

HOME MISSIONS

SOV BAPT HIST SOCIETY
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A Publication of
The Home Mission Board
of the Southern Baptist
Convention

NOVEMBER
1957



Vol. XXVIII No. 11



MISSIONARIES
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Don Rutledge Photo

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CALIFORNIA Fresno Huntington Park Oxnard	ILLINOIS Carbondale Chicago Wichita	MISSISSIPPI Jackson	OKLAHOMA Oklahoma City Tulsa		



THE AUTOBIOGRAPHY OF A
TEN-DOLLAR BILL

By Courts Redford

I'M A TEN-DOLLAR bill. I started from the Washington mint as a clean-minded fellow, intent on doing nothing but good. My first stop was at a beautiful bank in a small Midwestern town. Frankly, I was disappointed because I wanted to go to the city where so many of my brothers and sisters were headed.

Soon I fell into the hands of a flashy looking young fellow who stuffed me into his pocket along with a bunch of other guys, some much larger than I, and took us to a nearby city.

We went to a night club. I could not see much but I could hear plenty: jazz, the rattle of bottles and glasses, shuffling feet, low voices. The humdrum was broken by the shrieking voice of a drunken woman and the threatening tones of an angry man.

I felt a sense of shame come over me. I had determined to make my life count for something good and here I was not even a month old, lending my life and influence to the dissipation and lust of man, whom I had understood to be God's crowning creation. Then someone grabbed me. I was terribly frightened. Before I could catch my breath I was lying relaxed on the table where my owner had placed me. A barmaid tucked me away in a cash register.

I tried myself to sleep that night. Some of the other bills in the cash register laughed and said, "You'll soon get used to all this for people will use you far more in drinking, gambling, and other dissipation than they will for education or religion."

I stayed that night that my next owner might be a good man. Soon I was in a city bank. It was the largest place I had ever seen and there were thousands of bills like me.

The next morning, Miss Smith, lovely morning isn't it, and isn't that a wonderful service we had at church last night?" My heart leaped within me. Such courtesy and kindness seemed to reveal something of the spirit of the man who stood before the teller's window and spoke to my keeper. "If I only had a master like that," I said to myself.

The next moment I was in the hands of the kind-hearted man. He tucked me away with other bills in his bill book and I was soon on my way. You will never know the dissipation of those next few hours. Fear and shame washed, for I had faith in my new master.

When I went to deacons meeting that night. My new master, Chairman of the finance committee of a new and

rapidly growing church in a suburban area. He began to tell his associates of the needs and opportunities of their own field and of other areas of his city, of our nation, and of the world.

Then he took me and another new bill out of his pocket and placed us on the desk before him. I glanced around. What a contrast to the night club scene! These beautiful surroundings, these contented faces, these kind words and their dreams and plans for the future! Even in my joy and exaltation I felt a deep compassion for those sinful people whom I had seen in the barroom.

I had no time to meditate on that further, for my new master was speaking to his associates. "These two ten-dollar bills are really a part of me," he began. "I worked yesterday and my employer gave me a check in exchange for which I received these two bills. They represent eight hours of my brain, my brawn, my efforts, and my life. As I spend this money I really spend myself, for money is stored-up personality."

"There are many things I cannot do by myself," he continued. "I cannot preach. I have little music talent. I am not a carpenter, or a brick mason, or an architect, and cannot do much toward the actual construction of the new Sunday school building. There is much I cannot do personally, but I have a helper here that will represent me in every one of these tasks."

He picked up the other ten-dollar bill. "This bill," he continued, "will be working for me through our local church budget in helping to do all that our church does on this field."

"I'm no doctor or nurse," he continued, "to minister to the sick and suffering, and I'm no teacher to help mold the lives of young people in Christian colleges, and I'm no evangelist or missionary to carry the gospel to the unevangelized, the unchurched, and the unreached multitudes at home and abroad, but I have a helper here."

He spoke more slowly and forcefully now and I was completely absorbed in his message so that I did not notice that he extended his hand toward me until his fingers grasped me as he continued, "here is another ten-dollar bill. With him I can share in the work of doctors and nurses in Baptist hospitals; I can assist teachers in Baptist schools; and I can stand beside every missionary at home and abroad. I thank God for this ten-dollar bill that will make it possible for me to do so much for so many over such a wide area."

You will never know how good I felt.

NEWS

Southern Baptist Church in Omaha Prospers

The First Baptist Church of Omaha, Nebraska, of which the Rev. Jack Adkisson is pastor, organized a Sunday school in October, 1956, with an average attendance of 21 for the month. By September of 1957, the annual average was 159. Offerings for October, 1956, totaled \$179.00, while in September of 1957 they approximated \$2,000.00. This church is operating four home fellowship hours, and one new mission is to be organized in the near future.

Ohio Church Organizes Five New Missions

Five new missions have been organized in the past 18 months by the First Southern Baptist Church of Cleveland, Ohio. Pastor of the church is Rev. Ben Allen.

Two of the five missions have organized into churches.

Dr. Corder Returns from Visit to Panama

Dr. Lloyd Corder, secretary of Direct Missions of the Home Mission Board, visited mission stations in Panama from September 24 through October 3.

Seven States Represented at First Mountain Missions Conference

The First Annual Mountain Missions Conference which was held at Ridgecrest in connection with Home Mission Week reported 121 enrolled, representing seven states.

COVER PICTURE



Christian homes are being established by the missionaries. Tomorrow's youth will have better opportunity to know Christ. This young boy from the marshlands of Louisiana has Christian parents. His future looks bright and promising because missionaries loved his people enough to preach salvation through Christ and to live in their midst.

Missionaries Witness to Mexican Nationals

Southern Baptist missionaries from Texas and Mexico have been co-operating with workers in Arkansas in a special ministry to the Mexican Nationals, laborers who are brought in from Mexico. The work will continue through the month of October.

Rural Church Conference Held in New Orleans

The Rural Church Faces the Future was the theme of the Rural Church Conference held at the New Orleans Baptist Theological Seminary September 23-25, 1957. This conference was sponsored jointly by the seminary, the Home Mission Board, and the state mission boards of Alabama, Louisiana, and Mississippi. Public sessions, panel discussions, and class studies were the order of the day. This conference may well have set a pattern for the future.

Atlanta School of Missions Reaches Multitudes

Attendance in Atlanta's 78 churches which participated in Schools of Missions during September was at a peak. In one church gross attendance was 3,300, one week night's number for that church was 650. The Foreign Mission Series on Africa was used for the study material and 78 missionaries represented foreign, home, and state mission boards. The over-all attendance was encouraging, according to J. L. Baggott, city superintendent of missions, who directed the school.

Hanukkah Is Jewish Holiday

William B. Mitchell, superintendent of Jewish Evangelism of the Home Mission Board, calls attention to the celebration of the Jewish holiday, Hanukkah, Wednesday, December 18, 1957 (5718) is the day to observe Hanukkah. This is the Feast of Lights. Many of the Jewish customs are like ours at Christmas. You may want to send your Jewish friend a Hanukkah card or a gift. This is when they exchange gifts with their loved ones. Again you can invite them to the festivities of Christmas in your church and home.

HOME MISSIONS

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JOHN CAYLOR, Editor

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HOME MISSIONS

From the Pen of

John Caylor



Committed to the World

HE IS A BIG MAN, always in a hurry. I met him on the street by the church. He makes his living selling real estate. "Time is so short, and I have wasted so much of it," he said as he hurried on. His youth was squandered in riotous living; his early maturity was spent in self-expression; he was a colonel in the armed services; he lived to enjoy himself. Then one day he met the Lord face to face. The conquering hero was completely overcome. He surrendered to the Lord.

The deacon believed in the family altar. It was in a day when *Home Life* and *Open Windows* were not available. He read from the Scriptures; he prayed; and the family listened. Always in his prayer he used the Scripture reference: "The fields are white unto harvest, send forth laborers into the vineyard." He was committed to his business; he was faithful to his family; he was true to his Lord. While the family did not participate vocally in the family altar program its members were impressed. He was teaching more than he meant.

One day the deacon's daughter came down the aisle in the church, presenting her hand to the preacher and offering her life for missionary service. In response to the preacher's announcement to the congregation the people came forward to bid her God speed. The father also came forward; he took his daughter in his arms and in broken voice said as he wept, "I didn't mean you, Daughter. I didn't mean you!"

Lorraine was finishing her work in Carver School of Missions and Social Service. In giving her testimony, she said, "I had nothing to do but to have a good time. I had my own car. My parents were well-to-do. I busied myself with enjoying life." Then one day Lorraine met a student missionary representing the Home Mission Board. The missionary was but little older. Her life was a successive of the better things in life. She made

Christianity attractive. The two girls became friends.

An automobile ride in the afternoon took the girls up and down the streets of the bayou city and down the bayou highway. When they parted, the summer student missionary offered Lorraine a Bible which she had marked for interesting and careful reading. Lorraine was converted. She was not welcome in her home after she had been baptized. She and her sister were denied the home in which they were reared unless they would renounce their new faith. They went to another city. There they met Baptist friends who encouraged them. Lorraine is a counselor of girls in a Baptist college, investing her life in Christian personality.

