

HOME MISSIONS

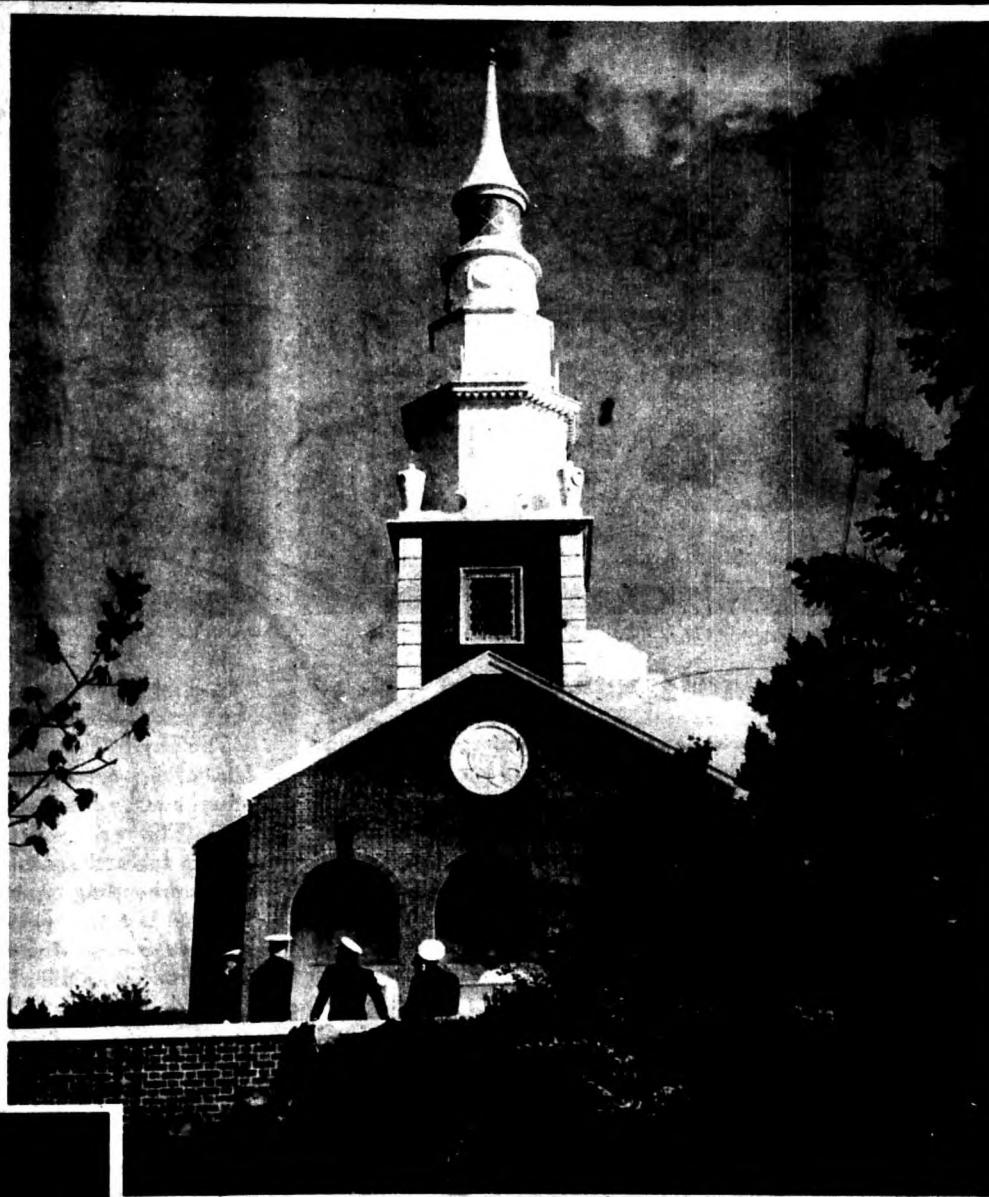
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of the Southern Baptist
Convention

APRIL
1955



Vol. XXVI No. 4



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By Courts Redford

HERE is a tribute to our Baptist chaplains. They are rendering a service which is unrecognized by the majority of our Baptist people. They are too often the forgotten men of our denomination.

And what important men they are!

They serve a mighty multitude of American service men and women. In one more generation practically every able-bodied man in the United States will be an alumnus of the armed services. He will have spent approximately two years away from his home, his pastor, and, in most cases, his loved ones.

Remember, that in most cases, these years in military service come at one of the most formative periods of the young person's life. He is at the crossroads of life's journey. He is planning his vocation, his own home, and his place in his community and his church. He is forming many of the habits of thought and action which will go with him through life.

The chaplain is called upon to help provide the spiritual insight and the human counsel needed by these men and women as they make these important decisions. Truly the chaplain must become all things to all men that by all means he might save some.

He is their preacher and pastor. With his interpretation and proclamation of the gospel he must guide them into the way of eternal life. He must so fortify them with spiritual truth and understanding that they will be able to overcome the temptations that beset them on every side. He must inspire them to read their Bibles, to pray, and to seek divine guidance from all available sources.

He is their spiritual advisor and counselor. Through personal interviews he teaches them the plan of salvation and guides them as they face the many problems which beset the person in military service. He must often seek to interpret the non-military world to them and to interpret them to the non-military world. He is peacemaker, counselor, friend, prayer mate, teacher, prophet, and pastor—all wrapped in one package.

He must warn the wayward, encourage the disheartened, comfort the homesick, teach the uninformed, steady the disillusioned, pray for the lost and needy, minister

to the heartbroken and suffering, strengthen the weak and fearful, care for the dying, and bury the dead.

He is a liaison between the military and the home. Where tensions arise between the man in service and loved ones at home, the chaplain is often called upon to help resolve the misunderstandings and restore confidence. He stands between the person in service and all the interests of his home and attempts to keep the home ties as strong and effective as possible during the years of separation.

The chaplain also stands for Christ and Christian principles in the life of the camp or training center. By his exemplary life, his Christian influence, and his proclamation of the gospel he lifts the whole standard of living and makes the camp a better place in which to train and serve. He helps maintain discipline. He builds morale, generates enthusiasm for our democratic way of life, and seasons the whole with Christian faith and purpose.

Your chaplain sacrifices much. He is often away from loved ones. He has no place that he can call home. He has no church to pray for him or give encouragement. He has few contacts with his preacher brethren. He is constantly under attack by the forces of evil.

We now have 458 Baptist chaplains in active service. It is encouraging to know that our Baptist chaplains reported 62,157 professions of faith during the past five years. Many are won to the Lord who are not reported. They have helped to start many new churches and mission stations.

Through regular services in the chapels, through preaching missions, and by personal work these chaplains are rendering a marvelous service. We should help them.

We may help by remembering them often in our prayers. Letters of appreciation and encouragement will help. They should be remembered as a part of our personnel in mission advance. They are missionaries, too. Upon retirement from the chaplaincy they should be given places of service in our churches and denominational life. They should be remembered and recognized as our very own ministers.

So, here's to our Baptist chaplains—God's men in the field of military service.

NEWS

Home Board Missionary Dies

Funeral services were conducted Wednesday, February 9, 1955, for Rev. P. H. Pierson who served as a missionary of the Home Mission Board from 1938 until 1945. One son, Carlos Pierson of Oklahoma City, Oklahoma, is now a missionary of the Board.

Mr. Pierson, who was 79 years of age, had served in general mission work in Mexico for 14 years, as missionary-pastor in California seven years, and as evangelist for the Mexican Baptist Convention of Texas for nine years.

Planning Juvenile Delinquency Conference

At the suggestion of the Children's Bureau, United States Department of Health, Education, and Welfare, Rev. Leland Waters of the Home Mission Board is making tentative plans for a meeting of religious leaders of the nation on May 11-12, 1955, in Washington, D. C.

It will be the purpose of the meeting to determine the role of the church and produce a deeper awareness of the responsibility that every religious body should assume in relationship to this growing problem of juvenile delinquency.

Leaders from most of the major denominations and religious groups have indicated their intention to send representatives to this meeting.

Dr. Milton S. Leach Moved

For more than two years Dr. Milton S. Leach has served as co-ordinator of Spanish, Indian, and Chinese Missions in New Mexico and Arizona. Due to the growth of the work and the distances involved, it has become most difficult for one person to do all that needs to be done in both states. Therefore, the Home Mission Board has asked Dr. Leach to give all of his time to the work in the state of New Mexico only.

The Home Mission Board's Spanish, Indian, and Chinese work in Arizona will be carried on under the direct supervision of Dr. Loyd Corder, secretary of direct missions for the Home Mission Board, with the co-operation and counsel of Dr. Willis J. Ray, executive secretary of the Baptist General Convention of Arizona.

Dick Miller and Bride Visit Home Board Headquarters

Rev. Dick Miller, Home Board missionary, of Kotzebue, Alaska, visited several days in Atlanta during the first of February, shortly after his marriage to Miss Opal Hammond of Rotan, Texas. Mrs. Miller accompanied him on his trip to the headquarters building.

While in Atlanta the Millers accepted several speaking engagements where they told of their mission work in Alaska. Mrs. Miller already knows something of the work there as she served one summer under the Home Board's student summer mission program.

Since 1953 Mr. Miller has been stationed in the village of Kotzebue, an Eskimo settlement where the temperatures in January and February are often 40 to 50 degrees below zero.

C. E. Autrey on Baptist Hour

C. E. Autrey, staff member of the Evangelism Department, Home Mission Board, will be heard on the 375 stations of the Baptist Radio Network, April 3 and 17, with evangelistic messages for The Baptist Hour.

