

HOME MISSIONS

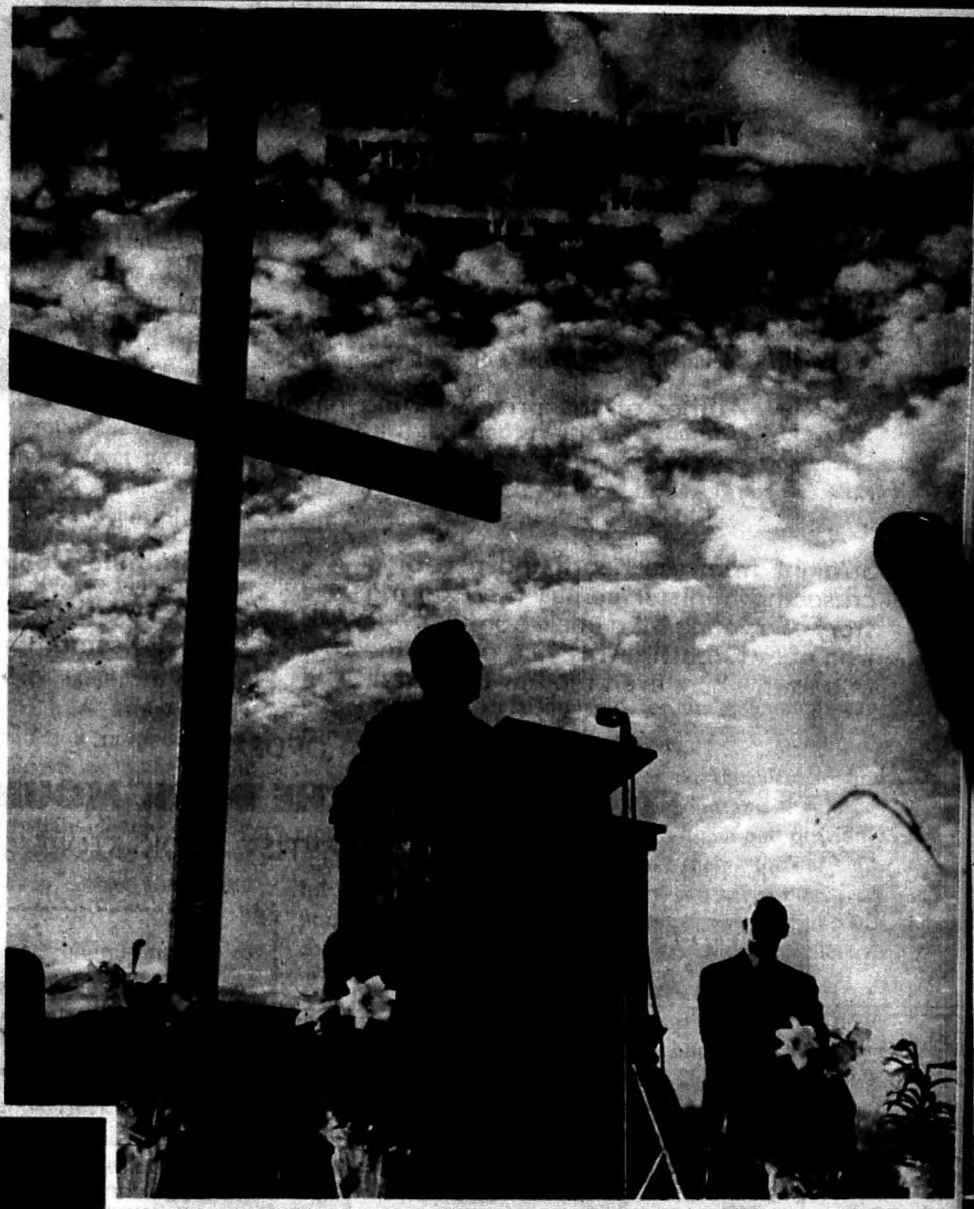
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1956



Vol. XXVII No. 4



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By Courts Redford

Jesus said, "When thou makest a feast, call the blind."

There are 260,000 blind people in the United States. Many of them are among our leading citizens. Our government is doing much to help them to secure an education and to prepare them for some profitable vocation.

The social stigma that was sometimes imposed upon the blind in other days has been removed and each sightless person now stands as an individual along with his seeing friends. Recordings and a great increase in Braille literature have greatly enriched his life and the seeing-eye dog has become a friend and an ally. The lot of the blind has been much improved.

But what is your church doing for the blind of your community?

Time after time Jesus emphasized the need and the value of a Christian ministry to the blind. In his first recorded message at Nazareth he took as his text a passage from Isaiah which included a prophecy concerning his own ministry in "recovering sight to the blind." Surely in our day of larger opportunities our churches and our individual Christians should be diligent in making it possible for the sightless to attend our church services and participate in Bible study and worship.

There are several things that your church may do to assist those who are blind, or nearly so.

First, select one person in the church whose responsibility it is to enlist, direct, and co-ordinate the services of those who desire to help the blind. This director of work in behalf of the blind should seek to serve all sightless persons or persons whose limited vision may prevent their church attendance. In some cases there will be only one or two such persons while in other communities there may be many.

Having selected someone to direct these efforts, the next step is to find the blind who need the ministry of the church. In every survey, canvass, or census, the workers should make a special list of the blind and re-

port them, so that the information can be made available to the director.

All Sunday school classes and other church groups should make a special effort to enlist these sightless persons. The director should arrange transportation when needed and should see that guides are provided to accompany the blind from place to place in the church when such help is needed.

See that the blind are accepted and treated as ordinary people. They should not be singled out and treated as handicapped persons, but may be called upon as others are for such service as they can render.

A most earnest effort should be made to win each one to Christ. Fortunately, they can hear and understand the gospel message and will likely be even more receptive to the loving presentation of the claims of the Lord than will the average person, because the blind are hungry for friendship and for understanding companionship.

Church leaders should be ever on the alert to find places of Christian service for the blind and should co-operate with the director in enlisting them and providing training and guidance that will make their efforts as helpful and fruitful as possible. They can serve effectively in many places of responsibility in the church and accompanied by seeing friends can become very effective in visiting and personal witnessing.

It is important that interested parties persist in these efforts and plans in behalf of the blind. Because they are not to be treated as a separate class or group, it is easy to lose sight of them and neglect this phase of our ministry. Let the director and those associated with him keep a careful record and see that proper attention is being given to every one of the sightless persons.

And the Lord will keep careful records, too, and one day will say to each of those who has rendered this service, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

April, 1956

NEWS

Catholics Get Transportation From Public School Funds

Eleveq of 32 New Mexico counties have allocated \$17,300 for transporting children to private or parochial schools despite protests by Baptist and other church groups. The 1955 state legislature authorized such allocation. Baptists contended the law was unconstitutional and urged county commissioners not to include the funds in their budgets.

Mrs. Mathis Asked To Be WMU Head in Colorado

Mrs. R. L. Mathis, Baylor University student center hostess, has been elected executive secretary of the Colorado Woman's Missionary Union. This is Southern Baptist's newest state convention which was organized in November, 1955.

Mrs. Mathis, who for the past several years has served as WMU president of Texas, has not announced her decision yet.

Missionary Has Leukemia

Rev. Sam T. Mayo, who with Mrs. Mayo has served as Southern Baptist's missionary to the migrants in the eastern part of the United States for the past several years, is ill at his home in Oglethorpe, Georgia. His condition has been diagnosed as leukemia.

Mexican Church Does Good Mission Job

The First Mexican Baptist Church of Los Angeles, California, Rev. Jesus Rios, pastor, has probably set a record for any Spanish church in our Southern Baptist life in its recent action of purchasing property for the Spanish Baptist Mission in Compton.

The Los Angeles congregation purchased a tract of land on El Segundo Boulevard, a well traveled thoroughfare, consisting of about three-fourths of an acre. At the present it has two dwellings, one of which will be used temporarily for the meeting place for the mission which is under the pastoral leadership of Rev. Julian Ramirez. The \$1,500.00 down payment was raised by the Los Angeles Mexican brethren and the church is also making the monthly payments of \$90.00 per month in addition to other missionary commitments.

Oklahoma Indians Report Successful Year

Rev. Bailey Sewell, superintendent of Indian missions in Oklahoma, reports a highly successful year among the churches of that state last year.

One new association, the Great Plains Indian Baptist Association, was organized in the western part of the state. A surge of interest in youth activities such as GA, RA, YWA, and Training Union work was noted. Also, Indians were present in noticeable numbers at both the annual session of the Baptist General Convention of Oklahoma and the annual Evangelistic Conference.

"Of great significance is the increase in giving to missions," says Mr. Sewell. In 1954, 59 Indian churches gave through the Cooperative Program, while 77 participated in 1955. In 1954, 78 churches and missions gave to some phase of our denominational work, with 103 doing so in 1955. The total amounts given increased 33 per cent for Cooperative Program gifts and 53 per cent for all missions.

Negroes Have Stewardship and Expansion Conferences

Rev. William A. Keel, secretary of Negro Work in Mississippi, reports a successful series of Expansion and Stewardship Conferences held February 22 and 23. The South Central area was held in Prentiss, February 22 and the Central area in Jackson, February 23. Theme for the conferences was, "We Must Be About the Heavenly Father's Business."

Third Baptist Mission in Arctic

The third Baptist mission in the Arctic opened recently at Selawik, under the direction of Valeria Sherard, home missionary in Alaska. Missionary Dick Miller is "long distance" pastor and lives in Kotzebue, 100 miles from Selawik. Selawik has a population of about 350 people.

Cason To Head Negro Work in Georgia

Dr. Durward V. Cason, for eight years pastor of the First Baptist Church of Hapeville, and a member of the Home Mission Board, has been selected to head work among the Negroes in Georgia. He will be jointly employed by the Georgia Baptist Convention and the Home Mission Board.

