

HOME MISSIONS

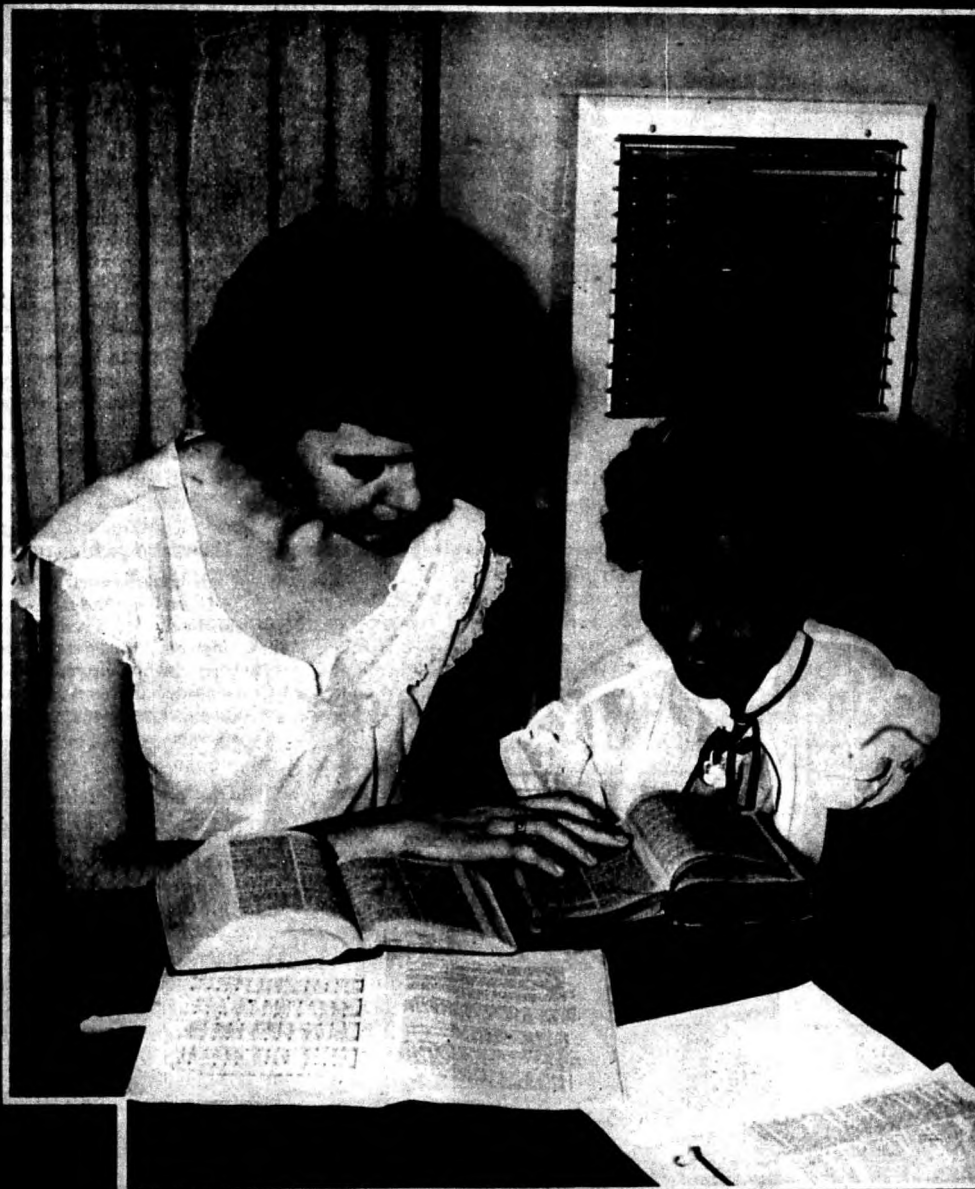
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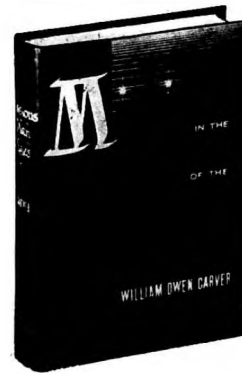
**Share in the Experiences
of a Great
Southern Baptist Mission Leader**

Out of His Treasure



Missions

in the Plan of the Ages



Probably no person of the 20th century has been more thoroughly acquainted with or vitally interested in the promotion of Southern Baptist missions than William Owen Carver, for more than 40 years professor at the Southern Baptist Theological Seminary.

Realizing this, Broadman Press has just published (June 1) the story of his background, education, preaching ministry, and involvement in so-called "heresies and controversies," as this great "man of missions" himself recorded it. Through his memoirs, the reader will learn of the principles which guided the life of a man who taught more than 8,000 young men and women at Louisville. This work also tells of Dr. Carver's pioneer work in organizing a historical society for preserving Southern Baptist history.

Also included in its pages are: an evaluation of his more than 40 years at Southern Seminary by Dr. J. B. Weatherspoon, his last chapel talk at the Seminary, and several tributes by Dr. Duke McCall, Seminary president.

The thoughts of a great Baptist mission leader will inspire you as you strive to carry out the Great Commission. Order this book today. **\$3.00**

In this book (revised in 1951), Dr. Carver explains the place of the church and the individual Christian in the important field of missions. He presents the heart of his conviction and teaching on the central theme of the Bible and missions. Through his interpretation of Bible teachings, this great Christian teacher and statesman shows you the meaning of missions and reveals how every Christian can practice the Great Commission.

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Schools of Missions

By Courts Redford

I WANT TO pay tribute to the hundreds of people who have had a part in promoting Schools of Missions during the past few years. The success of this movement has excelled our fondest hopes and has taxed the abilities of our mission boards to provide missionary personnel and leadership.

Let me suggest ten reasons why I like the Schools of Missions movement.

In the first place I like it because it is an excellent way to give information and inspiration to our people.

Last year 177 associational programs were reported and 3,257 participating churches reported a total attendance of 1,229,590 people. In these meetings the people had an opportunity to hear the missionaries from the various fields and caught something of the marvelous spirit of these workers who are serving Southern Baptists in mission fields at home and abroad.

I like the movement because it gets more mission study done. Most of the churches conducting Schools of Missions have arranged for classes of graded mission study just before the inspirational message each evening. Thus for five or six nights, scores of people in the participating churches are meeting to study books presenting the various phases of our mission program. Such mission study is certain to bear large spiritual dividends.

The School of Missions provides other opportunities for missionary education. It offers a fine opportunity for the distribution of tracts, for the projection of mission pictures and for the distribution of our mission magazines. The Home and Foreign Mission Boards have special rates for their mission journals that apply exclusively in these Schools of Missions. Thus thousands are benefited not only during the one week of mission emphasis, but continue to receive the blessings of missionary information coming into their homes throughout the year.

This movement helps the missionary, too. Many of our missionaries are separated from our church fields for long periods of time. This opportunity to have firsthand contact with the churches of various sizes and various types helps the missionary to understand our Baptist constituency better and to have a new appreciation of the problems which our pastors and other church leaders face *right on their own fields*. This mutual understanding of the missionary and the people is certain to bear good fruit.

The movement provides a wonderful opportunity for the wholehearted co-operation of our various mission agencies in missionary education and promotion. The Foreign Mission Board, the Home Mission Board, and the respective state mission boards are co-operating in the promotion of these Schools. Foreign missionaries, home

Not only is there co-operation among the mission boards but there is co-operation with the various churches in the association. The small church and the large church have the same opportunity to hear the missionaries and receive the missionary message. The fact that the program is carried on simultaneously in the churches makes possible a great program of publicity and enlistment. It is a wonderful demonstration of how Baptists can work together.

This program helps the missionaries to get acquainted with each other. Home missionaries come to have a new appreciation of the problems of the state missionaries and of the foreign workers. Likewise the foreign missionaries come to see more clearly the challenge of home missions and the challenge of state missions. They all come to realize that missions is one task whether it be in the association, the state, the homeland, or the wide, wide world.

This program makes it possible to reach the largest number of churches with the least expense. Usually the Schools of Missions programs are grouped so that a missionary can participate in these Schools for two weeks and thus greatly reduce the travel expense necessary in reaching the fields. The whole problem of entertaining the missionary, and looking after his needs, has been so worked out as to make the promotion of the program relatively simple and easy. Every dollar thus saved in the co-ordination of our efforts is another dollar made available for missionary promotion.

This plan also makes the maximum use of the services of our missionaries. The missionary at home on furlough or taking a few days from his field of labor can reach more churches with less effort and with greater benefit than he could reach in any other way.

One of the finest things about the School of Missions is that it promotes the whole Cooperative Program. There are no specials. The missionary is not making some special appeal for his own field, but he is making an appeal for the total program of our Lord. It means more for Christian education, more for our eleemosynary institutions, and more for every mission cause. No wonder we have seen a great increase in gifts to the Cooperative Program in those areas where they have had Schools.

Finally, it results in the strengthening of the total life and work of the church. Hundreds of young people are led to dedicate their lives for special service. Scores of lost people find Christ as Lord and Saviour. The entire church receives a new vision of the meaning of the Great Commission. Stewardship promotion becomes a more meaningful task. Every department of the church life is strengthened and blessed by this co-operative effort.

NEWS

Baptist Hour Anniversary Week

The Radio and Television Commission of the Southern Baptist Convention is commemorating the fifteenth anniversary of The Baptist Hour during the week of May 21 to 27. The Commission is to be congratulated also upon the release in April of its television series on the parables, "This is the Answer." There are 13 programs available for television in that series.

Board Sponsors Denominational Week in Alaska

A stewardship and denominational emphasis will be brought to the Baptist churches in Alaska, August 12-19, by 16 pastors and denominational leaders representing the boards and agencies of the Southern Baptist Convention.

Each speaker will serve in two churches, speaking in one church Sunday through Wednesday and then in another church Thursday through the following Sunday. The program will be under the direction of Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board. Editor John Caylor will be the Board's other representative.

