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The Home Mission Board
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AUGUST
1956

Vol. XXVII No. 8



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Listen, Mr. Church Member

By Courts Redford

Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

Study this passage found in Matt. 16:13-20. Here we discover who founded the church; we find the type of material from which it was made; we learn something of its purpose; we are assured of its ultimate triumph.

You see, the church to which you belong is no ordinary organization. It is divine in its origin; it is eternal in its purpose; it is victorious in its consummation.

Christ himself was the founder. He so claims. He said, "I will build." He uses the words "My church." You, as a member of a Baptist church belong to an organization of which Christ is the head. No higher honor can come to a person than to become a member of such a church.

Christ makes it clear, too, that not everyone is eligible for membership. Jesus is speaking to Simon Peter. Before Peter met Jesus he was a cursing, impulsive fisherman—a very unlikely prospect for church membership. But something happened to Simon Peter. When Jesus first saw Simon he said, "Thou art Simon the son of Jonas: thou shalt be called Cephas, which is by interpretation, a stone" (John 1:42).

There was to be a radical change in the nature of this man. Such a change was consummated in regeneration. Simon, the son of Jonas, became Peter, the rock. This transformation was the work of the Holy Spirit. Jesus said, after Peter had declared the Master to be the Christ the Son of the Living God, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

It was a spiritual revelation and a spiritual transformation. Ever after Simon is referred to as Peter.

It is of such transformed human beings, who have accepted Jesus as the Christ the Son of the Living God, that the church is to be built. No other sort of material has any place in its structure.

This eliminates the infant who can make no choice of his own. It eliminates the self-righteous who has experienced no transformation. It eliminates the sacramentalist who depends upon outward forms and ceremonies, but knows nothing of the inner revelation of the Spirit in his own heart. It limits church membership to those who are born again and who accept and acknowl-

edge Jesus as the Christ the Son of the Living God. You are wonderfully blessed in becoming a member of such a church.

To such God-called, Spirit-led, Christ-confessing individuals the Lord delivered the keys of the kingdom. By their faith and their testimony they open the doors of salvation to others. One can think of no person since the day of Jesus Christ that has been saved without human instrumentality. Some person, through word of mouth, printed page, or loving example, gave his testimony for the Lord. Today the doors of the kingdom are closed because you, and many like you, have neglected to use the keys of personal witnessing and missionary endeavor.

Think of the tremendous responsibility that rests upon the Christian. He is God's representative upon the earth. He is God's ambassador. He has the keys to the kingdom. Upon what he does with those keys will depend the eternal destiny of mankind. Men will hear and believe and find rest in Christ, or they will never know and will be lost forever. "But how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14).

It is a tremendous responsibility to be a Christian and a church member. You and I who share this privilege also share the responsibility. Through our faithful witnessing, our sacrificial giving, our righteous living, we open doors to lost men, or through our apathy and indifference, our hatreds and our jealousies, and our sinful living we close doors to those who might have known the Saviour.

What kind of a church member are you?

If you have been born again and have yielded your body and your spirit to the leadership of the Holy Spirit, you are assured of ultimate victory, for the "gates of hell shall not prevail" against you. You may fail in your business, or in your profession, but every word spoken for the Master will bear good fruit sometime, somewhere.

Listen, Mr. Church Member, since the Lord has so blessed you by giving you eternal life and leading you into church membership, will you not prove the sincerity of your love and devotion by resolving to be the kind of church member the Lord wants you to be, and by using your time, talents, and resources in helping to open the doors of the kingdom to those who do not know the Lord?

NEWS

First State Rural Conference in Georgia

Under the direction of Arthur Henson, secretary of promotion and missions, the first state rural conference was held in Georgia at Tift College, Forsyth, Georgia, June 18-20.

Of the 135 attending, 62 were pastors and 20 were associational missionaries. Representatives from the Home Mission Board, Sunday School Board, Southeastern Seminary, and American Bible Society were also present and helped with the program. Dr. Henson was pleased that 110 different churches were represented in the group and 45 district associations.

Plans are already being considered for another meeting, perhaps next year.

Annie Armstrong Offering Passes Last Year

As of June 21, 1956, the Annie Armstrong Offering for 1956 had already reached \$1,373,551.26, which was \$117,296.68 more than last year's total offering.

Although this is still \$126,448.74 short of the \$1,500,000.00 goal for the 1956 offering, it is predicted that the goal may yet be reached before the end of the year. Even though the larger part of the offering arrives at the Home Mission Board office by the middle of June each year, some money comes in all through the year for this offering.

New Superintendent of Missions in Colorado

Leroy Smith, who has been serving as Secretary of Evangelism for Arizona, has been elected Superintendent of Missions and Stewardship for the Colorado State Convention.

Outstanding Speakers on Home Board Ridgcrest Program

Among the outstanding speakers to appear on the Home Mission Board Ridg-

crest program are Vice-President Richard M. Nixon and Dr. Billy Graham. Dr. Graham, whose home is at Montreat, North Carolina, near Ridgcrest, will speak Saturday evening, August 4, on "Christ for America." Vice-President Nixon, who will be a guest of Dr. and Mrs. Graham for the weekend, will speak Sunday morning, August 5, on "Christian Freedom and Our American Heritage."

Mission and Residence at San Blas, Panama

The Home Mission Board, which opened mission work among the Cuna Indians on the San Blas Islands off the coast of Panama last January, has appropriated \$6,500.00 for the construction of a mission and residence on the Island of Mulatupu. This was a designation from the WMU of Virginia.

Workers to Alaska

Fourteen pastors and denominational workers will leave August 12 for a week's stay in Alaska where they will conduct a Denominational Week.

Included in the group will be pastors and representatives of the Home Mission Board, Sunday School Board, Brotherhood, and other denominational agencies. Several of the group will go in time to attend the annual convention of Alaska Baptist which meets just prior to the Denominational Week.

New Convention

A new four-state Southern Baptist regional convention was formed by representatives of 35 churches in Montana, Wyoming, and North and South Dakota at a recent meeting in Great Falls, Montana. Rev. Glen Brasswell of Billings was elected first president of the new organization by some 150 persons attending.

Summer Missionaries Back To Classroom

About 400 student summer missionaries who have been serving on the Home Mission Board mission fields during the three summer months of June, July and August, will be leaving their fields of service soon. Most of them will be returning to the classroom.

These are young people who have been called to Christian service and who serve during the summer under the direction of regular full-time missionaries.

HOME MISSIONS

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SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



The Challenge of Progress

PRESIDENT C. C. Warren of the Southern Baptist Convention soared to the highest point of his address in Kansas City when he turned from his manuscript to challenge 15,000 messengers from among the 30,000 churches to increase the number of churches by 5,000 and the number of missions to 25,000. This would remind hosts of people throughout the Convention that the Home Mission Board's major emphasis during 1956 is expressed in the slogan "twenty-six sixty-six in fifty-six." In figures, this means 2,666 new and revived churches during the present year. If Southern Baptists are to crystallize their progress they must build new churches and revive inactive groups.

Normal Increase Demands New Churches

During 1955, 416,867 converts were baptized. Net increase in church membership was 305,250. We have no criterion by which to measure the size of a Baptist church, but the net increase in membership last year would demand more than a thousand new churches annually if Southern Baptists are to make room for increase in numbers. No church is as big as it ought to be so long as there are unreached people within reach. Yet, there are thousands of churches which would require three sittings to be accommodated in their meetinghouses. One of the answers to that problem would be missions and new churches.

President Warren is among those pastors who have led their churches to extend their influence through missions which grow into new churches. The sponsoring church does not suffer: it may have a slight decrease in membership for a few weeks but usually recoups its losses and gains in efficiency by giving new members to the promotion of missions and new churches.

Moving Multitudes Demand New Churches

Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board, in his forthcoming book, *Home Missions: USA*, states: "The cities of Florida, the

West Coast, and the Great Lakes area are increasing in population at the rate of 14,000 per day, which is enough to require at least three new Baptist churches every day in these areas alone to take care of Baptist possibilities." The churches from which the moving multitudes are going are being replenished by new converts and new residents in the old communities. In new areas there is great demand for new churches. There should be a church in reach of every individual in our territory.

Suburban Communities Need Churches

So many urbanites are moving to suburban areas and so many rural people are becoming suburbanites that it is estimated there are 5,500 suburban communities within the Southern Baptist Convention area without Baptist churches.

Two years ago a strong church opened a mission in a suburb two miles away. The mission operated only two months before it became a church with 245 members. Now this suburban church is completing a half-million-dollar first unit in its building program on the three-acre site given it by the sponsoring church. And the new church now has 500 members, with an annual budget of more than \$100,000.00. The sponsoring church is larger and richer than it was before.