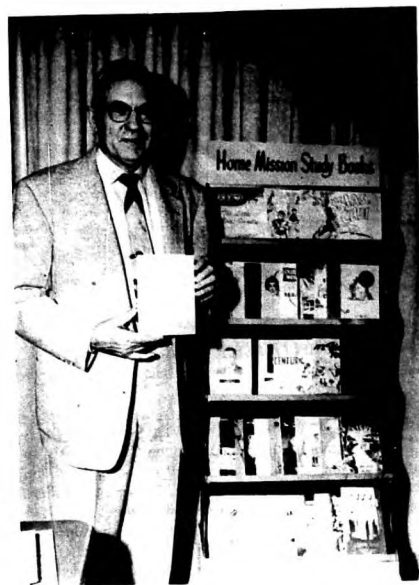
The layman lived a full life. He enjoyed himself. He hurt others. Then after meeting the Lord there was an about face. He lives now to serve his Lord, to bless those whom he meets, to make his life count for the best. Time with him is short: he must be about the Master's business.

The deacon was committed to his family, to the Scriptures, to his Lord. He was not ready to commit his children into the hands of the Lord. God called, the daughter answered, the deacon was sorry: but father and daughter and pastor and church were about the Master's business in teaching and preparing a youth in her life commitment for the Master's service.

Lorraine was committed to having a good time; a student missionary was committed to the Lord's service; a young lady found Christ as her Saviour; life commitment was made: and all whose lives they touched were blessed of the Lord and were a blessing in the Lord's service. Now a multitude of young women are under the influence of a committed life. Their commitment will be the natural outgrowth of the spiritual investment of full commitment to the Lord.

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Home Board Photo
Editor Caylor stands beside a bookcase displaying current home mission books.

W.M.U. Circle
Theme Program

By John Caylor

CHRIST, THE CHURCH, AND RACE is the theme for the 1958 Home Mission Studies. The books in the series do not enter into a discussion of the race question as it applies in today's emotional reaction to race tensions. Rather, the Series of Home Mission Studies gives attention to what the Home Mission Board through its Department of Work with Negroes has done and is doing to help win America to Christ.

The second largest body of Baptists in America is the National Baptist Convention Incorporated. Two Negro conventions are among the largest Baptist groups. If white Baptists and Negro Baptists are as busy as they ought to be trying to win people to Christ they will be too busy to get in one another's way. They will be mutually helpful to one another in the greatest business in the world.

PRESENTING a study of work with Negroes the editorial department of the

Home Mission Board is introducing four books. *The Long Bridge* by Phyllis Sapp, for Adults and Young People, gives something of the background of the long service of the Home Mission Board in Negro work. Largely, the discussion of the book centers around the 11 years of leadership in Southern Baptist work with Negroes given by Guy Bellamy. As secretary of the Department of Work with Negroes Dr. Bellamy has conducted conferences with leadership among Southern Baptists and Negro leaders of two conventions. The Home Mission Board's committee on work with Negroes is made up of members elected by the Southern Baptist Convention. It is not a continuous committee but records of the meetings of the committee over a period of years are available.

NEGROES WANT NEGRO LEADERS. When the Home Mission Board's administrative staff met with Negro

leaders to confer about the type of service to be rendered by the Home Mission Board in its effort to help Negroes in their Baptist program it was determined that a better preaching ministry, better trained leadership, a more sympathetic understanding, and scholarships for promising Negro students would make the greatest contribution to Negro evangelism. *The Long Bridge* gives facts and relates experiences in that service.

FOR INTERMEDIATES, Mrs. Fred Terry of Adrian, Missouri, makes *A Roving Report*. This study presents Japanese, Chinese, Italians, Negroes, and other minority groups in relation to Southern Baptists. Readers of *A Roving Report* will have a better understanding of minorities and a sympathetic attitude toward their evangelization.

JUNIOR BOYS AND GIRLS will enjoy reading *The Cherry Children* by Mabel Brown and thus will get acquainted

Presenting!

The 1958 Graded Series of HOME MISSION STUDIES



ed with a Negro family living normal Christian lives in an average community. They will learn what Baptists are doing for their colored neighbors.

A NEGRO GOOD WILL CENTER PROGRAM is presented in the Primary studies for the 1958 Home Mission Graded Series in the book *Jesus Is My Friend* by Sue Terry Woodson. There are underprivileged Negroes, too. The Good Will Center program of the Home Mission Board reaches out toward them. Little Negroes learn of a great Friend.

THE GREAT CITIES in America are Christianity's immediate opportunity and at the same time the most pressing challenge. The home mission

studies for 1958 include a dynamic book by Albert McClellan presenting the needs and opportunities of the great metropolises. Under the caption *Look, Look, the Cities!* Dr. McClellan takes Young People and Adults into a heart-searching, disturbing, encouraging study of the city. The city is people, he declares. The city is one man, Dr. McClellan insists. The city is today's opportunity for missions. Adults and Young People who do not wish to study a book on Negro work have the option of a city book. Many, in fact most, Southern Baptists will wish to study both *The Long Bridge* and *Look, Look, the Cities!* Two great avenues of service are

open to Southern Baptists at this time.

In addition to graded studies, the Home Mission Board has prepared teaching helps for each book and all the books, including teaching helps, will be marketed through Baptist Book Stores. The books of the series are available for mission study clinics and for teachers who wish to make early preparation for January, February, and March. We are now in the midst of foreign mission studies but teachers are looking ahead. The Home Mission Graded Series looks ahead also and the books are available for those who need them for advance preparation and research.



Exhibits include both children, table setting, and table decorations in all-church home mission studies at Immanuel, Fort Smith, Arkansas.

November, 1957

HOME MISSIONS

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This mother and her children live across the bayou. They are coming across the channel to attend services. The mother has lived here and rowed across this channel all her life, yet she cannot swim. She and her children attend church regularly.

Don Rutledge Photos
Rockvale, Tennessee



Rev. A. V. Pickern, Jr., former pastor in Georgia and Tennessee, has spent the last few years ministering to the French-speaking people in southern Louisiana.



Home visitation is always important in missions, and Brother Pickern spends many hours going from house to house. With out his knowledge of French, this would be impossible.

Missions in Marshes

Story by Marie Manire Chapman
Murfreesboro, Tennessee



To reach the homes, the missionaries often have to use boats. This one, named "Brotherly Love," was given by four churches in Tennessee. In the boat are, from left to right: Rev. A. V. Pickern, Jr.; Mrs. Pickern, partly hidden; Miss Tray Cunningham; Mark and Timothy Ashley; and Elia Woerner, a student summer worker.



Greatest need of the missionaries is a cabin boat, large enough to take the family and allow the workers to stay out a week at a time. Present isolated homes can then be reached. This boat can be bought for \$450.00. There is a \$100.00 started toward the purchase of it, and prayer that the rest will be raised soon.

A FANCY for French during high school days proved to be an important part of Rev. A. V. Pickern's preparation for an effective ministry among the French-speaking people in the area of Montegut, Louisiana, where he and his wife labor under the Southern Baptist Home Mission Board.

The 2,500 French and Indians whose humble homes dot the sparsely-settled marshlands along the bayous and canals are reached through the Live Oak Baptist Church on the banks of Bayou Pointe Au Chien, and its two mission points, where services are held weekly by the missionary.

Traveling along the bayous and canals in the "Brotherly Love," their outboard motor boat, the missionaries stop to witness to the French-speaking residents of the homes on a solid acre or two of land hidden among the miles of marshes and tall marsh grass.

With a call from an overworked doctor worth \$35.00, beyond the means of the ill, the missionary began a study of prevalent complaints and began to carry a supply of drugstore remedies. The co-operative druggist, when he learned the use being made of the medicines, extended a discount to the missionary.

Twenty years ago in that section there were no roads, no churches nor schools, no floors in the houses, no doctors, no rights in court, few marriages, and extremely bad sanitation. These needs began to be met with the coming of the Southern Baptists in 1938. Now the church of 122 members gives \$25.00 a month to send missionaries to other places. Until two and a half years ago, the mission school was the only one.

The income of the members is dependent on fishing, shrimping, and crabbing, while in winter they turn to trapping muskrat, nutria, and mink. Their diet of red beans, rice, and sea food is supplemented by goat milk from the goats imported by the missionary. With families averaging eight children, sometimes as many as 15 in a family, and maintenance of cows on the marshes being practically impossible, Mr. Pickern solved the problem by sending for the goats, which were donated by Heifer Project, Inc., of North Manchester, Illinois.

Siloam Baptist Church Marion, Alabama		
THE HOME MISSION BOARD		
Organized 1845		
The First Members of the Board Were:		
J. Hartwell, Ala.	S. Wait, N. C.	J. B. Smith
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O. B. Brown, D. C.	J. L. Dagg, Ga.	W. C. Lincoln, Md.
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	Jas. Whitsett, Tenn.	
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L. Goree	T. F. Curtis	L. C. Tutt
The First Secretary Was P. D. Nestor		

MARION HAS A TROPHY ROOM

By John Caylor

IT WAS MY privilege to preach for a week in the vicinity of Marion, Alabama, at Newbern, one of the oldest communities in the state. Marion is the seat of the Board of Domestic Missions, which began its work in 1845 in Siloam Baptist Church. At that time Siloam was one of the largest churches in the Southern Baptist Convention. It offered office space to the new Board.

Mr. John Rogers, long-time moderator of his association and for a half century a noted convention-goer, took me to the trophy room and showed me the director's table where the original Board of Domestic Missions held its sessions in 1845 and subsequently until 1882 when Dr. J. T. Eichenor opened the new headquarters in Atlanta, Georgia. Mr. Rogers pointed out to me the communion pitchers in the trophy room on the Home Mission Board table. Also two silver communion cups belonging to an early day graced the table. On one of the pitchers is carved: "Marion Baptist Church 1842." The other pitcher is equally ancient and was presented to the church by the descendants of a deacon of 100 years ago.

