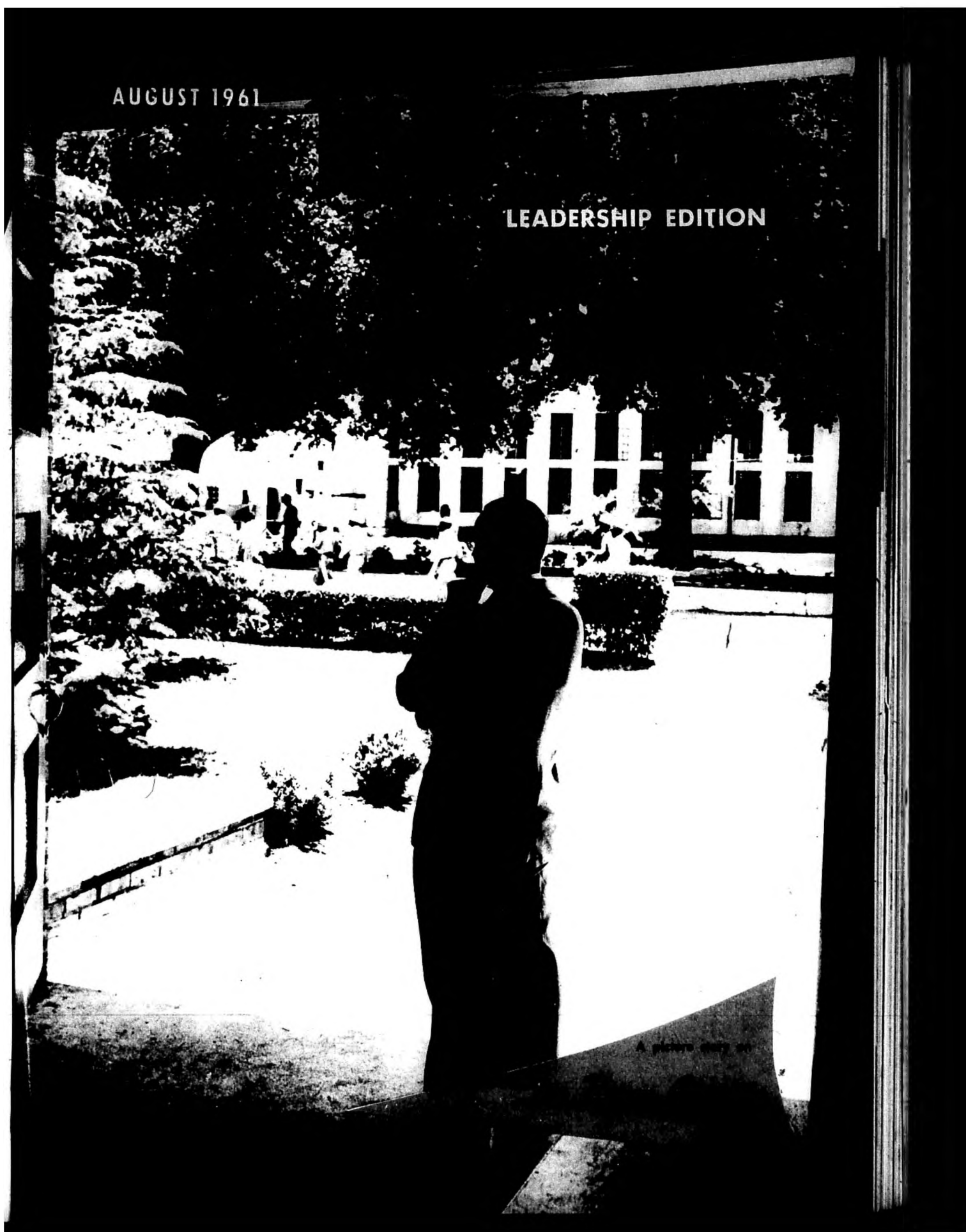


AUGUST 1961

LEADERSHIP EDITION



A picture story on

HOW

TO READ THE CHURCH BUDGET



by
Courts
Redford
Executive
Secretary
Home
Mission
Board

THE CHURCH BUDGET is like a thermometer. The thermometer does not make the weather hot or cold, but it does tell whether the weather is hot or cold. The church budget does not make the spirit of a church hot or cold, but it certainly does much to reveal whether it is hot or cold. What may one learn about a church from a study of its budget and its financial records? First, one learns many of the church members do not

care enough about the church and its ministries to make a pledge or to give to its support with any regularity. More than one-third of the church members fall in this category.

They give various excuses. Some claim they are not financially able to support the church. It is evident they put other obligations ahead of their support of God's work, or they would have money for the church even though other obligations had to wait.

Some object to making pledges, yet they pledge for rent, or car payments, or bank notes, or other obligations. How can they have nerve to say to their Lord, "I am willing to pledge to my fellowman for my obligations to him, but I am unwilling to pledge to you for the prior obligation that I owe?"

Some do not support the Lord's work because they are never asked to participate in this part of the worship service. They have never thought of giving as being a part of their worship. Paul said, as ye abound in other graces, "see that ye abound in this grace also." If it is a grace to give, it is a sin not to give, and we should keep every one we can from sinning. We must encourage our people to give liberally.

A study of the budget and financial records show that many give their "left-overs" to the Lord. They give very little and with no regularity. A study of the stewardship practice of Mr. Average Baptist shows that of every \$100.00 he earns he gives through his church only about \$2.50 or one-fourth of his tithe. He robs God of three-fourths of the tithe, or \$7.50.

Of the \$2.50 he gives, the church keeps \$2.03 and only 47 cents ever gets beyond the borders of his church. Of the 47 cents for missionary education and benevolent work, 26 cents is used within the state and only 17 cents of Mr. Average Baptist's gift is used for missions, education, and eleemosynary ministries beyond the borders of his state.

Thus, the third thing that a study of the church budget reveals is that most of what Mr. Average Baptist gives is spent at home and very little goes for missions.

Many churches have built large buildings and have enlarged their staff of paid workers to the extent that they have little left for "outside causes."

In reality, the "outside causes" are not outside, for the task of home or foreign missions is as much a part of the obligation of that church as the preaching from its pulpit. Yet the average church gives 83 percent of its total income to work on its local field and only 17 percent to its work through associational, state, home, and foreign mission channels. It is estimated that Southern Baptist Convention churches are paying slightly more than \$75,000,000.00 annually on church debts—almost as much as they contribute to all mission, educational, and benevolent causes at home and abroad.

Study your own church budget. See what it says. A liberal, missionary-hearted people is usually a happy, soul-winning people. The missionary church is usually the growing and warm-hearted church.

Your church budget is proclaiming to the world your measure of concern for lost people at home and abroad.

HOME MISSIONS

Prison Chaplain's Clerk

I am a prison chaplain's clerk. My prison life did not begin as a clerk, but as an inmate with a number, sentenced to 15 years. The dread of prison and the uncertainty of tomorrow filled me as the gate clanged shut behind me. I was greeted by a member of Chaplain Charles L. Phipps' office. He spoke reassuringly. This was comforting and gave me strength that I needed. It was also a pleasant surprise. About three weeks later I was assigned to this same position, clerk to the chaplain of the Reception, Diagnostic, and Classification Center of Florida State Prison at Raiford. Now I have the privilege of doing the same thing for other men. I am a happy convict; my work of interviewing each inmate upon his arrival is a joy, giving me an opportunity to explain the program of the chaplain's office, the religious activities of the various denominations, and above all, to witness personally for Christ. Chaplain Phipps, with spiritual wisdom as friend, pastor, and counselor, gives much of himself to assist each inmate with counsel in personal problems and morale building. Each man has a story. Mine begins in December, 1959. I was arrested and charged with three violations of the law; namely, assault with intent to commit murder in the first degree, illegal possession of firearms, and forgery. My bond was set at \$9,000.00, and shortly thereafter I was released from custody on bail. In March, 1960, I was tried on the assault charge in Hillsborough County Criminal Court. After a two day jury trial, I was found guilty and sentenced to 15 years in the state prison. My attorney filed an appeal, and the court set bond at \$5,000.00. Unable to raise this sum, I was remanded to the Hillsborough County Jail where, for 25 days, I tortured myself with thoughts of hate

ONE OF THE FIRST
to talk with inmates
when they arrive
at the receiving, diagnostic
and classification center,
is the chaplain's clerk,
also an inmate.
The writer
used his post as clerk
to witness to new men
of his faith.



and revenge. My only wish was to get free and finish what I had started—to completely destroy the man whose life, according to my accusers, I had originally tried to take. I had lost all hope of being freed and sank deeper and deeper into depths of despair.

One Wednesday morning, deciding there was no hope left, I struggled out a note to my wife asking her to contact the minister of the church my son-in-law attended, and have him bring her to the jail Thursday morning between 9:30 and 10:00. I did not know the man, but I felt that I could use him to see my wife for an unauthorized visit. I wished to give her some instructions before I was transferred to the state prison.

Later that same morning I received the allowed six-minute visit with my wife, but, in the rush I neglected to mention the note.

My wife, a devout Christian, had brought me a Bible. Purely out of boredom I accepted it, and took it back to my cell. That evening, for lack of something else to do, I glanced through this Bible. One verse virtually leaped out at me—Matthew 21:22: "And all things, whatsoever ye ask in prayer, believing, ye shall receive."

With this thought in mind I fell asleep, and sometime during the night I made my peace with God. When I awoke Thursday a great change had taken place. No hate or bitterness was

in me, just peace; and though certainly not free from punishment, I felt wonderfully free from guilt.

At 9:45 A.M., I was informed that I had a visitor. Downstairs I found the minister I had asked my wife to call—a man whom I had never met but had planned to use. Dumbfounded, I heard him inquire about my physical and emotional well-being. I recovered sufficiently to tell him that during the night I had made my peace with God. With this he prayed, then soon left me.

Friday afternoon, at 4:56, I was again taken downstairs, but this time to be released on bond. Much to my amazement, the man who arranged my bail had every reason to want me left in jail. A member of the minister's church, he had been the victim of the forgery for which I had been charged. Although I was proved completely innocent of this act, he had no way of knowing it at that time. Extremely grateful, I was taken by the man to my home. I was greeted much in the manner of the prodigal son, and we sat down to a meal of thanksgiving for my return.

Sunday I attended the Baptist church with my family where I made a public profession of faith.

Looking back, so much impresses me that I can only be humbly grateful to all the wonderful people who contributed so much. To the preacher—a true minister of God; to my daughter and

her husband who had asked the church to pray for me many months before; to the man whose Christianity was honestly and wholeheartedly practiced; to all the church members who prayed, hoped, and believed. Most of all, to my wife. Her devotion and prayer in the face of drunkenness, temper, and desertion in her hours of need, even to the point of leaving her alone while her father, a lifelong Christian, was dying, have been an unfailing source of strength and inspiration. Above all I thank God, for without his divine help and guidance, leading me to Christ, I would still be living in the dark recesses of my former self.

Even now, as I satisfy the justice of man, one thought remains uppermost in my mind. Without the help and prayers of others, I might still be lost. I say in all sincerity to wives, mothers, children, to everyone, "Cease not to pray for those you love, for this may be the source of their salvation."

Today as an inmate in state prison, I am endeavoring to serve my Lord. As the new men come in, I will remember how I felt, and try to be kind and understanding, as well as remind myself that those who come to prison have varied problems and many backgrounds. Some have had training and experience in Christianity, many have not. There will be opportunities to show them what Christ has done for me, and what he will do for them. Being in prison, I will visit them for him.

MALE OFFENDERS COMING IN FROM ALL OVER THE STATE to spend four weeks at the Receiving Center are greeted by the chaplain. Here they are examined, tested, interviewed, indoctrinated in prison life, and evaluated. All elements are considered for the best interest of the inmate before a permanent assignment is given.



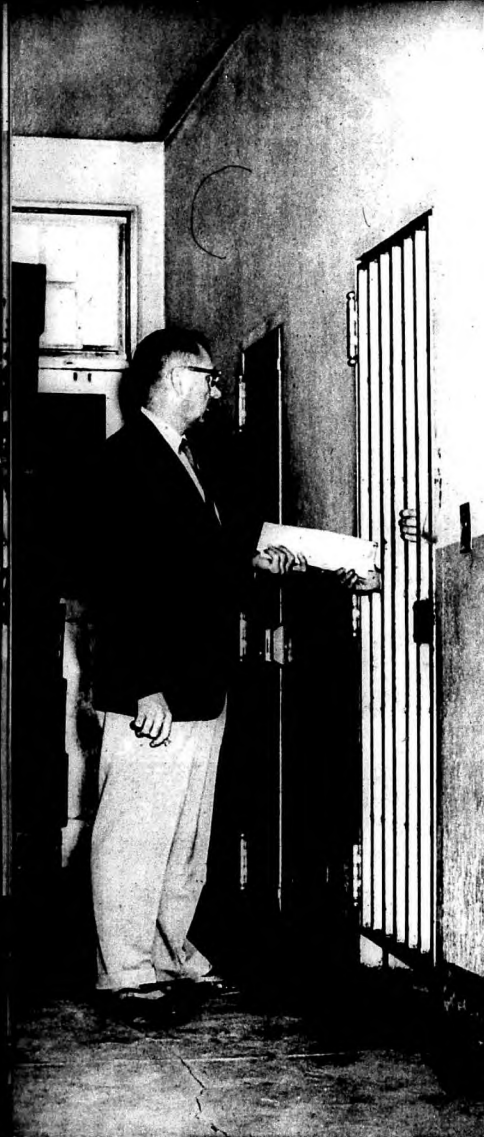
The Prison Chaplain



BELIEVING THAT A PRISONER who begins in the right way stands a better chance of being rehabilitated, Chaplain Charles L. Phipps of the Florida State Prison Receiving Center studies each case and counsels with each inmate, helping with specific problems. A WORSHIP AND TEACHING program is conducted by the chaplain, and daily devotionals in the receiving unit are led by inmates under the chaplain's supervision.



