

HOME MISSIONS

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

JUNE
1957



Vol. XXVIII No. 6



CHURCHES NEED PROPERTY

See page 26

Don Rutledge Photo

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These Wonderful Young People

By Courts Redford

THEY do a lot of things that our regular workers cannot do. They just haven't found out yet that things cannot be done, so they go right ahead and do them.

Such was the tribute of Rev. J. C. Wells, Superintendent of City Missions in New Orleans, to the students who served in the summer mission program in that area.

And it's true. With enthusiasm, courage, and undaunted faith, they do the seemingly impossible. They are wonderful young people.

There were 390 students who served last summer. They came from 23 states and nine foreign countries. One hundred colleges and nine seminaries were represented. You will be interested in the foreign countries from which students serving in this mission program came. Four were from Cuba, two from Colombia, South America, and one each from Canada, Hong Kong, Jamaica, Egypt, Spain, Australia, and Japan.

There are many values that accrue to the individuals and to our mission causes from this program.

It helps many young people to find their aptitudes and interests in mission service. Each student is assigned to serve under the supervision of one of our regular missionaries, or under the direction of the superintendent of missions in a participating state. These young people serve for ten weeks and during that time they share the experiences of a full-fledged missionary.

Last summer 147 served in the pioneer fields; 84 with language groups or Indians; 77 in rural and mountain areas; 32 in city missions; 23 in Good Will Centers and Rescue Homes; 12 in mission work among the Negroes; 10 in camps and in promoting the work of Royal Ambassadors and Young Woman's Auxiliaries in pioneer fields; 9 in Alaska; 4 in Cuba; one in Panama; and one among the deaf. Each student is assigned to that field in which it appears that he can best serve and in which he himself may receive the greatest spiritual benefits.

From this program the mission boards are constantly gaining recruits who have had some experience in mission service. It is a sort of laboratory course for mission volunteers. Just as the young doctor gains experience as an intern in the hospital, and as the young agricultural student obtains the know-how at the experiment station, so the young missionary comes to understand and appreciate the challenge and the sacrifice of mission service by actual participation.

They do a good job on the mission fields. They reach

most of the fields at the season of the year when they are most needed. They help in mission Bible schools, in revivals, in visitation, in planning and starting new work, and in general preparation for the acceleration of the church and denominational program for the fall.

Their reports reveal only a fraction of the work they do, but they are very gratifying. Last summer they reported 4,792 sermons and addresses; 67,870 homes visited; 4,646 personal conferences; 99,293 enrolled in Vacation Bible schools; 3,585 professions of faith; and 1,344 dedications for special service. This is a remarkable record, inasmuch as these young people were serving on some of the most difficult fields in our Convention territory.

This program is a splendid demonstration of co-operation. The Home Mission Board administers the program and thus prevents overlapping and makes possible a wise distribution of personnel. However, the effectiveness of the program is made possible through the hearty co-operation of all concerned. Baptist Student Unions, Young Woman's Auxiliaries, Baptist Training Unions, college and seminary administrators and other denominational leaders, and scores of pastors assist in the wise selection of the student missionaries. The Baptist Student Unions throughout the Convention help to select and support about 20 per cent of these young people. State mission boards, associational groups, and local missions and churches provide most of the living expenses. Scores of missionaries and other denominational workers assist in supervising their ministry. It is truly a co-operative denominational endeavor.

The entire denomination benefits from this program. Some of the students will never go to mission fields, but each participant will have an interest and a concern for missions. Local churches, associations, and conventions are informed and inspired through the testimonies of these young people. They have great influence on college and seminary campuses and in mission conferences. About 2,500 former participants of the summer mission program are serving on mission fields or filling some place of service in a local church. As members of mission committees, or budget committees, or leaders of missionary organizations, they are rendering a significant service for Southern Baptists. They are wonderful young people.

We expect to appoint about 440 such workers this summer. They will soon be going to their fields. Pray for them.

NEWS

Kindergarten Specialists at Glorieta

Dr. L. D. Wood, of San Antonio, Texas, announces that Dr. Claudia Royal of Golden Gate Baptist Theological Seminary and Dr. Ann Bradford of Southwestern will conduct conferences on kindergarten work at Glorieta during Home Mission Week, July 25-31. Kindergarten workers in language groups as well as leaders from all over the Convention will avail themselves of the conference benefits. Dr. Wood indicated

countered any incompetence or willful waste anywhere during its study.

Annie Armstrong Offering Gets Boost

Along with reports from large churches with the increase of thousands of dollars comes a report from Miss Minnell Graves, director of the Miami Baptist Good Will Center, that her center set a goal of \$250.00 for the offering and the final results showed \$325.00. The Board gets a boost from such loyalty.

State Director of Work with Negroes

Rev. Robert Uriel Ferguson of Bogalusa, Louisiana, has been named director of work with Negroes in Louisiana to succeed Rev. W. R. Grigg who last month moved to a similar position in North Carolina. Mr. Ferguson is jointly employed by the Home Mission Board and Louisiana Baptists for work with Negroes in that state.

Five Million Readers of Baptist Papers

According to H. H. McGinty, president of Southern Baptist editors, state Baptist papers have a combined circulation of 1,279,691. Dr. McGinty estimates that 5,000,000 people are reached by these publications.

Survey Committee Requests Extension

The Southern Baptist Convention's "Survey Committee" asked for a year's extension and additional funds to carry out its studies to find "the most effective way of promoting the kingdom through the Southern Baptist Convention." The committee states in its report that its study thus far has convinced it that "Southern Baptists constitute one of the major spiritual forces in America today . . . that we must awaken our people to the tremendous responsibility we have in winning America and the world to Jesus Christ . . . we believe correlation and improvement could be made . . . with resultant increased effectiveness . . ." The committee also states that it has not en-

Sunday School Lessons for the Deaf

A quarterly, *Sunday School Lessons for the Deaf*, is published by the Sunday School Board of the Southern Baptist Convention in co-operation with the Home Mission Board. It succeeds a previous publication of the Home Mission Board entitled *Sunday School Baptist Deaf*, according to Howard P. Colson, editor in chief.

An increasing number of churches provide a class for the deaf as a part of their Sunday schools. Such classes use the sign language and need printed materials adapted to their distinctive manner of expression.

Information on how to organize a class for the deaf may be secured by writing Dr. A. J. Roddy, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia.

Illinois Elects Evangelism Secretary

James M. Baldwin, who has been pastor of First Southern Baptist Church, Salem, Illinois, for the past 13 years, has been elected by Illinois Baptists to become secretary of evangelism for the state. On pages 6 and 7 are pictured the secretaries of evangelism in the states of the Southern Baptist Convention. However, the Illinois position had not been filled when June *Home Missions* went to press.

Dr. Baldwin will have his office at state headquarters in Carbondale. He is at present a member of the Executive Committee of the Southern Baptist Convention.

A native of Harrisburg, Illinois, Baldwin studied at Georgetown College and Southwestern Baptist Theological Seminary. He succeeds L. H. Moore who is now editor of *The Illinois Baptist*.

HOME MISSIONS

A publication of the
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JOHN CAYLOR, Editor

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HOME MISSIONS

From the Pen of

John Caylor



A Spiritual Awakening and the Church

SPIRITUAL awakenings are those divine visitations when there is a new awareness of God, a distinct reality of Christ, deep conviction of sin, a time of refreshing from the presence of the Lord. The greatest achievements, the most powerful Christians, and the strongest churches have come out of these periods. It is an epoch when the Holy Spirit is working with greater liberty in the hearts of men or groups.

The church is the most logical channel through which all the blessings and victories of God should flow out to the world. Such splendid organizations as the Salvation Army, Child Evangelism, and Youth for Christ spring into being when the church is failing in some sphere of action. Perhaps revival itself would never have been necessary had the Christian churches continued to live and serve in the atmosphere of Acts 1:8 and Luke 24:49. What would have been the results if Christians had continued to live and serve in the power manifest after the upper-room experience?

When Christians or churches fail to carry out God's purpose, the Spirit reaches through other channels to accomplish the divine will. Unfortunately our churches have not always welcomed those marvelous visitations which have been the zenith-hours of Christianity. Wesley made every effort to remain in his own denomination and bring the quickening power of God into the established church of his day with its cleansing wave of reform. In Laodicean complacency she refused to arouse herself or recognize any need for being stirred up.

Because our churches do not maintain the New Testament standard of Christianity, revivals are necessary. They cannot claim to be New Testament institutions merely because of having the same doctrine. There must be similar results and the same power. Who will be optimistic enough to assert that we have today what is described in the book of Acts? With only two per cent of the world evangelical Christian now, nearly 2,000 years after Calvary, it is quite evident that the first century secret of turning the world upside down is missing. It almost looks as if Satan is playing somersaults instead. The churches were meant to transform society, not to be

transformed by it. Our modern day has everything man can invent or money can buy to spread the gospel rapidly except the MAIN THING, that which the divine supplies, the supernatural, quickening power of God promised "you and your children and to all that are afar off."

A spiritual awakening is safeguarded when it comes through an understanding church; especially if she has that wisdom from above to stand out of the way before every movement of God and yet block with tender soli-

licitude any counterfeit of the evil one. It is a blessing if God-called, experienced ministers lend their help and counsel. When preachers

have the spiritual vision to see the need, the discerning power to recognize the perils, the courage to face the problems, the humility to acknowledge the necessity, and the willingness to pay the price, they are in condition to be used. Revival always comes from God but comes only when man co-operates. Divine visitation requires the experience of those who know the workings of the Spirit and strategy of Satan. At such periods Satan is super-active.

