

HOME MISSIONS

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

JULY
1956



Vol. XXVII No. 7

Read
WORLD MISSIONS IN 1957
By John Caylor
Page 18



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Let's Keep on the Main Track

By Courts Redford

HAVE I EVER told you how we rescued a fair maiden from the quicksand?

We had been on a picnic. The day was hot and our horses were tired and thirsty. There were about ten couples, each couple had its own horse and buggy.

En route home we had to cross the north fork of the Red River. This appeared to be a good place to water our horses. The water was not deep, perhaps two feet at the deepest place. The stream was about 50 feet across, just about enough room for three horses to step down into the water.

The boys in the party had loosened the checkreins so that the horses might lower their heads and drink. The first couple moved down into the stream. By heading straight for the road as it emerged from the water on the opposite bank one could be quite certain that he was on the main track as he traversed the river.

The couple ahead of me became impatient. He drove his horse off to one side of the main crossing so that the horse might be drinking while the others waited. He and his girl friend sat there engrossed in conversation. They seemed completely oblivious to all about them. They did not notice the horse and buggy were sinking into quicksand.

I noticed it first. The buggy rested far deeper in the sand than the one beside it on the main track, and so did the horse. I gave a warning and the dreamy-eyed youth, realizing they were sinking in the quicksand, urged the horse to go forward.

It was too late. The more the horse tried to move the faster he sank.

In a moment the boy had carried the girl to safety. Others of us, hastily getting into the stream, loosed the horse from the buggy, pulled the empty vehicle to bank, and then with considerable difficulty helped the horse to solid ground.

From this simple incident I have learned four lessons.

First—it pays to stay on the main track. Though the water elsewhere may be inviting and though it ap-

pears one can save time, the safest and surest way is to stay on the main road.

Second—if one is to try new paths he should be constantly alert to their perils and their dangers. Had the lad been watching closely and noticed the first warning of the quicksand he might have made his way to shore without difficulty. It is always easy to go to sleep on a sidetrack and unintentionally to become involved in the dangers that others discovered long ago and now seek diligently to avoid.

In the third place—if one is to venture into new fields he needs to keep moving. This boy might have reached shore safely had he not stopped. Had he kept his eyes on the landing at the other bank and kept his horse moving the likelihood is he would have made it without difficulty.

If we are to venture into strange waters, off the main course, it is well for us to keep our eyes on the goal to be reached and continue moving toward that goal. Once we stop in plans that are untried and unproven there is great danger that we find ourselves in the sinking quicksand.

In the fourth place—I feel it is usually desirable to have patience. Had this boy been a little more patient and awaited his turn at the river he would have made it across without difficulty. There was no occasion for him to be in a hurry. We had gone for an outing and were having a good time. It was purely a matter of impatience on his part.

For years I have heard of the patience of Job. As I have studied that wonderful story of the old patriarch I have come to appreciate more and more the value of patience. But there was nothing soft or vacillating about Job. He had his convictions and he maintained them through trials and tribulations. Patience is not to be confused with fear or wavering. It is faith awaiting God's time for action. In faith Job could say, "Though he slay me, yet will I trust in him."

Let us hope that we as Baptists may stay on the main track and may avoid the quicksands which will endanger the effective service for the Master.

July, 1956

NEWS

In-Service Training Conference To Be Held at Ridgecrest

A conference on in-service training (student pastors) will be held at Ridgecrest August 29 to 31 under the sponsorship of the Home Mission Board and in co-operation with institutions in which students who serve as pastors are offered special training toward the improvement of their ministry. Subjects to be discussed in the conference include statements on the meaning of the program, areas of common interest, and the type of service rendered by the movement. Besides J. T. Gillespie and Courts Redford of the Home Mission Board, representatives of seminaries, the Sunday School Board, colleges, and state missions will highlight the program.

Perez to Panama, Van Royen Home on Furlough

Rev. and Mrs. Isaac Perez have received a temporary appointment to Panama and the Canal Zone where they will relieve Rev. and Mrs. R. G. Van Royen in order that they may return to the States for a three-months furlough. While there Mrs. Perez will serve in the office and Mr. Perez will lay groundwork of plans for a program of religious education among the churches of Panama.

It is understood that if plans materialize as now expected, Mr. Perez will later be appointed director of religious education for Panama and the Zone.

Mr. Van Royen, superintendent of mission work in Panama and the Canal Zone, and Mrs. Van Royen expect to return to the States about July 1.

Mr. Perez goes to Panama from Texas where he has served as secretary of Stewardship Promotion, Spanish Missions for Texas.

C. W. Stumph To Supervise Summer Missionaries

Rev. C. W. Stumph, for many years a missionary to the Indians in New Mexico but now retired, has been asked by the Home Mission Board to serve as supervisor of summer mission workers in New Mexico this summer. Dr. Milton S. Leach,

Sr., co-ordinator of Spanish and Indian Missions in New Mexico, recently resigned making it necessary to have someone immediately to direct the work of the summer student missionaries.

Board Buys New Mission Property

At its last meeting the Home Mission Board appropriated \$13,000.00 for the purchase of a church site and residence for the use of the Spanish church at Barstow, California. It is anticipated that the property presently owned by the Board in Barstow will be sold and the price applied to the cost of the new church building.

At the same meeting the Board appropriated \$14,000.00 for the construction of a missionary residence on the property recently acquired by the Board in Lawrence, Kansas. This residence will be occupied by Missionary and Mrs. George Hook.

Another appropriation of \$4,550.00 was made for the construction of a mission building on, Ustuppu, one of the San Blas Islands where the Board is doing mission work among the Cuena Indians.

Cherokee Indians Have Associational WMU Meeting

The first of what is expected to be an annual associational Woman's Missionary Union meeting among the Cherokee Indians in North Carolina, was held at the Macedonia Baptist Church recently.

Seventy-five women were in attendance. The program, which started at four o'clock in the afternoon, closed at 8:00 P.M. with a message on "His Commission . . . Our Mission in Brazil," by Martha Hairston. Supper was served at the church at 6:30 P.M. The theme for the meeting was "His Commission . . . Our Mission."

To Visit Chaplains in Europe

Dr. Dick Hall, pastor of the First Baptist Church, Decatur, Georgia, and member of the Chaplains Commission of the Southern Baptist Convention, will spend parts of June and July in Europe visiting Southern Baptist chaplains and attending the Baptist retreat at Berchtesgaden, Germany.

HOME MISSIONS

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

JOHN CAYLOR, Editor
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Vol. XXVII JULY, 1954 No. 7

IN THIS ISSUE

EDITORIALS	Page
Let's Keep on the Main Track by Courts Redford	3
From the Pen of John Caylor	5

ARTICLES	Page
Mr. Taylor Moves His Membership by Leonard Sanderson	6
They Did It at David Hills by Leonard Sanderson	7
They Followed the Doctor to Christ by H. F. Paschall	7
A Chapel for Camarones Valley by J. C. Glass	8
The Salvation of Our Cities by O. C. Robinson, Jr.	10
Disin Migration Coming Chicago to Burn at Seams by Lester Brewster	11
Sharing Christ in the Service by E. L. Achim	12
Laymen Preaches to Servicemen by Alfred Carpenter	13
After 100 Years—Another Chance by Rev. and Mrs. William S. Wall	14
World Missions in 1957 by John Caylor	18
First Baptism in San Blas by Clyde Keeler	20
Ours Is a Four Star Church by J. T. Gillespie	22
Baptist Work Expanding in Great Lakes Area by E. Harmon Moore	23
Our Cities—Pagan or Christian? by S. F. Davis	24
The Root of Brotherly Love by A. V. Pickens, Jr.	26
Tentmaker Number 197 by Mrs. Fred A. McCauley	27
City Mission Program Proves Successful by Ralph Moore	28
Let's Be Christian in Race Relations	30

FEATURES	Page
News	4
Among the Missionaries	16
Questions and Answers on Catholicism	29
Changes in Missionary Personnel	31
Book Reviews	31

Published monthly by the Home Mission Board,
Southern Baptist Convention,
161 Spring Street, N. W.,
Atlanta 3, Georgia.
*Rate: 50 cents per year or \$1.00 for three years.
Club rate (10 or more) 40 cents. Budget rate
to churches, 32 cents.
*Change of address: Please give both the old and
the new addresses.
Entered as second class matter, January 15, 1906,
at the post office at Atlanta 3, Georgia, under the
Act of March 3, 1879. Acceptance for mailing at
special rate of postage provided for in Section 1103,
Act of Feb. 26, 1949, authorized Aug. 16, 1953.

HOME MISSIONS

From the Pen of John Caylor



It Happened on the Trolley

THIS MORNING I rode to work on a trolley. This is the Deep South. Segregation is practiced by considerate people. Whether segregation is right or wrong, there is a spirit of consideration which makes for better relationships among people of different races. The trolley was crowded. The first passengers to fill the car were white people. As the trolley approached downtown Atlanta, white people began to get off and Negroes started filling up the trolley. A few colored people were sitting in the back. White and colored people were standing in the aisles. As white people got off, leaving vacant seating space toward the front, seats occupied by white people to the rear of the trolley were vacated and passengers moved forward or stood in order that Negro passengers might be seated. Still, all the seats were occupied and the aisle was filled with standing passengers, white and Negro.

As the trolley moved uptown the number of white passengers decreased until there were just enough to occupy a couple of front seats. Negroes were seated all the way back and still the aisles were full. There was confusion but no misunderstanding. There was due consideration on the part of Negroes for white people and on the part of white people for Negroes. Transportation is a problem in spite of full consideration on the part of all concerned. It was a lesson to me as I observed mutual consideration on the part of people who were in the midst of confusion because of overcrowded facilities used in getting to work.

Problems Are Social and Spiritual

Problems confronting people of the South in the matter of race relations are both spiritual and social. If we

were more concerned about the spiritual implications of problems in race relations perhaps we could find the social solution to the problems more readily.

Since most of our problems in social relationships, whether racial or otherwise, are spiritual problems, it behooves all of us to seek to make our communities Christian first. If all of us were Christians and all Christians were considerate of one another, social relations would be on a high spiritual plane and would have a minimum of friction.

On the basis of numerical strength in denominational statistics, half the people on the trolley were Baptists. Maybe that is one reason why there was due consideration in the midst of confusion.

Baptists Can Help

Since church membership in the Deep South is Baptist in majority, there is quite a responsibility upon Baptists in this time of tension. There are agitators who try to stir up prejudice and hatred. There are those who interfere and try to dictate what others shall do in the matter of race relations and in other social problems. The Christian point of view would lead all of us to examine ourselves and each of us to tell himself what is Christian in race relations as well as in other realms of Christian expression. It little behooves any one of us to tell others of us what would be Christian for them.

If every Anglo Christian would seek to evangelize all his neighbors and every non-Anglo Christian, representing whatever racial or language group, should seek to evangelize his neighbors, it would be a great day of Christian concern and would result in Christian consideration in all relationships. So be it.

July, 1954

5

Mr. Taylor Moves His Membership

By Leonard Sanderson
Secretary of Evangelism



YOU JUST remember this. I will never move my membership to that First Baptist Church. I may attend some time but I am not joining there."