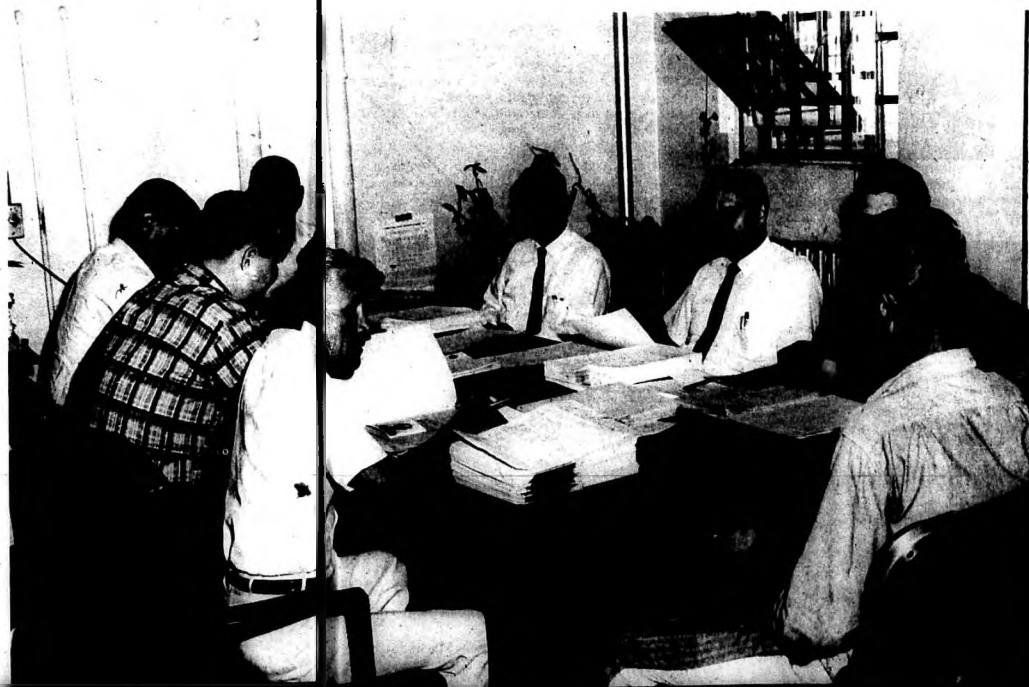
August 1961



VISITING INMATES WHO MUST BE LOCKED IN SOLITARY cells for disciplinary or other reasons, is part of Chaplain Phipps' function. He carries with him books and magazines from the unit library and reassurance of his personal concern.

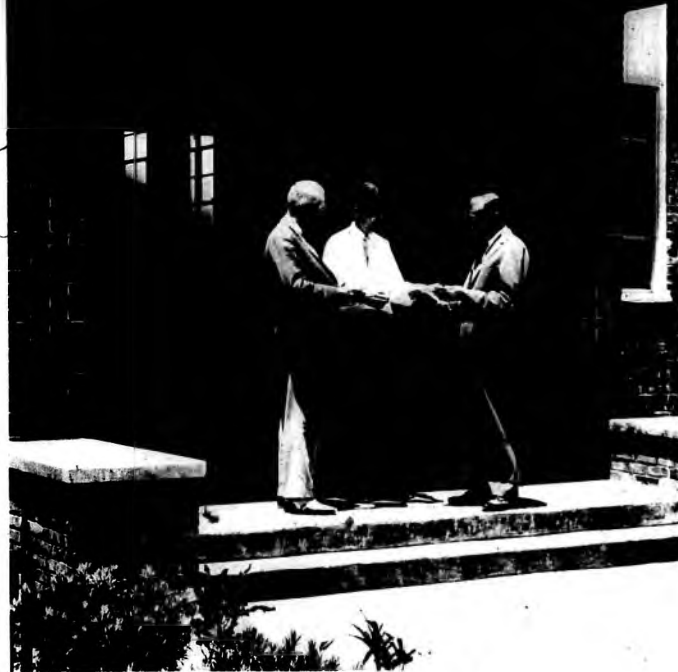
ORIENTATING THE MEN IN LIFE INSIDE PRISON WALLS, the chaplain gives a weekly lecture to all men received during the previous seven days. The chaplain informs them about the religious program and of his availability and desire to help them with problems.

PLANNING FOR THE INMATES ADJUSTMENT, CHAPLAIN Phipps serves on the classification committee. At the end of a four weeks stay at the Receiving Center, each inmate's history and attitudes and the results of his tests and examinations are carefully considered by this committee of well trained and experienced men. After every phase of the inmate's personality and qualifications have been considered, he is called before the committee, given his permanent assignment and an opportunity to ask questions.



Wherever he is his concern is the men-

CONFERING WITH
OTHER chaplains,
Phipps discusses the
program with E. F.
Mayton, chaplain of
the main population of
Florida State Prison,
and J. T. Tompkins,
religious coordinator
for the state's Division
of Corrections.
WATCHING THE IN-
MATES file in for the
noon meal, Chaplain
Phipps considers his
task.
The building seen is
"The Rock", main cell
building of the prison,
housing 3,000 men.



... and they know it



The End of Separateness

Merger of the Mexican Baptist and
Baptist General Conventions of Texas
ends 51 years of separate operation.

by Lloyd Wright
Texas Baptist Public Relations Director

The recent merger of the Mexican Baptist Convention of Texas with the Baptist General Convention of Texas ended 51 years of separate operation by the two groups and marked "the beginning of a new era of great triumph in evangelism and missions."

Outgoing president of the Mexican group, I. E. Gonzalez of Corpus Christi, said the merger was more than a mere organizational unity.

"It is a spiritual unity dependent on a personal experience with Christ. We are now united with him in complete cooperation with the program of missions and education, giving of ourselves as an integral part of the plan of redemption of the world."

Special ceremonies marking the merger included an exchange of co-memorative plaques. The move culminated lengthy negotiations to determine the most effective method for the two groups to achieve what was termed the basic objective of both groups—winning the state's two million Spanish speaking people to Christ.

Involved in the merger were 25,000 Latin American Baptists belonging to 400 churches and a million Texas Baptists who are members of about 3,900 churches.

Gonzalez indicated that the decision to merge had been long and difficult. And he said there are still several prob-



TRANSLATION SYSTEM, designed for bi-lingual meetings, lets Harlingen pastor, Harry Hamblen, know what is going on in Mexican Convention. Hamblen is a member of Texas' missions commission, the co-ordinating agency for language mission work.

lem areas. A special committee has been named to study Texas Baptists' entire ministry to Latin Americans.

For several years, Texas Baptists have sponsored a language missions department which has devoted most of its

(Continued on page 31)

DISCUSSING THE MERGER are Texas Baptist Executive Secretary T. A. Patterson, right, Rudy Hernandez, left a mem-

ber of the Texas Baptist evangelism staff, and Oscar Romo, member of language missions department in Texas.



Here's a word picture of our times
that everyone should read

THE LONELY CROWD

by William E. Hull assistant professor of New Testament Interpretation
Southern Baptist Theological Seminary

NEVER in history have men been so close together and yet so far apart. The Great Paradox of our existence is we have achieved proximity without community and live in the tension between the two.

As great distances shrivel up in the blast of a jet age, nations and continents become inextricably intertangled. Individuals live and work and play in close proximity: we inhabit the apartment house, labor in the skyscraper, and frolic in the vast coliseum. No longer can we unscramble ourselves and go back to the days of Daniel Boone who, when he learned that settlers were only 70 miles from his cabin, said to his wife, "Old woman, we must move; they are crowding us."

On the other hand, powerful disruptive forces destroy true community: economic disruption by strikes, domestic disruption by divorces, social disruption by racial hatreds, and international disruption by Cold War hostilities.

The social scientist David Riesman, in taking the nation's pulse, has put his finger squarely on this paradox (*The Lonely Crowd*, 1950). A sweeping look at the American scene

suggests that we have moved beyond the rugged pioneer individualism of the last century to a crowd-centered, pluralistic existence. No longer are we motivated so much from within ("inner-directed") as we are by those about us ("other-directed"). When we lived in the age of production, we were challenged as individuals to wrest from the material environment its hidden resources; but now that we have moved into an age of consumption, we are more concerned to relate ourselves to our fellow men in the group. Yet it is here that our difficulties arise. The misery of modern man is that he does not know how to live with his unavoidable neighbor.

Is this an accurate diagnosis of the predicament of modern man? Are we

crowded as never before, only to find ourselves huddled together in empty loneliness and angry hostility?

This Crowded World

Our earth is witnessing a population explosion of unprecedented proportions. The present world population of 2.8 billion is expected to soar by the end of the century to six or seven billion. With the present birth rate of three babies per second, there are 60,000 more people in the world every day, 49 million more people every year. For every 18 deaths, there are 33 births.

America is in the race toward an unbelievably crowded world, with the net population going up one person every 12 seconds. In America, we have eight babies per minute, 10,000

per day, almost four million per year. From 1940-1950, the U.S. population was expected to increase eight million, whereas in actuality it increased 19 million; in the 1950-1960 decade, this net increase rose to 28 million.

Almost one-third of the American citizens, nearly 60 million, are concentrated in 15 metropolitan areas. Growth in standard metropolitan areas is four times as rapid as it is in non-metropolitan areas. Every day, an average of 3,000 acres of greenland is being bulldozed under to make way for the suburban sprawl. America is being laced with strips of interurban complexes. Already a 600-mile city stretches unbroken from Maine to Virginia. There is nowhere to hide!

As never before, modern man is being jostled in the pilgrimage of life. Everywhere we turn, we are crowded together: in sprawling housing developments, in endless suburban subdivisions, in teeming tenement houses, especially in wretched slums. In Chicago, for example, 1,000 people were found crowded together into a building intended for no more than 200. On the farms we are being forced to work in larger co-operatives. In the cities we work in the beehives of giant corporations and wander about in the web-like corridors of vast government buildings.

One college president confessed that his greatest preoccupation was that of providing the students with enough places to park! The crowd, the group, the herd—this is the habitat in which modern man has come increasingly to live.

The Cluttered Loneliness

Yet the dominance of the crowd as the matrix of modern life has not created genuine community but has only served to stifle it. An obsession to curry the favor of others has tended to produce amiability at the expense of those exciting convictions which make life robust. What Arthur Schlesinger calls the "curse of blandness" has settled like a choking cloud. Those abrasive minds which once jarred our complacency now are viewed with suspicion because they sound a note of strident discord which disturbs the stereotyped cadences by which the common man marches. Life is deadened by an anxiety over what "others" may think. As a result, modern man is compulsively gregarious—and yet profoundly lonely. In a single, poignant phrase which serves as the title of Riesman's

central book, modern man is a citizen of "The Lonely Crowd."

As a result, there are more and more symptoms abroad of a deep-seated loneliness in life. Superficial indications abound, like the almost hysteric craving for amusement and entertainment, like the craze to join innumerable organizations (which Vance Packard has called a symptom of our gregariousness in the face of growing loneliness), like the restless migrancy that has made America a nation of nomads. There are many deeper, even tragic symptoms of loneliness: the separations and divorces which testify to unbearable loneliness within the home; the suicides which suggest, silently but eloquently, an unlivable loneliness within the self; the countless abortions which record the poignant loneliness of a family without a father.

Living in such loneliness, men tend to become anonymous. Despite the fact that we live closer and closer together, it is increasingly unlikely that we know the people who live down the street.

A census taker inquired about the children in a home. The mother began to reply, "Well, there's John and Mary and . . ." Brusquely the visitor interrupted, "No, not their names, just the number." "But they don't have numbers, they have names!" was the mother's exasperated reply. More and more, the modern city-dweller is nothing but a number on a card, a space in a parking lot, a locker in a washroom, a box number in a post office.