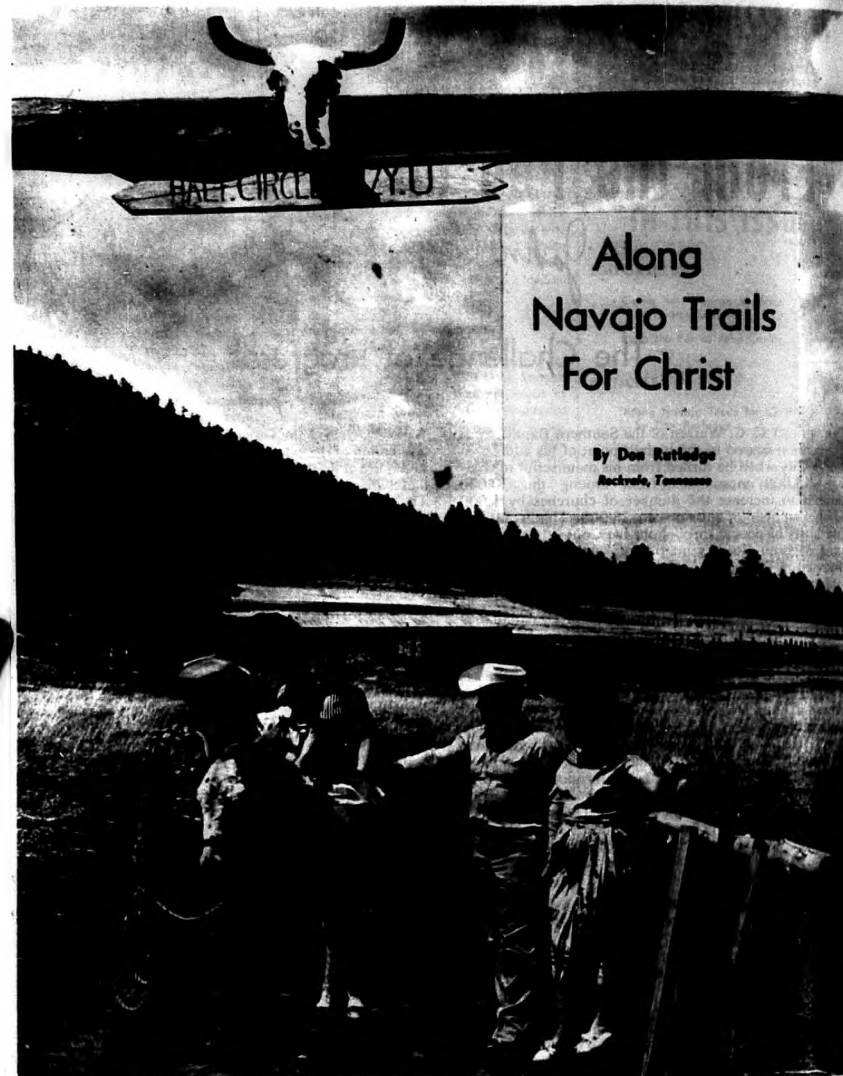
Where Do We Start?

We do not need to ask where to start; we have already begun. Southern Baptists have never known such progress in the building of new churches, in the establishing of mission stations, and in the promotion of new churches as today's record shows. The momentum needs to be stepped up. The Lord has revealed to us his plan. It is up to us to carry it out. Shall we have 5,000 new churches within the next seven years? We may, we can, we ought to do so. What we ought to do, we can do. What we can do in the establishment of new churches, we must do now.

COVER PICTURE

Mrs. R. L. Mathis, director of the Student Union at Baylor University, has been named by Woman's Missionary Union as president to succeed Mrs. George R. Martin, who for 11 years has served as president of the Union. Mrs. Mathis was for six years president of Texas Woman's Missionary Union, and has served in various places of leadership in her native state. The Home Mission Board salutes Mrs. Mathis, the new president of Woman's Missionary Union.

August, 1956



Along Navajo Trails For Christ

By Don Rutledge
Rockvale, Tennessee

The Harold Baer family lives on the quiet Half Circle Larry U Ranch 10 miles from Flagstaff, Arizona. The family of one boy (Joe) and two girls (Judy and Virginia), includes one cow for milk, one burro, and two horses for visiting homes inaccessible by car.

Home Missionary

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Today, much of Arizona is Navajo territory. An area of 25,000 square miles has been given to the Navajo for a reservation by the U. S. Government. This sign is seen as one approaches the Cameron Trading Post on the Flagstaff-Utah highway. Missionaries Norman Kelly (left) and Harold Baer are Southern Baptists' only missionaries to the 80,000 on this reservation. Yes, this is Navajo land, unique, strange, and filled with great spiritual need.

Photos by Author



Missionary Baer looks across rock, sand, hills, plains, and sagebrush, searching for the small hogans (Navajo homes) so well camouflaged because of their dirt tops and sides which blend into the earth.

August, 1956

FEW TOURISTS understand the real Arizona. They see it as desolate, barren, and almost completely undesirable. Their eyes drift from the desert sand and rock to home, a land of water, green grass, and budding trees. For them it is a land only for vacation, not for living.

But missionary families, like those of Harold Baer and Norman Kelly, view Arizona from a different angle. They see it as a land of beauty. Its painted desert, unique rock formations, beautiful horses, and sweet, strange smell of the sagebrush are all wonderful within themselves. But greater than all this is the fact God has called them to this place. Here is the land of the Navajo: an area as large as New Hampshire, Vermont, and Massachusetts combined.

Scattered over this largest Indian reservation in America lives the nation's largest Indian tribe. The Navajos are descendants of Indians that lived in the center of old western history and made the sun their god for protection from every type enemy. They are a tribe that today is extremely reserved and the majority spend their years far out on the reservation with their

7



The Home Mission Board provided this truck to use in hauling horses and supplies to the field. Each trip requires certain preparations such as reinforcements, wind breakers for the horses, etc.



The horses are taken to the reservation in this pickup truck and then unloaded and a Navajo field with fences is sought to keep them at night. Food for the animals is brought from home. The missionary lives in a compact home trailer supplied by the Board and pulled behind the truck.



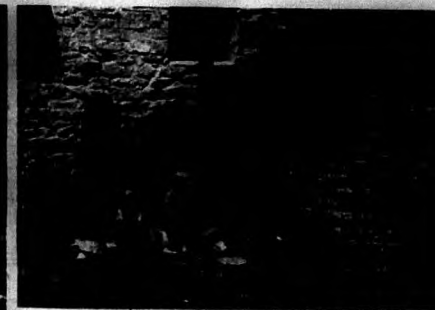
Visitation to the Indian homes requires riding over miles of desert by horseback to find the scattered Navajo homes. Once one is found, several homes are generally together.



Navajo mother and baby by hogan home. These people are different from Anglo Americans as to skin color, language, dress, thinking, homes, etc., but the same concerning God's love and their eternal souls. The missionaries go into these homes, sit down on the same dirt floor, and tell stories from the Bible until finally someone becomes interested in his salvation from sin. It is a slow process but worth more than all the wealth of our world to win even one.



Understanding the many hardships they face with the old people, the missionaries are working patiently with the youth. They conduct Bible conferences and training courses to teach the young about Christ. In May, 15 boys were saved during one week end.



The Navajo is an easy going, unimpressed person as he moves around the trading posts or among his sheep and goats in the desert.



After a hard day on the reservation, and after the horses are fed, supper is finished, and other chores are done, then western harmony repeats itself. Missionary Bow takes out his guitar and sings for recreation until bedtime.

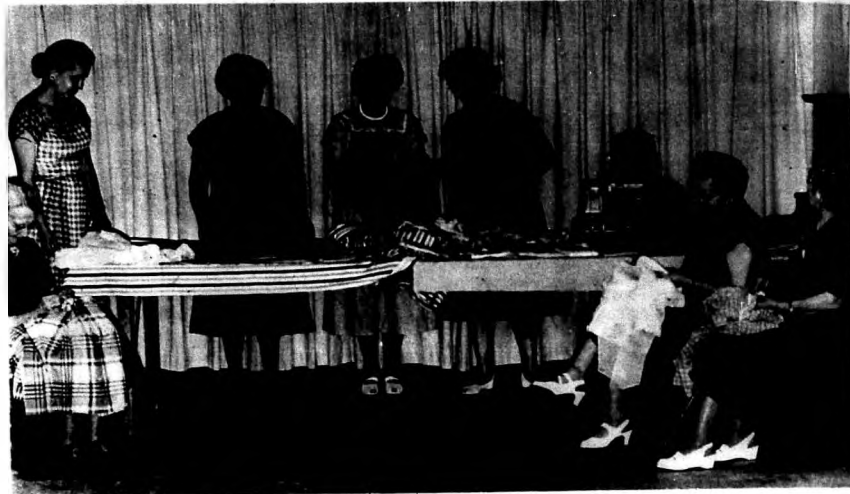


Along a rugged trail go Missionaries Kelly and Bow, looking into the distance for more Navajo hogans, more lost souls, more preaching opportunities, until someday the Navajo comes to know Christ as his Lord.

sheep and goats and well away from the white man's civilization. Here they are born, live, and die while staying closer to their tribal customs and traditions than perhaps any other American Indian.

Living in his small round home made from clay and poles with dirt floor, and no chairs, the Navajo seems to be happy. His only luxury may be a late model automobile. His children may be sent away to government schools for good education, and he may be drawing a good salary from working in the uranium mines or other such type jobs. But still he holds onto his world, keeps his Navajo language, weaves his quilts, makes his jewelry by hand, and dismisses any other type life from mind.

Into this land our missionaries have been called and are working. They find challenge and romance eclipsed only by hard work and the slow grasping minds of the Navajo concerning their relation to Christ. But progress is being made. By going to Indian homes and teaching, the missionaries find the Navajos are becoming believers one by one. With outside school education the younger group is becoming easier to reach. During a week end of early May, 15 young boys accepted Christ as Saviour.