HOME MISSIONS

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JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



SUMMER REVIVALS ARE IMPORTANT

Some people have poked fun at summer revivals. There is the characteristic statement, made in derision, that most of the country churches think there is only one time of the year when souls can be won, that the time of revival must be the second week in July or the last of August.

A summer revival changed our home. We lived in the country. It was eight miles to town and we seldom went that far away from home. My father was a busy farmer; he worked hard and insisted that the hired hands and the children work when they worked and rest when they rested. He wanted no loitering or lagging. We found time to go to the summer revival. Crops had been "laid by." We were able to go to morning services and again at night. Father was converted. He was 36 years old. He declared that he learned to talk "cussing." It was as natural for him to be profane in speech as to speak at all. He was honest and appreciated good fellowship. Conversion did not change those qualities but when he became a Christian it made a difference in our home. Mother had lived her Christian life quietly but united with the church along with her husband. We began going to Sunday school. It was a better day for all of us. Preachers came to our house as guests. Our home was a Christian home.

A summer revival overlooked me. We had moved to town, but the town would still be counted rural. Our revival was in the summer and baptizing was in Lightwood Knot Creek. I was among the many teenagers who made professions of faith and were baptized in the creek. While my conversion was at an earlier time, my definite commitment to follow the Lord in baptism came in that summer revival. Under deep conviction, my penitence was evident in my copious weeping. My father, who claimed never to be able to speak to people about their souls, stepped to my side and put his hand on my shoulder with the encouragement that I should go forward if I felt like it. It was all the push I needed to make my open confession.

A summer revival brought commitment. It was in a summer revival in a little rural church. There were not more than 40 members. The meetinghouse was small. The preacher was almost illiterate. He loved the Lord and preached with conviction. It was in a summer revival in the little church that I went forward and announced to the congregation that I was accepting the call of the Lord to preach. The pastor was pleased. I found that I was more surprised at my decision than the

congregation, for nearly all the people came forward saying, "We have been expecting this, and we are glad." Thank God for the summer revival.

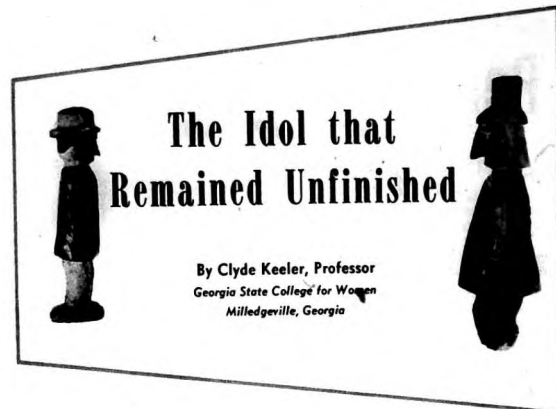
I was blessed by a summer revival. In the early days of my ministry I had the privilege of preaching in a summer revival in a rural church in western Alabama. It was one of those churches carrying the name of Beulah and holding its revival the second Sunday in July every summer. The people planned their crops, their social engagements, their business, and all other activities, so as to be free for the summer revival. They attended on dry days and the two rainy days. They came in automobiles, buggies, wagons, on horseback, and afoot. They were there for the revival. I had preached in a meeting just a few days before and the revival was just an ordinary summer meeting. At Beulah, the people were ready, the Lord visited in great power, and the Holy Spirit did his office work, empowering his Word, inspiring his preacher, and saving the lost.

Summer evangelism need not wait on the revival. Every church ought to be evangelistic all the time just as every Christian ought to be in constant revival. City churches sometime take out during the summer. "Everybody's on vacation," say the Sunday school leaders, the Training Union workers, Woman's Missionary Union representatives, and the men of the Brotherhood. Because of vacation time and summer difficulties many churches coast through the summer, not expecting to do much.

I was pastor of a city church. "Summer slump" bothered me a great deal. My people did not like to see the summer slump. It was not difficult to get them to join me in planning a vigorous summer program. Intermediate Week, Vacation Bible school, a summer visitation program, camps, special plans and special services, and added leadership went into the summer plans. It might be a couple of seminary seniors "getting experience" under the employment of the church as assistant pastors. There might be four of them, some serving as assistant pastors and others as assistant educational directors. It was a planned summer instead of a summer slump. Why not? Attendance may be lower; it may be more difficult to get people to work; there may be "summer problems," but it is worth the effort to plan against the summer slump. Why not summer revivals in city churches, village churches, and rural churches? We need to be revived. Summer slump will get us down, but a summer revival will move us out.

April, 1956

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The Idol that Remained Unfinished

By Clyde Keeler, Professor
Georgia State College for Women
Milledgeville, Georgia



The idol that was never finished.

FROM August through January the San Blas Coast is increasingly stormy and windy. Even in June and July the rainy season has already descended upon the Cuna Islands with its annual scourge of diseases that become epidemic. Civilized peoples recognize the causes of the various diseases encountered there as ones well known to medical science, but the Indians believe that they are due to invasion of the islands by many devils of the underworld who steal the souls of the sick and rush off with them to their subterranean cities to use them as personal slaves. The kind of disease is due to the type of devil who stole the particular soul, they believe.

The Indians recognize differences between such diseases as pinkeye, malaria, measles, chicken pox, whooping cough, flu, pneumonia, and others, so there are pink-eye devils, malaria devils, measles devils, and the rest. But the treatment for all of them is much the same. It consists of having a professional chanter sit by the hammock of the patient, stirring up cocoabeen incense in his terra cotta censer and chanting instructions to his box of wooden idols whose spirits he takes into the underworld, along with his spirit, to chase and apprehend the devils who stole the soul. If the chanter and his uchu idols can wrest the soul from the devils and return

it to the patient, the patient will get well.

Unfortunate Indian customs often make short work of the patient, however, because it is considered proper to treat children having a fever by keeping them naked and dashing cold water over them at frequent intervals.

Where as many as 25 or 30 individuals live in the same house, and isolation of the sick does not occur, contagious diseases may spread rapidly to affect a number of members of the same family. And where the houses are close together and there are no ideas of quarantine, a disease may quickly assume epidemic proportions to run wild over the whole town.

At times three or four diseases may be epidemic in a Cuna town simultaneously, and I have known several occasions on which three persons died on the same day.

When disease becomes this rampant, the adult citizens are much worried and collect in the council hall. They ask the chief, and he calls on the local clairvoyants (neles) to find out what is causing so much sickness and death among the people.

The nele brings his incense pot and sets it down in the council hall, dropping cocoa beans one after another onto the glowing charcoal. Then while the pungent smelling cocoa bean smoke is permeating the room he sings a sacred chant and goes into a trance which takes his soul into the underworld in company with several of his uchu idols. After a time he shakes off his reverie and announces that he and his uchus have communed with spirits in the underworld who told him that devils of disease from some particular city in the underworld have come up to raid the Cuna town and that they have their hideout in certain trees on the island.

The chief then asks: "But what shall we do?" The clairvoyant replies that only a devil-driving ceremony can dislodge the devils from their hideout. Only the ceremony with a chant lasting eight days will suffice, the one for which the devil driver gets \$300.00 in American money.

Three hundred dollars is a lot of money to poor Indians, but life is precious. The policemen collect the tax at each door and

the terms are met. Every family must make colonies of idols and "nakkrus" crosses to be placed in little colonies on the mainland and along the river road to the mountains to which the devils must be driven. For three days the men must all sit in the council hall, smoking ceremonial warsuit tobacco, and listening to the ceremonial chanting of an Apsoketi against the devils. The Apsoketi or devil-driver and the nele usually work together, and it is suspected that they split the proceeds.

So it was in Ailigandi in 1955. The devils of disease were doing a thriving land office business on the island. Many were sick and several children had died of measles. The chief asked the wise ones. They said that the roosters by crowing had showed the disease devils just where the town was. So all the chickens were ordered killed at once to prevent more disease devils being guided to Ailigandi.

The diseases became worse, and then the wise ones averred that the pigs by their filthy habit attracted the devils of disease.



Idol representing Olakatwalilele the Protector God of Ailigandi, used in a devil-driving ceremony at Ailigandi.



Chanter Francisco Marti at Muleteppa protecting a child from disease devils by means of cocoabeen incense and cocoabeen chant.

So all the pigs on Ailigandi were killed, but this did not stop the devils.

Then the clairvoyants opined that the sea turtles were possessed by devils of disease and that the turtle hunters had brought the devils to Ailigandi. So it was decreed that the catching of turtles was taboo.

When all these therapeutic measures had failed, the town voted for a devil-driving ceremony, and Indians began cutting young balsa trees to make the 40 or more medium sized idols and the hundreds of small idols that were necessary. The Apsoketi was to get his \$300.00, too!

The great idol of Olakatwalilele was begun. He was to lead all the other idols and direct the devil-driving. He it was who in the early days destroyed the monsters living on Ailigandi and made it habitable for the ancestors. The tree for Olakatwalilele was felled and his outline was chopped out with machetes. He was placed on the porch of one of the Indian co-operative stores.

But the San Blas Mission had stood on the island for 22 years, and through Escuela Colman it had influenced many students who no longer believed in the

diabolical origin of disease. They favored the white man's interpretation of God, the white man's diagnosis, and his medicines.

There was dissension and grumbling in the council hall. There were those who said that the mass meetings that had been held to ponder the devil question were the very thing that spread the disease. They said that the devil-driving ceremony of eight days would provide just the proper conditions to make the spread of the diseases complete. They said that instead of relieving the situation it would be the worst act the town could carry out.

There was so much opposition that the making of Olakatwalilele was stopped. The town fathers got into a huddle. "Maybe the Indians educated at Escuela Colman were right after all. We'd better go easy."

Several days later the devil-driving ceremony was called off and the wise ones, to save face, declared that the devils had collected in such overwhelming numbers on Ailigandi that if they were disturbed, they would destroy the whole town.

The idol of Olakatwalilele remained unfinished.