Temporary Transfer

Miss Evelyn Stanford, who for several years has been serving as missionary to the French at Montegut, Louisiana, has been temporarily transferred to the Friendship House in New Orleans because of ill health.

Expansion of Work in Iowa

Expansion of our work in Iowa has made it necessary to employ a pioneer missionary for that area. Avery Wooderson, missionary for the North Grand River Association in Missouri, has been asked to include Iowa in his territory of work.

New Properties

During the last few years the Home Mission Board has been greatly improving and expanding its mission properties. At the April meeting of the Board the acquisition of the following properties was approved: El Monte, California, Spanish church site and residence, \$12,000.00; Surgidero de Batabano, Cuba, site and residence, \$3,200.00; Philadelphia, Mississippi, Indian Center, additional ap-

propriation making total \$20,000.00 for Indian Center, not including cost of site; Guayos, Cuba, reconstruction, of church building, \$13,500.00.

Home Board Plans Unique Convention Program

The Home Mission Board is planning an unusual presentation during its part on the Southern Baptist Convention program, Wednesday evening, May 30.

The program will consist of a brief dramatic sketch of organized Baptist work in America from its beginning to the present. It will accent the theme of the home mission study for 1957, the Four-Year Conquest emphases, and the Southern Baptist Convention theme, World Missions Year.

W. Hines Sims, secretary of the Department of Church Music for the Sunday School Board, will serve as co-ordinator for organ and choir music throughout the program. Dr. Billy Graham will close the evening services with an address on "America for Christ."

Veterans Need Visiting

Dr. Alfred Carpenter, director of the Chaplains Commission of the Southern Baptist Convention, reports that hundreds of veterans, some of whom have been patients in the veterans hospitals since World War I, go for years at a time without so much as one visitor. He urges that pastors as well as members of the families keep in touch. His observation in visiting the 87 veterans hospitals in the Southern Baptist Convention territory, leads him to recommend that pastors or members visiting the veterans would make their visit more profitable if they would first contact the chaplain. Especially is this true when patients are located in another city.

Shore Trained Workers With Military

The First Baptist Church, Wichita Falls, Texas, is one of many churches sharing its trained workers with nearby military installations in the training of Sunday school workers.

Recently this church sent its pastor, educational director, and other leaders to Sheppard Air Force Base to conduct a week of training for Sunday school officers and teachers.

HOME MISSIONS

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

JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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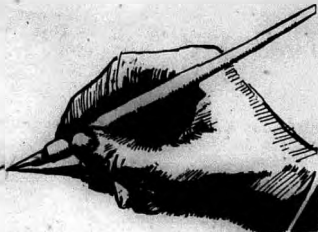
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HOME MISSIONS

From the Pen of

John Caylor



WHENCE COME MISSIONARIES

MISSIONARIES are special people. We are inclined to stand off and look at them with awe, wondering how they got that way. Or we may sit in an audience and listen to them tell of their mission in the world and wonder why we had never thought of that. Where do missionaries come from? How do they get into their fields of service? Some of us may not know.

The Missionary's Call

The missionary met the Master. Perhaps it was in the time of youth. A child realized himself a sinner and through his connection with the Sunday school, with Christian parents, the minister, or a childhood friend he had learned that there was a remedy for sin. He had heard the testimony of another child or had seen the witness of Christ through his parents or a Sunday school teacher. Resorting to prayer for the forgiveness of sins the child found Christ as his personal Saviour. It may be that in his call and surrender in salvation that there was an undercurrent of yearning to be of service to the Master. To be saved for what? he may have reasoned. There might have been a call to service as well as a call to salvation. Then came the definite conviction of a call to full-time Christian service, special dedication, or life commitment. The call might not have been answered then; it might have been unwelcome and pushed aside.

The Missionary Called Out

The deacon believed in family devotions. To him the family altar meant his reading the Bible to his family seated around him and then his praying. Sometimes the family altar service may be better planned by those who have had modern-day training. The deacon did the best he knew how to do. He felt an obligation for his family and sought to lead those of his household into a closer relationship with the Lord. Always in his prayer was the clause, "The fields are white unto harvest, send forth laborers into the vineyard."

One day at the church service the deacon's daughter stepped forward and the pastor announced that she had indicated that she felt called of the Lord to be a foreign

missionary. Christians came forward to greet the young woman. Her father came and, gathering her into his arms, said: "Daughter, I didn't mean you; I didn't mean you!"

Whom did he mean? He had prayed that the Lord send forth laborers into his vineyard. Perhaps he was praying for the sons and daughters of other Christians, not his daughter. But the Lord does mean you—your daughter, your son, maybe even you, trained, experienced, serving in what you may now think your lifetime ministry. Have you re-examined your call?

Some Are Called Early

It was in a state assembly. Many young people had come forward in answer to the invitation of the minister. Lives were being dedicated. Life commitments were being made. A 12-year-old girl was asked to come to the microphone and tell why she had come forward. Her answer was: "As I stood back there I felt that the Lord needed me and I said to the Lord, 'If you want me, you can have me,' and here I am."

The Call May Come Quietly

Perhaps the missionary recruit was more subjective. He kept to himself the feelings he had. Then one day he surrendered quietly and alone. The Lord could have him if he wanted him. He would be a missionary. His training and his experience may be as unobtrusive as his surrender. Yet the missionary call has been met.

After Commitment Comes the Commissioning

After the life commitment comes training; after training comes experience; after commitment, training, and experience, the mission boards are ready to commission those who are ready. "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." We are all in the business of life commitment and are responsible for the commissioning of our missionaries by furnishing the flower of our homes, the first fruits of our financial increase, and full co-operation in Christian stewardship.

June, 1956



Plans for the crusade were made by (l to r) Murray Fuquay, pastor of Midwest City Baptist Church and associational chairman of evangelism; Albert Lowther, associational superintendent of missions; and Eual Lawson, of the Evangelism Department of the Home Mission Board, campaign director.

OKLAHOMA COUNTY LEADS IN REVIVAL CRUSADES

By Eual Lawson
Associate Secretary
Department of Evangelism

THE IDEA of the Oklahoma County Association simultaneous revival crusade began with a small group of men who met in prayer at the Tabernacle Baptist Church, Oklahoma City, in 1944. This meeting in a Negro Baptist church, attended by both white and Negro pastors and leaders, was typical of the co-operation between races which was to characterize this movement through the years.

Among those present for this significant meeting were Dr. E. W. Perry, pastor of Tabernacle Church and prominent Negro Baptist leader; Dr. J. Howard Wil-

lams, at the time pastor of First Baptist Church, Oklahoma City, and now president of Southwestern Baptist Theological Seminary, Fort Worth, Texas; Dr. Guy Bellamy, then superintendent of city missions for Oklahoma City and now secretary of Negro work for the Home Mission Board; Dr. J. B. Round, then superintendent of Indian mission work for the Home Mission Board and now retired; Judge Sam Lattimore; Dr. Max Stanfield, J. W. Johnson and F. D. Moon.

Since the first crusade in 1944 an unbroken annual record has been maintained

to date. This year's crusade was held April 1-15. The dates have been set for future crusades through 1960. This year's campaign was directed by Eual Lawson, associate in the Home Board's Department of Evangelism. The 1957 crusade is to be directed by Dr. T. B. Lackey, executive secretary of the Baptist General Convention of Oklahoma.

This undertaking, which began two years before the Southern Baptist Convention voted to promote such campaigns through the Department of Evangelism.

Continued on Page 8



Governor Raymond Gony, active Baptist layman, spoke briefly at one of the fellowship breakfasts.



Eight fellowship breakfasts for pastors, evangelists, and song leaders were held during the two weeks of the crusade. Attendance averaged 300.



Prominent Baptist business and professional men helped serve the breakfasts during the campaign. Shown here are P. E. Francis, Al Keefar, and L. E. M. Stenton.



Dr. Roy O. McClellan (left), pastor of the First Baptist Church, Atlanta, Georgia, was evangelist for First Baptist Church, Oklahoma City, seen here with Dr. M. H. Hobbs, pastor.



Music is an important part of the success of a crusade. John Ed Carlson, associational music director, leads some of the music directors of the participating churches in a gospel song.



Photos by Jack Gritz



has contributed untold good to the entire program through its successive and successful crusades.

Several pastors and denominational leaders in Oklahoma have made a valuable contribution to the Southern Baptist program of evangelism by having a part in preparing the handbook for the promotion of this plan Convention wide.

The Home Mission Board has sponsored the program since its beginning. Dr. C. E. Matthews, former secretary of the Department of Evangelism, promoted the idea of the simultaneous crusade widely and effectively. Dr. Leonard Sanderson, his successor, is doing the same, and both of these leaders have stated that the Oklahoma County crusade has set an unprecedented record for all associations in the Southern Baptist Convention.

This program will work well in all sizes and kinds of associations. It has been used successfully outside the United States in Argentina, Cuba, the Bahama Islands, and Alaska. It will work anywhere it is worked.

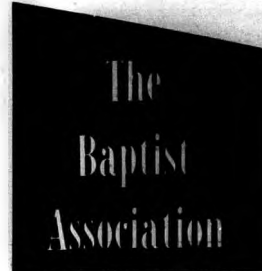
The program in Oklahoma County reached its peak in 1955 following the "Million More in '54" Sunday school campaign. This was true throughout the Convention. The Sunday school provided large numbers of prospects to be won especially that year.

Not only in Oklahoma City and Oklahoma County but throughout the state, Oklahoma Baptists are keenly conscious of the values of the simultaneous crusade. All departments and agencies of the state convention co-operate to make this plan effective. The capable and inspiring leadership of J. A. Pennington, state secretary of evangelism, has kept the fires of simultaneous crusades burning throughout the state.