Members of the Fifth Avenue Baptist Church, Rome, Georgia, sew for missionary family getting ready to leave for their field in Nigeria.

Missions Can Be Personal

By Mrs. W. C. Ruchti
Mission Study Chairman, Georgia

W.M.U. Circle
Theme Program

YESTERDAY my doorbell rang. The day had been oppressively hot, wearing away my patience and endurance. I wondered who could be coming to call during the heat of a summer day.

Standing on the porch was one of the young mothers of our church. Four of her five children were waiting in the car.

"I've just a moment," she said, "but I wanted to bring the blouse by. I've finished it."

For a second I relived an experience shared by 17 women of our missionary society three weeks before when we met at the church to sew for a missionary family, newly appointed to Africa. As we made about 20 garments that day, we thought of the family who would be wearing the clothes we were making, of the people with whom they would be working, of the good they would do in the name of Jesus Christ. We thought of their

being our representatives in a remote part of the world. Some of us thought of promising girls and boys in our own church for whom we should be praying. They might be the answer to the prayers of Southern Baptists for more missionaries.

At the end of the day some of the women had taken some incompleting garments home. The young mother, now standing at my door, had come to the church with three of her five children and they had played happily together as their mother sewed. With shining face she now had come with her completed project.

Enthusiastically she continued, "I'm so happy that I was able to do this much. I've never done anything personally for a missionary. Why, I actually feel that I know them. I feel like they're my own flesh and blood!"

Whenever she hears of Nigeria or the

name of this missionary family, she will remember a contribution she made for their initial preparation. This place on the pear-shaped continent of Africa has become a reality for another American Christian. It has become a reality because she is now a part of someone who will be living there.

Our mission boards wisely challenge us to give sacrificially to our special offerings for home and foreign missions and to pray daily for our missionaries. This we must do. But we must also make our giving personal.

"You give but little when you give of your possessions."

"It is when you give of yourself that you truly give."

—Kahlil Gibran

The day of the missionary barrel is a thing of the past. We no longer give out worn-out garments to our representatives

in spiritually neglected areas so that our consciences might be lulled over the inadequate salaries we pay them. But the missionary barrel accomplished one good in that it gave the person at home a contact with the missionary and the people whom he served. This idea we must salvage.

If we can sew for our missionaries, let us do it. But magazine subscriptions for a Good Will Center, games for an Indian recreation center, shoes for a migrant child who needs them to maintain his self-respect in his sketchy educational experiences, may be just as vitally a part of the mission endeavor as the giving of a tract or an invitation to come to the mission Sunday school.

Christianity is love and faith and hope. But it is love that finds expression in helping others fulfill their personalities; faith in a person that will help him lift his burden; and hope in the work of Jesus Christ in human beings that finds means of encouraging others in the Christian life.

After our mission study on the American Indian, some of our groups were depressed. They had heard of physical and spiritual need. They wanted to do something. The vivid impressions they received found no avenue of expression, and depression was the result. As we plan for our 1957 mission study theme, WORLD MISSIONS: USA, we should plan some activity to conclude our study, an activity which will help our people see the reality of the mission message of our own land.

Some of these activities might include the recruitment of more volunteers for the work in a Good Will Center in the association, inter-racial work such as a Vacation Bible school with a Negro church in the neighborhood, definite help to migrants who are in the community harvesting a crop. Some societies may want to clothe a young college aspirant from one of our mission points.

"It is well to give when asked, but it is better to give unasked, through understanding."

—Gibran

Tolstoy said, "The greatest evil of our day is an abstract love of humanity, somewhere out of sight." Let it not be said of our Christian brotherhood that we give blindly, unintelligently, without feeling or awareness of the strength of our gifts. If this be our weakness, let it be no more.

In Japan, judo artists study the weaknesses of their opponents. Then they use the knowledge of that weakness to bring about their own victory. As we consider some of the weaknesses in our own ap-

proach to Christian missions, we, too, may learn from judo and make the knowledge of our shortcomings: an impersonal concern, the key to our greatest success: active love. We can make missions a reality in our own lives by giving expression to our "sharing impulses."

This year as we study WORLD MISSIONS: USA and make plans for the receiving of the Annie Armstrong Offering, our sharing impulse can take direction in a personal missionary interest and in an increased provision for home missionaries working in our beautiful America.

Two of the new churches are located in a coal mining section of West Virginia. The needs of this area were presented to a group of ministerial students at Clarke Memorial College some two years ago by a fellow student. Two of these students felt led to spend their summer in this mission field. At their own expense they arranged to hold tent meetings and Vacation Bible schools in several un-churched communities. With the active support of a fellow student, who was a native of the area, the program was continued through the entire summer. More than 50 persons were won to the Lord and

most of these were baptized into the fellowship of the church that had sponsored the work.

One of the students was led to move on the field and plans were made to erect a church building. This building is nearing completion and the new church will soon move from rented quarters into its own house of worship. For several months the pastor of this church was employed in secular work and was driving several hundred miles on week ends to minister to his congregation. The two churches have recently applied for membership in the Scioto Valley Association so that they may have a closer fellowship in the program of the Ohio State Convention and the Southern Baptist Convention.

The Westlake Baptist Church, Erie, Pennsylvania, was constituted in April of this year. This church is located in a rapidly growing community along the shores of Lake Erie and is several miles from any other Baptist church. A young chemical engineer and his family recently moved into the community and have given loyal support to the new church. They had originally held membership in a church in Texas. Moving from Texas to Wisconsin, they were active in the establishment of the first Southern Baptist church in the capital city of Madison. Like so many other loyal workers they have been faithful witnesses as they have gone into new fields of labor. The father in this family is a deacon in the church and superintendent of the Sunday school, and the mother is president of the WMS.

Not all the leadership of these new churches is in the hands of the young people. Continued on Page 13

From the Mountains To the Prairies

By A. B. Cash
Director Pioneer and Mountain Missions

NEW churches are being established at the rate of one every four days in the pioneer areas of the Home Mission Board. In the last four months new fields have been entered with the constitution of new churches in Pennsylvania, West Virginia, Ohio, Michigan, Indiana, Illinois, and Wisconsin. In every instance, the initiative for the new work was taken by a few people living in a community that was without the witness of a Baptist church.

Some of these were baptized into the fellowship of the church that had sponsored the work.

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Not all the leadership of these new churches is in the hands of the young people. Continued on Page 13



Officers of the Southern Baptist Conference of the Deaf elected at the annual meeting held recently at the Inman Park Baptist Church, Atlanta, Ga.

200 Attend Deaf Conference

By Carter Bearden
Superintendent of Deaf Missions

THE Southern Baptist Conference of the Deaf at the Inman Park Baptist Church, Atlanta, Georgia, June 7-10, 1956, had as its theme, "Higher Ground." The meeting was opened with the theme song, "Higher Ground," with James Fair leading the congregation in sign-singing.

Approximately 200 messengers from Virginia, North Carolina, South Carolina, Florida, Tennessee, Georgia, Mississippi, Louisiana, Arkansas, Missouri, Oklahoma, and Texas attended the conference. Texas led in the number of messengers, having 40 in attendance.

The climax of the morning session, June 8, was special music by George Crawford, minister of music at the Inman Park Baptist Church, followed by a stirring message by Dr. E. B. Shivers, pastor of the church.

The afternoon session featured addresses by speakers from the Home Mission Board.

Dr. S. F. Dowis spoke on "Overcoming Handicaps." Dr. John Caylor's subject was "The Church First in Christian Advancement." He emphasized the important role the church plays in the life of the home, hospital, and other surroundings as well as in the lives of its members.

Dr. L. O. Griffith talked about the "Hearing Eyes" of the deaf people and of others, using illustrations from real-life drama. He said that we learn to understand the feelings and actions of other people, irrespective of language barriers, through our "Hearing Eyes."

Rev. Carter Bearden, superintendent of deaf missions, spoke on "Advancing for Christ in Missions."

Dr. James L. Baggott, superintendent of city missions, Atlanta, Georgia, gave a soul-stirring message. W. L. Asbridge, deaf deacon of Memphis, Tennessee, talked

about the value of having state Baptist conferences for the deaf and gave some suggestions on how to start them. Mrs. Jewell Duvall, interpreter of Columbia, South Carolina, addressed the group on "Our Television Program Possibilities." She dramatized a make-believe television program.

That night the messengers had a banquet in the basement of the Inman Park Baptist Church. Entertainment and laughter were provided by a deaf magician, who performed some tricks. It was then followed by a ceremony in honor of Rev. J. W. Gardner, who has devoted nearly 15 years of his life as a Home Mission Board missionary to the deaf. The fitting climax of the whole conference program was the soul-stirring and challenging sermon delivered by Dr. Courts Redford, executive secretary-treasurer of the Home Mission

HOME MISSION BOARD



Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board, speaks to deaf group. His message is interpreted by Mrs. Louis A. Beard of Houston, Texas.



Group of deaf conference visit with Dr. Courts Redford following his message.



Dr. J. W. Gardner, veteran missionary to the deaf, speaks to group at recent conference. He was honored by group for his long years of service.