PERHAPS more than ever before Southern Baptist leaders are turning their attention to the large cities of our nation. A survey of mission opportunities would certainly bring the cities' lost into focus. From the down-and-outs in the gutters of the slums to the richest in the stately mansions are the uncounted lost.

Chicago, which claims it will soon be



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America's number one city, is a good example.

There, as in most large cities, are the foreign-born, those dear, often confused people, who have come to our shores to find the "great American way of life." What a wonderful thing if Christian Americans would help them find the true way of life in Christ Jesus!

According to the 1950 U. S. census there were 676,047 foreign-born in metropolitan Chicago, not counting those of second and third generations, who although born in this country, still cling to the ways and beliefs of their native land.

Practically every nation of the world is represented in this city, and some of the larger foreign-born groups include: Poland, 111,650; Russia, 58,671; Germany, 78,933; Czechoslovakia, 43,890; Italy, 26,198; Canada, 26,198; Lithuania, 29,576; and Ireland, 34,939.

Although we gladly and eagerly send missionaries into every part of the world with the gospel, it is a fact that we have a peculiar obligation to those who come to live in our midst and the job of evangelizing these of other nations can be done more economically and effectively in our own land.

Southern Baptists have a special interest in Chicago not only because of the lost, but because some 300,000 of their own members now live there. Of that number slightly more than 5,000 are affiliated with any Southern Baptist church.

When Southern Baptists move into an area where there are no Southern Baptist churches, some few find their way into American Baptist churches or churches of other denominations, but the larger majority seem to just drop church attendance.

Many Chicagoans are natives of the South. In one apartment house, for example, live 4,000 people, 75 per cent of whom are from the South. Often among these people are former Southern Baptist Sunday school superintendents, teachers, and deacons.

In the Harvey Baptist Church in one evening service there were 17 states and three foreign countries represented. In that section, where there are 30,000 people, 50 per cent have come from the South in the past 20 years. In another section a survey of one block revealed that all except three families were from Kentucky. Rev. Robert E. Knight reported that in an area of one square mile a sampling survey showed approximately 50,000 Southern Baptists or those who would be Southern Baptist prospects because unaffiliated. Not only are these people unaffiliated in any church, but their children are growing up without religious training.

These 300,000 displaced Baptists demand our attention.

The one million Negroes who live in Metropolitan Chicago create problems strikingly like those faced in the South. But as in the South there are many lost

HOME MISSIONS

This is the second of two articles on Chicago, our nation's second largest city, where mission opportunities abound.

and their spiritual as well as physical well-being must be guarded.

Although tremendously handicapped by lack of funds, prestige, and buildings, Southern Baptists have found a rich mission field in Chicago. In the Argo-Summit area, a section where there are 1,400 factories, most of them beautiful new ones, the first service was held in Kelly Hall, June 27, 1954, with 12 present. One night during a revival, as the invitation was sung, heavy footsteps could be heard ascending the stairs. A man stalked into the back of the room and after the close of the service the missionary went to him. As he approached, the man blurted out, "Can this Jesus you have been talking about do anything for me?"

"He can and will if you mean business," the missionary replied.

Without further ado the man marched to the front and dropped to his knees. He was gloriously saved!

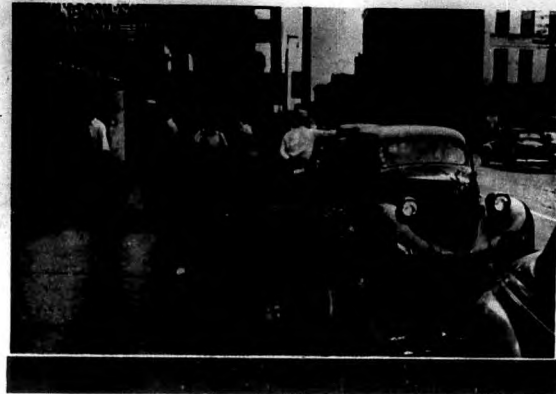
Later the missionary noticed a colored man standing near the entrance to the mission as if he wanted to speak. The missionary asked him if he were saved. Grinning from ear to ear he immediately replied, "Yassah, I'se a Baptist, I got mine tonight!"

He had stood on the street, listened to the preaching of the gospel, and given his heart to Christ.

Across the street a group of Greeks gathered each evening during the revival to listen to the preaching and singing. The pulpit was moved near an open window so that they might hear better. Only the Lord knows the results.

Pastor of this Argo-Summit church is Rev. Gerald Overholt, former high-ranking official of another denomination. Although he had held important positions with his denomination, this pastor had become more and more convinced that the beliefs and practices of his denomination were not identical with his beliefs or the things he found as he studied his Bible.

While in Houston, Texas, he became acquainted with Southern Baptists and learned the name of Missionary Harold



Cameron. When he returned to Chicago he wrote him and after several conferences decided that the beliefs of Southern Baptists were in accordance with his beliefs. Now he is a faithful pastor, leading his people into a full program as practiced by his newly-adopted denomination. The church has already doubled its membership. His wife went back to teaching school to help boost the family income.

Thus Southern Baptists are at work, down in the dull and ugly sections of the city amid the rattle of the elevated railways, or out in the attractive new suburbs, not backed by millions as are the city fathers, but guided by the good judgment and wise leadership of Dr. Noel M. Taylor, state executive secretary of Illinois, and Rev. Harold Cameron, pioneer missionary, who have it in their hearts to help reclaim the multitudes of Southern Baptists and to reach for Jesus Christ the

lost who walk up and down the streets of this important center of our nation's life.

Someone has said, "As go the cities, so goes the nation." If this be true, then it behooves Southern Baptists and all Christians to redouble their efforts to evangelize the cities of our land before they paganize our nation.

These leaders will do their best, but they must have the support of the rest of Southern Baptists. This support must be in interest, prayers, and money.

How many lost people are there in Chicago? Probably nobody knows exactly, but there are enough to keep every available Christian busy trying to win them before they go into eternity without Christ.

Chicago and the other large cities of our nation are part of the world Christ commanded us to win to him.



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April, 1956

Let's Go FORWARD in EVANGELISM

By Leonard Sanderson,
Secretary of Evangelism

A WONDERFUL heritage is ours today in the work of evangelism. No one ever came to a position more worthily held by his predecessor than is true in my relation to Dr. C. E. Matthews. Closely associated with the work of this great and godly leader is our present opportunity in evangelism. A day of enlarging opportunities is ahead for Southern Baptists.

When the Southern Baptist Convention recommended a unified program of evangelism in 1947, the ratio of baptisms to church membership had become a cause of alarm. All our churches reported baptizing 253,361. No baptisms were reported by 5,996 churches. A compassion for lost souls expressed itself in a desire for a unified program of evangelism. It was out of this travail that our present program was born. There has been a steady gain in baptisms ever since. Last year we baptized 416,867.

The Home Mission Board, under the leadership of Dr. Courts Redford and Dr. Matthews, has built an able staff in the Department of Evangelism. C. Y. Dossey, E. Powell Lee, C. E. Wilbanks, and Eual Lawson are outstanding in their field. They love God and lost souls. Evangelism is a consuming passion with them. They know how to win souls and God is rewarding their labors. All of us are thrilled that Dr. Matthews remains on the staff in an advisory capacity. He is a daily blessing to us all.

The states have developed strong departments of evangelism. Outstanding men, all of them successful pastors, have been led of God to these places of leadership. They all work together as a team, meet-

ing annually or oftener to share expressions and ideas. From a human standpoint our Southern Baptist Program of Evangelism has its center and core at this point.

The 1955 Simultaneous Evangelistic Crusade was the most gigantic organized evangelistic effort in Christian history. Its results were commensurate with its efforts. More churches were revived, more souls were saved, more lives were rededicated and more young people surrendered for full-time Christian service than in any other like period of time since our Lord's ascension. As a result of God's use of that crusade, the idea of the simultaneous campaign is more popular with God's people than ever before. Reports indicate more associations will plan their own crusades in 1956 than in any previous year.

We sincerely believe every board, agency, commission, and institution of the Southern Baptist Convention is committed to evangelism as our first responsibility. We in the Department of Evangelism offer ourselves to them and all the churches that together we may win more people to our Lord.

We are interested first of all in leading people to Jesus Christ as their personal Saviour, but our interest only begins there. We are interested in that "new life" in its totality; its social relations and morality. Many of our most evangelistic churches now have successful programs of enlistment and teaching, providing orientation and indoctrination. The won ones are learning to win others.

Our manual, *The Southern Baptist Program of Evangelism*, has been revised, taking into account all the findings of recent years in church-centered evangelism. Some additions and some deletions have been made. Response from pastors in regard to the new book is excellent. Most of the stores sold out of the book at the evangelistic conferences.

On and on we could go thanking God for our heritage as Southern Baptists. However, it immediately begins to translate itself into terms of responsibility. "For unto whomsoever much is given, of him shall be much required." In almost the same breath in which God said to Abraham, "I will bless thee," he added, "and thou shalt be a blessing." If God asks Southern Baptists today, "What is that in thine hand?", it will require a long time to answer, but every one of us must answer that question in terms of souls.

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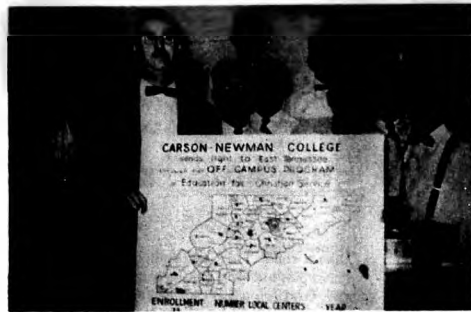
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Clarence H. Watson, director, (in dark suit), displays map which shows area served by Off-Campus Education for Christian Service, a project of Carson-Newman College.

