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Home
MURDERERS

AUGUST 1942

SOUTHERN BAPTISTS
AND THE EMERGING
MOUNTAINEER

see pages 4-17

Missions Today

Brown Named By Chaplaincy For Military Ministries

Willis A. Brown of New Orleans was named secretary of military personnel ministries in the chaplaincy division of the Home Mission Board, effective August 1. Brown has been pastor of Calvary Baptist Church in New Orleans for six years. With the chaplaincy division he will encourage churches to give spiritual preparation to and keep contact with their military related personnel and dependents through pre-induction, service, and post service experiences. He will also enlist churches near military centers to minister to military personnel and their dependents through a church-contact ministry.



Hawaii Sets Crusade

Churches of the Hawaii Baptist Convention will conduct a state-wide evangelism crusade August 19 to September 2 led by 37 pastors and singers from the mainland. Director for the crusade will be C. Y. Dossey of Dallas, associate in the evangelism division of the Home Mission Board.

Six Pastors Named Minister Of Year

Six Southern Baptist ministers were among 14 recognized as rural ministers of the year in their states by the Church and Community Workshop at Emory University in Atlanta and the *Progressive Farmer* magazine. They were Walker Bynum of Alabama, John C. Heard of Louisiana, Roy J. Smith of North Carolina, Paul McCullough of Oklahoma, William Ray Farmer of Texas, and Ralph W. McKinney of South Carolina.

Southern Baptists Organize In Rhode Island

The first Southern Baptist church in Rhode Island was constituted in North Kingston. A mission of the Screven Memorial Baptist Church in Portsmouth, N. H. was organized as Greenmeadows Baptist Church of which Frank M. Chase is pastor.

J. V. James Resigns

J. V. James, assistant secretary of the department of city missions in charge of juvenile rehabilitation for the Home Mission Board, has resigned. He did not indicate his future plans. Southern Baptists conduct 35 ministries in cities or associations in juvenile rehabilitation. Most of these have been established since James began directing the work five years ago.

Jamaican Baptists Study Evangelism

Jamaican Baptists held their first evangelistic conferences in history as preparation for nation-wide Jubilee Revivals during the spring of next year. Jack Stanton of Dallas, Associate Director of the Evangelism Division of HMB, will direct the crusade which is expected to use 125 Pastors from the United States.

Home Missions

Walker L. Knight, Editor

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HMB Photo by Knight

The miner is almost as typical of the mountains as the man with a dog and a gun. But the number of men employed by the mines is decreasing, although production with modern equipment is increasing. These men are a part of the mountain story, religiously as well as socially and economically. They are Jess Eversole and Walter Sheets of Leatherwood, Ky. Sheets is an active layman who helped start and now directs the mission program of the Leatherwood Baptist Church. See pages 4 through 17 for a story of Southern Baptists and the emerging mountaineer.

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LETTERS

TARACIDO FAMILY RESETTLED

Your issue on the Cuban refugee situation was a graphic, authentic portrayal. The Francisco Taracido family, pictured in the issue, came to Springfield, Mo. at the invitation of United Church Women and are settled just two doors from us. Dr. Taracido was given employment by the Gospel Publishing House, Assemblies of God, in the Spanish editorial department. His mother and sister have recently come to live with them, and the whole family is adjusting quite well. Christians of 43 congregations are helping to get them happily adjusted. They now live at 1529 Lyon Avenue.

Marjorie M. Armstrong
Springfield, Missouri

MORE ABOUT MAY

The first association in Alabama was 1819 and maybe the first church of any denomination in Montgomery County was Baptist, but the first Baptist church in the state of Alabama, or territory as called then, was organized through the agency of John Nicholson on Flint River, near the present site of Huntsville on October 2, 1808. That is from B. F. Riley's History; I suppose that is correct, though Riley did sometimes slip a cog. I think the one near Huntsville in 1808 still exists, as Hardshell.

L. E. Barton
Montgomery, Alabama

... I believe the May issue is the best yet.

Robert O. Barker
Columbia, South Carolina

... This is one of the best issues I have ever seen, and we are grateful to you for all the trouble in preparation.

Edwina Robinson
Jackson, Mississippi

... The May issue is very striking in every way, from the very attractive cover right through to "frontiers up East." I have had the impulse several times to write such a letter, but this issue strikes me as being so unusual that I'll not stifle that impulse any more.

Dick H. Hall, Jr.
Decatur, Georgia

... The May issue sets forth points of interest for travelers in the several sections of our homeland. This is tremendous. I just hope the many Southern Baptist travelers this summer will avail themselves of the unusual and significant opportunity to visit as many of these places as possible.

Joe Davis Heacock
Fort Worth, Texas

NOTE: Extra copies of the May issue, produced as a travel guide for missions in the United States, are available free on request.



SOUTHERN BAPTISTS AND

The Emerging Mountaineer

PHOTOS AND STORY BY EDITOR WALKER L. KNIGHT

THE MOUNTAINEER of the Southern Appalachians, after decades of extreme isolationism, has suddenly found himself being thrust into the mainstream of American life. The 190 county area in seven states includes 5,600,000 people.

