximately half of each are Indian.

The obligations of the church are great, and the income is small. We owe the Home Mission Board \$11,000.00 for a building loan, on which we are able to pay on the interest of \$45.84 per month. The utilities are high in the extreme weather in Montana. The pastor receives \$25.00 a week from the church and works part-time in the Post Office to support himself. There is much poverty on the reservation, and the

membership tries to help needy children with clothing.

Since the government has legalized the sale of liquor to the Indians, drunkenness is a major problem. Then there are all the moral problems that are associated with it.

What course we should take in the future is still a problem. Certainly we need work started for the Indians in the other towns on the reservation. In some cases this work will have to be in addition to white churches because of prejudices of various kinds. Eventually we possibly will need both a white and an Indian church in Poplar.

We would like to have the Home Mission Board make a study of the field and help to formulate a program to expedite the work.

We have demonstrated that Southern Baptists have the message and program that can reach and help the Montana Indians.

In addition to the Fort Peck Reservation there are six other reservations where Baptist mission work needs to be done.

David Benson and the Russian Baptists

by E. J. Combs
Director of Language Mission, California

David Benson's first contact with the Russian Baptist Church of Hollywood was to secure tape recordings of the choir singing in Russian.

Benson, a UCLA and Fuller Seminary graduate, was president of "Russia for Christ Radio Mission," a group which uses the radio to cross the iron curtain with the gospel.

Soon Benson returned to the Russian Church to hear the language, which he knew and was able to improve. It was only natural that he contribute of his talents in radio and speaking. The friendship of the Baptists so attracted him, he accepted the services for a year and a half.

Pastor Paul Rogosin says the church will remember his service on the Memorial Day service, May 30, 1959.

When he first began his membership, Mr. Benson was a member of the First Baptist Church of Hollywood. He had been a member of the First Baptist Church of Hollywood.

"I want to be obedient to the clear and direct command of my Lord," he replied.

At the baptismal service Pastor Rogosin preached on II Timothy 1:13, which he translates from Russian as, "Keep very close to the pattern of sound teaching." The pastor advised David Benson, and the congregation, that the Christian should never be satisfied with only a Christian teaching, nor only with sound teaching, but to seek "the pattern of sound teaching."

David is on fire for the salvation of Russian souls. Last summer he went to Russia as a tourist, witnessing as he traveled. This summer he was in Russia again, this time as an interpreter for the government of the United States for the purpose of his departure to his departure he was reunited, along with 20 other interpreters, by President Eisenhower.

David's hope is to become more closely associated with the Russian people and to help them to know the love of God and the power of the gospel.

AMONG the MISSIONARIES

Children's Gift Starts Mission Building Fund

After much prayer and the Lord's leadership our church in Miami, Florida, has purchased a church building and two lots 200 by 150 feet for \$11,500.00. We have a mortgage of \$9,500.00. It is a distance out of the city, but we feel we could not get anything at such a low price in town. We are so thankful to God for giving it to us. We expect to have our dedication services sometime in the fall.

Our church building fund started July, 1956. One day when visiting we found a very poor family with five children, the parents out looking for work and the children at home without food. My husband brought some groceries, and while the children ate the parents came home. They were amazed to find such love shown to them.

We invited them to Sunday school and church services. Our people helped with clothing, etc. Several months later when my husband again visited them the mother said she had something for him. She went into another room to get a little bank that the children had to present. It had \$3.00 in pennies for a new church for our people. And so this is the way the church building fund was started. We have had some additions by letter; others are coming, and one is waiting for baptism when we get a pastor.

—Anna Sylvester
Miami, Florida

When Children Learn to Pray

My joy has been to work with the four and five year old children in Kindergarten this past year and to watch them grow.

Only four of the 41 enrolled come from Christian homes. For many this will probably be the only opportunity to learn about Jesus.

In working with this group I have noticed that the four-year-olds respond much better than the five-year-olds. One of the things they enjoyed more was talking to God. Although they were learning to take turns in doing things, when it was time to pray, they all wanted to do it.

Sometimes they would come to me and say, "I pray at home." When I asked them how they did it, they said, "just like we do it here."

It was a joy to see a four-year-old lead in prayer at the commencement exercises. It is my sincere prayer that the seed which has been planted may grow, and that it will give fruit in due time. Won't you join me in this prayer?

—Elizabeth Chapa
Missionary to Spanish-speaking
Beville, Texas.