DURING a recent visit to the campus of Carson-Newman College, Jefferson City, Tennessee, I had opportunity to observe one of our Baptist colleges in action serving the churches. Eighty-two pastors and preachers from 16 associations had gathered, in spite of the snow, to discuss their mutual problems and learn from others varied methods of improving their ministry. Once a quarter these pastors in eastern Tennessee meet at Carson-Newman for this purpose. Between the morning and afternoon sessions the men eat in the college cafeteria and enjoy stimulating fellowship. The conference has its own organization and conducts its own program in a college building. Dr. Clarence H. Watson, director of Off-Campus Education for Christian Service at Carson-Newman, serves as one of the officers in this conference and gives invaluable aid in guiding its programs.

For more than a hundred years Carson-Newman has been educating preachers, laymen, and women for church and community leadership. That service continues with ever-increasing emphasis—present training for future leadership. But in 1950 President D. Harley Fite made a start in the effort to direct and develop ways and means for more immediate service to the pastors and churches already on duty. Rapidly this program is being developed along the lines of off-campus teaching, summer schools for preachers, rural church conferences, preachers' conferences, and a proposed guidance service for student pastors.

Dr. Clarence H. Watson, the present leader in this work at Carson-Newman,

points out some of the achievements up to the present time.

OFF-CAMPUS TEACHING

The first experimental extension center was established at Lake City in 1950-51. This center enrolled 25 pupils in two classes, meeting at night once a week throughout the school year, with pastors W. Stuart Rule and Douglas Aldrich as teachers. Rev. Kenneth B. Combs, associational missionary of the Clinton Association, served as director. Thus, the college started its program of adult education for church leadership. In five years this work has grown to the point where the college now

has 20 centers serving 717 students with an expected total enrollment of 900 by the end of this school year.

The centers are staffed by qualified men and women who, for the most part, are not on the Carson-Newman faculty. As an experiment this year, most of the directors and teachers serve without salary. In some centers the students are charged a small fee and the money used as honoraria for local staff members. Such loyalty on the part of staff members makes possible this rapid development and manifests the spirit of genuine devotion to kingdom

Continued on Page 27



H. C. Brooks (right) of Cumberland Gap Association, Tennessee, receives congratulations from C. H. Watson for work done in off-campus training offered by Carson-Newman College. Other rural pastors look on.

Carson-Newman Serves The CHURCHES

By J. T. Gillespie
Director Rural Church Program



The West Calls for Grit and Grace

By John Caylor

IN MANY of the stories about our work in the West, it would seem that glamour and glitter accompany the work of those who have a call to the West. Often a new work is started; help is given for a few months by the Home Mission Board and a state mission board or by some local church in the Southeast; and the glamour of a new church reflects the glitter of a new frontier. It is wonderful to see the work grow so fast and so phenomenally in the West.

There is another side to the work in the West. Instead of glamour and glitter, there must be grit and grace. Such an illustration is in the work of Ralph Branum of White Center Baptist Church in Seattle, Washington. Three years ago, Ralph went to the West. He felt that God had called him to start a new work in an area where, according to his report, "only 25 people out of each 100 are reached by any church." He calls on friends to see the need and the possibilities of the effort to build a worthy house of worship in his section of Seattle. There is glamour, but the work calls for grit and grace.

"Because of work schedules at the store I did not get to attend," says Branum in explaining his absence from some of the meetings in his church. In order to serve White Center Baptist Church, he must earn most of his living in a secular job. It requires all of the time he can give and much of the money he can earn to help his church build for the future. "In a country that is generally spiritually cold and indifferent, with funds inadequate to cover the cost of materials alone, building a church is a slow process," declares the young preacher.

A year ago foundations were laid. Flooring and plumbing were installed in the summer. The pastor kept urging the people to hurry in order to get a roof over their

heads in the new church before the hard winter set in. After all he could do as a laborer along with his members, and with all the urging to get more of them to help, the work was not finished before inclement weather brought its problems.

"The natives here say they can scarcely remember such a foul winter," continues Branum in his report on bad conditions which have delayed their building progress. They were successful in getting a

temporary paper roof on their property before the terrible winter winds came. It required all the money they could raise to pay for half the materials necessary for windows. Faithful members are giving their best. Pastor and people are looking to the future. Their work of witnessing and worshipping is moving on. There seems to be little of glamour and glitter, but an abundance of grit and grace.

It is not all rosy on the frontier. The glamour of it is envisioned by the people far away who rejoice in the success of the ministry of young men who invest themselves in the work in the West. God's investment of grace is the reward for the grit and perseverance of the pioneers. Ralph Branum and the White Center Baptist Church are making success look difficult, but God is wrapping it in splendor. Tomorrow the members of White Center Baptist Church will rejoice over victories won under great difficulty. The prayers of people who know of the work, and reinforcements in giving and living for the Lord will result in the building of a worthy church at White Center in Seattle.

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Children of servicemen's families are enlisted in Vacation Bible school.

Rural Churches Can Be Missionary

By Louis W. Shepherd, Former Pastor
Olivet Baptist Church
Howel, Kentucky

"BROTHER pastor, what can our church do to help these people?" asked one of the members of Olivet Baptist Church, Howel, Kentucky.

"I am not sure what can be done, but I believe something can be worked out. Give us a little time and we'll see," answered the pastor.

"These people" were about 200 families of servicemen who live in two adjoining trailer courts adjacent to Fort Campbell, Kentucky. Fortunately there were two Southern Baptist chaplains living in one of the trailer courts. They, too, had wanted to do something for "these people" but their hands were tied. They explained that if they started a work among them all would be well until their shipping orders, then the work would be left open for just any religious group to take over. It would have to be a church-centered, church-sponsored work.

Our church pondered the situation. Methods that had seemingly failed were reviewed. For instance, earlier two Baptist laymen had located an old school bus and had Sunday school classes in it near the trailer courts for a short time, but that didn't work out effectively or satisfactorily. Soon after that one of the members of our church acquired a large used bus and for some months transported some of the children to our church. That didn't seem to solve the problem. Parents were

not interested enough to come or to send their children. Soon this method had to be dropped.

At last, in September of 1954, our church studied the study course book, *One to Eight*, by J. N. Barnette. When we came to the chapter, "Unchurched Communities Must Be Occupied," we found our solution. Why not start a branch Sunday school for "these people?"

Starting a branch Sunday school would cost money and our church treasury was quite depleted, but surely God would make a way. We were able to locate a used G.I. trailer which had a folding room on each side. There was enough space in this trailer to seat 40 children. It was priced at \$50.00 and repairs on it would cost about \$100.00. At the regular monthly business meeting in October, 1954, when this question to foster a branch Sunday school came up, interest seemed to drag primarily because of lack of funds. Then God in his wonderful way moved and a dear lady who had lost her husband by death only a few years before said, "I want to give the \$150.00—all of it myself."

The church voted to establish the branch Sunday school and to take a special local mission offering to supplement the \$150.00 already raised.

The trailer was bought and set up in Riggins Trailer Court rent free with

electricity furnished by the owner of the court.

As the G.I. trailer was being set up, one of the curious little spectators about five years old, asked one of the voluntary workers, "Mr., what are you going to do with this building?"

The worker replied, "We're going to have Sunday school here every Sunday."

"Sunday school? What's that?" inquired the little fellow.

On November 7, 1954, at 2:30 P.M., our branch Sunday school opened. Teachers from our own church went to the mission each Sunday afternoon and taught. Our Sunday school superintendent, Donald Long, and the pastor took turns serving as Sunday school superintendent. We had just three classes, Beginner, Primary, and Juniors.

After the branch Sunday school had been open for some time, the Sunday school superintendent held up a New Testament and said, "All who come next Sunday and bring one other boy or girl with them will get one of these nice New Testaments." One of the little boys responded by asking, "New Testament? What's that?"

Our attendance went from five in 25 children, but we wanted to reach the Adults. In April the church took a survey of the two trailer courts assisted by Rev. G. R. Pendergraph, rural workers for

Kentucky Baptists, and college students from Bethel College, Hopkinsville, Kentucky.

In July of 1955, at the suggestion of Southern Baptist Chaplain Clifton E. Land, the chapels of Fort Campbell, Kentucky, took our mission work as a special object of need and took an offering for us the second Sunday of July which amounted to \$115.90. As divine providence would have it, a cement block structure located in Riggins Trailer Court which had been occupied by a local garage, became available. This building was rented and we held our first Vacation Bible school in these courts with the Beginner Department meeting in the old trailer and the Primary and Junior Departments in the 25 x 50-foot garage building. All that first week in August we advertised that our branch Sunday school would meet in the newly acquired building at 10:00 A.M. on Sunday, August 7, and that we would have preaching service at 11:00. Also an adult class would be started on that day.

At this time the problem of workers and finance came up again. Our church already had about every available worker enlisted as an officer or teacher in the mother church. This being true, we had a most difficult task in procuring a Sunday school superintendent for the mission. Eventually, we more or less drafted Ed Hancock as superintendent. He, like Moses, had been unable to speak before a group. Reluctantly he accepted the office of superintendent. Within four months thereafter he was doing a magnificent job and was giving great, heart-warming public testimonies concerning the mission work in the chapel.

The Lord led us to a fine young couple who lived in Hopkinsville. Bob Collins had been called to preach, but he had not at that time accepted a pastorate. When he was approached about this challenging new work he agreed to come and if he felt led of the Lord, would accept the work permanently.

The church called him in September of 1955 and he accepted. Our church paid him \$20.00 per month traveling expenses and the Kentucky Baptist State Mission Board granted him \$40.00 per month. He is employed with a television firm in Hopkinsville during the week.

Our attendance at the mission (Oak Grove Chapel) has varied from 18 to 47 and the Adult attendance is gradually climbing.

With the leadership and help of the Lord, a small rural church can start a new work. Our church has only 200 members and just over 100 of these are resident



An old auto repair shop was remodeled into Sunday school space for branch Sunday school.

members. Our church has caught the vision of missions through this branch Sunday school and is now giving more to local and district missions and through the Coopera-

tive Program than ever before.