Everywhere he turns, he sees the outside world coming to meet him: to help, to exploit, or to look. Huge earth-moving machines chew up the hills for roads and rails. Teachers, surveyors, businessmen, government workers, ministers, and social workers form a small stream of in-migration while his sons and daughters form a huge river flowing out.

He looks up from his farm in the hollow, comes out of the mine, or stops in his work at the lumber mill to see the jet streaking across the sky. He sees new dams fill the hollows with lakes. He fills his evenings watching the antics of the "outside" world on television, listening to the radio, or if he has neither, just sitting on the front porch watching anything that moves.

School busses pick up his many children and carry them off to crowded but well-equipped schools. Unlike his education-hating parents, today's mountaineer has discovered this is the key to the modern world and not only wants his children educated but attends as many adult classes as he can himself.

One of his greatest problems is how to make a decent living. Mining with modern equipment takes fewer men to produce more each year, and coal is being replaced by other fuels. Farming is in difficulty throughout the nation, and mountain farms average only 14½ acres of crop lands. Forests have been badly abused and seldom replanted.

Where a satisfactory income can be insured, usually satisfactory schools, churches, and health conditions can be made to follow. Then people do not want to leave the mountains, for to most of them the mountains are home.

As one who had worked at construction in Cincinnati said, "Too much gittin' round thar. Take a fella' raised out hyeah, he ain't much fur thar."

Out-migration is a serious problem. Two million have left in 20 years, but because of the large families the population has remained almost at the same level. And for the most part those leaving are the young, newly educated.

The Appalachian region (the hill country of Kentucky, West Virginia, Tennessee, North Carolina, Alabama, Georgia, and Virginia) has received national attention of late with the publication of exhaustive findings of research scholars, almost all associated with in-



CRAFTS THAT USE MOUNTAIN SKILLS are being emphasized, especially weaving and pottery making, to fill the economic gap and put idle hands to work. However, the primary sources of income in the mountains are farming, mining, and lumbering.

FARMING, INCLUDING LIVESTOCK, is the primary source of income in the Southern Appalachians, but less than a tenth of the land is under cultivation. Farms average 14% acres of actual cropland, and total income (before expenses) averages \$1,276.



stitutions in or near the region. The study was sponsored by the Ford Foundation, which provided \$250,000 for the work.

W. D. Weatherford and Earl I. C. Brewer used the material to write *Life and Religion in Southern Appalachia*. They write, "Few people leave the mountains without a deep pang of sorrow, and thousands of them find it hard to feel peace anywhere else. But again, it cannot be denied that many people simply must migrate to get the means to sustain life."

Employment problems are so acute that more than a third of the population of some counties are on relief.

The Religious Life

All of these forces affect the religious life of the mountains. The mountain people, though rarely atheistic, have consistently had a lower percentage of church membership than the nation as a whole. Roughly three million unchurched people in the 190 mountain counties constitute a home mission opportunity almost without parallel in the nation.

Weatherford and Brewer indicated two out of five church members are Southern Baptists, "and they were growing about twice as rapidly as the total membership. There were close to a million Southern Baptists in the mountains. The second largest denomination was Methodist, claiming something over a half a million."

"On a percentage basis, Southern Baptists were about four times as numerous in the mountains as in the country as a whole."

"The mountains present a picture of religious variety like that of the whole country except with a greater concentration of fundamentalist Protestant sect groups. The middle-of-the-road groups (e.g. Methodists) are at a relative standstill, while those at either extreme (e.g., Baptists, native to the area; and the liturgical groups, e.g., Roman Catholics and Lutherans, largely recent imports) are making a two-pronged attack on the population."

Commenting on why Southern Baptists were the largest group and still the fastest growing (4.7 per cent), Wendell Belew of Atlanta, secretary of the associational missions department of the Home Mission Board, said, "It is primarily because our church polity permits the people to remain independent. We have no hierarchy. Our work is entirely church-centered, and these people have always been strongly independent. They can identify easily with our work."

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FORESTS COVER THE HILLS and lumbering has been a major income source. But the forests have been badly abused. The pioneers cut the trees for land, and they did not replant. The pattern is still much the same today, as 15 years seems too long to wait for a crop to grow to harvest.

THE MOUNTAINS ARE FAMOUS FOR MINING, and a sixth of all male employees are engaged in mining. From one third to two fifths of the bituminous coal used in America comes from Appalachia. But modern machinery is replacing many men, and yet production of coal is raised.

The first home mission work by Southern Baptists in the mountains emphasized schools and individual missionaries. With the coming of public schools and roads, the Protestant church-related school has gradually disappeared.

A Mountain Strategy

Kentucky Baptists and the Home Mission Board cooperated, under the leadership of A. B. Cash, now secretary of pioneer missions, in defining a program of mountain missions. Five objectives were set: (1) to assist in the establishing of churches in all county-seat towns; (2) to strengthen county-seat churches and other churches already established; (3) to assist mission churches to become self-supporting; (4) to open new fields through mission stations sponsored by local churches;

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and (5) to afford opportunities for further preparation on the part of pastors and other leaders through conferences, fellowship meetings, and institutes.