These are the lonely! Often torn from their native soil (21 million Americans move each year) they develop a permanent sense of exile. Thomas Wolfe underscored it when he said "that men are strangers, that they are lonely and forsaken, that they are in exile on this earth, that they are born, live, and die alone." This is what the Bible means when it speaks of "lost" men "scattered as sheep without a shepherd." To be cut adrift from the connecting tissues of life, to wander aimlessly in response to the pressures of the crowd, to be buffeted about as a helpless pawn under the pressure of power structures—this is what it means to be lost!

And yet such disillusionment may be the raw material of hope. For loneliness is like a coin with another side. Men who are lonely are also homesick. Mingled with such homesickness is a sort of nostalgia, a spiritual wistfulness that haunts the lonely exile. No one could have been lonelier than the prodigal about whom Jesus spoke, bereft of friends, surrounded by swine. Yet he had a memory of the family at

home, and in that memory he was able to find his way. In such a memory every man stands on the outskirts of the Christian answer to the Lonely Crowd.

The Loving Community

Jesus lived in a crowded country. Palestine was a small, densely populated strip, hemmed in on one side by a seacoast with no harbors, and on the other side by a desert with no highways. Many times during his ministry Jesus was confronted with a crowd. An invalid had to be lowered through the roof "when they could not get near him because of the crowd" (Mark 2:4).

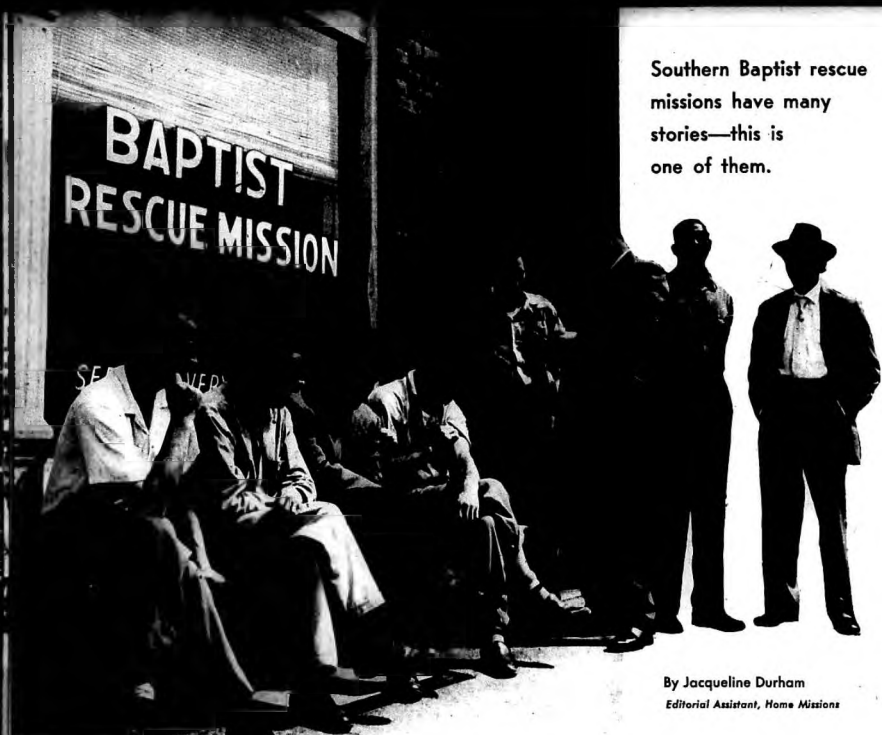
The disciples were once exasperated when he suggested that "one has touched me," for the throng was all about him. It was after "seeing the multitudes" that he went up on the mountain to teach. It was because of the press of the crowd that he was forced to push away from shore in a boat. His best remembered miracle was the feeding of a multitude which numbered several thousand.

One of the most characteristic things about Jesus was that he always saw a crowd in its true condition. "When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd" (Matt. 9:36). Jesus realized that there was something about a crowd which buffets the human life, leaving it wounded, neglected, deserted, destined to die. He saw that life could lose its sense of direction in such a mob, robbed of plan or purpose, left to wander like helpless sheep in barren places.

Perceiving the true condition of a crowd, Jesus was concerned to help the individual caught within it. Compassion drove him to intensify his efforts to call out from the crowd a healing fellowship, a disciple band (Matt. 9:36-10:1). Those who responded would be welded together in living obedience to him, sharing in a common purpose and in a common task.

Soon the nucleus of 12 became 70, and the 70 grew to 120. After Jesus left the earth, this band could not forget that they were his disciples, that they were his friends! Melted together by his risen Spirit, they were molded into the church. Eagerly they reached out and embraced others, grafting them into their common life. In this earliest period they were not primarily an institution or an organization, but a vibrant fellowship. They were the "body of Christ," to which every person belonged as a member. They were all the

(Continued on page 25)



Southern Baptist rescue missions have many stories—this is one of them.

By Jacqueline Durham
Editorial Assistant, Home Missions

From Folly to Faith

SIX YEARS AGO his daughters were five, eight and 12. He loved them—enough to sign over his half of a storm window business for their provision.

He was not a shiftless man; a look at his past showed him working as a mechanic and with a trucking business where he saved enough money to invest in a business of his own.

But the tug of alcohol and "the road" were stronger than the laughing faces of three little girls whose hearts already bore the scars of a broken home.

He left Michigan for the oil fields of the west, then moved to mechanical work. One job fol-

lowed another, and his wanderings across the United States were punctuated with alcohol and a life "just as far *that* way as I could go."

The years passed. And he was drawn deeper and deeper into the throes of alcoholism and the unattractive, defiled, miserable life. His physical appearance spoke of more than his 39 years.

Passing through East St. Louis, Illinois, he felt a strange compulsion to stop at the Baptist Rescue Mission. He talked with Superintendent J. T. McGill, who in his casual, serious way with love for any man told him of the Saviour.

He grasped the vision of this friend who would forgive and cleanse the vilest heart, and before

leaving the rescue mission, grasped the vision of the path upward and out of his wretched existence.

A year passed, and with it many of his old desires. "The road" became less enhancing when he saw it for what it really was in the light of his newfound faith, and the bottle became less soothing, until finally its fascination ceased.

He came back to East St. Louis and to the mission where McGill had introduced him to a new life. For several months he has served as clerk, registering the men, sending them out on odd jobs as requests come in, assisting McGill, and taking charge in his absence.

During spare moments at his desk, he reads his Bible. Eight months have passed since he has had a drink. He witnesses to the homeless, wandering creatures who stop in at the mission on their way across country. Perhaps they stay one night, maybe three, and then move on to another brief job; but they see that he is different than



MEALS AND LODGING are offered to men who come to the mission. Three nights is the maximum that a transient can stay without working around the mission. Parolees, sponsored by the mission, must have home and employment before release.



CLERK DENNIS CHAPMAN who was aided by the mission and won to Christ there, is now on the regular staff (paid a small salary). Each man registers upon arrival for the records. An odd-job call which he can fill is passed on to him.

they—and he makes certain they know he was once in the same condition.

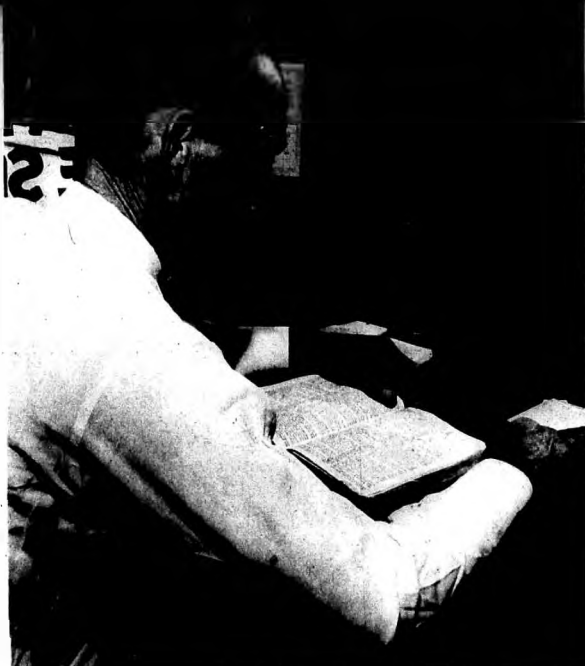
"He has definitely shown progress in rehabilitation, has adjusted well, can accept responsibility, and still shows great interest in his children," says McGill.

"I must prove that I'm not the way I used to be before I see my daughter," he said. "Since I accepted Christ, it seems like I've been blessed in every way. I hadn't heard from my daughters in many years, but I've received communications from them."

What desire does he have other than to see his children again?

"I want to help with the mission work, to help others not to get on the wrong foot, and help those who have. They can look at my story and see what drinking and roaming can do, also what Christ can do, even for a life like mine."

His daughters are 11, 14 and 15 now. The oldest has received a scholarship to enter college. The father's storm window business provided well for them, and they have shared a home with a grandmother—but what of the years he lost?



READING HIS BIBLE IS THE WAY CHAPMAN FILLS SPARE TIME AT HIS DESK.



A PAROLEE TEACHES the Sunday school class.

Weekly services at the mission include Bible reading at breakfast, prayers at meals, Sunday school, singing, and worship services each day. Church groups sometimes conduct special services.

MAIL

HOME MISSION BOARD
141 Spring St., N. W.
Atlanta 3, Ga.

AS CLOSE
AS YOUR
MAIL BOX

MISSION EDUCATION

Year around

- VISUALS - - pages 16D-16E
- BOOKS - - page 16G
- TRACTS - - page 16C
- MAGAZINES - - page 16H
- SLIDE SETS - - page 16F

PAGE 16A

all day and forgot to garner the snow.

At supper time his father asked, "Well, Tom, did you fill the snow shed?" Tom held his head down and continued to eat his supper. "I gathered the snow," he answered.

His father said, "Son, let's look at the snow you gathered." He took Tom by the hand and they went to the empty snow shed, then he led Tom back into the house. Without a word he got his tool box and took out an awl, used to bore holes, and a piece of skin thread,

no peace in Tom's heart.

In June 1943, Tom Willock moved to Fairbanks. C. O. Dunkin came to Fairbanks and started Baptist work. For three years the Dunkins witnessed to Tom. Finally, he attended a revival service at the First Baptist Church. That night Tom accepted Jesus. He said, "I found peace and joy when I believed in Jesus." Obedience in baptism brought great happiness and assurance to Tom.

When the Native Baptist Mission was

d in Fairbanks, Tom put his membership in the mission where he still is faithfully. He was ordained as a deacon and has the honor of being first Eskimo deacon. When the mission was destroyed by fire in 1955, Tom and his family helped build the new building. Tom has been a spiritual father to every missionary who served here: C. O. Dunkin, Dickerson, John Dickerson, John Jeffcoat, John Isaacs.

In October, 1960, Tom has been invited to read. When he learned to read the word "Jesus," he said, "Let me look at it again, the loveliest name in all the world." At 83, Tom learned the word which he had thought he would go to heaven before learning—Jesus.

Tom is now able to follow the Scriptures in his Bible as someone reads.

One day when we were working on his lesson, he sighed. "Oh, if only the missionary had taught me to read 30 years ago, I could have been a better witness for my Lord."



they—and he makes certain they know he was once in the same condition.

"He has definitely shown progress in rehabilitation, has adjusted well, can accept responsibility, and still shows great interest in his children," says McGill.

"I must prove that I'm not the way I used to be before I see my daughters," he said. "Since I accepted Christ, it seems like I've been blessed in every way. I hadn't heard from my daughters in many years, but I've received communications from them."

What desire does he have other than to see his children again?

"I want to help with the mission work, to help others not to get on the wrong foot, and help those who have. They can look at my story and see what drinking and roaming can do, also what Christ can do, even for a life like mine."

His daughters are 11, 14 and 18 now. The oldest has received a scholarship to enter college. The father's storm window business provided well for them, and they have shared a home with a grandmother—but what of the years he lost?



YOU MEET YOUR CHURCH'S GREATEST NEEDS THROUGH MISSIONARY EDUCATION.

The central message of God's Word is missions. Proper education in missions develops missionary responsibility, missionary opportunity, and missionary plans.

You will lead your church members and the organizations of the church to commitment, to prayer, to services, and to support of missions through proper missionary education.

The programs, period of special mission study, and the publications of the Woman's Missionary Union, Brotherhood, Sunday school, and Training Union of your church present missions the year round. You will be able to supplement these with many of the materials listed here.

On these pages are the tools prepared by those involved in mission work to make your task easier and your efforts more effective.

Many of these tools are FREE, others are furnished you at less than cost, and in every case the cost is at a minimum for items sold in your book store.

USE THESE PAGES AS ORDER BLANKS FOR YOUR MATERIALS

PAGE 16B

each day.
Church groups
sometimes conduct
special services.