Indian Churches Co-operate in Crusade

Bailey Sewell, superintendent of Oklahoma Baptist Indian Missions, reports that the largest number of Indian pastors in Oklahoma to attend any general meeting in the state participated in the stewardship and evangelistic conference recently held. Indian churches are co-operating in simultaneous revivals, Sewell said.

Reservations Coming in For Cuban Tours

Reservations are already coming in for the Home Mission Board tours to Cuba. One tour will be conducted May 12-15, just prior to the Convention, and the other, May 22-25, just following the Convention.

Mr. B. M. Crain, who has had considerable experience in conducting such tours for the Home Mission Board, will be in charge. The trip will include a visit to the exciting city of Havana and a trip through the interior of Cuba.

HOME MISSIONS

A publication of the
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SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

APRIL, 1955

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HOME MISSIONS

From the Pen of

John Caylor



THIS IS IT

THE SOLDIER in the fox hole, when he heard and felt the impact, said, "This is it." The pilot, when the exploding shell silenced his engine, said, "This is it." Opportunity or doom cries out at the point of great moment, "This is it."

Paul, in speaking of the liberality of poor people in Macedonia, was challenging the rich in Corinth to give expression to their generosity by making worthy gifts. He said, "Now therefore perform the doing of it." "This is it," said Paul. There comes a time to put into practice what the Christian has a mind to do.

"This is it," for the unsaved. Southern Baptists are now in the midst of the 1955 Crusade. The revivals have been in progress for a month. They are continuing in the central and northern sections of the Convention territory. It is the day of doom for the sinner who is denied the privilege of the revival. Therefore, Christians have a responsibility to use the time of the revival for winning friends to Christ. Generous publicity, prevailing prayer, powerful preaching, and precious promises all converge upon the church and the community. It is the time to invite sinners to hear the gospel. It is the best time of the year for church members to win their neighbors and friends to the Lord.

"This is it" for unaffiliated Baptists. More than 2,000,000 Baptists, who have moved from communities

where they once held church membership, should now enlist in the army of the Lord. Every one of them ought to become affiliated with a church where he can serve and win his neighbors and friends to Christ. The revival should reach the unaffiliated and the unenlisted.

"This is it" for the indifferent church member. He made his New Year's resolutions to turn over a new leaf, to attend church services more regularly, to become active in the Lord's work. The revival furnishes the impetus. Now is the time for the church member to lay himself out for the Lord.

"This is it" for the church. Now is the time for the church to put forth extreme effort to win the lost, to enlist the indifferent, to win the unaffiliated. This is the opportunity the church has to make a real impact upon its community. It is opportunity or doom. Both knock with equal insistence. What shall the answer be?

"This is it," the new church members are saying. They have found Christ. They are in a new fellowship. They need to be trained and enlisted in the whole program of kingdom building. Here is where the conservation program meets its opportunity or its doom. Will the church be a real service to its new members? Will the new members be assets to the advance program in world missions? The answer depends upon the enlistment program.

April, 1955

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Religion becomes a serious thing to young men facing death—Passages of Scripture are being read to the crew aboard a Coast Guard prior to assault on Iwo Jima, D-Day minus one.

Following Jesus Aboard Ship

By R. Bates Ivey
Educational Director
First Southern Baptist Church
San Diego, California

U. S. Navy Photos

"YOUNG PEOPLE are going to the dogs," according to the thinking of some people. However, this has not been the experience of the youth leaders in the First Southern Baptist Church of San Diego, California.

The youth from every state in the Union come to our services when their ships are in port. These young people serve as a continual challenge and inspiration to the church as they take an active part in the Lord's work. Their devotion to the Master in their church and aboard ship is an example for our entire nation to follow.

We are continually thrilled at stories told by our servicemen concerning their experiences on board ship as they witness for Jesus. Without the assistance of a chaplain or preacher, they witness of Christ to their buddies.

One such story is told by Jack H. Smith from Houston, Texas. Jack was aboard the U.S.S. Telfair on his last cruise to Japan and other points in the Far East. On the return trip, Jack began singing services called the "Old Gospel Song Hour." Attendance grew rapidly and testimony periods and short messages by laymen were added. Through the efforts of this

group, under the power of the Holy Spirit, revival services "broke out" and 18 young men accepted Jesus as Saviour.

Three years ago, in the Flower Bluff Baptist Church, Corpus Christi, Texas, Charles Mercer, Aviation Bos'n Mate, First Class, found Jesus as Lord and Saviour. A Veteran of 13 years in the Navy, he had served on boxing teams during several of these years. He fought in the heavyweight class (225 pounds) and according to his testimony stayed drunk most of the time. Since he became a "new man in Christ," ten men aboard the U.S.S. Hancock, CVA 19, have been led to Jesus by his witnessing. As soon as his enlistment is over he plans to attend the Golden Gate Seminary at Berkeley, California and to enter the evangelistic field.

Vance Duke, who hails from Dallas, Texas, recently came to the pastor and educational director and requested help for a Bible class he had started aboard the USS Taussig. The group began its studies in the book of Genesis and is continuing discussions from other books in the New Testament. They have begun using the training course books on the Bible and are completing one book per week. The young men are now in their fourth week of study. The Taussig comes in port during the weekends and is out to sea all week.

Leon Branham, an instructor in an electronics school of the Navy in San Diego, recently surrendered his life to the Lord. Within a short time one of his buddies, Johnny Jackoskie (he was reared in the Catholic church), accepted Jesus as a result of Leon's witnessing and the two of them began talking to a third friend, Milton Messick. Milton expressed a desire to know more about the Bible and Leon and his educational director accepted an invitation to come to Milton's home one night to talk with him and his wife. This conference resulted in both Milton and his wife finding Christ and following him in believer's baptism.

These stories are taken at random from among the young men of our Navy who have not "left God out" during their tour of duty. They serve as shining lights wherever they go. Certainly, then, our prayers should follow them and we should follow their example and be "the salt of the earth." They are witnessing, are you?



These young men serve as Protestant lay leaders. They are (l. to r.) Billy F. Swenson, song leader and John S. Malone and James H. Johnson, devotional leaders.

There are abundant opportunities for Christian witness in the military and Baptist youth going into service should be encouraged by their church to be alert to every such opportunity.



Many young men such as this one conduct religious services on ships where there is no chaplain.



A home of their own, supported by a steady job, was the ideal of Mr. and Mrs. Bobby Begaye when they finished Sherman Institute and were married. Many an Indian couple with government assistance is being relocated to American cities.



The Cross on the Indian Reservations

By Marjorie Moore Armstrong
Washington, D. C.

IN "STALKING INDIANS" across the United States last August, to fulfill an assignment for *The Reader's Digest* (January '55) my nose for news was pointed for religion. I wanted to know more about missions.

In South Dakota my husband and I sighted the first steeple on a reservation. Far down the winding highway we could make out a little white chapel standing alone beside the road. At the very tip of the steeple we could soon see a cross. "What church is that?" my husband mused.

"Can't tell from here," I said, squinting hard against the sun, but as we drove past,

a neat plaque beside the locked double doors could be read: "St. ... Church."

Soon we sighted another steeple far ahead on the rolling land, and we began wondering aloud what church that was. Again, a little white chapel surrounded by waving grasses and utter solitude came into view, and I read the plaque beside the doors: "St. ... Church."

"Are the Catholics the only folks who care about the Sioux?" I queried.

"Guess so!" my driver muttered. "Nothing but Catholic churches along here so far." We passed two or three more of those lonely little chapels before we reached Pine Ridge, the Sioux agency

headquarters where we interviewed the agent. He is Dr. Ben Reifel, himself part Sioux, Ph.D. from Harvard University, a remarkably competent administrator. At my first opportunity I asked him a question.

"Does the Catholic Church hold a monopoly on this reservation?" He chuckled a bit, then said: "Not any more. In addition to the Catholic church here in town and the big Catholic boarding school just north of here, we have an Episcopal church. Some other church has recently moved in, too, I believe—it took the vacant store on Main Street.

"But 'sfunny thing: during President

HOME MISSIONS

Grant's Administration, right after the Civil War, the Indians in this country were farmed out, so to speak, among the denominations interested in converting them. Some of the churches got in on the ground floor and have been here ever since."

Back home I went to the library to track down the facts. I learned Ben Reifel was right. A Committee of Friends (Quakers) called on President Grant in 1868, soon after he was elected. They suggested that he appoint "religious men" as Indian agents, as fast as the military officers could relinquish the responsibility, and the "religious men," they assured him, would hire "religious" employees. This would eliminate the graft and mismanagement in these isolated government posts, they declared.

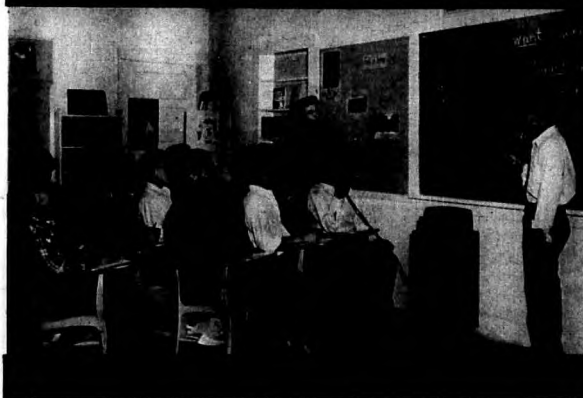
"Gentlemen, your advice is good," the President said. "I accept it. Now give me the names of some Friends for Indian agents and I will appoint them. If you can make Quakers out of the Indians it will take the fight out of them. Let us have peace."