We can do as the Laodicean Christians did, cry out: "I am rich, and increased with goods and have need of nothing." This will mean spiritual death and decay in our churches and the continuance of juvenile delinquency. The root-trouble of all delinquency, whether infantile or parental, is the absence of conversion—no power in the churches to transform sinners into saints, to set men's hearts on things of the other world instead of the material. The world is in travail today and the churches without strength to deliver. "For the time is come that judgment must begin at the house of God" . . . yes, and with us to whom THE PROMISE IS GIVEN.

A transformation in present-day conditions does not hinge upon some system of philosophy, psychology, psychiatry, or any other mental process. Great dependence on these today emphasizes again the failure on our part in the appropriation of divine resources. To lead men to appropriate all the fullness of Christ is to see every human need supplied and every problem of society solved.

June, 1957

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Tenth Anniversary SBC Program of Evangelism

By Leonard Sanderson
Secretary of Evangelism
Home Mission Board

In Outline
the Department Promotes:

1. In Southern Baptist Convention:
Annual conference at Ridgecrest or Glorieta.
2. In every state convention:
A department of evangelism.
An annual statewide conference on evangelism.
3. In every association:
A chairman of evangelism.
An annual clinic on evangelism.
An annual simultaneous evangelistic crusade.
4. In every church:
Church council of evangelism.
Two revivals annually.
Religious census.
Mission revival.
Weekly evangelistic visitation.
Training courses in evangelism.
New members' class.

The Southern Baptist Program of Evangelism is ten years old. Dr. C. E. Matthews led in its development. However, the program in outline was adopted by the Convention in session in 1947 at St. Louis. The pictures on these pages portray the progress in personnel. The real story expresses itself in the forty per cent increase in baptisms in Southern Baptist churches.



W. B. BENSON—VIRGINIA
Virginia, University of Richmond, Southern Baptist Theological Seminary, University of Richmond, D.D. Pastor in Virginia. Denominational leader and evangelist. Began duties January 1, 1957.



VERNON YEARBY—ALABAMA
Texas, Hardin-Simmons University, Southern Baptist Theological Seminary, Pastor in Texas and Alabama, denominational leader and evangelist. Began present ministry January 1, 1956.



C. WADE FREEMAN—TEXAS
Born in Missouri, Jonathan Baptist College, Oklahoma Baptist University, Southern Baptist Theological Seminary, Howard Payne College, D.D. Pastor in Texas, well known evangelist, served present position since 1947.



EUGENE PRATT—MISSOURI
Born in Kansas, graduated in Missouri, graduate William Jewell College, Southern Baptist Theological Seminary, Southern Baptist Theological Seminary, Th.D. Pastor in Missouri, Texas, Kentucky, and Illinois. Ministry in Missouri. Began present ministry November, 1956.



JULIAN S. HOPKINS—NORTH CAROLINA
Native North Carolinian, graduate Wake Forest and Southern Baptist Theological Seminary. Pastor at several leading churches in Virginia and North Carolina. Became state Secretary of Evangelism February 1, 1956.



D. WADE ARMSTRONG—CALIFORNIA
Born in Arkansas, graduated Duquesne Baptist College, Southern Baptist Theological Seminary, Th.D. pastor in Arkansas, Kentucky, Indiana and Oklahoma. Successful evangelist and denominational leader. Began present ministry February 1, 1957.



CLIFTON C. THOMAS—MARYLAND
Born in Virginia, University of Richmond, University of Louisville, Southern Baptist Theological Seminary, University of Richmond, D.D. Pastor in Kentucky, Virginia, and Georgia. Served Maryland as Executive Secretary, Secretary of Evangelism, Editor, Superintendent of Missions and Promotion since 1949.



EUAL F. LAWSON
Born in Texas, Baylor University, Southern Baptist Theological Seminary, Pastor in Texas and Illinois, able evangelist and associate superintendent of evangelism in Texas. Present position since December 3, 1947. Conducted conference and crusades in several foreign countries. Married to former Miss Kate Lee Davis of Texas.



C. Y. DOSSEY
Born in Louisiana, Baylor University, Southern Baptist Theological Seminary, past in Texas and Illinois, able evangelist and associate superintendent of evangelism in Texas. Present position since December 3, 1947. Conducted conference and crusades in several foreign countries. Married to former Miss Kate Lee Davis of Texas.



R. T. RUSSELL—GEORGIA
Native Georgian, Mercer University, Southern Baptist Theological Seminary, graduate work in both schools, pastorate in several states, Georgia state evangelist. Came to present position 1955.



RAY E. ROBERTS—OHIO
North Carolinian, Wake Forest College and Southern Baptist Theological Seminary, Pastorate in North Carolina and tentatively, Mississippi. Executive Secretary and Secretary of Evangelism since 1954.



I. L. YEARBY—ARKANSAS
North Carolinian, Wake Forest College and Southern Baptist Theological Seminary, Pastorate in North Carolina, South Carolina, Tennessee and Oklahoma, evangelist and lecturer. Has served in present position since 1953.



PAUL A. MCCASLAND—WASHINGTON-OREGON
Texas, Howard Payne College, Southern Baptist Theological Seminary, school teacher, banker, pastor in Texas and Illinois. Present position since 1951.



ELWOOD N. TAYLOR—KENTUCKY
Kentuckian, William Jewell College, Eastern Kentucky State College, Southern Baptist Theological Seminary, Pastor and missionary in Kentucky. Has served in present capacity since June, 1951.



G. B. (JACK) STANTON—COLORADO
Born in Illinois, William Jewell College, Central Baptist University, Pastorate in Missouri, served 4 years as Secretary of Evangelism in Kansas. Present position since August, 1956.



JOE T. ODLE—MISSISSIPPI
Native of Illinois, Union University, Southern Baptist Theological Seminary, Mississippi College, D.D. Pastorate in Kentucky and Mississippi. Denominational leader and author. Began present ministry August, 1956.



F. M. DOWELL, JR.—TENNESSEE
Tennessean, graduate Carson-Newman College, Southern Baptist Theological Seminary, pastor 22 years in Tennessee, denominational leader and evangelist. Began present ministry February 1, 1956.



R. O. CAWKER—LOUISIANA
Canadian, Baylor University, Southern Baptist Theological Seminary, Baylor, D.D. Pastor in Texas and Louisiana. Present position since July, 1956.



J. A. PENNINGTON—OKLAHOMA
Oklahomian, 4 years in religious education, 2 years district missionary, 2 years state missionary, outstanding pastor, evangelist, and Brotherhood work. Present position since April, 1948.



WILLIAM J. CROWDER—WASHINGTON, D. C.
Virginia, graduate University of Virginia, Eastern Baptist Theological Seminary, Southern Baptist Theological Seminary, Ph.D. Pastorate in New Jersey, Indiana and Virginia. Superintendent of Missions. Began present position since 1949.



JOSEPH R. UNDERWOOD—NEW MEXICO
Texas, graduate Baylor University, Southern Baptist Theological Seminary, Pastorate in Texas and New Mexico, missionary to Brazil 10 years, led first Simultaneous Crusade in South America. Secretary of Evangelism since January 1, 1956.



PAUL A. MEIGS—FLORIDA
Born in Alabama, University of Alabama, Southern Baptist Theological Seminary, Golden Gate Theological Seminary, Th.D. Temple school, pastorate in Kentucky, Alabama, Georgia, and California. Denominational leader and evangelist. Began work in Florida January 1, 1957.



JAMES A. HOWARD—SOUTH CAROLINA
Born in South Carolina, Furman University, Southern Baptist Theological Seminary, Furman University, D.D. Pastorate in Texas, Oklahoma and South Carolina, Missions Superintendent in Texas, Field representative Furman University. Present position 17 years.



JOHN F. HAYLIK—KANSAS
Born in Wisconsin, pastored in Oklahoma, graduate Oklahoma Baptist College, Academy, Baylor University, Southern Baptist Theological Seminary, Central Baptist Seminary where he is completing work on Th.D. Pastor in Texas, Kentucky and Missouri. Became Secretary of Evangelism November, 1956.



I. POWELL LEE
Born in Georgia, Mercer University, Southern Baptist Theological Seminary, taught in Mercer University, Music and Educational Director in Alabama, Georgia, Arkansas, North Carolina, Florida, South Carolina, and Oklahoma. Served in music ministry in both world wars. Present position 8 years. Married to former Miss Helen Jackson. Two children living one lost in World War I.



C. E. WILBANKS
Born in Louisiana, Baylor University, Southern Baptist Theological Seminary, Oklahoma Baptist University, D.D. Pastorate Louisiana, Texas, Arkansas and Oklahoma. Secretary of Evangelism, Mississippi 2 years, California 2 years. Author What God Hath Wrought Through C. E. Matthews, reviewed in Europe and Holy Land. Present position since January, 1955. Married to former Miss Myrtle Noel Rogers of Texas, three children.



LEONARD SANDERSON
Born in Tennessee, Union University, Southern Baptist Theological Seminary, Union University, D.D. Pastor, Missions, associate executive secretary and 24 years Secretary of Evangelism in Tennessee. Present position since January 1, 1956. Married to former Miss Anne Loney of Tennessee, 4 children.



MISS CATHERINE LOVE
Born in Tennessee, Union University, Belmont College. Formerly served as office secretary in Training Union Department, Baptist Sunday School Board, and Evangelism Department, Tennessee Baptist Convention. Present position since January 1, 1956.