TRACTS

Free on Request from the Home Board

General Items

No. Do You Know
Home Mission Programs and
Personnel
Map
Travel Guide
Visual Aids List

Chaplaincy

For Mom and Dad Only
Institutional and Industrial
Chaplaincy
Today's Chaplaincy
Spiritually Prepared

Evangelism

Desire
If a Baptist, Why Not Belong?
Praying Down a Revival
You Can Be Saved Forever
You Can Be Saved Today

Missions

Church Community Survey
Home Fellowship Mission
Is God Calling You?
Look on Your Field (Survey)
Student Summer Mission Program
Tentmaker

Associational Missions

Is Literary Missions?
Missionary for the Association

Missions Committee of Local
Church
Mountain Missions in the
Homeland
Program of Literacy Missions
Where Is the Rural Church?

City Missions

Cities Are Mission Fields
Good Will Centers
If I Were a Jew
Jewish Fellowship Week
Juvenile Rehabilitation
Light of Israel
Reclaiming the Inner City
The Rescue Mission
Was Peter Pope?
Winning the Jew
Winning Roman Catholics

Language Missions

American Indian and Southern
Baptists
Baptist Ministries to the Deaf
Evangelizing the Minority Groups
Language Signs
Migrant Work—Who Cares?
Our Cuban Mission Field
Panama

Pioneer Missions

Alaska
Mission Pastoral Aid
Pastoral Missionary



d in Fairbanks, Tom put his membership in the mission where he still is faithfully. He was ordained as icon and has the honor of being first Eskimo deacon.
When the mission was destroyed by fire in 1955, Tom and his family helped build the new building. Tom has been inspiration to every missionary who served here: C. O. Dunkin, Dick r, John Dickerson, John Jeffcoat, John Isaacs.
In October, 1960, Tom has been invited to read. When he learned to read the word "Jesus," he said, "Let me look at it again, the loveliest name in all the world." At 83, Tom learned the word which he had thought he would go to heaven before learning—Jesus.

Tom is now able to follow the Scriptures in his Bible as someone reads. One day when we were working on his lesson, he sighed, "Oh, if only the missionary had taught me to read 50 years ago, I could have been a better witness for my Lord."

all day and forgot to gather the snow.

At supper time his father asked, "Well, Tom, did you fill the snow shed?" Tom held his head down and continued to eat his supper. "I gathered the snow," he answered.

His father said, "Son, let's look at the snow you gathered." He took Tom by the hand and they went to the empty snow shed, then he led Tom back into the house. Without a word he got his tool box and took out an awl, used to bore holes, and a piece of skin thread,

no peace in Tom's heart.

In June 1943, Tom Willock moved to Fairbanks. C. O. Dunkin came to Fairbanks and started Baptist work. For three years the Dunkins witnessed to Tom. Finally, he attended a revival service at the First Baptist Church. That night Tom accepted Jesus. He said, "I found peace and joy when I believed in Jesus." Obedience in baptism brought great happiness and assurance to Tom.

When the Native Baptist Mission was

PAGE 16C

FILMSTRIPS

All in color, packed with two manuals, available from Baptist Book Stores

- **Blue Flower and the Pueblo Indians** **★**
Primitives learn of some of the results of the work of Miss Pauline Cammack, a pioneer in the field of Indian education. Information about some Indian customs. \$3.50
- **Church Community Service** **★**
How the filmstrip is used by student groups in conducting surveys. \$3.50
- **Co-operating with National Baptists**
Southern Baptist work with Negro Baptists in the U.S.A., comprehensive, and growing. \$3.50
- **First Americans** **★**
The first Americans all over the United States, how they live, and how their lives have been changed by the Jesus story.
- **Grandfather's New Church** **★**
A city family attends a service of appreciation for the work of the first Baptist country church. They see the contribution of the old church toward the new Four-Star Baptist Church. \$3.50
- **His Story to Proclaim**
Children tell the story of spiritual need and how the church came to be. The story of the Home Mission Board — actual situations where missions and churches were started. Includes filmstrips. \$3.50
- **Home Missions in Action** **★**
A human interest account of the results of the work of the Home Missions Board. Armstrong (offering for Home Missions, with actual names and places from the mission field). \$3.50
- **Let's Take a Trip** **★**
By taking a plane, and travel, the children take a trip to the Pacific Islands. They learn that homelands children have much in common, and discover how they can help in missions. \$3.50
- **My Church Reaching Out** **★★**
This color filmstrip gives the Home Testimony of the Church Reaching Out into the unchurched areas. The picture shows how most people in the homeland, including unchurched people, are reaching out. \$3.50
- **By nearby churches.** (Adult, Young People, and Intermediate books). \$3.50 (Available January 1, 1962)
- **How to do it** **★★**
How to do it. Filmstrip for training to personal soul-winning. \$3.50
- **One Nation Under One Law** **★**
Designed for use in a religious program with narration by leaders, special prayers, and audience participation. Relates the story of the W.M.C., presents the ministries of the Home Mission Board and has a song for the church. \$3.50 (Available January 1, 1962)
- **Our Language Friends** **★★**
Home Mission Board filmstrips with the language of Louisiana are presented in the filmstrip. A special script is provided for Primary and Junior High School on Creole. Includes a speaking people of southern Louisiana. \$3.50 (Available January 1, 1962)
- **Priceless Heritage in Home Missions** **★**
A treasure of the church's priceless Baptist predecessors in the faith and how present day young people are appropriating their heritage in the church. Includes filmstrips. Young People, and Adults. \$3.50
- **Trained for Missions** **★**
A treasure of the church's priceless Baptist predecessors in the faith and how present day young people are appropriating their heritage in the church. Includes filmstrips. Young People, and Adults. \$3.50
- **Trained for Missions** **★**
A treasure of the church's priceless Baptist predecessors in the faith and how present day young people are appropriating their heritage in the church. Includes filmstrips. Young People, and Adults. \$3.50
- **Today's Pioneers** **★**
Reveals the growth and development of Southern Baptist churches and missions in northern sections of the United States from 1845 to 1950. \$3.50
- **Way to 30,000** **★★**
Shows many of the things in Dr. C. C. Warren's book and gives illustrations of the church's growth. \$3.50
- **Why to 30,000** **★★**
The filmstrip tells how the church can sponsor a new church. \$3.50

★★ Teaching aids for the 1962 study series "New Churches for our Time."

Missionaries may secure filmstrips free from:
Division of Education and Promotion
Home Mission Board
161 Spring St., N.W., Atlanta 3, Ga.

ORDER FROM YOUR
BAPTIST BOOK STORE

PAGE 16 D

Church groups sometimes conduct special services.

- VISUALS -

SHARE-THE-COST 35 MM COLOR SLIDES

Беларусь

- 1—Map of Home mission fields. 2—Redford, executive secretary-treasurer of Board. 3—Home Mission Board office, Atlanta, Georgia. 4—Insignia.

Alaska

- 5—Sign entering North Pole. 6—Eskimo woman. 7—Eskimo bay with dog. 8—Boats. 9—Lake with mountains reflecting. 10—Ivory carver.

Cuba

- 11—Caudill, supt. of missions in Cuba. 12—Mrs. Umbelina Landera, Pres., WMU in Cuba. 13—Baptist Seminary in Havana. 14—Baptist Temple in Havana. 15—Native Baptist Church.

Panama

- 16—Rev. and Mrs. Iglesias, missionaries, San Blas Islands. 17—Elizabeth Perez, Native San Blas Indian (Christian). 18—Panama City, Panama, scenic. 19—Home Mission office, L. D. Wood in picture. 19A—Bible Institute Building. 19B—First Baptist Church, Panama City, Jose Solano, pastor.

Chapter

- 20—Industrial Chaplain. 20A—Military Chaplaincy, Army, Navy, and Air Force Chaplains saluting flag.

Chicago

- 21—Chinese boy with book. 22—Chinese congregation in Los Angeles, Calif. 23—Chinese church in Los Angeles, Calif.

Indian

- 24—Cherokee Indian mother and children.
25—Cherokee Indian Church. 26—Choctaw

Send _____ slides for which I enclose \$ _____
(Number)

Name _____

Address _____
(Send check or money order payable to Home Mission Board, SBC)

**ORDER FROM YOUR
PICTURE SERVICE
HOME MISSION BOARD, SBC**

PAGE 16E

all day and forgot to gather the snow.

At supper time his father asked, "Well, Tom, did you fill the snow shed?" Tom held his head down and continued to eat his supper. "I gathered the snow," he answered.

His father said, "Son, let's look at the snow you gathered." He took Tom by the hand and they went to the empty snow shed, then he led Tom back into the house. Without a word he got his tool box and took out an awl, used to bore holes, and a piece of skin thread.

no peace in Tom's heart.

In June 1943, Tom Willock moved to Fairbanks. C. O. Dunkin came to Fairbanks and started Baptist work. For three years the Dunkins witnessed to Tom. Finally, he attended a revival service at the First Baptist Church. That night Tom accepted Jesus. He said, "I found peace and joy when I believed in Jesus." Obedience in baptism brought great happiness and assurance to Tom.

When the Native Baptist Mission was

d in Fairbanks, Tom put his mission in the mission where he still served faithfully. He was ordained as a pastor and has the honor of being the first Eskimo deacon.

When the mission was destroyed by fire in 1955, Tom and his family helped build the new building. Tom has been a missionary to every missionary who served here: C. O. Dunkin, Dick R. John Dickerson, John Jeffcoat, John Isaacs.

In October, 1960, Tom has been called to read. When he learned to read the word "Jesus," he said, "Let me look at it again, the loveliest name in all the world." At 83, Tom learned the word which he had thought he would go to heaven before learning—Jesus.

One day when we were working on his lesson, he sighed, "Oh, if only the missionary had taught me to read 50 years ago, I could have been a better witness for my Lord."

they—and he makes certain they know he was once in the same condition.

"He has definitely shown progress in rehabilitation, has adjusted well, can accept responsibility, and still shows great interest in his children," says McGill.

"I must prove that I'm not the way I used to be before I see my daughters," he said. "Since I accepted Christ, it seems like I've been blessed in every way. I hadn't heard from my daughters in many years, but I've received communications from them."

What desire does he have other than to see his children again?

"I want to help with the mission work, to help others not to get on the wrong foot, and help those who have. They can look at my story and see what drinking and roaming can do, also what Christ can do, even for a life like mine."

His daughters are 11, 14 and 18 now. The oldest has received a scholarship to enter college. The father's storm window business provided well for them, and they have shared a home with a grandmother—but what of the years he lost?



SLIDE SETS

ALASKA
CUBA

GENERAL—Home Missions,
Big Business

MISSION CENTERS—
RESCUE MISSIONS

PANAMA
SAN BLAS INDIANS

Twelve color slides 35 mm, giving over-all picture of field in each set, with identification sheet for slides, PLUS two additional slides of your own choice FREE with each set purchased (total of 14 slides to each set—\$3.50 per set). The free slides to be selected from the following list of general slides:

- | | |
|--|-------------------------|
| 1. Map of Home Mission Fields | 9. Western Scene |
| 2. Home Mission Board Building, Atlanta | 10. City Scene |
| 3. Portrait of Courts Redford | 11. Snow Scene |
| 4. Home Board Insignia | 12. Mountain Scene |
| 5. Seven Home Mission Programs | 13. Sheep |
| 6. Missionary at Work | 14. Open Bible |
| 7. My Church Reaching Out Poster | 15. Baptismal Scene |
| 8. Map Showing Early Churches Reaching Out | 16. Harvest Scene |
| | 17. Personal Witnessing |
| | 18. Wheel in a Rut |

(CHECK slide set ordered and circle number for free slides)

SLIDE SETS WITH SCRIPT

Your Church and Schools of Missions
To enlist churches to participate. (20 slides \$5.00)

Juvenile Rehabilitation
To inspire and show how to have a ministry to juveniles who are in trouble. (31 slides \$7.75)

Church Development Ministry
Shows what it is and results. (21 slides \$5.25)

Order from

PICTURE SERVICE

Home Mission Board

PAGE 16F

Church groups
sometimes conduct
special services.

Study Books

A New Adventure in Teaching

The 1962 Home Mission Graded Series, based on the Home Mission theme for the year "New Churches for Our Time," are:

Adult: *Glimpses of Glory* by C. C. Warren

Young People: *Steeple Against the Sky*, by Edith Limer Ledbetter

Intermediate: *Victors in the Land* by Lila Hopkins

Junior: *Bayou Boy* by Ashley V. Pickern

Primary: *A Kite for Billy Ching* by Lester Summers

Each of these books presents, in terms of the interest and appeal to the age level to which it is slanted, the story of church extension through the 30,000 Movement.

With a new format for teacher's guides

A special feature of the series is the appearance of the Teacher's Guides in a new, enlarged format. In addition to teaching suggestions these guides will include background material and helps not previously offered. Each guide will contain 12 or 14 full-page teaching pictures especially selected for the particular book.

Authors of the guides are unusually qualified and experienced writers. The guide for the Adult book has been prepared by Allen Graves, dean of the School of Religious Education, Southern

Baptist Theological Seminary.

The Young People's author is Doris Rippey Standridge, mission study chairman, WMU of Georgia.

The Intermediate author is Betty Jo Corum, editor, Intermediate Training Union materials, Sunday School Board.