Thus developed the church-centered mission approach as an over-all strategy. It was used by pioneering pastors in many separate areas of the mountains. Refined to its best use, the strategy was planned by pastors but executed by laymen. Some churches conduct as many as nine missions, with laymen preaching, teaching, and winning the lost.

"This is the closest thing to New Testament Christianity I've seen," one observer reported. The strategy is now being projected nation-wide, especially in pioneer missions.

The recent Ford study has re-awakened the interest of many denominations in the area. J. Edward Cunningham of Lexington, Ky., director of mountain missions for Kentucky Baptists, says "The Appalachian study has shown us the extent of our mission field, that our approach has been the

correct one, but that it needs to be accelerated."

Southern Baptists now spearhead their approach with three types of missionaries: (1) the county missionary who is pastor in a county seat town and seeks to establish missions and churches throughout the county, (2) the local missionary who goes into strategic areas, often starting without a church, and stays until one is built and has missions of its own, and (3) the associational missionary, whose work is the same as other associational missionaries in Southern Baptist life.

Another force is the seminary student, enlisted for week-end service, often coming by carloads, or otherwise to pastor missions up the creeks or in institutions. The churches also are using kindergartens, Bible schools, literacy and handcraft classes, recreation, youth teams, camps, and other methods to reach the people and to help them.

The Southern Baptist approach adapts to the smallest church. Many churches with less than a hundred in Sunday

school each Sunday sponsor missions in isolated areas where families either would not or could not attend the mother church.

Belew cited these additional reasons for Baptist growth and effectiveness: enlargement programs that reach into the grass roots, the use of ministers of varying educational achievement (though more and more seminary-trained men serve the mountain churches), and the development of leadership from the area.

"We are concerned about what a person eats and wears, but we realize that to change a man's nature is more important than to change his environment," he said.

Some have concluded from the Appalachian study that there are too many small churches in the mountains and they should unite. But Belew says, "Southern Baptists do not feel two or more churches in a community is necessarily a divisive factor. The presence of more churches can complement each other in building a total Christian environment in a community where one church could not possibly accomplish this."

THE IMPACT OF THE TWENTIETH CENTURY is changing the mountaineer. Television, radio, highways, dams, tourists, business, and other factors have penetrated his isolation, and whether he wants to or not he must face them. Many fear

that these forces and his economic plight will destroy or dull many of the admirable traits of the mountaineer such as a heightened sense of honesty, justice, and the desire that the neighbors have an equal chance with themselves.



OUT-MIGRATION DRAINS OFF LEADERSHIP. The house shown here is one of more than 100 which have been torn down in the mining town of Leatherwood, and reflects both the declining employment in the mines and the out-migration of the people to the flatlands. More than two million have

left in 20 years. However, surveys show that with 1,132,561 leaving in the last ten years, the natural increase has been 935,451, with a net loss of less than 200,000. Kentucky and West Virginia have lost most heavily of all states.

TWO MEN ON A MOUNTAIN ROAD

THE FLAVOR of mountain speech, which is beginning to disappear, the problems of employment, livelihood, out-migration, and educational hopes of the mountain people are reflected in this recorded conversation with two brothers who were given a ride. They were not aware the conversation was being recorded. The older brother does all of the talking.

Are you two from near here?
Yeh, we born and raised at Buckhorn. You know whar that's at?
Yes, I go to Buckhorn often.
Born and raised thar.
What kind of work you do?

Ah, mostly farming, construction work.
Did you go to Ohio in construction work?

Yeh, I worked thar long time. You didn't like it in Ohio?
Nah, not too good. Too much life thar. Too much gittin round thar. Take a feller raised out hyear, he ain't much fur thar.

Did your brother go up there and work, too?
No, he's too young. He's not but 17. He's still in school yet. In high school first year next year. Told him I'd see

that I hepped him all I cud if'n he'd go. That's pretty good offer.

How many children in the family?
Let's see, thar's been 10 of us in all—five girls and five boys.

Where are they all today?
Well, we got two sisters in Florida. Well, the others are scattered around hyear, thar, and yander around hyear. We have a sister working up hyear for this hyear Frontier Nursing Service. She's you know, juss a cook.

You go to church around here?
Yeh, they have a big church buildin up thar below whar we live.

Do you go to church every Sunday?
Well, not hardly ever Sunday. We go once in awhile. Juss when they have meetins.



SPECIAL TOOLS, SUCH AS LITERACY TECHNIQUES, help bring the gospel and a more fruitful life to the mountain people. Mrs. J. C. Dance of Pineville, Ky., is teaching Sarah Perkins to read and write. For the first time Mrs. Perkins signs the report cards for her children. She has six, and Palma Jean is the newest. Mrs. Dance, a former mountain

missionary, has taught eight others, and several are ready for their third book. Mrs. D. M. Aldridge, wife of the president of Clear Creek Baptist School, discovered during a brief illness, the woman helping her could not read. She taught her while she was in bed recovering.