MRS. W. H. GLEATON
Formerly Onie Jones. Born in Tennessee, Carson-Newman College. Pastor's secretary, First Baptist Church, Chattanooga, Tennessee. Served as office secretary for several business firms. Present position since April, 1956.

For Illinois see "NEWS" on page 4.



Charles Tolleson leads congregational singing in Frankfurt, Germany, mission of Neosho, Missouri, Northside Baptist Church.

Gasthaus or Gospel?

By Lt. Jim Black

THIS is the choice that must be made by every American who finds himself on German soil, and this is the story of a group of Southern Baptists who have chosen the gospel. "Gasthaus" is the soldiers' nickname for German taverns which occupy virtually every street corner in this ancient European country. It is also a country of churches and cathedrals but most of them are about as useful to the spiritual life of the people as are the relics displayed in the museums, and are maintained for a similar purpose.

For this reason it is a very difficult

choice that confronts the American in Germany today. What must he do? It is so easy to decide to join the crowd at the "Gasthaus" and so much harder than usual to select living a life of Christian witness and testimony. It has been said that one never knows how much a possession is really worth until he is forced to get along without it. Southern Baptists in Germany are learning the true value of the beautiful, well-equipped churches in the Southern Baptist Convention and the consecrated leaders and workers who make them function smoothly.

Capt. Paul V. Davis was ordered to Germany and before he left America the Lord enabled him to foresee the situation as outlined above. While on pre-embarkation leave he presented his story to his home church, Northside Baptist Church, in Neosho, Missouri. This church gave Capt. Davis a letter authorizing him to organize a mission in Frankfurt, Germany, and to represent the home church in business and other matters as they should arise. The church also agreed to provide literature and any other necessary materials

and to stand behind the mission in event of financial difficulties.

Paul and Shirley Davis, with their family, arrived in Frankfurt on June 30, 1956, and the mission met in their home on the first Sunday in July. During the first month the Frankfurt mission of Northside Baptist Church, Neosho, Missouri, averaged seven persons attending. August brought more families and the attendance has continued to increase since that time. By January, 1957, the class that began with seven members had grown into seven classes, one new class each month. The mission averaged 36 attendance in January. During this period the mission was financially self-supporting and over one-third of its income was contributed to the Cooperative Program, Lottie Moon Offering, or other mission activities. The WMU conducted the Annie Armstrong Week of Prayer for the mission.

It has been necessary to move to larger quarters on two occasions. The Lord provides more than adequate facilities and up to this time the increase in organized groups has been at a rate of over one per month. Some examples of these are: Training Union was organized on October 17, with Lt. Jim Black as director; WMU on March 11, with Mrs. Vera Billinger as president; and we have had an outstanding nursery since our organization. Leaders for these and other groups presented themselves for membership by transfer of letter almost the same Sunday that the need for their particular organization became evident.

Everything mentioned thus far has been about Americans. The mission also has established contact with the German Baptist church in Frankfurt and the relationship is friendly and gratifying in spite of the language barrier. One Sunday afternoon members of the mission attended

the services of the German church which included observance of the ordinance of baptism. The German pastor's son, Rhinold Kierston, served as interpreter. He has visited in the homes of various members and is a most interesting guest.

The mission has a definite program for the future and plans are already being made to undertake many projects, such as: tape recordings of "The Baptist Hour" for presentation on the Armed Forces Radio Network, which serves many thousands of English-speaking people; to organize the Royal Ambassadors and the Brotherhood; to visit the Southern Baptist Seminary in Zurich, Switzerland; to start a mobile library; to conduct study courses for Sunday school and Training Union; to contact all Southern Baptists within a reasonable distance of Frankfurt and keep them informed of the mission activities.



Mrs. Donovan, et., is superintendent of mission nursery.



Frankfort Mission has graded Sunday school. Lt. Jim Black teaches Junior boys.



Mrs. Jim Black teaches women's class.



Men participate as Capt. Paul Davis teaches.

A story of the Frankfurt, Germany, Mission
of the Northside Baptist Church, Neosho, Missouri



Reading left to right: Rev. W. M. Jones (breaking dirt), pastor of First Baptist Church of Walterboro, John S. Hiers, superintendent of construction, J. I. Thomas, deacon and member of missions committee, D. D. Smith, member of committee, and J. T. Givens, chairman of committee.

By J. T. Givens
Chairman Building Committee
Walterboro, South Carolina

Church on December 10, 1952, and, with the co-operation of Colleton Baptist Association and the General Board of the State Convention of the Baptist Denomination in South Carolina, the necessary funds were made available and the lot was purchased. A committee composed of J. T. Givens, chairman, D. D. Smith, and J. I. Thomas was appointed in June, 1955, to secure a suitable lot and proceed on behalf of the church.

The estimated cost of the building is \$50,000.00. The structure will be of wood frame with brick veneer. The sanctuary will seat 331 and the educational plant will accommodate 333. There is much enthusiasm among the men of the church and it is contemplated that quite a bit of the work will be done under the supervision of John Hiers, who has been selected as supervisor of building. This is one of the 30,000 missions to be built in the Southern Baptist Convention seven-year goal.

WILDWOOD DRIVE-SHERWOOD FOREST mission

OUR HEARTS are made glad today as prayers have been answered in the breaking of dirt for the erection of a mission on the lot which was purchased for this purpose in June of 1955.

For several years a need for the estab-

lishment of a mission in this section has been on the hearts of the people of the First Baptist Church of Walterboro as well as those of other Baptist churches in the Colleton Baptist Association. The movement was begun by the First Baptist

100th Southern Baptist Church in Ohio

By Ray Roberts
Ohio Baptist Secretary

THE STATE CONVENTION of Baptists in Ohio (affiliated with Southern Baptist Convention) reached another milestone of progress when the First Baptist Church of Sligo, Ohio, was constituted some months ago. Charter membership numbered 35. There had been 19 additions to the membership during the past 12 months, 12 of whom had come on profession of faith for baptism. Rev. Bill Denney, who had served as mission pastor, was unanimously elected by the new church. A building site is paid for and foundation for the first building is already constructed. One hundred fifteen pastors and members from

water churches were present for the service.

The sponsoring church was Blue Ash Baptist Church in Cincinnati, Ohio. Rev. Paul Payne, pastor. This is the second church sponsored by the Blue Ash group in three years. Rev. Orden Rice was pastor of Blue Ash when the mission was begun.

There were 19 churches in Ohio in 1952. The state convention was constituted in 1954 with 39 churches. In addition to the 100 constituted churches, there are now 29 missions being sponsored by them. Goals for mission advance in Ohio include 80 new missions and 36 churches in the current year with a mission budget of \$200,000.00.



HOME MISSIONS

Give attendance to

DOCTRINE

By J. B. Lawrence
Executive Secretary Emeritus, Home Mission Board

The Person of Power

TWO are two ways of testing a religion: one, is to investigate its views; the other, is to examine its power. The religion of Jesus may be tried by either of these tests, for it is both a religion of truth and a religion of power. As a religion of truth Christianity has a body of doctrine, an inspired gospel—the whole New Testament revelation—which sets out Christ's redemptive work and shows how it operates in Christian experience.

As a religion of power it has the Holy Spirit, the person of power. Christ, just before his ascension to the Father, commanded the disciples to wait for the baptism of the Holy Ghost which he had promised. They waited and when the Day of Pentecost was fully come, the Holy Spirit came and filled all the house where they were sitting. The New Testament church, assembled in that upper room, was completely enveloped and each member was filled with the Holy Spirit.

The Holy Spirit is not just an influence from God. He is God. He is the third person in the Trinity. We have God the Father, God the Son, and God the Holy Spirit—three persons, but one God.

There was a time in the early Christian centuries, for a period of about 50 years (A.D. 325-381), when the subject, "The Godhead and the Personality of the Holy Spirit" was debated with harshness and acrimonious vigor. Basil, who lived and wrote in the midst of this discussion, compared the controversy to a naval battle during a storm at sea.

The question was settled at the meeting of the Second General Council at Constantinople. The Holy Spirit was declared to be the third person in the Godhead equal with the Father and the Son. Long before this, however, Christ had settled the question of the deity of the Holy Spirit by placing him as one of the persons with

the Father and the Son in the baptismal formula.

The Holy Spirit came on the Day of Pentecost, sent by the Father and the Son, to carry into effect the work of redemption which Christ had inaugurated. In this task the Spirit works in three different categories: with and in the church, which is his temple (Eph. 2:19-22); with and in those who accept Christ, in whom he abides (John 14:15-18); and in and for the world, which Christ came to save (John 3:16).

His task is to reveal and magnify Christ; to give to the world a divinely inspired gospel; to convict the world of the falseness of its principles and the fatal consequences of its attitude; and to secure a constituency of heaven-born individuals for the kingdom of God.

The function of the Holy Spirit is to take Christ's place as leader and guide in the world. He is the vicar of Christ. To the church he is the Paraclete, Advocate, Comforter, Helper, Teacher. He reminds believers of what Christ taught. He reveals to them what in Christ's teaching they had not fully comprehended—"bringing all things to their remembrance." He renders perpetual support in the proclamation of the gospel; and through the preaching of the gospel brings Christ to men and men to Christ.

In the work of man's salvation all the persons in the Godhead are involved. God the Father sends his Son, the Saviour, to atone for man's sin; God the Son meets and satisfies the penalty for sin; and God the Holy Spirit makes real to the world what Christ has provided for the world. In the whole process by which a man passes from a state of sin to a state of grace, the Holy Spirit is the agent. He brings conviction of sin; presents Christ to the convicted sinner as Saviour; and when the convicted sinner turns to Christ,

the Spirit makes him a "new creature" in Christ.