The plan was adopted. It seemed to work. It worked best where the government agent for administration of the reservation and the missionaries on that reservation were of the same faith and the same church affiliation.

The Friends soon took over sixteen agencies with 24,000 Indians; the Baptists, five agencies with 40,800 Indians; the Presbyterians, nine agencies with 38,000 Indians; the Catholics, seven agencies with 17,800 Indians; the Episcopalians, eight agencies with 26,900 Indians; and so on through the list of major home mission societies.

President Grant's great experiment died in 1885, but it left its mark. Those mission agencies are still in business on the reservations, although the Indian agencies are no longer manned by government appointees of the same religious faith. Today thirty-six different non-Catholic denominations minister to American Indians on reservations, with a total of 833 workers.

Other mission boards, including the Southern Baptist Home Mission Board, developed during that period and entered the Indian mission fields after the Grant era. Southern Baptists have ninety-five missionaries under appointment for Indians



in Florida, Alabama, Mississippi, North Carolina, Oklahoma, New Mexico, Arizona and Utah.

Every Christian missionary to Indians will testify that they are difficult to evangelize. There are at least three obstacles.

Indians do not have freedom of worship. This may shock some readers, for it is generally assumed that the First Amendment to the Constitution of the United States guarantees religious free-

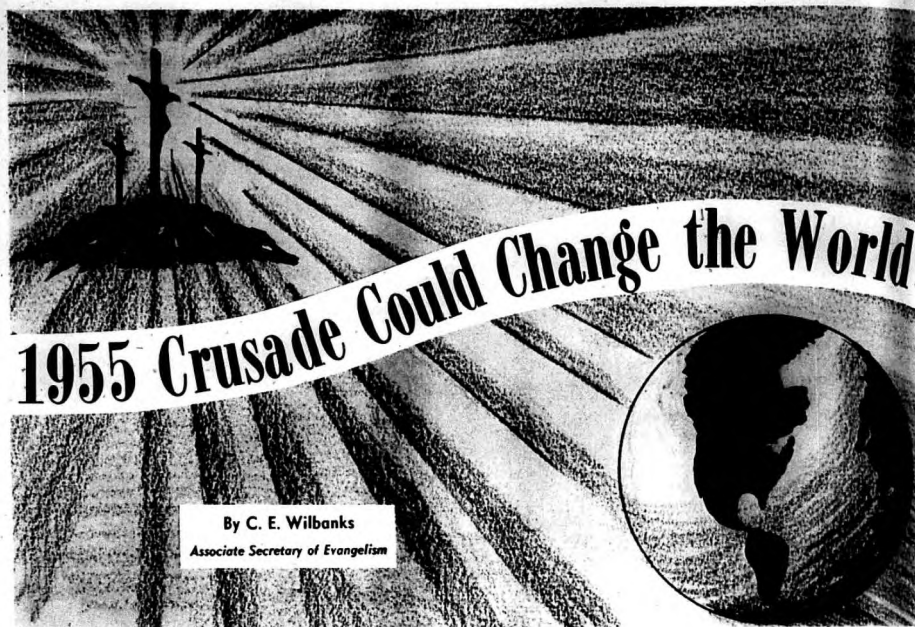
dom for all its citizens. Yet some courts have held because of ancient treaties, Indian tribes may decide what religion their members must embrace. A recent decision of a federal court in New Mexico had the effect of outlawing all but the Catholic faith among Pueblo Indians, if the tribal governor so decides.

Thus, the judge refused to back up the plain words of the Constitution!

At Glorieta last summer, Southern
Continued on Page 23

April, 1955

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By C. E. Wilbanks
Associate Secretary of Evangelism

IN THE MIDDLE of the dates for the simultaneous revivals hear we not the voice of the Lord of the harvest crying out unto us: "Blessed are the eyes which see the things that ye see" (Lu. 10:23)?

If we are unaware of this far-flung movement, cries not our Lord: "Having eyes, see ye not? having ears, hear ye not? and do ye not remember" (Mark 8:18)? For three years he has been calling Southern Baptists to a series of simultaneous revivals. During this brief interim our nation has been on the brink of atomic war repeatedly, as if God himself had stayed the falling of nuclear bombs while waiting to see what Southern Baptists will do with their continent-girdling opportunities for revival! He seems to be shouting again, as on Palmos seven times, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2 and 3).

Let him who has eyes, SEE!! Behold in these revival crusades a movement which might mean as much to the extension of the kingdom of God as did the Holy Spirit's slamming the door to Asia in the face of Paul; or the yanking off of the jail doors in the face of the Philippian jailer; or the piling of the theses by Martin Luther upon the church door in Wittenburg. "Who has vision so keen and strong,

that it could follow the flight of a song?" Who has spiritual perception so tender and deep as to behold both the infinite love of God and the miraculous, life-changing power of his Spirit now sweeping the areas of Southern Baptist churches, which have flung themselves with reckless abandon into these simultaneous revivals? Are there still eyes which see not, ears which hear not, and hearts which feel not the fiery sweep of this continent-girdling, heartbreaking, tear-laden, prayer-saturated, divinely-inspired crusade for Christ? If so, "Woe to them that are at ease in Zion" in such a time!

Put These Important Dates on Your Prayer Calendar

1955 EVANGELISTIC CRUSADE
March 6-20—Tropical Zone
March 27-April 10—Central Zone
April 10-24—Northern Zone
April 17-May 1—Alaska

Pray that God will use these evangelistic crusades to bring the great spiritual awakening to America and on out to the world that seems so desperately needed.

No single word, no combination of words, no interweaving of phrases, or knitting together of clauses, overcrowding exclamatory sentences falling from the tongues of angels or the pens of men can picture this mid-century undertaking of those Baptist churches which are alert to the Spirit's thrust of his sword against the strongholds of Satan, in the preaching now being done in our Baptist revival crusades from Panama-Canal Zone to North Pole, Alaska! Thousands, yea, tens of thousands are going afieid "with weeping, bearing precious seed." They are sure to "come again with rejoicing, bringing their sheaves with them!" How tragic is that opposite picture of those who thought not to participate, as if having eyes blind, ears deaf, and hearts glaciated!

We know not how many of our 29,899 churches, or how many of the 26,042 churches with pastors, are ablaze to see "Every Church Revived in '55." Nor know we the number participating in the simultaneous revivals. We can know by the meeting of the Southern Baptist Convention in Miami, May 18-21, the results of the revival, if each church will report to its associational chairman of evangelism the day following its conclusion. The chairman should then hasten his full report to his state secretary of evangelism the same

week. Immediate tabulation could then go to the Dallas office of the Department of Evangelism.

If angels desired of old to look into the things God had written, and if there is joy in heaven over one sinner repenting, then we are justified in crying out, "Report! Write it! Hasten it!" That report should cause the Convention to break out in revival. Oh, let's get the report! Those reports will come vibrant with glory and power to the ears of all who, in earth and in heaven, have joined in battle against the anti-Christ. There shall be shouts of victorious triumph from all who have been in pitched battle to rescue souls and to glorify their God. Together they shall share the "Hallelujahs" of the twice-born upon earth, and thrill to the joys of heaven over one sinner who repents. "Glories," "Hosannas," and "Hallelujahs" throughout time and forever and forever! The Southern Zone has written its record. The Middle Zone is now locked in deadly combat with him who deceiveth the whole world (Rev. 12:9). The Northern Zone is at a crucial point where not much else can be added to preparation but "unceasing prayers," till April 10-24. While far-away Alaska awaits April 17-May 1.

Though "it's later than you think," thousands more of our churches can participate even yet. Use the pastor as evangelist. Use a student preacher. Use the associational superintendent of missions. Use a pastor whose church was in for only one week. Use college and seminary faculty and administrators. Use

Continued on Page 27

458 SOUTHERN BAPTIST CHAPLAINS ARE NOW ON DUTY 405 Are in the Reserves

ACTIVE DUTY quotas, in all branches, are filled. Vacancies are replaced from the reserves.

RESERVES can accept additional numbers of Baptist chaplains.

NATIONAL GUARD is tragically short of Baptist chaplains.

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HOME MISSIONS

April, 1955



You can travel **CHEAPER** on the **WATER WAGON**

Here's what the Christian Herald saith October.*

"Here's a revolutionary idea in automobile casualty insurance that can mean a substantial saving to those of us who abstain from alcoholic beverage. Because of it, we can—for as much as 42 per cent less cost—have the best and fullest insurance coverage available."

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*The full article "You can Travel Cheaper on the Water Wagon," Christian Herald October, 1954 is available. If you would like a complete reprint just check box in coupon.

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Rural Church Program To Be Featured at Ridgecrest

By Chester L. Quarles
Executive Secretary-Treasurer
Mississippi Baptist Convention and Chairman,
Long Range Rural Church Program



FOR SEVERAL YEARS now there has been much discussion of the need for a program of work among Southern Baptists that would face squarely the needs of rural churches and mobilize our forces to aid in their development. In any Baptist group it is not necessary to argue the point that our rural churches constitute one of our greatest opportunities of denominational development. Our leadership in great numbers has come from rural areas in the past and will continue to do so. Baptists believe in our rural opportunity and intend to do something about it.

Home Mission Week at Ridgecrest, June 2-8, 1955, will give great emphasis to the rural church program. In fact, this emphasis will constitute the greater part of the week's program. During those days every part of the need will come up for examination and careful inspection. Pastors, laymen, associational missionaries, and denominational workers will give their best thought to the possible implementation of the program throughout the next five years especially, and also throughout the entire twenty-five years of the long-range program.