Beginner children
are taught to
pray in the kinder-
garten of First
Mexican church, Bee-
ville, Texas.



HOME MISSIONS

"Love Those Lazy-Flowing Bayous"

When we ride along the bayou in our boat we see that some families have made more progress than others. Neat houses have taken the place of poorly constructed camps, and neat rows of flowers bespeak pride of ownership.

We are reminded of the voluntary testimony of a friend of another faith. As we visited one day he said:

"I'm for dem Baptists, me. Before they come, we didn't have nuttin'. No school, no road, no church. All de good thing is happen because of dem Baptists. Now some of the others come in and try to take de credick, but dey didn't do it. Dem Baptists do it. I'm a Cat'lic, but I'm for dem Baptists, me."

I only wish he could make that speech to a meeting of our Southern Baptist Convention.

We have learned to love the lazy-flowing bayous, the streaming grey-bearded moss, the soft musical French which our people speak, the sound of the engines as the boats pass, the ever-blooming flowers, the music of the bullfrogs in the marsh, the basso-profundo being contributed by the "cain men," or alligators.

We have even developed a tolerance for the mosquitoes, although our visitors often seem to dislike them.

How deeply this affection for the land of the bayous affects us was pointed up by Mark, our four-year-old (who has spent three of his four years on the marshes) when we were recently in Schools of Missions in the foothills of the mountains.

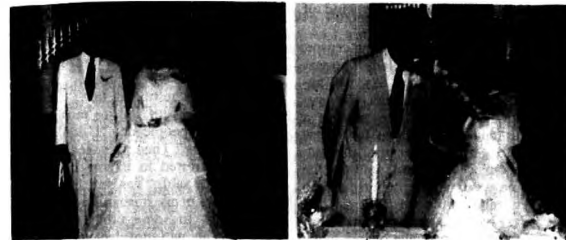
We were in a town that is bisected by the railroad. As we waited at the crossing, Mark said:

"I hate this town."

"Why?" I asked.

"If they would take up that ole rail road, and make a deep hole and put in some water, and make a bayou, it would be so much prettier."

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



ROBERTA BEARSHIELD AND DEAN SITTING BULL WED IN HISTORIC CEREMONY

First Indian Wedding Held at Canton Church

In the first church wedding ceremony among the Indians in this area, Roberta Willis Bearshield became the bride of Dean Sitting Bull at the First Baptist Church, Canton, Oklahoma. The writer, missionary of the Canton Baptist Indian Mission, officiated.

The WMU members of the First Baptist Church, Canton: Rev. Kenneth Edmiston, pastor, and the First Baptist Church, Okeene, Rev. O. L. Jones, pastor, joined us in making Dean and Roberta's wedding a beautiful ceremony.

Both young people accepted Christ after attending services at the mission. Roberta says: "Since giving my heart to Christ, I have felt so much better mentally and physically. Having been grouchy, mean, and resentful toward others, I now feel more contented with life and the people around me. I was always looking for the faults in others, but never saw my own. I could not relax, and I was never satisfied. I just kept going from place to place, looking for I did not know what. To go to church was impossible for years. Finally, I did attend, but the sermons were so long I would get up and leave before they were over. I knew someone was talking to you about me, and I resented your messages. Now I know that God's Spirit was bringing conviction to my heart, and I'm so glad I have surrendered my life to Christ."

Roberta has proven herself to be a Christian by her whole-hearted co-operation in our church program and through her efforts in winning others, including Dean, to Christ.

As we were returning from taking some of our people home the Sunday evening Dean accepted Christ, he turned to me and said, "When I came forward and placed my hand in yours tonight, a load seemed to leave my mind, and a burden dropped from my shoulders."

Pray for this fine Arapahoe-Cheyenne

couple and for the many others who have not accepted Christ as their Lord and Saviour.

—T. H. York, Sr.
Missionary to Indians
Canton, Oklahoma

The Goodwill Dress

A small 10-year-old girl was seen one Sunday making her way, among new found friends at the Carson Baptist Mission. She was wearing a sweet smile and a nearly new "goodwill dress," purchased at a nearby clothing store. The dress was on wrong side out, and the tag showed plainly, as she darted here and there getting acquainted with the children. She was too busy working for her Lord to have noticed the dress, for what she wore in her face was more attractive to all she met.