Handmade, the walnut table is somewhat out of proportion when compared with modern tables. It is much wider than the usual director's table of similar size. It hardly looks like an antique, but the piece of furniture is several decades over a hundred years old.

Siloam Baptist Church is proud of the table which represents the initial board which sent out the first home missionaries of Southern Baptists in 1845. According to the plaque affixed to a corner of the table, P. B. Nestor was the first secretary to preside over the Board of Domestic Missions which met around the table in Siloam Baptist Church.

A Sunday school class meets in the trophy room; a Training Union holds its sessions there; and other organizations of the church meet in the trophy room when a small room is sufficient.

Siloam Baptist Church is one of the churches which faced the race question right after the Civil War. Down the street from Siloam is another meeting-house which looks just like the building pictured here. White members of Siloam Baptist Church lettered out, at their request, Negroes who were fellow members, and built for them a church of the same material and architecture as the original church, only smaller. Today with modernized buildings the churches still look alike. Both are constructed of red brick and both seem to be of about the same age in the present structure of the buildings.

Siloam does not live in the past alone. It is a great church and is ministering to faculty and students of Judson College, located two blocks away. Faculty members are an important part of the church membership and the students



The historical plaque on the director's table of the Board of Domestic Missions, Siloam Baptist Church, Marion, Ala., lists Board members and president. At left is a facsimile of the plaque.



Another view of the director's table



Mrs. C. E. Shuttles, president, Women's Missionary Union, stops for a picture on her way to state missions meeting, Siloam Baptist Church, Marion, Ala.

both help and are helped as they attend the services. Pastor of the church today is Dr. W. E. Prout. The Siloam Woman's Missionary Union was in session when the pictures were made. Mrs. C. E. Shuttles, Jr., stood by the bulletin board for a picture while members of the Woman's Missionary Society assembled for the state missions week of prayer program in the educational building.



TOTAL RECEIVED — \$802,569.87

PLACED IN C.E.L. FUND \$100,000.00
This will make about 9 loans of average size and over a period of 14 years will help about 38 churches to construct their buildings.

PLACED IN SITE FUND \$50,000.00
This will purchase about 5 average church sites and will likely make possible the purchase of 15 sites in the next 10 years.

CHAPLAINS \$24,675.00
4,906 professions of faith
186 chaplains—active duty
266 chaplains—reserve

CO-OPERATIVE MISSIONS \$191,266.00
City Missions
16 cities
167 mission stations
24 new churches
1,942 sermons
24,000 mission services
2,623 professions of faith
4,236 additions to churches
Rural Church Program
105 missionaries
12 churches revived
36 new churches
10 new missions
14,862 sermons
2,475 professions of faith
2,696 additions to churches
Pioneer
19 workers
47 new missions
44 new churches
3,046 sermons
776 professions of faith
218 additions to churches
Missionary Pastors
29 aided
\$11,328.00 in monthly offerings
1,162 sermons
82 baptisms
164 additions to churches
44 churches and missions
90 sermons
9 baptisms
10 additions to churches
Men Personnel
Ten Homes
inferences

DIRECT MISSIONS \$184,983.00
Language and Indians
77 missionaries
2,059 sermons
29,905 standing kindergarten
24,781 religious visits
1,931 professions of faith
284 for hospital service
218 additions by letter
2 new churches
Rural Missions
2,864 persons cared for
189 professions of faith
26 girls aided for
10 babies placed
Cuba \$15,505.00
15 workers
23 missions and churches
45 professions of faith
1,336 in Sunday school
Panama \$6,822.00
5 churches and missions
6 missionaries
514 in Sunday school
561 sermons
79 professions of faith
EVANGELISM \$46,072.00
39 revivals
962 professions of faith
517 by letter
12 crusades
2,831 total additions
FIELD WORKERS \$10,090.00
2 workers
Buildings started—\$29,112.00
Buildings completed—\$82,193.00
137 professions of faith
80 church members
435 sermons
JEWELRY \$5,823.00
2 workers
240 sermons
24 professions of faith
247 religious visits
MISSED \$46,598.00
19 workers
16,429 sermons
28 baptisms
209 extension classes
4,913 in missions and extension classes
22 professions of faith

RANCH \$2,658.00
SUMMER STUDENT MISSIONS \$55,010.00
172 workers
2,000 addresses
1,920 personal conferences
1,577 professions of faith
43,689 in VBS
591 surrendered special service
TENTMAKERS \$2,215.00
86 Tentmakers
VBS \$ 797.00
WMU—Program \$5,567.00
EDITORIAL SERVICE \$7,531.00
120,084 books produced and distributed
75,310 additional magazine circulation
More tracts
MISSIONARY EDUCATION \$11,668.00
69 Schools of Missions
1,353 churches participating
9,139 missionary addresses
519,040 attendance
1,272 dedications for special service
177 professions of faith
PROMOTION \$27,418.00
MISSION CONFERENCES \$17,923.00
TRACTS \$ 5,316.00
SUNDAY SCHOOL LITERATURE \$ 532.00
SUNDRY \$10,000.00
ADMINISTRATION \$ 5,013.00
CONTINGENT \$ 6,224.00
CHURCH SITES \$ 50,000.00
CHURCH BUILDING LOANS \$100,000.00
SUMMARY—Regular Budget \$621,333.31
Regular missionaries 280
Summer missionaries 102
Professions of faith 9,322
Additions to churches 8,752
Sermons 29,951
Visits 50,816
Missions and churches 243

EVERY BAPTIST COMMITTED TO soul-winning

By Leonard Sanderson

THE EVANGELISTIC Conference at Glorieta pointed to the 1959 Evangelistic Crusade, and at the same time looked in broad perspective at the intervening months during 1957 and 1958. This annual conference was attended by 22 of the 24 state secretaries of evangelism (those two being kept out by illness), members of the Home Mission Board's Department of Evangelism staff, and the professors of evangelism in four theological seminaries: Dr. Roland Q. Leavell, president of the New Orleans Baptist Seminary, who also teaches evangelism; Dr. S. P. Landry of Southern Baptist Theological Seminary; Dr. Jack Manning of Golden Gate Baptist Theological Seminary; and Dr. C. E. Autrey of Southwestern Baptist Theological Seminary.

In addition to the above participants, in the conference were Odell Crowe and Wilburn Taylor of the Baptist Sunday School Board, merchandising department, and Leonard Holloway, director of public relations of the Baptist General Convention of Texas. These latter three men were present to offer specialized help in planning promotion and publicity for the 1959 evangelistic crusade. Representatives of the American Bible Society also were present to determine whether there was assistance they could render during the 1959 effort.

Warm and Workable Program

Favorable reports came from state secretaries concerning the 1957 emphasis. The objective for 1957 is "A Warm and Workable Program of Evangelism in Every Church." That progress is being made in helping the local churches with their program of evangelism is attested to by the fact that preliminary reports from all states indicate that there will be a considerable increase in baptisms during 1957. Throughout the conference a church-centered perennial program of evangelism was emphasized.

Personal Soul-Winning in 1958

Personal soul-winning will be the emphasis in 1958. The seminary professors present brought scholarly papers on personal soul-winning in the Bible and in history, with Dr. Roland Q. Leavell speaking before the entire Home Mission Board Conference on "Personal Soul-Winning." Dr. C. E. Autrey discussed the teaching program in Southwestern Seminary that centers around personal soul-winning. C. Y. Dossey, Eual Lawson, and C. E. Wilbanks led conferences showing how the state evangelistic conference, the associational clinic, and the church council respectively could be used to enlist the people of our churches in personal soul-winning.

The Associational Approach

The state secretaries of evangelism expressed unanimous concern about finding the real needs of the churches in evangelism and trying to provide state evangelistic conference programs to meet those needs. The association is receiving much more emphasis as a

means of approach in developing a program of evangelism in our churches. The associational clinic is central in this associational program. The church council, comprised of the pastor and the elected leaders of the church organizations, plans the program of evangelism for the local church, including revival meetings.

E. Powell Lee presented a message showing the importance of the right kind of evangelistic music in a church program.

Simultaneous Crusades

Members of the Home Mission Board staff and some of the state secretaries led a discussion of the simultaneous crusade which showed that considerable study and research had been done to determine the comparative importance of the simultaneous evangelistic crusade and areas where improvement should be made. It was determined on the basis of a Convention-wide study that any association wins more people to Christ when it promotes a simultaneous evangelistic crusade, that those associations conducting an annual simultaneous evangelistic crusade are the associations doing the most effective job in perennial evangelism, and that the degree of success is determined by the preparation made for the simultaneous crusade and the degree to which the association follows the recommended program for conducting a crusade.

It was also clearly evident that an association conducting a simultaneous evangelistic crusade wins more people to Christ during the other 50 weeks in the year than do those associations not having an associational crusade. Personal soul-winning is much more easily promoted and the people more easily enlisted in it when a simultaneous crusade is conducted in the association that seeks to enlist the people in such a program of work.