First of all, and very important, the goals will be presented and studied. These goals, which have been set forth, are the result of countless hours of prayer, discussion, and conference by men and women representing every phase of our denominational life, state, and Convention-wide. Every agency and board and representatives of every type of institution will have, have had the privilege of a "voice" in setting the goals.

The goals for the twenty-five-year long-range program are as follows:

First, increase the number of four-star rural churches to 5,000. Second, at least 50 per cent of the part-time churches moving up to a larger pastoral ministry, ministering increasingly to the total life of the people and their community. Third, at least 1,000 rural churches enlarging their church building facilities and at least 1,000 additional rural churches providing the pastor's home. Fourth, at least 50 per cent of our rural churches operating on an annual budget and sending monthly contributions to world missions through the Cooperative Program. Fifth, every rural church having at least one revival meeting and reporting baptisms annually. Sixth, at least 1,250 rural churches constituted or reactivated. Seventh, at least 6,000 rural pastors, other than those resident students of our colleges and seminaries, participating annually in "In Service" training sponsored by our denomination. Eighth, every rural pastor and church participating in a retirement plan of the Relief and Annuity Board. Ninth, at least 5,000 more rural churches with the state Baptist paper in the budget. Tenth, every association ministered to by a missionary.

The value of such goals as these for both a twenty-five-year period and specifically the five-year span just ahead of us is quite obvious. If these goals do nothing else but center the attention of Southern Baptist people upon these definite needs,

there is great value in the program. However, we recognize it will be more than just a matter of a statement given to our people regarding needs, that it is also a program of work or a standard of activities for all the rural churches of the Southern Baptist Convention.

Not only will these goals be presented, but the implementation of the program will be thoroughly discussed and considered. Everyone senses the need in this area of our Baptist life and desires to do something about it. If we can return from the Ridgecrest Home Mission Week Conference with a definite understanding as to how this tremendous work shall be done and the part to be played by the various denominational boards and agencies, colleges and seminaries, pastors and other workers, we will have accomplished a great deal.

No program of these proportions can be promoted by a few. Many leaders must necessarily tell the people. Every board and agency must recognize that this is our common problem and our supreme opportunity in the realm of intensified development.

Our summer assemblies, such as Ridgecrest and Glorieta, are our greatest unifying agencies. There we can pray and think ourselves together. Come to Home Mission Week at Ridgecrest this year to aid in the development of this colossal and dynamic program.

HOME MISSIONS

Chaplain Pleads That CHURCHES *Win* YOUNG PEOPLE

By Chaplain William O. Young
Camp Stewart, Georgia



Chaplain William C. Young baptizes young servicemen in swimming pool at Camp Stewart, Georgia. He pleads with Baptist churches to win the young people before they enter military service.

THE WORK of Christ goes on in the army, and men are being won to Christ in spite of severe difficulties.

Accompanying this article is a picture of young men who were baptized in the post swimming pool at Camp Stewart, Georgia.

These men were won as the result of a Bible class which they attended over a two-months period. The average attendance in the Bible class held on Thursday evenings was about 48.

Many of these men heard their first prayers and their first gospel preaching. Many of them did not even know any of the old favorite hymns of our land.

The opportunity for soul-winning is tremendous in the army but the difficulties are often severe. We have confidence that we can overcome the difficulties, the problems, and the barriers, through the power of the Holy Spirit.

The great tragedy of this situation is that the churches of this land, even in the South, have failed in one of the greatest challenges that it has, namely of winning boys or girls before they become adults, or at least providing a background of fertile soil for the message of Christ.

As I view the great mass of 18-19-year-olds coming into the service each year, and note the appalling number that are lost, many of whom have no religious background at all, I plead earnestly with the churches of our land to take up the cross of winning young men and providing inter-

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April, 1955

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Coronet Photo

Young men in service welcome an invitation into the homes of the communities where they are stationed.

THE HIGHLAND AVENUE BAPTIST CHURCH, National City, California, a successful and growing Southern Baptist church led by Rev. Floyd E. Pittman, has been outstanding in its ministry to its own young people and to the military personnel within its gates.

Among its unusual activities were Sunday school classes aboard ship from time to time. "The last class we sponsored had about 40 men," says Pastor Pittman. "Our people were most delighted to buy the Sunday school literature that this class asked for, and to have them in our Extension Department."

Actually the church has a double-barrelled program though it is not sharply differentiated. It has a live program for the young people of the church in which all young people take an active part, whether civilian or military. Its objective is to prepare these young people morally, spiritually, and religiously for all phases of life wherever they may be or go.

When some of their young people enter the military service, the church follows them with its keen interest, letters, prayers, and Sunday school, Training Union, and other religious literature. But the church also does this for the young people who are already in the military service who attend the church.

In brief, here is an account of the program of this church for its young people entering, serving in, and returning from

the armed forces, as related by its pastor at our request:

"First, we felt that our boys needed a 'homey touch.' So when they come to our services we encourage our people to take them into their homes, give them some good home cooking, and make them feel a touch of home life.

"Many times our members who do not have young people in the home but who would like to have the servicemen, also invite some of our own young people so they can have fellowship.

"Also we try to recognize our boys as they leave for overseas duty and as they return home from overseas duty. We make it a special point to show them that we miss them when they are gone, and that we welcome them when they return.

"We try never to lose contact with our service personnel. While they are out to sea we have them on our mailing list. They receive our church bulletin and all the special mail that is sent to the church members, along with *Home Life* magazine and any other communications that we feel will help our boys.

"The response of these young people is most gratifying. They help support our work. Many of our young men have sent their tithes from Japan and other remote corners of the world. We have tried to recognize that tithe by a letter each time they mail it.

"When they return they feel that their

money has helped to advance the cause of Christ, and how it thrills their hearts to read of baptisms, additions, and revivals that their tithe has helped to promote!

"We encourage our Young People's Department to keep contact with our servicemen. Many of our young women make it a point to write them.

"Their welfare is our special interest. If they are sick or hospitalized we make it a point to write to them. Their names are given to our church and members are encouraged to send them 'get well' cards and other communications that they would be happy to receive.

"If they get into trouble while on the coast, we try to go to bat for them, and many times write to their parents informing them of the status.

"Service personnel have been a tremendous blessing to our church. We never let them feel that they are not wanted, but rather that they are always welcome.

"Any personnel living here on the coast, we put to work teaching in our church. Even though they are going to be here but for a few months, we give them an opportunity for service.

"We feel that the service people have something to give our church that it would not have had if we had not had a special program that welcomed them."

HOME MISSIONS



Many young Baptist servicemen like Leonard E. Ecker (left) take their religious opportunities in service seriously. Ecker conducts services when on ships where there is no chaplain. Here he consults with Chief of Navy Chaplains, Edward B. Harp, Jr. and Dr. E. L. Ackiss, director of the Ministry of Military Personnel, Home Mission Board, concerning a passage in the New Testament.

Have You?

One or more church-designated person, persons, or a small committee whose responsibility is:

1. BEFORE MILITARY SERVICE to see that your people facing up to military service (both church and non-church members)

a. Are counseled by suitable persons or a committee (here's where your qualified ex-GIs in the church can help)

b. Have a counseling interview with your pastor, are given a pocket New Testament, and made to feel that they represent their church for Christ, wherever they go

c. Are enrolled in your Extension Department (Military Service Membership) in both Sunday school and Training Union, and receive the proper literature of both, as well as other religious literature of the church.

d. Face the challenge of total commitment to Christ before they leave for the Armed Forces.

2. DURING MILITARY SERVICE—to see that

a. An accurate address list is kept up to date of all service young people

b. These service young people are written to at regular intervals, say bi-weekly, whether they reply or not, and receive

church bulletins, religious literature, birthday and Christmas cards, etc.

c. Their names are placed on the prayer list at prayer meetings, and that bi-annually or oftener, they and their families are objects of special prayer. (To this service invite all service families.)

3. SERVICE CONNECTED FAMILIES—to see that

a. All service-connected church-connected, as well as non-church-connected service families are visited at regular intervals.

b. Once or twice each year, a Sunday service is set apart for a "Serviceman's Sunday," at which proper recognition of these servicemen and women and their families is made, to which all service people are invited.

4. SUPPORT CHAPLAINS—to see that

Continued on Page 25

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April, 1955

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AMONG the MISSIONARIES

Two-Year-Old Church Becomes Proud Grandmother of Twins

In January, 1953, the First Baptist Church, of Athens, Ohio, was organized with 21 members. Within a few months, under the sponsorship of this church, a mission was started at Waverly, Ohio. The first services were held on Sunday afternoon with the pastor going over from Athens. Later a mission pastor was secured and full-time services were conducted. In February, 1954, Waverly Mission was organized into the First Baptist Church of Waverly.

In June, 1954, the Waverly church adopted a mission in Chillicothe, Ohio, which it had assisted the missionary in starting; and in July, 1954, adopted a mission, which it had helped start in Picketon, Ohio. On January 9, 1955, the mission at Picketon was organized into the Calvary Baptist Church. The mission in Chillicothe

was constituted as a church four days later.

The members at First Baptist Church in Athens and their pastor, John I. Sneed, swell with pardonable pride when they "show off" their healthy grandchildren, one with 160 members, the other with 70.