The believer is brought into the saved life—regimented by the Spirit. "For by one Spirit we were all baptized into one body (the body of Christ)—whether we be Jew or Gentile, whether we be bond or free—and have been all made to drink into one Spirit" (1 Cor. 12:13). In this transaction the believer is regenerated, brought into the body of Christ and is indwelt by the Holy Spirit.

It is in the application of Christ's redemptive work that the operation of the Holy Spirit is specially manifested and glorified. Pentecost was the Spirit's birthday into the world. The present age is the time of his administration. The catching away of the redeemed—the living and the dead, to meet the Lord in the air (1 Thess. 4:13-17; Matt. 24:29-31), will be the consummation of his administration. The evangelization of the world is his task. He is to present Christ to men, unite men to Christ, and maintain and enrich their union and communion with Christ.

The Holy Spirit, the third person in the Trinity, is essential to the progress of Christianity. Christ, with all of his love and glory, is made a part of Christian experience only by the indwelling Holy Spirit. This is the focal point in Christian faith. The very soul of personal piety centers here. If the Holy Spirit means only the esprit de corps of Christendom, and is not a divine person, then we have a metaphorical substitute for the indwelling Christ, and a religion without the power to meet and overcome the evil forces of the world. It is by the person and agency of the Holy Spirit that the Christ of glory indwells and empowers the believer. The baptism of the Holy Spirit (1 Cor. 12:13) is the quintessence of our holy religion.

Reaching the Spanish of the Southwest

By L. D. Wood, Coordinator
Spanish Missions in Texas

DR. WADE FREEMAN, secretary of evangelism for Texas Baptists, states that the greatest reservoir of the unreached in Texas is the two million Spanish-speaking people of that state. In New Mexico at least one half of the population has a Spanish heritage. Therefore, if these states are to be won for Christ, multitudes of Latin Americans must be reached with the gospel.

In order to win these for whom Christ died there must be a definite interest on the part of the leaders. That includes every church member, pastor, associational or district worker, and the state secretary and his staff. These must consider the Spanish-speaking Americans specifically as their responsibility. It is easy to pass that responsibility on to others. Often when asked about the Latin Americans in his area a worker will say, "They are the responsibility of the pastor of the Mexican church." Every person within the church or associational field without regard to race, color, economic conditions, or culture is the inescapable responsibility of the church and association where he lives. The message of our Lord is for all men. We must learn to love men for Christ's sake.

In order to reach these people for Christ we must remove the barriers of prejudice and misunderstanding. Even as the walls of Jericho stood between Joshua and the conquest of that city, so these walls make difficult or impossible the winning of the

Southwest for Christ. These barriers are not a one-sided affair. They exist both among the Anglo and the Latin groups. Each, proud of his own culture and resenting the intrusion of another, has never come to understand that when the love of Christ possesses an individual it will transcend all racial, cultural, and language barriers. The Anglo-American must take the initiative in this. When we remove prejudice from our hearts, then we will be in a little better position to expect our Spanish-speaking people to get rid of theirs.

But the program must be church-centered. No mission board, however strong and well organized, will be able to win these millions. That is the task of the local churches. Every church should seek to reach all the people in its area. When it can do no more, it calls for help from the mission agency that may be able to give the needed assistance. In no case does that lessen the responsibility of the local church. The mission board is simply giving a helping hand to the church until it is able to carry on alone.

In most cases, a bilingual pastor can serve best. The young people in our area speak and understand English and there will be an increasing demand for that language as years pass. Possibly in ten years the pastor who can speak only in Spanish will not be in demand anywhere in the Southwest. It must be understood that no church or congregation ever rises

above the leadership of its pastor. Any plan to reach Latin Americans for Christ in the Southwest must unify all Baptist effort in the area of the association as well as in the area of the state. We cannot afford to divide our forces. The water from a flowing spring may be divided into many tiny rivulets and soon disappear, but if it is channeled into one stream it can become a mighty force, giving life to plants and animals by the way. So if the Spanish-speaking Baptists go in one direction aided and helped by mission money and many of those who furnish the funds go in another, at best very little will be accomplished. It appears that the principal reason for the heartbreaking delay in reaching our Latin American people for Christ is the lack of "togetherness."

Advance in the future, then, depends upon: first, our faithfulness to the Word of God; and, second, our working together—togetherness. Jesus tells us in Mark 3:25 that a house divided against itself cannot stand.

The future of our work among Spanish-speaking people of the Southwest is as bright as the promises of God. It is limited only by our selfishness and short-sightedness. Perhaps some, in order to maintain their own place of leadership at tremendous cost to their fellows, will hold back the advance. But most of our people will work together in a program of world missions, realizing that we stand or fall together.

Home Board Photo



HOMR MISSIONS



Photos by Bill Russell
Through sheer fortitude these Mexican boys may become tomorrow's great.

Building TOMORROWS' LEADERS

W.M.U. Circle
Theme Program

By William W. Russell
Missionary to Spanish-speaking
Redlands, California

VIGOROUS, vivacious, and vociferous as our own children are the youngsters of Spanish-speaking parents who come to our mission. We find that their basic needs are just like those of any other normal American children.

There are problems which do arise that are peculiar to this group involving language, social customs, and religion.

The proximity of Redlands, California, to Old Mexico brings your missionaries in contact with the flow of immigrants from across the border. These Spanish-speaking people bring with them the children who also must learn to speak the English language. Other children are born while the native tongue from Mexico is still the language of the household.

Many of the boys and girls learn their first English when they start to school. Special classes, therefore, must be arranged to teach them the English language. We, too, must make provision for this language transition as we attempt to teach them God's Word.

Although they speak Spanish, they are now learning in school to speak, read, and write English and will, therefore, not be

able to read the Spanish language. It is common to find, in a family where the parents speak Spanish, boys and girls who know but a very limited amount of the Spanish language. The English language may be the common speech and the family takes great pride in that fact.

Many of the social customs make us wonder sometimes if we have not let something pass in our society which we desperately need. I refer specifically to the respect shown the elders. In many families the patriarchal system still prevails. It is evident in the attitudes of the children we work with day by day.

They do have some customs, however, which cause us real concern because they endanger the health and mental well-being of the children. The practice, for example, of wrapping the young infant tightly in such a manner as to completely restrict all bodily movements except the head is, as we know, in conflict with good pediatrics. Many home remedies for sundry illnesses which have their background in folkways and superstition present a health problem for these children.

Their religious life is, of course, our

main concern. Frequently we find children who have never been to church except when they were baptized as infants, although the parents may claim to be devout and loyal Roman Catholics. The lack of Roman Catholic schools and the indifference of many of the parents have left the education process to the public school system. This has led many of the children to be aware that not all Spanish-speaking people are Roman Catholic. Of course, this has been the door to many a home we have entered.

We are convinced that some of these children will be our future leaders because they realize somewhat the racial handicap they are under as members of a minority group and will through sheer fortitude become tomorrow's great.

It is imperative, if for no other reason than self-preservation as a Christian nation, that we give them Christ and his message. But the real imperative in your missionaries Margaret and Bill Russell is the love of God and a love for these precious souls which you help minister to through your Home Mission Board and the Cooperative Program.

These Spanish-speaking children who come to our mission have the same gay, adventurous love of life as any other American children.



These children must first learn to speak English before they can advance in school.

AMONG the MISSIONARIES

New Buildings Dedicated on Consecutive Sundays

On Sunday, March 10, dedication services were held in the First Spanish Baptist Church of Las Vegas, New Mexico. Rev. Gilbert Oakley, pastor of the Spanish Baptist Church of Raton, delivered a doctrinal sermon in Spanish. The dedication sermon was preached by Dr. Harry P. Slagg, executive secretary of New Mexico Baptists. Pastor John Ransdall of First Baptist Church, Las Vegas, presided over the service. Rev. and Mrs. Leland Warren are missionaries to the Spanish in the Las Vegas area. It was my privilege to participate in the services and to have part in supervising the structure of the beautiful building.

The Chinese Baptist Church of Los Angeles was dedicated on March 17. It was my privilege to deliver the dedicatory

sermon. The Home Mission Board and Chinese Baptists provided the new building which is both beautiful and serviceable. After the dedication service Pastor Thomas Lowe and his members honored their guests by entertaining them with a Chinese banquet. Consul General Lee and two vice consuls of the Chinese Government, District Missionary Ed Harness, and Mr. Gilbert Leong, Chinese architect, who designed the building, were among the honor guests.

Chinese Baptists and Spanish-speaking Baptists are delighted with the attractiveness and utility of new buildings. Along with the program of starting new missions and churches, it is important to construct new buildings to house congregations already working for the Lord.

—Wiley Henton
HMB Field Worker
Globe, Arizona



Good Stewards

"Pastor, don't you know we have a double either in our church?" the financial secretary reported. "No, sir, who is it?" I asked. "Brother So and So," was the answer. "How much is it?" I asked. "Twenty-six dollars per week," he answered. "He must have a very good income," I said. "No, he just practices giving 20 per cent of his income instead of ten per cent." He is a very faithful young man in our church. He not only gives his money but also his time, energy, and talents to serve the Lord. We praise the Lord and are proud of him.

We had a pew fund campaign for our new church building last winter. The members were asked to donate one pew, half a pew, one-fourth of a pew, and even one-seventh of a pew. A young man signed his name on the chart and promised to donate half the price of a pew. He is not a wealthy person but a junior college student working after school for his living expenses. He handed to me a \$20.00 bill the next Sunday morning and said, "Pastor, please keep this for me. I will continue to hand in the same amount until I have enough to pay the price of the half-pew which I pledged."