DEC. 31, 1958

EVERY BAPTIST PRAYING FOR REVIVAL

Retired Teacher Provides for Orphaned Children

By B. Frank Cochran
Associational Missionary
Bainbridge, Georgia

MISS MARY JETER is a retired school teacher and lives at Climax, Georgia. Retired, do you say? Although she is 93 years old Miss Mary is still making provision for children. When the missionary visited in the Climax Community and asked about fruit jars to be filled for the children's home, in answer to the question, "How many fruit jars shall I leave to be filled for the children's home?" the answer was, "See Miss Mary." I was surprised to find that Miss Mary, the oldest person in the community, was the one to approach on this matter of volunteer service.

Miss Mary Jeter in her younger days had as a pupil in her classroom Mattie Brandon. Mattie is just one of the fine pupils of Miss Mary who made a rich contribution in life. She is the mother of Governor LeRoy Collins of Florida. Former pupils by the dozens could be cited as exhibits of Miss Mary's wonderful influence, however, Miss Mary has not retired from her service to humanity. "I leave me three dozen fruit jars."



Bill Knight Studio
Miss Mary Jeter of Climax, Georgia, still serves those in need

Miss Mary answered, "I filled two dozen last year, and by starting early I can fill three dozen this year," she continued.

Service to those in need is not measured by age or circumstances. Willingness, as exemplified by Miss Mary Jeter, is, in itself, a service. Miss Mary still thinks of the children.

Commitment Day

A personal soul-winning emphasis for 1958 is to be initiated with "Soul-winning Commitment Day" on the first Sunday of January (5), 1958. Commitment cards will be provided the people upon which they can state their resolution to try to become personal soul-winners in 1958, if they are not already winning the lost to Christ. Those who are seeking to win the lost already will be making a commitment to try to win more people to Christ than has been true in the past.

Posters and suggestive promotional materials will be provided the churches by the Home Mission Board Department of Evangelism and the state departments of evangelism. The commitment cards can be purchased from the Baptist Book Stores.

Preparation for 1959 Crusade

A step-by-step program of preparation for the 1959 evangelistic crusade was adopted. This program of preparation begins with a New Year's Eve

prayer service on Wednesday night, December 31, 1958, in which it is hoped that the churches will plan a great prayer meeting that will last at least until midnight praying for the great 1959 revival as the New Year comes in.

February 1 was adopted as the date for a Convention-wide religious census to be taken in the churches and mission points. Included also in this step-by-step program are the dates for study courses, rallies, and cottage prayer meetings in the respective date zones. Each state made its own division for the simultaneous crusades and the dates within the United States are two in most cases: March 15-29 and April 12-26. The southern tip of Texas, Panama, Cuba, and Alaska have different dates.

Special study will be given to the New Year's Eve prayer meeting and promotion and publicity materials to be used for the 1959 crusade in a meeting to be held by the state secretaries of evangelism and Home Mission Board staff at Dallas, December 5-6.

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

DOCTRINE

Sanctification, the Way to be Holy

I PROTEST," said Huxley. "that if some power would agree to make me always think what is true and do what is right even on the condition of being turned into a kind of clock to be wound up every morning, I would close immediately with the offer."

He voiced the cry of the human soul for perfection. Deep down in the heart of every right-thinking person there is the desire to become good, and if on earth there is not some plan whereby one can grow better, then God's supreme gift to the world has been overlooked.

But there is a plan. In the redemptive work of Christ provision has been made whereby under right conditions it is as natural for one to grow a beautiful character as it is for a flower to unfold its petals.

As Dr. Mullins says: "The aim of God in establishing his kingdom among men is to produce holy men and women, both as individuals in their relation to him and as members of a holy society."

Paul, in the first chapters of Romans, tells how by believing in Jesus a man is justified, and then in answer to the question of how this bears on the matter of making a man good, calls attention to the gospel which not only sets a man free from condemnation but also gives a new moral power, the Holy Spirit, by which he is impelled and empowered to grow like Christ—to be sanctified.

Sanctification might be defined as the glorious work of God's grace in the human soul by which the believer in Christ is transformed, by the renewing of his mind, into the image of Christ, set apart for the service of Christ and enabled by divine grace to die unto sin and to live unto righteousness. It has, as Dr. Mullins says, a twofold application: (1) the spiritual state of the one who is set apart to the service of God—who belongs to God; and (2) the inner transformation of the one thus set apart—the actual realization of holy character.

Sanctification is a distinct work of grace in the life of the believer. It is distinguished from justification in that justification changes one's standing in law before God as a judge; sanctification changes one's heart and life before God as the heavenly Father. It is different from regeneration in that regeneration is the impartation of divine life making the believer a child of God; sanctification is the development of the new life given so that the believer becomes a mature member of the spiritual family of God. It is different from adoption in that adoption gives to the believer adult standing in the kingdom of God; sanctification gives to the believer moral and spiritual standing in the family of God. Sanctification is different from forgiveness in that forgiveness removes the guilt of sins committed; sanctification removes the desire to sin and gives, through the Holy Spirit working to will and to do in the life, the power by which the believer gains the victory over sin in his life.

Sanctification has its fruition in holy living. This, however, is not a sanctimonious display of piety, but a real life lived in a world-environment. It abhors pretense, piously simulated speech, a peculiar dress and demeanor in a put-on effort to display sanctity and an attitude of humility in public. It stands aloof from the practice of bodily austerity and self-inflicted miseries. Holiness is righteous living on a common sense basis, for Christ in a wicked world.

The tendency of all assumed devices to display one's goodness is hypocritical. Too often, as Christ seems to imply in his rebuke of the Pharisees, such efforts foster pride and self-righteousness. To holy living these subterfuges are hurtful. A holy life is a life lived in a natural and ordinary way amid the everyday affairs, but dedicated to Christ.

Christ prayed for his disciples not to be taken out of the world, but kept from the evil in the world. They are to live among men, to use and not abuse the blessings of life, in everything to give thanks and glorify God. Holy living consists not in actions or feelings uncontrolled; not in puerile practices; but in a life conformed to God's will; a disposition in consonance with the divine law; a faithful discharge of all the relative duties; and a hearty and spiritual obedience to all the divine commandments. He who so lives will be strong in the Lord and in the power of his might.

Sanctification is progressive and continuous. The believer is to be transformed from the image of the world and conformed to the likeness of Christ. This is the summation to which we look. Exalted heights are attainable, but absolute perfection is not. Paul did not attain perfection; he said, "not as though I had already attained, either were already perfect," but he followed on that he might lay hold of that for which Christ had laid hold of him.

There will always be new heights of spiritual blessedness further on and higher up as we climb the heights of Mount Zion. It will always be, if we are trying to live for Christ, that new vistas of righteousness will appear just ahead, but no matter how hard we try, the final heights of perfection will not be scaled and the perfect likeness of Christ attained in this life.

There is a time, however, when the believer will be perfect—he will be like the angels. His powers, if inferior in strength, will be equally free from pollution, and able prepared for the sublime devotions of the sanctuary above. No cloud will intercept the rays of the Son of Righteousness. No infusion of bitterness will be found in the cup of joy. When the mysterious hand of death shall open the gates of glory and the soul shall pass through into the land of light, then sanctification will be complete.

HOME MISSIONS



The College Avenue Baptist Church, Annapolis, Maryland

The Stones Which the Builders Rejected

By A. B. Cash

SOON AFTER the turn of the century, Bancroft Hall was constructed on the grounds of the United States Naval Academy in Annapolis, Maryland. This residence hall has been the home of thousands of midshipmen in the years which have followed.

On April 8, 1906, the College Avenue Baptist Church dedicated its house of worship, a beautiful building, that was constructed of the stones rejected by the builders of Bancroft Hall.

For over 50 years, this building has been the church home of many Baptist midshipmen and others connected with the Naval Academy. At the present time, the church has enlisted about one third of the more than 500 Baptist men enrolled in the Academy. The present group of some 175 midshipmen give loyal support to the entire church program.

On a recent Sunday the church dedicated its new W. C. Wood Memorial Educational Building, which has been completed under the ministry of Rev. Charles A. Jolly, who came to the College Avenue Baptist Church in July, 1957.

The building is named for the late Rev. A. C. Wood who literally gave his life for the Lord's cause in Annapolis. In 1906, the church purchased the adjacent property on which the new educational unit has been constructed. With the indebtedness on this property

was paid off, there was 12 cents in the building fund. Brother Wood bought three bricks on which Miss Malvina Dove, the only living charter member, wrote her name. The faithful pastor with vision and zeal used these bricks to kindle growing interest in the new building. Two of the bricks have been preserved and are inserted in the wall of the vestibule of the new unit.

In addition to maintaining a full ministry at the home base, the College Avenue Church is promoting a far-reaching program of church-centered missions. Two missions have been established in the Greater Annapolis area and plans are in the making for an enlarged ministry to the men in the Naval Academy. This will involve extensive building in the years ahead, including a new auditorium. In these plans for the future, the church must lean heavily on the prayers and material support of Baptists throughout the Convention.

In July of this year, the College Avenue Church began the sponsorship of the new Southern Baptist work in New York City. The closest relationship has prevailed between the New York group and the mother church. It is expected that early in November the mission will be constituted into the first church to be established by Southern Baptists in the Greater New York area. Thus another milestone will be reached by Pastor Jolly and the membership of the College Avenue Baptist Church, still worshipping in the house constructed of stones which the builders rejected.

November, 1957

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AMONG the MISSIONARIES

Thanksgiving at the Baptist Indian Center, Santa Fe

The Thanksgiving season gives the Baptist Indian Center numerous opportunities to help many Indians and others who are yet unreached for Christ to discover the joy, fellowship, and spirit of a Christian celebration of this all-American holiday.