—Ray E. Roberts
Executive Secretary of
State Convention of
Baptists in Ohio

Cradle Roll Helps Build Chinese Mission

If you were to ask Mrs. Jet Ong, the Cradle Roll superintendent at the Chinese Baptist Mission in Phoenix, whether or not she enjoys her work, her answer would be overwhelmingly affirmative. Her opinion is that the difficulties of the work are far outweighed by the blessings which accompany it.

Since February 1, 1951 when the first

baby was enrolled in the Cradle Roll, the number has continued to increase until 148 babies have now been enrolled with 105 now on the roll. Four have moved away and the remaining 44 have been transferred to the other departments of the Sunday school. Some of these children are now primaries.

Only four times have we been denied the privilege of enrolling a baby. Mothers and fathers are happy to have their children connected with the work of the church. Interest in the mission activities has increased, as evidenced by the attendance of our Christmas program this year. Mothers and fathers with their children were present in greater numbers than ever before. The building was crowded. We are also seeing more interest in attending Sunday school among the mothers. There are many factors which keep them at home, but we are waiting until some of them will be overruled.

Our average Sunday school attendance increased from 110 to 130 during 1954. The Cradle Roll was a large factor in making this possible.

—Mrs. G. Lawrence Stanley
Missionary to Chinese
Phoenix, Arizona

Paralytic Reads Bible Faithfully

In April of last year I visited for the first time on my field, a Mexican man who is a paralytic. He told me that he would like to have a Bible. I visited him later and carried a Spanish New Testament to him. He was very appreciative.

Recently I made another visit and he had his New Testament marked at the



Epistle of Jude. He has read from the beginning to this Epistle. He also had a number of chapters marked with "little crosses." These, he related, were chapters which he especially liked and had marked so he could find them to read again. He says he reads each morning, very early, from his New Testament.

One of the greatest benefits toward the salvation of our Catholic friends is to get them to read the Scriptures. For, "Faith cometh by hearing, and hearing by the Word of God."

—Ernest E. Atkinson
Missionary to Mexicans
Mission, Texas

Mexican Congregation Makes Rapid Progress

The Molina Acres Mexican Baptist Chapel was begun in May, 1954, and since that time has baptized 40 people. The chapel is working under the sponsorship of the Second Baptist Church of Corpus Christi, Texas. Rev. and Mrs. James Owens are the leaders. Average Sunday school attendance is 56 and Training Union attendance is 75. The chapel began a full kindergarten program the first day of February, 1955. Miss Fostina Avazos of the University of Corpus Christi plays the piano and directs the youth activities and works as kindergarten teacher.

Mrs. Owens meets with the ladies each Friday night and teaches them sewing and other things necessary to build a substantial home. Food and clothing are distributed through a church-centered good will program. There were 138 enrolled in

Vacation Bible school last year.

One of the most interesting things about this mission is the fact that it is rapidly becoming self-supporting. This is another sign of the wonderful response our Spanish-speaking people give when the denomination and stronger churches rally to do the right job. The state board of the Baptist General Convention of Texas joins with the Second Baptist Church of Corpus Christi in promoting this program.

—L. D. Wood, Co-ordinator
Spanish Missions for Texas

Seminary Has Class in Sign Language

An average of approximately 90 students attended the class in sign language every Tuesday morning during the Practical Activities hour at the New Orleans Baptist Theological Seminary from November until the first part of January. Recently the seminary faculty approved credit for the regular course in sign language. Be-

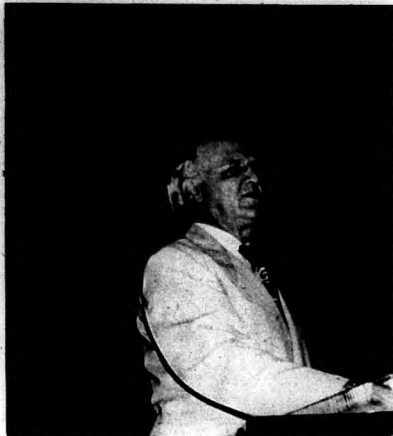
ginning the third term, January 20, the first class in sign language was held. It will be held every Tuesday and Thursday from two to three o'clock. At present, 23 students have enrolled for this course. Dr. Jack Roddy, professor of Hebrew and Greek, is the director of the class. Carter Bearden, Sr., is the tutor.

The purpose of the course is to train the pastors and their wives to witness for Christ among the deaf as a part of the evangelistic program of their churches. The other aim is to develop some workers for part-time or full-time work with the deaf.

In this class we have some prospective workers who will one day devote their lives to mission work among the deaf. One of them is Glen Prock who felt the call to work with the deaf. He is doing a good work at the First Baptist Church in Baton Rouge, Louisiana.

—Rev. Carter Bearden
Missionary to Deaf
New Orleans, Louisiana





Revival Reflections of 1955 CRUSADE

By Robert G. Lee, Pastor
Bellevue Baptist Church
Memphis, Tennessee

THE YEAR has come—this 1955—for the nation-wide evangelistic crusade on the part of our Southern Baptist churches, over twenty thousand of them, to live as persistently praying people, as passionately preaching people, as persuasively pleading people, as proclaimers of the Christ, for the saving of many unsaved and for the re-awakening of many who are saved, in the greatest united revival effort known to man.

There is the Need for Revival

Reading the newspapers, with their reporting of drunkenness, debauchery, the unblushing vulgarity of multitudes of women, and the unmitigated villainy of multitudes of men, we learn that. Thinking of some churches that are in danger of becoming drifting sepulchres manned by frozen crews or have settled down to a cold and formal routine, we acknowledge that. One great need of our churches and the world is a revival of personal holiness among God's own children. The salvation of the unsaved is dependent in large measure on the consecration, or sanctification, of the saved. There must be a revival of sober, godly, and righteous living. Our wordliness is contradictory to our testimony that we have been called out of this world's darkness and sin as God's own possession. Knowing that there is spiritual mediocrity instead of magnificence in many places, knowing that there is a TOM-THUMB faith instead of a Barnabas-like faith manifest, we believe, as has been said ten thousand times by thousands of Christians, there is need for revival.

Charles Finney, speaking of a winter he spent in Boston, said: "I labored in Boston. I was greatly concerned about the state of the church, their want of power with God, the weakness of their faith and their lack of power to influence their own community." No doubt we could say the same of some country churches, some village churches, some city churches.

We need a revival that will get the world out of the churches and that will then send the churches out into the world with consistently red-hot, spiritually-fragrant testimony and burning zeal to win the lost for Christ.

At a time when the trend of much education, as Dr. Wilbur Smith says, is anti-supernatural, anti-Biblical, and anti-theistic, we need a revival that will make our Baptist colleges and seminaries see (if they do not already see it) that when schools place the main emphasis on scholarship, the inevitable and tragic end is liberalism—which summons the Bible to appear at the bar of human reason and scholarship, where a "Thus saith the mind of man" is substituted for a "Thus saith the Lord."

At a time when, in some quarters, spiritual mercury falls low and faith's wings are clipped by anti-supernatural scissors, we gladly and gratefully state the truth that many businessmen are weighing earthly values in the balances of eternity—and the spirit of God seems to be moving in the hearts of men across this land and in other lands.

This is the time when all pastors of our

glorious Southern Baptist Convention should acknowledge their keyship among our churches in this evangelistic crusade. Long ago, we learned, even as now we emphasize, the truth that the pastor cannot be wings or a weight in everything Southern Baptists do in advancing the cause of Christ. We know, too, that our pastors are largely the product of our schools. When, in our schools and churches, the main emphasis is not on scholarship and academic lustre, but on the cross of Christ and the salvation of the soul, we are headed in the right direction—pastors in schools all, churches all. The strength of God in this world is in his churches. When the churches lose the fire of evangelism, when the churches are busy at refrigeration rather than conflagration, the devil has power and pleasure and profit which he should never have.

Think of Some Past Potencies of Revival

Since revival, in its essence, is the overflow of the Spirit of God through the human spirit, we see that a revival is for the people of God—because that in which there has never been life cannot be revived.

Since the word "revive" means "to store" or "bring to life again" or "to bring unto action after suspension" or "to bring cover from a state of neglect or misapprehension," the unregenerate man, "dead in trespasses and sins," is not a subject of revival, except as he is the subject of the effort of revived Christians to win him to Christ. Therefore, revival has to do with the who are born again, but who are living

spiritually below God's standard for his regenerate children.

The past potencies of revivals are testified to by Locky, the historian: "It was the revival under the Wesleys that saved civilization in England; and it was the great awakening under the leadership of Jonathan Edwards and others that saved the church in America." And Calvin Coolidge, at the unveiling of the monument to Bishop Asberry, said: "It is noteworthy that the men who fought the Revolutionary battles to a successful conclusion had seen an extensive religious revival."

Far back in the days of Ezra and Nehemiah, Ezra, in the penitent confession, said: "I am ashamed and blush to lift up my face." "Our iniquities are increased over our heads." "Our trespass is grown into the heavens." "We have forsaken thy commandments." "The land is filled from one end to another with uncleanness."

Think of the revival under Samuel. (1 Samuel 7). Samuel lived when the sins of Eli and his sons were the sins of religious leaders. There were superstitions and irreverence about the Ark of the Covenant. Mighty among the people was idolatry, money, pleasure, slavery, self. But there was brought about the putting away of gods, worshipful assemblies, prayer, fasting, confession of sins, victory over their enemies—and gratitude to God overwhelmed their hearts. Would we not like to eat the fruit of trees like that now?

There was a revival in the days of Elijah (1 Kings 18). Ahab was the vile toad who squatted on the throne. Jezebel was the beautiful adder coiled there with him. Covenants with God had been broken. God's altars were thrown down. God's prophets were slain. Mixed worship prevailed. But a great awakening came!