RECORD OF OKLAHOMA COUNTY ASSOCIATION

Year	Churches	Baptisms	Total Additions	Baptisms Per Year	% Of Total In Crusade
1944	55	1,036	1,638	1,518	68.2
1945	70	1,175	1,923	2,226	52.8
1946	70	805	1,448	1,856	43.4
1947	57	776	1,340	2,202	35.2
1948	73	883	1,487	2,233	39.5
1949	74	1,202	1,981	2,449	49.1
1950	80	1,091	1,822	2,524	43.2
1951	85	1,297	2,053	2,766	46.7
1952	106	1,161	1,969	2,663	43.6
1953	109	1,424	2,307	2,866	49.7
1954	117	1,565	2,647	3,848	40.7
1955	133	1,942	3,122	3,886	49.9
1956	127	1,491	2,386		

HOME MISSIONS



By S. F. Dowis, Secretary
Co-operative Missions Department

THE ASSOCIATION is the oldest and most important organization of Baptist churches. It is vital to the fellowship and development of the churches. It is the connecting unit of denominational organization between conventions, boards, agencies, and the churches. More churches call for new associations. Well organized and functioning associations mean stronger churches and a greater denominational program. Attention should be given to the development of more efficient associations.

Organization

The association must be properly organized to function for the best interest of the churches. It is made up of messengers from the churches, which meet once or twice each year in general sessions to receive reports and outline the work for the next year. The accompanying graph will help to show the ideal associational organization.

Suggested Organizational Plan

The officers of an association fall into two groups: those nominated from the floor of the association and those nominated by the nominating committee of the association. Those nominated from the floor and elected by the body are: the moderator, vice-moderator, clerk, treasurer, and historian. The missionary or superintendent of missions is nominated by the missions committee and elected by the association. The other officers are presented by the nominating committee and elected by the association. These officers are: superintendent of Sunday school, director of Training Union, president of Brotherhood, president of Woman's Missionary Union, and director of music. They are generally recommended to the nominating committee by their respective department committees or officers. The chair-

man of evangelism, chairman of Cooperative Program or stewardship, and chairman of missions committee are nominated by the nominating committee. These officers will find their duties well outlined for them in the literature provided by their respective departments.

The association cabinet is made up of the officers of the association with the moderator as chairman. The purpose of the cabinet is to correlate and jointly plan for effective promotion of all the work.

The executive committee of the association is made up of one or more members from each church. These may be nominated by the church, but are elected by the association. The executive committee acts for the association between sessions. It hears reports from all the work at its regular meetings, gives approval to work, and encourages every phase of the association's work.

Standing committees, such as the nominating committee and the program committee, are named by the moderator. Other special committees are named by the moderator unless otherwise specified.

Function

Primary functions of the association are: to promote fellowship among the churches; to build strong, efficient churches through promotion of the whole denominational program in each church; to proclaim the gospel through missions and evangelism to the whole world, through church spon-

sored mission work and the Cooperative Program.

This threefold function may well be accomplished through the programs provided for by the various departments of work in the association.

Fellowship is promoted through the conferences and meetings of the various groups as they plan their work. It is also effectively promoted through the co-operation of all the associational leaders and co-ordination of all the work. A well organized and functioning association will be able to dispose of disturbing elements in its work.

The function of the association is more than fellowship for it is to promote the whole of the denominational program through all the churches. When the programs, tried, tested, well-designed and adapted to the needs of the church are put into operation, they always produce strong churches. This means development of the individual church members and support of a worthy denominational program.

But no association has reached the highest function until all of its churches are participating in the total world mission program. Evangelism and missions are the true functions of the church. The association needs to promote these through each church until the church is challenged by the need for church-sponsored mission work in its own association, state, and nation and shares in proclaiming the

Continued on Page 31

SUGGESTED ORGANIZATIONAL PLAN

1 MODERATOR

2 MISSIONARY

OFFICERS

5 3 4 6

DEPARTMENTS

13 11 9 7 8 10 12 14

ASSOCIATION CABINET

13 11 9 7 5 3 1 2 4 6 8 10 12 14

EXECUTIVE COMMITTEE

REPRESENTATIVES FROM CHURCHES

1. Moderator
2. Missionary
3. Assistant Moderator
4. Clerk
5. Treasurer
6. Historian
7. Sunday School Superintendent
8. Training Union Director
9. Brotherhood President
10. W.M.U. President
11. Chairman Evangelism
12. Chairman Cooperative Program
13. Music Director
14. Chairman Mission Committee

June, 1956

9



Group of San Blas children on Ailigandi, San Blas Islands.

Preaching Mission at San Blas

By Clifton W. Brannon
Southern Baptist Evangelist
Langview, Texas

It was a damp, cloudy, sultry morning when Pastor Bill Beeby, Mrs. Brannon, and I crawled into a single-motor four-passenger Stinson at the airport in Panama City, Republic of Panama. Rev. R. G. Van Royen, superintendent of Southern Baptist mission work in Panama, had arranged for us to speak to the San Blas Indians. We soared into the air, up through the clouds, and over the continental divide in the direction of Colombia, South America. We were soon over the Atlantic seaboard.

The pilot pointed out the islands. Passing many islands, we finally came to a coral landing strip beside the sea. As we landed, a host of San Blas Indians led by Southern Baptist Missionary Lonnie Iglesias, a native San Blas Indian, met us. Lonnie is bilingual, speaking both Spanish and Indian. He directed the Indians to place our luggage, food, and other provisions into the canoes. Soon we were rowed by the natives toward the mission house on Ailigandi Island where we were guests of Missionary and Mrs. Lonnie Iglesias. It was a new world as we looked out at the bamboo houses with thatched roofs.

Lonnie suggested that we orientate ourselves somewhat before we preached to the Indians. He wanted us to see personally their needs and to become acquainted with their customs. As we walked through the village the children crowded around Lonnie seeking a gift. He gave them candy. We walked among the coconut halves spread in the sun, which is the chief source of income for the natives.

As we entered a native home he spoke kindly to a distressed mother whose baby was sick. The little child was in a ham-

mock (all of the Indians on these 50 inhabited islands with a population of 23,000 sleep in hammocks). Under the child was a box of wooden idols, hideous looking little painted dolls. The baby had the flu. Its idol had been taken by the father to a medicine man, a diviner, on a nearby island, who had examined the doll and prescribed a remedy for the sick baby. The father returned with the herbs and leaves, prepared a bath, and the child was washed. However, it had grown worse.

Missionary Iglesias offered to give the child a shot of penicillin. The mother, in her distress, readily agreed. So in the name of Jesus he administered the medicine provided by Southern Baptists. We

saw this missionary give 14 shots that day to needy Indians.

As we returned to the mission house we passed an old hulk of a boat, a worn-out craft. "Our boat is no longer usable," he said. "We dream of a diesel-powered yacht converted into a hospital or mercy ship to minister to the peoples on these islands."

As we passed the cemeteries we saw thatched huts built over the graves. In these huts were the personal belongings of the deceased. Over the graves hung burning lanterns. They believe the dead will return and find all their personal effects and the burning light serves as a guide. What a strange sight, lights in a graveyard. I



San Blas boys traveling by cayuca (dugout canoe).

HOME MISSION



Rev. William Beeby, pastor of the Balboa Heights Baptist Church, Canal Zone, and Clifton W. Brannon, evangelist from Langview, Texas.

thought of the thousands buried there who needed the light of the gospel, Jesus Christ.

This mission work which Alcibiades Iglesias and his wife Marvel started in 1933, has brought help and hope to these neglected Indians. They had no written language. In 1940, with the help of Wy-cliff translators, the Iglesiases prepared an alphabet of 16 letters and began to produce a written language. With the help of the translators and the American Bible Society, they now have the books of Mark and Acts in their language. They are now working on translating the book of Romans.

The government of Panama, using the



Dr. and Mrs. Alcibiades Iglesias who started mission work among the San Blas Indians in 1933.

June, 1956

DEAF TEMPLE DEDICATED

By C. F. Landon
Missionary to Deaf
Los Angeles, California

MARCH 18 was a glorious day for us in Los Angeles. We had the official opening of the Deaf Temple, a church for deaf which is being established in Los Angeles in the hope of reaching the 17,000 deaf in this city.

At the morning service 160 were present and during the day at least 300 people came by to express their interest in the new project.

Rev. E. J. Combs, director of Foreign Language Missions in California, made the presentation of the building on behalf of the Home Mission Board. Representatives of *Life* magazine and Floyd Looney, editor of *California Southern Baptist*, were on hand to take pictures.

At the close of the morning service the first invitation was given and 30 came by letter and five came professing faith and asking for baptism.

This church is the result of prayer and a vision that started in the fall of 1938. At that time the deaf work was being

written language prepared by the missionaries—together with the Spanish language of the country—started a public school on the island. The missionaries therefore made possible public education. The two-story combination church and school house built by the missionaries will seat 400 in the main auditorium. We were told that more than 600 Indians have crowded into the building to hear the gospel. As we preached, we saw the power of the gospel turn many to the Lord.

With our hearts moved with compassion we turned our faces toward home with the command of Christ ringing anew in our ears, "Go ye into all the world, and preach the gospel to every creature."

carried on in the Temple Baptist Church of which Kearnie Keegan was pastor. The deaf work was being sponsored by a Texas woman who wrote us in Ft. Worth where we were working with the deaf and asked us to conduct a revival meeting.

Following the revival we stayed on for a month to counsel in regard to future plans. At that time there were no Southern Baptist churches in Los Angeles around which to build our work.

Several plans and ideas have been advanced since that time, but it was in 1954 that we came and made a month's survey over the whole of Los Angeles County. By that time we had several Southern Baptist churches in the area. We made a report to the Home Mission Board and it transferred Mrs. Landon and me to Los Angeles to start the work.

It took 19 years of praying on the part of the Los Angeles deaf, but I believe God was also preparing the ground for this final answer in the establishing of a Southern Baptist church for the deaf in Los Angeles.

This is a departure from the usual practice of the Home Mission Board in work among the deaf. Usually, the Board encourages the Baptist churches of a community to provide special classes and interpreters for the deaf of their community that they may become a part of the regular church program. However, in view of the unusually large number of deaf in the city of Los Angeles it has been decided to start this church especially for the deaf.