The 32 four and five-year-old children enrolled in our daily kindergarten last year heard Bible stories, drew pictures, and made booklets on the theme of giving thanks to God for all he gives each one of us. Forty Sunbeams discussed at their weekly meeting God's blessings. Junior and Intermediate GAs helped prepare Thanksgiving decorations.

Even the preparations for a family night Thanksgiving dinner and service gave us opportunities for which we were most grateful. As we visited all the Indian families that we know in Santa Fe, inviting them personally to our gathering, we received most cordial and friendly welcomes. We were able to get better acquainted with some of the ladies who came to help make dressing to stuff the three huge turkeys.

Then, on Tuesday evening we had a turkey dinner with all the trimmings. After the last person had his fill of pumpkin pie, we went into the auditorium where the kindergarten children sang songs of praise. The excellent moving picture, "God of Creation," was presented.

On the next evening 85 students from the government all-Indian boarding high school came for an evening of Thanksgiving games and relays, followed by the same film, and refreshments. Again we breathed a prayer of "thanksgiving."

On Thanksgiving Day we had a

morning service at our center. The service was planned in a way that all would have maximum participation in expressing thanks to God. At the close of the service two girls from the Indian high school came forward to rededicate their lives to the Lord. The few Christian students on the campus need our prayers, for living a Christian life and witnessing is very hard indeed, when the large majority scorn Christianity. Even among those who regularly come to our center for Sunday school and Training Union, a large majority have not yet accepted Christ as Lord and Saviour, and we personally feel a great need for prayer in seeking to win these.

On Thanksgiving afternoon we took the center's sound motion picture projector and a film to the Jemez Pueblo. It was a privilege to meet those in this pueblo who love and serve our Saviour. At this Thanksgiving season we thank God for the privilege of service among these fine Indian people.

Mr. and Mrs. Ben Yelvington
Missionaries to Indians
Santa Fe, New Mexico

Bible School in a Pool Hall

We wanted another Vacation Bible school on the Reservation of the Ute-Ouray Indians of Utah. We wanted to have this school at Randelett, a small community about 30 miles from White-locks, where we live. At first it seemed hopeless, because we could find no building to have it in.

Finally in our search for a building we found a pool hall which was not being used. We offered to rent the building from the owner, but because we were "from the church" he let us use it rent free.

Several days before time for the school to start, we took a census of the area and passed out Bible school hand-

bills. Some of the children and their parents were interested. When we arrived at the building the day of the school, we were surprised to hear voices coming from inside. Imagine our surprise when we peeped through the glass in the door to find a young Indian boy dressing deer. We felt sure that was the end of our school that day, but when the boy found out we were there, he and his mother began to move the meat out and clean things up so that we would be able to use the building.

Everything was ready now, except the pupils. No one had come. Children passed by, and when we asked if they were coming to Bible school, they would turn and run. We had promised to pick up the children from one family. There were two Beginner-age girls, two Primary-age girls, and one Junior-age boy. That was the beginning of our school, but before the morning was over, several others had come.

Apparently the children had never heard about Jesus before. It thrilled my heart when as I walked into class the third morning a little girl looked up and said, "Tell us some more about Jesus." All the others chimed in with, "Yes, please do."

When we closed the Bible school at the end of the week, we awarded 18 certificates. We hope in the future to start a mission in this community. We want to tell the story of Jesus not only to this group of children, but to all the people.

Mrs. Harmon R. Popham
Missionary to Indians
Whiterocks, Utah

Mexican Children Rejoice at Thanksgiving

For two days before Thanksgiving the children had been bringing canned food and fruit to make a Thanksgiving basket. Just before the program on Wednesday morning, all the children got in a car and a station wagon, and took the basket to an old blind man. After giving him the basket they sang "Jesus Loves Me." The old man thanked them very much and said "God bless you all."

When we got back to the kindergarten one little boy, Ramon, shouted why "I'm so-o-o happy!" When asked why he was so happy, Ramon said, "Cause we could take something to the old blind man, and sing for him!"

We trust that these seed sown in these little hearts may bear fruit some day for God's honor and glory.

Mrs. W. B. Minor
Missionary to Spanish
Speaking
Wagon Wheel, New Mexico

Four Saved After Bilingual Sermon

In our church the language has presented a problem, as it does in most of the language group churches. In our church some of the young people do not have more than a conversational knowledge of the Spanish language. There is a world of difference between understanding a conversation and comprehending the spiritual message in a sermon.

Our young people who are Spanish have Anglo friends they want to bring, but are unable to because of the language barrier. This tends to discourage them from witnessing. Yet at the same time we are a Spanish church and several members of our congregation do not speak English. After much prayer on what should be done, I preached on Sunday morning in both Spanish and English, preaching one point in Spanish and the same point in English before going on.

In the service that morning was a young Anglo man, a native Californian. After the service he seemed a bit troubled, and said that he wanted to speak to me that afternoon about things of the Bible. He came back later and we talked for three hours. He was a typical native Californian, in that up until now he had had no interest in the things of the church. After hearing one of Billy Graham's messages from New York, he began to think. At the end of our conversation he had not made any decision for Christ, but he said he would be back for the evening service.

When the service started, he was there, as he said he would be. After the hymn a man from a nearby town came on with five Mexican farm workers who had recently come over under contract from Mexico to work in the fields. So there you have the situation—a young man who spoke no Spanish, and five Mexican men who spoke no English, all needing to hear the gospel. I preached in both languages and the

Spirit of the Lord was moving in the hearts of these men.

At the close of the message, the invitation was given in two languages. One of the Mexican men was the first to make his move for Christ. He came down the aisle and as I looked up again two of his friends were also there behind him. As I sent them with one of the men of our church to have prayer, the young Anglo man started down the aisle. As he reached me, I could see that his troubled expression had vanished and that he had surrendered to Christ. We all rejoiced in the blessings of the Lord, in that this young man who could not speak a word of Spanish, and the three men who could not speak English were saved in the same service.

—Elton F. Vickers
Missionary to Spanish-
speaking
San Pablo, California

Discarded New Testament Still Has Power

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void" (Isa. 55:11).

Truly this verse has been proven recently in the case of Domingo Gaona, a Mexican farm laborer. Shortly after arriving in the state of California to do

farm work, Domingo was living in a large labor camp. One day while he was going through a trash can to find something he might use, he found a Spanish New Testament that someone had thrown away. Domingo began to read the New Testament, and in a short time he had read the entire book.

He noted many verses on the fly leaf of the Bible that interested him. Soon God sent a messenger to explain the Bible, and Domingo eagerly accepted Christ as his Saviour, and decided to follow Christ in baptism.

God's Word did not return unto him void.

In the state of California there are over 100,000 Mexican farm laborers who work there from three to six months of the year. These men live in large labor camps with from 200 to 1,000 men to a camp. In the Merced area of the San Joaquin Valley there are ten camps with over 1,000 men. At the present time we have no special missionary to work with these migrant Mexican laborers. Will we fail and let these men return to their homes without once hearing the gospel? "Pray ye that the Lord of harvest will send forth laborers."

—Robert R. Harvey
Missionary to Spanish-
speaking
Planada, California



These children who attend a Baptist kindergarten in New Mexico enjoyed sharing with a blind man.



A group of intermediates check on world mission points during Vacation Bible school at Brighton Mission, Okechobee, Florida.



Mrs. Genus Crenshaw, missionary to the Indians, and her helper, Alice Snow, teach Primaries during Bible school at Brighton.

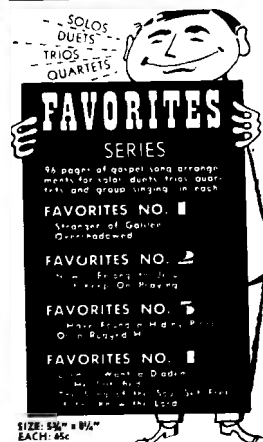


Rev. Billy Osceola, pastor of Brighton Mission, makes an announcement during All-Indian Camp, Brighton.

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GOD'S ANSWER TO NEIGHBORS' NEEDS

By John D. Gearing
Associational Missionary
Mississippi County, Blytheville, Arkansas

A police car drove down the street, turned around and drove past the Negro church again and again. Eyes were focused upon the activities. An anonymous call said that some white people were loitering around a Negro meeting, and officers had come down to investigate. What the police found out was that it was just another Vacation Bible school that the Intermediates of the First Baptist Church, Blytheville, were conducting for the Negro children.

There were six Negro Vacation Bible schools conducted in Mississippi county under the direction of the associational missionary with the help of Dr. Loyd Owens, education and music director of First Baptist Church, Blytheville. There were 524 children and adults enrolled with an average attendance of 449 for the six schools. New Testaments were given to all those who attended but had none.

The one thing that impressed this missionary was the eagerness that the Negro people showed, and their appreciation of what we were trying to do for them. At one school the Negro women brought the missionary a beautiful bouquet of flowers with the explanation that it was a way of showing their appreciation with something of beauty that God had made. At another school one of the Negro workers had prepared a carefully-worded speech expressing their love and appreciation for

what we had tried to do for their children.

Then there was little five-year-old Thurman who captured the hearts of the workers; four-year-old Cleavis who never smiled until he received his new Roy Rogers suspenders to take the place of strings that held up his trousers; ten-year-old Ellis, the all-American boy, who was finally subdued and was one of the honor boys of the school; and eight-year-old Linda Louise, who repeated the pledges to the flags and the Bible as if she meant every word of them.