Think of the revival in Jonah's day.

"And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them" (Jonah 3:4-5).

And Nineveh's king said:

"But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, and that we perish not?" (Jonah 3:8-9).

This shows how great old Nineveh shuddered at the prospect of riot for penitential tears.

Continued on Page 27



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(Above) Transportation for young people and children to the various church activities is a very vital need in a rural community and women of the WMS can often serve well in this capacity.



(Right) Mrs. T. W. Davis, Mrs. Jesse Arington, Mrs. Herbert Clark, and Mrs. W. L. Brumley visit two shut-ins, Mr. and Mrs. W. C. Ekins, who are both ill. He is suffering from the effects of a stroke and she from arthritis.



To do an efficient job of community missions these women first made a survey of the needs of their community, road by road and house by house. Here they study a map of their community.

Missionaries Are Where You Find Them

By Mrs. Howard C. Lawson
Waddy, Kentucky

COME WITH ME to a mission field, not foreign missions in Nigeria or home missions in Alaska or state missions in the mountains of Kentucky or city missions in the slums of New Orleans but community missions on a rural church-field—a church whose membership is about 250 and whose area covers about ten square miles.

The purpose of missions in your own community is very much the same as the purpose of missions in Nigeria—to win souls for Christ and to meet the spiritual needs in the community.

Mrs. Herbert Clark and her committee have already made a survey of the community to find just where the lost are and what other spiritual needs they have. They use a map of their church field, (it doesn't have to be perfect as to scale (their is because a former pastor made it), but it is important that it have every house in the community on it. They take it road by road, house by house and plan their work according to the needs.

Visitation ranks high on the list since there is a great deal of moving from one rural community to another. Each year a new group of people move in and must be visited. Sometimes the only need is one visit and a simple invitation and the people bring their membership and become active church members, other times it is not that easy. Sometimes the newcomers stay a whole year and never come. When that happens the Woman's Missionary Society goes to them with tracts, church bulletins, etc., and takes a special interest in their children. Since a mission Sunday school is not practical, they make an effort to enroll every single child in the church community in Sunday school. One year when they made their survey they found that the greatest need in the community at that time was to find transportation to the

church services for about twelve boys and girls. It was arranged and some young people are regular in Sunday school and church attendance that could not be otherwise. The Intermediate Sunday school class grew from 8 to 15.

Visitation includes the underprivileged, too.

Underprivileged in bountiful Shelby County, in Kentucky's beautiful bluegrass? Yes, fathers drink and desert their children, mothers become ill; people are hungry and cold, and need shelter. Christmas comes and there are not going to be any gifts for some little children. The Community Missions Committee took the problem to the Woman's Missionary Society. Clothes were brought, free school lunches made possible. For Christmas, a bushel basket of fruits, candies, and nuts.

Mrs. Clark even went so far as to decorate the basket as beautifully as if it had been for her own family. Toys for the five children were taken to the home on Christmas Eve. Tears of gratitude ran down the mother's face, little hearts were

W.M.U. Circle
Theme Program

made glad and Christian lives were enriched because they shared.

Not all of their visiting is among the underprivileged by any means. Sometimes the most neglected group is our old people and shut-ins. Well taken care of financially, their children look after their physical needs, but they get lonely for the fellowship of the church in which they served so faithfully. Mrs. T. W. Davis, a member of the committee, numbers among her talents the ability to make unusually good cakes. Just a few days before Christmas she and some of the WMS members visited an elderly couple. The wife is badly crippled with arthritis and the husband is seriously ill from a stroke. They took a cake and some other things; they sang some carols, and read some Scripture passages, and prayed. "I was sick and ye visited me."

Institutions in this association are limited to one hospital, the county jail, and a county poor house farm, but the opportunities for service are unlimited. Visitation at the county poor house is a long story all by itself. There are only six residents all men, this year. One of them is blind but has a beautiful testimony for the Lord. One is in a wheel chair but he never complains. How they look forward to the visits of the WMS! The occasion may be to take a birthday cake, give a

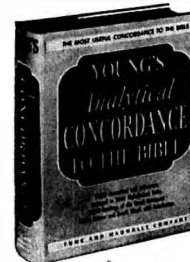


Visiting the sick is one of the activities of the WMS as they seek to serve the needs of the people in their community. Here they go to visit a friend in the hospital.

devotional program, bring Christmas gifts, teach a Sunday school class, or just visit. The women thus take time out of a busy season to visit and talk with those who are lonely and for whom time has no meaning and to share with those who have absolutely nothing of this world's goods.

Continued on Page 22

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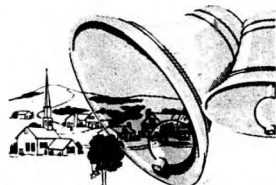
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each week in the American school at Ben Franklin village.

"The library is the only place big enough to take care of the crowd that comes to hear Saddle Sutton," says Chaplain James W. Currie, departing Mannheim area chaplain, who hopes he will find another like her in his new assignment in the United States.

The sixty who jammed the class last Sunday maintain that they form the largest adult Sunday school class in Europe. At least none of the members recall ever participating in a class anywhere near the size of this one.

Mrs. Sutton, wife of Lt. Col. J. C. Sutton, is a native of Shellman, Georgia, and still claims a membership in the First Baptist Church there.

The adult Sunday school class of Mannheim first heard Mrs. Sutton in September 1953, when six people heard her opening lesson discussion. The six passed the word and since then there has rarely been a Sunday but that fifty to sixty or more persons have come to listen and take part.

In Germany she has a hand in almost all of the welfare and church activities in the Mannheim area. As president of the Ameri-

can Women's Club one of her major interests is participating in refugee camp aid projects and other welfare programs. She is also active in the German-American Woman's Club and serves the American school in Mannheim as a substitute teacher.

Missionaries Are Where

Continued from Page 21

This bestowing of Christian love where there is so little proves a blessing to all.

Not all community missions can be planned in advance. Illness comes and a visit to the hospital is made. Sometimes the patient is too ill to know the WMS came or brought flowers, but the family and loved ones know and they can pray for the one who is ill.

Whether the needs can be planned for a year in advance or whether they are an emergency like sudden death, or a home by fire, an active community missions committee stands ready to meet the needs. Just as surely as God calls an individual to a place of service on a definite mission field, he calls individuals to definite tasks and places of service in their own community.

HOME MISSIONS

The Cross on the Indian Reservations

Continued from Page 9

Baptist leaders proposed that the Federal Civil Rights Act be amended to guarantee religious freedom to the Indians. They felt that only then can the Constitution be made effective within the boundaries of Indian pueblos and reservations established by our treaties with the Indians.

Another major obstacle is the Native American Church, or the peyote worshippers. From our very first contact with Indian authorities, we heard dark references to peyote. This pod or bean from a certain cactus grown in Mexico and Texas is passed secretly to Indians for a price. Peyotism is practiced chiefly in Oklahoma, New Mexico, and Arizona, but appears to be spreading. As a "religion" it observes all-night services on behalf of the sick or afflicted, the bereaved or distressed, with peyote being taken as a brew or eaten straight to produce the desired visions and hallucinations.

The followers of former Indian Commissioner John Collier, whose philosophy seems to be "to keep the Indian an Indian," excuse the use of peyote on the grounds of "religious liberty." A peyote priest whom we interviewed naively explained: "For us peyote is the same thing as the Holy Spirit in your religion. It helps us by giving us visions and making us want to do great things."

But every religious worker we talked to on the reservations, and Indian Bureau employees, public health workers, and teachers condemned the use of peyote. They urge that it be classed with marijuana, cocaine, and opium, with its sale strictly controlled.

By far the most formidable obstacle to the evangelization of the American Indian today, strangely enough, is not on the reservation at all but it has a powerful influence upon the Indians wherever they live. This obstacle is the un-American and un-Christian attitudes and conduct of non-Indian Christians in their dealings with Indians on or off the reservations.

Just four months after our tour of the major reservations of this country, I saw the Associated Press dispatch from Eustis, Florida, which appeared in dailies all over the United States (and which immediately went into the propaganda mill of the Kremlin). This was the story that a part-Indian family with fifteen-year-old twin boys attending the local school, being visited at midnight by "roughly dressed men" who were not "identified," and being forced to leave town in the midst of his citrus-picking job.

Indians are Americans, too. Their original tribal lands are no longer adequate to sustain life for the growing population of the tribes. There is no law that compels them to remain on reservations. They are subject to the draft to defend democracy; they have every right to expect to enjoy its privileges.

The United States Bureau of Indian Affairs has started a relocation program, to enable every man or woman who wishes to find a job and establish a home elsewhere, to leave the reservation. As Indian families move to cities and town, they need good neighbors. Most of all they need a church.

If the Christian churches which sent missionaries to the reservations refuse to welcome their converts into fellowship, Christianity for relocated Indian citizens will become a farce. By welcoming them, we can atone somewhat for many injustices to our first Americans.