His face was flushed. His hands trembled and sweat beads shone on his brow. He had argued his loyalty to the old church, that it was the home of his parents, that he would be buried there in the church cemetery, that he didn't like city churches and he still attended the Oak Hill Church pretty often. The evangelist had answered every argument patiently and effectively. Anger was his only resort so he spoke in no uncertain terms. As the preachers left him standing on the front porch the evangelist said this last word, "Brother Taylor, you want to do what the Lord would have you do about this, don't you?"

"Sure. I always try to do what he wants me to do but that doesn't mean I will do what you say."

"Of course not. You can talk to the Lord as well as I can. Will you promise me that you will talk to the Lord and that you will do whatever he leads you to do?"

"Yes, I'll do that."

"Thank you, it has been good to know you." The pastor waved and said with a smile, "I will see you, Brother Taylor."

Mr. Taylor did not move his membership during that revival. Within the next few weeks the pastor spoke to one of the members of the Sunday school class of Mr. Taylor's age and urged him to make friends with Taylor. This layman had been reared in the country, too, but had

found the church in his new community a real joy to his life. He told his friend how much the church meant to him and his family, how his children had been won to Christ. He did all this tutoring in a very casual manner. There was never any pressure for Taylor to join the church.

He did get his consent to attend Sunday school. The cordial welcome and the informal manner of the class were something of a surprise. The Taylor family continued in attendance until within a few months the pastor was preaching in his own revival. He again visited the Taylors. He made the following approach:

"Brother Taylor, we have surely appreciated having you and the Taylor family in our services lately. I just felt that you are now about ready to follow that good old-fashioned Baptist practice of moving that church membership. I want to mention some things for your consideration. First, how old were you when you became a Christian?"

"Sixteen."

"Where were you saved?"

"At the Oak Hill Church during a revival."

"Have you ever thought about why you were saved there and joined that church?"

"Why, yes. I always went there to church. My parents were members there."

"And your parents were members there because they lived there, were they not? You want to do now for your children what your parents did for you by provid-

ing a church home in the community where you live. They deserve this as much as any children in this town. There is no other consideration. There are lost people in this town attending our revival. You would like to feel that you helped win them to Christ, wouldn't you? You have possibly observed that there is rarely a service during a revival when only one person joins the church. Usually if one person comes another comes. That is the Lord using the influence of one person to help win another. Here is a lost man in the service. He is under conviction for his sins. He knows he ought to trust the Lord but the idea of going down the aisle alone frightens him. He may go away unsaved. If at that moment some other man goes down the aisle, he will likely trust the Lord as Saviour and go, too. If you are the one who leads the way, you are the one who has led him to the Lord. There is an opportunity you and your wife have in this revival."

They had a prayer about this decision. Mr. and Mrs. Taylor agreed and a night was set. When they came their daughter came trusting Christ as Saviour. The next night the young son was saved and the married daughter moved her letter. On the following Sunday the daughter's husband made a profession. The latter became a very active member.

Recently that pastor returned to the church for a revival and saw two of Mr. Taylor's grandchildren saved. 2,489, 159 Southern Baptists can be similarly blessed and a similar blessing by moving their church membership.

HOME MISSIONS



The "Pack-the-Pew" plan brought crowds to Druid Hills revival.

They Did It at Druid Hills

By Leonard Sanderson
Secretary of Evangelism

Home Board Photo

DR. LOUIE D. NEWTON, pastor, and Rev. Glendon McCullough, assistant pastor, along with C. A. Shaw, Sr., Sunday school superintendent, did a magnificent job recently in preparation for a revival in historic Druid Hills Baptist Church, Atlanta, Georgia.

The outstanding feature in promotion was the "Pack-a-Pew-Plan" sponsored by the Sunday school. Mr. McCullough served as "general" department superintendent and other Sunday school leaders served as "majors." People from the departments were selected as "pew captains." Each major had a designated number of pews to be filled each week-night during the revival. He had the same number of pew captains each night as the number of pews assigned to him. New captains served each night, responsible for filling a pew each. Each captain was asked to bring at least two prospects to sit on his pew. The rest of the space could be filled with family, class members, and friends.

Weeks of diligent and prayerful preparation accounted for the successful implementation of the plan. The seating plan for the entire auditorium, including balcony, was sketched and copies given to all workers. The pews were divided into sections of about five pews each, all sec-

tions and pews being numbered. A major was assigned to each section. Captains were selected and signed up days in advance of the revival. Each captain received a letter from the church office in advance with the pew number and date assigned to him. Prospect cards with the names of two prospects were enclosed. The captain then began work on his assignment.

The pew captains and majors met after the revival service on the night preceding their assignment. Here they checked on details and encouraged each other.

All the organizations of the Druid Hills Church worked in preparation for the revival. The Brotherhood sought to enlist the men in evangelistic visitation. The WMU enlisted the women and the Training Union sought to enlist attendance of church members. A unified service was conducted on Sunday morning by the Sunday school. All of this was done in addition to the vital matter of prayer preparation and arrangements for evangelistic help.

Members on numerous occasions reported, "We have not had crowds like this since Dr. Truett was here." The results were commensurate with the efforts. It was a great revival from every point of view.

They Followed the Doctor to Christ

By H. F. Paschall, Pastor
First Baptist Church
Memphis, Tennessee

A YOUNG man went off to medical school. A new world was opened to him. As a boy he had trusted Christ as his Saviour and united with a country church. His faith was simple and genuine. Now there was not only a lack of religious encouragement, but in some instances bold attack on his Christian faith. As it happens so often, his spiritual fervor was chilled and he dropped out of church. His consuming passion was to learn medicine and to make good as a physician.

At last he began the practice of medicine in a lovely Kentucky community. More and more people sought his services. He was not only a good doctor but a moral man and an esteemed citizen. But he did not move his church membership and seldom went to the house of God.

When he was 65 years' of age, the change came. It was revival time, and he went to church, not once but daily throughout the meeting. On the Sunday evening closing the revival services he walked slowly but resolutely down the aisle in rededication of his life to Christ and to transfer his church membership. What a time in this little church! The ceaseless praying of the people for him was now being rewarded. Lumps came to their throats and tears to their eyes. Every heart beat high with joy. Ah, the revival did not close. That was eight years ago, and the revival still goes on. Many have followed the doctor who followed Christ.



Evangelist J. C. Glenn watches as Mr. and Mrs. Lennie Parker present to their pastor, Baxter Pond, a \$500 check to build a chapel in Cuba.

A Chapel for Camerones Valley

By J. C. Glenn, Pastor
New Hope Baptist Church
Cross Anchor, South Carolina

TWO HUNDRED people attended the first service in the new chapel, and it was built to seat only 100. Twenty of them made professions of faith in Christ as Saviour. That's the story of the first service in the new mission in Camerones Valley, six miles from Aguacate, Cuba. The chapel, a gift of a Southern Baptist couple, is an investment the results of which only eternity will reveal.

"God works in mysterious ways his wonders to perform." When I received an invitation to go to Cuba on a preaching mission, little did I realize it would result in such a blessing for a group of Cuban people. Rev. R. L. Smith, pastor of Padgett's Creek Baptist Church, Union County, South Carolina, had been there on a similar mission in 1954. Donald Levy, pastor of the church at Aguacate, Cuba, had asked him to return in February, 1955, and to bring another preacher with him. I received that invitation. We boarded a plane in Spartanburg, South Carolina, the morning of February 20, 1955, and at six o'clock that afternoon were met at the Havana airport by Brother Levy. We went directly to the little Las Delicias Church, just out of Havana, where Brother Smith preached that night.

The Simultaneous Evangelistic Crusade was in progress in Cuba and we were assigned to the churches at Las Delicias and Aguacate. During the two-weeks' meetings Brother Smith and I preached in each church every other night. While he was in one I was in the other. The one who preached in Las Delicias had to travel

the 50 miles to Aguacate by bus, reaching there about midnight. We were staying with Brother Levy. It was a great experience for me and a new one because I had never preached through an interpreter. I'll always love the Cuban people. Although poverty stricken, to me they are the kindest and friendliest people in the world.

Southern Baptists need not be fearful of how their gifts are spent in Cuba. There is not a more faithful group anywhere than the native pastors there. I wish we in the States were as anxious about our work. They give their time so unselfishly and on such a small salary. A salary of \$125.00 per month is a high one there, and the cost of living is just as high, if not a little higher, than in the United States. They simply have to do without some of the necessities of life, but one does not hear them complain. They are faithful to the task to which the Lord has called them. They are busy almost every minute of the day, some of them having several missions besides the work of their own church.

Almost every day we made a trip to some mission field. One morning Brother Levy and his family took us to visit some families in the Camerones Valley. This is a valley about five miles in diameter and about six miles from Aguacate. Traveling from Aguacate, one enters it suddenly after passing through a narrow, deep gorge between a narrow range of rock-lodged mountains. One is pleasantly surprised upon being confronted by such a beautiful scene which opens before the eyes. The

valley is dotted everywhere by the tall and graceful royal palms. At a distance the territory appears to be level and very smooth, but a closer look reveals a rough and hilly terrain which can be traveled only on foot, horseback, or by jeep.

As we cast our eyes upon this beautiful scene, Brother Levy said to us: "Here in this valley are about 200 families with at least a thousand people, none of whom have a place to worship. Most of these have never heard of Jesus and have never been to a worship service. They consider themselves Catholic by tradition even though they have never been to a Catholic service. Many of them would be easy to reach for Christ. What they need," he said, "is a chapel where they could meet for services. That could be built for \$300.00. The other need is a jeep so that this rough territory could be traveled by the preacher."

Brother Levy's time was already full, but he was willing to take another large responsibility upon himself. He was already conducting a service in one of the homes once a month with an attendance of 35 to 40.

As Pastor Levy told me of the needs and as I looked out over that valley I could not but long within my heart for the opportunity of telling of that need to some church where, perhaps, a person of means might hear and be led to give enough to build the chapel and buy the jeep. I had to ask God for just such an opportunity.

I had the utmost faith in what those people, under the leadership of Brother



Typical home in Camerones Valley, Cuba, where the people had no church but now have Baptist chapel.

Levy, would do. As we talked with some of the people that day and saw the enthusiasm for some of the new converts, we were assured that great things were ahead for them if they could only get the needed help to start. Mrs. Candelario Alvarez, in whose home the monthly services were being held, had trusted Christ earlier in our meeting at Aguacate. Several of them had traveled the six miles to the services. I do not know how they got there. They had no transportation of their own except farm animals. They must have walked or hired some car owner to bring them. Brother Smith preached the last sermon at Aguacate and at the invitation Mr. Alvarez, the husband, got up, stood momentarily with up-raised hand as if to say something, and then he got to the aisle as quickly as he could and almost ran to the front to give the preacher his hand signifying his trust in Christ as Saviour. I have never seen a man more anxious to give his heart to Christ. He was one of the happiest new Christians I have ever seen.

On my way home from this wonderful experience I went by way of Bush, Louisiana, to preach in revival services at the Hebron Baptist Church, my first pastorate which I served during my seminary days. It is just a small church in membership and attendance, but a church with big-hearted people. During my second sermon of the meeting I told of the need in Camerones Valley just as an illustration in my message. Two or three days later Mrs. Lennie Parker, a member of the church, asked the pastor, Baxter Pond, and me to come to her home. We went and there she told how she had heard the message and how this need had touched

her heart. She had told her husband about it and they had decided to give the \$500.00 for the chapel. Part of my prayer was already answered!