We begin this work with no delusions of an easy job. It will mean patience, prayer, visitation, and the seeking of talents to be used in the different phases of church work. But always before us will be the knowledge of the many lost souls to be won.

Hold up our hands in prayer.

Religion in Race Development

By C. B. Lewis
Dean of Chapel
Natchez College
Natchez, Mississippi

THE NEGRO race is peculiarly a religious people; and as yet, is practically untainted with infidelity and the many modern doctrines and isms that border on infidelity.

Furthermore, it is the most teachable and impressionable of all races, and especially in this time of the American Negro, owing to his peculiar history and environments. There is no stone wall of idolatry or race-inherited customs antagonistic to the Christian religion to be overcome in teaching him.

His religion is one of absolute confidence and faith in God and in the Bible as God's revealed word. Few Negroes ever raise any question as to the existence of God or any doubt as to the truths of the Bible. They do not always live up to the teachings of the Bible, and among the ignorant there is more or less of super-

stition mixed with religion, but that is true of all races.

If religion is what we believe it to be, it is absolutely essential for the development of every race or country. Since our race is peculiarly a religious race, then the development of our race is greatly dependent upon its religious training. It behooves us to look carefully after our Sunday schools, churches, and other religious organizations.

The farm, the work shop, the mill, the factory, the bank, the store, the public school, the college, the church, and civic and political liberty make this country what it is.

Since the Civil War, the Negro has had his rights extended. He has every avenue open to him, but he must shake off his infirmities. He must cease imitating the vices of the Anglo-Saxon race; and he must

Professor C. B. Lewis, himself a Negro, discusses here a problem that should be of keen interest to all Christians.

acquire the tenacity of purpose of the Anglo-Saxon.

A man must have positive convictions, clear-cut and well-defined ideas and policies, to make an impression upon the world or to be a positive factor in the world's progress. Until the Negro does this, he is a mere follower in the footsteps of another, an imitator, not a leader.

The race as a whole has shown few leaders. Many of those who have risen above the common level are not full-blooded Negroes but are a mixture of Negro and Anglo-Saxon.

As a race, they are just beginning to reach the point where the more progressive are looking out for those of lesser advantages. The Negro is, therefore, shouldering some responsibility, and by all the ties of blood, of race, of mind, of racial understanding, should be the logical factor in his own redemption.

Civilization moves forward by one race appropriating the achievements of another race, and adding to it. Greece absorbed and assimilated the civilization of Egypt. Rome absorbed and assimilated the civilization of Greece. So, then, when the American Negro builds the ideas underlying the American civilization into the texture of his mental and moral life, he will be fitted to carry this assimilated civilization to his own people.



Participants in the recent Natchez, Mississippi, Negro History Week celebration.

Do It Yourself Missionary Education

By Lewis W. Martin, Secretary
Department of Missionary Education

INTERESTING, desirable, and profitable churchwide missionary education programs may be enjoyed annually in every Baptist church. Schools of Missions may be conducted without guest missionaries for the inspirational periods. Churches can "do it themselves" by using current graded series mission books for classes and local people and or organizations with projected visuals and guest pastors for the assembly programs.

Many are disappointed because missionaries are not available. Dates are set too late, or it is not the year for simultaneous Schools of Missions to be conducted in a given association, or only one church wishes to conduct a School of Missions, or some other circumstance prevents a church's having guest missionaries to serve in a School of Missions.

Even though missionaries may not be available, a variety of "do it yourself" plans may be followed. The evening program should provide for a 45-minute class period and an assembly of equal length. Classes in missions should be small, graded, and well-conducted. The Home Board graded series mission books should be used January to July, the Foreign Board series, August to December. A program of inspiring information should be planned for the 45-minute assembly period following the classes.

The pastor would deliver a special missionary sermon Sunday morning opening

the week of missionary emphasis and provide for a special missionary service Sunday night. He could bring a missionary message prepared from pamphlets, reports, or other information provided on request by either mission board. He could arrange for one of his church organizations to present a well-prepared mission program or a denominational film could be projected with appropriate concluding comments by the pastor before giving the invitation.

For the assembly period following the classes each week night, variety again would characterize the program. The pastor might speak on missions three nights and a film be projected two nights or he might reverse the ratio.

Each of the four church organizations could present a missionary program one night and the pastor be responsible for one night. He could deliver a special missionary message or arrange for a visual to be projected.

Another arrangement would provide a program by the women, the men, then girls, and finally boys on successive nights with the pastor bringing the concluding message and presenting the appeal for volunteers for mission service and to more faithful stewardship expressed by new pledges to tithing.

A further plan would provide for a combination of programs by local people,

the pastor, and visuals, but in addition invite two pastors from another association to speak, one on home missions and the other on foreign missions. If the school is conducted in the winter or spring, both messages by visiting pastors might be on home missions. For a fall school, visiting pastors would perhaps speak on different phases of foreign missions. Men (or women) who have visited mission fields at home or abroad would be preferable for these messages.

The ingenuity and initiative of Baptist leadership will mean a great variety of plans which will inform and stimulate our people, honor our mission agencies and their programs, and result in carrying the gospel of Christ Jesus to more people around the world.

Realizing the importance of missionary education, the desperate need of our world, the urgency for advance and expansion on all fields, Baptist churches are going beyond the once-in-three-or-four-years School of Missions with guest missionaries to a churchwide school on home missions in the winter and spring and another on foreign missions in the fall. This type of missionary education will meet an evident need in our churches and when done well will become popular with our people even as the missionary staffed School of Missions has.

The Missionary Education Department of the Home Mission Board has published a pamphlet which gives more specific suggestions along this line.

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A Pentecost in Panama

By C. Y. Dossey
Associate Secretary
Department of Evangelism

DURING February the Department of Evangelism of the Home Mission Board conducted a Simultaneous Crusade in the Canal Zone and the Republic of Panama under the direction of C. Y. Dossey, associate secretary of the department. The following men in addition to Dossey took part in the crusade: Chaplain James B. McLeroy, Texas; Charles S. Bond, Mack Douglas, and Dan B. Cameron of Tennessee; Carl Duck, Mississippi; Charles C. Bowles and C. A. Alexander of Alabama; J. R. White, Florida; Fred Sanderlin, John H. Johns, J. H. Wright, and Clifton Brannon of Texas; Harry I. Garrett, Illinois; and J. Melvin Ray of New Mexico. Five pastors from Cuba participated in the crusade: A. Lopez Munoz, Jose Sanchez, Donald Levy, Reinaldo Medina, and Milario Valdes.

There were 799 professions of faith, 55 additions by letter, and 118 rededications. Following is a testimony by J. R. White.

Three of us were going to conduct the

first revival campaign ever held among the primitive Cuna Indians: Rev. J. Melvin Ray, pastor of the First Baptist Church, Carlsbad, New Mexico, who was going to the Island of Ustuppu, Rev. John H. Johns, pastor of the First Baptist Church, Ropesville, Texas, who was to preach on the Island of Mulatuppu and the writer, who was assigned to the Island of Ailigandi.

Lonnie Iglesias, our native missionary, Atilio Rivera, the native pastor, and a score of eager Indian young people were on hand to meet us.

Ailigandi is a tiny coral island some sixteen hundred feet long and six or seven hundred feet wide or about the size of three city blocks. It is inhabited by 1500 Indians who live in thatched roof, reed houses built closely together with only narrow passages for streets and covering the entire island out to the water's edge. This is one of 400 such islands in the San Blas country, 50 of which are inhabited.

The San Blas people have a culture that is primitive, barely touched by modern civilization. They have no communication with the outside world except the small planes and trading vessels that visit the islands. They have no means of transportation except the cayuca. There are no doctors and no industry and no animals except the dogs and cats and the wild animals of the jungle. They make their own tools from the hard woods of the forest. They hunt, fish and go daily to the mainland where they raise coconuts, bananas, plantains, and corn to provide a day by day existence.

The Cunas resisted the intrusion of the white man until some 20 years ago when Lonnie Iglesias, the first one of them to be educated in the outside world and to embrace the Christian faith, returned with his American wife, Marvel Iglesias, to win his own people to belief in Christ.

These pioneer missionaries, supported only by their faith in God and the contributions of friends, established a school, won to Christ and trained their associates. Then with the help of linguists in America they invented an alphabet and reduced the spoken Cuna dialect to a written language. They called upon Peter Miller, another educated Cuna Christian, to join with them in the translation of the New Testament into the Cuna language. At this writing the Gospel of Mark has been completed and distributed among the people, the book of Acts has been completed and is in the hands of the American Bible Society for publication and work has been begun on the translation of the book of Romans.

When these soldiers of the Cross had carried the work as far as it seemed possible for them independently, they appealed to the Home Mission Board of the Southern Baptist Convention to take over the support and direction of this work.

In January of 1955 our church on Ailigandi was organized and the work



Evangelists and missionaries who participated in the 1956 evangelistic crusade in Panama and the Canal Zone meet at the close of the crusade for a fellowship meeting.

on three neighboring islands established as missions of the Ailigandi church.

When we arrived for this first revival campaign the church had 85 members and a Sunday school numbering over 600.

Each morning of the revival a class was conducted for church members with discussions on *The Meaning of Church Membership*. Every night the building was filled to capacity with people eager to hear the gospel. All teaching, preaching, and witnessing was done through an interpreter. No public invitations were given but those interested in seeking Jesus Christ were invited to meet with the Christian workers each evening after the preaching service. They came to the conference rooms night after night in ever increasing numbers seeking the way to Christ until by the end of the campaign there had been 138 professions of faith on Ailigandi.

Equally glorious reports came from the other islands. Melvin Ray is the first white man ever to spend the night on Ustuppu. The meeting there was conducted in the Indian Congress Hall for lack of a building in which to worship. The only light they had for the meetings was a single kerosene lamp in the center of the hall. Yet, the people listened eagerly and 45 made professions of faith.

John H. Johns reported 53 professions of faith on the island of Mulatuppu. Thus a total of 236 Cuna Indians made professions in Christ during the two weeks of the campaign.