CHANGES in Missionary Personnel

NEW MISSIONARIES

Boggs, Rev. Jimmy (Indian), 3222 W. Camelback Rd., Phoenix, Ariz.
Brentley, Clovis A. and Mrs. (Rescue Mission), 125 Linden Ave., Memphis, Tenn.
Correa, Ismael L. and Mrs. (Spanish-speaking), Box 311, Cotulla, Tex.
Frank, Julian Mrs. (Spanish-speaking), Box 104, Pearland, Tex.
Fuller, C. C. (Director Mission Center), 214 S. Fish Ave., Oak Ridge, Tenn.
Oakley, Rev. Gilbert and Mrs. (Spanish-speaking), Box 1122, Raton, New Mexico.
Pattillo, R. L. (Gen. Missionary), 401 Piper, Moundsburg, Calif.
Phillips, Thomas (Teacher-Missionary), Mississippi Seminary Center, Mound Bayou, Miss.
Poslan, Robert Ernest (Director Negro Mission Center) (White), 1107 West Chestnut, Louisville 2, Kentucky.
Sanchez, Richard and Mrs. (Spanish-speaking), Casa Grande, Arizona, 3222 W. Camelback Rd., Phoenix, Ariz.
Sloan, Eugene (Gen. Missionary), 4387 Park Blvd., San Diego, Calif.
Smith, Aubrey W. (Gen. Missionary), 58 Beverly Dr., Salinas, Calif.

TRANSFERS

Rodriguez, Marcos and Mrs. (Spanish work, Tacuayaban, Cuba to Trinidad, Las Villas Province).
Serna, Jose (from Spanish work, Uvalde, Tex., to Rio Grande City, Tex.), 302 N. Lopez, Rio Grande City, Tex.

RESIGNATIONS

Aguero, Luis and Mrs. from Trinidad, Cuba.
Cuevas, Pablo and Mrs. (from Spanish work), 3008 Lumberdy Rd., Albuquerque, New Mexico.
Edwards, W. T. (State Supt. Rural Work), Northern, Ala., Wilsonville, Ala.
Moore, W. L. (Teacher-Missionary, Negro), Mississippi Baptist Seminary, Jackson, Miss.
Urie, Richard and Mrs. (Jamaica), 2301 Cutting Blvd., Apt. 1-E, Richmond, Va.
Webb, Cecil (French), Cloutiersville, La.

RETIRED

Santana, Fernando and Mrs., Ogulla and Monte, Havana, Cuba.

DECEASED

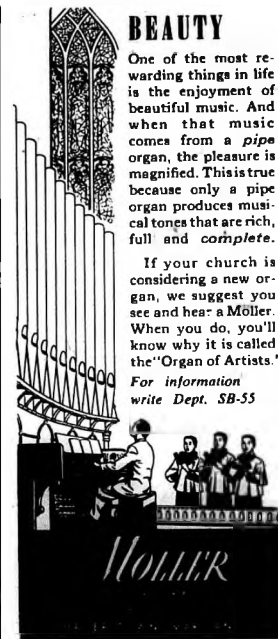
King, Willie (Indian), Box 402, Okemuchee, Fla.
Pierman, P. H. (Spanish-speaking), 1211 Youngs Blvd., Oklahoma City, Okla.

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Chaplain John F. Smeltzer, left, Wing Chaplain at Sampson Air Force Base, Geneva, New York, congratulates Chaplain William L. S. Keen and Frederick J. Kevetter upon the offering of \$373.50 to Southern Baptist state and home missions.

Chaplains Have Special Meetings for Baptists

By William L. S. Keen, Chaplain

Sampson Air Force Base
Geneva, New York

IN ADDITION to the regular general Protestant services which are held in the chapel at Sampson Air Force Base, we have a Baptist service each Sunday evening, conducted by the Baptist chaplains for the Baptist men. Attendance varies with the number of men in training. We have had over 800 in the services; a more normal attendance is from 350 to 400. The response is good, the men like the service "because it is so much like home," and so far this year (January to November) we have had 752 baptisms. They are baptized by the chaplains at the First Baptist Church, Geneva, New York, and become members of that church.

There have been as many rededications as baptisms, and there have been many who have dedicated their lives to full-time

Christian work, planning ahead to their discharge from the Air Force.

The airmen we have here are from 17 northeastern states, from as far south as North Carolina, and as far west as Kansas, so we have a representation of all Baptist groups. Chaplain Frederick J. Kevetter, of Louisiana, and myself, from Georgia, are the Southern Baptist chaplains, and we work with Chaplains Lucas W. Buttry and Maurice A. Johnson of the American Baptist Convention and Chaplain Walter N. McDuffy of the National Baptist Convention of America.

The enclosed checks bring the total given to state and home missions to \$573.50 this year, and an equal amount has been sent to each of the other conventions.

Book Reviews

A Church Revival by C. E. Matthews, Broadman, 60 cents.

C. E. Matthews, secretary of evangelism of the Home Mission Board has made another distinct contribution in the field of evangelism by preparing for Broadman Press and the Training Union Department, *A Church Revival*. This is a book of inspiration and information. The whole church family needs to be acquainted with plans for a church revival. Pastor and people may well use *A Church Revival* for a guide in preparation and execution of revivals.

Pastor and Church, by Gilbert L. Guffin, Broadman Press, \$2.00.

The author is president of the Eastern Baptist Theological Seminary, served as extension director of Howard College, and has been pastor of some of our best churches. He presents in *Pastor and Church* a practical and comprehensive plan of pastoral leadership in the organizational program of the church. The book is readable and his plans are feasible. The experienced pastor will find helpful suggestions and the young preacher will discover practical guidance as he studies this book.

Honest Abe, by Harry Albus, Eerdmans, Grand Rapids, Michigan, \$1.00.

Honest Abe is a Junior biography. The story is well done. It is interesting reading and offers challenge to children to make something out of their lives.

God's Seven Abominations, by W. B. Riley, Van Kampen Press, \$1.00.

The last work of W. B. Riley was to dictate the message of this book. The seven abominations are: "A proud look, a lying tongue, and hands that shed innocent blood, an heart that devises wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Dr. Riley did not finish his book. The last chapter, "A Sower of Discord" is by R. G. Lee.

Zuni Town by Marian M. Schoolland, Eerdmans, \$1.00.

The theme of the book is "Boys and Girls of Zuni Town." Written for children this picture of life among the Zuni Indians is interesting background material for a study of the Indian series which the Home Mission Board is preparing for 1956. The Zuni Indian children have experienced similar to those among the Navajos and Pueblos.

My Spiritual Diary, by Dale Evans Rogers, Revell, \$2.00.

Dale Evans, author of *Angel Unaware*, presents her second volume in the form of a diary. Her personal testimony in daily musings reveals spiritual depth. The reader will profit by thinking with the author about everyday affairs.

A Doctor's Great Commission, by Thomas Lambie, M. D., Van Kampen Press, \$3.50.

A Doctor's Great Commission is a reprint of *A Doctor Without a Country*. The book is brought up to date and additional material is used. Dr. Lambie made Addis Ababa his headquarters. He not only evangelized but introduced sanitation and health principles. The book recounts the doctor's missionary service in Africa and his later service in Palestine as a medical missionary.

The Biblical Illustrator-James, by Joseph S. Excell, Baker Book House, \$4.50.

The author presents in his homiletic studies contributions by more than 900 Bible students and pulpit masters. This volume on James is no exception to the fine literature of the set. Any library will be enriched by the *Biblical Illustrator* on James.

Have You?

Continued from Page 15

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Questions and Answers on CATHOLICISM

By William E. Burke
Field Worker, Home Mission Board

Q. What is the Roman Catholic definition of contrition?

A. It is said to be "a sorrow of mind and a detestation for sin, with purpose of not sinning for the future." (Council of Trent, Sess. 14, Cap. 4).

Q. What place and virtue are assigned to it by Rome in the sacrament of Penance?

A. The Council of Trent declared that when it is "united with confidence in the divine mercy, and with a desire of performing the other things which are required for rightly receiving the sacrament, it prepares for the remission of sins." (Council of Trent, Sess. 14, Cap. 4). That is to say, when joined with confession and absolution it places the sinner in a state of salvation.

Q. How does the contrition required by Rome differ from the repentance and life required by Scripture?

A. Repentance unto life is not merely a purpose of not sinning in the future, but an actual turning from sin to God. It does not include a desire to perform works of penance as a condition for receiving pardon.

Q. Does Rome teach that contrition has any virtue in itself apart from the sacrament of Penance?

A. No. She affirms that contrition, if perfect, may reconcile man with God, but she adds that contrition, to be perfect, must include the observance of the sacrament, or at least a desire for it. (Council of Trent, Sess. 14, Cap. 4). In other words, Rome can allow no communication between the sinner and heaven after baptism unless through the intervention of the priest.

Q. Does she always insist even in contrition, as defined by herself, in connection with the sacrament of Penance?

A. No. She is willing to accept attrition as a substitute for contrition. She affirms that "attrition disposes man for obtaining the grace of God by the sacrament of Penance, i.e., it qualifies him for receiving pardon in the sacrament." (Council of Trent, Sess. 14, Cap. 4).

Q. What is meant by attrition?

A. It is defined as "imperfect contri-

tion, which arises from the vileness of sin itself, or the fear of hell and punishments." (Question Box, p. 292).

Q. By what authority has the Church of Rome substituted this fear of hell and punishments for genuine repentance?

A. There is no warrant for it except her own self-assumed authority. She declares that "very few attain to genuine contrition, and very few could hope through it to obtain the pardon of their sins, therefore it became necessary that the Almighty in his mercy should afford a less precarious and difficult means of reconciliation and salvation." (Catechism of Trent, p. 271). For such a statement, however, she does not attempt to produce any Scriptural authority.

Q. Does not such a mode of reasoning manifest unparalleled presumption on the part of Rome?

A. Yes. It represents God as being compelled to set aside his own law at her dictation, in order to offer salvation to sinners on easier terms than he had originally purposed to do; or rather, it represents the Roman Catholic Church as taking the plan of salvation out of God's hands into her own.