The next Sunday morning before an overflow congregation, the formal presentation was made by the Parkers to the pastor. The gift was made through the Home Mission Board.

It was on November 19, 1955, that the chapel in Camerones Valley was dedicated with an overflow crowd of more than 200. They stood in the aisles, in the back, and on the outside. Twenty people gave their hearts to Christ that night. And that was only the beginning. From 60 to 100 people are now attending every service.

Some hoodlums of the community had planned to break up the first service with an egg-throwing, but the Lord was there and prevented it in at least three different ways. A member of the Aguacate church, who was a city policeman, was there in uniform. There was also a serviceman there in uniform. Then, too, instead of the usual dim lights, they were using a rented Delco lighting system for the service. The trouble-makers respected the uniforms and decided that there was too much light for their misdeeds, so the service went on without interruption and with glorious results.

One interesting sidelight to this meeting took place. The Catholic priest in Aguacate had reprimanded one of his families, who were neighbors of the Levys, for associating with them. He told them that the Levys were bad people and that they should stay away from them and that no good would come of such associations. The family told their priest that



A typical scene in Camerones Valley.



Chapel built in Camerones Valley in Cuba by Louisiana couple. Many are mostly from neighboring Aguacate Church who have helped Pastor Levy in the work.

the Levys were good people and were their friends and they loved them. On the night of the dedication service in the valley, this family borrowed the priest's car to visit some friends. But the friends had gone to the services and were not at home. So in the priest's car this family drove on to the chapel and stayed for the complete service.

All men are interested in investments that will pay big dividends. The Lennie Parkers have made such an investment. No one can tell how many souls will come to know Jesus because of this gift. How many strangers will they meet in heaven who will say: "We're here because you got us and our need on your heart and were willing to do something about it!"

The people of Camerones Valley have a chapel. What an additional blessing would come to this work if some concerned Christian would give them the jeep they so sorely need.

Yes, I believe God was guiding in my trip to Cuba!



The Salvation of Our Cities

By O. C. Robinson, Jr.
Minister of Missions
First Baptist Church
Dallas, Texas

MANY OF America's cities have had an unprecedented growth in population in the past decade and a half (since 1940). Correspondingly many rural and small-town areas have been depleted in population. The effect of this shift of population upon our churches is most important. Numbers of our rural churches have ceased altogether and others have been weakened dangerously. While in the cities our churches, fed by this rising tide of population, have flourished, doubling, tripling, and even quadrupling their memberships and enlarging their plants and facilities. In almost every instance there have been scores of new churches organized which, generally, have enjoyed rapid growth.

There is everywhere a feeling of exuberance over our increasing membership, enlarging facilities, and booming financial programs. But I am wondering if a close analysis of our booming cities would not reveal that our seeming prosperity falls far short of representing the real progress we blandly imagine.

Let me illustrate by citing the situation of my own city, Dallas, Texas.

In 1944 we had a population of 460,000. We had 95 churches with a membership of 69,047. In 1954 our population stood

at 730,000 or an increase of 59 per cent; in 1954 we had 162 churches with 116,000 members. On the surface this looks like real progress, but studied closely it reveals this shocking fact, our church membership grew exactly the same proportion that the city's population increased. This means that we have maintained the "status quo," 15 per cent of the population belonged to our churches in 1944, and 10 years later we boast of a "tremendous growth in membership and number of churches" and discover that we still have reached only 15 per cent of the population of our great city.

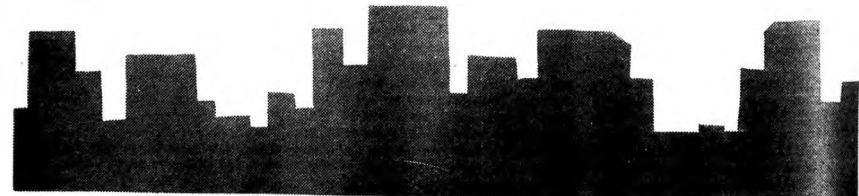
Why is this true? The answer to this question is a painful truth, which not many are willing to admit. The sad truth is that far too many of our churches have been selfishly seeking to be ministered unto by this flood of fresh population rather than seeking to minister unto them. I have seen and heard, during these years of growth, pastors who resented the establishment of new churches in new areas because they feared they might lose some of their present membership and because the new work would reach people who might otherwise have joined their churches.

Now, I am aware that caution and

common sense are needed in the location and establishment of new churches, but I am also aware that a few large churches will not reach the multiplied thousands that are pouring into our cities, as effectively or as quickly, as a larger number of smaller, wisely located, churches. This same principle is the established and accepted principle of successful Sunday school work throughout our Convention. Our leaders are repeatedly telling us, "multiply your departments, classes, and workers if you would reach the people." No longer do we rely upon the "big class" to reach the multitudes, but upon the "many classes." The logic behind all this is the importance of the individual; he needs personal attention and he needs to be utilized. Only the small class can keep the individual in focus and discover and develop his potentialities of service. Large classes tend to become stagnant and self-satisfied with their own bigness and forget the lost multitudes.

Our churches must be always spending themselves, and giving of themselves, if they are to continue to live and if our vast cities are to be reached for Christ. The church that freely gives of its money and its members to establish new out-

Continued on Page 25



Dixie Migration Causing Chicago To Burst at Seams

By Lester Brownlee
Chicago Daily News
Chicago, Illinois

Dixie is not the only place where the race problem exists, as is evidenced by the accompanying article by Lester Brownlee. This condensation of his story is reprinted by the courtesy of the Chicago Daily News, the newspaper in which the story first appeared on March 10, 1956.

THE PUSH of Negro migrants from Dixie is causing Chicago to burst at the seams — and spill over into the suburbs.

The growth is reflected directly by the pressure for housing, for schools, for jobs, for relief—and for better race relations.

"We estimate that 250,000 non-whites have migrated to the Chicago metropolitan area since 1950," said a spokesman for the Chicago Community Inventory. This is a population study group at the University of Chicago.

"Our most recent survey shows that 2½ blocks per week are changing from white to non-white residency," said Richard F. Nelson, vice-president of the Real Estate Research Corp.

He explained that a block is tallied when the heads of 25 per cent or more households in the block are non-white.

"This means that there are an average of 253 dwelling units per week that are changing from white to non-white," he said.

Newcomers Usually Move in with Kin

Daily News interviews with new arrivals disclosed that the newcomers usually move in with relatives, or into well established Negro neighborhoods.

"These new arrivals displace Negro families who have been here a number of years and these are the ones who move to formerly all-white neighborhoods," Nelson explained.

The white residents who live in these changing neighborhoods move to other all-

white neighborhoods in the city, or to the suburbs, he said.

24,168 New Pupils From out of State

A special survey conducted by the Board of Education reveals a total of 24,168 pupils transferred into Chicago elementary schools from out of state during the summers of 1953, 1954, and 1955.

No record was kept of transfers from out-of-state pupils during the rest of the year.

The Illinois State Employment Service reported that as far as its records show most new arrivals are able to get jobs because of the area's expanding economy.

The state employment service keeps no records of applicants by race, or by previous location.

Roy F. Cummings, director of the Illinois Department of Labor, said that unemployment claims parallel applications for jobs.

The presence of increased numbers of newcomers is felt in the relief rolls, declared Alvin E. Rose, commissioner of the city's department of welfare.

"The heavy migration of Negroes from the South poses a very real problem for Chicago—but an even greater one for the incoming migrants themselves.

"Housing in the Negro sections of the city is for the most part deplorable; rents are exorbitant and food costs more. Opportunities for employment are limited.

"Many Negroes, after being helped by relatives and struggling alone as best they can for a year or more, turn to the relief rolls for assistance.

"More than 75 per cent of the 48,000 persons now on the city's rolls are Negro and the percentage is slightly higher in the county's caseload of 95,000 persons.

"An organized effort on the part of business and industry to help Negroes get off the relief rolls would be rewarding in many respects.

"But the very real need is for Negro organizations to do more to help both resident and migrant members of their race.

"Migrants need to be better advised, both before setting out on a 'hit or miss' trip to the North, and immediately upon arrival.

"For only they themselves can win a place in the community by their individual industry and general deportment.

"I think an educational campaign among Negroes, by and for Negroes, is very much in order."

The vast numbers of new arrivals intensify problems in race relations, according to Francis W. McPeck, director of Chicago's Human Relations Commission. "The arrival of so many outsiders, regardless of race, is certain to create some tension in a city," McPeck said.

"The fact that so many of these new arrivals are Negroes, most of whom reflect a Southern rural culture, gives this tension racial overtones," he explained.

Many authorities believe that the problems of schools, water, taxes, roads and transportation — which infest the fast-growing suburbs — are in large part a direct result of the tremendous size of the migration of Negroes from Dixie.



Sharing Christ in the Services

By E. L. Ackiss
Director Military Personnel Service

ONE OF the most impressive facts observed today among our young people in the armed forces is the splendid number who are living a devoted Christian life and are sharing what Christ has done for them not only with their buddies and shipmates but also with others with whom they come into contact.

A practice has grown up in the United States Navy, with official approval, of lay leaders conducting worship services each Sunday at sea on small craft that do not carry chaplains. In two forces of the U. S. Fleet in 1955, over 2,300 Protestant lay services were conducted by selected Christian laymen with a total attendance of over 35,000 men.

Our young people in the Army and Air Force in the Far East and in the European Theater are carrying on a splendid work to help young servicemen and women grow in the grace and knowledge of our Lord Jesus Christ, to carry on the kingdom work among the native

people of Japan, Korea, and Okinawa, and to put forward the kingdom of God in Europe.

The present chaplain of the USS Coral Sea reported that, on a recent Mediterranean cruise, young men from his ship visited 48 foreign churches and missions at 11 ports in Spain, Portugal, Italy, Greece, Arabia, and Turkey. With the aid of interpreters these young people participated in 24 native church services and joined in the singing of familiar hymns. "Only God knows," states this senior Protestant chaplain, "the total good of such combined worship, but certainly deep, rich wells of human goodwill and divine reservoirs of worship have been tapped."

The accompanying picture illustrates what our own Southern Baptist young people are doing. Leonard G. Knutsen, ship's cook first class of the USS Coral Sea (CVA-43), visited and gave his Christian testimony in the Second Baptist Church of Barcelona, Spain. Our own Southern Baptist

Chaplain John Craven was serving aboard the USS Coral Sea at the time. Brother Knutsen and his wife, Joyce E. Knutsen, live at 4210 Bankhead Avenue, Norfolk, Virginia, and carry their membership in the Grace Baptist Church of Norfolk.

In the center of the picture is Juan Juan, a young student of our Baptist Seminary at Ruschlikon, Zurich, Switzerland, who acted as translator for Knutsen. Chaplain Arthur Anderson, USN, (American Baptist) of the USS Roanoke is seated at the right. The chaplain behind Knutsen is Chaplain Craven.

May we follow these, our own Southern Baptist young people in the armed forces, with our continuing prayers that God may sustain them in their service experience, may bless them in their Christian growth, and may move them to witness for the Master wherever they may serve.

HOME MISSIONS

Layman Preaches to Servicemen

By Alfred Carpenter, Director
Chaplains Commission



Chaplain L. E. Burnette and Chaplain Merlin R. Carothers with Col. John M. Fain, USAF, Atlanta businessman, who feels God has called him to preach to the servicemen.