That these professions of faith are genuine, there is little doubt. Night after night those who had made professions returned to the conference rooms for prayer. A boy of Junior age was heard to pray, "Dear God, this is not a false promise we have made, this is the real thing!" Another prayed, "Dear God, we know that you are the God of creation. We see the sun rise and the plants grow and we know that you are the true God." A young woman said, "I have been hearing about Jesus for some time but tonight for the first time I realized that he died for me."

The main chief of all the San Blas said to his people after hearing Melvin Ray preach, "Is this some strange God we are hearing about? No, this is not a strange God, this is the God of our fathers. The trouble with us is we have not followed God. We steal one another's coconuts and plantains and live like the devil. This man has come to tell us how to follow God and we ought to listen to him."

The San Blas has experienced a Pentecost and the revival continues. The missionaries write, "The new converts continue to come to the prayer rooms. They are making friends with the members of

MOUNTAIN MINISTER OF YEAR



Dr. J. S. BELL, pastor of Hindman Baptist Church, Hindman, Kentucky, was named "Outstanding Mountain Minister of the Year" at Missionary Day exercises of Clear Creek Mountain Prech-

the church. We see them in the streets together and they come to the recreation room together. Others are coming after the church services seeking Christ."

The revival is not confined to the San Blas but is sweeping all of Panama. Under the inspired leadership of Superintendent R. G. Van Royen our work has increased during the last three years from 11 churches and five missions with 10 missionaries to 18 churches and 26 missions with a total of 50 missionaries.

Panama, the crossroads of the world and the gateway to the Americas, has opened its heart to the preaching of the gospel by Baptists. Now is the time for us to take this land for Christ! The Southern Baptist program of evangelism works in Panama just as it does in the U.S.A.

ers Bible School, Pineville, Kentucky, on March 20. Rev. Wendell Belew, superintendent of mountain mission work for Kentucky, was the featured speaker and presented Dr. Bell with the award plaque.

Dr. Bell is one of the Kentucky members of the Home Mission Board. He has been pastor of the Hindman Baptist Church for 15 years and has seen the membership of his church grow from 67 to 716 members and the value of the church property increase from \$2,000.00 to \$125,000.00. *The Mountain Voice* says of Dr. Bell: "It would seem that Dr. J. S. Bell exemplifies all that is good in a minister of the gospel. He has had the grace to stay with a difficult task, refusing the many offers that have come to him from larger pastorates in eastern Kentucky and elsewhere, because he felt the Lord would have him remain where he was."

AMONG the MISSIONARIES

A Quarter's Worth of Prayer

The little boy playing by the roadside was surprised when the missionary's car stopped near him, but he did not run. He felt like it, but the missionary's wife looked kind. He had heard lots of bad things about Baptists—that their religion would rub off on anyone who came near, but he stood his ground as the strange woman approached.

The kind-looking lady invited him to go to the mission over on the bayou. She said there would be singing, and praying, and preaching about Jesus. She would like for him to tell his mamma, too. And she would be glad to take all the family to the mission for every service and bring them back. He flew homeward to tell his mamma.

When the missionary's wife came back by, after picking up some more people, the little boy was by the roadside, waving at her to stop. His mamma wanted to see the kind lady.

The missionary's wife approached the house on the marsh with fear and trembling. She did not speak French, and one never knew whether a welcome awaited or the opposite. But she was welcome here. A French-Indian mother, who speaks no English, welcomed her in and spoke through a little girl who could interpret. She unfolded a story that burned into the missionary-lady's heart.

Her daughter had been badly hurt, and was in the big city hospital. She was not able to go see her daughter, but the reports that came back were not good. She had not much to give; but from her apron pocket she took a quarter. And would the missionary-lady please say a quarter's worth of prayers for her daughter?

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

First to Teach Own People

The fall of 1955 marked another milestone in the progress of the Choctaw Indians of Mississippi. At that time Henry Renn, a 26-year-old Choctaw man, began his teaching career at the Pearl River Indian School. He was the first to receive his education and return to teach his own people in the government school. He teaches high school math and science.

Henry's people are pleased with his accomplishment just as we are, and we know that the Baptist people who had a part in making his education possible have been blessed. Financial aid from interested Baptists made it possible for him to attend our Baptist schools. He graduated from Clarke Memorial College, a Baptist junior college in Mississippi, in 1951. In 1953 he graduated from Mississippi College, the largest Baptist college in Mississippi.

Between his graduation and his employment as a teacher, Henry served two years in the Army Medical Corps.

In addition to the service he renders as a teacher in the school, Henry takes an active part in the work of his church. He is



Southern Baptist Chaplain William L. Clark presents \$1,000.00 check to Pastor Kanhan Teruya for the Naha Baptist Church in Japan. Chaplains are constantly leading servicemen to help in needy mission work around the world.

a member of the Hopewell (Indian) Baptist Church and teaches the Intermediate Sunday school class and is the Intermediate Training Union leader.

At the present time there are other Indian young people in our colleges preparing for the future. Some plan to do full-time Christian service and others, like Henry, plan to do secular work.

Italian Convert Gives Testimony

I was born in Italy. At the age of 16 I came to the United States and my first place to live in the new country was New York City. After a few years in New York I came to Tampa, Florida. I have worked as a barber, a trade I learned in Italy.

As are most Italians, I was taught the Roman Catholic religion. I followed and practiced that religion faithfully during my childhood and my youth. I had faith in and trusted the priests of the church. However, after I came to the United States I read a story in an Italian-language newspaper about a young girl who was to be married, who was deceived and morally abused by a certain priest. This incident disgusted me in such a way as to drive me away from the church. I lost all interest in religion. For many years I attended no church.

Five years ago my friend Mathew Aprile, who started a Baptist mission work in Tampa, told me that his father-in-law, a Southern Baptist missionary, was coming to Tampa to take over the mission he had started.

When the Rev. A. Pucciarelli came, he presented to me the Bible, a book I had never read before. He told me to read it. In reading the Bible I discovered that the way my father and mother had me baptized when a baby was not the proper way to be baptized as it is taught in the Bible. Mr.

Pucciarelli also taught me the plan of salvation, and the way God saves us from our sins. As I understood the plan of salvation I accepted Jesus Christ as my personal Saviour and was baptized the way Jesus gave us the example when he was baptized in the River Jordan.

My wife passed away before I came to this knowledge of the saving grace of God. Had she lived longer she, too, would have followed in this great and loving faith.

For three years I have been serving in the office of deacon in our church.

I want to thank God and Southern Baptists who through the Home Mission Board sent Brother Pucciarelli to Tampa five years ago and brought to us the light of the gospel.

I give this my testimony the best way I can so that others may come to know Jesus Christ as personal Saviour and Lord.

This is the fourth year since I was saved. My only regret is that I did not find this way of Christian living at least 20 years before. I am well advanced in years, but I hope for the years God will let me live to be a living testimony for Jesus. Pray for me.

—Sebastiano Gatto
Tampa, Florida

Won Unbelieving Husband

We baptized a young man recently, Antonio De Luna, the husband of one of our church members. That may not seem like anything unusual, but it is to us.

Some months ago he and his bride-to-be came asking me to perform their wedding ceremony. I refused as politely as I

could, giving as my reason that he was not a believer and that I did not feel that I should encourage the marriage. Only a year ago I had performed the wedding ceremony of a sister of the bride-to-be to an unbeliever, and already the marriage had been broken. I didn't want to make the mistake again.

They left the house a little hurt and disappointed, but they married anyway.

I told the young bride that the Lord would expect a lot of help from her to win her husband to Christ, and that she must never choose to please her husband's wishes when they forced her to choose between him and God.

She talked with him lovingly and patiently almost from the very start so he would not take her devotion to God for granted. Soon he was taking an active interest in the church services and was listening attentively. Then one day when the invitation was being given to become a tither, he came forward and stated that he wanted to pledge to tithes, even before making a public profession of faith in Christ.

Two weeks later he made a public profession of faith and has taken an active part in Sunday school and Training Union in our church.

To date he is the only person in our church membership, to my knowledge, to be won to Christ after marriage to a believer. We thank God for his grace toward men, and for such wives who can love enough to win to Christ.

—Collins Wickham
Missionary to Mexicans
Raymondville, Texas



Henry Renn (left), discusses plans with Principal Stribling.



Henry Renn, first Choctaw Indian in Mississippi to receive an education and return as teacher to his own people, in his classroom at the Pearl River Indian School where he is teaching.



Choir from the Baptist church at Cerro, Havana, Cuba, where Enrique Pina is pastor, proudly wears its new robes. This church of 51 members is just three years old.



If you are hungry, even day-old bread and doughnuts seem good as is demonstrated by

this little boy who hugs eagerly all he can carry.

Feeding



By Marshall G. Mines
Superintendent of City Missions
Tampa, Florida

THE HUNGRY

EVERY night in the year the hungry and homeless find their way to the Baptist City Mission in downtown Tampa, Florida, where they receive not only food for their physical bodies but spiritual food as well.

This skid-row mission, started in 1948, is sponsored by the First Baptist Church of Tampa. This church, which gives 45 per cent of its income to missions, sponsors, besides the downtown mission, another mission station known as Burns Baptist Chapel and a new mission church called the Northgate Baptist Chapel. Dr. Millard J. Berquist, former president of the Florida Baptist Convention, is the pastor.

Rev. Carter F. McGinnis, native of Cave Spring, Georgia, is pastor of the

Baptist City Mission and of the Burns Baptist Chapel. While Pastor McGinnis is responsible for all activities at the mission, pastors and groups of young people from other churches in the Tampa area assist with the services.

Statistics for 1955 show that during the year 3,310 workers from the churches of the city helped in the 365 services conducted and that there was a total attendance of 20,524. It is estimated that more than 50,000 sandwiches and over 70,000 cups of coffee were served. A staff of volunteer workers is always on hand to serve as ushers, kitchen helpers and counselors. No provisions are made for sleeping facilities or regular meals, but local merchants donate sandwiches, doughnuts, and coffee for the project.