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AMONG the MISSIONARIES

Chaplains Raise Thousand Dollars For Korean Seminary

Feeling that a shortage of trained pastors was the principal difficulty in mission work in Korea, the Southern Baptist chaplains of the 24th Infantry Division undertook to raise at least one thousand dollars to assist in the construction of a new administration building for the Korean Baptist Seminary, Taejon, Korea. The Southern Baptist chaplains of the 24th Infantry Division are: Chaplain (Major) Robert K. Bamberg, Tuscaloosa, Alabama, Chaplain (Captain) William H. Harris, Jacksonville, Alabama, and Chaplain (1st Lt.) Francis J. Redford, Fort Worth, Texas.

The chaplains secured a list of names of the Baptist men in their units, and sent letters presenting the need. The men responded promptly and generously to the appeal, and the goal has been reached. As

this article is being written, funds are still being received, and it is expected that the goal will be greatly exceeded.

—Chaplain Robert K. Bamberg
Korea

Into the Next Room

The day we rode into Whiterocks, Arizona, to begin our mission work here, we had a blowout just a mile from the mission. A carload of Ute Indians came along and stopped. A Mr. Reed got out of the car and came over, on his advice I rode on in on the flat tire.

The first Ute Indian home we visited in Gusher was in the home of Mr. Reed's mother. She was very sick. After several visits we talked to her about surrendering her heart to Christ. A day or two later we asked her if she would trust Jesus as her Saviour and Lord and she replied, "Yes, I trust Jesus alone for salvation."

Her daughter, Mrs. Kelly, a member of the Roosevelt Baptist Church, was standing by the bed and cried out, "Thank God! Thank God!"

We did.

Twice we were called to this home in the middle of the night as she had a turn for the worse. Each time we had prayer and she settled back to sleep. Several days later as her condition continued to get worse, we questioned her and were assured that she was trusting Jesus as her Saviour. We asked her if she were afraid and she replied, "No, I am not afraid, I'm not afraid."

Several days later, while in a semi-conscious condition, she suddenly said, "I'm going in the next room and you can't stop me. I'm going in the next room with God."

Yes, I believe she is just in the next room with God and truly no one could stop her.

The family asked me to take part in the funeral services along with the Latter Day Saints.

I have also had the privilege of helping the Roosevelt Baptist Church here, a church where there has been considerable strife. There seems to have been a distinct change of heart there and a spirit of unity in the church which had not existed for a long time.

I wondered, and many others wondered, why God was sending me into Utah. I believe the above is part of the answer.
—T. H. York, Sr.

We Believe in Schools Of Missions

A burden falls heavy on our shoulders when time for one or the other of us to serve in Schools of Missions draws near. Particularly this year—it became almost a dread. Extra responsibilities at home increase when the other one is away.

To all who attended Schools of Missions throughout our Convention territory this past year we are indebted. We are indebted because we felt the power of prayer on our field as you were made aware of the needs of missions in your homeland.

We had worked with individuals on our field time without end—almost without any visible results. Decisions were made on our field here in New Mexico as we served in Schools of Missions in other states. Four members of one family followed Christ in baptism while Laurice was away in a School of Missions. Not only have they followed Christ in baptism, but they

have been found faithful in attendance since that time. After being baptized on Sunday, they brought three visitors with them to midweek service.

These things, we feel, are direct results of Schools of Missions and the prayers and interest of friends all over the Convention.

—Rev. and Mrs. Laurice Buford
Missionaries to Spanish-speaking
Wagon Mound, New Mexico

Encouraging Report from Chi-Ka-Sha Indian Association

The picture was dark when we came to serve the Chickasaw and Choctaw Indians within the Chickasaw Nation in 1948. Four of the 11 churches had no buildings in which to worship. All other buildings were in very bad condition. There were no Brotherhoods, RA, GA, or Training Unions within the association.

Due to the leadership of the Holy Spirit and the wonderful spirit of co-operation, the picture of the Chi-Ka-Sha Association is growing brighter day by day. Six new buildings have been built and others repaired. The Baptist Training Union is no longer a new thing, because five of the 11 churches now have such organizations. The association now has a Young People's leader, RA and GA counselors, Sunbeam leader, and a strong Brotherhood organization.

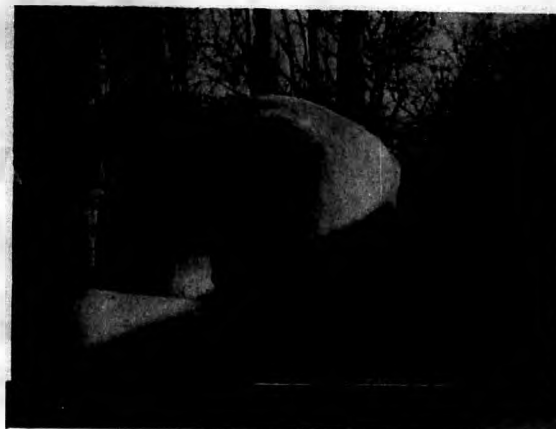
The Lottie Moon and Annie Armstrong Offerings and Weeks of Prayer are carefully considered and observed by many of the churches. Stewardship and other training courses are being taught. An association leadership course was taught in December for all counselors and interested people in RA, GA, and Sunbeam work. A singing school, association-wide, was taught under the leadership of Gene Bartlett, Oklahoma Music Secretary, in March.

A special scholarship fund is being created by the association to help worthy Indian students attend Oklahoma Baptist University. The Scholarship Committee is undertaking to raise \$300.00 by the fall session in 1956.

If it had not been for the small grants received from the Home Mission Board, most of the buildings would not have been built. The work, no doubt, would have continued as a dark picture.

True, much work yet needs to be done. But God is blessing. Therefore, continue to pray for his leadership.

—W. W. Boggan
Missionary to Indians
Sulphur, Oklahoma



We Doubled Our Opportunities

Our town is a town of less than 8,000 people. During the past three years we have enjoyed the influx of construction people. During that time we reached a great number of them for Christ. Beginning about six months ago these people began moving from our city to other construction areas. Although along with the construction people we had won a great many of the permanent people, suddenly

we were confronted with a lack of available contacts in our immediate area.

Were there no more persons to be reached for Christ? Yes, there were, but they were just beyond our immediate church area. What were we to do? Should we be content to limp along when we had been having a great host of additions by profession of faith, or should we accept the challenge of putting a mission where

Continued on Page 23





Charter members of First Baptist Church, Security, Colorado, started by Baptist chaplain while stationed at Fort Carson.

A Dream Comes True

By Chaplain Kenneth A. Lee
Fort Carson, Colorado

IN JULY 1954, Chaplain Kenneth A. Lee, stationed at Fort Carson, Colorado, started looking for a home to buy. He looked at many places and finally decided to buy in Security Village, a nearby housing project that was just getting started at the time.

When Chaplain Lee talked with the real estate salesman about the homes that were being built in Security, he was told about the proposed shopping center, schools, industrial area, abundance of water, utilities, and everything but a church. After the salesman had finished telling about the housing project, Chaplain Lee asked him where they planned to have their churches and was told that the planners of the community had not thought about churches, but the salesman promised that he would try to get some land set aside for churches.

At the time Chaplain Lee moved into Security there was no building (and still isn't) which was large enough for him to hold services, so work was started on a large room 15-by-28-feet which was built on his home during his spare moments. Even his family worked on the room.

Finally on the afternoon of June 26, 1955, the first service was held for the purpose of planning for future services and a church. This was the beginning of the first church work in Security and was a mission of Eastside Baptist Church, Colorado Springs, Colorado. On the 13th of July Sunday school was held with 27

in attendance. Since that time the Sunday school has increased to about 50 in average attendance and prospects are very good for a steady growth.

Since the beginning of this mission, Chaplain Lee has held his own services (usually one at 6:00 A.M. and the other at 9:15 A.M.) at Fort Carson, and then preached at the 11:00 A.M. and 8:00 P.M. services at the mission. Chaplain Lee E. Euler, who also lives in Security, was the first person to unite with Chaplain Lee and his family in the starting of the mis-

sion. Chaplain Euler has been a great help in the work teaching a Sunday school class and helping in any way he was needed.

Sunday afternoon, September 4, 1955, the First Baptist Church of Security was organized with 21 charter members including one who came by profession of faith. The church is affiliated with the Pikes Peak Baptist Association, Baptist State Convention of Arizona, and the Southern Baptist Convention. Truly this is a dream come true.



Chaplain Kenneth A. Lee and family, who started new church in Security, Colorado

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Behold America

W.M.U. Circle
Theme Program

By Mrs. Lewis W. Martin
Atlanta, Georgia

BEHOOLD AMERICA! "What do you consider the greatest mission field in the world?" someone asked Dr. F. B. Meyer of England. "Unquestionably, America," he replied, "because you have all nationalities of the world centered there." Mission-minded women are aware of the world-wide scope of the mission opportunities in the evangelizing of these groups in America.

Since the organization of Woman's Missionary Union in 1888, its purpose has been the winning of the lost. There was no desire for power—only service. All money collected was to be turned over to the state and Southern Baptist Convention boards, to be disbursed by them. As it developed, the women in Baptist churches sought to help with their prayers and gifts. Always their emphasis has been the current work of the mission boards. They have fitted into the expanding plan of home missions.

As early as 1890 the Home Mission Board requested aid of the Woman's Missionary Union in sending boxes of clothing and necessities to missionaries. The "mission barrels" were the only romance to reach these frontier homes. These frontier evangelists organized churches but had no funds for church buildings. A gift of \$3,500.00 from a lady in Baltimore laid the foundation for the Tichenor Memorial Church Building and Loan Fund. The Union contributed more to it and a new phase of home missions began.

Special work among foreigners was begun in co-operation with the Home Mis-

sion Board. Soon missionaries were sought for congested fields of foreign population and in mining camps and gulf ports. All these were supported by the prayers and gifts of members of Woman's Missionary Union.

In recent years the home mission offerings have helped support the Negro evangelists and teachers in Negro Baptist schools undertaken by the Home Mission Board. The women came to the aid of the Board in developing the mission field and providing a building for headquarters and a school in Cuba. Sunbeam bands provided the funds for a church in one of the large cities of Cuba.