DURING the history of each generation there are men of God called to perform specific ministries. Among such servants of the Lord is a Southern Baptist layman, Col. John M. Fain, U. S. Air Force Reserve, and president of the Fain Realty and Insurance Company. Fain preaches as a layman-evangelist to our armed forces.

His call to take the good news of salvation to our servicemen came as he was kneeling in the prayer room of his office building in downtown Atlanta, Georgia, during a regular midday prayer meeting. Col. Fain heard one of those present calling upon the Lord to do something for the spiritual needs of young servicemen at home and abroad.

In the days to come, as this burden was lifted to the Lord consistently, Col. Fain realized that perhaps there was something he could do as well as join with others in prayer. Since he was active in the Air Force Reserve program in Atlanta, and also at that time was serving as the state chaplain on Governor Herman Tamm's staff as brigadier general, he knew he had a natural and logical entree to many who would otherwise be disinterested.

Along with the Lord the commitment was made and within a few days the first call came from the Baptist chaplain stationed at Keesler Air Force Base. He had heard of the colonel's conversion and wanted the men at Keesler to receive the challenge of this line officer's testimony as to what the Lord Jesus Christ had done for him.

After the chapel service, when the invitation was extended for salvation, the servicemen responded in such numbers that it was necessary to march them out-

side to instruct them in the way of salvation. With this definite approval of God upon his call, Col. Fain knew that this was the will of God for him.

Upon his return to Atlanta, Col. Fain visited with Dr. Alfred Carpenter, director of the Southern Baptist Chaplains Commission, who encouraged him in his call. Major General Charles I. Carpenter, chief of the U. S. Air Force chaplains, also encouraged him in this layman approach to reach servicemen for Christ.

In the ensuing months Southern Baptist chaplains, H. C. Gober, Robert L. Masse, "Ted" Colson, L. E. Burnette, Ivan Herring, Malcolm Sadler, Frank Quick, and many others extended invitations for preaching services and missions on their respective bases to Col. Fain. In almost every service there were numbers responding to the invitation to "Come and be saved."

He conducted a preaching mission at Fort Campbell, Kentucky, upon the invitation of Southern Baptist Chaplain L. E. Burnette and Chaplain Merlin Carothers. During the services between two and three hundred decisions for Christ were recorded.

Col. Fain's own conversion experience is an interesting story. He worked his way up to the rank of colonel in the Air Force during the Second World War. He served on the staff of General Douglas MacArthur in Australia and through the island-hopping campaigns in the Pacific. He put in 13 years in the Army altogether and says that he was definitely a playboy and lived a life of roistering.

In July, 1943, he was aboard a C-54 about 50 miles off New Caledonia when something happened. "The plane suddenly fell 6,000 feet," he recalls, "and I

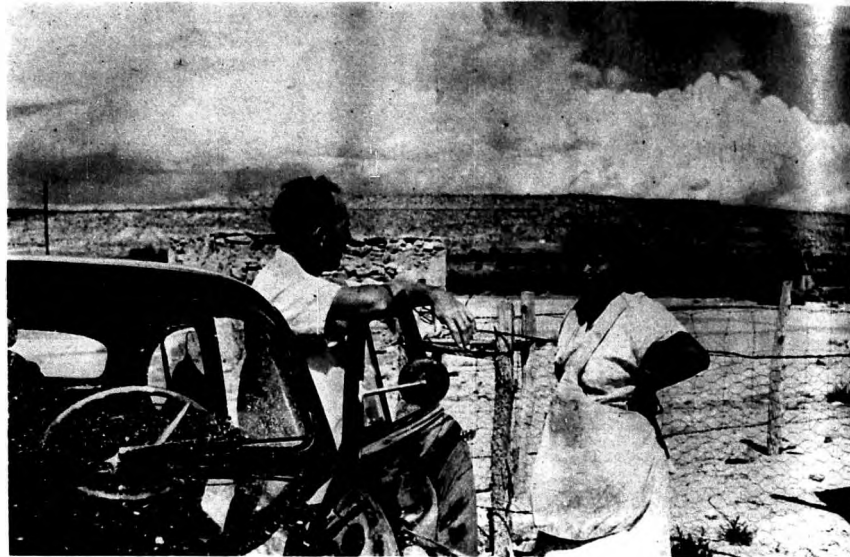
heard the navigator cry out for God to spare us. It was the first time during the war I had ever heard anybody pray. When the plane was 300 feet above water, it came out of its dive. I thought at the time it was just one of those miracles."

Later it developed that Fain had sustained a spinal injury in the plane's dive. He suffered a stroke and five hospitals later was dismissed. It was after his release from the last hospital, the Oliver General Hospital in Augusta, that he was driving along the Augusta-Atlanta road when he saw a sign "Repent for the kingdom of heaven is at hand."

"Right there, as in the plane dive, something happened," he says. "I went home and prayed all night and in the morning I felt a relief I had never known before."

Now this 39-year-old businessman who says that up to the time of his conversion no one but his mother had ever spoken to him about his soul's salvation, is trying in every way possible to reach others for Christ.

Prayer meetings and Christian witnessing are the order of the day in his business offices located in the heart of Atlanta. Only born-again Christians are hired to work there and Fain himself never fails to talk to his customers about religion. He is interested in selling the client an earthly home, but more concerned about the heavenly home. This stress on religion has apparently not hurt the business, because in a few short years the company has been able to come from a "hole in the wall" to the modern three-story structure. This has been possible even though Fain refuses to let his salesmen work on Sunday, the "best" day of the week for real estate sales.



Missionary Wall stops to talk with a Laguna Indian woman, Mrs. Jimmy Williams.

After 100 Years — Another Chance

By Rev. and Mrs. William S. Wall
Missionaries to Indians
Cubero, New Mexico

OUR LITTLE mission is located on Highway 66, about 57 miles west of Albuquerque, New Mexico. According to the highway signs we live at Budville. The village of Cubero is off the highway, but the mission is right beside the highway. So far as we know, the very first non-Catholic work to be done among the New Mexico Indians was at Laguna. That was when Rev. and Mrs. Samuel Gorman came here under the American Baptist Home Mission Society of New York. This was more than 100 years ago. For several years this pioneer missionary and his wife in this windy, quaint, and often cheerless desert, lived the life of faith and fully sowed the seed of the divine truth. Not all the seed were sown on stony ground, for some believed on the Lord Jesus. A few even dared to be baptized.

After ten years the Gormans had to leave because of Mrs. Gorman's health. It was then that the Gormans realized how many friends they had made among the Lagunas. Indians do not often show their emotions. When the Gormans left, many of the people wept like babies and begged them to stay. They wanted someone to preach the gospel and to teach them the Word of God. The missionaries tried to assure them that someone else would come. Yet no one came. For many years these few Christians tried as best they could to carry on without a leader. Very few of them could read and they were indeed as sheep needing a shepherd. Finally a Presbyterian came and began to work with them. Around 1942 some of our Southern Baptist missionaries, who were serving else-

where in the state, came to Laguna for a service. About two years later they planned a Vacation Bible school and two young men came from the seminary as summer workers. Both of these young men later became full-time missionaries among the Indian people. Robert Sieg received his appointment later that year. He was our first Southern Baptist missionary on this field. The other summer worker, Lewis Grant, is now a missionary at the Santa Clara Pueblo. In 1954 the Siegs were transferred to the Indian work in Oklahoma City after 10 years of faithful work here. When the Indians found out that they had asked for a transfer, they became very concerned. Some of them feared that it would be like it was when the Gormans left. They were afraid that they would be left

without a leader. The Siegs tried to reassure them and finally told them that they would stay on until the new missionaries came. They did. When we arrived about the last of March, 1954, they were still waiting and carrying on the work. How thankful we are for the work of Brother and Mrs. Sieg. When we came we found a thriving little mission with 31 members who love the Lord and are eager to learn more about his Word.

The work here is among two tribes, the Laguna and the Acoma. Both of these are Pueblo Indians. They live in little villages or clusters of homes. Often one family will build his house right on to the side or back of another house. The houses of these Indians are made of adobe (mud). Often they use rocks along with the mud. They also make fences of mud and use mud outdoor ovens. The fire is built in the oven and when it burns down, they rake out the coals. They then mop it out with a clean mop and put in the bread or other food. Bread made this way is very good.

Most of the Indians raise sheep. This is a very poor living and is very hard work. Last year our people lost many of their little lambs because of the drought. There was so little vegetation for the sheep that many of the mothers could not care for their young. The sheep is the main source of their meat. Most of them also get a deer during hunting season. Some do a little farming. Almost every family tries to raise some chili which is one of their main foods. They fix chili peppers by the bowl full and really love it. Some of them work in the vegetable farms which are located 35 or 40 miles west of us. In fact, both men and women work there in harvest time. Now, since uranium has been discovered here, some have secured jobs in the mines. We are glad, for they surely need it.

As for problems, there are many. One of the greatest problems is that of liquor. It is only in recent years that liquor has been sold on the reservations. Indians are literally drinking themselves to death. Some fall as they stagger along and actually freeze to death. Others get killed on the highway while under the influence of liquor.

Their religion is a mixture of the Roman Catholic faith and pagan beliefs. They still worship the sun, moon, deer, buffalo, eagle, and so many things. Even cornmeal is sacred to them, but it must be from Indian corn and ground in the Indian way if it is to be used for religious purposes. They bury food with their dead and have a big feast for the dead



Mission at Budville near Cubero, New Mexico.

four days from the time of death. Just a couple of weeks ago we were in a house where there had been a death. It happened that they had just started to place the body in the box which served as a casket. Immediately someone asked "Where are his shoes?" A Christian standing nearby replied that he wouldn't need them. However, the family found the shoes and carefully placed them near his feet. Although they had placed a white shirt on the body, they also enclosed his red flannel shirt which he loved to wear.

We have been told that there are nearly

6,000 Indians on these two reservations. There are so very few Christians. We now have 55 members in our little mission. Of course, there are some who are Christians and not members here. Some have accepted Christ but have been forbidden by their parents to be baptized. Pray for them. One girl who had waited 13 months for her parents' consent was baptized recently. How thankful we are for the progress that has been made. Yet it is heartbreaking as we think of the villages and the thousands of people who have never yet heard the gospel story.

Home Board Photos



Missionary and Mrs. William S. Wall and their daughters Gay Nell and Gladys.

AMONG the MISSIONARIES

Pastor's Institute Held in Rosenberg, Texas

A three-day Pastors' Institute was held in Rosenberg, Texas, on April 16-18 for Spanish-speaking Baptist pastors. The host pastors were Rev. W. E. Lowe of the First Baptist Church and Rev. Ramon G. Medrano of the Spanish-speaking church. There were 31 pastors and conference leaders attending from a 200-mile area. The program majored on conferences on the various phases of church work which would be helpful to the pastors and their respective fields.

The Union Baptist Association, the San Felipe Baptist Association, and the Spanish Missions Department of the Baptist General Convention of Texas were sponsors of the meeting.

—Isaac V. Perez
Stewardship Promotion
Spanish Missions for Texas

Revival at South Park in Canada

South Park Baptist Church in Edmonton, Alberta, Canada, co-operating with the Baptist General Convention of Oregon-Washington, has just concluded a two-week revival under Rev. C. H. Greene, state missionary from Washington. This revival was the third in the life of this young church, still less than a year old.