LEADERSHIP FOR A MISSION is discussed by M. Wendell Belaw of the Home Mission Board and R. Gene Livingood, pastor of Grace Church in East Shelbyanna. The mission is at Virgie, Kentucky. Though needing a building itself, the Grace Church has adequately provided for its mission, one of three which the church has.

The Bolair Story in West Virginia

By John I. Snedden
Area Missionary
Charleston, West Virginia

THE LITTLE cabin was neat and clean. Ten children, ranging in age from one to 16, crowded into the small living room along with their over-worked mother and seriously ill father to listen to the area missionary and another visitor from Calvary Baptist Church. For the first time in their lives they listened to the Bible read and prayer offered for the physical and spiritual needs in their own home. As the visitors were about to leave, the member of the Baptist church in the community said to the children, "Next Sunday someone will come by in a car to pick you up and bring you to our Sunday school." A junior-age boy looked up with a puzzled expression and asked, "Sunday school—what's that?"

This is just one of the many families

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in some sections of West Virginia whose daily subsistence has been taken away by the illness of the breadwinner (in this case the father had contracted the miner's occupational disease—silicosis), or by the closing down of the only means of livelihood many of them know—coal mining.

This family did come to Sunday school. Since then most of them, including the mother and father, have received Christ as Saviour, and all who were converted, except the father, have been baptized. This family is typical of many whose lives have been touched and blessed by the ministry of the Calvary Baptist Church of Bolair.

Established in 1958 as a mission of the Witcher Baptist Church, Belle, with only six members who wanted "a truly Baptist church," Calvary church has grown to more than 80 members today. With the help of a Home Mission Board loan they have their own building. Their full-time pastor, E. P. Whitt, a native of West Virginia, is supported by the Home Mission Board, the Ohio convention, and the Pioneer and Greater Huntington associations. Though in an area hard-hit economically, and largely composed of underprivileged people, this church never misses a monthly payment on its loan or a monthly gift to the Cooperative Program of Southern Baptists based on a percentage of their undesignated offerings.

Bolair is situated in the higher mountains of east central West Virginia at about 2,500 feet altitude. The winters are severe. Oftentimes the people do not have proper clothing for their children to wear to school, and in some cases not enough food to eat. Calvary Church has acted as a clearing house for used clothing. Literally tons of used clothing has been received, sorted, classified, and distributed to the needy there by the ladies of this church. Money has been sent for food, and the children in the local school have had at least one hot meal a day in addition to the limited amount the school was able to provide. In addition, several especially needy families were given food assistance. This is missions. This is what Southern Baptists are doing in the mountains of Webster County, West Virginia, to reach the unreached for Christ.

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A MOUNTAIN PASTOR'S CONFERENCE at Oneida Baptist Institute, Oneida, Ky., attracts pastors and workers from a large Appalachian area. Here Ed Cunningham, left, director of mountain missions for Kentucky Baptists, talks with W. W. Thompson, pastor of Leatherwood Baptist Church near Hazard, who was picked mountain minister of the year by Clear Creek Baptist School. J. S. Bell of Hindman was given the award last year.



KINDERGARTEN AT LEATHERWOOD, a class which is being directed by Mrs. Nora Hensley, has proven to be an effective means of enlistment and training for this mountain, mining town. Other churches are using kindergartens and special classes to reach the people.

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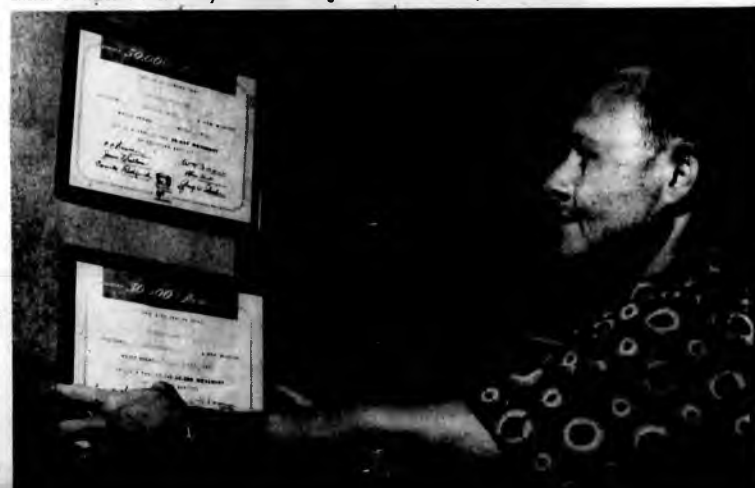


CANEY BAPTIST MISSION was sponsored by the First Baptist Church at Mousie, Ky. at a time when the mother church had only 78 members. The mission is near a junior college whose founder promised the creek people, "not to mix in their

politics, not to meddle with their moonshining, and not to interfere in their religion." But the Baptist missionaries and workers have made no such promises.