Woman's Missionary Union has been an untold blessing to many home missionaries. Since 1938, the sons and daughters of home missionaries have had the advantage of an education through help from the Margaret Fund. This has proved a good investment since many of these splendid young people give their lives in Christian service.

A calendar of prayer appears monthly in the WMU publications. Daily, in united prayer, members focus their interests on some designated object of prayer: a missionary, a denominational leader, a board, a field, or a particular meeting. As they have prayed, days have been glorified for some, a soul long sought has accepted the Saviour. Mountains of difficulties have been removed. And all because members of the Union had prayed.

The literature published by Woman's Missionary Union has enlarged the vision

and deepened the spirituality of the Baptist women of the South. Through the literature, camps, and the summer student program, many young people have found God's will for their lives on mission fields.

Since 1895 Woman's Missionary Union has observed a week of self denial, followed by offerings. Later it was called "Thank Offering." At Miss Mallory's suggestion it was changed again to the Annie W. Armstrong Offering. Miss Armstrong served WMU for 18 years as executive secretary without monetary remuneration.

Every March the members of WMU are asked to stop for five days and look upon home fields. They are urged to look upon the mission challenge of areas where the crowded races of men speak in foreign tongues. These groups are found in cities and towns, coal fields, manufacturing districts, along bayous, and in the harvest fields. The WMU members are asked to look at the scattered Jewish race, the Indian people, the unchurched, and the unevangelized people in the homeland. They are asked to consider the Negro race, work among the French people, the Mexican, the Chinese, the people of Alaska, Panama, and the Canal Zone, as well as other phases of home missions.

The offerings have increased yearly after these seasons of prayer have been observed. About 40 per cent of the operating budget of the Home Mission Board has come from the Annie Armstrong Offering.

Woman's Missionary Union and the Home Mission Board are seeking together to evangelize the homeland. There is no greater contribution to foreign missions than a redeemed homeland lifting the Light of the World.

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HOME MISSIONS

A Summer Revival I Recall

By Leonard Sanderson
Secretary of Evangelism

I WAS pastor of the First Baptist Church at the county seat. The pastor of a nearby village church invited me for the summer revival. I accepted. He resigned. I resigned with him, but because it was already early summer the brethren insisted I go on with the revival. I agreed with the understanding that they go on with the preparation the pastor had promised. I also asked for some man to visit with me every day. I was assured they would do whatever I could enlist them in doing. (I lived only a few miles away.)

I met with the deacons and general officers of the church. I then met with the Sunday school officers and teachers. One week before the revival began I rushed over at the close of my Sunday morning service to have "dinner on the ground" with census takers. I had helped them prepare the materials and divide the territory. (Of course, some brother told me he knew everybody in the community and that all of them were church members except a few he could name and count on the fingers of one hand.) We completed the territory with the exception of one road and those "not at home." We found workers who agreed to complete the census on Monday. Several ladies in the church volunteered to do the tabulation. One day and night was set aside for pre-revival visitation. An effort was made to visit all the lost and unenlisted. A program of cottage prayer meetings was worked out by the WMU. The men led the meetings.

The men got together and worked out a schedule whereby one of them could visit with the preacher every day. We used the church organization to help "pack-the-pews" every night.

This small half-time church that "didn't have a handful of prospects" received 39

new members during that revival. They almost immediately decided to "go full time" and moved a pastor on the field.

In my opinion the same methods of evangelism can be applied in any kind of church just as the same Sunday school, Training Union, WMU, and Brotherhood

methods can be applied.

Many associations are having summer simultaneous crusades this year. Thousands of our churches will have summer revivals. The results will be commensurate with the prayers and preparation. God is ready. Let us get ready.

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A Boost For Righteousness

By Chaplain Clarence Q. Jones
Headquarters Area Command, Germany

THE CHAPELS were unable to take care of the overflow in attendance during the holiday season, and special programs were likewise crowded. The conduct of our people, on the whole, during the Yuletide was commendable and a credit to our great country. The Germans are impressed by our church-going and by our many charitable activities among them. On December 28, the reporting chaplain and five others were entertained by the burgomaster of Heidelberg in appreciation of the many friendly activities between our people. This is good to see. "Righteousness exalteth a nation."

Speaking of righteousness, it is a part of the chaplain's position in the service. He stands as an example of religion and righteousness. Two interesting sidelights have come to my attention of late.

Out in Oklahoma (Fort Sill) in 1952-53 a chaplain put up something of a fight for the removal of salacious literature from the shelves of the post exchange. He was

criticized, asked "Where do you get that authority?", etc., and visited by high representatives of major publishing companies who accused him of "interfering with the freedom of the press."

But he stood his ground. He saw a screening board established at that post. Last week there crossed his desk an announcement that boards to screen out salacious literature from sale in post exchanges is now to be Army-wide throughout the world.

Almost two years ago in Germany a chaplain observed that the flow of money seemed to be free among military personnel, and some of it was flowing where it ought not. He raised the question of a program of savings through Government Savings Bonds. He found out that these could only be purchased through allotment and deposited somewhere in the United States.

At the meeting of the guidance council, he raised the question again as a character

building influence, indicating that good moral character sought to be somebody, to do something of worth, and to possess something of value. When the issue was stated, he asked why bonds could not be made available over the counter for cash received. He was told that it was not the policy, that bonds were not such a good investment now, and that people were really saving in that they were seeing and enjoying Europe.

Angered, the chaplain replied: "Gentlemen, where is your patriotism? If Class VI supplies (alcoholic beverages) were as hard to get, something would be done about it!"

He further argued that they could at least try. They did, and the issue was defeated. The chaplain was, of course, somewhat embarrassed, but he stood his ground.

A new command came along, and immediately pressed for savings through bonds. They found the same allotment condition of purchase. However, it didn't last long. Today one can buy a bond over the counter through the banking agencies supporting the military installations.

The chaplain can be effective in the military service just as a minister can be in civil life, to promote righteousness and character building.

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HOME MISSION



Headquarters for Korean Baptists in Washington, D. C.

Korean Baptist Church In Washington

By John Caylor

WORD COMES of the establishment of a Korean Baptist Church in Washington, D. C. The pastor, Rev. Chang-soon Kim, says, "Ten years ago there was not a single Baptist church in Korea. In fact, most Koreans did not even know that Baptists are Christians. But the relief work done during the Korean war by some earnest chaplains and GI's as part of the Baptist missionary enterprise changed all that. Today there are over 10,000 Baptists in Korea, and their 156 churches comprise the fourth largest denomination in that country." Dr. Kim says there are more

than 15,000 Koreans in America. The large number in the nation's capital seems to justify a church in the city.

The accompanying photograph shows a large building which was constructed for a clubhouse originally, but has recently been purchased for a Korean Baptist meetinghouse. Members of the congregation are trying to get together enough money to convert the building into suitable chapel and living quarters. The building's conference rooms will serve as a center for the meeting of Koreans in Washington.

We Doubled Our Opportunities Continued from Page 17

the people were? We did the latter.

In June, 1955, we began a Vacation Bible school in an empty store building. We thought that if we reached 50 we would have done a good job. The first day there were 32, the next day over 100. In a few days we were looking for a new place to meet. We met in a barber shop, store, yards, and homes. Then we secured an empty dwelling house. As the first week began to draw to a close, we asked, "Shall we have Sunday school?" We did, and more than 40 came. This was the beginning.

On decision day in Vacation Bible school we had 19 conversions, 14 of whom later joined the church. Our next step

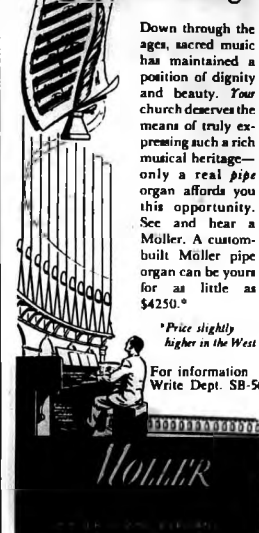
was to have preaching. A young ministerial student was secured and regular services began—Sunday school, Training Union, and two church services. With very few exceptions there have been conversions and additions nearly every Sunday. In the four months since the mission began there have been over 30 additions to the church.

We have now secured and paid for a building on a permanent site and the mission goes on reaching people for Christ. I am grateful for the privilege of being pastor of a church which can see that it can double its evangelistic contacts by reaching out an arm to an unreached area.

—Charles H. Morris, Pastor
First Baptist Church
Metropolis, Illinois

April, 1956

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By Walter Stuart Rule, President
Harrison-Chilhowee Baptist Academy

AT ONE and the same time, the un-
trained preacher among Southern
Baptists is one of our greatest problems
and one of our greatest potential assets.

A recent survey in Tennessee indicated
that more than 700 of the state's pastors
have less than college training, many of
them with even no high school training.
According to a recent denominational
magazine article, the same situation pre-
vails throughout the South, with almost
one-third of our ministers having very
inadequate training for their work.

Harrison-Chilhowee Baptist Academy,
Scymour, Tennessee, has for many years
been working at this problem. An ac-
credited, four-year Baptist co-educational
high school, Chilhowee annually has about
25 per cent of its students preparing for
some form of definite Christian service.
Many are men of mature years, often with
children, when they respond to the call
to preach. They come with high motivation,
and are usually among the best students
in the school.

The Chilhowee Bible Department,
headed by Professor W. F. Hall, is one
of the strongest and most popular depart-
ments in the school. Four full years of
Bible are offered, with the third and
fourth being offered on alternate years.
One unit of Bible is required for gradua-
tion; two units may be used for credit,
with approval of the Tennessee Depart-
ment of Education; and the other two
are offered for ministers or other Christian
workers who wish it or who may not be

able to continue through college or semi-
nary. Nearly all of last year's ministerial
student graduates went on to college,
even though some were 35 or more years
of age.