We believe the Lord led us in inviting Brother Greene, and we do thank God for his forthright and fearless preaching of the Word. He "ploughed deep" and exposed sin where it hurt. However, that is the brand of preaching men need, and the kind the Holy Spirit blesses.

During the services we had 10 conversions, 11 baptisms, two additions by letter, and six rededications. Since the meetings closed we have had six more additions by letter. We organized one year ago with 32 members, and by April 24 of this year, the date of our first anniversary, we had 73. One of the highlights of these meetings was the depth of conviction. One young couple could not sleep for a whole

night, and found release only when they accepted Christ and confessed him the next evening. Another young man wrestled with God all night over baptism and phoned the pastor early the next morning to request baptism that night.

Still another interesting and blessed feature of our revival was the fact that three brothers from one family and their fine young wives were all saved. These young men are all brothers-in-law of one of our deacons, and there are still two more brothers in that same large family. We trust we shall win them before long. The revival meant much to the members of South Park Church, too. Everyone was thrilled and deeply moved to see people walking the aisles weeping their way to Christ. Some could not stand the pressure of conviction, of course, and fled. These still constitute a challenge to us as we labour on.

—Rev. D. G. Milligan
Missionary-pastor
Edmonton, Canada

The Gospel Triumphs in a Lumber Camp

About the first of March, 1936, I received a letter from a friend, Rev. Ralph Haile, saying, "I am teaching school here in the Diamond Creek Sawmill Camp in New Mexico. There are 16 children in school and about 60 people living in the camp. Out of all of them only five have ever made any profession of Christ at all. I have been conducting Sunday school for the children. When can you come for a revival?"

I could go in about five weeks and a layman from Deming, Roy Perkins, could go with me to lead the singing.

We went on April 11 and conducted services one per day for eight days.

On the way we stopped at a nearby ranch house and the rancher said, "You have had all kinds of experiences, I suppose, but this will be something different."

Sin was rampant to be sure, but the

power of God is greater than any sin. Living conditions were terrible, but the need of Christ was even greater than physical needs. Our God is equal to any task. On the fourth night we saw three fine girls trust Christ as Saviour. On Monday night four more souls found Christ. On the last two nights we saw, four more. Then some of the new-born souls said, "We want to join the church and be baptized."

Santa Rita Baptist Church, 80 miles away, extended an arm and we received seven for baptism. We planned to baptize them on Mother's Day, May 13, and prayed that we might have several more by that time.

This camp is about 70 miles from the nearest church of any kind, and had not had any kind of Christian worship in it until this godly school teacher, who loved lost souls and loved the Lord enough to sacrifice almost all the conveniences of the modern world, came that way.

There is another such camp about 25 miles farther on that surely needs the gospel. May God send someone to it before it is too late.

—Roy C. Watson
Associational Missionary
Deming, New Mexico

When We Go They Come

This is an old saying and how true it is. Jesus set the example of personal work and it is wonderful to visit in his name. As we have visited in the homes of many of the Indians here in Albuquerque we have had a warm welcome. Many have begun to come to our services as a direct result of visitation.

"What can I tell a person who desires to know about our church?" asked one man of our church as he launched out into visitation. A young girl came one Sunday saying she wanted to know more about how to witness for her Lord. These en-



Intermediates at Almirante, Panama, have VBS under trees. W. D. Morgan is mission pastor. Enrollment in this two-week school had to be closed at the end of the first week due to lack of proper facilities. Enrollment reached 171.

HOME MISSIONS

courage and challenge us to seek to be better servants of our Lord.

During our recent revival with Rev. Jack Park as our evangelist, many of our people were challenged to "be more for the Saviour." Some came trusting Jesus as Saviour. Others came on rededication. As a result, our church has begun to grow and is a real lighthouse to those around it.

—Rev. and Mrs. James Huse
Missionaries to Indians
Albuquerque, New Mexico

Mississippi Indians Study About Other Tribes

Eight of the ten Woman's Missionary Societies in the Indian churches of Mississippi studied the book *The Tribes Go Up*, and the other two societies had members to attend the teaching of the book in another church. The interest and attendance was very good in most of the churches. The study of the book was followed by the Week of Prayer for Home Missions and the Annie Armstrong Offering.

An association-wide youth mission study was conducted at the Bethany Baptist Church. Books for Sunbeams, Juniors, and Intermediates were taught. The Adult book was also taught at this time for the members of the Bethany Church and others who had not had an opportunity to study the book in their home church. One hundred and eleven attended this mission study.

—Horace E. Fisher
Missionary to Indians
Philadelphia, Mississippi

A Good Investment

On April 1 the Bethel Spanish Baptist Church of Los Angeles, California, Carlos Carreon pastor, moved from its Sixth Street location to new property recently acquired at Spence and Sabina.

The newly acquired property consists of a church building, a pastor's home, and some very fine vacant land. The property was purchased by the Home Mission Board for \$34,000.00.

The investment seems to be a good one in that the Bethel Spanish Church has not had under 120 in Sunday school attendance since making the move, whereas the previous average was scarcely 70. There has been a like increase in finances and in the spirit of the church.

It seems that the new property has already proved itself to be a good investment.

—E. J. Combs
Director Foreign Language
Missions in California

July, 1936



Mississippi Indian women learn of needs among their people in other areas as they study *The Tribes Go Up*.



Nine Indian tribes were represented in the recent Oklahoma state YWA houseparty. Mrs. Bailey Sewell was devotional leader and Mrs. Somaria Leader counselor.



These Indian girls attended the Oklahoma state YWA houseparty. Four dedicated their lives to full time Christian service.

17



PREPARE NOW FOR 1957 MISSION STUDIES

World Missions in 1957

By John Caylor

SOUTHERN BAPTISTS have been a long time getting around to it, but the time is upon us for World Missions Year in 1957. Suggestions were made in the Missionary Education Council of Southern Baptist agencies several years ago that it was high time Southern Baptists had a year of world missions even as it already had promoted evangelistic crusades and stewardship emphases. Now the time has come. Next year, 1957, is World Missions Year.

All Agencies Alert

Not only are the mission boards undergirding the emphasis with special mission study and organizational emphasis but other agencies of the Southern Baptist Convention are just as keenly aware of the emphasis and are doing a worthy part in promoting missionary causes.

In January, the first week is to be devoted to Bible study. The largest single emphasis on class studies comes in the Bible study week the first of January. In 1957, the study will be on the book of Romans. Dr. Clifton J. Allen, author of the studies, states that the climax of the study of Romans is to be a missionary emphasis. Thus, we shall begin the year with a Bible study on missions.

Then follows the home mission emphasis in WMU clinics of mission study. During the first half of January state leaders will be conducting mission study clinics in preparation for the Home Mission Series on the general theme World Missions: USA. The clinics will enlist thousands of teachers who will present the studies be-

ginning the middle of January and running through February to the March Week of Prayer for home missions. In the six weeks of home mission studies all age groups will be studying home missions.

The 1957 Home Mission Graded Series

Books in the 1957 series will cover the whole field of home missions in the United States. Southern Baptists are not confined to geographical territory as they study the need of missions all over the homeland. Teachers will study general books prepared by various publishers. Friendship Press (inter-denominational) offers *Mission: U. S. A.* by James W. Hoffman, which will serve teachers as background material on needs in the homeland. The home mission Adult study, *Home Missions: USA* by Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board, is a study of the needs and of what the Home Mission Board is doing and hopes to do to meet the needs of 40 million unsaved people who are the responsibility of Southern Baptists, and the ministry of service to all our people in our part of the homeland.

Studies for Young People in the 1957 Series have been prepared by W. P. Howard with the title *Twentieth Century Pioneers*. Dr. Howard shows the part Young People play in the study of missions, in the promotion of home missions, in the support of missionary causes, and in the commitment of life for missionary service.

HOME MISSIONS

A Study of Migrants

For Intermediate studies in the 1957 Series Missionaries Hazel and Sam T. Mayo have prepared a study of the migrants. The title of the book is *The Trail of Ickin' Feet*. The history of Southern Baptist work with migrants is covered by these pioneer missionaries among the million moving workers. Besides the Mayo's, there are now three other migrant teams. It will be interesting to follow the migrants and our missionary teams with migrants as they follow the crops.

"It's your turn," says one Junior to another in the book of that name by Margaret Kim Fubanks as she presents home missions to Juniors and seeks to interest them in being missionaries at home. Not

only can they be missionaries while they are still Juniors, but they can make life commitments and also find a real interest in the support of missions through stewardship and prayer.

The picture storybook in the 1957 Home Mission Series is *New Friends for Freddy* by Louise Berge, photographs by L. O. Griffith. This interesting study of children who may be different in appearance and background but whom Freddy finds to be friends, will be interesting to both teachers and pupils.

Annie Armstrong Offering for Home Missions

Consummating the home mission studies during the six weeks before March is the annual offering for home missions. Worthy

goals have been set and specific plans made for the greatest offering in the history of the Annie Armstrong Offering for Home Missions. Prayer and concern will result in sacrificial giving for the support of home missions.

Missions Throughout the Year

Other emphases in "World Missions in 1957" include Home and Foreign Mission Day in the Sunday school, the last Sunday in March; Training Union study courses emphasizing missions; Vacation Bible schools; state missions in September; clinics and mission study on foreign missions in October and November; and the Lottie Moon Christmas Offering the first week in December. It is a great time to study and participate in world missions.

BUILD CHURCHES THROUGH GIFT ANNUITIES

"I will build my church; and the gates of hell shall not prevail against it."

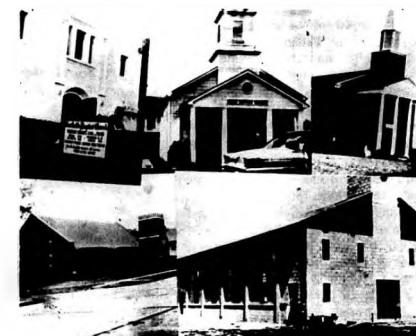
CHURCHES ACROSS AMERICA ARE NEEDED NOW!

There are 24,000,000 people in the territory served by the Home Mission Board that are out of reach of a Baptist church that can serve them.

Great areas are without the Baptist message. There are 15,000 communities in this territory that have no Baptist church of any kind.

Every new generation is a missionary opportunity. The exceptionally large birth rate imposes on Southern Baptists an added responsibility to provide adequate churches.

**DOLLARS INVESTED IN CHURCH BUILDING
BRING MAXIMUM RETURNS NOW AND FOR
GENERATIONS UNBORN**



-SOUTHERN BAPTIST GROWTH 1900 TO 1955-

SOUTHERN BAPTIST CHURCHES	
1900	19,558
1910	23,248
1920	27,444
1930	23,731
1940	25,259
1950	27,788
1955	30,577



SOUTHERN BAPTIST MEMBERSHIP	
1900	1,657,996
1910	2,332,464
1920	3,149,346
1930	3,850,278
1940	5,104,327
1950	7,079,889
1955	8,474,741

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July, 1955

19

First Baptism in San Blas

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

FROM time to time during 400 years Spanish priests had penetrated the jungle villages of the Cuna tribe in Panama only to lose their lives at the hands of resentful Indians. Bitter experiences had taught the Cunas to expect nothing but slavery or, more often, death at the hands of white men, and all white men were nominally Christians.