Requests were made for additional Negro Vacation Bible schools that could not be held because of the time element, but plans are being made now for these groups to have leadership next year, along with the ones which were conducted this year.

We need to help train our Negro brethren to help themselves. The future hope of peaceful race relations is for us to help train the Negro children to help themselves to take advantage of the opportunities which come their way.

As a result of our Negro Vacation Bible schools in our association, several of the workers have dedicated their lives to full-time Christian service. The Negro schools are part of the 51 schools conducted in the county this year by the 41 churches and four mission schools, thus making it three years in a row that all the churches in the association have had Vacation Bible schools.

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Armed Forces Baptists in Europe Elect Officers

OVER 700 DELEGATES, including 31 Baptist chaplains, elected Chaplain (Lt. Col.) Haywood K. Cross, as president of the Armed Forces Baptists in Europe, at the annual Baptist Retreat held in Barchtesgaden, Germany, in July, 1957.

Ten different Baptist conventions were represented at the Rally, one of the largest of its kind ever held in Europe, in addition to visitors from other church denominations.

Dr. Dale Moody, professor of Systematic Theology, Southern Baptist Theological Seminary, Louisville, Kentucky, the main speaker for the meeting, in his closing address told the Baptists, "This has been a great experience. The spirit in this retreat has been unusual. The concept of our mission is toward the freedoms for which we stand. Christ gives us a mission to fulfill, to preserve peace and our freedom. Walk worthy in your mission and make sure it is in harmony with Christ. As you return to your military installations, go in the spirit which has been manifested here, and a great impact will be made for Christ and our mission."

Miss Helen Starnes, Protestant religious education director of the Augsburg area, was one of the speakers at the annual Baptist Retreat.

Other officers elected to serve during the next year were: Chaplain (1st Lt.)

E. A. Blitch, Jr. (Air Force), first vice president; Chaplain (Major) C. E. Wilch (Army), second vice president; and Chaplain (Captain) F. H. Hoffmann, secretary-treasurer.

Teachers and courses for the daily periods of study at the rally included: Chaplain (Major) W. C. Taggart, "Our Baptist Heritage"; Chaplain (Major) C. A. Stotsenburg, "Every Christian's Job" in Soul-Winning; Chaplain (1st Lt.) E. A. Blitch Jr., "The New Life"; Training Young Christians; Chaplain (1st Lt.) Wallace W. Turner, "Vital Problems in Christian Living"; Preparation for Marriage; Chaplain (Captain) R. H. Stephens, "What We Believe"—Doctrinal Development; Chaplain (Major) C. E. Wilch, "The Gospel According to Paul"; Bible Study; Chaplain (1st Lt.) Rufus E. Sprayberry, "The Bible and Prayer."

Chaplain (1st Lt.) William F. McCrea served as superintendent for the Daily Vacation Bible school for children under 12 years of age.

Speakers during the devotional periods each day were Chaplain (1st Lt.) Alvie L. McKnight, Chaplain (Major) Crocker, Chaplain Lewis H. Kreuger, Miss Helen Starnes, Rev. D. S. McAlpine, pastor of the American Kaiserlautern Baptist Church; Chaplain (Captain) Ben S. Price, Chaplain (1st Lt.) Warren E. Ferguson, president of the Armed Forces Baptists in Europe.

Program personalities Chaplain (Major) Alfred P. Lam, Sr., Chaplain USAREUR Religious Retreat House, Chaplain (Lt. Col.) Alvie McKnight, Cleveland, Mississippi; Dr. Dale Moody, Southern Baptist Theological Seminary, Louisville, Kentucky, and Chaplain (Lt. Col.) Warren E. Ferguson, president of Armed Forces Baptists in Europe, 1957, take time out to enjoy German scenery.



HOMI MISSIONS



The new False River Island Church building.



Brother S. T. Fontnote, daughter Audrey who is a medical missionary to Japan, and Mrs. Fontnote.

False River Island Church

By Carl E. Conrad

Director of French Missions

MANY YEARS ago the Mississippi River flowed southward around an island a few miles north of Baton Rouge, Louisiana. Eventually the segment of the river on the west side of the island began to be cut off from the main stream by the accumulation of sediment (later by dredging by the government). This formed a 12-mile-long lake on the west of the island which is called "False River."

The island came to be known as "False River Island" with the Mississippi still flowing on its east side. It is connected to the mainland by causeways and asphalt roads at each end. It is encircled by a 20-mile-long hard surface road, dotted with gorgeous residences, ordinary homes, small farms, numerous fishing and vacation camps, and fishing piers. Five communities have sprung up along the circular road. The average population is 4,000 people, but during the summer months it often increases to almost double that figure.

For some time, Rev. S. T. Fontnote, pastor of New Roads, the parish seat town of 12,500, across the lake from False River Island, had felt a deep desire to reach the people on the island. He had visited with some of them, visited their homes, and often ministered to them.

The first effort was made in 1952, when a tent meeting was held in October. Although it grew cold, and the tent was to be heated, the crowds were good. There were no conversions, but many showed deep interest.

At the meeting, the pastor planned to hold regular services, but there was no place—no lot. A friendly landowner allowed services to be held in a nearby lot which he owned. A platform and platform were built, and the tent set up over them. There were

17 present in the first Sunday school. The generous Catholic man gave the lot to the Baptists, for which he was excommunicated from the church.

In the Spring of 1953 a small tornado destroyed the tent and ruined the piano and other equipment. The services were resumed in the home of a fine Baptist couple from Baton Rouge, Mr. and Mrs. Frank Behrnes, who had moved near the tent and were faithful workers and generous contributors to the mission. But the group saw the need for a building.

Two years later the building was erected. Louisiana WMU gave \$1,000.00, friends contributed \$1,900.00, the New Roads Church gave \$1,800.00 after mortgaging the parsonage to borrow it, and the False River Mission assumed the remaining \$2,700.00 debt on the \$7,400.00 building, all of which has been repaid except for \$200.00.

On April 7, 1957, the mission was constituted into a church with 34 charter members. Brother and Mrs. Fontnote have gone to False River Island Church as pastor and wife, and have moved on the field. The little church has an average of 35 in Sunday school, and it has had nine additions in three months, three of these by baptisms.

The Catholics have taken notice of the work. They have actually tried to buy the mission church building, offering a generous amount. Later they built a chapel about a half mile below the Baptist church, and two priests have moved there. Pressure has been exerted on some of the children who attended church, which caused them to quit coming. However, some are returning occasionally.

The work will find itself in a struggle for some time, but one day it will break through the southern Louisiana barrier and go on with greater facility.

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Southern Baptists are in New York

DR. PAUL S. JAMES, pastor of the famous Lynn G. Broughton Tabernacle of Atlanta, Georgia, completed 16 years of service in the Tabernacle on October 27 and moved to New York City to serve as pastor of the Southern Baptist Chapel of Manhattan. The chapel pastorate is but one of the responsibilities of Dr. James as he goes to New York. The Home Mission Board, elected the Tabernacle pastor to be director of New York's Southern Baptist interests as they are related to the Home Mission Board. The Manhattan mission is an arm of College Avenue Baptist Church of Annapolis, Maryland. It is expected that the chapel will become a regularly-constituted church in November.

During the past five years Atlanta's Baptist Tabernacle

led all the churches of the area in baptisms. Its Sunday school is one of the largest in the state and its emphasis on missions is generally known. Among the outstanding achievements of the Tabernacle during Dr. James' pastorate has been revealed in the ten-year service of Dr. Jack Jones, minister of music, in building one of the largest and

most effective choirs in the Southern Baptist Convention.

Dr. James has served as an honored member of the Home Mission Board's executive committee, vice president of the Georgia Baptist Convention, president of the Atlanta Baptist Pastors' Conference, chairman of the Greater Atlanta Billy Graham Crusade, and lesson writer for the Sunday School Board.

A native of New York State he served for eight years as pastor in Auburn, New York; he is a graduate of Southern Baptist Theological Seminary and holds an honorary doctorate. The Home Mission Board welcomes Dr. and Mrs. James into the family of missionaries and to their new work in New York. Their son Edward is moving with them to the city. Two daughters,

Now we are moving into New York City! Southern Baptists— with the pattern, the program, and the potential for doing the job— are about to engage in "Operation New York." How could we claim to be reaching America for Christ and not enter America's greatest city? Our Southern Baptist people are there by the multiplied thousands right now: living, working, studying, and waiting churches like those they have served in at home. They need Bible-teaching, informed, prophetic churches which will reach out through the life of the vast metropolis, winning people to Christ and uniting them in his world program. As director of this magnificent enterprise, I solicit your earnest prayer. The benediction has been established. Now let Southern Baptists, a mighty host under God, move in. Please write to us at 215 W. 23rd St., New York City, if you have folks we should contact. —Paul S. James

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Dr. Paul S. James

Ether and Betty, live in Atlanta and Denver respectively.

RALPH ROGERS JOINS HOME MISSION BOARD

A recent graduate of Southwestern Seminary, Ralph Rogers has accepted a special assignment of making pictures for the Home Mission Board.

Rogers began work with the Board August 12. He was formerly associated with the Sunday School Board where he "shot" nine home mission films in cooperation with the Home Mission Board and the Sunday School Board.