After six weeks he had accumulated \$70.00 and I turned back to ask him to put his money into the morning worship collection plate. He met me with a big smile on his face. His right hand was in his pocket. I saw his happy face and asked, "What good news, Ken?" He said, "Pastor, I want to donate the whole pew by myself. Will you please continue to keep this money for me until I have accumulated enough for the whole pew price?" Within two months he had given \$135.00 for the price of a whole pew. What a wonderful spirit of stewardship the members had! May God bless them richly and may many others do the same in our Baptist churches.

—Thomas Lowe, Pastor
Chinese Baptist Church
Los Angeles, California

Rev. Gilbert Oakley, of Raton, delivers doctrinal sermon in Spanish (far left). New Spanish Baptist church of Las Vegas, New Mexico, is dedicated (top left). Chinese Baptist Church of Los Angeles attracts both members and visitors with its beauty (bottom left).

HOME MISSIONS

Singing Unites Worshippers

Near to the hearts of any people are the hymns which they have known and loved. Last Sunday afternoon we sang our favorite hymns not in one tongue but in half a dozen. I listened to the singing of Cherokee and Navajo, Kiowa, and Hopi, each song bringing to someone memories of a home and church far away and much loved. Now we are one church and it is more and more beloved.

Our people are American Indians who have moved to the San Francisco Bay Area in search of a more prosperous life. The church was part of their lives before, and it will be here. I, one of the few non-Indians, have the honor of being their pastor. Our first meeting was four months ago. By last Sunday we had 63 present for our morning worship service. We have grown every week and expect to continue to do so. Throughout the Bay Area people are hearing that here is a church that is Indian, a place where they will feel at home and where they can work.

And how they work! When anyone is asked to do any task he just says, "I'll do my best," and he does. We have felt the power of the Spirit in our church already, and are certain that there are greater things in store for us.

—James M. Goodner
Missionary to the Indians
San Francisco Bay Area

Victories at Isleta

The first convert at Aho was baptized by Pastor Reed in the new Tajique mission building recently. Our Indian people are always glad to gather around the ground table to kill their hunger. Dinner on the ground under the trees is the scene of many a family gathering.

Mrs. Seferino Jojola entertains a great many people. She cooks her bread in an outdoor oven.

In addition to Indians who are reached by the gospel here, two Spanish brethren, Candelo Zamora and Lazaro Zamora, have been baptized.

—Seferino Jojola
Missionary Isleta Pueblo
Isleta, New Mexico

Family gathering enjoys outdoor meal under the trees.



Rev. and Mrs. Miguel A. Lopez, Jr., stand before the pulpit with food shower presented to them recently when they left Santa Fe, New Mexico, to enter the seminary.



Among the 25 Adults and Young People attending the Sunday School Conference last summer at Glorieta, from the foreign language missions of California were the following pastors: Thomas Lowe, Chinese Baptist Church, Los Angeles; Tad Kikugawa, representing the Japanese Baptist Mission, Richmond; Juan Arambula, Spanish Baptist Mission, Oakland; Carlos Carreon, Bethel Spanish Baptist Church, Los Angeles; Isidore Garza, Second Spanish Baptist Church, San Francisco; Jesus Rios, First Spanish Baptist Church, Los Angeles; Anselmo Rios, Golden Gate Baptist Theological Seminary, Berkeley; and Daniel Sotelo, Spanish Baptist Mission, El Monte.



Mrs. Seferino Jojola takes bread out of outdoor oven.



Juan Zamora, at right, was first convert baptized in the new Tajica meetinghouse.



People's Capitalism:

Business with pleasure: General Electric's President Ralph J. Cordiner (left), Board Chairman Philip D. Reed, and Secretary Ray H. Luebbe enjoy a share owner's comment at the Annual Meeting. From as far away as California, about 4,000 people come each year to Schenectady, N. Y., to meet the men who represent them on the board of directors and to get acquainted with the managers of their company.



From all walks of life: General Electric owners are typical of America's capitalists. Many of them are also customers, suppliers, dealers, or neighbors in our plant communities. In addition, 129,000 General Electric employees are also owners, or becoming owners.



Owners get a close look: So they can participate more fully in company affairs, share owners have an opportunity to meet General Electric people and review current and future plans. Above, share owners are fitted with safety glasses before a plant tour (right).



The 370,000 owners who have savings invested in General Electric are typical of America, where nearly every citizen is a capitalist



Owners disagree on a point of interest: Even though the young lady is counting on General Electric for part of her future, her attention can wander during the meeting.



Women capitalists: The ladies' viewpoint is significant: half of General Electric's owners are women — and to many, their investment can mean security now or in the future.

If a visitor from abroad had been able to sit down with the men and women at the General Electric Share Owners Meeting in April, he might have discovered a good deal about capitalism in this country.

The visitor could have learned, for instance, that millions of people from all walks of life — not just a wealthy handful — own America's businesses. There were about 4,000 men and women at the meeting. Some were housewives, some employees of the company, some businessmen, some retired folks — the kind of people you meet every day.

They are typical of the 370,000 men and women who have chosen to invest part of their savings in General Electric . . . of the 10 million Americans who own "a piece of the business" in other corporations . . . of the millions who have a stake in the small family businesses in every community . . . and of the 100 million capitalists who indirectly own shares in companies like General Electric through their insurance policies, mutual savings-bank accounts, pension plans, mutual funds or other forms of investment.

The visitor could have learned that in a People's Capitalism everyone benefits from profits. Profits which benefit the many are at the very heart of America's competitive economic system. You may benefit directly, for example, through dividends. Or you may benefit indirectly in many ways — in your pension fund, perhaps, or in the endowment that helps support your child's college, or even through the work of research foundations and charitable organizations which entrust capital to America's businesses.

And in a competitive People's Capitalism, everyone gains again because part of the profits are plowed back into business to spur growth that leads to new products, new jobs and new services.

The visitor could have learned that progress in America's capitalism is measured in terms of the individual. In this country, every man is encouraged to develop to his maximum ability. At General Electric, for instance, employees are given wide opportunities to develop their talents and add to their education and skills. Each year, the company spends some \$40 million for training in everything from factory skills to advanced professional development, and over 25,000 men and women take advantage of these opportunities annually.

As General Electric sees it, the People's Capitalism of America is uniquely successful because it works on the basis of "something for something." This capitalism draws its strength from the voluntary participation of all free citizens, and it returns to all of them benefits unmatched anywhere else.

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Dear Mrs. LaPrairie:

After our mission study book on Home Missions: USA in WMU this week, I just have to write you this letter. We had a quotation from foster parents in the book who talked from their hearts and that is exactly what I am going to do.

We have always hope to tell you in person what Mel has meant to our lives.

To begin with we know Mel is an answer to prayers over a period of 14 years of our married lives. We never gave up that if we could mold our lives to be fit parents God would send us a child. It seems Mel has always been with us, and people still tell us almost every day, "He was meant just for you two."

He has the sweetest personality and just as you told us, he loves people. He learns anyone's name by being told only once. He says "Hi" to everyone he sees without our telling him to.

We get the biggest thrill when we listen to his blessing and his night prayers. Also, we are made so proud when he recites from memory almost any of the nursery rhymes anyone could name, and has been doing this since he was 20 months old. You see, we don't mind bragging on him. And he will tell anyone, "I am an adopted boy."

What has he meant to us and to our home? He has proved God surely answers prayer; he has brought a love to our home that we both share daily; and he brings pride to our hearts and lives.

We relive so many times the day that you, Mrs. LaPrairie, handed him to us and made our lives and our marriage complete. We've said "Thanks, dear God" so many, many times for his having sent Mel to share this life with us.

I am writing this that you folks there at Sellers Baptist Baby Home might know and realize the happiness you have made possible for the past two years.

Thank you for listening to our story.

Sincerely,

Mrs. Otis A. Mann

Questions and Answers on CATHOLICISM

By William Burke
Field Worker, Home Missions Board

Q. Who are the appointed administrators, according to the Roman Catholic Church, of the grace said to be infused in justification?

A. The priests of the Roman Catholic Church, by whom the sacraments are administered, and whose most important work is said to be that of offering up sacrifice to God.

Q. Prove that the Church of Rome attributes such functions to her priesthood.

A. The Council of Trent declared that "If any one saith that by these words, 'do this in remembrance of me,' Christ did not constitute the Apostles priests, or did not ordain them that they and other priests should offer his own body and blood, let him be anathema" (Council of Trent, Sess. 22, Canon 21).

Q. What special dignity does Rome declare to belong to her priests when they offer up the sacrifice of the body and blood of Christ?

A. She declares that they are identified with Christ in his person and work. The Catechism of Trent declares that "Christ and the priests are one priest; . . . that as the victim is Jesus Christ, the priest is also the same Christ our Lord"; that priests are so exalted that "they are called not only angels but Gods, holding as they do the place and power of God on earth" (Catechism of Orders, pp. 303-305).

Q. What functions are actually claimed by Roman Catholic priests?

A. They claim to stand between God and the sinner, and they declare that there is no access to God but through them. This is seen in the fact that they negotiate with God the interests of the sinner's salvation; they interpret for the people the Word of God; they hear their confessions of sin in the confessional; they consecrate and offer up the sacrifice of the mass for sin which supposedly propitiates God; and finally, they pronounce, as God, the absolution which God alone can pronounce.