In 1909 Padre Gasso gained a foothold on the Cuna Island of Nargana, with backing from the Panamanian Government, because the state church was Catholic.

During the same year Anna Coope, the heroic weaver of damask tablecloths, with support from the Nazarenes, tried to carry the Protestant Bible to the nearby island of Mono. What happened, anybody acquainted with Christian missions in Latin America could have predicted. But let Miss Coope tell it as she did in her letters that I have read.

"Roman Catholic priests opposed me and stirred up both Spaniards and Indians to put me out of the Indian villages I visited. . . . I also spoke to the priest (Padre Gasso) . . . who gave rifles to the Indians to kill me, but God preserved me."

At Mono, Chief John Davis, who had invited Miss Coope to open a school on his island, said: "The padre has told these two men that you are a bad woman and we must not let you stay. You have a bad book." Of course, Miss Coope's "bad book" was her Bible.

The white-haired Brother Penny, who accompanied Miss Coope to Mono Island, "knelt down on the beach and prayed with his hands uplifted. . . . They grabbed his wrist and dragged him off his knees to the boat; but I believe that prayer will be answered, and souls from that place will be saved."

By 1913 it was different on Nargana. Chief Charlie Robinson was then in power on that island. He had been a swarthy



Rev. Atilio Rivera baptizes a convert during the first baptismal service.

mariner possessing golden earrings. He had sailed the seven seas with his eyes wide open, and from what he saw in the ports of the world he concluded that Christian civilization, even Protestantism, would be good for his people.

Chief Robinson's quaint invitation to Miss Coope to teach "karta" at Nargana is now a matter of church history. In it he wrote: "Dear lady you By A. B. C. book Engles and Bring your Piano with you."

It is now June 5, 1955, and I am sitting

under a great coconut palm. It shadows the kitchen door of a Southern Baptist missionary's house on the island of Ailigandi that for six summers I have called "home." In my mind I have been reviewing the great faith, the struggles, and the hardships of the San Blas Missions because today is a day of celebration, a day for rejoicing.

In my musings I recall that Miss Coope's troubles commenced anew upon her arrival at Nargana in 1913. Then Mrs. Purdy came to teach on the neighboring



Ailigandi Christians sing hymns at the first baptismal service.

island of Nusatup. Then Miss Evans, who died there.

Ostensibly because these Bible women sympathized with the Indians when the Indians were oppressed by the Panamanian government, their missions were closed in 1920 and Catholicism was prescribed as the only religion for the Cuna people.

In 1923, when the state church was abolished by a new National Constitution, Miss Coope was allowed to return to Nargana, providing that she would teach in Spanish rather than in "Engles." But with the outbreak of revolution in 1925, all Protestant efforts were erased by the government.

For nine years the San Blas missions of the Bible women remained closed—yet the seed had been sown! It was growing in the hearts of consecrated Cuna Indian boys who had been sent to study in the United States.

First, Frank Wilbur returned to open a Christian mission at Ustuppu. Shortly

thereafter Alcibiades Iglesias (Leroy Powers) founded his vigorous mission on Ailigandi. Then Peter Miller came back to help at Ailigandi.

Through persecution and hardship these Indian schools and faith missions persisted and some of their students, in turn, went out to Panama, Guatemala, and the United States to study. From these, Claudio Iglesias eventually came home to organize the mission at Mulatuppu, and Atilio Rivera returned to Ailigandi.

It is June 5, 1955, and Marvelita, my precious little Indian friend, comes to my coconut tree to end my historical thoughts and tells me that it is time for church. Rev. Atilio Rivera preaches to the Ailigandi congregation that is in the process of organizing into a Southern Baptist church. It is a serious sermon because 14 Indians have declared publicly that they are Christians—a nucleus about which to found the first non-Catholic church in San Blas.



Ailigandi Baptist Church and mission school (Escuela Colman).

Brother Rivera charges them concerning their lifetime of consecration and their heavy responsibilities as true followers of Christ.

When the last hymn has been sung and the benediction pronounced, the believers of Ailigandi set out in seven dugout canoes for a little island in the sea that will give them some privacy. Curiously enough, this little island lies close beside the one where several years ago Nelipipi, the Indian Holy Boy, was treated by pagan Indian ceremonies to reduce his occult powers. These magic powers, they claimed, made the devils follow him about and injure people wherever he went.

The Indian Christians line the sandy shore of the little atoll under the bright rays of the tropical sun that lend a dazzling glory to the service. There they pray and sing hymns while Brother Rivera baptizes in the warm, quiet, blue Caribbean 12 of the 14 who have decided for Christ. They are the first Protestants ever to observe this Christian ordinance in San Blas.

There is moisture in my eyes on this fifth of June, 1955. There is a lump in my throat as I witness the garnering in of these first fruits to form the Ailigandi Baptist Church. And I needs must think again of Miss Coope's being thrown off the island of Mono in 1909, when she wrote: . . . "and souls from that place will be saved."



Going to Baptism Island. Mainland shows in the background.

July, 1956

Home Mission



by J. T. Gillespie
Director Rural Church Program

Wouldn't it be great if every Southern Baptist could join in saying "Ours is a Four-Star Church?"

Figures from the office of J. P. Edmunds, Department of Survey, Statistics, and Information, indicate that by the end of 1955 there were 10,269 Four-Star Churches in our Southern Baptist group. Of these, 5,698 were rural churches. This is 698 more than the five-year goal set by the Long Range Rural Committee two years ago. Later the committee raised its first five-year goal to 7,500 Four-Star Churches.

Just why do these churches want to be Four Star? Certainly not merely for the sake of recognition, but for the sake of development and service. A Four-Star Church is one which has the four basic organizations for church development: the Sunday school, Training Union, WMU, and Brotherhood.

Only 879 churches are trying to operate without a Sunday school. Certainly none of these will be able to serve as it should until it gets into the Sunday school business. The Sunday School Board provides ample plans and promotion of Sunday school work—plans that have been tested and proved in 30,000 churches. Baptist state and associational forces are always ready to assist any church in the use of these plans. Why should any church be without a Sunday school?

Likewise, the Training Union has been in operation long enough to prove its worth to any church that is concerned about the development of its members. Yet, 9,160 Baptist churches did not report a Training Union in 1955. Surely these churches are not opposed to the Training Union activities. They would fully agree, no doubt, that the Training Union

is good if it only has the right kind of leadership to direct its work. By and by they intend to organize the Training Union in their own churches, but right now there are certain obstacles to overcome in the Lord's work. If ultimately, then why not now?

The missionary organizations, WMU and Brotherhood, are essential to the best development of the spirit of missions in every church. Only 10,995 churches are without WMU organizations and 19,235 did not report an organized Brotherhood in 1955. This indicates an increase of 4,088 WMU's and 6,066 Brotherhoods during the past five years. At that rate of increase, we should have a Brotherhood and a WMU in every



Write your state superintendent of missions for this award if your church qualifies by being a Four-Star.

church by the year 1965 or soon thereafter. Certainly all churches should use these organizations in the promotion of our missionary enterprise.

Every Southern Baptist can take pride in this splendid report of progress. Such progress is brought about largely through the vigorous promotion of Sunday schools and Training Unions by the Sunday School Board and its affiliated workers in the various states. We congratulate Miss Alma Hunt and Mr. George Schroeder and their many associates upon the rapid progress in WMU and Brotherhood work.

Our hats are off to the state superintendents of missions and to the many associational missionaries throughout the territory who are constantly challenging their churches to enter the four-star group in order to become stronger churches and to render greater service in the kingdom. Then, last but not least, the churches themselves deserve much credit for this splendid showing. It is a joy and honor for one to belong to a church that is not satisfied with past attainments, but is even on the march toward bigger and better service. These four organizations will help any church on that march.

We hope that before long every Southern Baptist can say, "Ours is a Four-Star Church."

A recognition award is available for every Four-Star Church. If your church has these four organizations and has not received the award, I suggest that you write to your state superintendent of missions. He will be glad to send you this colored placard which makes a splendid addition to your bulletin board display.

Baptist Work EXPANDING in Great Lakes Area

By E. Harmon Moore
Secretary Stewardship and Missions
Illinois Southern Baptists

THIRTY new churches in 30 weeks is the record for Illinois Baptists since October 1, 1955. Calvary Baptist Church, Green Bay, Wisconsin, the northernmost church affiliated with Illinois Baptists, was constituted April 30, with 10 charter members. Pioneer Missionary Harold E. Cameron has assisted this group during its time as a mission.

Kenosha Missionary Baptist Church, Kenosha, Wisconsin, Gail Zimmerman, pastor, extended an arm to the work in Green Bay.

After a visit by one of the men from Green Bay in the office of E. Harmon Moore, secretary of Stewardship and Missions for Illinois Baptists, Missionary Cameron was requested to meet with the Green Bay group. He found them to be of strong Baptist fiber and possessing a determined spirit to be distinctive in their witness.

This new church is averaging more than \$50.00 per Sunday in offerings and more than 30 in Sunday school. It meets in a city recreation hall.

The Great Lakes Association received two new churches in one day, Saturday April 21, when Zion Baptist Mission, North Aurora, and DeKalb Baptist Mission, DeKalb, Illinois, were constituted as new Testament churches.

The DeKalb Baptist Church began with 52 charter members. Forty-two letters were

July, 1956

granted by the First Baptist Church of St. Charles which has sponsored the work from its beginning. The work was begun under the direction of Missionary Cameron when a survey of DeKalb was made with the assistance of summer student missionaries furnished by the Home Mission Board.

DeKalb is a fine northern Illinois city of 16,000 population and is the home of Northern Illinois State College.

The meeting in which 24 charter members constituted themselves as the Zion Baptist Church, North Aurora, was held in the grade school.

Secretary Moore brought the message to this new church, the 189th new church in Illinois since 1945.

Rev. H. W. McDonald of New Albany, Mississippi, has been called as pastor of this church.



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

CITIES HAVE always influenced nations. Large cities have often determined the destiny of nations. Note in our own day the influence of such cities as London, Paris, Rome, Moscow, Tokyo, San Francisco, Los Angeles, Chicago, New York, and Washington on their own nations and the rest of the world. The total urban population in our cities may well determine the destiny of the nations of the world in this generation. Are these cities pagan or Christian? In which direction are they going now? What can be done to make them Christian? These are vital questions which we as Christians must face.

Look at Our Cities

Within the area of the United States served by Southern Baptists there are 112 cities with a population from 100,000 to 5,000,000. The 112 cities have a population of 50,000,000 and 52 (population 23,500,000) have City Mission Programs and 60 (population 26,500,000) have no City Mission Program.

More than one half of our cities and urban population are without a well-designed and aggressive mission program. This means they will become pagan, and verily some of them already are. Southern Baptists need to weep over our cities as Christ did for Jerusalem.

In our country are 87 cities with a population of from 100,000 to 500,000; 37 of which (population 7,655,471) have City Mission Programs; 50 of which (population 10,276,948) have no City Mission Program.

Another look shows that nearly 60 per cent of these cities have no effective City Mission Program and about 80 per cent

of the people are left without such a program.

Fifteen cities have a population of 500,000 to 1,000,000 and a total population of 7,600,094.