The preaching services had hardly begun when the little girl in the "goodwill dress" made her way beside two small Spanish Americans, who seemed somewhat set apart from the other children. The Spanish children were making their first visit to the mission and were so deeply absorbed in the pastor's message that they hardly noted the small girl edging in between the Spanish brother and sister. The little girl in the "goodwill dress" could have been seen in deep meditation and prayer as the pastor continued his message.

When the altar call was made, the girl in the "goodwill dress" could be seen in a "huddle" with the Spanish children. As the pastor pleaded, "Jesus invited little children to come unto him," the three arose as one, the little girl in the "goodwill dress" leading the way.

The pastor was heard to say, "and a little child shall lead them," to which we may add, "life is more than meat, and the body more than raiment" (Luke 12:23).

—Guy D. Newton
Pastor, First Baptist Church
Seal Beach, California

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AMONG the MISSIONARIES

— continued —
Encounter During a Census

Every day the preacher's wife and I take census around the neighborhood, and from time to time we both wonder what kind of people we are going to meet. Some are very nice, while others are very rude. I have found for myself since I have been doing this work Chris-

tians have to deal with every kind of people.

Not too long ago while taking census, we came to the home of a lady who was about 50 years of age. As we approached the gate, although she was busy with her washing, she gave us a beautiful smile. We stopped for a few minutes to get from her the information for our census card, and at the same time we took the opportunity to ask her relationship to Christ. She was amazed at our question and did not know how to answer. She claims to be a Catholic.

We asked the lady if she knew about

the Bible, and she answered, "The only thing I know is what I learn when the Jehovah Witnesses come to my home and spend a few minutes reading the Bible to me."

We again questioned her, "Do you have a Bible?" She said, as most of the old Mexican people do, "I don't know how to read it." Then we asked, "Would you be interested in having us read it to you?" She said, "Yes, but I want you to do it when my husband is not here. He belongs to some other denomination, but he will not let me go anywhere." We asked her, "Has he asked you before to go along with him to his church?" She said, "No."

Then she sincerely poured out her heart to us, and told us how much she had suffered after her second marriage. She became a widow five years after her first marriage, and since then she has been having a bitter life with her second husband. We came to the point of her salvation, and she said, "I love to have people come here and tell me about the Bible—I believe it is just beautiful."

By the way she talked, I believe she wants to be a Christian, but yet she is afraid her husband would not let her take that step. She said, "I used to worship those idols that our parents love so much, but since I have heard God's Holy Word, I have been trying to get away from them as much as I can." There are other people in this big town of San Bernardino like her. People are very hungry for the Word of God, and they are searching for the truth. Of course, there are others who are very indifferent to it. I love these people, and wish to help them as much as I can by bearing witness and as an example of one that was also Catholic.

—Candelaria Lopez
Summer Student Missionary
San Bernardino, California

Clean and Unclean

Our first day in Louisville was spent with pastors of the chapels in areas where we would be working. They discussed the type of people we would work with, their backgrounds and their present surroundings; but it was not until we met them on Sunday that we really understood. Some of the people lived in shabby, ill-furnished apartments over and behind stores. Many were unemployed; some drifted from one job to another; and some with good paying jobs mismanaged or "drank up" what they made so that their families suffered.

Visiting in the apartments was a real eye-opener. Some parents were making

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2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

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the best of a bad situation, and although they lived with four or five children in two or three rooms they tried to keep the house and the children clean. Having no yard or playground was bad for the children. Some apartments revealed the sloppy, hopeless attitudes of parents who did not care or had just given up. Their rooms were crowded, untidy, unclean.

In working with these friends we found them like people everywhere. They had their share and more of difficulties, but we were able to understand and offer help. We learned to love and let our hearts lead us as we sought to win them to Christ.

—Patsy McAliley
Summer Student Missionary
Louisville, Kentucky

Progress in Panama

On June 29, 1953, there were 10 Home Mission Board Workers in the Canal Zone and Panama. Now we have 81, an increase of 71 workers in seven years. Then there were 10 churches; now we have 24. In 1953 we had five missions; today there are 35. There are many small communities in Panama where the people are asking us to come, and there are three cities in Panama with 20,000 population and above with no Baptist witness whatsoever.

—R. G. Van Royen,
Superintendent of Missions,
Canal Zone

First Vacation Bible School

For Calvary Baptist Mission in Hoopeston, Illinois, it was the first Vacation Bible school, because the mission was only four months old. For many of the boys and girls who attended it was their first school. Not one of my Junior boys and girls was a Christian. My heart ached for them as I taught and prayed.