Q. Are these powers ascribed to the priests of Rome irrespective of their character as men?

A. Yes. The Council of Trent declared that even those priests who are living in mortal sin exercise the same function of forgiving sins as ministers of Christ; and it pronounced a curse on "those who say that priests in mortal sin have not the

power of binding and loosing" (Council of Trent, Sess. 14, cap. 6 and Sess. 14, Canon 10). The Church in fact declared, in other words, that the most immoral man, if a priest, holds the place of the Saviour himself when he says "I absolve thee."

Q. Is there any reference in the Scriptures for the doctrine of a sacrificing priesthood in the New Testament?

A. No. The apostles were not appointed to be priests, and they were never called priests (1 Cor. 12:28; Eph. 4:11). The offering of sacrifice had no place whatever among their prescribed duties (1 Tim. 3:1-13; 5:17; Titus 1:5-9). Moreover, by the sacrifice of the cross Christ made an end of the work of atonement; for "after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12).

Q. What is the only mediatorial priesthood recognized in the New Testament?

A. That of Jesus Christ the great High Priest, who "by one offering he hath perfected forever them that are sanctified" (Heb. 10:14).

Q. Are the bishops and priests of the Roman Catholic Church able to trace their descent in apostolic succession from Peter?

A. No; history being the witness, they are not able to do so.

Q. To what source must the origin of the priestly orders of Rome be traced?

A. To some extent the conception of a sacrificing priest may have been borrowed from Judaism, but the many grades and sub-divisions of the Roman Catholic priesthood, together with ceremonies and pretensions, indicate that the details of the Roman Catholic hierarchy were borrowed from paganism. The pagans had their major and minor pontiffs, and at the head of all was the Pontifex Maximus; to this corresponds exactly the Roman Catholic hierarchy with its major and minor prelates, headed by the pope with the title Pontifex Maximus, or Sovereign Pontiff. The Pontifex Maximus among the pagans was both king and priest, supreme in all matters temporal and spiritual; in this the Roman Pontiff is his exact copy.

"The high priest of ancient Rome was surrounded by his senate of seventy flamines; just as the Pope is surrounded by the College of Cardinals, seventy in number. The distinguishing sign of the pagan flamen was a hat, so the distinguishing sign of a Roman Cardinal to this day is a hat. The tiara of the pagan high priest of Rome also became the head-dress of the pope. The lituus of the Roman augurs became the crozier or pastoral staff of the Pope and bishops of the Church of Rome" (HOW THE PAPACY CAME TO POWER, p. 2).

LET'S THINK ABOUT MONEY

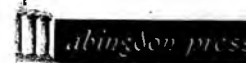
Ellis Cowling

A thoughtful, unusual, highly inspirational and at the same time practical treatment of the general subject of Christian stewardship and tithing.

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(Left to right) Dr. W. O. Vought, pastor of Immanuel Baptist Church, past president of Arkansas Baptist State Convention, and chairman of \$100,000 Offering Committee; Rev. Oscar Rodgers, Jr., president of Arkansas Baptist College, and Clyde Hart, director of the Convention's work with Negroes, spearhead campaign to help Negro college.

Arkansas Baptists To Help Negro Baptist College

By Clyde Hart
Director of Negro Work
Little Rock, Arkansas

ARKANSAS Baptist College was founded in 1884 by the colored Baptists of the state of Arkansas "for the purpose of educating the ministry and the elevation of the masses." The present main building was erected in 1893. The college is owned and operated by the Missionary Baptist State Convention Consolidated (Negro).

This college has performed an outstanding service through the years in producing Christian leadership. The majority of the Negro Baptist ministers of the state who have had college training received it at Arkansas Baptist College, which has also produced many school teachers, doctors, lawyers, and other business and professional men and women. Former students and alumni of this school are found in responsible positions throughout the nation. To see this school, which has served so well for so long, come to its present critical condition is cause to sadden the heart of everyone who believes in Christian education.

For many years the school has not received sufficient financial support from the Negro convention to meet current operational expenses; consequently, the school has gone in debt, and the buildings have fallen into decay. Three of the five build-

ings on the campus were condemned last year by the Little Rock fire marshal. One floor of the main building is now being repaired and remodeled along with other improvements necessary to meet fire safety requirements. This work will cost approximately \$22,000.00, with the Arkansas Baptist Convention (white) paying \$10,000.00 of this amount. It will take an additional \$42,000.00 to completely repair this one building. In fact, it will take from \$150,000.00 to \$200,000.00 to bring the present property of the school up to proper safety, sanitary, and livable standards. When the great need of this institution was called to the attention of Arkansas Baptists, the convention, upon the recommendation of the executive board, voted unanimously to set aside June 9 for a special offering in all Baptist churches in an effort to raise \$100,000.00 for the college.

To raise the \$100,000.00 the executive committee selected 11 members to serve as a special committee for the promotion of the offering. The 44 associations have been grouped into 11 districts with a member of this special committee serving as chairman of each.

This special offering for \$100,000.00 will make possible the repairing and reno-

vating of present properties, bringing them up to required standards, and, we believe, will stimulate a more generous financial support of the college by the Negro convention. The latter it has already done to a certain degree for the Negro convention voted to set aside the same Sunday for a convention-wide offering with the same goals. Dr. Fred T. Guy, president of that convention, is chairman of the offering committee. However, if the school is to survive and to meet the required standards for a present-day college, the Negro convention must find a way to finance the school.

Encouraging reports are coming in from all over the state indicating a growing interest in this offering. We believe that our churches will respond in a great way, for, you see, in Arkansas we believe this to be a part of world missions just as much as building a school in Africa, South America, or anywhere else in the world. We also believe that our Negro Baptist friends are destined to have a larger part in providing the missionary personnel for world missions in the future. We want to have a larger part in helping to train Negro Baptist leadership for a larger kingdom service.



(Left to right) Rev. Oscar Rodgers, Jr., president of the college; Dr. Fred T. Guy, president of the Consolidated Convention and chairman of the Negro Convention's \$100,000 Offering Committee; and Matthew Burks, dean of college.



Student Council.



Room on third floor Administration Building. Now condemned and closed. Formerly used as girls dorm room.



Second floor room. Repairs just completed.



Educational Building, top floor unfit for use.



Administration Building, erected 1893. Condemned by fire marshal. Now undergoing repairs.



The Birth of the DACTYLOLOGY CLASS

By Carter E. Bearden, Sr.

THE IDEA of the sign language class for the seminary students of the New Orleans Theological Seminary was conceived in the mind of Dr. Robert Hughes in the spring of 1954. Robert, then a graduate student, outlined his plan to Ollie Key and Carter Bearden during the lunch hour in the seminary cafeteria. Ollie endorsed this plan enthusiastically, while Carter hesitated because he felt that he was not capable of teaching the class orally. Robert and Ollie persuaded Carter to give it a try. Then they decided to wait until the following fall to organize a class in the sign language for those interested in acquiring the silent language so that they might render a ministry to the deaf in their own churches.

In July of that year Glen Prock, a pharmacist by profession, felt the call to become a minister to the deaf. That fall he enrolled in the seminary as a ministerial student. He was instrumental in getting Dr. A. Jack Roddy, then associate professor of Greek and Hebrew, interested in the deaf.

In September, Dr. Hughes started the ball rolling by writing a letter to Carey C. Shaw, then president of the Southern Baptist Conference of the Deaf, and asking him to speak to the student body in the seminary chapel. In October, Carey Shaw and his wife, both deaf, accompanied Mrs. Louis A. Beard, an interpreter for the deaf of the First Baptist Church in Houston, Texas, to New Orleans for the Billy Graham month-long revival.

Carey spoke to the students about the deaf, our work with them, and their needs. His message touched the hearts of the students and the faculty. Mrs. Beard interpreted his address.

The result was that many students were interested in learning some signs. Many came to a class every Tuesday morning during the Practical Activities period.

Dr. Hughes and Dr. Roddy conferred about making the course in the sign language a part of the seminary curriculum. Robert had a good talk with Dr. Wash Watts, dean of the seminary, about the deaf and their needs, and Dr. Watts became very much interested in helping them start a regular class in the sign language.

One Wednesday in November Dr. Roddy spoke to the faculty members about the dactylology class. Dr. Hughes was near the faculty office, praying that the Lord would bless their efforts. He was scheduled to hold his prayer meeting in his church in McComb, Mississippi, that evening, but he felt that the dactylology class was very important so he remained in New Orleans to help Dr. Roddy.

The faculty of the seminary had granted permission that the class in the sign language be established, beginning with the third term (January, 1955). Carter Bearden was the instructor for two terms. Then in the fall of that year Dr. Roddy was the teacher of the class until November when he felt that God wanted him to work

Continued on Page 28

Deaf Children Enjoy VACATION BIBLE SCHOOL

By Mrs. J. E. Williams

PREPARATION for our deaf Vacation Bible school at College Avenue Baptist Church in Ft. Worth, Texas, began about three months before the time agreed upon. With fear and trembling I entered upon the project because I had not worked very long with deaf people.

First, I began training my helpers, four women and one man, all deaf. We studied the VBS guide and our textbook. Everything was new to the workers.

At the opening of the school there were eight children, two deaf teachers, and two hearing teachers. Three of the children were lip readers, three could sign. One could do a little of both. We had a Bible story; learned a memory verse; went for nature walks; examined sound vibrations as I played the piano and the organ for the children; and learned the books of the New Testament. At the conclusion of the school, three of the children were converted and made their profession of faith in Christ. Another crowning result of the Vacation Bible school was that our church organized another class for deaf children in the Sunday school.