Home Mission



Rev. Carter F. McGinnis, left, is pastor of the Baptist City Mission in Tampa. Shown here is a group from the Spencer Memorial Baptist Church who helped in the program. Groups from various churches help in this way.



More than 50,000 sandwiches and 70,000 cups of coffee were served last year at the Baptist City Mission in Tampa. Refreshments are served each night following religious services.



A typical week-night congregation at the Baptist City Mission in downtown Tampa, Florida. Services are held every night of the year and last year a total of 20,524 attended, 15,559 "from the streets."

June, 1956

NEW SUPERINTENDENT OF JEWISH WORK



William B. Mitchell

REV. WILLIAM B. MITCHELL of Houston, Texas, was named by the Home Mission Board in its April meeting as superintendent of Jewish work. He succeeded Rev. Frank H. Halbeck, resigned. Mitchell was born in Louisville, Kentucky, in 1912 and is a graduate of Louisville schools. His college work was done in the University of Louisville and Greenville College of Illinois (B.S. in Ed.). He is a graduate of Southern Baptist Theological Seminary.

Before his call to the ministry Bill Mitchell was for 16 years an employee of the A & P Company. He was manager of an A & P store when the Lord called him to preach. Entering upon his college and seminary training, he served as pastor in Glasgow and Louisville. Mitchell has been an associate in city missions in Houston, Texas, where he has served as director of Jewish work for the past two years. In Houston he has set a pattern for that type of ministry.

Mrs. Mitchell is the former Claudia Louis Johnson of Barren County, Kentucky. She was for several years a teacher in her native state.

Mr. and Mrs. Mitchell will move to Atlanta June 1 to begin service with the Home Mission Board in the new relationship.

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COUNTERMAN. experienced. Good

by Courts Redford

THE HOME MISSION BOARD will need at least 300 new missionaries in 1957. This does not include 400 student workers needed for the summer mission program.

Baptist homes, Baptist churches, and Baptist schools will be co-operating in getting these young people ready for mission service. Hundreds have volunteered for such service and are now in training. Others would volunteer if the cause were properly presented by those who know and appreciate the needs.

The needs are urgent. Augie Henry, who is now the Foundation secretary in Oklahoma, and I served as an evangelistic team one summer in holding revivals in Oklahoma. Among the places in which we held a revival was Crumb Creek in the south central part of the state. It was a lumber camp. The lumber company owned practically every house in the little village including the church building. It owned the company store, too, and em- ployed the company doctor. Nearly every- one owed the store or the doctor or may- be both and of course he was not allowed to move away and leave his debts. So everyone stayed on in the little town.

Folk did not have to dress in their Sunday-go-to-meeting clothes to attend church in Crumb Creek. They went every- where in their workaday clothes. We had good crowds. There were very few places to go. Some came because of their inter- est in the gospel and others came out of curiosity.

We had a good meeting. Night after night sinners came seeking the Lord and

soon those converted from their wicked- ness were telling others about the power of God to change human lives.

One evening before services a commit- tee waited on Augie and me. We were planning to close the meeting in a few days and the committee wanted to see us before we left.

This committee came from the logging camps on the mountain side. A few of these folk had attended our services and decided that they wanted a meeting up on the mountain side. There were several hundred people in those logging camps—men, women, and children of all ages. It did not take long for the committee to tell its story. There were no churches or Sunday schools up on the mountain side. Scores of young people had never heard a gospel message or seen a Bible. They had heard of our meeting and wanted to hear us sing and preach. Would we come up to their logging camps and hold a meeting up there?

We tried to explain that we had been away from our homes all summer and would have to be back in school soon and could not arrange to hold another meeting just at this time.

School did not mean much to them. They explained again that their people were lost and some of them had seen the transformation of the lives of those who had trusted in Christ and they wanted to hear the gospel, too.

After pleading his cause the second time the spokesman said: "Our people are

lost and going to hell. If you won't tell us about Jesus, who will?"

We did not feel that we could go but through the years those words have con- tinued to ring in my ears and in my heart, "If you won't tell us about Jesus, who will?"

Since then I have traveled all over the United States. I have talked with people of many races and many creeds. I have seen the crowded multitudes of our ever- growing cities, the weary migrants who gather our fruit, the isolated mountaineers who more recently are becoming aware of the outside world, the industrial migrants, the millions of Negroes who have left the southern plantations to seek their fortunes and larger opportunities else- where, the multitudes in the new areas of development who have been so consumed in conquering scientific and industrial frontiers that they have had little time for spiritual values. And I have seen the young generation, children by the millions, who constitute a new evangelistic and missionary opportunity. Yes, I have seen these multitudes and many others and heard the voices as they cry today: "If you won't tell us about Jesus, who will?"

I am mindful of the 60 million in the territory served by the Home Mission Board who are lost, more than 24 million who are out of reach of a Baptist church to serve them, of about 14 million be- longing to language groups, 95 per cent of whom are unevangelized, of the 10 mil- lions in the slums and underprivileged areas in our cities, of the thousands upon thousands of isolated, neglected lost people dwelling in our own homeland and my heart cries out with the hundreds of others who are concerned about these peoples: "If you won't tell them about Jesus, who will?"

"Who will?" That is a most important question. Per- haps that boy or that girl in your home will. Perhaps you as a college or seminary student will. Perhaps some of you who are interested in the great challenge of the frontier and pioneer areas will. Perhaps you who are especially fitted for service among the language groups, the Indians, or the underprivileged will. Perhaps some of you who have special talents for serv- ing heartbroken men or women will. Sur- ly if they receive some words of encourag- ement and know of the urgent needs there must be those from your own church who will answer, "Here am I; send me."

About 200 of the 300 missionaries we expect to appoint in 1957 will be needed in our co-operative mission work. They

Continued on Page 23

HOME MISSION

BELEW JOINS HOME MISSION STAFF



M. Wendell Belew

AT THE April meeting of the Executive Committee of the Home Mission Board Rev. M. Wendell Belew was named general field secretary in the Department of Co-operative Missions. He will give attention to city missions, the downtown church, and the church-centered mission program. Dr. S. F. Davis is secretary of the department.

Belew is a graduate of Georgetown College and Southern Baptist Theological Seminary, having attended the University of Kentucky, Vanderbilt, and Columbia. For four years during World War II he was a line officer in the Navy. Then for four years he was pastor of Mount Vernon Baptist Church, Mount Vernon, Kentucky. While there, he made a distinct contribu- tion to mountain missions through an ex- tensive mission program operated from Mount Vernon with the help of his mem- bers. Belew has served as a director of Kentucky Baptist camps and, for the past four years has been director of the Moun- tain Mission Program of Kentucky. The Home Mission Board and Kentucky Bap- tists have co-operated in the program he led in that state.

Mrs. Belew is the former Edna Mae Record. She was registrar of Georgetown College at the time of their marriage in 1946. The Belews have two children, Marion Wendell II, and Kathy Lynnette. The family will move to Atlanta where Mr. Belew has entered upon his duties with the Board.

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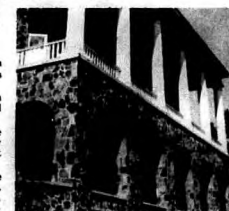
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Nibble Nook at Ridgecrest is where friends meet friends.



Relaxing between sessions, these two discuss a sermon point.



These two laymen from Atlanta seem to be enjoying their visit to Glorieta during Home Mission Week last year.

Home Board Photos

GLORIETA

June 21-27

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Enclosed is a list of speakers and topics.

Reservations are now being accepted.

Write today for a copy of the program.

Home Missionaries Wanted

Continued from Page 20

will be needed as general missionaries, as missionary pastors, as pastor-missionaries, and in other co-operative efforts with the respective state mission boards. Some of these do not serve long as missionaries of a mission board. The churches they serve become self-supporting. As the mission boards are relieved of their support they are able to appoint others and thus new churches are served and new fields are developed. Many of the fine men who start as mission pastors become the leaders of these pioneer areas as the work progresses. God needs the very best in these great mission fields.

The Board will appoint about 100 missionaries to serve in the direct mission fields. These are the workers among the language groups, the Indians, the underprivileged, the rescue homes, the Good Will Centers, the migrants, the deaf, and services of this kind. For the most part they will remain as missionaries with the Board for a number of years. Many will spend the remainder of their lives as home missionaries. Here, too, we need men of great faith and courage.

All of these must be God-called men and women. They must have a Christian experience that is so dynamic that it is contagious. They must be men and women of Christian character that is above reproach. Of course, they must have adequate health and strength to meet the trying and exacting duties of the mission field. They should have their college and seminary training because the Lord wants the individual to give the very best of which he is capable. There will be special requirements for special fields of service. Those who feel that God is calling them for mission service should write to the Home Mission Board and secure such information that will help them in their preparation and in their plans.

I am sure that some who read this urgent request for workers are asking, "How may I know I am called for mission service?"

If your heart is attuned to the voice of God he will tell you. He may issue his call through some message from the Word of God. You may hear the call as you listen to some sermon or missionary address. In the moment of your silent meditations God may speak to your heart and make you aware of his call. In some cases he uses a friend or pastor or per-

haps some near relative to speak the word that will lead to your surrender. Sometime the realization of the need and of your ability to meet that need will constitute God's call. If you will dedicate your life to the Lord without reservation he will issue the orders and lead you step by step to that place of service where you will find happiness and success.

Someone has said, "It is not your ability or inability that counts but your availability." Will you make yourself available to God?

We must have not only workers who give their lives in active service, but we need those in their homes and churches who will support them by their prayers, words of encouragement, and with the funds necessary to keep them on the field and make their work effective. He that stays at home and thus supports our missionary personnel is participating in the great mission enterprise and will share the fruits of the missionaries' labors for "as his part is that goeth to the battle, so shall his part be that stayeth by the stuff."

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Chaplain Henry C. Pennington baptizes A2C Charles R. Snellings after his conversion in Germany.