THREE OF THIRTY THOUSAND is the boast of First Church of Mousie. Pastor Floyd Tittsworth hangs

the award for the second mission. The church itself is one of the 30,000 Movement.



Church-Centered Approach

By Mary Ida Tittsworth
Mousie, Kentucky

"I CERTAINLY didn't know Caney Baptist Chapel was a mission of the church at Mousie. Your church there is real small isn't it?" remarked a professor at Caney Junior College, Pippa Passes, Kentucky.

Floyd Tittsworth, pastor of the First Baptist Church, Mousie, answered, "Yes, we are small to have a mission, but Caney asked us to help and we didn't feel before God we could refuse."

The church at Mousie began as a mission of the Hindman church five years ago. J. S. Bell, pastor of the county-seat church at Hindman, and his church members faithfully helped the Mousie group through 16 years of struggle as a mission. Bell also held prayer services at Caney and had 11 other missions in Knott County. He was assisted for a number of years by the Kentucky Baptist Convention. Floyd Tittsworth is the third full-time pastor in the county. He

was asked to help with Caney prayer services.

In December, 1960, the Caney prayer service group of six asked the church at Mousie to adopt them as a mission. At that time the Mousie church had only 78 resident members, and had just taken a step of faith in accepting the responsibility for half of a full-time pastor's salary. Kentucky Baptists pay the rest.

Deacon Merritt Johnson, a mechanic, agreed to act as Sunday school superintendent for the first year. As is often the case, he was one of the most faithful members of the Mousie church. Personally he preferred to stay at his home church with his fine family. The drive from Mousie to Caney, a distance of ten miles, is a difficult one due to road conditions. The car expense was of some consideration to the Johnsons, who have two children in college and two in grade school.

Song books came through the 30,000 Movement offer, and literature was free to the new mission the first quarter. Caney Chapel now is able to buy its own literature. The church at Mousie has been unable to give financial support to the chapel as it struggled on its own, but it has prayed.

The need of prayer for Caney Creek is tremendous. A census revealed that only nine per cent of the people are Christians. Although there are churches on the creek, there is none in the community center or within two miles.

A junior college has contributed to the educational and cultural life of Caney and the surrounding area for some time, but claims no religious affiliation. Its founder made three promises to the creek people, "not to mix in their politics, not to meddle with their moonshining, and not to interfere in their religion." The mission and mother church feel some religious help is needed in a place where so few are

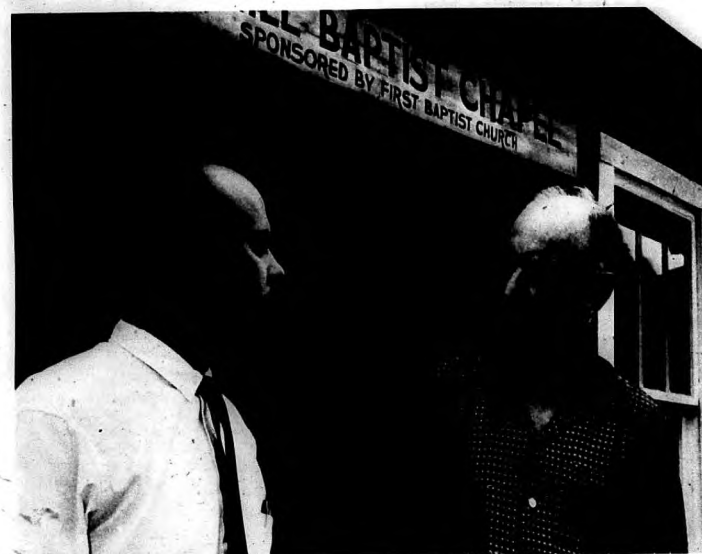
THE JEEP GOES UP BRUCE CREEK, which doubles as a road, as Pastor Tittsworth visits prospects. Up almost any creek one finds numerous homes, and only the four-wheel drive of a jeep can go anywhere.



LIVING ON BRUCE CREEK is Max Gibson, who is not a Christian. Pastor Floyd Tittsworth of First Church, Mousie, visits him frequently. The mountain pastor often does not wear a tie, for it is the symbol to many of the non-worker.



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"ARE YOU BUILDING US A SUNDAY SCHOOL?" two mountain boys asked Clay Vires of Jackson, Ky. when he was building a store beside his coal tippie. Vires, a new convert himself, was surprised, but answered, "Yes, that's what I'm going to do."

The mission which resulted has sometimes had more in attendance than the mother church in Jackson. In the picture Pastor Bill Jagers, left, then of First Church, Jackson, discusses the Town Hill Baptist Chapel with Founder Clay Vires.

Christian. They would also like to have a church available to college students who desire to attend.

Two of the most excited people about the new building now under construction are Mr. and Mrs. J. Commodore Sloane. Caney Creek has always been their home. They raised six outstanding children there, but without the aid of a local church. For years they have prayed for help. Mr. Sloane is now Sunday school superintendent and architect for the building.