By the very nature of the situation,
these men are close to the country church.
Most of them come from rural com-
munities. Many are from small towns or
small churches in the city. Of course, some
come from large city churches. But at
Chilhowee, they are made keenly aware
of the challenge of the country church.
The school church is a rural field, but
has for many years been fortunate to have
seminary trained men as pastors. The
present pastor is a most able man, and a
man with deep interest in the rural
churches.

Among our students are many who
have felt the call to Christian service and
realize their need for further training.
Finis L. Fuller, who was pastor of a
church in middle Tennessee, gave up his
church at Holly Grove and his job at Old
Hickory Powder Plant to come to school.
He is pastor of the Antioch Baptist Church
near Sevierville, which has a strong Sun-
day school, Training Union, Woman's
Missionary Union, and Brotherhood. He
expects to go on to college now, although
he is some 35 years of age and has a son
nearly grown. The Antioch church is be-
coming one of the strongest rural churches
in the association, and contributes regular-
ly through the Cooperative Program. The



congregation has recently voted to build
a new pastor's home.

Millard White attended Chilhowee
several years ago. He was called to a good
church and did not finish school. Soon he
realized that he needed more training and
re-enrolled. He is graduating in May and
others are already calling for his services.

Another pastor-student is Arlie Spald-
ing. Spalding was plaster foreman on a
big government construction job in Nash-
ville. Although he was married and had a
family, he and his wife struck out almost
entirely on faith. He worked around the
school at odd jobs and in Knoxville, and
made it to his senior year. Scholarships
by a North Carolina dentist, a Knoxville
businessman, and the Elk Valley Baptist
Church furnished some of the funds which

will help him finish next May.

James A. Wesbecker was an electrician's
helper in the Louisville Railroad shops.
The Lord called him to preach, and he
straightway forsook all and followed him.
Wesbecker has preached in country
churches, in city missions, and is one of
the best soul-winners in the school. A
converted Catholic, he will enter New
Orleans Seminary next fall for their
special course for non-college men. He
will be 42 at graduation, but will become
a good mission worker, in the opinion of
those at the Academy who know him
best.

Hundreds of other preachers and other
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making their contribution to the rural and
urban fields as well as becoming leaders
in other phases of life.



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26

Questions and Answers on CATHOLICISM

By William E. Burke

Q. What is the teaching of Rome re-
garding the veneration of images?

A. "The images of Christ and the
Virgin Mother of God, and of the other
saints, are to be had and to be kept,
especially in churches, and due honor
and veneration are to be given them"
(Council of Trent, Sess. XXV).

Q. What scriptural proof do Rome's
leaders offer to prove their use of images?

A. They attempt to prove their use of
images by quoting their version of the
Bible as follows: "Thou shalt make also
two cherubims of beaten gold, on the two
sides of the oracle. Let one cherub be on
the one side, and the other on the other
(Ex. 25:18, 19, The Holy Bible, Standard
Catholic Version, Douay, Rhemis Edition).

The cherubims were not adored or
venerated, nor were they even seen by the
people. They were in the holy of holies,
into which the high priest alone entered
once a year. The cherubims were made at
the express command of God, while the
church of Rome cannot produce a like
command enjoining the use and making
of images.

Again Roman Catholics quote their ver-
sion of the Bible as follows in favor of the
veneration of images: "Moses therefore
made a brazen serpent, and set it up for
a sign: which when they that were bitten
looked upon, they were healed" (Num.
21:9).

The brazen serpent is rather a proof
against the worship of images. In fact,
King Hezekiah later broke the serpent
when the people burned incense before it
(2 Kings 18:4) as Roman Catholics do
today before their images.

Q. What does the church of Rome
profess to make of pictures?

A. She professes to use them as a
means of imparting instruction, on the
principle that it is safer to teach by pic-
tures than by Scripture; consequently
pictures and images abound everywhere.

Q. Does the Roman Catholic Church
honestly use pictures for the purpose of

communicating scriptural facts and truths?

A. No. She uses them for presenting
to the people fabulous scenes, alike im-
possible and at times absurd. "In the Vati-
can, e.g., the following are very promi-
nent: a picture of the house of Nazareth
flying through the air, carried by angels
to Loretto; of St. Francis sailing several
hundred miles with nothing but his staff
and cloak for a boat; of St. Anthony
preaching to the fishes, which are all agree-
listening to him; of St. Agatha arresting
the eruption of Mount Etna, with her
miraculous veil; and many others of like
kind" (*Romanism Analyzed*, p. 293).

Q. Has Rome always taught the doc-
trine of veneration of images?

A. No. In the primitive church it was
unknown. "The Councils of Eliberis (El-
vira in Spain) 306, and Constantinople
730, expressly forbade it. The fathers of the
first seven centuries condemned it" (*A
Pilgrimage to Rome*, pp. 341-368). In the
fourth and fifth centuries images were in-
troduced into churches on the plea that
ignorant people could learn more from
them than from books, and gradually they
became objects of veneration. The first
council that favored them was the second
Council of Nicaea in 787.

Q. What is the teaching of Paul in
regard to the veneration of images and
pictures?

A. Paul condemns these practices. Paul
wrote to the Romans, "Professing them-
selves to be wise, they became fools, and
changed the glory of the uncorruptible
God into an image made like to corruptible
man" (Rom. 1:22-23).

Q. Is not the Word of God most em-
phatic in its condemnation of everything
pertaining to images and pictures as a
form of veneration?

A. Yes. God is a jealous God, and he
says, "I am the Lord: that is my name;
and my glory will I not give to another,
neither my praise to graven images" (Isa.
42:8). No sin called down more terrible
judgments on the Jewish nation than this
sin; and they received the warning. "Take
ye therefore good heed unto yourselves;
for ye saw no manner of similitude on the
day that the Lord spake unto you in Horeb
out of the midst of the fire: Lest ye cor-
rupt yourselves, and make you a graven
image, the similitude of any figure, the
likeness of male or female" (Deut. 4:15,
16). The New Testament is not less em-
phatic, "Forasmuch then as we are the
offspring of God, we ought not to think
that the Godhead is like unto gold, or
silver, or stone, graven by art and man's
device" (Acts, 17:29). "Little children,
keep yourselves from idols" (1 John,
5:21).

Carson-Newman

Continued from Page 12

service. At present 52 competent men and
women are engaged as teachers and di-
rectors in these centers.

The courses taught in these centers are
Bible, Religious Education, Sunday School
Previews, Music, and English. Upon the
completion of 24 semester hours the stu-
dent is given a certificate of achievement,
which may be earned by anyone regard-
less of age or previous education. Stu-
dents with high school background may
also earn college credit in the classes.

SUMMER SCHOOLS FOR PREACHERS

In co-operation with the missions de-
partment of the Tennessee Baptist Con-
vention, the college also conducts each
summer on the campus a school for preach-
ers. This phase of the work has been op-
erating for some 15 years. Its popularity
is indicated by the 171 men and women
who attended last summer. Classes are
open to all preachers and their wives re-

gardless of education or place of service.
Those who attend are finding inspiration,
information, recreation, and fellowship in
these "refresher courses." The school for
1956 will be held June 11-22.

RURAL CHURCH CONFERENCES

Also in co-operation with the missions
department of the state convention, the
college is sponsoring annually a series of
rural church conferences. These are one-
session conferences held in various
churches throughout eastern Tennessee.
Leaders in neighboring churches are in-
vited to attend these conferences. Special
emphasis is given to some phases of local
church development. These conferences
last year reached a total of 267 pastors
and other church workers.

THE TASK NOT FINISHED

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churches of its area," says President D. H.
Fite. "And it is our intention to expand
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welcome such service on the part of our
schools. With more than 4,600 churches
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with 1,775 churches reporting no mission
gifts for a year, and with approximately
1,500 churches still having only quarter-
time preaching, we can see there is work
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NEW APPOINTEES

Fricke, Anne Chambers
(Mrs. Robert Carl Fricke)

B. Oct. 4, 1931, Haleyville, Ala. Ed. Albertville High School, Albertville, Ala.; Howard College, 1947-48; Baylor University, 1948-51; S.W.B.T.S., 1952-53. Student missionary summers 1951 and 1953; staffer, Ridgecrest summers 1948-49; Mexican Mission, Glory, Calif., 1953-55. Teacher, Gadsden, Ala., 1951; California, 1951-55. M. Robert Carl Fricke, Aug. 14, 1953. Children: one son. App'l. teacher seminary and related work, Havana, Cuba, Dec. 8, 1955.



Fricke, Robert Carl

B. Dec. 9, 1928, Ft. Worth, Tex. Ed. North Side High School, Ft. Worth, Tex.; Arlington State College, 1946; Baylor University, 1946-52. B. A. and M. A. degrees; S.W.B.T.S., 1950-53. B. D. degree. Mission pastor Mexican Mission, Waco, Tex., 1946-50. Student missionary in Texas summers 1949, '50, '51, '53, in Cuba 1952. Mission pastor Mexican Mission Dallas, Tex. 1950-51; Bastrop, Tex., 1952-53; Gilroy, Calif., 1953-55. M. Anne Chambers, Aug. 14, 1953. Children: one son. App'l. teacher in seminary and related work, Havana, Cuba, Dec. 8, 1955.



Carreon, Carlos

B. Dec. 9, 1901, Chihuahua, Mex. Ed. high school, Mexico; Spanish American Baptist Seminary, 1932-37. Missionary-pastor in Texas, Missouri, and California, 1932-55. Children: two sons, one daughter. App'l. Spanish Baptist Church, Los Angeles, Calif., Jan. 12, 1956.



Carreon, Celia C.
(Mrs. Carlos Carreon)

B. May 30, 1908, Mexico City, Mex. Ed. Junior High School, Los Angeles, Calif.; Spanish American Baptist Seminary, 1932-35. Served as pastor's wife, 1932-55. Four years president Mexican Women's Northern Baptist Convention of Southern California, Arizona, and Lower California. Children: two sons, one daughter. App'l. Spanish Baptist Church, Los Angeles, Calif., Jan. 12, 1956.