It was a thrill for me to hear my deaf teachers make suggestions of things to be included in the Vacation Bible school for the next year.

Silent pupils of the VBS at College Avenue, Ft. Worth, made decided progress in their first experience of the kind.



HOME MISSIONS

The District Association PROMOTES WORLD MISSIONS

By R. T. Greene
Associational Missionary
Concord, North Carolina

PEOPLE all over the world, including those within the district association, are dying without Christ and without hope because of the neglect of the district associations. How can this situation be changed? Let me suggest three things!

I. First, THE OFFICERS OF THE DISTRICT ASSOCIATION MUST BELIEVE AND PROMOTE THE WHOLE PROGRAM OF THE KINGDOM OF GOD AS BAPTISTS UNDERSTAND THAT PROGRAM! Jesus said in Mark 16:15, "Go ye into all the world and preach the gospel to every creature." This includes Baptists. Who is going to tell them that the Home Mission Board of the Southern Baptist Convention has 1,200 missionaries stationed from Alaska to the edge of South America? Who is going to tell them that the Foreign Mission Board has 1,100 missionaries stationed in 38 countries and territories? Who is going to tell them of the state missionaries?

Who is going to tell them of the seminaries, colleges, homes for the aging, children's homes, hospitals, and their other work? Who is going to tell them they have between three and four thousand missionaries in 43 nations and territories of the earth who are supported through the Cooperative Program? Who else can tell every Baptist except the district association? This job can be done by the officers of the district association, including the associational missionary, if they will do two things.

1. They can teach and preach about the whole program of the kingdom of God as Baptists understand that program in associational meetings and in the churches.

It is just as important to the remainder of the world to get an old church to give monthly through the Cooperative Program and associational missions as it is to start a new church! That is, it is just as important to all the world except the community in which a new church is started.

2. The second way the officers can promote the whole program of the kingdom of God is to see that a Baptist church is started in every community in the district association.



Associational officers and leaders plan the calling of an associational missionary for Cabarrus Baptist Association. They are left to right: L. B. Presler, Rev. E. C. Upchurch, Rev. Virgil M. Hailey, moderator at the time, and Rev. Alfred E. Staley.

II. The second thing the district association can do to promote world missions is: GET THE EDUCATIONAL ORGANIZATIONS OF THE ASSOCIATION TO PROMOTE ALL THE WORK OF THE KINGDOM OF GOD AS BAPTISTS UNDERSTAND THIS PROGRAM. The best way the associational Sunday school, Training Union, Brotherhood, WMU, and the music department can do this job is to follow the standard of excellence for each organization. In case of the Brotherhood, where there is no standard, follow the *Brotherhood Guidebook*.

III. The third thing the district associ-

ation can do to promote world missions is: CALL AN ASSOCIATIONAL MISSIONARY. If a church needs a pastor for its Sunday school, Training Union, Brotherhood, and WMU (and it does), how much more does the association need an associational missionary for these same organizations in the association?

Yes, promote world missions in your association by (1) the officers promoting the whole program, (2) the organizations promoting the whole program, and (3) calling an associational missionary who will promote the whole program of Baptists.

Heads of four organizations of the Cabarrus Baptist Association plan "World Missions Year": Fletcher Hartwell, Training Union; Dr. Gilmer Beck, Sunday school; Mrs. N. F. Freeze, WMU; and Millard H. Cheek, Brotherhood.



It was late at night: the foreign mission study on the Moslems was finished for the day, and church members who had followed us into the pastor's home to "chat awhile" had left saying, "Until tomorrow."

Rev. Enrique Vazquez, pastor in the Pinar del Rio Church of the capital city of that province, and I were discussing problems in the work, so it is not surprising that he should tell me a story of Saint Barbara, possibly the most incomprehensible saint for us, a veritable savage-pagan introduction into Catholicism:

One of the leading women professors of the normal school of the city, educated, cultured, a recognized educational leader, had been coming to church occasionally, influenced by the pastor's daughter, a student of that city. The pastor had high hopes of winning her to Christ, but his hopes had been battered and shattered on the rocks of Catholicism.

She had wanted to help her husband in the approaching elections; he was running for senator. With a faith in Barbara as ardent as our faith in Christ, she bought an image of the saint, the size of a lovely walking doll. The most appropriate corner of her living room was selected for the glass box in which Barbara was to be "encaged."

Then things began to move. The future senator caught a new enthusiasm as he

Saint Barbara Is Deaf

By Christine Garnett
Retired Missionary
Camaguey, Cuba

felt surely in the saint. The wife began her petitioning, each petition linked with a promise of beautiful clothes for her beloved Barbara, and she kept those promises each time there was some political victory. The satin and lace dress was a dream dress. Pearls, pins, flowers began to adorn the saint's beauty. The big victory, election as senator, brought her a crown that cost \$25.00.

All was happiness in that home. Saint Barbara was looking on with smiles, and with blessings in her outstretched hands. Then suddenly changes came. The mother was pleading with Barbara for restored health for her son. Barbara seemed to lend a deaf ear. That frantic, furious mother snatched the clothes from the saint's body, broke up that beautiful crown,

literally tore Barbara from her glass house, and put her to bed.

Then she took a stick and beat her saint unmercifully, returning her to her glass box naked, blistered, bruised... just punishment for her deafness.

No, friends, that wife and mother was not crazy, nor was she ignorant, but she was exercising her faith, a very deep faith, in her favorite saint, one of the prides of her beloved church.

Are you sure that there are no Saint Barbara worshippers in your midst? Are you protecting your youth from the onslaughts of a religion based on such beliefs?

May God help us to have open eyes and alert ears. And may he continue to give us strength to keep on even when such disappointments come into our lives.

VBS for Negro Children

By Marion E. Smith, Pastor
Trenton, Kentucky

Last summer my wife and I conducted a Vacation Bible school for Negro children in our community. The need was

brought to our attention when we saw Negro children passing slowly by watching white children in our church enjoying



Pupils in Negro Vacation Bible school at Trenton, Kentucky, march into church.

their summer Vacation Bible school. We asked the Lord for direction, and were led to offer our services to Negro Baptists for the promotion of their first Vacation Bible school. Leadership was enlisted and the school opened. There were 32 children in the opening session. By the end of the school there were 50 to receive diplomas at graduation.

Along with the diploma we presented to each Negro child a copy of the New Testament, compliments of the American Bible Society. The boys and girls made great progress and expressed their delight in the opportunity afforded them. Rev. W. N. Daniels, pastor of St. John's Baptist Church, Clarksville, Tennessee, brought an evangelistic message at the close of the school. There were several conversions.

We received a blessing as well as becoming one during the Vacation Bible school led for those who had not enjoyed the privilege before.

HOME MISSIONS

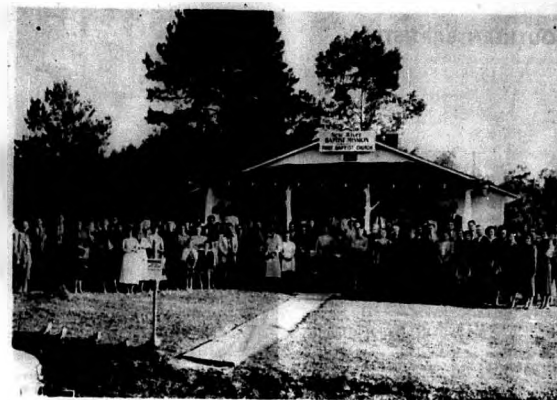
MISSIONS

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BAPTIST CHURCHES

By W. L. Saunders

Pastor, New River Baptist Church
Jacksonville, North Carolina



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SOUTHERN BAPTISTS'

rural church program

By Don Rutledge
Rockvale, Tennessee



The rural pastor is urged to make progress in education, right kind of experience, and expansion of his church field. Rev. V. O. Summar is typical of our many successful rural pastors. He has preached for 18 years, and pastored six rural churches in Georgia and Tennessee. Rural fields are his great love.

This year the Long Range Rural Church Committee launches one of its most important programs to decide the number of potential church sites in the United States. A more comprehensive 1958 follow-up survey will determine exact locations for new and reactivated churches.

Approximately one half of all Southern Baptists belong to rural churches; and the number is constantly increasing, according to J. T. Gillespie, director of the Rural Church Program of the Home Mission

Board. Therefore we must have the necessary equipment and leadership for expansion.

"The Rural Church Program is rapidly becoming a rural church movement," continues Dr. Gillespie. "Spearheading the movement is a committee sponsored by the Home Mission Board and made up of representatives from the Home Board, other agencies of the Convention, and from state boards, associations, rural pastors, and Baptist colleges and seminaries.



More associational missionaries are needed. There are 1,049 associations with about 700 missionaries serving them. Rev. A. M. Nicholson, Concord Association, is typical of a good missionary worker. His church building methods, tent revivals, Bible schools in unchurched areas, and never-ending concern for lost souls have endeared him to hundreds.

Rural churches are urged to plan church property for adequate grounds and facilities to meet the needs of the community. Land, attractive buildings, and plenty of rooms are all involved in this improvement.

This newly-constituted church (Levarne Baptist) is only one of 30,000 which Southern Baptists hope to constitute or reactivate by 1964.



HOME MISSION



All rural churches should have a community survey program to uncover the possibilities so as to challenge the church. Pastor Edgar F. Floyd discusses a field map with members in front of the newly-established Rocky Fork Mission.



"Too many church buildings are poor and neglected just like the fields around them," states a home mission booklet entitled "Good Land Supports Good Churches." Missionary C. D. Tabor of the New Duck River Association joined together a number of pastors and conservation men for a field day on a good farm five miles from his home town. Lectures on how to take care of the soil and let farms supplement pastors' salaries were discussed at length.