Mrs. Taulbee Jacobs of Caney was saved in a revival in the Mousie church. Shortly thereafter, she and her husband gave a lot for a church. This was a big blessing because land is at a premium in the narrow valley along Caney creek. Mrs. Jacobs also gives the praise to the Lord as Caney Baptist Chapel rises to his glory.

Strong prejudice against Sunday school, "persuading people to be saved," and young people becoming Christians, exists at Caney. Those who join the

chapel face much criticism. All were thrilled when 11 people made professions of faith during the spring revival. Several high school age students will not be baptized because of parental disapproval.

However, one group of parents that is constantly thrilled about conversions and progress at Caney is the mother church at Mousie.

The first person ever baptized at the Mousie mission was Mrs. Loren Rice, now of Decoy. Pastor Titsworth met her on a jeep trip through the more remote areas of Knott County, while looking for places needing Vacation Bible schools. The Rices requested one for Decoy. The Bible school led to a request for Sunday school and preaching on Sunday afternoons and acceptance as a mission of the Mousie church.

The people of Mousie accepted their second mission in April, 1961, a little more quickly after having seen how the Lord could work through them. Bible school supplies and a preacher have

been the only material support to this mission.

Decoy is 15 miles from Mousie by jeep, but it is quicker to drive 37 miles through three counties by car. Winfred Rice and Pastor Titsworth go on alternate times to preach and assist in the Sunday school.

Young people from Mousie and Hindman have assisted in Vacation Bible schools at Decoy. Last summer the Bible school enrolled 30. After coming their first time, no pupil missed another day.

Decoy will probably be a permanent mission as there are only 270 in the voting precinct. But the hunger for preaching and teaching of the gospel is deep. One 68-year-old man attended Sunday school for the first time in his life. Uncle Ballard Howard, age 79, walked two miles each way to attend revival services every night. One elderly lady on a subsistence pension gave one dollar toward the Caney building program.



"I HAVE GONE FROM A SALOON TO A CHURCH," says Beaker Russell, a new convert in the Hilltop Mission of First Church, Jackson, Ky. He discusses the mission's new building

with mission pastor, Garland Wilkerson. Wilkerson supports himself with work at a hardware store in Jackson. The Jackson church has five missions.



IN-SERVICE TRAINING at Carson-Newman College is directed by Nat C. Bettis. This ministry helps place the student in service, counsels with him during his college years, and gives him a sense of belonging to a denomination which is interested in him. This ministry is effective in and out of the mountains.



EXTENSION CLASSES in North Carolina, under the direction of Altan Morris, left, have met the need of mountain leaders for more training. Here he discusses the classes with two prize students. Fred Lunsford, center, pastor of Little Brasstown Baptist Church and moderator of his association, has taken 14 subjects at extension classes. Clyde Rector, layman in charge of maintenance and purchasing at the Methodist Memorial Hospital in Andrews, has studied six courses. Brother Morris was stricken with a heart attack the night after this picture was made, and died two days later. A fuller story of his work will be presented in the next issue.

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Education Plays A Vital Role

THE SCHOOL and the church are the two institutions in rural mountain communities that must share responsibility for rebuilding a new and larger life in each such community."

So write the authors of *Life and Religion in Southern Appalachia*.

For many years these two—the school and the church—were actually one institution. At one time Southern Baptists supported 30 schools. One of the most dramatic changes in mountain life has been the coming of the public school and the decline of the church-related school.

With the change have come advantages and disadvantages. The concept of education is better served because it is more wide-spread, but the religious life is hurt because so few of the public school teachers are Christian. Mission leaders see the need for more effective enlistment of the teachers and other mountain leaders if the communities are to become predominantly Christian.

Baptists have now turned their efforts to education of a more specialized nature in the Southern Appalachians. They are now "shooting with a rifle instead of a shotgun" in an attempt to meet specific needs such as leadership

ONIDA INSTITUTE'S beloved leaders, the D. C. Sparks, retired this summer. They have educated through high school most of the mountain children. Such schools are being replaced by public education, but Oneida still meets a unique need, even attracting students from outside the mountains.

training, literacy, adult classes, kindergartens, ministerial education, in-service training or other needs not now being met by public education.

The recent study in Appalachia indicated that 60 per cent of all the people had less than high school education (ten grades or under), but only 24 per cent of the ministers had less than high school training; and 61 per cent of the ministers had some college training.

The nearness of Georgetown College, Southern Baptist Theological Seminary, and other Baptist schools has helped provide education for mountain leadership and has helped in the enlisting of others in the schools to serve in the mountains.

Clear Creek Baptist School effectively educates the minister, who has not had college work and sometimes lacks high school work, for a ministry in the mountains or out of it.

One conclusion drawn by the authors of *Life and Religion in Southern Appalachia* is an urgent need for creative and consecrated involvement in the changing culture of the mountains.

They write, "In areas of rapid change, new cultural molds are made and new leaders emerge. A new group rises to the occasion and to new power and influence. This new leadership may very well be basically secular and materialistic. It may be outside rather than inside the Christian tradition. Whether such secularization is to be the price mountain people must pay for needed improvements and programs will depend largely upon present religious leadership in the mountains and in the nation."