The Junior author is Alexine Gibson, former Junior-Primary worker and now Sunbeam director, WMU of Georgia.

The Primary author is the author of the Primary book itself, Mrs. Summers is a long-time writer of Primary Training Union materials for the Sunday School Board.



d in Fairbanks, Tom put his membership in the mission where he still is faithfully. He was ordained as icon and has the honor of being first Eskimo deacon.

When the mission was destroyed by fire in 1955, Tom and his family helped rebuild the new building. Tom has been a inspiration to every missionary who served here: C. O. Dunkin, Dick R. John Dickerson, John Jeffcoat, John Isaacs.

In October, 1960, Tom has been invited to read. When he learned to read the word "Jesus," he said, "Let me look at it again, the loveliest name in all the world." At 83, Tom learned the word which he had thought he would go to heaven before learning—Jesus.

Tom is now able to follow the Scriptures in his Bible as someone reads.

One day when we were working on his lesson, he sighed, "Oh, if only the missionary had taught me to read 50 years ago, I could have been a better witness for my Lord."

all day and forgot to gather the snow.

At supper time his father asked, "Well, Tom, did you fill the snow shed?" Tom held his head down and continued to eat his supper. "I gathered the snow," he answered.

His father said, "Son, let's look at the snow you gathered." He took Tom by the hand and they went to the empty snow shed, then he led Tom back into the house. Without a word he got his tool box and took out an awl, used to bore holes, and a piece of skin thread,

no peace in Tom's heart.

In June 1943, Tom Willock moved to Fairbanks. C. O. Dunkin came to Fairbanks and started Baptist work. For three years the Dunkins witnessed to Tom. Finally, he attended a revival service at the First Baptist Church. That night Tom accepted Jesus. He said, "I found peace and joy when I believed in Jesus." Obedience in baptism brought great happiness and assurance to Tom.

When the Native Baptist Mission was

they—and he makes certain they know he was once in the same condition.

"He has definitely shown progress in rehabilitation, has adjusted well, can accept responsibility, and still shows great interest in his children," says McGill.

"I must prove that I'm not the way I used to be before I see my daughters," he said. "Since I accepted Christ, it seems like I've been blessed in every way. I hadn't heard from my daughters in many years, but I've received communications from them."

What desire does he have other than to see his children again?

"I want to help with the mission work, to help others not to get on the wrong foot, and help those who have. They can look at my story and see what drinking and roaming can do, also what Christ can do, even for a life like mine."

His daughters are 11, 14 and 18 now. The oldest has received a scholarship to enter college. The father's storm window business provided well for them, and they have shared a home with a grandmother—but what of the years he lost?



FREE

for the rest of 1961

Home Missions magazine will be sent free for the rest of 1961 to the membership of your church if you place the magazine in the budget for 1962.

You can lead your church to take a more active part in missions by keeping them informed of the trends, the accomplishments, and the heart of mission effort.

Home Missions through the budget costs only five cents a month or 60 cents a year.

You can not say so much with so little in any other way.

This offer good only if you send this page with your budget list. Act early and inform your members.

PAGE 16H

Church groups sometimes conduct special services.

UNCLE TOM WILLOCK was the star of the show when the people of Fairbanks, Alaska's Native Baptist Mission presented a This is Your Life program.



was registered in the lives and testimonies of young and old as they gathered around to honor the 83-year-old Eskimo.

by Mrs. John Isaacs
Fairbanks, Alaska

■ TOM WILLOCK GREW UP NEAR NOME in a little igloo made from sod, moss, and logs—a half dug out with seal gut skin windows. Dishes were handcarved from tree roots.

The Willock family moved around from place to place hunting and fishing for a living. In the winter, their water was obtained from melted snow. Tom helped gather the snow.

One morning after a big snow, before his father left to hunt, he told Tom to fill the snow shed. Tom played all day and forgot to gather the snow.

At supper time his father asked, "Well, Tom, did you fill the snow shed?" Tom held his head down and continued to eat his supper. "I gathered the snow," he answered.

His father said, "Son, let's look at the snow you gathered." He took Tom by the hand and they went to the empty snow shed, then he led Tom back into the house. Without a word he got his tool box and took out an awl, used to bore holes, and a piece of skin thread.

He took Tom in his lap and pulled Tom's lips together.

The sight of the awl and thread made Tom cry, "Please, Pappa, don't." His father answered, "Son, if you ever lie to me again, I will sew your lips together."

When Tom was 10 years old he first heard the story of Jesus from a Swedish Covenant Missionary. It was his first time to hear John 3:16 in English and in Eskimo. He heard "Jesus Loves Me" and other songs. Through the years he visited different churches, but there was no peace in Tom's heart.

In June 1943, Tom Willock moved to Fairbanks. C. O. Dunkin came to Fairbanks and started Baptist work. For three years the Dunkins witnessed to Tom. Finally, he attended a revival service at the First Baptist Church. That night Tom accepted Jesus. He said, "I found peace and joy when I believed in Jesus." Obedience in baptism brought great happiness and assurance to Tom.

When the Native Baptist Mission was

started in Fairbanks, Tom put his membership in the mission where he still serves faithfully. He was ordained as a deacon and has the honor of being the first Eskimo deacon.

When the mission was destroyed by fire in 1955, Tom and his family helped build the new building. Tom has been an inspiration to every missionary who has served here: C. O. Dunkin, Dick Miller, John Dickerson, John Jeffcoat, and John Isaacs.

Since October, 1960, Tom has been learning to read. When he learned to read the word "Jesus," he said, "Let me look at it again, the loveliest name in all the world." At 83, Tom learned the word which he had thought he would go to heaven before learning—Jesus.

Tom is now able to follow the Scriptures in his Bible as someone reads.

One day when we were working on his lesson, he sighed, "Oh, if only the missionary had taught me to read 50 years ago, I could have been a better witness for my Lord."



Jottings from a

MARIE and two little friends sat on the porch with nothing special to do. They watched the sun in all its glory. Marie took the opportunity to witness to her unsaved friends, and brought the conversation to spiritual things.

Relating this experience to the missionary the next day, Marie said that the greatest joy in the world was talking to others about the Lord.

But what about Marie? Her home was broken at the time of her mother's conversion. The hatred her mother held for Marie's daddy changed to love, concern, and prayer. He was permitted to see his six children. She read the Bible to him. They were reunited.

Marie made her profession of faith in 1957—not quite eight years old. Immediately, she witnessed to her seven-year-old cousin and a nine-year-old friend. The three were baptized together. Her father made his profession and was baptized.

Marie is a Princess in Girls' Auxiliary and one of the pianists for the mission. We pray that the talents, ability, and shining personality of this 11-year-old girl will keep counting for Christ.

YOLANDER came from Brownsville, Texas, with her mother to live with an aunt in a French mission field in the bayous of southern Louisiana. Being Mexican, she seemed even more special to the English and French people of Grand Caillou Baptist Mission.

She soon won the hearts of all, and they began to pray for this precious little girl.

Her only Christmas gifts were those passed on to her by the missionaries from Baptist friends.

Yolander enjoyed her Junior Sunday school class and Girls' Auxiliary. She

now helping us as teachers. The children are instruments of God in winning their parents.

CARMELINA

Suarez Writes from Zapata Swamp

Raul Suarez
Cuban Baptist missionary to the Zapata Swamp.

ON the southern coast of Las Villas Province in Cuba lies a large strip of land, until recently forgotten by men, the Zapata Swamp.

Scattered over this zone are 32,000 country people, whose history is one of poverty and grief.

The word of God is being preached in many communities. In each settlement where we have gone, with the same joy with which they have received material improvements they are receiving the gospel. We are concentrating our efforts in four large settlements and visiting other points as we can.

OJO DE AGUA

In Ojo de Agua Rev. Rivero built a nice little chapel where we have an average attendance of 70 each Sunday. When Vegailla visited us here recently we had an attendance of 300 people. There is not a family in this community that has not attended our services at one time or another. The Sunday school has an average of 80. Two women who heard the gospel for the first time through our Baptist radio hour are

HORQUITA

Horquita is our largest settlement, and it is here that we have our greatest hopes. A large housing development is taking form rapidly and several people have already been won to Christ. These are co-operating with us, inviting and testifying. Attendance varies from 60 to 150.

We are laying the foundation of what we hope will be the First Baptist Church of the Zapata Swamp.

GUASIMAL

Guasimal, across the swamp from Ojo de Agua, is surrounded by small rural settlements. On the porch of a grocery store we have well-attended services. We have up to 100 present. Many mothers have come to us and said, "We want you to give religious instruction to our children."

In nearby villages the people hear about our services and leave invitations for me to go to them to preach also, but it is impossible to go to all of them.

So far we have taken the gospel to 14 different points.

In Ojo de Agua, we have carried out "Operation Family" in which we married, with both the civil and religious ceremony, 20 couples which had never been legally married. At the present writing we are preparing the papers for another similar group.

We need religious literature, Bibles and Bible portions for this zone, but more than anything we need your prayers that the Lord may use me in this beautiful and inspiring task which he has entrusted to me. This is a work that brings great joy to my heart as I see souls won to Christ. To God be the glory, and mine the privilege of serving him and these, Cuba's "forgotten men" of the Zapata Swamp.

HOME MISSIONS

Bayou Missionary

by Mrs. C. J. Kraus
Houma, Louisiana

soon became a maiden in GA's. Then she yielded her heart to Jesus and was baptized.

Yolander is the only Christian in her immediate family. She needs your prayers that her love and loyalty will help win her mother, her new step-father, and her grandmother to Christ.

NOW WOW opened the door to Bible teaching for the white children in the community where the missionaries live. Since they aren't allowed to go to the mission which consists mostly of French-Indians, an annual vacation Bible school has been held in the missionaries' home.

All efforts to have a weekly class had been in vain.

This spring an Indian tepee was ordered for a mission study. It arrived and was set up. The children were invited for a "pow-wow." Costumes were

quickly improvised for all. As they sat around a cardboard "camp fire," they heard stories of the "Great Spirit."

This became a weekly class. As the number increased, the costumes were omitted, but Bible teaching and singing continued. Pray for these spiritually destitute children and their families, that seeds planted in the "pow wows" will grow to full harvest.

MIDNIGHT VISIT to the missionaries to the French of Grand Caillou Bayou—a Mexican lady who was a member of the mission had come with her brother, Mike, an habitual drunkard. They asked to see the pastor.

As the wife started the heater and put on the coffee to heat, the brother said, "Mrs. Kraus, it's a bad time to make a visit, eh?" She answered, "Well, if you have come for the purpose I

think you have, I just think it is wonderful."

He and his wife had attended three nights of a recent revival and prayers had been going up for them.

As the missionary entered the room, Mike fell into his arms. "Brother Kraus, I have given myself to God," he said, handing over his flask of whiskey.

After scripture reading and prayer, they all went to his home to tell his wife. "I've given myself to Christ," Mike told her. She, too, yielded to the Lord that night.

They were the first ones at church that night, and on the first stanza of the invitation hymn, made their professions of faith. They thrill the French people as they sing specials in Spanish. Mike has become a worker in Royal Ambassadors and Sunday school. She is working with Sunbeams. Pray that they will grow in grace and that their influence will count much for the Lord.

My Most Difficult Hour in 1960

IT WAS an ordinary Monday night, cold and clear outside. The 'Carolina moon' brightened the pathway as teenage boys gathered at the Reese Good Will Center for Bible study, wood work, fellowship, and eats.

Activities fell in line as usual. Work groups from local churches came to sort clothing in the attic. A volunteer typist was fast turning out the overdue correspondence for Christmas in August gifts. A circle of a nearby W.M.S. arrived with a supper for the 'teen class and missionaries started on second shift with prayerful hearts for those to whom the Word was being taught.

On answering a knock at the center door which faces the state penitentiary, a detective and a policeman entered. They were a bit apologetic for interrupting but said, "We think you can help us. Do you have this boy?" the policeman continued, pointing to a written name. "If so, please call him for us. This warrant is from another county."

The stunned feeling as I called the boy out of Bible class was seemingly related to brain washing. Why was

this happening? Why could a dad, professing to be a minister, neglect a lad so? Why did the mother leave this boy and his brothers to go hungry? Why had the boy not gone to school in years?

The youth was searched, arrested and carried to jail . . . all in a few minutes time. There are four brothers. Three are spending time in institutions of correction, and little brother is more alone than before.

I hastened to a place of prayer, to think, to pray. Tears seemed of no avail. I wrote name after name—19 boys arrested in Reese Center area in four months. Each had been to the Center time and again. Then drinking, stealing, going with the gang. What a tragic picture!

"Oh, Eternal Living God," I prayed, "we wrestle not against flesh and blood, but against principalities, against powers . . ." Give me strength to face this most difficult hour and grant Thy Power to rescue these 19 in Jesus' Name.