Nine of these 15 cities (total population 5,432,444) have City Mission Programs. These cities are: Atlanta, Dallas, Kansas City, Louisville, Memphis, Miami, New Orleans, San Antonio, and Birmingham.

Six of the 15 cities (total population 2,167,650) have no City Mission Program. These cities are: Denver, Indianapolis, Portland, San Diego, Seattle, Columbus (Ohio).

Thus about 30 per cent of the cities and 40 per cent of their population are without the efficient guidance of the City Mission Program. Some of these six cities are leaning toward paganism already.

Ten cities in our territory have a population of one million to five and one half million each and a total population of 23,072,493. Five of these cities (population 9,850,654) have a City Mission Program. They are: Baltimore, Houston, Los Angeles, St. Louis, and Washington, D. C. The other five: Cincinnati, Chicago, Cleveland, Detroit, and San Francisco (population 13,231,839) do not have a City Mission Program.

Fifty per cent of these largest cities have a City Mission Program, but the other 50 per cent without a program have 60 per cent of the population. These cities are hard fields but cannot be left to go into complete paganism.

The Challenge

The first challenge of these cities is that of the multitudes without Christ. In the 112 cities with a population of 50-

000,000 are more than 65 per cent or 32,500,000 unchurched, and even more are not Christian for pagan temples are numerous in them. These millions are the objects of the gospel power and those for whom Christ died. The gospel is the power of God unto their salvation.

Another challenge is the different races of people found in the cities. In the 112 cities are people of every race: Jews, Negroes, Mexicans, French, Indians, Italians, Japanese, Chinese, Russian, Spanish, and thousands of others from Europe, Asia, and isles of the seas. These are a challenge to the power of the gospel. In these centers of population are found all of humanity, the learned and illiterate, the rich and the poor, the high and the low, the up-and-out and the down-and-out, the good and the bad, the successful and the failures, the agnostic and the believer, the Christian and the pagan, the reformer and the destroyer, the law-abiding and the lawless, the kind and cruel, the citizen and the alien, the hopeful and the hopeless. Yes, all the humanity levels on earth are found in our cities. The gospel of Christ is for all and he is the answer to all their needs. The gospel alone can transform the cities by changing the hearts of the people.

Cities are a real challenge to the effectiveness of the Christian way of life and the power of Christ to make them Christian rather than pagan. They are a genuine test of our Baptist faith in Christ and our loyalty to his last commission. If we believe in the power of the gospel and the Christian way of life we have a real testing-ground in these cities.

The Solution

The solution cannot be found in leaving them alone. They are leaning toward evil and paganism and cannot be trusted to save themselves from sin. The small groups of Christians in most of the cities with no mission program are not able to meet the needs.

The solution cannot be found in mere social and welfare programs, as much as they mean to the masses, or in laws and reformation schemes. Unregenerate minds and hearts will not produce a new and better society. Transformation of the individual through regeneration of the heart is the only basis on which reformation can become effective.

The only ultimate solution to the city problems is a New Testament church in the midst of the people, proclaiming, teaching, practicing, and living the gospel of our Lord Jesus Christ. Therefore, we must have more, yea, thousands more churches

in the cities. We need no less than 10,000 new churches now.

The church-sponsored mission station that develops into a new church is the best way to secure them. Thousands of new churches have come into our denomination through this plan since 1940.

To accomplish the task of establishing new churches in these 112 cities will require a definite, well-designed, long-range program. Southern Baptists have that plan in the City Mission Program sponsored by the local church, the association, the state convention, and Southern Baptist Convention through the Home Mission Board. But in many places there are not enough churches to do the task. The associations are new, small, and weak. The state conventions in most of these areas are not able to carry the financial load.

Two specific things can be done to reach the cities for Christ. First, five to ten of the stronger churches in our larger self-developed cities could sponsor that many new churches in one of the great unreached cities. They should provide a pastor and make it a mission project of the church for a period of three to five years. One hundred strong churches could well support a new church in a needy city and never gives less but more to the Cooperative Program. There is no end to this possibility and no way to measure the blessing to the church and the denomination.

Second, the Southern Baptist denomination as a whole but as a unit will need to outline a long range program for the cities and plan to take them one at a time for Christ. It is my conviction that such cities as Los Angeles, San Francisco, Portland, Seattle, Chicago, Detroit, Cincinnati, Cleveland, and others will need large denominational financial aid with which to accomplish the task. I doubt if it can or should be undertaken by one board or agency alone, but a joint plan and financial support should be worked out by several of the boards. It is not necessary to make any gift to these cities, but funds could be made available for them to use for a period of 10 years at a time until they are strong enough to carry on their own work.

The solution is a program that will evangelize the cities. It must be church centered and supported by the denomination. When we see them as Jesus saw Jerusalem, we will find a way to do something for them.

The solution is a program that will evangelize the cities. It must be church centered and supported by the denomination. When we see them as Jesus saw Jerusalem, we will find a way to do something for them.

The Salvation of Our City

Continued from Page 10

posts for our Lord will never suffer or fail, but it by this process will rejuvenate itself and keep alive that spirit without which no church can survive, the spirit of evangelism and missionary zeal.

Only by the established churches unselfishly sending forth the funds and forces to build new churches will we meet the need that confronts us, and only by doing it can they prevent their own stagnation. Too many of us are more concerned about maintaining ourselves than we are about ministering to the lost multitudes. We do not need to be careful lest we weaken ourselves by sending forth men and money to minister to people whom our church is failing to reach. Do we need to be reminded that members and money do not make a church great? It is spirituality, compassion for the lost, and sacrificial self-giving that make us great. Unless we as pastors keep our people looking out upon the white fields, and gladly send them forth as laborers into God's harvest, we will awake one day to discover that those whom we refused to let go have ceased to be of any worth to us or God's cause. In the economy of the kingdom of God we gain by giving away, we grow by sending forth, we live by dying.

I made a statistical study of the churches of Dallas Baptist Association for the year of 1952. I grouped the churches according to size of membership using a five hundred differential. The results of this study show conclusively that in everything except gifts to missions and total per capita giving the churches with memberships up to 500 have the highest efficiency rating.

Some will say "Ah, yes, but this will weaken and ultimately destroy the great downtown churches."

Not in a thousand years will it destroy them, otherwise Jesus falsified when he said "He that loseth his life for my sake shall find it."

I contend, that only by this process can our appeal remain vibrant and vital. The church that does this will be always discovering the potentialities of people who would be overlooked if the membership remains static. By preparing and sending forth people we make room for fresh recruits, for only where we need new life will we seek it, and only can we appeal continually with effectiveness. The church must become a channel through which there is always flowing a stream of lives who go forth to bless the world. If the church dams up the channel by selfishness and seeks to become a reservoir it will

strangle upon its own fatness. Scores of our great churches are suffering from obesity. Obesity in a church does the same thing that it will do in the human body—it produces heart trouble.

We are all inclined to dream of a day when we shall have recruited and trained a great multitude of workers who will perpetuate the church program without our having to be always struggling with babes and sucklings. We hoard our well trained members and begrudge giving them up because we know that we will have to start all over again preparing a beginner to fill the gap. But this eternal struggle is the furnace in which is forged the spiritual stamina that keeps our churches evangelistic and missionary minded, which alone keeps them appealing and pleading for souls, and which gives their message appeal to the lost.

As pastors we are as much stewards of the lives of people as we are of the money God places at our disposal. If we think of members only in terms of what they can contribute in talent and money toward the magnification of our church, and thus of ourselves, we shall dam up the channel and keep them for ourselves; but if we think of members in terms of possibilities for service in Christ's kingdom wherever they are needed most, then we will consider it our task to prepare them to fill their place in the expansion of this kingdom and gladly bid them go.



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Launching the Brotherly Love are (l to r) James Phelps, J. O. Smothers, A. V. Pickern, Jr., and Emmett McCormack. Bayou Pointe au Chien is in the background. A shrimp trawler sits across the bayou. Larry Hostard fishes for crabs on the left.

The Boat of Brotherly Love

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

DURING a School of Missions in McNairy County Association, near Selmer, Tennessee, the people learned that we needed a boat for our mission work among the French in the Bayou country of Louisiana. Some of the pastors decided to do something about it.

Rev. J. O. Smothers, moderator, and pastor of Gravel Hill Church, took the lead. Rev. James Phelps, pastor at Chevalle, Rev. Noel Edwards, pastor at Ramer, and Rev. Wayne Kiestler, pastor at Lorraine, led their people to help. They bought a boat at cost from a good Baptist. Two Presbyterian laymen contributed

a paddle. Another gave the use of a pick-up truck. The churches paid for the gas and sent the boat. They loaded the trucks with clothing, too, and dried milk.

Pastors Smothers and Phelps and a layman, Emmett McCormack of the Gravel Hill Church, brought them to us.

Both Smothers and Phelps preached for us in English. We translated. Each one preached twice, for we have four services each week end. Our people heard them gladly.

The brethren ate crayfish, rode in a pirogue, and drank French coffee. They visited with us to distribute some clothes.

They saw a part of a missionary's life.

The good ship "Brotherly Love" which they brought us, carries us up and down the bayou. The power comes from a 10-horsepower Mercury outboard motor, contributed by E. W. Hurt, Jr., of Bainbridge, Georgia, a brother-in-law of this missionary.

We carry the gospel, haul the sick, and deliver food and clothing up and down the bayou. Thus McNairy County Baptists in Tennessee have a part in mission work on Bayou Pointe au Chien, Ile de Jean Charles, and Bayou Terrebonne in Louisiana.

Tentmaker Number 197

By Mrs. Fred A. McCaulley
Atlanta, Georgia

TENTMAKER NUMBER 197, who for the past three summers (1953-55) has worked in the lumber industry of the far Northwest, is typical of the best in the Tentmaker movement.

He is a volunteer for foreign missions and is one whose consecration and vision directed him to serve his Lord on mission fields at home while preparing for service abroad. It was necessary that he earn enough money in the summer months to help him through the next school year. Solution: TENTMAKER, Reserve.

After his first year of service, he returned to Mars Hill College so enthusiastic about the Tentmakers movement that he, as Tentmaker representative on the campus, did a most thorough and competent job of presenting the challenge of the work to his own classmates, enlisting many of them.

Our missionaries and pastors in the Northwest, who have done excellent work as contact men, finding work in the logging or lumber industry, have said that they can find work for every Baptist college man who is consecrated, able-bodied, and willing to work. These jobs also pay well, and the missions or small churches usually furnish housing for the boys who mean so much to their local church work.

Jim Otis, of Florida, Tentmaker No. 197, availed himself of the opportunity to serve in this logging industry, and demonstrated that "it is not the size of the dog in the fight, but the size of the fight in the dog" which makes a good logger. Jim is tall, but not heavy.

In the summer of '53 he worked in a sawmill at Visalia, California, and lived in a cottage at Seaside. The mother church

was 200 miles away! The Tentmakers there, directed by Missionary Jack Combs and the pastor, Rev. James Dotson, helped in the establishment of two missions: Point Arena and Manchester, California, one of which is now an organized Southern Baptist church.

In the summer of '54, he worked with the church at Redway, California, Rev. V. E. Boyd, pastor, and again Tentmakers helped to establish missions; this time in Thorn Valley. He visited the church at

Redway this summer, en route to Baylor University where he is now matriculated, and in his own words "I got to fellowship with the beloved friends there again and rejoice with them in the progress both of the missions and the church. . . . The mission which we Tentmakers and summer missionaries helped to nail together last summer has now been constituted into a church!"