CLEAR CREEK BAPTIST SCHOOL provides education and means of support for the mountain minister or others who have entered the ministry late in life without college training. The school operates a church furniture factory. "We polish the preacher and the furniture," says Herman Moore, left, business manager. Here he checks a pew end with Thomas Kemp, a third year student from Madisonville, pastor of Blanket Creek Baptist Church.



the alarming decline of young ministers

by Lewis W. Gibson
Greenwood, South Carolina

Within the last two years an alarm has been sounded by pastors, educators, and denominational leaders of the Southern Baptist Convention. Attention is being focused on the decline in the number of young people preparing for the ministry.

An article in the paper of my alma mater last fall brought this sharply to my attention. An increase was found there in students enrolled in business administration, social work, and pre-med; while decreases are found in the ministry, missions, and pre-engineering fields.

Already suffering a shortage of capable workers in every area of church-related work, this poses one of our gravest crisis. Fewer were enrolled in our schools and seminaries last year preparing for full-time religious vocations than there were five years ago. Less than half as many were ordained to the ministry in 1959 as in 1950.

With the anticipated growth coming from the 30,000 Movement, the need for trained workers will increase enormously. Since the beginning of the 30,000 Movement,

there have been just a little over half as many Southern Baptist pastors added as new churches organized. In the 1960-61 report on Southern Baptist schools—Bible schools, academies, colleges, and seminaries—there were about 4,000 ministerial students. Some of them will not finish their training before 1967. The possible 1200 or so a year will not take care of pastoral replacements and furnish pastors for the new churches.

The need in the field of missions, music, and education is also greater than is being met. In 1957 a study showed 4,000 Southern Baptist churches attempting to secure trained workers in music and education, and less than 10 per cent of that number were completing their education and training that year.

This problem is not confined to Southern Baptists. In fact, the problem seems less serious with us than almost any other denomination. Virginia Methodists ordained women last year for the first time in their history. Presbyterians abandoned plans for a new seminary because enrollment in the present seminaries dropped six per cent last year. The Roman Catholics in South America are crying for more priests. A novel idea was proposed recently by a Methodist pastor in Massachusetts—that each Protestant pastor in the United States recruit four others to the ministry.

Surely God is still calling young men to the ministry. That is not our job. Yet, there are two thoughts on this matter which need exploring: Why are so few responding, and what can we do to help the ones he does call to respond?

A survey was made among Baptist young men and older intermediates in churches, large and small, city and rural, and in schools. That is the group from which God would likely be calling the preachers.

Opinion survey sheets were passed out unannounced at BSU meetings, Training Union assemblies, and Sunday school classes. They were asked for prompt answers rather than studied replies, the thought being that such answers might come nearer revealing their thinking. To get them to be more frank, they were requested not to sign the papers. Some were very candid in replying.

One question asked: "What do you, as a young man, believe to be the most important reasons for the declining number of young people feeling and obeying the call to the ministry? (List as many as you think important. Please be brief, and do not sign this.)"

Their answers did not correspond in importance with much that has been written about this problem by adult religious leaders. Dozens of reasons were suggested, but only a few ranked high in number. We might not find here the answer to the problem, but it is worth our study.

The reason listed on most sheets was the lack of spiritual atmosphere and Christian attitudes in the churches. Here are some example quotations: "If the Spirit dwelt in our churches today, I feel more young people would answer the call." "Until young people are drawn closer to Christ and led to feel a desire to serve him, they are not going to enter the ministry." "Too many unchristian problems arise in the church." "The churches have lost their mis-

sionary spirit." "Organized religion is a chore rather than a practical, everyday, spontaneous way of life. The controlled, restricted, conventional Baptist ministry would hold very little challenge for me." "Even within many churches, there is a constant presentation of fear. For me, a more stable atmosphere would offer more desire and willingness should I feel a call such as this." "The church has failed to challenge young people."

Now this could be far afield from the answers found by research in depth by experts in the field, but it hits the nail on the head in many instances. The educational director in a church where a survey was taken said, "I was amazed at the remarks made in response to the question. It surely lets us see we are a long way from what the young people expect of us."

What can be done? Every reader of this article knows that the spiritual life of a church is the same degree as that of pastor and members. Sincere humility, earnest prayer, confession of sin, Bible study, honest stewardship, and commitment of heart and life to Christ by each individual can help to remedy this problem.

The second highest in number related to finances. Much comparing was done between cost and time for education required for ministers and that for other professions, and the different scales of pay. A few of these reasons are here quoted: "Churches put a great deal of emphasis on money, but pay their pastors too little." "The salary involved (although this should not be so)." "Not enough financial security." "Other jobs offer such higher salaries."

Young men in Southern Baptist churches know that their pastors are not in the ministry for financial gain, and none need ever expect to enter the ministry for that purpose. But try to answer such a question as, "Why should one whom God calls to preach expect to be underpaid?"