On Thursday of the first week a lovely Junior girl came after school had dismissed and went away trusting Jesus with all her heart. Then on Friday, when our program topic was "How We Become Christians and Church Members," the foundation was laid for the seven professions of faith among the Juniors the next day. My heart was filled with joy when I thought of the potentialities of these boys and girls.

—Doris Walters
Summer Student Missionary
Hoopeston, Illinois

We Pushed out a Wall

As I walked into the small unpainted church building on Sunday morning, I wondered if we would have enough room for the children's Vacation Bible school. There were only four very small class rooms, hardly large enough for six people to the room. I prayed that the Lord would help us work out something, and he did. Before the two weeks were up we had to push out the back wall and add to the building.

Christian men witnessed for Christ daily as they rode to work with unsaved men. No wonder the church is growing.

—Hazel Ann Prestridge
Summer Student Missionary
Yokayo Association, California

The Indian Family

Family life on an Indian reservation is much different from city or country life elsewhere. The Indians at Alamo, New Mexico, have two homes, a winter home and a summer home, which are only 20 or so feet apart. The hogan is their winter home, and as there is only one door and possibly a small window this gets too warm during the summer. So they move into their other home made of materials similar to the old brush arbor.

All of their furniture is moved into their outside house, which consists of cooking utensils, an old wood stove, possibly a small cabinet, blankets, etc. Family life begins with a marriage, usually common law, at a very early age. Few of our Indians have been publicly married. However, a good majority of them are faithful throughout their life to each other, see after their children, and plan work and household chores. Infant deaths are higher than normal because of outdoors living and the distance from a hospital. The children grow up out of doors.

The families are usually large, with six children being normal. When a girl is married she takes the name of the husband. However, the couple will go to live with the wife's clan. Hence in a family clan the grandmother is considered the head and has much control in decisions. The women are the ones who normally take care of the sheep, chop the wood, and do household chores.

However, the men have work also. They usually bring in the wood and water from the springs in big oil barrels on wagons or pickups, and they do work for nearby ranchers, usually on fences.

—Richard Voyles
Missionary to Indians
Alamo, New Mexico

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The Parachutist's Faith

by Chaplain Arthur J. Estes
Fort Campbell, Kentucky



It was Thursday night and I had been sitting in the office of the Division Chapel at Fort Campbell, Kentucky, preparing a sermon for next Sunday while the senior choir prepared to support me with their dedicated singing.

A thrilling emotional experience brought me eagerly back to the desk after a brief recess on the front steps of the chapel. I had just witnessed what is to a parachutist the most welcome sight on earth—a fully opened parachute. It is welcome because it is proof that one of our buddies, who trusted his life to a series of fairly dangerous circumstances, has had his faith vindicated.

Just as I stepped out the door of the chapel an Air Force C130a aircraft flew overhead in the direction of the drop zone. Soon, six Army parachutists stepped out into space, and six canopies fully deployed against the backdrop of a rosy sunset. I breathed a "Thank you, Lord."

You see, I am division chaplain of the Army's famous "Screaming Eagles," the 101st Airborne. We are the nation's combat-ready troops who

must be constantly "ready to go anywhere, anytime and fight" our country's foes. Those six men who just safely reached the ground are members of my congregation. They frequently face the danger of bodily hurt or death to keep themselves ready to perform any tasks our nation may assign. As their chaplain, I must be ready to go with them. Seventy-seven times I too have stepped out into space and have known the blessed jerk of an opening parachute. I know their fears and also their weakness—their trust in material things.

On Sunday I used the "trooper's" trust in his parachute as an illustration of what the Lord Jesus asks of those who come to Him in faith. For I am convinced that the only difference between faith in a parachute and faith in Him rests in the object of the faith. The faith itself is the same. He asks of us no complicated ritual nor creed but trust in His love and in His power to save. This is an illustration which my trooper congregation will easily understand.