Gladys Farmer, Director
Columbia, South Carolina

TALKING HANDS PINS were awarded to four people of Moultrie, Georgia, by home missionaries to the deaf, Mr. and Mrs. M. R. Demaree. Those receiving pins for their part in opening the doors of the church to the deaf were T. S. Roote, left, associational missionary; James E. Byler right of center, pastor of First Baptist Church; Miss Diane Mobley, right, and Miss Margie Croy, not pictured, interpreters.



August 1961



PHOTOGRAPHS OF THE PANAMA BAPTIST CONVENTION show L. D. Wood interpreting the happenings in Spanish, top left; Pastor W. H. Beeby of Balboa Heights Baptist Church and convention treasurer addressing the convention, above right; Arthur B. Rutledge, Missions Division director of the Home Mission Board, above, right foreground; and President-elect Elton F. Vickers of Margarita's First Baptist Church, addressing the convention. The five associations of the convention were represented: West Indian, Spanish speaking, Bocas del Toro, San Blas, and the association of U. S. citizens. New this year, the translation system for the bilingual convention, boasted 80 head phones.



A Tribute to Mrs. Boggan, Indian Missionary 1948-61

I HAVE LOST the best friend I have ever had," were words spoken by the wife of one of the elder deacons of St. York Indian Baptist Church as she viewed the body of Mrs. Jessie Mae Gates Boggan on February 11, 1961, in Sulphur, Oklahoma.

Mrs. Boggan died at 45 years of age after a long illness. The daughter of Mr. and Mrs. P. C. Gates, deceased, of Seminole, Oklahoma, she finished high school in the Bethany Peniel College in Oklahoma in 1932. She received her bachelor of arts degree from

John Brown University, Siloam Springs, Arkansas, in 1938. Converted at the age of 22, she was later baptized in the First Baptist Church of Siloam Springs.

She married Wilson W. Boggan, December 23, 1939. She worked with her husband in his ministry as pastor, Army chaplain and missionary. They have three children: Elvis, a Junior at Oklahoma State University; Richard, who will enter Baylor University this year; and Luellen, a tenth grader.

Appointed by the Home Mission Board as missionaries to the Choctaw and Chickasaw Indians in 1948, the Boggans worked for the first nine years in the old Chickasaw Indian Nation. They worked with all the Choctaws and Chickasaws of Oklahoma after 1957, living in Atoka.

Mrs. Boggan had been ill with cancer for five years. "At no time did she complain," said her husband. "She continued to make plans for 'her Indians' up until the time God called her home. It could be said of her as it was of Mary, 'She did what she could.'"

HOME MISSIONS



PROPAGANDA

by William E. Burke,
Atlanta, Georgia

A FLOOD of misleading propaganda is inundating the secular newspapers and magazines. Much of this propaganda is also being circulated in pamphlet form.

The line followed by the Roman Catholic church in this procedure is to "play down" the official teaching of the Catholic church and to make it appear quite harmless to Protestants.

The Jesuitical plan used in this campaign is 1) to exaggerate what Protestants think of the Catholic church's erroneous teachings; and 2) to make it appear as ridiculous as possible that the Catholic church would ever teach such erroneous things.

Here is a sample of such presentation under the heading: "Catholics Do Not Believe" appearing in a pamphlet published by C. M. O. A. publications,

Pontiac, Michigan, with the Imprimatur of Samuel Cardinal Stritch, Archbishop of Chicago.

"Catholics do not believe:
"that the pope is God and can do no wrong
"that marriages of Protestants are invalid.
"that public schools are an unmitigated evil and they ought to be abolished or destroyed.
"that they can purchase freedom from purgatory.
"that it is wrong to read the Bible.
"that the Blessed Virgin is equal to God."

Now it happens that all the above are true according to Roman Catholic teaching and practice—except for the exaggerated twist purposely given to some of the statements. This can be seen if we take them one by one:

1) Catholics do not believe that the pope is God and can do no wrong.

No one could blame a Catholic if he believed that the pope is God. For he is taught that the pope is the "vicar of Jesus Christ" that he is infallible when he opens his mouth to teach anything about faith and morals, that everybody must kneel before him and kiss his ring; that he speaks for God and he is able to make mortal sins and forgive any kind or type of sins and to delegate that power to others. Pope Leo XIII categorically declared: "We

(1) hold upon this earth the place of Almighty God." (Encyclical Letter p 304)

2) Catholics do not believe that the marriages of Protestants are invalid.

Up until the year 1908, the Roman Catholic church taught that the marriages of all non-Catholic baptized persons, i. e., Protestants, Eastern Orthodox and other baptized persons not in communion with the Roman Catholic church, were invalid. This is still true for every Protestant who marries a Roman Catholic in a Protestant church or before a civil marriage officer.

3) Catholics do not believe that the public schools are an unmitigated evil and that they ought to be abolished and destroyed.

If the Roman Catholic people do not conform to the teaching of their church in regard to parochial schools they are at fault in the eyes of the church authorities. The Canon Law (Canons 1374-1381), encyclicals of recent popes, and official Catholic textbooks leave no doubt in the matter of opposition to American public schools where religion (the Roman Catholic religion) is not part of the curriculum. Jesuit Father Paul Blakely declares in an officially

endorsed booklet entitled: *May an American Oppose the Public School?* "Our first duty to the public school is not to pay taxes for its maintenance, and the first duty of every Catholic father to the public school is to keep his children out of it." Bishop Fulton J. Sheen, condemned the American public school system in one of his "Catholic Hour" Sunday broadcasts as follows: "A system of education which ignores, sometimes repudiates, religion and morality, which trains the intellect, and ignores the will, which teaches that there is no such thing as right and wrong . . . is not worth preserving. Let it perish."

(The Catholic Church and The Public Schools pp 2, 4).

4) Catholics do not believe that they can purchase freedom from purgatory.

It is official teaching of the Roman Catholic church that souls in purgatory cannot help themselves, but that they can be helped by the offering of masses by priests on earth; for which an offering or stipend is given to the priest.

5) Catholics do not believe that it is wrong to read the Bible.

There is also a catch in this. In Protestant countries nowadays, where the Protestant version of the Bible is the "biggest best seller", Catholics are even urged by their church to read the Bible, but only the Roman Catholic version as approved by official authority. But here again, permission is not given to understand what is read if it in any way contradicts what the Catholic church teaches. When such contradictions are found, the Catholic is told that the church is the final authority to be followed. Catholics therefore are not forbidden to read the Bible, but are forbidden to believe anything in it that is not in conformity with the tradition of their church.

6) Catholics do not believe that the Blessed Virgin is equal to God.

Catholics believe that Mary is the Mother of God and that she has special prerogatives in Heaven, including power to intercede on behalf of the faithful who pray to her for help. It is a widely held belief that she is "the dispenser of all graces"—the one through whom all spiritual gifts are distributed. Many Catholics expect this belief to be elevated to the status of a dogma at the forthcoming Ecumenical Council in Rome. "One Catholic Bishop has proposed that the ecumenical council go further and proclaim Mary "co-redemptrix"—a full "partner with Christ in the redemption of the world from sin." (United Press International, Feb. 1, 1961).

Hang on to Your Heart

you'll lose it at a



AN INTENSIVE, WEEK LONG consideration of missions presented by the study of graded series books, the use of projected visuals, and the testimonies of mission speakers—that is a school of Missions. They stimulate, encourage, inspire, and secure support of missions and life commitment to missionary service.

PRAYERS FOR MISSIONS IN MORE SPECIFIC and definite terms is a result in the lives of church members who attend Schools of Missions. Names on the prayer calendar and stories in mission magazines come alive, because they have heard first-hand of mission work.



22

HOME MISSIONS



THE COMPASSION FOR LOST PEOPLE that a missionary demonstrates and the message he brings leads church members to be more active in personally winning others to Christ.



PARTICIPATION IN SCHOOLS OF MISSIONS was one of the things which led to the commitment of Richard and Barbara Mefford to mission service. They are now home missionaries among the Choctaw Indians. This story has been repeated 25,000 times in 20 years.



MISSIONARIES TELL of their experiences as they have worked on the mission field. Church members hear their problems, progress, their victories, and their defeats. They tell what the prayers of the churches mean to their work.

School of Missions

MISSION STUDY BOOKS AND VISUAL aids to study inform and inspire church members. The schools are rotated so that each church can hear the maximum number of mission speakers.



SOUL WINNING, MISSION ACTIVITY, prayer, financial support and lifetime commitments are increased through approximately 3,500 Schools of Missions yearly. The door to understanding and opportunity is opened as church members study the total picture of world missions—state, home, and foreign.



23

August 1961

Written especially for our friends who are learning to read, but there's a thought for everyone here.

LICENSE TAGS

KEYS TO THE KINGDOM

By Sue Barksdale Wright
Abilene, Texas

Jesus said: God's Kingdom is like a mustard seed. The seed is small. A man planted the small seed. The seed grew. It grew into a big plant. The mustard plant grew big for all people to see. (Matthew 13:32-33).

God's Kingdom can grow big from a small thing. A car license tag is a small thing. But it was the key to God's Kingdom in Providence, Rhode Island. How can a license tag be a key to the Kingdom? A. R. Major told this story.

Mr. Major's wife read a story. The story was in a Baptist paper. The paper was from Louisiana. The story was about Southern Baptist people in Providence, Rhode Island. They wanted a church like the churches in the South. They needed someone to come and preach.

So Mr. Major wrote a letter to the people. The letter said: "My wife and I want to visit you in Providence. We want to come this fall. We have already planned a trip. I will preach for you. My wife will help you. She will teach you. You can have a Southern Baptist church in Providence. We want to come."

Elmer Sizemore read the letter. Mr. Sizemore is a missionary of the Home Mission Board. He wrote a letter to them. He said, "Thank you, the Southern people in Providence, Rhode Island want you to come." They wanted him and his wife to come and help them.

And so they went. Mr. Major preached to them on November 20. He preached in the Y.W.C.A. building. They did not have a church building. He preached that day to six families. And he preached to a boy and girl who were going to marry. All of these people were from Southern states. They wanted a Southern Baptist church.

Mr. Major wanted to preach for them again. He wanted to come back. He told them this: "I will ask my church in Victoria, Louisiana to pay for my travel. And I will come back and preach. I will preach in a revival meeting. Do you want me to come back and preach? You can visit and ask your neighbors to come. They need Jesus. They can hear about Jesus. I will read from the Bible about Jesus. They can hear and they can learn. They can learn to trust Jesus."

And so Mr. Major went back. He went back again to Providence, Rhode Island. He went back to preach

in a revival meeting. He went back in March. The people who wanted a church got ready. They rented a building. The building was near the Navy base. They visited their neighbors. They asked them to come to the revival. But the people near the base were not Southern Baptist. Had they chosen the wrong place for the meeting? Would the people come? Where were the people from the South?

A Navy man and his wife had an idea. It was the idea that changed everything. They watched for license tags from Southern states. The church people visited the trailer parks. They watched the license tags in the trailer parks. They found license tags on cars from states in the South. They found 50 Southern families in one trailer park! They found them by watching license tags. They found people who wanted to help them. They wanted to help start a church. They wanted to come to the revival. They wanted to hear Mr. Major preach. They wanted to start a church like the churches in the South. They wanted to start a Sunday school. They wanted a Sunday school for their children. They wanted to tell other people about Jesus. They wanted a church to help other people.

This group of people had a business meeting. They carried on the business meeting in an orderly way. They started a Sunday school. They started a Training Union. They did it all in an orderly way. They had been taught in the Southern "way." They had been trained in the Southern Baptist spirit. They knew what to do. They did it in the Southern Baptist way and spirit.

Now these people with the Southern Baptist spirit—trained in the Southern Baptist way are in need. They need a building. They need money. They can buy the rented building for \$10,000.00. It is too small. Do they want a building that is too small? They do not have \$10,000.00. What will they do? Do you want to help them? They need you to pray. Will you pray for them? Pray that God will help them. Pray that God will help them grow.

A car license tag is a small thing. But it was the key to something big. Something that small can be the key to the Kingdom of God!

THE LONELY CROWD

(Continued from page 13)

sheep of one flock, the vines of one branch, brothers in one family and children of one father, build together into one temple, the one people of God.

The Christian church became the Gospel's answer to the Lonely Crowd! For here was a fellowship which created an interlocking of life at a more intimate level than the world had ever known. It was a common life that went far deeper than mere co-operation in certain religious activities. It was true community, constituted not only by the sharing of a common purpose, but by the living of a common life. It was, as Augustine put it, "one loving heart setting another on fire."

The Household of God

Life cannot endure without true fellowship. This truth is abundantly illustrated in the realm of nature. Alone, hydrogen and oxygen are unstable and explosive; living in proper intimacy, they provide water to quench human thirst. Raphael took hundreds of colors and hues but blended them into one living picture. Wagner, in his opera *Die Walküre*, took a million notes but made them into a community of sound, and true beauty was born. Just so, God takes the lonely citizens of earth and welds them into the living fellowship of the Church. The Latin proverb is right: "One man is no man at all." The psychiatrist document this in fearful fashion with their insistence that egocentricity finally destroys human personality. Shipwrecked on a lonely island of selfhood, man cannot endure.