Financing the rural church does not pose the problem some people think. These fifthing Christians are members of the Green Hill Baptist, a 42-resident-member church which was founded in 1948. In three years it has had 22 baptisms, 11 additions by letter, two revivals each year, two study courses, Sunday school, Training Union, Brotherhood, and it is a four-star rural church. In addition, it has purchased a pastor's home, established a mission, and the budget has grown from \$1,600.00 to \$4,200.00.



Thousands of areas need mission stations badly. This old house, now Jackson's Ridge Mission, has full-time services conducted in it every month. Also, a full-time pastor is employed. The missionary of Concord Association uses much of his ministry in this type of work.



Buying land for a new church must be carefully considered. The location should be situated so as to reach the most people. This strip was given for a new church site. Missionary Nicholson discusses with a member, C. R. Tarpley, the matter of preparing the grounds.



A little girl dreams in her child's world while seated in a church basement. She was born in a rural setting, is being reared in the same, and attends one of our Southern Baptist rural churches. She is our responsibility and since half of all Southern Baptists attend these rural churches our task is great but rewarding.

The committee meets annually and upon call. It undertakes to survey, study, set goals, make suggestions, and generally coordinate the varied activities. However, this is simply an advisory committee. Each agency directs its own contribution to rural church life, planning in the light of its own experience and with such help as the general committee may provide.

This 25 year Long Range Church Program, which closes in 1978, will certainly help provide the "30,000 new preaching stations by 1964."

The Concord and New Duck River Associations, adjoining each other in middle Tennessee, are proving on a county-wide scale, as shown by the pictures, what can be done in a complete nation-wide movement.

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CHANGES in Missionary Personnel

NEW MISSIONARIES

Aaron, Philip (Spanish-speaking), 1629 S.W. 2nd St., Miami, Fla.
 Esparza, Salvador, and Mrs. (Spanish-speaking), P.O. Box 331, Gilroy, Calif.
 Harvey, Robert E., and Mrs. (Spanish-speaking), P.O. Box 324, Elanada, Calif.
 Funderburk, T. E. (Gen. Missionary), 1619 Rosalia Lane, Alamo, N. M.
 Fugham, Harmon, and Mrs. (Indian), P.O. Box 31, Whiterock, Utah
 Sardin, Calvin, and Mrs. (Indian), 20-H Clark Home, Flagstaff, Ariz.
 Swards, Nanette Woodward, Bookkeeping Dept., Home Mission Board office, 161 Spring St., N.W., Atlanta 3, Ga.
 Thibodeaux, Abbie, and Mrs. (French), Washington, D.C.
 Treadwell, E. M. (Gen. Missionary), 109 E. Chestnut, Las Cruces, N. M.

CHANGES IN ADDRESS

Dunham, Elmer (State Secretary of City and Rural Mission), from Baptist Bldg., Dallas, to 405 Montana St., El Paso, Tex.
 Plave, Efrain, and Mrs. (Spanish-speaking), from P.O. Box 915 to P.O. Box 324, Alamo, Tex.
 Rajon, Emmanuel, and Mrs., from Entrega Delivery to Alvarado 1650, Colon, Rep. of Panama
 Smith, Aubrey W. (Pioneer Missionary), from Oxnard to 1623 Fifth St., Port Hueneme, Calif.
 Stela, R. D., and Mrs. (Retired), from Owensboro, Ky., to 2640 S.W. 14th St., Lauder City, Fla.
 Turner, A. C. (City Missionary), from Santa Ana to 1275 E. Broadway, Anaheim, Calif.

RESIGNATIONS

Christopher, Barbara (Spanish-speaking, Kindergarten), 621 N. 10th St., Edinburg, Tex.
 Nichols, Mrs. William (Spanish-speaking, Kindergarten), 710 W. Ave. "D," Kingsville, Tex.
 Woodman, Avery (Pioneer Missionary in Iowa), 1917 Princeton Rd., Trenton, Mo.

DEATHS

Davis, Johnson (part-time Indian), Jay, Okla.

THE BIRTH OF

Continued from Page 22

with the deaf in Dallas. Dr. Roland Leavell appointed Glen Prock to succeed Dr. Roddy. Glen has served in this capacity for about 20 months.

From the seminary campus some of our students have become pastors of local churches in Florida, Georgia, Alabama, and other states. In turn, they have become interested in meeting the spiritual needs of the deaf in their areas. Now their churches are supporting full-time ministry to the deaf. We are grateful to the Lord for the men and women of the seminary who have helped us initiate a ministry to the deaf in their communities.

The deaf Baptists owe much to Dr. Robert Hughes, Dr. Jack Roddy, and others who have had a part in making this program successful. They thank God for raising up such men and women to help them have a saving knowledge of Jesus Christ. It is their hope that every Southern Baptist seminary will have a class in the sign language in the near future.

NEW APPOINTEES

Solano, Jose Angel

B. June 18, 1918, Naranjo de Alajuela, Costa Rica. Ed. High School, Naranjo de Alajuela, Costa Rica, 1943-46; Univ. of Fine Arts, San Jose, Costa Rica; Grad. Latin American Sem., San Jose, Costa Rica, 1941. M. Felicia Barrantes, Dec. 18, 1944. Children: 1 son, 2 daughters. Professor of Language School, San Jose, Costa Rica, 1954 to Mar., 1957. App't. Missionary to Panamanians, Las Tablas, Pan., March 8, 1957.



Solano, Felicia Barrantes

(Mrs. Jose Angel Solano)

B. Dec. 29, 1925, San Joaquin de Heredia, Costa Rica. Ed. High School, Heredia, Costa Rica, 1938-39; Latin American Seminary, San Jose, Costa Rica, 1 year. M. Jose Angel Solano, Dec. 18, 1944. Children: 1 son, 2 daughters. App't. Missionary to Panamanians, Las Tablas, Pan., March 3, 1957.



Ramos, Gilbert

B. Sept. 4, 1914, Yuma, Ariz. Ed. High School, Polytechnic, Los Angeles, Calif., 1934-35; Bible College, 1931-35; diploma; Grand Canyon College, 1954-56, BA degree; Ariz. State College, 1953, work on MA. M. Margarita Felicitas, Children: 4 sons, 3 daughters. App't. Missionary to Spanish-speaking, Casa Grande, Ariz., April 4, 1957.



Ramos, Margarita Felicitas

(Mrs. Gilbert Ramos)

B. Nov. 20, 1920, Albonito, Puerto Rico. Ed. High School, Puerto Rico. M. Gilbert Ramos. Children: 4 sons, 3 daughters. App't. Missionary to Spanish-speaking, Casa Grande, Ariz., April 4, 1957.



Esparza, Salvador E.

B. Jan. 20, 1924, Blythe, Calif. Ed. High School, Francis Evening High School, Los Angeles; Spanish American Baptist Seminary, 1947, 1956, diploma; Hardin Simmons Univ., 1953-56, BS degree, Pastor, O'Brien, Tex., 1956; Gilroy, Calif., 1956-57. M. Celia Campos, Oct. 23, 1949. Children: 3 sons. App't. Missionary to Spanish-speaking, March 8, 1957.



Esparza, Celia Campos

(Mrs. Salvador E. Esparza)

B. Oct. 26, 1927, Gulf, Tex. Ed. Boling High School, American Correspondent School, M. Salvador E. Esparza. Children: 3 sons. App't. Missionary to Spanish-speaking.



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Home Mission Week at Glorieta is always a period of opportunity for Southern Baptists. There are so many features in the general program and so many conferences on different phases of home missions that any Baptist can find a center of interest to his personal delight.

Preaching at Glorieta will be C. C. Warren, president of the Southern Baptist Convention, whose heart is on fire for the constitution of 30,000 new missions and churches in the new eight years. There will be inspiration in his messages.

Dr. William Carleton of Golden Gate Seminary will be Bible teacher.

Special conferences on pioneer missions and city missions will be promoted at Glorieta by the Department of Cooperative Missions. State Superintendents of missions and co-ordinators of mission work in Arizona, California, Oregon, Washington, Nevada, Idaho, Utah, Colorado, Wyoming, Montana, North Dakota, South Dakota, Nebraska, Kansas, Iowa, Minnesota, Wisconsin, Michigan, Illinois, Indiana, and Ohio as well as district missionaries from Texas and associational missionaries from New Mexico will make up a large part of the personnel. Superintendents of city missions throughout the Convention territory will hold their conference at Glorieta.

A major emphasis in conferences as well as in preaching will center around "30,000 new missions and churches."

Evangelism to be Stressed

The annual evangelistic conference of Southern Baptists will be held in connection with Home Mission Week at Glorieta. All state secretaries of evangelism and others responsible for the promotion of evangelism will be in conference throughout the week. This conference takes the

place of similar conferences held formerly in Nashville in connection with the December meeting of the Executive Committee of the Southern Baptist Convention. A large attendance is expected.

Kindergarten work will be emphasized in Glorieta during Home Mission Week. It has been announced that Dr. Ann Bradford of Southwestern Baptist Theological Seminary and Dr. Claudia Royal of Golden Gate will lead the conferences on kindergarten work.

Chaplains and their wives will be featured; missionaries' testimonies will be presented; vesper services will be provided; Primaries, Juniors, and Intermediates will study, play, and dramatize home missions; while a mission study clinic will present the Young People's and Adult books of the 1958 Home Mission Graded Series.



HOME MISSION WEEK JULY 25-31