October, 1959

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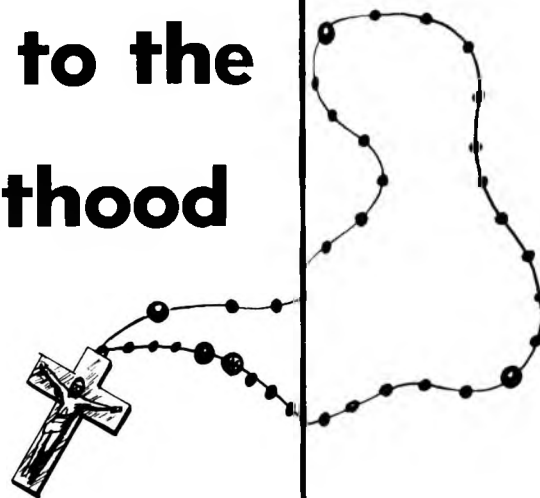
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Why Priests Cling to the Priesthood

by William E. Burke



Many more Roman Catholic priests resign from the Priesthood than is generally realized. The public has been deceived by Catholic propaganda into believing that it is only on the rarest of occasions that a priest ever leaves the priesthood.

"The exact number who leave the priesthood cannot be determined. This is because the vast majority who resign prefer to forget their disillusionment and lose themselves among the ordinary people leading normal, workaday lives. Moreover, well founded fears of economic persecution at the hands of the Roman Catholic hierarchy make this a practical necessity. For the Catholic church will not admit that any of its former priests can be successful in any other task in life, aside from the Roman priesthood. However, it would be a conservative estimate that between 75 and 100 priests leave the priesthood each year in the United States alone." (WHY PRIESTS STAY IN THE PRIESTHOOD—Murphy, p. 16).

Just why the majority of priests cling

to the priesthood is a complex of reasons: spiritual, psychological, social, and economic.

Spiritual—The Catholic priest is so conditioned by one sided training that he is convinced that the only alternative to Catholicism is rank-unbelief. Protestantism is ruled out of consideration as a mere man-made religion now in the last stages of disintegration. Faced with a clean-cut choice, many a Catholic priest, who still believes in God and revelation but is thinking of leaving the church, recoils at the thought of atheism and chooses to remain in Catholicism with all its abuses as a lesser of two evils.

Psychological—Roman Catholicism, expert at mass psychology, sows in the subconscious mind of children fear complexes that few people are able to out-grow even in their mature years. This is as true of priests as of other people.

The young child is made to associate all that is good, noble, and ideal, as well as tender memories, with his Roman Catholic faith. He is taught that

much leisure as he cares to create, money, a car, and absolute security. If he does leave the church he finds himself alone in a strange world, cut off from friends and relatives, with no one to help him. He is faced with the task of remaking his life and finding a livelihood. He is faced in mid-life for the first time with the ordeal of earning his own living, with no previous experience in the hard struggle for existence. There is no one to whom he can turn for a recommendation. If he refers to his former Bishop his character will be unscrupulously blasted. The priest making the momentous decision of leaving the priesthood must do so on his own, having no knowledge of the real saving grace of Christ.

However, the disillusioned priest who still believes in God and revelation is bound in conscience to leave the priesthood at all costs. If he does so he will eventually enter a new life by finding peace of soul in the assurance of salvation by the finished work of Christ.

He then can truly say as Peter said, "Behold, we have left all things, and have followed thee. Who said to them: Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting" (Luke 18:28-30).

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outside of the Catholic church he cannot be saved, that, no matter how bad he may become, he still can be saved if he keeps his faith in the church. It is drilled into him that no one can lose his faith in the church except through his own fault, and if he does he will be tortured in hell for all eternity.

Social—More concrete and understandable are the social barriers to resignation from the priesthood. Imagine what it means to the priest to give up the priesthood. It means destroying the very framework of his life, the cultural pattern in which he has always lived. It means the sacrifice of a position of leadership and prestige. The breaking of ties with his family, relatives, and friends. It means condemning them to shame and embarrassment, for every former priest is stigmatized by the Roman Catholic hierarchy as another Judas.

Economic—The strongest reasons why priests stay in the priesthood are economic. In the priesthood he has a very comfortable life, practically as

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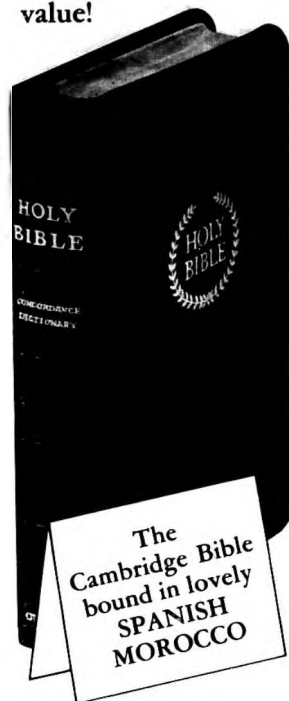
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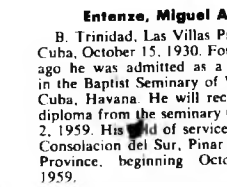
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NEW APPOINTEES



More, Ralda

B. Camajuani, Las Villas Province, Cuba, June 28, 1930. She has been studying in the Baptist Seminary of Western Cuba since October, 1955. She will receive her diploma from the seminary on October 2, 1959. Her field of service will be Carlos Ro Rojas, Matanzas Province, Cuba after October 3, 1959.