Only when we learn to give life's best to one another, instead of defensively protecting ourselves in solitude, can we discover what life really is. The church is that laboratory in which we learn to share life in the crucible of love.

Again, life lived in loneliness is not adequate to conquer the formidable foes which assault modern man. Even the animals know this. The bees build their hives, the ants their colonies, the birds fly in a flock, and the wolves hunt in a pack. The solitary giants of the primeval slime have long since perished from the earth, but these tiny animals have learned to live in fellowship and so continue to survive. Only as men learn to live in the redeeming fellowship of the church do they survive the spiritual crises of life.

In a lonely section of South Dakota a young mother was ironing in her little home while a three-year-old daughter played on the floor in an ad-

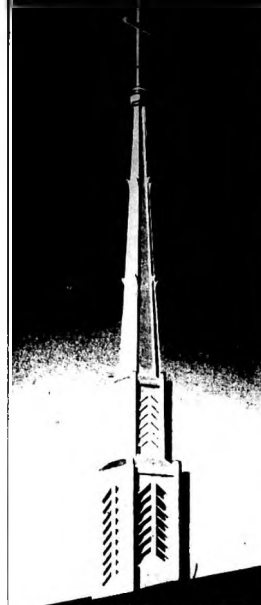
joining room. After several minutes of busy labor, she noticed that flies were filling the house and so went to check the door. To her dismay she found the screen standing open and the little child gone. After a preliminary search failed to locate the child in the yard or in the thickets which surrounded the clearing, she called her husband and neighbors and a large searching party was organized. After many hours of frantic toil, the party returned empty-handed.

Finally it was suggested that the entire group join hands and, beginning at the house, go over each foot of the ground for as far out as a child could walk. Failing to find the child in one sector, they would return to the house and begin in a new direction. Following this strategy, the party soon stumbled on the child in a tiny crevice, its head crushed on a sharp stone. When the dead child was returned to a grief-stricken mother's arms, her only lament was, "Why didn't you join hands sooner!"

Many men of good intention set forth today in search of victory over an evil world. Perhaps the most probing indictment which could be leveled against the failure of such honest endeavor may be framed in the question, "Why didn't you join hands sooner?" In the Christian fellowship, men join hands to march against the foe, fighting not as a lonely sentinel in enemy territory but as a mighty army marching to victory.

What shall we say of this crowded world? Socrates and Plato dismissed the multitudes as "*hoi polloi*," unfit for their superior talents. Carlyle looked at his own country and said, "England has a population of 40 million people, mainly fools." Napoleon once looked down upon a crowded city and said, "What a place to plunder!" In some of the personal papers of Josef Goebbels, Hitler's Reich Minister of Enlightenment and Propaganda, are these words, "Human beings—foeey!"

Jesus also beheld the crowds, and Matthew tells us that he had "compassion" upon them. This means that the multitudes stirred him to the depths, they seared him with the pain of love, they churned his inmost passions. This was no patronizing condescension to their plight, but was rather an effort to love them at fingertip level and share life's common lot with every man. Nor was it a shallow sentimentality that overlooked their tragic plight. No easy emotion, this compassion; it was infinitely costly to Jesus, for it not only brought tears to his eyes, but a cross to his life.



This Overly Spire calls
"come to worship"

High atop the colonial facade of St. John The Baptist Church in Stiles, Penna., this Overly spire beckons to all passers-by to come and worship. Crafted by Overly in heavy aluminum sheet, the spire was an integral and important part of the church design. Due to Overly's cost-cutting prefabrication techniques, there is an Overly spire for every church budget—and a style for every church design. For more information on how your church can have a lifetime Overly spire, write for our history of spires and our spire fund-raising booklet.

Overly
MANUFACTURING COMPANY
Department L Greensburg, Pennsylvania

Harper's famous
Jungle Missionary Classics



THE DAYUMA STORY

Life Under Auca Spears

By ETHEL
EMILY WALLIS

The breathtaking story of the Ecuadorian Indian girl who escaped from—and returned, as a Christian missionary, to—the world's most murderous tribe. "This book is a most fitting climax to the sacrifice of the five young missionaries martyred by the Auca."—V. R. EDMAN

With a stirring epilogue by Rachel Saint
16 pages of dramatic photographs. \$3.95

THROUGH GATES OF SPLENDOR

By ELISABETH ELLIOT. The first great account of the five missionary martyrs in Ecuador. *With the Cornell Capa photos.* \$3.95

SHADOW OF THE ALMIGHTY

The Life and Testament of Jim Elliot

by ELISABETH ELLIOT. With the Jim Elliot "spiritual classic" journals. *Illustrated.* \$3.95

JUNGLE PILOT

The Life and Witness of Nate Saint

By RUSSELL T. HITT. "Another outstanding example of missionary biography."—HAROLD J. OCKENGA. *Illustrated.* \$3.75

ORDER FROM YOUR BAPTIST BOOK STORE

HARPER & BROTHERS, N. Y. 16

Missions in the Mormon Kingdom



Workers in one
pioneer area
receive
on-the-job
training
for a future
state
convention

by J. Eugene White
Mesquite, Texas

SOUTHERN BAPTISTS ARE HARD AT WORK in the "Mormon Kingdom." Ironically, it was a Mormon who took the first step that led to the present work in Utah and Idaho. This step must have been planned in the mind of God, for it certainly was not in the plans of the young Mormon.

Thirty-one years ago Harold Dillman, a native of Vernal, Utah, and a member of the Church of Jesus Christ of Latter-day Saints* (Mormon), visited his sweetheart in Abilene, Texas. His visit turned into a 12-year stay, and when Dillman returned to Utah with his wife he went as a Baptist lay missionary to the Mormons.

Opal Beard, Dillman's sweetheart, had been born in Texas and had moved with her father to Vernal when she was nine years old. When Opal began dating a Mormon and her oldest sister announced plans to marry a Mormon, the Beard family returned to Texas to remove the other eight children from Mormon influence.

When Dillman came to Texas he attended church several times with the girl he was to marry, and soon he became a Christian. Henry Littleton,

pastor of the First Baptist Church of Hamlin, Texas, baptized the former Mormon.

In 1942 the Dillmans moved to Roosevelt, Utah, and opened a mortuary. Dillman arranged for W. C. Bennett, pastor of the First Baptist Church of Carrizo Springs, Texas, to hold a revival meeting for them in an abandoned Episcopal church building. Three persons were saved, and with eight charter members a church was organized July 2, 1944.

The church could not be recognized by the American Baptist Convention, nor could the convention help the church get a pastor, because of the comity agreement through the National Council of Churches. The church functioned independently for a time; and later, with several other newly organized churches, affiliated with the Baptist General Convention of Arizona.

For several years Dillman served as a layman in Roosevelt and the surrounding area. Later he was ordained and is now a home missionary and pastor at Cedar City, Utah.

From this beginning Southern Baptists spread in Utah and Idaho, until now 38 churches, 25 missions, and

several home fellowship groups are scattered throughout the two states.

One other former Mormon serves as pastor of a Southern Baptist church in the area. He is Ronald Seibert, pastor of the First Baptist Church of Ketchum in Sun Valley, Idaho.

During the 17 years in the sparsely settled two-state area Southern Baptists have become the second largest denomination with some 4,000 members. Yet, Mormons outnumber Southern Baptists more than 250 to one.

In all of Utah and Idaho there are but 1,600,000 persons—roughly the same as the combined populations of Dallas and Fort Worth. Mormonism claims 70 per cent of these, or about one million.

According to Raymond Glass, pastoral missionary at Soda Springs, Idaho, along U. S. Highway 30N from Pocatello, Idaho, across the entire state of Utah to Rock Springs, Wyoming, a distance of 260 miles, the only Baptist witness is a mission at Soda Springs. Except for two Presbyterian community churches and one Roman Catholic church there is no other witness of any kind except that of the Mormons.

The two states are so heavily popu-

lated by Mormons that the work is more difficult than in many other areas.

Pastors and missionaries in the region have called it the "Mormon Kingdom." Many evangelical denominations in Utah have fewer churches than 50 years ago.

According to Ira Marks, Utah's area missionary, the average increase for Southern Baptist missions and churches is one member per month.

Roy Ferguson of Twin Falls is the area missionary for Idaho.

Southern Baptist workers in these two states often serve at great personal sacrifice. Glass resigned a church in Texas which has an average of 600 in Sunday school to take the Soda Springs mission with only 18-20 attending.

Typical of the pioneer workers may be George W. Hill, pastor of the Immanuel Baptist Chapel in Blackfoot, Idaho. Like most other pastors in the area he supplements his salary with secular work. He is office manager at the county hospital.

With his wife and three children Hill lives in a three bedroom home. A large play room at the rear of the house has been converted to the chapel's auditorium seating 70. A full basement with



Harold and Opal Dillman—1930—Just Married



The Dillmans—1942—Going to Utah



The Dillmans—1961—Still working in the Mormon Kingdom



the Mormon Kingdom

partitions serves the departmentalized education program.

Because of the great distance between Arizona and Utah-Idaho which prevents most pastors and virtually all laymen from attending sessions of the Arizona convention or its agency meetings, Utah and Idaho formed in 1954 a Regional Fellowship. Although the fellowship is organized along the lines of a state convention it conducts no business. Its annual meetings are strictly for fellowship and mutual encouragement.

In addition to this meeting the pioneer group plans and sponsors Sunday school and Training Union conventions, an evangelism conference, and other meetings in their area. These are separate meetings from those of the sponsoring Arizona convention.

The last phase of organization prior to becoming a self-sustaining convention was entered the first of this year when, for the first time anywhere, Baptists in the two states formed a Regional Missions Committee. The committee, unique to the denomination's mission work, gives workers in this pioneer field a greater voice in the use of mission money for their area.

Suggestion for the organization came from Arthur B. Rutledge, director of the Home Mission Board's division of missions, and A. B. Cash, secretary of the board's pioneer missions department.

Baptists in Utah and Idaho had made plans to organize a separate convention to have begun operation January 1, 1961. Most of the problems involved in forming a new state convention had been worked out. The one big problem remaining was the source of finance to meet the added expense of salaries for the executive secretary and other employed workers.

As Andy Underhill, pastor of the First Baptist Church in Vernal, Utah, expressed it, "The few churches in the two states could not support a convention, since most of them are in debt for their buildings. The only debt-free church in Utah is the Roosevelt church."

An appeal for additional funds was made to the Home Mission Board, but the board already was allotting almost the limit to the work. A special meeting was held at Salt Lake City. Present were Cash and Rutledge representing the Home Mission Board; Charles L.

McKay, executive secretary-treasurer, Baptist General Convention of Arizona, E. W. Hunke, BGCA associate executive secretary and superintendent of missions; and S. C. Posey, then executive secretary of the Southern Baptist General Convention of California, along with several pastors and missionaries from Utah and Idaho. At the meeting the Home Mission Board explained its limitations and outlined the suggested organization which would provide valuable training under the guidance of the board and the Arizona convention.

The board, however, did increase its assistance to the area as much as it could. Realizing that growth in the region is slower and more difficult than in most other areas, supplement to Utah and Idaho was increased making possible mission pastoral aid over a longer period.

The nine-man Regional Missions Committee does not function as a state executive board; but it advises and consults with the Arizona convention on the total regional program, makes recommendations to the state convention for allocation of funds to the Regional Fellowship, and recommends or approves the establishment of all

new work in the region. No new work is eligible for Home Mission Board aid until approved by the Regional Missions Committee and the Arizona leadership.

The committee meets quarterly just prior to the meeting of the Arizona convention's executive board. The committee chairman is a member of the executive board, and at the board meeting the committee presents its recommendations.

L. Arthur Nunn, pastor of the First Southern Baptist Church of Pocatello, Idaho, and chairman of the Regional Missions Committee, is enthusiastic over the response of the Home Mission Board and the Arizona convention to request by the Regional Fellowship through the committee.

"Most recommendations have been accepted so far," he said.

Nunn believes the two-state area may be ready to give serious consideration to organizing within perhaps three years.

"And when we do it," he proudly states, "we won't even have to shift gears—thanks to the wise suggestion of the Home Mission Board and the Arizona convention."

TWO OF THE 42 Southern Baptist churches in Utah and Idaho: Emmanuel Chapel, left, at Blackfoot, Idaho, and Calvary Church of Idaho Falls, right, the second largest in the two-state area. L. Arthur Nunn, left, is chairman of the Utah-Idaho Regional Missions Committee and pastor in Pocatello, Idaho; Emmanuel Chapel's pastor, George W. Hill is with him.



BIG PAY SHOE BUSINESS

WITH THE ONE SHOE LINE THAT SERVES EVERYONE FROM BABY TO POP AND MOM! Only 3 orders a day can make \$25 to \$40 a day, \$250.00 a week, \$1000.00 a month. It's no trick at all to make big money full or part time with America's most profitable shoe line. Amazing new "Spring-Step" cushion shoe line is for actual demonstration. Over 20 styles for men, women, boys, girls, and infants. Profitable and easy to sell. No experience needed. No investment. Everything furnished free, including full-time outfit and actual demonstration. Send today for Free Guide.