August, 1956

Board. He challenged the messengers to "Go up at once, and take possession of it; for we are well able to overcome it" for Christ.

The Saturday morning session was devoted to business matters. Saturday afternoon was spent on a sightseeing tour to Stone Mountain.

On Sunday morning, the Sunday school lesson was given by Carey C. Shaw, past president of the Southern Baptist Conference of the Deaf. Mrs. Louis A. Beard interpreted Dr. Shivers' message for the deaf messengers who attended the Sunday morning worship service.

The new officers of the Southern Baptist Conference of the Deaf for 1956-57 are: James Fair, Houston, Texas, president; W. L. Asbridge, Memphis, Tennessee, vice-president; Mrs. Henri Feux, New Orleans, Louisiana, secretary; Robert Cave, Columbia, South Carolina, treasurer; Ted Marsden, Little Rock, Arkansas, trustee.

The conference will meet next year at the New Orleans Baptist Theological Seminary, New Orleans, Louisiana, May 23-26.

From the Mountains

Continued from Page 11

churches is recruited from the families that have moved from the South. The church in Bradford, Pennsylvania, that sponsored the work in Erie, has only three southern families in its membership. The statement of a deacon in one of the churches recently established expresses the thought and conviction of many of the members of the churches in the pioneer fields. He said, "I am a Southern Baptist, but I am not a Southerner."

As more churches are established in the pioneer fields, the need for new associations becomes evident. The Capital City Association in Springfield, Illinois, was constituted on May 25, 1956. This is the first association of Southern Baptist churches to be established in a capital city of the Great Lakes area. However, there is now one or more Southern Baptist churches in the capital cities of Lansing, Michigan; Columbus, Ohio; Indianapolis, Indiana; and Madison, Wisconsin. These strategic centers along with the great industrial communities of the Great Lakes area make up a great mission field that will continue to challenge efforts in evangelizing the whole of our great nation.

13



John W. McCall



C. G. Cole



John Caylor



George Schroeder



Courts Redford



K. J. O'Banion



E. B. Shivers



M. O. Owens



Charles F. Sims



Thomas S. Field



L. A. Brown



Norris Gilliam



Elmer Dunham

Denominational Week in Alaska

FOURTEEN pastors and representatives of denominational agencies are "off to Alaska." Under the leadership of Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board, denominational leaders are fanning out over Alaska, August 12 to 19, 1956, in what is known as "Denominational Week." Churches and Convention agencies are paying the expenses of their representatives and Alaska churches are entertaining members of the team.

Denominational Emphases

Each speaker will deliver five sermons and addresses in each of two churches so that all the churches and missions will have the opportunity of seeing and hearing the visitors. From his own point of view each will deliver messages on doctrines and programs of work. It is suggested that at least one of the messages of the visitor shall be on the subject, "We Southern Baptists." Then addresses on the work of the Sunday School Board, the Home Mission Board, the Foreign Mission Board, the seminaries, and other agencies will be delivered. It would be an interesting book if all the messages of the 16 speakers could be woven into a unified discussion of Southern Baptists and their work.

Varied Personnel

Besides Dr. Redford, team director, the Home Mission Board will be represented by Editorial Secretary John Caylor and President C. G. Cole. L. A. Brown, of Golden Gate Seminary; Norris Gilliam, of the Sunday School Board; George Schroeder, of the Brotherhood Commission; Elmer Dunham, of the Texas Baptist Convention; and Charles F. Sims, of the South Carolina Baptist Convention, will represent denominational agencies. Among the pastors who make up the team are E. B. Shivers of Inman Park Baptist Church, Atlanta, Georgia; Thomas S. Field, pastor of the First Baptist Church of LaGrange, Georgia, and M. O. Owens, pastor of the First Baptist Church of Lenoir, North Carolina. Dr. K. J. O'Banion of California, Missouri, and Judge John W. McCall of Memphis, Tennessee, round out the lay representatives on the team. The Alaska Baptist Convention is meeting the week prior to Denominational Week in Alaska, August 7 to 9, at Spenard. Judge McCall, Editor Caylor, and President Cole expect to be on hand for the convention. The rest of the team will arrive for a Friday night meeting, August 10, and will remain through Monday, August 20, for a final meeting of the group.

HOME MISSION



Putting Dollars To Work

By John Caylor



IT is one thing to earn money; it is quite another to be able to make money earn adequately. The giving of money for missions is a life investment—eternal life. For investments far outlive the investors.

The Bottoms of Texarkana

Mr. and Mrs. G. W. Bottoms, of Texarkana, Arkansas, were rich in worldly goods and well endowed spiritually. They were interested in the church of which they were members and could be counted on as loyal church members. Beyond their Texarkana church was their interest in orphanages, Christian education, ministerial education, and missions. They were interested in Cuba. The home mission field there appealed to them as worthy of a real investment. Besides a liberal bequest to foreign missions and to Arkansas denominational interests, they invested in home missions. When Baptists become interested in one field of home missions, it is easy for that concern to grow into the larger field of the overall mission in the homeland.

\$300,000.00 Earns \$1,600,000.00

In 1918, Mr. Bottoms made a worthy gift to home missions by designating to the Home Mission Board shares in his lumber interests. In 1929, Mrs. Bottoms increased the gift and created the Bottoms Trust Fund, donating additional shares of lumber interests, making a total evaluation of approximately \$300,000.00. These shares were to be handled by a trustee and the income passed on to the Home Mission Board. Through 1955 Bottoms gifts and income from the Trust Fund had netted the Home Mission Board \$1,600,000.00. The trustee still holds to the credit of the Home Mission Board 300 shares of stock in lumber interests. The Board receives an annual income from the original shares of lumber stock donated by the Bottoms. No one knows how much is yet to come from future earnings of the Bottoms Trust Fund.

Treasures in Heaven

The Bottoms have long since gone to their heavenly reward. They are missed by the church of which they were members, but their works do follow them. The Home Mission Board continues to benefit from the investments made by these friends many years ago. Beautiful chapels in Cuba, home missionaries ministering on the island, many Cubans won to Christ, and continuing income from the original

gift are but tokens of what God can do with treasures put at his disposal.

Wills, bequests, transfer of stocks and bonds, and smaller investments are acceptable in the promotion of home missions. Not only the rich but people in moderate circumstances may contribute to home missions while living and guarantee continuing income after death by making worthy investments in seeking to win our homeland to Christ.

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August, 1956

15

AMONG the MISSIONARIES

My People Need Jesus

I held a revival meeting for one of our Anglo churches on this field. We had Indian night during the first week and had 50 Indians present. There must be between 200 and 300 Indians in and around Binger.

Two adult Indians accepted Christ during that revival and followed him in baptism. The church is planning on following through and trying to see what can be done for the Indians of that section.

One of the men who came forward made the statement that he had been thinking and wondering how he could find peace for his soul. He had embraced the Indian faith and found no peace. When he came forward and turned it all over to the Lord, the burden of his heart rolled away.

When I was leaving the field, this man who has been blind for two years, came to me with tears flowing down his cheeks to tell me he hated to see me leave. He asked me to return soon.

My people need Jesus.

—Stephen G. Gover
Missionary to Indians
Weatherford, Oklahoma

Oklahoma Indians Progress

The churches of the Oklahoma Indian Association have reported good revivals this spring and are still reaping results in many ways. The revivals have inspired the churches to a splendid spirit of co-operation for a better associational program and to the continual winning of lost souls to the Lord. The pastors are leading their people in a fine way toward a progressive trend.

In a recent associational worker's conference, the group voted to prepare an associational calendar to enable them to co-operate in a more decided way.

Such activities as Sunday school conferences, Training Union rallies, Brotherhood and WMU meetings, and other meetings, will be more effectively prepared and planned as a result of this calendar.

A work day on May 5, 1956, was called for the purpose of dismantling a stock barn located on the Home Mission Board property at Newkirk, Oklahoma. The lumber will be used to erect a shower house on the Lela Assembly Grounds, Lela, Oklahoma. Our missionaries to the Chillico Indian School, Mr. and Mrs. Bruce Conrad, occupy a two-story home on this five-acre tract at Newkirk.

The man who led in this project was Ben Franklin, a layman of the Only Way Church and a chairman of the Buildings and Grounds Committee of the Lela Assembly Ground.

The response to this work day was excellent. The workers brought their lunch which was served by several of the women. The food and fellowship was enjoyed by all. Churches represented were: Ponca, Ote, Pawnee, Only Way, and the Chillico Indian School.

—Sam Morris
Missionary to Indians
North Central Oklahoma

A Willing Heart

"Where is the pastor? I want to see the pastor."

A man about 55 years of age came into the church early on a Sunday morning recently asking to see the missionary. At the time I was in the other building arranging the chairs for the Sunday school classes. My seven-year-old daughter ran to tell me to meet him.

"Pastor, I heard that you are going to build a church here. I would like to do-

nate a little money toward this important work. Here is \$50.00 in cash. Will you please kindly receive it for the building?"

I received it with many thanks.

Lee Poy, the man making the offering, is a carpenter with a little business. He is not rich, but only has enough to take care of himself. He has no family, but he has a willing heart to bring an offering unto the Lord.

We are in great need of a church building big enough to seat the Sunday school pupils. Last month we had an average attendance of 133.5 in Sunday school. Some classes are too crowded, but so far we still could not have a bigger space for them because of the lack of money.