Entenza, Miguel A.

B. Trinidad, Las Villas Province, Cuba, October 15, 1930. Four years ago he was admitted as a student in the Baptist Seminary of Western Cuba, Havana. He will receive his diploma from the seminary October 2, 1959. His field of service will be Consolacion del Sur, Pinar del Rio Province, beginning October 3, 1959.



Hernandez, Estela

B. Artemisa, Pinar del Rio Province, Cuba, January 21, 1937. She began her studies in the Baptist Seminary of Western Cuba in October, 1955, and will receive her diploma from the seminary on October 2, 1959. Her field of service will be Carlos Rojas, Matanzas Province, Cuba, after October 3, 1959.



Pena, David

B. Spain, October 22, 1930. He has been studying in the Baptist Seminary of Western Cuba since October, 1955. Graduation exercises in the seminary will be held on October 2, 1959. David Pena will serve as pastor of the church at Los Palacios, Pinar del Rio Province, beginning October 3, 1959.



Moore, Arthur Austin

B. May 7, 1915, Clayton, Ga. Ed. Cleveland High, Madison, S. C.; Thruett-McConnell Junior College, '50-'52; Southeastern Seminary, '52-'55; N. C. Baptist Hospital, 1955; Piedmont College, 1957-'59, B.A. degree. Pastor, Tallulah Falls, Ga., 1955 to present; teacher, Stephen County, Ga., 1956-'59; pastor, Efflin, N. C., 1954; mill worker, 1952-'55. M. Ruby Sue Payne Feb. 1, 1940. Children: 1 son. App't. missionary to Indians, Copper Mine Bapt. Mission, Cameron, Ariz.; eff. June 1, 1959.



Moore, Ruby Sue

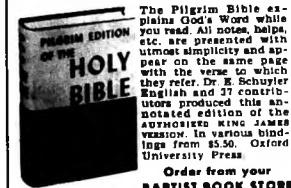
(Mrs. Arthur Moore)
B. Dec. 1, 1921, Toccoa, Ga. Ed. Mercer University, 1955-'56; Piedmont College, 1957-'58. School teacher, Stephens County, Ga., 1959. M. Arthur Austin Moore, Feb. 1, 1940. Children: 1 son. App't. missionary to Indians, Copper Mine Bapt. Mission, Cameron, Ariz.; eff. June 1, 1959.

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Vacation in Missions

Wayland mission teams each year take the gospel to pioneer fields. Team members donate their time and fellow students finance the trips.

by Charles Arrendell
Plainview, Texas

"To God be the glory, great things he hath done." This theme of the 30,000 Movement rings out in reports from eight Wayland Baptist College students and their sponsor who gave up six weeks of summer vacation to carry the gospel to Northwestern United States and Canada.

Wayland's Mission Band members can look back on 90 decisions for Christ recorded in 23 meetings in six states and one Canadian province.

This year's mission team visited only one city where the 1957 team held meetings. That was the Canadian city of Edmonton, Alberta. The earlier group concentrated its efforts in the Central Plains, while the 1959 team chose the Pacific Northwest plus Colorado and Wyoming.

Wayland's Mission Band was organized shortly after the first students reported for classes in 1910. In the early



The drama, "Challenge of the Cross," has been used by Wayland mission teams for many years. Here a group of students portray the dramatic moment in the play.

days Mission Band sent teams to churches near the college. But since 1948 the organization has widened its outreach to include the Northwest, all Southern Baptist Convention states, and even a section of South America.

In 1953 a mission team was sent to Brazil where, bolstered by members of Wayland's International Choir and the men's basketball team, they held services in conjunction with the Baptist World Youth Congress.

The 1959 team held services in such diverse places as Cheyenne, Denver, Edmonton and Portland, and at intermediate points.

A service of music and testimonies was followed by a dramatic production of "Challenge of the Cross" and finally an invitation for decisions. The team's eight members alternated on duties for the different services. On Sundays they replaced the dramatic production with a message by a team member.