Christian Witnessing Among Servicemen

By Chaplain Henry C. Pennington
Staff Chaplain, U. S. Air Force, Germany

GREETINGS from Germany and a word to advise you that all goes well with us in 1956. Recently it was our great pleasure to baptize six candidates at the request of six different stateside Baptist fellowships. This service, in which Chaplain Joseph W. James and I participated, was a wonderful experience for each of us.

The candidates and churches into which they were baptized were as follows: Nancy James, First Baptist Church, Humboldt, Tennessee; Anna Ruth Pennington, First Baptist Church, Novato, California; Betty Hornbeck, Westside Baptist Church, Topeka, Kansas; Pvt. Charles D. Smith, Craven St. Baptist Church, Asheville, North Carolina; Mrs. Lubina Soderholm, Maplewood Baptist Church, Malden, Massachusetts; and A2C Charles R. Snellings, Connelley Memorial Baptist Church, Roanoke, Va.

A second matter of vital interest and concern is our plan to hold a religious retreat for Baptists of military families here in Europe during the period 25-29 June, 1956.

A third item of general interest concerns the establishment of Christian Servicemen's Centers here in Europe. The leadership for this program appears to be coming largely from Baptist sources. Their support is from various sources, but primarily from servicemen who recognize the dire need for such centers and are willing to put their money into the program. Perhaps the fact of voluntary support is the basis of their success, but for 15 years I have felt that Baptists are missing a real mission opportunity in their failure to operate Servicemen's Centers at strategic overseas locations. It still isn't too late to begin!

The first Christian Servicemen's Center in the entire Europe-Mediterranean area opened June 1952. Located in Naples, Italy, it resulted from the prayers and efforts of the Christian Activities Committee of Naples. The CAC called Dan Piatt, a Christian businessman from Shreveport, Louisiana, to be the director. After one and a half years in Naples, Piatt left to work in Holland and the Scandinavian countries.

As Piatt saw the need among servicemen, he became burdened to reach men in all parts of Europe and the Mediterranean area. The Lord laid on his heart the formation of a committee geared to establish centers throughout this area.

In the centers a homelike lounge invites a fellow during his hours off base to read a magazine or write a letter home. Spinning a few records or an old-fashioned "sing" around the piano

afford him heartwarming Christian music. Some men head first for a cup of good American coffee and homemade pies and cakes in the free snack bar. Others seek competition in a lively game of ping-pong or darts or build model trains and planes in the hobby shop.

Bible classes, personal counseling, and fellowship are aimed to strengthen Christians. Men away from home, some for the first time, respond to friendliness and the challenge to search God's Word. They learn to serve the Lord wholeheartedly right where they are while in service.

In this program of establishing Christian Servicemen's Centers, it is hoped to reach the half million American men stationed throughout greater Europe.



Servicemen and members of servicemen's families who were recently baptized by Chaplain Joseph W. James and Chaplain Henry C. Pennington in Germany.

HOME MISSIONS

CUBANS REPORT PROGRESS AT CONVENTION

By Isaac V. Perez
Secretary of Stewardship Promotion
Spanish Mission for Texas

SANTA CLARA, the university city of Las Villas province, Cuba, was host to the West Cuba Baptist Convention, March 22-26, 1956. The convention attendance has grown until it is faced each year with the problem of finding a large enough auditorium for its annual meeting.

On Wednesday night during the convention an open-air service was held in a park five blocks from the center of town where the daily sessions were held. Two blocks were closed by permission from the city and over 1,000 folding chairs were made available. The attendance was approximately 3,000. About 50 confessed Jesus as their Saviour. Mrs. Herbert Caudill and Rev. Ruben Machado organized a choir of about 80 voices and, without the accompaniment of any musical instrument, presented several specials. Dr. Jose J. Sanchez was the evangelist.

The departmental reports of the convention were most encouraging. The Training Union reported having held clinics in the four provinces with excellent results. The Woman's Missionary Union reported 2,458 members and 34 chapters of Royal Ambassadors with 332 members. The Brotherhood movement is growing with 56 units. The Sunday school department had set a goal of 15,000 weekly average attendance in 1955 and reached 15,130!

The Sunday school of Arroyo Apolo has an auditorium seating approximately 100 and some additional space for classes, yet had an average weekly attendance of 224 during the year! Every Sunday morning the pastor, some teachers, and a few other members, 12 in all, go out visiting and bring many children to Sunday school. There are 100 in Training Union. Rev. Antonio Ramos is pastor.

The city of Trinidad has a population of 21,000 and only one Baptist church, but this church has 27 Sunday schools, although only 12 of the schools are held on Sundays. The other 15 are conducted during the week. The weekly average attendance was 1,189 in 1955! Rev. Marcos Rodriguez is pastor.

The Baptist Student Union of Havana has 82 members. The new student building of three stories and a basement is under construction not quite a block from the great University of Havana. This is a project of the Annie Armstrong Offering. Ondina Maristany is secretary of the BSU.

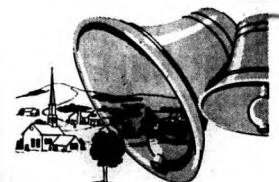
The Baptist seminary student body, under the leadership of Mrs. Herbert Caudill, presented the cantata "The Crucifixion."

Dr. Herbert Caudill, superintendent of Baptist work in Cuba, reported that the total receipts of the Baptist churches in West Cuba for 1948 had been \$38,000.00, and that the total for 1955 was \$130,649.47. Mission offerings by the churches totaled \$48,550.22 in 1955.

Dr. A. T. Bequer was re-elected president of the convention. Dr. Arnold T. Ohm, secretary of the Baptist World Alliance, was one of the guest speakers. Havana is being considered for the next meeting of the Baptist World Alliance in 1960.



Oliver Hampton (left), successful businessman who tires of making money and finds that he is poor in the things that count more than money, is greeted on arrival at home by (second from left) his son Peter, his wife and daughter Betty in this scene from dramatic presentation, "The Rich Fool," on episode in the first religious television series, "This Is The Answer." Premiered in New York City Thursday, April 5, the new series was made available to television stations April 8 by the Radio and Television Commission of the Southern Baptist Convention, producers of the 13-program series.



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CHANGES in Missionary Personnel

NEW MISSIONARIES

Chung, Lok-Tin and Mrs. (Chinese), 2030 Grant Ave., El Paso, Tex.

Floyd, Walter (Supt. of City Missions, Austin Assoc.), 1901 Lavaca, Austin, Tex.

Gross, Margaret (Circulation Dept.), Home Board office

Sylvester, John and Mrs. (Russians), 1929 S. W. 22nd Terrace, Miami, Fla.

Tewell, Sherman E. (Supt. of downtown mission work), 127 E. Broadway, Louisville 2, Ky.

CHANGES OF ADDRESS

Carr, Wm. C. (Rural Worker) to 1926 - 31st Ave., Vero Beach, Fla.

Carrson, Carlos and Mrs. (Spanish), 715 S. Spence St., Los Angeles 28, Calif.

Dawson, A. D. (Supt. City Missions), 2400 W. Broward Blvd., Ft. Lauderdale, Fla.

Gaddis, Geo. R. (Pioneer Missionary), to 38 Rockingham Dr., Toledo, Ohio

Harlan, Clyde (Rural Worker), to 924 Hill St., Ocala, Fla.

Holland, W. T. (Supt. City Missions), to 2nd floor, 1017 B Grand Ave., Kansas City, Mo.

Patterson, R. B. (Missionary, northeastern area), to Amory, Miss.

Phillips, C. W. (Supt. City Missions), to P. O. Box 742, Gadsden, Ala.

Tamers, Abel and Mrs. (Spanish), 618 S. First St., Phoenix, Ariz.

Walters, H. O. (GWC), 711 Resurgent Ave., Baltimore 12, Md.

TRANSFERS

Mitchell, Wm. B., from 4312 Valerie, Bellair, Tex., to Supt. of Dept. of Jewish Evangelism, Atlanta, Ga.

Sanchez, Edward and Mrs. (Spanish), 2800 W. Camelback Rd., Phoenix, Ariz. (from Casa Grande to Phoenix field)

Stanford, Evelyn (from French to GWC), 815 Elysian Fields Ave., New Orleans, La.

RESIGNATIONS

Denney, Otis E. (Pioneer Missionary), Rittman, Ohio

Highland, Martha (GWC), 833 Louisiana Ave., New Orleans, La.

Hume, Miss Marion (GWC), 1730 Glet St., Columbia, S. C.

Leach, Milton, Sr. and Mrs. (Spanish and Indian), Box 485, Albuquerque, N. M.

Lightfoot, A. B. (Supt. City Missions), Permian Basin Association, Tex.

Matejka, Ruby (GWC), 3701 Annunciation, New Orleans, La.

Rios, Angelina and Mrs. (Spanish), 232 E. St., Salinas, Calif.

Ware, Russell (Supt. City Missions), Austin Association, Tex.

Dr. Belvin No Longer With Board's Indian Work

Dr. H. Frank Belvin, who has been employed by the Home Mission Board in its department of Indian work since April 1, 1951, with the exception of a short period of some six weeks in 1954, has been retired from the service of the Board effective April 17, 1955.

Dr. Belvin began his service with the Home Mission Board April 1, 1951, as general field worker among the Indians. He served in that capacity until March 18, 1954, at which time he resigned. Following his resignation the position of general field worker among the Indians was discontinued and that work integrated with the work of state conventions in those states in which the Board had work among the Indians.

Effective June 1, 1954, Dr. Belvin was appointed by the Board as missionary to the Creek and Seminole Indians in Oklahoma and up until January of this year appeared to be quite happy in his work and to be doing effective work.

Dr. Belvin was requested by the administration of the Board to write the 1955 study course book on Indian work titled *The Tribes Go Us*, which was published and distributed by the Board and which had a good reception.