Rogers' assignment will include making black and white pictures, color slides, motion pictures, and doing recording work.



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The house, besides being very unattractive, had no screens on it. I was given the choice of suffering from the extreme heat, or letting in the bugs. I soon found that I had made the wrong choice. I hardly slept that night because my bed was so full of crawling things. There were no modern conveniences and spiders and bugs were everywhere. There were no doors to the rooms. The food was very greasy and bugs swarmed all over it. The kitchen was dirty.

Besides this, there were three children who constantly put their fingers in all the food on the table, and were always plundering in my possessions.

As if this were not enough to discourage me, I found that the Bible school had had absolutely no preparation. The church had not bought any textbooks or materials, and I was informed that I was not to spend any money for the school unless it were absolutely necessary. I could not even buy the two-cent certificates!

The pianist informed me that she could not play the songs in part one of the joint service, and would not have time to practice them. She took the attitude that Bible school was not important enough for her to waste any time on it. I found that I could have only four teachers and one could not come to the preparation meeting on Sunday.

The only enthusiasm I found was with five women who promised to furnish the refreshments each day.

That night I decided that despite everything, we were going to have a Bible school!

The next morning 32 children attended the school. We had expected only 20. The boys and girls were very enthusiastic. In the joint service I was completely shocked, for even though the pianist missed every other note, the boys and girls followed my leading and sang with volume. I had to play the anthem, and to my surprise, they sang that well, too. They begged and begged me to play for them to sing, so after Bible school the Juniors and Intermediates remained and we sang. When I looked into their faces I wondered how I could ever have been so discouraged.

We formed a choir, and the children sang Wednesday night. I don't think the adults had ever heard such singing in the church. When I turned around and looked at the 10 or 15 adults there, they looked kindly at me for the first time, and one man was even smiling.

Do you know what those adults did? They let me buy the Vacation Bible school certificates! The treasurer of the church, who could not bear to spend a penny, even went to a town about 15 miles away to buy the certificates for me.

The school enrolled 37, had an average attendance of 35, and a record attendance of 39.

I never cease to marvel at the miracles of God.

—Ruth Rodgers
Student Summer
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Students desiring information regarding the Summer Mission Program should contact Dr. Courts Record of the Home Mission Board.

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Farr, Ruth Evelyn (GWC), 1127 Riverside Ave., Baltimore, Md.
Ricketts, Beverly (GWC), 729 2nd St., New Orleans, La.
Rogers, Ralph (Office of Promotion), Home Mission Board, 161 Spring St., N.W., Atlanta 3, Ga.
Williams, Marcus (Teacher-Missionary), Okla. School of Religion, Langston, Okla.

CHANGES OF ADDRESS

James, Phillip (Sp. speaking), from 1620 S.W. 2nd St. to 1213 S.W. 17th Ave., Apt. 17, Miami, Fla.
Rogers, W. W. and Mrs. (Indian), from 18 E. North Sulphur, to 823 W. Beech, Durant, Okla.
Rues, R. D. and Mrs. (Sp. speaking), from Chama to Box 106, Chama, N. M.
Colson, W. H. (Supt. City Mission), from 212 South Society Bldg. to 3115 Ocean Dr., Corpus Christi, Tex.
Gamb, J. J. (Director Foreign Language Missions, Calif.), from 1405 Broadway to Box 100, Fresno, Calif.
Bly, Martha Thomas (Sp. speaking), from 919 Redd Bldg. San Antonio, to 101 Bapt. Bldg., Dallas, Tex.
Granger, Truman L. and Mrs. (French), from Box 272, Washington, to Gen. Del., Arnaudville, La.
Jackson, Lela (Sp. speaking), from 519 1/2 Bedell Bldg., San Antonio, to 161 Bapt. Bldg., Dallas, Tex.
Johnson, Alan G. and Mrs. (Sp. speaking), from Gen. Del. to 629 Wilton Ave., N. Sacramento, Calif.
Ramos, G. P. and Mrs. (Sp. speaking), from 111 N. Cameron St. to P. O. Box 608, Casa Grande, Ariz.
Rauspel, Rudolph and Mrs. (Sp. speaking), from 111 Harding St. to 21 Adams St., Clayton, N. M.
Regalado, D. M. and Mrs. (Sp. speaking), from Socorro to P. O. Box 94, Socorro, N. M.
Richardson, David and Mrs. (Dead), from 3919 Locust Blvd., New Orleans, La., to 1109 Sayre St., Montgomery, Ala.
Sanchez, Eddie and Mrs. (Sp. speaking), from P. O. Box 518 to 517 Ferry St., Eagle Pass, Tex.
Sandlin, Cable and Mrs. (Indian), from 26-B Clark Homes, Flagstaff, to Box 209, Tuba City, Ariz.
Smith, Howard (Jewish), from 1350 N.W. 57th St. to 1700 N.E. 2nd Court, Miami 32, Fla.
Tamer, Abel and Mrs. (Sp. speaking), from 740 E. Apache to 1922 E. Hidalgo St., Phoenix, Ariz.
Warren, David R. and Mrs. (Indian), from 1916 "B" Ave. to 1208 S. Third St., Lawton, Okla.

Woodruff, Ross L. and Mrs. (Indian), from 3300 W. Camelback Rd. to 4011 N. 6th St., Phoenix, Ariz.

CORRECTION

Colins, Jim (Area Missionary), Globe, Ariz., previously incorrectly listed as Jim Gains.
Runkle, Charles H. and Mrs. (Sp. speaking), 421 Carson Ave., La Junta, Colo., previously incorrectly listed in Calif.

TRANSFERS

Barkley, William L. (Supt. City Mission), from Macom, Ga., to Bapt. Bldg., 100 E. 23rd St., Baltimore 18, Md.
Epps, Evelyn (GWC), from Baltimore, Md., to P. O. Box 5592, Tampa, Fla.
Harlow, James and Mrs. (Sp. speaking), from Portales, N. M., to 1634 Grove St., Berkeley, Calif.
Smart, Helen (Spanish Kindergarten), from Kennedy, Tex., to 3021 W. Buchanan, Harlingen, Tex.
Watkins, NaDean (Spanish Kindergarten), from Harlingen, Tex., to Box 1141, Raymondville, Tex.

RESIGNATIONS

Coleman, John W. (Teacher-Missionary), Okla. School of Religion, Langston, Okla.
Fields, Sammie and Mrs. (Indian), 2215 N. Dorothy, Tulsa, Okla.
McAlester, C. Lopez (Teacher-Missionary), Union Bapt. Seminary, New Orleans, La.
Scott, A. L. (Director, Negro Center), Shreveport, La.

DECEASED

McCasland, Paul (State Secretary of Evangelism), Portland, Ore.

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BOOK REVIEWS

GOD'S POW by William H. Rittenhouse, Jr. Greenwich Book Publishers. \$2.50.
In this book, Bill Rittenhouse tells part of his life story. Starting as a P.K. (preacher's kid) and leaning toward medicine rather than the ministry, he entered Stetson University. But God had other plans for Bill.

World War II came. Bill became a pilot in the Army Air Corps. On his twenty-seventh mission with the Ploesti, Rumania, oil fields as target, in the midst of heavy flak, his right wing caught fire. He gave orders to "bail out." Then his plane exploded.
He became a POW (prisoner of war). The desperate spiritual needs of

his fellow POW's and the Rumanians led him into a lay ministry in which he was both chaplain and missionary, at great personal peril.
Today he is pastor of the Sylvan Hills Baptist Church, Atlanta. One day he may be a missionary to Rumania.
This book should be in the hands of every teen-ager facing military service. It vitalizes and deepens faith in God and in his overruling providence.
—E. L. Ackiss

THE FOUNTAIN OF YOUTH by Angel Martinez. Zondervan. \$2.00.
One of the evangelistic sermons in this series of eight making up an attractive volume carries the title of the Martinez book of sermons. The young evangelist has an attractive way of expressing himself. The written sermon is about as near a reproduction of the spoken message as it is possible to reproduce.
Other sermons in the volume are "Is Your Home on the Rocks or on the Rock?" "The Battle of Life." "The Sixty-four Thousand Dollar Question." "You Cannot Sin Successfully." "Don't Crucify the Holy Spirit." "Teach Me to Pray, Lord." "How May I Know It's Real?"

The book is worthy. The sermons are interesting.

SMALL GIANT by Phyllis Woodruff Sapp. Zondervan. \$3.00.

Small Giant tells the story of a young law graduate who becomes assistant to a corrupt district attorney and, true to his ideals, "cleans up" his city in spite of the involvement of his superior and an associate in the office. Involvement in a love affair join in the suspense of the story. It is a good, Christian novel, first prize winner in Zondervan's \$5,000.00 International Christian Fiction Contest.

SALUTE THY SOUL by Clarence B. Macartney. Abingdon. \$2.00.

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B. April 1, 1914, Auburntown, Tenn. Ed. Milton High School, Milton, Tenn.; New Orleans Baptist Theological Seminary, '49-'51; certificate for Christian Training, Clark Memorial College, '51-'52; Carson Newman College, '52-'54, A.B. degree; Middle Tenn. State College, '55-'57, M.A. degree. Has done work in Vacation Bible schools, Goodwill Center, Christopher, Ill.; Rachel Sims Mission, New Orleans; City missions in Nashville, Tenn.; mission kindergarten, Nashville. App't. to Spanish kindergarten, Kenedy, Texas, September 5, 1957.