The Mission Band largely assumes financial responsibility for sending summer mission teams, although offerings from the local churches are accepted for transportation expenses. In arranging for engagements local churches

agree to furnish overnight lodgings and two meals in homes of members.

This year's Mission Band team was composed of sponsor, Martin W. Landers, assistant professor of speech, and eight Texans: Sonya Blasingame, Amarillo; Elton Karr, South Plains; Pat McCarty, Plainview; Jimmy Morrison, Muleshoe; Jim Reid, Abilene; R. E. Savage, Devine; Jacques Thompson, Littlefield; and Patty Wiman, Roscoe.

Summer mission teams of earlier years have included students from many states of the United States and foreign countries. Many leaders of today's Hawaiian Baptist Convention are former mission team members.

Many details of the 1959 trip were arranged by former students who have become part of the pioneer Baptist work in the Northwest. Some of these went to the Northwest as members of similar teams as Tentmakers and as Baptist Student Union summer missionaries and student workers with the Home Mission Board.

Wayland students who were holding revivals, working as Tentmakers and as BSU summer missionaries and Home Mission Board workers in the Northwest also helped with the meetings.

HOME MISSION

October, 1959

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WHEREFORE laying aside all malice, and all guile, and hypocrisy, and envy, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious.

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At the Breaking of Waves

by E. L. Patton, Pastor
First Southern Baptist Church,
Hermosa Beach, California

In the noise and din of one of California's best known ocean resorts this church was begun as a mission.

For 26 months the First Baptist Church of Hermosa Beach, California, has stood near the "breaking of the waves" of the Pacific as a spiritual light-house for the multitudes who have come as far west as their physical energy could drive them. The purposes of their coming are as varied as the people themselves, but they share a mutual need—God. Some left him back East; many have never known him; some are so deafened by the ring of money and the materialistic that they have forgotten his existence.

In the noise and din of one of California's best known ocean resorts and one of Los Angeles' residential areas, this church was begun as a mission of

a church, the Narbonne Avenue Baptist Church, Lomita, California; pastored by Robert Wells. These people saw a vision that this large building, housing one of the two pipe organs in Southern Baptist churches in the state and second largest in floor space, could be a contribution to the kingdom. Acting on this premise, they purchased it in March of 1957, at the cost of \$52,500.00.

Like many other young people who have found the fulfillment of the call of God in California, we have been frequently asked how we came to determine this as the field. Our reply has been that we had spent all our years of preparation (Howard College, Birmingham, Alabama, and Southern Baptist Seminary) with Africa in our hearts and prayers. If we had not been dedicated to the cause of missions abroad, we would not have found our mission field here. We found our palm trees, not beside a dusty tropic path but rather along an eight-lane freeway, crowded with rushing people. Following a pastorate of five and a half years in Arizona, California, the call came to begin this work.

On May 3, 1959, the church was organized with the largest number of charter members—283—yet on record in California. During its 26 months on a mission status the total contributions of the local group was \$16,623.77. During the later months this mission sponsored a Spanish mission struggling for existence in Wilmington, California. Times of helpfulness and co-operation along with baptismal experiences were shared with this group. When a Spanish Christian would climax such a night with the song "How Great Thou Art," we would, each in his own tongue, chorus in an "amen."

Since the organization, 29 have come into the church, 16 by baptism. The Sunday school enrollment now stands at 278. Training Union at 124. The third Vacation Bible school has just been concluded with 149 enrolled and an average of 122 in attendance. An effective visitation program has been instituted under the direction of Lt. Col. Howard Biles. The Sunday school is led by Jack Livingston; the Training Union by Mrs. June Miller. President Fred Mackey directs the Brotherhood and Mrs. Helen Newman is president of the W.M.F.

The church extended a unanimous call to the mission pastor, Rev. E. Lionel Patton, to become pastor of the new church.

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KANSAS' FIRST MEMBER of the Home Mission Board and other new members are pictured here with Executive Secretary Courts Redford. They are, from left, front row, John M. McCain, Kansas; Doctor Redford; Truett Hunt, Texas; E. B. Shivers, Sr., Georgia; second row, John W. Haglan Jr., Georgia; G. W. Bullard, Maryland; R. A. Long, New Mexico; Ansel T. Baker, Tennessee; and Cecil J. Dresler, Georgia.