Amazing 3-Minute Demonstration Does Your Selling Job For You Fast! We Give Producers Their Own Shoes At A Bonus!

ORTHOVENT SHOE CO. 2111A BRADFORD BLVD. Salem, Virginia

Read Home Missions

Less than 24 LARGE NEW TOWELS 5¢ EA.

UNWOVEN COTTON AND RAYON That's right! Two dozen large towels for only \$1.00 (plus tax for extra postage and handling). Think of it—LARGE SIZE unwoven cotton and rayon towels for less than a nickel apiece! Terrific value you've got to see to believe. We had to buy more than a hundred thousand to get this special low price. Now we're passing this savings on to you, our customers. All orders on a FIRST COME FIRST SERVED basis, so be sure and order all you'll need—you'll sure use all you'll buy—and you'll never get a buy like this again. Thank you. ORDER NOW! MONEY BACK GUARANTEE.

MURRAY HILL HOUSE Dept. T-198, P. O. Box 251, Bethpage, L. I., N. Y.

THIS MESSAGE IS FOR YOU . . .

- ☆ PASTORS
- ☆ TEACHERS
- ☆ CHURCH WORKERS
- ☆ HOUSEWIVES

... if you want to

STEP UP YOUR INCOME!



► How would you like to invest your time and energies in a challenging and rewarding vocation—combining Christian service with greater opportunities for increasing your family income?

If the answer is yes, you'll want to investigate THE BOOK OF LIFE PLAN. The program has been in operation for almost forty years. It is recommended by many nationally known evangelical leaders . . . George S. Benson, Charles W. Conn, W. A. Criswell, V. Raymond Edman, David Otis Fuller, Mrs. Billy Graham, Torrey M. Johnson, Robert G. Lee, Harold Lindsell, Norman S. Marshall, Leslie R. Marston, Paul S. Rees, Roy L. Smith, A. W. Tozer and Bert Webb.

YOU CAN WORK FULL OR PART TIME . . .

THE BOOK OF LIFE PLAN is unique—it has no competition. Every Christian home in your locality is a prospect . . . you work on a proven "lead" system . . . make no deliveries . . . and there's nothing to buy.

Many are making from \$8,000 to \$12,000—and some much more—yearly. And many more work part time earning \$75 to \$100 a week. They're finding the work very rewarding spiritually—and financially as well. You will, too. Just fill in the coupon NOW and we'll help you get started immediately.

MAIL COUPON TODAY

Paul van Antwerpen, president JOHN RUDIN & COMPANY, INC. Dept. MM81, 22 W. Madison Street, Chicago 2, Ill.

Yes, I'm interested. Please send complete information on your program. Name _____ Address _____ City _____ State or Province _____

FABULOUS, NEW 5-Ft. Long Balloons

Twist Into A Thousand Shapes!
GIRAFFES-DACHSHUNDS—Pets of All Kinds
Made of **200 for \$1** Add 25c Postage and Live Latex Handling
Delight Kiddies—Grown-Ups, Too!
Almost 5 feet long when inflated. Balloons this size usually sell up to 25c apiece.
Send only \$1 now. Plus 25¢ postage and handling for 200 in a variety of gay colors. Supply limited at this low price, so order several sets NOW for GUARANTEED PROMPT DELIVERY. MONEY BACK GUARANTEE. FREE Complete Instructions.
MURRAY HILL HOUSE
Dept. 8-198, Box 251, Balhage L. I., N. Y.



If Your Child is a Poor Reader

See how *The Sound Way to Easy Reading* can help him to read and spell better in a few weeks. New home-tutoring course drills your child in phonics with records and cards. Easy to use. Universally tests and parents' reports show children gain up to full year's grade in reading skill in 6 weeks. Write for free illustrated folder and low price. Brenner-Davis Phonics, Dept. M-63, Wilmette, Ill.

• Give Your Church THIS MEMORIAL ABOVE ALL!

Memorial Bells by Schulmerich!® What a uniquely wonderful way to remember a loved one! And surely your church would appreciate receiving these pure-toned Schulmerich bells as a "living" reminder, too. As a gift from you . . . in your own name. Appropriate plaque, if desired.

SCHULMERICH CARILLONS, INC.
3081 CARILLON HILL-SELLERSVILLE, PA.



A Ringing Tribute!
Loving!
Living!
Lasting!

®Trademark of Bell Instruments Produced by Schulmerich Carillons Inc.

New Appointees To The Work

MISSION PASTORS

Lewis Karl McClendon, Las Vegas, Nevada (Assn.)
Dave Chamblin, Concord, Calif. (Assn.)
Alton B. Pierce, Denver, Colo. (City)
Herman Ray, San Francisco, Calif. (City)
Roy Adams, Detroit, Mich. (City)
W. C. Fenn, Detroit, Mich. (City)
Roy Belcher, Seattle, Wash. (City)
Wayne J. Thompson, Monument, Colo. (Pioneer)
Orlynn Evans, Iowa City, Iowa (Pioneer)

Herbert L. Bush, Globe, Ariz. (Assn.)
B. L. Roberts, Jr., Tacna, Ariz. (Assn.)
Ray Paddy, Macomb, Ill. (Assn.)
J. E. Cleveland, Peru, Ill. (Assn.)
Kenneth A. Estep, Baltimore, Md. (City)
T. H. Harmonson, Seattle, Wash. (City)
C. O. Estes, Garland, Utah (Pioneer)
Larry Lewis, Columbus, Ohio (Pioneer)
John T. Davis, Tacoma, Wash. (Pioneer)

STUDENT MISSIONARIES

Ann Prather, New Orleans, La., Sellers Home (City)
Vivian Hung (Mrs. Johnny Wang), San Jose, Calif., Chinese
Benjamin and Mrs. Duque, Cleburne, Texas, Spanish
Waverly Atkins, Knoxville, Tenn., Deaf
Roger Quintanilla, San Benito, Texas, Spanish

ASSOCIATE MISSIONARIES

Rev. & Mrs. Jose Ruiz, Miami, Florida, Spanish
Ed. C. Thomas, Idalou, Texas, Spanish
Milton Bryant, Brookhaven, Mississippi, Teacher Missionary (National Baptist)

Rev. & Mrs. Armando Silverio, Tampa, Fla., Italian
Lester Vinson, Eastern Coast, Migrant
Antonio Mendez, Tikantiki, San Blas, Panama
Mrs. Mary Jean Duros, Corpus Christi, Texas, Spanish
Rev. & Mrs. Francisco Somma, Alice, Texas, Spanish

REGULAR MISSIONARIES

Hugh Chamblin, Gadsden, Ala., City Missions Supt.
Francis M. DuBose, Detroit, Mich., City Missions Supt. (City)



HARRY A. BORAH, appointed to work in the Baptist Rescue Mission, East St. Louis, Ill. A native of Oklahoma and graduate of Ouachita Baptist College, A.B., and Southwestern Baptist Theological Seminary, M.R.E. and one year of further study. Has served as Army chaplain, mountain missionary, and pastor in Mississippi, Nevada, and Alaska.



MR. AND MRS. GEORGE DOUGLAS PRINGLE appointed to work among Spanish speaking in Parkview, N. M. He is a native of Florida; she is Jane Caudill of Georgia. Both graduates of Mercer University, A.B., and New Orleans Baptist Theological Seminary. He has served as student summer missionary and minister of music in a New Orleans church.



The End of Separateness

YOUNG PAUL PEQUENT, JR. enjoys the pastors conference with a snooze, as his father, a Midland, Texas pastor, listens.

(Continued from page 11)

effort among Latin Americans. Dallas Lee, a former pastor and district missions superintendent, now heads this phase of work.

With the two conventions now merged, a departmental annual convention will be held for Spanish-speaking Texas Baptists. The convention will be programmed by the language missions department and officers of the convention, and will function much like other promotional conventions of the Sunday School, Training Union and Brotherhood Departments.

A special translation system used for the past two years will continue to serve the convention and other special meetings attended by both Anglo and Spanish people who are not bi-lingual.

Texas Baptist Executive Secretary T. A. Patterson termed the merger "one of the most significant steps ever taken by the two conventions."

"By mutually sharing our efforts," he said, "we shall be able to do a greater work for Christ around the world."

New officers of the departmental convention for the Latin Americans are: Carlos Parades, Austin, president; Paul S. Cuevas, 1st vice president, Sunday school promotion; Louis Lowry, Beaumont, 2nd vice president, Training Union promotion; Paul J. Seibenman, San Antonio, 3rd vice president, Brotherhood promotion; and Fortunato Gonzalez, Corpus Christi, clerk.



Life enrichment Books...

CHRIST AND HUMAN VALUES

by A. C. Reid

Here is a vigorous statement of the thesis that man's innermost needs can never be satisfied by human achievement. Man, the author maintains, has turned to science and technology, and he has put his trust in his own mental capacities. In every case, however, man has been unable to escape the labyrinth of human existence until his life is based upon a genuine and applied Christian faith.

Drawn from wide experience, knowledge, and insight, this book will enrich and stimulate your Christian belief and conduct. (26b) **\$2.50**

PAUL AND HIS LETTERS

by J. Winston Pearce

An altogether fascinating presentation of Paul and his epistles. In the first chapter, the author lets Paul tell his life's story. Succeeding chapters deal with the letters. Not a verse-by-verse interpretation, *Paul and His Letters* attempts to give only the basic themes. Its approach is selective rather than exhaustive.

Ministers and laymen alike will find in it a charm and practical quality seldom achieved. (26b) **\$2.95**

Also by J. Winston Pearce . . .

I BELIEVE

An explanation of the basic, fundamental beliefs of the Christian faith. (26b) **\$1.50**

THE WINDOW SILL OF HEAVEN

Fifteen inspiring talks dealing with the problems of modern Christian living. (26b) **\$2.95**

Order from or visit your BAPTIST BOOK STORE

ALABAMA Birmingham Mobile	CALIFORNIA Fresno San Francisco	GEORGIA Atlanta Savannah	KENTUCKY Louisville Shelbyville	MICHIGAN Ann Arbor Detroit	NEW MEXICO Albuquerque Santa Fe	OHIO Columbus Cleveland	SOUTH CAROLINA Columbia Greenville	TEXAS Dallas Fort Worth
ARIZONA Phoenix	COLORADO Denver Fort Collins	ILLINOIS Chicago Springfield	LOUISIANA Baton Rouge Shreveport	MISSISSIPPI Jackson Meridian	NORTH CAROLINA Charlotte Raleigh	OKLAHOMA Oklahoma City Tulsa	TENNESSEE Nashville Memphis	VIRGINIA Richmond Roanoke
ARKANSAS Little Rock	FLORIDA Tampa Orlando	KANSAS Wichita Topeka	MINNESOTA St. Paul Duluth	MISSOURI St. Louis Kansas City	NEBRASKA Lincoln Omaha	NORTH DAKOTA Grand Forks Bismarck	SOUTH DAKOTA Sioux Falls Rapid City	UTAH Salt Lake City Provo

**READING'S A
FAMILY
ACTIVITY
IN
MANY
HOMES...**



TRY THESE WHEN YOUR FAMILY READS DEVOTIONALLY

IF WE DARED! by Chester E. Swor

From one of the South's most popular youth speakers comes this challenge to Christian growth. Twelve realistic messages show what Christianity can be in your day-to-day living . . . if you dare! (26b) **\$2.50**

VERY TRULY YOURS by Chester E. Swor

Vital, down-to-earth messages that point the way to unselfish living and a close daily walk with Christ. These are the twelve talks most often requested by those who have heard Dr. Swor speak. (26b) **\$2.00**

MY CUP RUNNETH OVER by R. L. Middleton

Brief devotions you can use in daily moments of worship. These twenty-two meditations sparkle with human interest stories and the warm personality of a favorite writer. Themes are closely related to everyday experience—loyalty, gratitude, personal responsibility, and many others. (26b) **\$2.50**

ALTAR FIRES FOR FAMILY WORSHIP compiled by Joe W. Burton

Here is a plan and schedule for family worship that thousands have found helpful. Each of the 366 life-centered devotions contains a brief Bible text, a suggested Bible passage for expanded reading, a devotional thought, and a prayer suggestion. (26b) **\$2.50**

LETTER HOME by Antonina Canzoneri

Your family can know a missionary personally through these sensitive lines of prose and poetry. Miss Canzoneri, a nurse in Africa, shows both the beauty and the pathos of the land she serves. Black and white illustrations are vivid Nigerian scenes. (26b) **\$1.50**

VOICELESS LIPS by Nell Warren Outlaw

Especially for flower-lovers and gardeners . . . inspiring messages from 25 favorite flowers. Beginning with the lily and its message of purity, this beautiful book finds something of God's Word in every blossom. (26b) **\$2.50**

TODAY . . . phone, visit, or order from the

BAPTIST BOOK STORE
serving you