Last summer (1955) he worked at Sweet Home, Oregon, under the direction of Rev. Wayne Eurich. Two others of his classmates were Tentmakers with him: Joe Mamlin, of North Carolina, and Bill Cobb, of Tennessee; and E. Baughman Lee, a Baptist from Korea, though not a Tentmaker, worked with them. Lee is still a member of the Sweet Home Church and attends the University of Oregon.

And what type of church work did Tentmaker No. 197 do? Besides helping to establish missions and build for them, as mentioned above, he preached some, was assistant choir director, led the music in a youth revival, taught the young men in Sunday school, helped with the teachers and officers' meetings, fellowship meetings, campfire services, etc.; and a sizable tithe went into the church treasury. Always he witnessed for the Master and, through witnessing, has won souls to him.

... Jim says of the Tentmakers program: "It is my summer mission laboratory—as essential as college to me."

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This display was used in a recent associational meeting in Memphis, Tennessee, to show number of new churches started there in past 10 years.

City Mission Program Proves Successful

By Ralph R. Moore
Superintendent City Missions
Memphis, Tennessee

THE City Mission Program was officially begun in Memphis, Tennessee, on May 1, 1945. At that time there were 51 Baptist churches in Shelby County Baptist Association, with approximately 37,500 church members. During the 10 years

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that the program has been in operation, more churches have been constituted within the association than were constituted during the 70-year period prior to 1945.

To be sure, the superintendent of City Missions does not claim the credit for all of this. Neither do the city and county superintendents combined deserve the credit for it. It is the result of the combined effort of our churches, pastors, missions committee, and forward-looking individuals. The secret, or genius, of the City Mission Program's success lies in its emphasis upon church sponsorship and church control.

During the 10-year period prior to the beginning of the City Mission Program in Memphis and Shelby County, 1935 to 1945, only seven churches were constituted and received into the association. During the last 10 years 42 churches have been constituted. The membership within the association has grown from 37,500 to 75,215. The Sunday schools, Training Unions, WMU's, and Brotherhoods have grown proportionately. In the other cities where the City Mission Program has been adopted a similar growth has been made.

Most of the new churches have shown remarkable growth in membership, Sunday school enrollment, and the other departments of church life. For example, the following illustrate church membership growth in the new churches: Charjean (organized 1954) has 594 members, Cherokee (organized 1953) 887, Frayser (or-

ganized 1948) 1,106, Leawood (organized 1946) 1,123, Park Avenue (organized 1949) 899, Poplar Avenue (organized 1948) 973, and Southmoor (organized 1953) 443.

While the new churches were being established, the older churches have made marvelous progress also. The spirit of co-operation and unity which prevails gladdens our hearts. Truly, the Lord has been smiling upon us and blessing us. But there remain many strongholds of Satan to be taken yet.

The City Mission Program in Memphis has enlarged our vision of world needs, unified our people in the total missionary enterprise, provided our churches with an opportunity for definite service, and has strengthened the work in older churches, thus enabling them to reach more people for our Christ.

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HOME MISSION

Questions and Answers on CATHOLICISM

By William E. Burke
Field Worker

Question: How is the cross regarded by the Roman Catholic Church?

Answer: It is regarded as being on a level with the images of Christ himself. They distinguish between the real cross (of which they say they have a great many pieces) and the figure of the cross. The former is regarded both as an image and a relic, and is venerated and worshipped with supreme divine worship, even a Christ himself" (*Aquinas and Bonaventura*, quoted by Tyler, pp. 66, 82).

Q. Can you prove from the Roman Missal that the cross is worshipped and adored?

A. While Roman Catholics claim not to worship, but only to venerate saints, images and relics—cult of Dulia—they admit to worship "adore" the nails and wood of the cross. In the Roman Missal, rubric for Good Friday, we read: "... then he (the priest) proceeds to the middle of the altar, and totally uncovering the cross and elevating it, he begins a third time more loudly, 'Behold the wood of the cross upon which the salvation of the world hangs. Come let us adore.' Then taking off his shoes he approaches to adore the cross, thrice kneeling, before he kisses it. When he has done this he returns, and puts on his shoes; and afterwards the ministers of the altars, and then the other clergy, and laity, two by two thrice kneeling, adore the cross."

Again in the Roman Missal on the feast of the "Exaltation of the Cross," September 14, we read: "O cross, more splendid than all the stars, etc., sweet wood, sweet nails, bearing a sweet burden, save the present multitude assembled today in thy praise." Then the Pontiff (the officiating priest) kneeling before the cross devoutly adores and kisses it (Ipsam devote adoratur et osculatur). The same all others who wish may do."

The above act of adoration is given not only to the true cross, but to all crosses and crucifixes.

Q. Is the veneration of the cross one of the principal features of the Roman Catholic religion?

A. Yes. At baptism the priest makes the sign of the cross on the child's forehead and body, as soon as the child can be taught to pray it is taught to make, with its forehead and breast; at confirmation the bishop makes the sign of the cross on the forehead of the person confirmed; zealous Roman Catholics instinctively "cross themselves" in every emergency of danger and difficulty; and it is part of the religion of true members of the church to bow the head and bend the knee before any representation of the cross.

Q. What is the origin of the cross as a symbol?

A. The popular belief is that in its origin it was a Christian symbol; whereas, in its origin it was pagan. "It was used in the Babylonian mysteries, and honored in the same fashion in which it is now in the Church of Rome" (*Hilop*, pp. 201, 202). "What is now regarded as the Christian cross was originally the mystic TAU of the Chaldeans, the initial T of Tammuz, the deified Nimrod. It was marked on the garments of the heathen priests; and the vestal virgins of pagan Rome wore it suspended from their necklaces. It was in use as early as 15 centuries before the Christian era." (*Wilkinson*, Vol. 1, p. 376).

Q. Do the Scriptures sanction the use of the cross as a Christian emblem, either in worship or architecture?

A. No. The stake or cross on which Christ suffered is never once spoken of in the New Testament with respect, far less veneration, but invariably with reproach. It was a Roman instrument of torture and death, a symbol of the suffering and shame put upon the Lord Jesus, and of the guilt of those by whom he was crucified.

Q. May it not be said that the personality of the Saviour, and the gracious object for which he suffered, conferred a dignity on the cross, because of which it ought to be venerated?

A. No. The character of the accused tree cannot be altered. We might as well venerate the scourge (or figure of it) with which he was scourged, or the thorns with which he was crowned, or the hammer and nails with which he was nailed to the tree; as is done by the Roman Catholic Church. We worship the Saviour; we abhor the instruments by which he was put to death.

Christ in glory is the only object of the true Christian's contemplation, adoration, and affection—the victorious, life-giving, all-powerful Saviour and only high priest.

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 Cook, Mrs. W. H. Office Secretary, Dept. of
 Commerce, 114 Ruit Bldg., Dallas 1, Tex.
 Haines, Mrs. Marjorie Ruth, Office Secretary,
 Dept. of Negro Affairs, 1141 N. Robinson,
 Kansas City, Mo.
 Herman, Eunice (San Jose Indians), Multatops,
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 Hirsch, Mary Avery (Irish in Iowa), 1917 Princeton
 Rd., Trenton, Mo.

Brooks, Troy E. (Gen. Missionary), to Box 266,
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Belvin, Frank and Mrs. (Indian), 519 E. Delaware, Okmulgee, Okla.
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THURSDAY, JUNE 21

Vesper Service
"Tentmakers, The Modern Missionary Pauls"—
Fred McCaulley
Seeing Home Missions—L. O. Griffith
Sermon: "The Doctrine of Sin"—
Herschel H. Hobbs

FRIDAY, JUNE 22

Missionary Testimony—Celso Villarreal
Bible Hour—E. N. Patterson
Simultaneous Conferences:
Association Mission Kindergarten
Chaplains Primaries
"Mrs." Chaplains Schools of Missions
City Missions Western
Intermediates Work with Chinese
Juniors Young People and Adults
Presenting Home Missions—
Department of Co-operative Missions
Worship Service—
"Marshalling our Forces in World Missions"—
H. Guy Moore
Simultaneous Conferences:
(Continuation of all 9:25 A.M. conferences except
Primaries, Juniors, Intermediates, Young People
and Adults.)
Schools of Missions (All Co-operative Missions Con-
ferences will adjourn.)
Religious Pictures—L. O. Griffith
Vesper Service
"What Influence Do You Exert in America?"
—Leland H. Waters
Relief and Annuity Board—R. Alton Reed
Sermon: "The Doctrine of God"
—Herschel H. Hobbs

SATURDAY, JUNE 23

Missionary Testimony—Harold Baer
Bible Hour—E. N. Patterson
Simultaneous Conferences: (Same as Friday)
Presenting Home Missions—
Department of Direct Missions
Worship Service
"W. M. U. in World Missions"
—Mrs. William McMurry
Meeting of Glorieta Garden Club
Religious Pictures—L. O. Griffith
Vesper Service
"Our Church Sponsored Missions"
W. C. Bryant
Seeing Home Missions—L. O. Griffith
Sermon: "The Doctrine of the Cross"—
Herschel H. Hobbs

SUNDAY, JUNE 24

Sunday School
Wiley Henton, Superintendent
Worship Service
Sermon: Courts Redford
Tour of Glorieta Gardens
(Starting from lobby of New Mexico Hall)

Training Union

John Caylor, Director
Presentation of the work of the Chaplains
Directed by Alfred Carpenter
Sermon: "The Doctrine of Grace"—
Herschel H. Hobbs

MONDAY, JUNE 25

Missionary Testimony—Lok-Tin Cheung
Bible Hour—E. N. Patterson
Simultaneous Conferences: (Same as Friday)
Presenting Home Missions—
Department of Evangelism
Worship Service—
"The Chaplain in World Missions"—
Wallace M. Hale
Simultaneous Conferences:
(Continuation of all 9:25 A.M. conferences except
Primaries, Juniors, Intermediates, Young People
and Adults.)
Religious Pictures—L. O. Griffith
Vesper Service
"What a HMB Loan Has Meant to My Church"—
B. C. Neely
Visual Presentation of Home Mission Helps—
L. O. Griffith
Sermon: "The Doctrine of Debt"—
Herschel H. Hobbs

TUESDAY, JUNE 26

Missionary Testimony—Joshua Grijalva
Bible Hour—E. N. Patterson
Simultaneous Conferences: (Same as Friday)
Presenting Home Missions—
Departments of Negro and Jewish Work
Worship Service—
"Stewardship in World Missions"—
Merrill D. Moore
Simultaneous Conferences:
(Continuation of all 9:25 A.M. conferences except
Primaries, Juniors, Intermediates, Young People
and Adults.)
Religious Pictures—L. O. Griffith
Vesper Service
"The Evangelism Program in My Church"—
J. C. Bunn
Seeing Home Missions—L. O. Griffith
Sermon: "Doing the Doctrine"—
Herschel H. Hobbs

WEDNESDAY, JUNE 27

Missionary Testimony—Peter Chen
Bible Hour—E. N. Patterson
Simultaneous Conferences: (Same as Friday)
Presenting Home Missions—
Departments of Missionary Education and
Editorial Service
Worship Service—
"The State Convention in World Missions"—
T. B. Lackey