—Thomas Lowe
Missionary to Chinese
Los Angeles, California

New Church For French

The Belledeau Baptist Church, located five miles west of Hesper, Louisiana, had a ground-breaking service on Sunday afternoon, May 6, 1956, for a new building. The church, with the assistance of the Home Mission Board, is erecting a building with a more adequate auditorium and six rooms in the educational plant. This building will take the place of the present structure which was built in 1928.

The church came into being as a result of a revival conducted by Rev. L. C. Smith of Pineville in 1923. The church was organized October 18, 1923. It was privileged to have Mr. Smith return 33 years later to preach the sermon for the ground breaking.

Rev. George Hammond of Evergreen led the congregational singing with Miss Barbara Griffin of Tioga at the organ. Rev. A. B. Barnes of Marksville read the Scripture lesson and led the congregation in prayer. The pastor, Rev. C. T. Gunn, gave the past history and plans for the future. Miss Billie Miller from Poland sang a solo accompanied by Miss Davis, also of Poland. After Brother Smith's message, Rev. Daniel Dufrene, Southside Church, Marksville, led the group in the dedicatory prayer.

—Curran T. Gunn
Missionary to French
Marksville, Louisiana

The Leavening Power

Lillie Northall of Lebanon and William B. Mitchell, superintendent of Jewish

Evangelism for the Home Mission Board, were on the same YWA program at Camp Ross Sterling in Texas, recently. Lillie talked about her people, the Arabs. She told of the promise in the Old Testament to Ishmael and how her people need the Saviour.

Mitchell talked about the group he works with and the promises of the Old Testament to the Jews. How ironic it was for these Christians to be on the same program talking about love and the power of God unto salvation to two different peoples who are at war with each other in the Holy Land.

It is a clear sign that peace can come only through the Prince of Peace and that Jesus is the leavening power of all mankind.

Lillie is a senior at Baylor and will go home soon to be a home economics teacher and to use her week ends and every opportunity to teach Jesus.

—William B. Mitchell
Superintendent Jewish Missions
Home Mission Board

Successful Revival

One of the most interesting and unique revivals ever held at the Miami Baptist Good Will Center was conducted recently by Rev. Milton Leach, Jr., missionary to the Spanish-speaking people in the Miami Baptist Association.

Both Spanish and English-speaking people met together for worship, each hearing the gospel in his own language, and each singing the same hymns in the two languages. A wonderful spirit of co-operation was felt by both groups and there were 13 professions of faith—seven Junior girls and several Young People and Adults. Several have already been baptized and others will be baptized into the fellowship of the Spanish mission.

Among those converted was a young Cuban mother whose husband had recently deserted her and her three children. She has become a faithful worker in our kindergarten.

We are praying that this spirit of revival will continue to be felt throughout our community.

—Mrs. Minnell Graves, Director
Baptist Good Will Center
Miami, Florida



Children at the Chinese Baptist Church, Los Angeles, California, eagerly do their hand work at Vacation Bible school. Thomas Lowe is mission pastor.



Group gathers for groundbreaking for new Belledeau Baptist Church, a church for French-speaking people near Hesper, Louisiana.



Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board, and some of the program personnel representing various races at the Southern Baptist Convention.

Home Mission Night at Southern Baptist Convention

ON Home Mission Night at the Southern Baptist Convention, Executive Secretary-Treasurer Courts Redford was in charge of the program. The major portion of the program was presented in dramatic form, using a script written especially for it. The presentation accented the theme of the home mission study for 1957, the four-year conquest emphases, and the Southern Baptist Convention theme, World Mission Year. The entire presentation required about 50 minutes. Some 21 people participated in this program, including such leaders as Charles Welborn, Texas; Harold Sanders, Florida; Miss Alma Hunt, executive secretary, Southern W.M.U.; Dr. C. C. Warren, president, Southern Baptist Convention; Dotson Nelson, South Carolina; Leonard Sanderson, secretary Department of Evangelism, Home Mission Board. Representatives of various racial groups and special home mission fields were presented on "Missions, USA."

This program was dramatic and impressive. The main lights in the auditorium were turned off, and as each speaker appeared on the program a spotlight was flashed on him or her. Soft organ music was played during much of the program.

Dr. Graham Speaks

The final musical number was "We've a Story to Tell to the Nations." Then the famous evangelist, Dr. Billy Graham, stepped to the platform and spoke on the subject, "America for Christ." This last part of the program was televised.

Dr. Graham was dramatic and moving in his appeal. He expressed appreciation for what the Southern Baptist Convention is doing. He spoke with deep earnestness and held the rapt attention of the vast assembly consisting of approximately 14,000 people.

—Biblical Recorder

New Conventions in Great Lakes States?

By Noel M. Taylor
Executive Secretary of Southern
Baptists in Illinois

NEW state conventions of Southern Baptists are on the way in the Great Lakes area. Already there are two: the Illinois Baptist State Association (with 749 churches and 131,114 members) and the State Convention of Baptists in Ohio (with 92 churches and 13,499 members.)

Indiana may be the next Southern Baptist state convention in the area. Today there are 77 Southern Baptist churches in Indiana with 14,059 members. These churches last year baptized 1,646 (ratio 1-9) and gave \$724,000.00 for all causes—\$29,778.00 of which was for the Cooperative Program. They own property valued at more than two million dollars.

Already some of the brethren in Indiana are talking of a state convention for Southern Baptists in their state. Such a convention could qualify now for financial co-operation from the Home Mission and Sunday School Boards on every point except one or two. The percentage of contributions through the Cooperative Program is a little low (12.5 percent is needed for qualifying); and their record of co-operation in a regional convention within the state is one or two meetings short of the number needed. We need not be surprised, however, if this picture changes in the near future so that Indiana will qualify at every point.

Of course, everyone recognizes the fact that Baptists can start themselves a state convention any time they choose; but a

new state convention would find itself in much better position financially and otherwise if from the very beginning it can qualify for financial assistance from the Home Mission and Sunday School Boards.

Whether events take this particular course or some other, of this much we can be certain: Southern Baptists are on the march in the Great Lakes states and other state conventions are on the way.

One thousand new Southern Baptist churches will come into existence during the next 10 years in the five Great Lakes states of Illinois, Indiana, Ohio, Wisconsin, and Michigan.

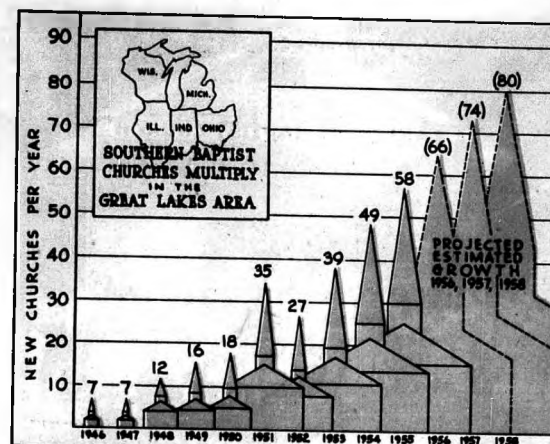
From 607 churches in 1946 to 918 churches in 1956 (increase—311 churches) is the record of the growth of Southern Baptists in the five Great Lakes states. Membership of these churches grew from 97,500 to 160,662 during the past 10 years. Fifty-eight new Southern Baptist churches were constituted in this area during 1955—one new church every six days. One new church every four days is the record of the first four months of 1956.

The number of new Southern Baptist churches per year in the Great Lakes states has been increasing in recent years. In 1950 there were 18 new churches as compared with 58 in 1955. The first four months of 1956 saw 28 new churches come into existence. The following table and accompanying graph show the number of new Southern Baptist churches constituted in these five states for each of the past ten years:

1946	7	1951	35
1947	7	1952	27
1948	12	1953	39
1949	16	1954	49
1950	18	1955	58
Total for 10 years	268		
1956 (4 months)	28		
Grand Total (to May 1, 1956)	296		

There are 2,063 towns and cities without a Baptist church of any description in the five Great Lakes states according to a recent survey by the department of Co-operative Missions of the Home Mission Board. In these towns, ranging in population from 500 to 60,000, live 4,332,518 people—and not one Baptist church. Imagine the entire state of Georgia and half the state of Mississippi without a Baptist church.

Continued on Page 26



The annual growth trend in the number of new Southern Baptist churches in the five Great Lakes states of Illinois, Indiana, Ohio, Wisconsin and Michigan appears in the above graph. There were 607 Southern Baptist churches in these states in 1946; now there are 918.

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Morning congregation at Lakeshore Baptist Church. Women third from left (back row), mortgaged her home to build new church building.

Miracles in Mississippi

By Martin J. Gilbert

Secretary Department of Rural Church Work
Jackson, Mississippi

MODERN miracles are happening in Mississippi which portray the value of an associational mission program. In the lovely Mississippi Gulf Coast area Rev. O. B. Anderson has served faithfully as superintendent of missions for 10 years. He tells of some of the miracles.

The Lakeshore Baptist Church was without a pastor about 30 years. The exact time is not known, for like many churches the records were not well kept in the early days.