Parker, Wandall C.

B. Sept. 20, 1927, Lovington, New Mexico. Ed. High School, Raton, New Mexico; University of New Mexico, '45-'46; Hardin-Simmons University, '46-'49, B.A. degree; Southwestern Seminary, '49-'46, B.D. degree; Mission pastor, Ft. Worth, Texas, '53-'56; school teacher, Mobile County, Ala., '56-'57; pastor, Calvert Baptist Church, Ala. M. Jane Averitt Dec. 28, 1955. Children, 1 daughter. App't. missionary to Margarita, Canal Zone, July 11, 1957.



Parker, Jane

Mrs. Wendall C. Parker)
B. 1930, Selma, Ala. Ed. High School, Marianna, Florida; Judson College, '47-'48, B.A. degree; Southwestern Seminary, '48-'49, M.R.E. degree; Student summary, '49-'50; mission worker, Dallas, Texas, '50-'51; state WMU Youth Secretary, '54-'55; teacher, Washington County, Ala., '55-'56. M. Wendall C. Parker, Dec. 28, 1955. Children: 1 daughter. App't. to Margarita, Canal Zone, July 11, 1957.

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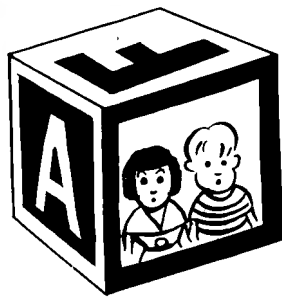
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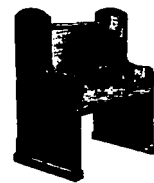
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THREE YEARS AGO, a California church of about 100 resident members voted to start a kindergarten. A teacher was elected on a part-time basis. There was no money; there were no children; there was no equipment—except some little chairs used by the Nursery and Beginner departments on Sunday.

The teacher and the kindergarten committee chairman began to work on enrollment. They made canvass of the community. Wherever they saw toys on the lawn, they called in the home. Nursery schools were contacted. From their waiting lists, names were secured.

Kindergarten opened that first year with an enrollment of 12. Parents shared the cost. Children came from homes of

many different faiths and many different professions. There were doctors, professors, building contractors, engineers, and one preacher among our parents. Our pastor visited in each home and found a warm welcome. One parent made this comment: "If Southern Baptists are like that, they must be wonderful people!"

At the close of the year the parents were so grateful for what the kindergarten meant to their children that they presented playground equipment to the church.

The second year we had to limit enrollment. Children were put on a waiting list. We found a doctor recommending our kindergarten. Said he, "That must be a wonderful school. Everybody seems to want their children there." He was the pediatrician for several of our children. The principal of a nearby private school recommended our kindergarten. Our pastor was able to obtain supplies at wholesale prices. There was a general feeling of good will toward our little church.

Our parents' meetings were a means of opening doors. One of the first parents' meetings was conducted by a family life counselor. Not long after that he was called into a kindergarten home, where neither parent was a Christian. Up to this time we had used part-time teachers, wives of seminary students. Each stayed a year and then moved on with her husband. This last year (our third), we secured a teacher who lives in our city.

A woman with college and seminary training with work in the elementary field, she has a four-year-old daughter. Few of our parents have had contact with any church. They see our loss for their children and they are re-appearing. Through our kindergarten we are opening doors that have never been opened to churches. We feel that we are doing a small part in "taking America for Christ."

trying to enlist the unreached parents for the Lord.

Her religious emphasis is bearing fruit. Recently, the father of one of our boys came on profession of faith and joined our church.

Carol's mother hadn't gone to church since she was a girl. One day she asked, "What does it cost to go to your Sunday school?" Carol is asking questions about God I can't answer." Carol now attends Sunday school regularly. Her mother is interested but is afraid of her husband's ridicule.

Tommy comes from a non-Christian home. One day when he was disobedient toward his mother, his father remonstrated with him. Said he, "You ought to love your mother." Tommy's reply was, "I do, Daddy. I thank God for Mommy every night."

Michael's mother is an art student at a large university. She says there is no God. She is willing for Mike to attend a Christian kindergarten because it gets him out from under foot for three hours each morning. One day in kindergarten four-year-old Michael made this observation. "Mommy says the rain just comes down, but God makes the rain, doesn't he, teacher?"

Many of the kindergarten children came to our Vacation Bible school this summer. John was one of them. John's father is Catholic. His mother wants him to come to our Sunday school but she is afraid of persecution from John's paternal grandparents. She made a generous contribution to the Bible school and to our church decoration fund.

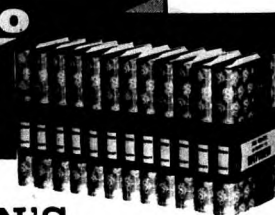
Little Daniel is a shy child who stays close to his teacher and needs a lot of love. He is a healthy, handsome child, but seldom smiles. There is a sad, adult look on his face. A few days before school opened Daniel's mother committed suicide by jumping off Golden Gate Bridge.

Through our kindergarten we are reaching the "up and outs" of a university town. Few of our parents have had contact with any church. They see our loss for their children and they are re-appearing. Through our kindergarten we are opening doors that have never been opened to churches. We feel that we are doing a small part in "taking America for Christ."

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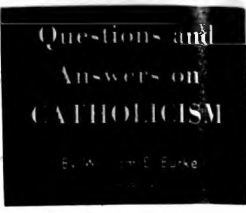
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Q. What does the Roman Catholic Church understand by relics?

A. The body of a saint or an integral part of it; also any object that has been sanctified by physical contact with the living saint.

Q. How did the practice of honoring relics first begin?

A. It originated in the ancient custom of Christians' assembling at the burying places of the martyrs in commemoration of them. In the days of Constantine this led to the practice of building churches over sepulchres, from which sprang the idea that there was a peculiar sanctity attached to services conducted over the tombs of the dead. After this the custom of depositing the relics of saints and martyrs under the altars and in the altars on the altars of the churches became common.

Q. What incident gave a great impetus to the honoring of relics in the fourth century?

A. The supposed finding in Jerusalem by Helena, the mother of Constantine, of a piece of the true cross under the holy sepulchre.

Q. Has any evidence ever been produced of the genuineness of this relic?

A. No. "The grave improbability, and even impossibility, of the story appears from the following considerations: (1) For three centuries the cross had disappeared, and there is no record in history of its having been preserved either by the friends or the enemies of Christ; the apostles never referred to it; (2) No historical evidence was produced at the time to establish its identity; (3) The cross, if buried where it is said to have been found, must in the course of three hundred years have either decayed or been destroyed in the destruction of the city" (*Romanism*, McDonald, p. 254).

Q. What honor is said to be due to relics?

A. Modern authorities declare that relics are "dear pledges which animate

their confidence in the communion and intercession of the saints, and that there ought to be rendered to them an inferior and relative honor, as they relate to Christ and the saints, and are memorials of them" (*Catholic Catechism*, p. 211). "At the formal exhibition of relics at St. Peter's in Rome, formal and public honor and veneration is offered to them, and the Pope and Cardinals kneel before them as they do before the host and the altar" (*A Pilgrimage to Rome*, pp. 481-484).

Q. Does the Roman Catholic church attribute any special virtue to relics?

A. Newman affirms that "each particle of each relic has in it at least a dormant, perhaps an energetic virtue of supernatural operation"; and he adds, "I firmly believe that the relics of the saints are doing innumerable miracles daily, and that it needs only for a Catholic to show a devotion to any saint in order to receive special benefits from his intercession" (*Present Position of Catholicism*, p. 298).

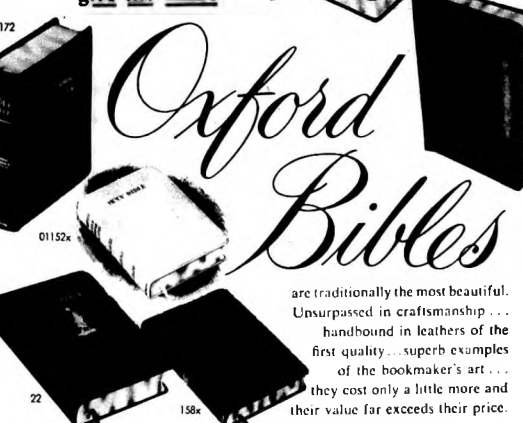
Q. What arguments does Rome use in defense of relics?

A. She makes the following references to the Scriptures: —(1) Moses carrying the bones of Joseph with him when he left Egypt, not to honor them, but to bury them. God buried Moses that no Israelite might know his grave; this may have been to prevent idolatry. Neither the hem of Christ's garment, nor the handkerchief that touched the body of Paul, were relics; they were articles of dress, which, as signs, led the thoughts of the people to Christ and Paul. It is not said that the shadow of Peter, which is almost the only relic that Rome has not succeeded in preserving, performed any miracles" (*Romanism*, McDonald, p. 258).

Q. Is the use of relics sanctioned by either reason or the Scriptures?

A. No. In their very nature they are useless, and they have always been accompanied by a tendency to idolatry; they have no sanction whatever from the Scriptures, and they are condemned by the language concerning Christ, when he says, "I know we him no more" (2 Cor. 5:6). When speaking of relics, the Roman Catholic authorities ought to remember the words of Josiah concerning the body of the man of God that was lying in the sepulchre, "And he said, Let him alone; let no man move his bones..." (2 Kings, 23:18).

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