Saunders, Landon Earl

B. Sept. 4, 1923, Cleburne, Tex. Ed. Cleburne High School, Cleburne, Tex.; International Correspondence School, 1947-50; Texas Wesleyan College, 1950-53. B. A. degree; S.W.B.T.S., 1953-55. Educational director, Antioch, Okla., 1951-53; pastor Weaver, Okla., 1953-54; asst. pastor, Spanish Mission, Phoenix, Ariz., 1955. M. Jim Faye Board, Sept. 1, 1950. Children: two girls. App'l. missionary to Spanish, Miami, Ariz., Jan. 12, 1956.



Saunders, Jim Faye Board
(Mrs. Landon Earl Saunders)

B. Dec. 3, 1923, Union City, Tenn. Ed. Union City High School, Union City, Tenn.; Columbia Bible College, 1942-47. B. A. degree; Union University 1947-48. A. B. degree; S.B.T.S., 1948-50. M.R.E. degree. Worked with Bible Club, Ft. Worth, Tex., 1948-49; Home Board Student Missionary, Maryland, 1950. Wife of pastor, Weaver, Okla., 1953-54; Spanish Mission, Phoenix, Ariz., 1955. M. Landon Earl Saunders, Sept. 1, 1950. Children: two daughters. App'l. Missionary to Spanish, Miami, Ariz., Jan. 12, 1956.



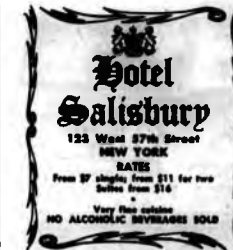
Guarnero, Napoleon G.

B. Sept. 3, 1913, La Coste, Tex. Ed. Del Rio High School, Del Rio, Tex.; Howard Payne College, 1934-38. B. A. degree. Organized Mexican Baptist Church, Brownwood, Tex., and served as pastor four years. Missionary-pastor, Ballinger, Tex., Beeville, Tex., Uvalde, Tex., Dallas, Tex., and McKinney, Tex., seven years. Children: two sons. App'l. missionary to Spanish, Oklahoma City, Okla., Jan. 12, 1956.



Guarnero, Sofia Guejarda
(Mrs. Napoleon G. Guarnero)

B. Sept. 6, 1928, Caro, Mich. Ed. Corzier Technical High School, Dallas, Tex. Children: two sons. App'l. missionary to Spanish, Oklahoma City, Okla., Jan. 12, 1956.



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Day, Ernest F.

B. March 20, 1929, Arkansas City, Kans. Ed. Arkansas City High School, Arkansas City, Kans.; Arkansas City Junior College, 1947-'49, A. A. degree; Oklahoma Baptist University, 1949-'51, B. A. degree. Mission pastor, Lela, Okla., Pawnee, Okla., Mexican Mission, Oklahoma City, Mexican Mission, Dallas, Tex., 1950-'52. Has served as communications clerk, Braniff Airways, electronic technician, radar technician, and owned own radio and television shop. M. Dolores Franklin, April 12, 1951. Children: one son. App't. missionary to Spanish, Gallup, New Mex., Jan. 12, 1956.



Day, Dolores Franklin (Mrs. Ernest F. Day)



B. Jan. 27, 1931, Oklahoma City, Okla. Ed. Central High, Oklahoma City; Oklahoma Baptist University, 1948-'50; Southern Methodist University, 1952-'53. Helped husband as mission pastor, especially in Mexican mission work in Oklahoma City and Dallas, Tex. M. Ernest Day, April 21, 1951. Children: one son. App't. missionary to Spanish, Gallup, New Mex., Jan. 12, 1956.

Carpenter, Robert Louis

B. July 23, 1926, Marlin, Tex. Ed. Chilton High School, Chilton, Tex., S.W.B.T.S., 1952-'54, diploma of Theology; Decatur Baptist College, 1955. M. Helen Boswell, Oct. 15, 1947. Children: one daughter, one son. App't. missionary to French, Morgan City, La., Jan. 12, 1956.



Carpenter, Helen Boswell (Mrs. Robert Louis Carpenter)



B. July 27, 1926, Garner, Tex. Ed. Godley High School, Godley, Tex., and Brantley-Draughton Business College. M. Robert L. Carpenter Oct. 15, 1947. Children: one daughter, one son. App't. missionary to French, Morgan City, La., Jan. 12, 1956.

Leader, Mrs. Samaria

B. March 2, 1908, Sapulpa, Okla. Ed. Sacred Heart High School. Since 1932 has been leader in WMU work among Indians in Muskogee-Seminole and Wichita Association in Oklahoma, part of that time serving as interpreter for state WMU workers. Practical nurse and matron at government Indian school, White-river, Ariz., 1954-'55. App't. Indian WMU worker in Oklahoma, Jan. 12, 1956.



Book Reviews

20TH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. A compilation Baker Book House, \$15.00. (2 Vols.)

Schaff-Herzog is considered a classic. These two volumes are an extension of the encyclopedia. As Schaff-Herzog brings religious knowledge up to the beginning of the 20th century, so these two volumes take up the story and present 20th century knowledge. Every phase of religious knowledge, every sect of Christianity, and the religions of the world are all discussed in the encyclopedia. This supplement to the original work is a must for the complete library. Scholars have done the research, and Baker Book House has put in usable format facts of religion which students are seeking.

ARNOLD'S COMMENTARY. by B. L. Olmstead, Light and Life Press, Winona Lake, Indiana, \$2.00.

Dr. Olmstead presents his twenty-fourth annual volume in the 60-year history of *Arnold's Commentary*. Besides the usual presentation of the lessons by text, explanation, discussion, and questions, the outstanding contribution is in "illustrations and sidelights." Then there are special treatments for Young People and Adults, Intermediates and Seniors, Juniors and Primaries. A minister and a layman contribute a half-page each on the subject, "From My Point of View."

Expository Outlines on the Whole Bible by Charles Simeon. Zondervan, \$3.95.

"It is finished," Zondervan would say, as Volume 21 of *Expository Outlines* now comes off the press. The volumes I have examined are indeed "classic," as the publisher claims. Simeon was an English

evangelical. He was a thorough scholar, conservative, and practical. Now, when expository preaching is really coming into its own, this set will be extremely valuable for the pastor's study, church library, and in the Sunday school teacher's den. The format is attractive. The large print makes for easy reading.

The Burden of the Lord by Ian Macpherson. Abingdon Press, \$2.75.

The Scotch author is now pastor in Birmingham, England. While he is author of two other books, *The Burden of the Lord* is his first American offering. In four chapters Dr. Macpherson discourses on preaching, what to preach about, whom to preach about, manner of preaching, and contact with the congregation. Scholarly introductions to his chapters are rather heavy and involved for those of us who like for the preacher to start in the middle of his discourse and come out fighting. The three chapters are on the "Burden," the "Man," the "Craft," and the "Encounter." The reader will think. The author already has.

The Holy Spirit of God by W. H. Griffith Thomas. Wm. B. Eerdmans, \$3.00.

This is the third edition of what is considered to be one of the author's best works. The contents were first delivered as lectures in 1913.

The book has four main divisions: The Biblical Revelation, The Historical Interpretation, The Theological Formulation, and The Modern Application. Under the division of "Theological Formulation" some of the topics discussed are: The Spirit of God, The Spirit of Christ, The Spirit of Truth, The Holy Spirit and the Individual, and The Holy Spirit and the Church.

The student of history will be interested

CHANGES in Missionary Personnel

NEW MISSIONARIES

Carr, J. W. (Teacher-Missionary), Union Baptist Theological Seminary, 2618 Third St., New Orleans, La.

Carreras, Pedro and Mrs. (Spanish), 1012-8th St., Alamogordo, N. M.

Cass, D. V. (Dir. of work with Negroes, Ga.), 620 College St., Hapeville

Cerruti, Stephen M. (Spanish), 3618 Lombardy Rd., Albuquerque, N. M.

Flowers, Ruth (GWC, Temporary), 716 18th St., Euless Sta., Birmingham, Ala.

Fricks, Robert and Mrs. Temple Reutels, Zuleta Y Dragones, Havana, Cuba

Henson, Arthur (Supt. of Missions and Promotion for Ga.), Baptist Hq., Atlanta

Leader, Mrs. Samaria (Indian), 1141 N. Robinson, Oklahoma City, Okla.

Scott, John Henry (Teacher-Missionary), Leland College, Baker, La.

Simmone, J. Kelly (Gen. Missionary), Idaho

NEW BOARD MEMBERS

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CHANGES OF ADDRESS

Branch, Gene and Mrs. (Indian), Taft, Tex., to Box 278, Whiteville, Ariz.

Pickens, Ashley V. Jr. and Mrs. (French), Rt. 1, Box 124, Montegut, La.

Waggoner, Paul and Mrs. (Romanian), P. O. Box 468, San Francisco, Calif.

TRANSFERS

Liaohy, H. M. (Supt. City Missions), from Baltimore, Md., to 620 Rita Ave., Huntington Park, Calif.

Melton, Pauline and Mrs. (Spanish), P. O. Box 57, Waco, Tex.

RESIGNATIONS

Cass, D. V. (Board Member), 620 College St., Hapeville, Ga.

Glavin, Lyle P., Jr. (Spanish), 1301 S. 12th St., Phoenix, Ariz.

Lopez, Evangelina (Spanish), Box 216, Alamo, Tex.

in the historical section.

How to Preach to People's Needs by Edgar N. Jackson. Abingdon, \$2.75.

Many people have special problems. Some of them are revealed to the pastor who will be able to help by counseling and by his preaching. Other problems, the preacher must find out about through observation. In both cases, the preacher's pulpit ministry should help the people in the pew to solve their problems by means of a closer relationship to Christ. Texts and sermons in *How to Preach to People's Needs* furnish a store of material and a wealth of suggestions to the preacher who wants to preach to his people instead of at them.

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