When two ministerial students from Mississippi College began a series of five mission revivals, sponsored by the Gulf Coast Association in the summer of 1952, Lakeshore was their first assignment. There was a building, but it was dirty and in need of paint. They searched for members of the old church, and pieced together some of its history.

The pastor had died about 1920. Times were hard, and Baptists were few. Interest in the old church did not justify any action, and the members simply did not call another pastor. Other denominations used the building, but felt no responsibility for painting or repeling property which they did not own. The Baptists had refused to sell the church property because relatives were buried there.

During that summer revival eight people expressed their willingness to become members of the Lakeshore church. An-

other eight members of the old church were found, but only one of these came to the revival. When asked if he was willing to accept the eight candidates for membership, he agreed. (There was no one to object, so they were unanimously received by his vote.)

Catholicism predominates at Lakeshore, and every addition is a real victory.

Brother Smith, who preached in the revival, agreed to become the first pastor at Mississippi City, and Lakeshore asked the other member of the revival team, R. L. McNamee, to become its pastor.

"We think that we can pay you \$10.00 a week," they promised, and "Brother Bob" happily moved on the field with his wife and three children. He said that the Lord called him there and would look after his needs. The WMU, association, Sunday school classes, Brotherhood, and individuals stepped in to aid the pastor, whose faith they admired.

At the annual associational meeting in October, it was learned that the Lakeshore church had baptized more converts from Catholicism than any church in the association, although its active life had been only four months. The old building had undergone a face lifting. Its sagging sills had been leveled, the dirt dauber nests knocked down, and the trash cleaned out. A paint job, inside and out, helped considerably, but the enthusiastic people of

Lakeshore were not satisfied.

They wanted a new church. Members were few and money was hard to get. When they approached a banker for a loan, he was skeptical. Would you lead thousands of dollars to a church that had gone without a pastor for three decades and had only been reactivated a few months? So a woman who had been converted from Catholicism only a few weeks mortgaged her home for \$2,500.00 to buy materials.

Carpenters in the church took their vacations and worked endless hours. One asked for another vacation when he saw that the building would not be ready by the date set for its opening. When his employer told him that he would lose his job if he took more time off, he decided to worry about another job after the church was finished. I believe that it was on Friday afternoon before the scheduled opening that the crew of volunteer laborers saw that they could not get through in time. They sent for sandwiches and worked on until almost morning. Saturday, they finished triumphantly.

Proud but sleepy men were on hand that Sunday, when the crowds came from everywhere to see the new church auditorium. It had pine floors and cypress wainscoting and woodwork finished in natural color. The unique baptistry was the first one built south of Bay St. Louis in Mississippi.

Baptist work has been difficult in Lakeshore. The Catholic influence has been strong, and sin has a firm foothold. People are scattered, and most of the wage earners have jobs away from home. But conditions like these bring out the heroic qualities of our people, and this little outpost of Mississippi Baptist work has prospered. The church boasts of about 70 members now, and almost every one was a real conquest. A great majority of them are from a Catholic background.

McNamee resigned this work in December of 1954 to become pastor of another needy church at Kiln. Rev. John Wade of Mississippi City is now the pastor at Lakeshore.

The name of the community of Kiln, Mississippi, is reminiscent of sawmill days when great lumber companies relentlessly devastated the virgin timber. Pine forests soon changed to cut-over lands, and replanting was more than a generation away.

Then the mills moved away, leaving ghost towns here and there with a few families struggling to make a living. Kiln was one of those forsaken places, and Baptist work suffered more than almost anything else. For one thing, it is a predominantly Catholic area, and most of the old settlers do not consider it very respectable to attend any other church. There are few jobs, and most of the working people have to go from 10 to 30 miles away to earn their livelihood. It has often been said that, "The only way to make an honest living at Kiln is to make bootleg whiskey," and one would almost agree!

It makes one catch his breath to think how near we came to losing even a foothold in this community. Had it not been for the patient, sacrificial service of Rev. W. S. Allen, pastor of the First Baptist Church, Pass Christian, Mississippi, there would probably be no Baptist church at Kiln today! For more than 15 years Brother Allen made the long trip to Kiln. He had full-time church work already, but used Saturday nights and Sunday afternoons to keep the door open for Baptists at Kiln.

For a long time there was no church building, and services were held in a private home. Sometimes he preached to only that one family. Later, when the woman who provided a place to meet for so long died, the name of the church was changed to honor her. It is now the Mary Louise Sizale Memorial Church.

Recognizing the need for a building, Brother Allen arranged for a site and started work. He straightened bent nails from a demolished building and put up

part of the money for lumber. One or two men helped a few hours at a time. Brother Allen put the sheet metal roof on by himself on a windy day, and we all wonder yet how he did it.

When he found that another man could give more time to the pastorate than he, Brother Allen resigned. Things seemed to go well for awhile, but after two other pastors had served there, things were worse than ever. The little Baptist church had dwindled to 20 members. It had services only on Sunday nights and had not reported a profession of faith in more than three years. Half of the membership was non-resident, and half of the others seldom attended.

Then Brother McNamee was suggested as a new pastor. He had been so successful at reaching Catholics at Lakeshore that it was thought he might be able to do

something for Kiln. He was still a student at William Carey College, about a hundred miles away.

Brother McNamee accepted the work and held a revival during the Christmas holidays. Terrible weather prevailed, and the holiday season was against the revival, but it was a tremendous success. The revival spirit still prevails and the little church has received over 80 members in 17 months, most of these by baptism and from a Catholic background.

They are now putting the roof on a concrete block auditorium. They have far outgrown the little 24' by 36' building, built about 1947-48. Churches in Pearl River County and Gulf Coast Association have helped raise the money for materials and the Gulf Gardens Baptist Chapel in Gulfport gave several truck loads of us-

Continued on Page 31

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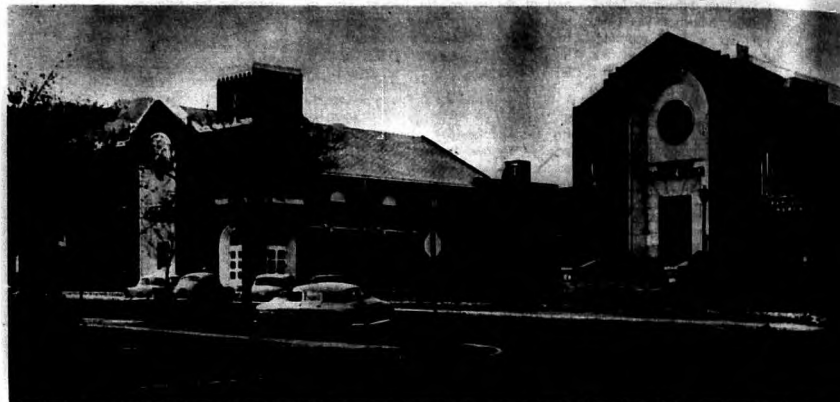
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Grandview Baptist Church, El Paso, Texas, mother church of six missions within the past eight years.

We Believe in Mission Churches

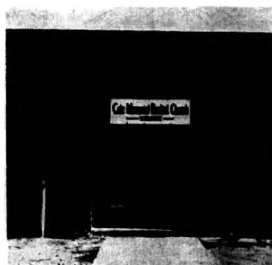
By J. Boyce Fine
Pastor Grandview Baptist Church
El Paso, Texas

THE Grandview Baptist Church, El Paso, Texas, has started four Anglo missions and two Spanish missions within the past eight years. The church recently completed a \$15,000.00 building to house one of the missions.

The accompanying record shows something of the progress made by the missions.

During the eight years there have been approximately 3,000 additions to the mother church, with about 1,200 of them coming by baptism. The membership has increased from 600 to 2,100. The income of the church has increased from approximately \$16,000.00 to \$104,000.00 annually. The total membership increase, counting missions, is 2,311 and property value increase by new buildings, \$200,000.

Church	Organized	Present Membership	Annual Income
Cole Memorial	1948	128	\$ 5,409.00
Rosedale	1949	373	17,067.00
Kemp Street	1954	175	8,580.00
Loma Terrace	1956	135	14,000.00
Spanish Mission	1953	65	



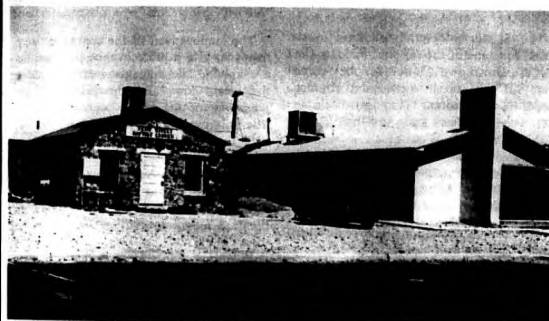
Cole Memorial, first mission, started in 1948.



Rosedale Church, organized in 1949, now has a membership of 373 and an annual income of \$17,067.00.



This Spanish Mission, organized in 1953, is one of two missions started for the Spanish-speaking of El Paso by the Grandview Baptist Church.



Kemp Street Church now has a membership of 175.



The newest mission is Loma Terrace, organized January 1, 1956. It already has a membership of 135.