Q. Is not such a doctrine naturally conducive to sin and crime?

A. Yes. Inasmuch as the Roman Catholic Church does not require genuine contrition in the sacrament of Penance, but accepts as a substitute the fear of punishment, she has no guarantee that the sinner truly hates his sin and has forsaken it. Accordingly, when the penitent can receive pardon on such easy terms, he need have no scruples in resuming his evil courses as soon as he has obtained absolution. He has only to return to the confessional, driven by the fear of punishment, to receive pardon for sins committed since his last confession.

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HOME MISSIONS

April, 1915

Revival Reflections

Continued from Page 19

Would you not like to hear and feel the pouring of such rains of revival blessing today?

And forget not that John the Baptist saw a revival. Bad days of formalism, ancestor worship, idle curiosity, heartless neglect of the unfortunate, financial oppression, violence, slander. Then came John preaching—descending upon the iniquities of his day with a torch in one hand and a sword in the other. Then the cities emptied into the Jordan bottoms to hear preachings. Would you not like to see such in this land? Then, too, we read that, following Cromwell's triumph, the nation—England—"bound itself to God in holy obedience." Would you not like to see America bind herself to God in holy obedience? Moreover, when Baxter preached with passionate earnestness—"as a dying man to dying men"—soon the large church was filled to overflowing and "gallery after gallery had to be added to the number of five." How would you like to see that in our churches?

Of John Livingstone's preaching, we read: "For an hour and a half he preached to a people who seemed rooted to the ground in a great stillness. Then when he thought he must close, again the Spirit filled him with a fullness that must be outpoured, and for another hour he continued with a melting of heart and liberty of utterance he never experienced before and never after. Five hundred men and women, some from the high ranks of society, some poor wastrels, and beggars, were converted where they stood, and lived from that day as those who had indeed received a new heart and a new spirit. The memory of that day has never died, and the very telling of its story, as at Kilsyth, has proved a fount of revival."

Whitfield preaching to the miners—twenty thousand of them—"saw white channels forming in the black faces of the miners. The whole multitude was drenched in penitential tears. Ere he ended, black faces were washed white, and black hearts, too! He at once wrote to Wesley in London: "Come, the fire is kindled in the country."

In the days of McCulloch "Heaven seemed to come down to earth again, and the very glory of God seemed to shine on every hillside. A mighty hunger for the Word seized the newborn converts, and the old people went to school with the children that they might learn to read the Bible. The life of the community was

Continued on Page 31

1955 Crusade Could

Continued from Page 11

state workers. Oh, come on; let the church assemble; take turns in reading the Bible; then pray and go out to witness. From a flaming young preacher's lips fell this fire, "There ain't nobody so ignorant he can't win nobody to Christ, if Jesus has done somethin' fer him!" All can pray night and day. In all zones, through all dates, seek God's face for revival.

Surely God is counting upon us after three years of preparation. We should have in this crusade:

1,020 associations with officers
11,220 steering committee members
29,899 churches and their missions
396,757 witnesses baptized last year
8,182,305 members witnessing
48,000,000 lost people sought for Christ.
Feel the challenge of Panama-Canal Zone, 648 square miles with 53,000 people; of Cuba, 44,218 square miles with 4,800,000 souls; of Alaska with 586,400 square miles and 130,000 persons including 30,000 Indians, Aleuts, and Eskimos; and of our United States of 3,000,000 square miles with 164,000,000 journeying to judgment! If Marconi's "wireless telegraphy" burst upon the amazed world with "What hath God wrought?" what can we say from under what God has thrust upon Southern Baptists? What will he say if we, like Ephraim, turn back in the day of battle? (Ps. 78:9). Instead, let us win and baptize 555,555 in '55 for our Christ and for his God!

1. Meet God's conditions. 2. Chron. 7:14.
3. Conduct that revival.
4. Report, following closing hour.
Then shall all have joy in "Every Church Revived in '55." Then shall we, having eyes, see; having ears, hear; having hearts, shout; and having minds, remember! Surely this must be, under God, Southern Baptists' "grandest hour!"
Our fathers' God to Thee,
Author of liberty, to Thee we sing;
Long may our land be bright
With freedom's holy light.
Protect us by Thy might,
Great God, our King.

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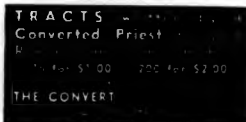


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NEW APPOINTEES



Brantley, Clovis A.

B. October 18, 1912, Arcadia, Fla. Ed. Stetson
University, Deland, Fla.; New Orleans Bap-
tist Theological Seminary, 1937-40, New Or-
leans, La. Pastor, Blake Memorial Baptist
Church, Lake Helen, Fla., 5 years; Men's Re-
scue Mission, New Orleans, La., 1937-51;
pastor, First Baptist Church, Plateau, Ala.
1951-55. Children: 3 daughters. Reappointed
to Men's Rescue Mission, Memphis, Tenn.,
Jan. 6, 1955.

Brantley, Gladys

(Mrs. Clovis A. Brantley)

B. December 30, 1918, Altha, Fla. Ed.
Altha High School, Altha, Fla.; New Or-
leans, La., 1937-39. Personal work and helped
with music at Men's Rescue Mission, New
Orleans, La., 1937-51. Children: 3 daughters.
Reappointed to Men's Rescue Mission, Mem-
phis, Tenn., Jan. 6, 1955.



Jemmitt, Rev. David

B. July 7, 1927, Panama City, Panama. Ed.
La Boca High School, La Boca, Canal Zone;
Latin American Bible Seminary, San Jose,
Costa Rica, 1951-53; Organizing Church, San
Jose, Costa Rica, 1951-53; Christ for Youth,
Limon, Costa Rica, 1951-53; Evangelism,
Limon, Costa Rica, 3 years, and Evangelism,
Bocas del Toro, Republic Panama, 3 years.
Appointed to West Indian, Pueblo Nueva and
Radio City, Panama, Jan. 6, 1955.

Jemmitt, Dorothy W.

(Mrs. David Jemmitt)

B. January 1, 1925, Limon, Costa Rica. Ed.
High School, Limon, Costa Rica; Escuela
Normal de Costa Rica, 1945-49, B. A. degree.
Nursing School, 2 years; Escuela Nocturno
Temple Biblico, 1 year. Appointed to West
Indian, Pueblo Nueva and Radio City, Panama,
Jan. 6, 1955.



HOME MISSIONS

Conrad, Carl E.

B. November 9, 1911, Easton, La. Ed. High
School, Vinton, La.; Louisiana College (inter-
rupted attendance) 1930-36, B. A. degree; New
Orleans Baptist Bible Institute, New Orleans,
La., 1936-40; New Orleans Baptist Theological
Seminary, 1947-51, B. D. degree. M. Miss
Frances Doigle, 1939. Pastorate at Pine Prairie,
La., 1933-38; Associate Pastor, New Orleans,
La., 1938-39; Pastorate, Morgan City, La.,
1939-52; District missionary, South, La., 1952-
54. Appointed as director of French Missions
in Louisiana, Dec. 17, 1954.



Flores, Pablo

B. January 4, 1910, Post, Tex. Ed. Mexican
Baptist Theological Seminary, 1936-42. M. to
Francisco Chopoy, 1944. Children: 2 sons, 1
daughter. Missionary pastor at Carrizo Springs,
Tex., 1942-45; Evangelistic work in Texas for
1 year. Served as missionary pastor at Kenedy,
Tex., 3 years, and at Bryan, Tex., 4 years.
M. Francisco Chopoy, 1944. Children: 2 boys
and 1 girl. Reappointed to Mexican Baptist
Church, Pharr, Tex., Feb. 10, 1955.



Flores, Francisco Chopoy

(Mrs. Pablo Flores)

B. January 5, 1914, Del Rio, Tex. Ed. San
Felipe High School, Del Rio, Tex.; Mary
Hardin Baylor College, 1936-39 and 1 summer.
B. A. degree. Southwestern Baptist Theologi-
cal Seminary, 1940-41 and 1 summer. M.R.E.
degree. Summer Mission Work, Texas, 3 years
during summer. Baptist WMU Field Worker,
Texas, 2 summers. Public School Teacher, Del
Rio, Tex., 2 years; Kindergarten, Kenedy,
Tex., 1 year. Public School Teacher, Brayos
County Schools, Bryan, Tex., 1 year. M. Pablo
Flores, 1944. Children: 2 boys and 1 girl.
Reappointed to Mexican Baptist Church, Pharr,
Tex., Feb. 10, 1955.



Corona, Rev. Ismael Lara

B. June 13, 1926, San Francisco, Calif. Ed.
High School, San Francisco, Calif.; Lincoln
University, 1944-46; Baptist Divinity School,
1946-48; Spanish American Baptist Seminary,
1952-54. State President, B.Y.F., San Fran-
cisco, Calif., 12 months; Social Welfare Work-
er, San Francisco, Calif., 2 years; Youth Dir.
Juvenile Court, San Francisco, Calif., 4 years;
World Mission Crusade, San Francisco, Calif.,
8 months; Christian Center Director, San
Francisco, Calif., 1 year; Asso. Pastor and
Youth Director, Torrance, Calif., 1 1/2 years.
Children: 2 daughters and 1 son. Appointed to
Spanish, Cotulla, Texas, Jan. 6, 1955.



Corona, Celia

(Mrs. Ismael Lara Corona)

B. April 4, 1922, Mexico. Children: 2 girls
and 1 boy. Appointed to Spanish work,
Cotulla, Tex., Jan. 6, 1955.



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