CHANGES IN MISSIONARY PERSONNEL

NEW MISSIONARIES

DePriest, Miss Marjorie Catherine (GWC), 1705 Corinth, Dallas, Texas
Kirksey, Miss Marjorie (GWC), 1705 Corinth, Dallas, Texas
Miller, Miss Janice (GWC), 1900 Roanoke Street, Chattanooga, Tennessee

CHANGES OF ADDRESS

Ransom, Miss Freddie (GWC), from 1112 Ridge Avenue, S.W. to 558 Magnolia Street, N.W., Atlanta, Georgia
Baxter, Roger M., Jr. and Mrs., from 451 Palfrey Dr., San Antonio 16, Texas to 711 South La-Redo, San Antonio 7, Texas
Edmott, Martha (Jewish) from 3041 Evelyn Fields, New Orleans to 1700 N.E. Second St., Miami, Florida
Ladd, Lucille (S), 1318 Moss St., Apt. B, New Orleans, La. to 2010 Peniston Street, New Orleans, La.
Tull, N. Y. (Retired), from 517 Adams St. to 825 Valmont St., New Orleans 15, La.
Worffler, Miss Edna Ruth (GWC), from 9th Barnaby St., N.E. to 1069 Wahler Place, S.E., Washington, D. C.

TRANSFERS

Guarnero, Rev. and Mrs. Napoleon (Sp.), from Oklahoma City to Hollis, Oklahoma.
Milam, Miss Dorothy from Toledano Mission, 833 Louisiana Ave., New Orleans, La. to c/o A. E. Perdue, P. O. Box 1762, Baton Rouge, La.

RESIGNATIONS

Ross, Rev. and Mrs. Jesse de la (Sp.), San Antonio, Texas
Schofield, Miss Florence Mae, 14 West 4th Street, Covington, Kentucky
Toloz, Mrs. Ruth (RM), 3151 Dauphine Street, New Orleans, La.

DECEASED

Smith, Eva, Route 6, Box 388, Pine Bluff, Ark.

MISSIONARIES OMITTED FROM LIST

Bala, Rev. George (RM), 1107 Main, Ft. Worth, Texas
Calanotte, Mrs. Maude K. (S), 2010 Peniston St., New Orleans, La.
Covart, Miss Nona (S), 2010 Peniston St., New Orleans, La.
Maguire, Mrs. Harold W. (S), 2010 Peniston Street, New Orleans, La.
Robertson, Mrs. Lillian (S), 2010 Peniston Street, New Orleans, La.

CORRECTIONS

Gehhart, Rev. James and Mrs. (Sp.), 720 West White, P. O. Box 262, Grand Junction, Colorado
Hobbs, Fred D., 22029 Grand River Ave., Detroit, Michigan

Ridgecrest Sees New Organization

Workers in juvenile rehabilitation organized the Southern Baptist Juvenile Rehabilitation Association during Home Mission Week at Ridgecrest. Charles Hawkes, Houston, Texas, was elected president of the group. These workers serve as liaison contacts between churches and youth who get involved with the law.

Book Reviews

Matthew: Apostle and Evangelist By Edgar J. Goodspeed. \$3.50.

Goodspeed declares that the Apostle Matthew is the author of the "greatest gospel." The excellence of this gospel does not exclude the Galilean Matthew as its writer. Matthew was educated, familiar with figures, and adept at shorthand, according to the author of this book. The apostle was the "secretary" of the Twelve and the recorder of the teachings of Jesus. Goodspeed has changed from his former position of doubting Matthew's authorship of this gospel.

The writer repeats his statements, reasons, and illustrations as many as three, four, and five times. He takes twice as many chapters and pages as he should to develop his case.

A student of the New Testament will enjoy the points made, if not the repetition of them.

The Christian Heritage by W. W. Melton. The American Press. \$2.50.

The author deals with cardinal doctrines, delving deeply into the fundamentals, yet his expressions are so simple that even a child can understand the language. Chapter captions are interesting: Was Jesus Divine? Christ Stood in for Me, The Christian Heritage, Men with Their Backs to the Wall, and A Fleet of Ships, for example.

I Married a San Blas Indian by Christine Hudgins Morgan. Vantage Press. \$2.75.

This is the life story of Lonnie and Marvel Iglesias, Home Board missionaries in the San Blas Islands. Mrs. Morgan served in the Canal Zone as a mail carrier, married a preacher, and lived in the San Blas Islands. She is well equipped from an educational background and personal knowledge to write the life story of these wonderful missionaries.



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