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Surrounded by Mission Opportunities

By W. E. Cook
Pastor, Downtown Baptist Church
Oklahoma City, Oklahoma

THE Downtown Baptist Church, Oklahoma City, Oklahoma, has instituted a Church Extension Department to correlate work done by its members outside the church. This department also helps provide workers where they are needed. The Church Extension Department is currently sponsoring work with taxicab drivers, at the University Hospital, the Crippled Children's Hospital, the Grace Rescue Mission, and the old folks homes, and it provides a Sunday school extension superintendent.

We are looking for more avenues through which we may spread the gospel. We shall have a jail service as soon as an opening is given us.

Glorious experiences are reported by the workers in these various fields. We do not have a paid worker among the group. The people serve gladly in these avenues which the church has voted to sponsor. Hundreds of letters of appreciation from

those whom we have served will be pay enough.

This is not a "church addition" program, for none of the hospital patients can join the Downtown Church for they come from all the cities, towns, and country places in Oklahoma. They go back to their communities and to their local churches to serve. Few of those won in the rescue mission and at the rest homes come to our church. Yet the Downtown Baptist Church is happy to preach the gospel and see souls saved.

The church extension report for last month reveals:

56 services
150 workers attending services
1,683 prospects attending services
1,833 total attendance for month
966 visits
1,000 cards mailed
135 Bibles and 1,650 pieces of religious literature distributed

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If you are interested in learning more about what Mr. Cody's method can do for you, write for his helpful free book, "How You Can Master Good English in 15 Minutes a Day." It tells how a command of English can help you reach any goal. Address a card or letter today to: Sherwin Cody Course in English, 1128 Central Drive, Fort Washington, N. Y. The book will be sent you free, without obligation. No salesman will call. Tear this out as a reminder.

18 Bible classes taught
800 beds provided for people at the rescue mission
60 people given clothing
72 people given meals
31 people making profession of faith in Christ
1 joining the church by baptism
1 joining the church by letter
60 prayer meetings among taxicab drivers

W. E. Cook, pastor of the Downtown Baptist Church, has been asked to serve as the chaplain of Local 889 Taxicab Drivers Union. He is amazed at the results of six months' work among the men. This work is done outside the regular pastoral work. The drivers themselves asked that they have a chaplain to help them build a better name for themselves among the public. We were happy to be of service to them.

The management of the companies were happy to give a place in their program for a chaplain. The management writes about the work done and the results of the preaching of the gospel among the men. The union meets at 2:00 A.M. on the second Tuesday of each month. The chaplain is given an opportunity to speak and it is surprising what a preacher can do with a sermon at two o'clock in the morning when speaking to a couple of hundred men.

When the announcement of prayer services for the Billy Graham revival was made in Oklahoma City, the men asked that they be included in this prayer group. They set the time for meeting at 1:30 P.M. and 3:15 P.M., when the shift is made between the day and night drivers. Since May 4 there has been an average of 40 men in the prayer service each day in the cab companies. God alone knows the spiritual and moral gains that have been made.

There have been physical gains also. Men have cleaned themselves up. They are fresh for the work. They are gaining respect among their riders. They have a deep sense of a need for Christ. Every city in America should have some Baptist pastor who loves men enough to give a little time to so great a work. There will be more lost men in one such prayer service than there will be in three months of regular church services.

The Grace Rescue Mission is also a thrilling work. The pastor of the Downtown Baptist Church serves as superintendent. There are no salaries paid. The rescue mission receives its support from

Book Reviews

MINNIE BELLE by Louie Lattimer
Owens. Broadman Press. \$1.50.

It's here! Minnie Belle consoles, gibes, scolds, exhorts, sarcastically encourages, and dearly loves Percy, her reverend husband. For the preacher and his wife, this is entertaining and helpful reading. For the lady, it is a good insight into the pastor's home. *Minnie Belle* is a treasure.

its sponsoring church, the various Baptist churches, the Oklahoma County Baptist Association, and the Oklahoma General Convention. We have gone six and one half years without a break in the nightly services. There have been glorious results; lives have been changed; and homes re-established through the work of this mission.

The results of the work of the chaplain at the Oklahoma University Hospital, Rev. W. R. McMillan, are phenomenal. McMillan works at Tinker Field and gives his spare time to the hospital work. He is furnished the names of all Baptists. The Downtown Baptist Church mails out a get-well card to each. A different card is mailed each week as long as they are in the hospital. These patients are sent back to their homes in the country and small towns in every part of Oklahoma with hands full of cards, a Bible, and copies of the various publications of the Southern Baptist Convention. The hundreds of messages received reveal the power of the work done by Brother McMillan.

The Crippled Children's Hospital is ministered to by Rev. Bill Elder who gives his time after working hours and on Sundays to preaching and teaching the children and many grown-ups who are sent to this hospital with various sorts of paralysis and polio diseases.

Services in the rest homes are carried on by the various departments of the Sunday school and Training Union. We have five rest homes that are now being served each Sunday afternoon.

All these services are headed by the church officers who gather the reports each month, supply needed workers, and find new avenues of service for the members. We believe that much of this work can be done by any church in the Southern Baptist Convention. It will keep the people happily at work for the Lord. The report of the Church Extension Department is a highlight in our monthly church business meeting.

BAPTISTS AND THE AMERICAN REPUBLIC by J. M. Dawson. Broadman. \$3.00.

The author was first secretary of the Baptist Joint Committee on Public Affairs. Writer, scholar, champion of separation of church and state, long-time pastor and denominational leader, Dr. Dawson takes his readers back to American beginnings. He treats Roger Williams, Thomas Jefferson, and others as founders of our American Republic with its principles of liberty written into its Constitution. This book is a study of American fundamentals.

WITH JESUS ON THE NAVAJO ROAD by Jacob and Christina Bolt. Eerdmans. \$2.00.

The Bolts lived down to earth in their 25 years among the Navajo Indians. They lifted their Indian friends to a vision far beyond. An Indian woman in the hospital said to the Bolts, "When I pray, the way you say, it seems I talk to empty space. When I pray to you, I see something." The Bolts led her into a knowledge of Christ. She now finds that God is everywhere and there is no empty space. The missionaries have given an entertaining, humorous-in-points, victorious story of a quarter-of-a-century in missionary work among the shepherds of Navajoland. It is good missionary reading.

LUKE THE PHYSICIAN by William M. Ramsey. Baker Book House. \$4.50.

Baker Book House has done another good service to Bible students by reprinting in attractive format Ramsey's *Luke the Physician*. This scholarly treatment is good reference material for not only the pastor's study but for the church library.

EXPOSITORY OUTLINES by Charles Simeon. Zondervan. \$3.95.

Zondervan's reprint in 21 volumes of *Expository Outlines on the Whole Bible* by Simeon is rapidly approaching completion. Volume V, Psalms 1 to 72, is now being circulated. The whole set of 21 volumes or individual books may be ordered. Simeon's *Outlines* is a classic.

Expository Outlines I Chronicles-Job by Charles Simeon. Zondervan. \$3.95.

The publisher releases another in the outlines of the whole Bible. When finished, this 21-volume set, now subject to order at Baptist Book Stores, will be a must for the Bible student.

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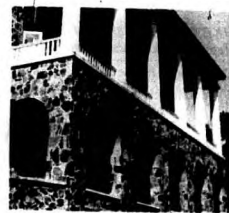
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New Conventions

Continued from Page 19

out a Baptist church and you have the picture of the situation of these 2,063 cities whose population is about the same as Georgia's and half of Mississippi.

In addition, in the five Great Lakes states are 168 cities above 5,000 population each of which has only one Baptist church. The population of these 168 cities is 2,381,277. By comparison, this is as if there were only 168 Baptist churches for the entire state of Mississippi.

When the above two groups of cities are considered together, here are 2,231 towns with a population of 4,913,795 which have only 168 Baptist churches. That is as if there were only 168 Baptist churches in both states of North and South Carolina.

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NEW APPOINTEES

Roth, Fred S.

B. West Homestead, Pa., Dec. 21, 1919. Ed. Sewickley High School, Sewickley, Pa. University of Pittsburgh, 1937-41, B.A. degree, 1946 M.A. degree, C.O.B.T.S., 1945-46, M.D. and M.R.E. degrees. Completed two seminars toward D.R.E. degree. Teacher public school, 1941-'42. U.S. Air Force 1942-'45. Professor Gulf Park College, Gulf Park, Miss., 1946-'49; professor Negro Baptist Seminary, New Orleans, La., 1952-'53. Pastor various churches in Mississippi, 1949-'56. Director, Veterans Affairs Administration hospital, 1955-'56. M. Clancy Lee, Jan. 1, 1945. Children: one son, one daughter. Appt. mission-pastor, American Church, Margarita, Canal Zone, June 1, 1956.



Roth, Clancy Lee
(Mrs. Fred S. Roth)

B. Cedar Lake, Miss., Aug. 7, 1921. Ed. Carriere High School, Carriere, Miss.; Clarke Memorial College, 1950-'52; Tulane University, 1952-'54. W.A.A.C., U.S.A. and England, 1942-'45. Pastor's wife, 1945-'56. M. Fred S. Roth, Jan. 1, 1945. Children: one son and one daughter. Appt. American Church, Margarita, Canal Zone, June 1, 1956.



Castilla, Antonio C.