In January, 1955, the Board learned that Dr. Belvin was harboring some grievances growing largely out of his original term of employment as general field worker among the Indians and that he was threatening to give his grievances wide publicity. In an effort to learn firsthand something of his grievances, the Administrative and Direct Missions Committees invited Dr. Belvin to meet with them, which he did on February 27-28, 1955. After hearing a statement of Dr. Belvin's grievances and reviewing certain material which he had prepared for publication, the committees gave him an opportunity to make such suggestions as he had in mind for the department of Indian work of the Board. His suggestions were given full consideration by the committees; however, the committees' reactions and reply to his suggestions were not satisfactory to him.

Although in the course of the committee hearings and correspondence with Dr. Belvin he was left open for him to bring such grievances as he might have, as well as his suggestions, to the full Board in mid-year session August 3, 1955, he, in effect, saw fit not to avail himself of that course of action but to immediately serve notice of his intention to publish and release prior to the 1955 session of the Southern Baptist Convention the material which he had prepared and which was highly critical of certain administrative officers and the Direct Missions Committee of the Board.

After careful and thorough investigation the Administrative and Direct Missions Committees concluded that the accusations which he made were not justified and that his expressed intentions and the motives which seemed to prompt him were such that it would be impossible for Dr. Belvin to longer render effective service as a missionary of the Home Mission Board. The entire membership of the Board was advised of these developments, and great expression received from the Board members indicated concurrence in the conclusions reached by the committees.

HOME MISSIONS



By Loyd Corder, Secretary
Direct Missions Department

DURING 1955 in the Baptist General Convention of Texas, four Mexican pastors were named on committees. In Oklahoma and in Mississippi Indians served on the boards of the state conventions. The Baptist Children's Home of New Mexico has opened its doors to Spanish and Indian children. In California, as it was being constituted, a Chinese Baptist church voted to give 10 per cent of its receipts to world missions through the Cooperative Program and declared its intentions to affiliate with the local Southern Baptist Convention. Messengers from several Negro Baptist churches have been seated in associations of Southern Baptists and in their respective state conventions. These things indicate something of the new trend in our dealings with foreign-language and minority groups.

Now 90 per cent of the Spanish, Indian, Chinese, and other foreign-language Baptist congregations within its territory have definitely affiliated with the Southern Baptist Convention. In many cases this affiliation is through their own associations, which are integral parts of Southern Baptist state conventions. In others it is a dual affiliation with both their own and the Anglo-American Southern Baptist organizations. Still others are completely identified with the regular Southern Baptist denominational units and have never had or desired any other affiliation.

At last we have come a step closer to being first Christian, then Baptists, and then, if a distinction must be made, we are Anglo, Latin, Indian, African, or Oriental Americans. This is not accomplished by legislation or court's decree. ("Not by might, nor by power, but by my spirit, with the Lord of hosts." Zec. 4:6). To some it is a stumbling block, to others an

unrealized aspiration, but to us, this is a Christian reality that makes it possible for all of us to work together for the salvation of everyone within our own land and also the whole wide world. This is a wonderful result of missions and a great stimulus to mission endeavor.

It does not follow, as some fear, that we shall hereafter have racial and cultural conglomerations within our Baptist congregations. It is a characteristic of Baptist democracy that peoples of a kind congregate together, but the various churches that they form have common characteristics that draw them together in associations, state conventions, and the Southern Baptist Convention. Thus, in some ways we are many peoples, but in distinctive doctrine, in evangelism, and in world missions we co-operate as one people. Yes, there is a spiritual oneness that can be deeper and more significant than language, race, or culture. But let us not forget that for many years, perhaps generations to come, there shall be the need of distinct language and racial missions, churches, and even denominational organizations.

The Home Mission Board now has 580 direct missionaries in the homeland, Cuba, and Panama. This is a net gain of 39 during 1955, but the calls for missionaries grow more rapidly than the resources for personnel and equipment. Now come the calls from Chicago, Illinois; Adrain, Michigan; Washington, D. C.; Wichita, Kansas; Winslow, Arizona; Bayview, Colorado; El Centro, California; Klamath Falls, Oregon; Seattle, Washington; David, Panama; and many other needy fields where we have not yet begun this work. Then there are the urgent calls for reinforcements from the missionaries that are already serving in such places as Havana, Cuba; Miami, Florida; St. Louis, Missouri; Baltimore, Maryland; Denver, Colorado; Albuquerque, New Mexico; Phoenix, Arizona; Los Angeles and San Francisco, California; and Panama City, Panama.

The growth in direct mission personnel has been more than matched by the improvement and increase of properties and equipment. During 1955 approximately \$560,000.00 was appropriated for the acquisition and improvement of properties. More and more the mission congregations are assuming responsibility in paying larger portions of the cost of their properties. Several major construction projects are presently under way, one of which is the Student Center Building in Havana, Cuba. The effectiveness of direct missions is being very greatly enhanced by the good progress that is being made in providing adequate facilities for the work.



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Some of young people at Egg Bend Mission of Balldewas Baptist Church in Louisiana served by Missionary and Mrs. Curran T. Gunn.

Three Years — Three Souls

By Rev. and Mrs. Curran T. Gunn
Missionary to French
Marksville, Louisiana

A DYING MAN was saved and made happy because a Baptist missionary came to talk to him two weeks before his death. He put his trust in Christ and his non-Christian family consented to a Baptist funeral. This is the same man whose story was told by John Caylor in his book *In Evangeline's Country*.

Three years later, just recently, the man's son accepted Christ along with his two daughters. As this man and his 10-year-old daughter walked into the waters of Red River, it was a thrill. Many times he had set his fishing lines there to provide food for his family of seven children during the season of the year when the crops were planted and laid by and he was waiting for the harvest, and between harvest and planting time again. But no steps in the river had meant as much to this six-foot, 200-pound man as when he



Father and two daughters saved after missionary worked with family for three years.

went there to be buried with Christ in baptism.

In the three years following the father's death, the missionary visited the sons and daughters to comfort and counsel. The most interested of all the survivors was this particular son. He accepted a Bible into his home; he listened to the testimony of a cousin lately converted. He attended Baptist services in the church, in a tent, and in homes, even inviting a group of people into his own home for a cottage prayer meeting. His children attended Vacation Bible school and two of his daughters became YWA members. The 16-year-old daughter became a Christian after being under conviction for several weeks.

For three years the seed was planted. It grew because it was cultivated and watered, and it brought forth fruit in the lives of three souls.

Our Greatest Need Is Prayer

By Mrs. Lewis Grant
Missionary to Indians
Santa Clara, New Mexico

GREETINGS to Southern Baptists from the Santa Clara Pueblo (village) of 600 Indians most of whom are steeped in Catholicism.

Our work began here September 1 and we are thrilled with the opportunity and privilege that is ours to witness for Jesus here, but our hearts are heavy because of the spiritual needs of the Indians.

Probably the greatest hindrance to the work is liquor. Drunk Indians pass every day. Every week, usually more than once a week, drunk men come to the door asking for money to pay bills or buy groceries, but we know they really want it to buy more liquor. We tell them of Jesus and invite them to come to the services at the mission. They promise to come, but the promise is soon forgotten. Sometimes they ask for a ride to town (one mile away) on business. But usually it is to get more liquor. One old man passes nearly every day with his package in a sack.

Nearly every Sunday night we have one or more drunk Indians in the service. Sometimes we have to call for reverence, and they heed like obedient children.

One mother sent her 18-year-old son away for the summer because the Indians said they were going to teach him to drink.

The wife of the former missionary here, who is a Santa Clara Indian herself, said, "My people are very childish." This truth is another hindrance to the work. Faithful members get peeved at someone in the church for no real reason and the whole family will quit coming to church. One family of 12, who were very faithful, have stopped coming because the child of another member pulled the chair from under one of her children.

This sounds foolish, but it proves to be a real hindrance to the work. I can think

of three families—19 people—who never come to church because of just such things.

We have the regular Sunday services and Wednesday evening prayer meetings. While those of intermediate age and up are having prayer meeting, I have the Sunbeam Band in my living-dining room. Last Wednesday we had 12 bright little Indians singing, laughing, listening, coloring, eating. They really enjoy the refreshments.

Every Wednesday evening my husband is teaching the doctrines of a New Testament church. It is so important that they learn these facts.

Please pray that these messages will bear fruit.

We have many problems, including lack of leadership for our Juniors and Intermediates and the need of a Woman's Missionary Society. I am sure, however, you see that our greatest need is prayer.

I would like to mention a need that is only a dream right now. We need a large room, a movie projector, folding chairs, a reading table, indoor games, and good books. Some day we hope to have these things so that we may have a Saturday evening fellowship hour with a Christian movie, wholesome games, and sometimes refreshments. We believe that this would help draw the Indians away from liquor and other Saturday evening sins. Pray for the realization of this dream.

Book Reviews

TOGETHER WE PRAISE HIM, by Florence C. Brillhart, Revell, \$2.00.

This is probably just the book you have been looking for if you are responsible for leading groups of people in worship. The author presents in this book a collection of surprisingly helpful and practical devotional thoughts. In addition she makes suggestions for appropriate interest centers, music, Scripture passages, and prayer topics, all of which should lead the listeners into a true worship experience. Topics include common, everyday experiences and things, particularly of interest to women. For women who lead the devotions in churches, clubs, and other groups, this book should be most helpful.

THE 7 DEADLY SINS by Billy Graham. Zondervan. \$2.00.

Dr. Graham claims no originality in listing the seven deadly sins of pride, anger, envy, impurity, gluttony, slothfulness, and

avarice. The sermons are fresh, live, and typical of Evangelist Graham. They are worth reading and offer suggestions for devotional leaders and preachers who may be looking for illustrations.

SAINT PAUL'S JOURNEYS IN THE GREEK ORIENT by Henri Metzger. Philosophical Library, New York. \$2.75.

This archeological study with maps and illustrations is well documented and worthy of place in the student's library.

WHAT ARE YOU DOING? by G. Curtis Jones. The Bethany Press. \$2.75.

Dr. Jones speaks of businessmen, salesmen, athletes, farmers, housewives, professional people, and government officials who found a way to invest their interest in the work of the Lord. As individuals prayed for certain phases of Christian service they found themselves answering their own prayers in specific, dedicated, personal service. This is practical Christianity.

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