B. Saltillo, Mexico, July 31, 1918. Ed. primary education and private school in Mexico. Mexican Baptist Theological Seminary, San Antonio, Tex., 1936-40, diploma. Pastor Parras, Mexico, 1941-44; Acuna, Mexico, 1944-45; Laredo, Mexico, 1946-50; Robstown, Tex., 1950-51; Sinton, Tex., 1952-56. Barber Acuna, Mexico, 1934-35. M. Maria Herminia Duarte, March 13, 1941. Children: four daughters. Appt. missionary to Spanish-speaking, Del Rio, Texas, May 10, 1956.



Castillo, Maria Duarte
(Mrs. Antonio C. Castillo)

B. Saltillo, Mexico, April 25, 1912. Ed. Escuela Industrial Femenil, 1931-'33; Seminario Teológico Bautista, 1936-'40, diploma. During vacation periods served in Saltillo, Cepeda, San Pedro, Torreon, and ranches in Coahuila, Mexico. She has been pastor's wife since marriage to Antonio C. Castillo, March 13, 1941. Kindergarten worker at Robstown and Simla, Tex., 1950-'56. App't. missionary to Spanish-speaking, Del Rio, Tex., May 10, 1956



Perez, Isaac V.

R. San Antonio, Tex., July 10, 1910. Ed. Mexican Baptist Seminary, 1938-'41; Howard Payne College, 1941-'42; Baylor University, 1942-'45, B.A. degree: S-W.B.T.S., 1945-'46. M. Alicia Colunga, June 30, 1943. Children: one daughter. Pastor Bastrop, Tex., 1942-'47; state S.S. and T.U. worker, Texas, 1947-'53; director stewardship-promotion, Texas, 1953-'56. Appt. as superintendent in Panama, May 10, 1956.



Perez, Alicia Colunga
(Mrs. Isaac V. Perez)

B. Dilley, Tex., Feb. 22, 1921. Ed. Dilley High School, Dilley, Tex., Univ. of Tex., 1938-42, B.B.A. degree; S.W.B.T.S., 1945-46; Southwest State Teachers College, summer 1950; Univ. of Texas, summer 1954. Public school teacher, Dilley, Axtell, and San Antonio, Texas, 1942-45 and 1948-56. M. Isaac V. Perez, June 30, 1943. Children: one daughter. App't. office asst. to superintendent of Panama, May 10, 1956.



Farmer, Gladys

8. Felton, Georgia, Feb. 14, 1914. Ed. Bremen High School, Bremen, Ga.; Bessie Tift College, 1942-46, A.B. degree; Branch Univ. of Georgia, two summers; Carver School of Missions and Social Work, 1946-48, M.R.E. degree. Summer student missionary, Washington, D.C., 1948; missionary to Hawaiian Islands, 1944-51; educational secretary, Baptist Church, Enoree, S. C., 1951-53; youth director, First Baptist Church, Quitman, Ga., 1954-56. App'l. director GWC, Columbia, S. C., May 10, 1956.



Hart, Betty

B. Sept. 9, 1930, New Orleans, La. Ed. Columbia High School, Columbia, Miss., William Carey College, 1948-'52, BA degree; Mississippi Southern College, summer 1951; S.B.T.S., 1952-'54, M.R.E. degree; University of Havana, summer 1953. Worked in Mexican Baptist Mission and Good Will Center, Ft. Worth, Tex., 1952-'54; Mexican Kindergarten, Midland, Tex., 1954-'56. App't. Rachel Sims Mission, New Orleans, La., May 10, 1956.



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Slak, Betty Jean
B. Aug. 8, 1930, Salem, Va. Ed. Andrew Lewis High School, Salem, Va.; Cornette Business School, 1950-51; Bluefield College, 1952-54, Elm. Ed. Dip.; N.O.B.T.S., 1954-56, B.R.E. degree. Secretary, Liberty-Mutual Ins. Co., Roanoke, Va., 1948-52. Secretary, Bethel Baptist Church, Salem, Va., 1950-52; Secretary, Baptist Book Store, Roanoke, Va. and New Orleans, La., 1954-55. Appl. Rachel Sims Mission, New Orleans, La., Apr. 3, 1956.



Castillo, Eusebia Morales
B. Alligandi, San Blas, Rep. of Panama, May 6, 1933. Ed. Colegio Bautista, Managua, Nicaragua, diploma, 1956. Was teacher in mission school in Alligandi, San Blas, 1952-53. Appl. teacher San Blas Indian School, Matuppu, San Blas, Rep. of Panama, May 10, 1956.

CHANGES in Missionary Personnel

NEW MISSIONARIES
Archer, E. E. (General Missionary), Yuma, Ariz.
Cunningham, J. Edward (Supt. of Mountain Mission Work), Compton, Ky.
Cawker, E. O. (State Secretary of Evangelism), P. O. Box 811, Alexandria, La.
Greve, Anne (GWC), 3701 Annunciation, New Orleans, La.
Hart, Betty (GWC), 333 Louisiana Ave., New Orleans, La.
Johnson, E. F. (Demonstration Work in Juvenile Delinquent Program), Columbus, Ga.
Lanier, I. Houston (General Missionary), Kansas City, Mo.
Ode, Joe T. (State Secretary of Evangelism), Box 589, Jackson, Miss.
Perez, Isaac and Mrs., Box 5647, Balboa, C. Z.
Roth, Fred and Mrs., Box 616, Margarita, C. Z.
Slak, Betty (GWC), 159 Second St., New Orleans, La.
Smith, Grady (Area Missionary), Sylva, N.C.
Smith, Leroy (Supt. of Missions and Stewardship), 310 Redding Miller Bldg., 105 Fillmore St., Denver 6, Colo.
*Resumes no allocation from Home Mission Board.

NEW STATE BOARD MEMBERS

Ford, W. Norval, Texas
Lyon, Henry L., Alabama

CHANGES OF ADDRESS

Cagle, E. H. (General Missionary), to 1506 Hollbrook Dr., Colorado Springs, Colo.
Etheridge, Mary (Chinese), from 1818 N. Park to 943 N. Treadall Ave., Tucson, Ariz.

Gillette, Nina (Chinese), from 1015 N. Park to 943 N. Treadall Ave., Tucson, Ariz.
Hubbs, Fred D. (Pioneer Missionary), from 16109 Kentville to 30611 Grand River Ave., Detroit 24, Mich.
Neville, Paul (Pioneer Missionary), from 20 & 4th St., Columbus, to 1509 Whittington Dr., Parma, Ohio
Offutt, Garfield E. (Teacher-Missionary), from 1811 Dameron St., Louisville, Ky.

Seachuck, Richard and Mrs., from 3300 W. Campbell Rd. to 1407 S. 29th Ave., Apt. 215, Phoenix, Ariz.
Stanton, Jack, from 821 1/2 N. Main St., Box 70, Wichita, Kans., to 318 Redding Miller Bldg., 105 Fillmore, Denver, Colo.

TRANSFERS

Acosta, Juan and Mrs. (from Puerto Carraño), to Bique and Arraiz, La Chorrera, Panama
Bisley, M. Wendell (from Supt. of Mountain Mission Work for Ky.), to Director Church-Centered Mission Work, Home Mission Board, Atlanta
Daly, D. A. and Mrs. (from Indian Work), to Migrant Work, 1021 Dawson, Long Beach 4, Calif.

RESIGNATIONS

Brand, Gerald, elected Pioneer Missionary for Ohio, May 1, 1956, did not accept position.
Collier, Raymond (Gen. Missionary, Wichita, Kans., area)

Green, C. H. (General Missionary, Ore-Wash), Jackson, La. (Spanish), Box 505, Uvalde, Tex.
Lanier, I. Houston (General Missionary), Indianapolis, Ind.
Rams, Oscar (Spanish), 310 W. Cannon St., Ft. Worth, Tex.
Williamson, Elene, 109 W. Fillmore, Harrison, Tex.

BOARD MEMBERS ROTATED OFF BOARD

Ammerman, Claude, Alabama

Miracles in Mississippi
Continued from Page 21

able lumber. The new building is debt free. The greatest thrill connected with this work has been to hear an old settler say, "I know some of those people in that church and you would hardly believe me if I told you what kind of people they used to be."

Another said, "We have seen the power of God manifested in the changing of men's lives, and some of them had lived in sin for more than 50 years."

These thrilling experiences could be multiplied many times over. The accompanying statistics of the Gulf Coast Baptist Association tell their own story:

	1946	1956
Net Church...	17	32 + 7 missions
Members...	5,063	11,025
S. S. Enrollment...	2,467	8,204
T. U. Enrollment...	327	2,171
Baptized Enrollments...	131	648
B.M.U. Enrollments...	316	1,198
Gifts to Area...	0	9,711.00
Cooperative Program...	3,429.00	38,913.00
Pastor's Salaries...	24,367.00	96,719.00
Total Receipts...	101,300.00	476,933.00
Total Ch. Property...	189,900.00	81,920,779.00

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August 2-5, 1956

Guest Speakers

Vice-President of the United States Richard M. Nixon and world renowned evangelist Dr. Billy Graham, will be guest speakers on the Home Board's program at Ridgecrest this year. Dr. Graham will speak Saturday evening, August 4 on CHRIST FOR AMERICA, and Vice-President Nixon will speak Sunday morning, August 5 on CHRISTIAN FREEDOM AND OUR AMERICAN HERITAGE.