Money seems to have become the status symbol in America. One's success is judged by his house, cars, clubs, and credit rating. The average minister's salary relegates him to the lowest professional standing in the thinking of many people. When a famous rock and roll singer is paid more for a one-night appearance than the average pastor or school teacher makes in years, young people will question whether Christians put much value on the work of a pastor.

A recent study by a state Baptist convention showed the average salary of pastors in that state to be \$2,312 a year, and the average Baptist family had an income of more than \$5,000 a year after taxes and other deductions.

The lead for setting this right must come from the laymen in the churches. The moment a pastor begins to talk about salary he loses effectiveness. He can never afford to bargain with a church about salary. Most preachers put more value on ideals than on money, but the society from which young people are called of God to preach apparently doesn't look at it that way.

Ranking third in reasons given was lack of dedication on the part of the young people. Some of those listed were: "Not enough interest." "Not willing to make the sacrifice." "Afraid of the disappointments which will face them."

"Requires more education than they are willing to undertake."

Perhaps we are getting more enthralled in the soft life and luxury of America, putting emphasis on the easy and convenient way to get what we want. Young people should see Christians count it a privilege to sacrifice for Christ. They seem to want something that will challenge them to give their best, at any cost. Where do they find such a challenge today? Communism calls for total dedication. Christianity's appeal must never be softened. By teaching them and showing them that sacrificial commitment to Christ is best, then they will more readily respond.

Coming closely behind, the next reason given was the appeal of worldliness. They said: "Today, as never before, the call of the world is strong. The young men may feel the call to preach, but the world with its good salaries and good times soon turns them away." "One of the major reasons is the parents themselves, raising their children in worldly sin." "Because of worldly activities."

Could it be that Baptists have failed to take a stand against worldliness in their churches and homes until the youngsters think that anything is all right? Maybe they would have higher regard and appreciation of the call of God if they heard more preaching against sin and worldliness, and no criticism of the sermons by parents and church leaders.

Among other reasons listed, the lack of encouragement and information from the churches concerning God's call was prominent. One said, "I was unaware of this decline." Another said, "Young people are asked to answer a call to a profession which they know very little about."

The home was blamed for much of the decline. Mentioned were parental neglect and indifference, no family altar, and no parental encouragement.

Some pointed out the shortcomings of preachers they had known, and inconsistencies in their lives. Others felt that most young people felt that the ministry was too big a job and had a lack of confidence. Many other interesting thoughts were offered a few times.

Only God can save a soul, but the Holy Spirit uses the influence of Christians in helping one hearing the call of Christ to make his decision and commitment. The same applies in this case. Only God can call one to the full-time Christian ministry, but Christians may influence him one way or the other in his decision.

Individual Christians need to search their hearts. Churches need to let the spiritual atmosphere be charged where these young people worship. All need to show that money doesn't come first—even in other vocations. Salaries should never be high enough to entice anyone into the ministry, nor so low as to make one feel he would penalize his family.

Myths of worldliness must be exploded with holy living. We need to show that sacrifice is a privilege and joy, that a life of complete dedication to God is the happiest life.

Then, when God calls a young person to the ministry, some of the obstacles will be removed, and he will be more likely to respond.

THE CHURCH IN TIN TOWN

by Ellen B. Watson
Greenwood, South Carolina



*It all began with a
tattered Christmas
card, a boy who
needed help, and a
young woman who
cared.*

FRANCES MURPHY was a modest, carefree, young lady working in an office downtown. She had attended the First Baptist Church from early childhood and had joined there when she was eleven. As she grew up, her school and college training prepared her for a useful life. She taught a Sunday school class and engaged in other church activities. But she did not have the peace she believed a Christian should have.

Gradually her health failed and she was forced to bed. The doctors gave her little hope of returning to her work in the office again. In the long hours of her illness Frances did a great deal of thinking. She promised the Lord she would serve him anywhere she could if he would only let her get well.

Her heart was awakening to the needs of others when her opportunity came. She read an article in the paper about a nine year old boy being sentenced to the reformatory for stealing a car battery. It was not his first offense. The evidence proved that he stole anything he could when he became too hungry, and sold it to buy food.

Disturbed because he was so young and under-privileged, Frances wondered about his family and thought there was nothing she could do because she was sick.

The Christmas season was approaching and she decided to send the little boy a Christmas card. Two months passed and the postman left a letter addressed, in a childish scrawl, to Miss Frances.

Frances looked at it and said to her family, "This is the correct address and my first name. I am going to open it because I believe it is meant for me."

Inside, much to her surprise, was a dirty, much handled Christmas card. The very one she had sent the little boy. He had written on the card, "please find my mother and tell her to write to me."

As soon as Frances was able she began a search for the boy's mother. It was a tough assignment but she learned at the post office there was a person by that name at an address in South Anderson.

She found the address but the family had moved. She was given another address and this was repeated four times then the trail was lost.

Frances did not give up. She asked a garageman if he knew such a person. "There's a woman in Tin Town by that name," he said.

"Tin Town? Where's that?" Frances

asked. "I've never heard of it before."

Frances followed the directions he gave her, and she soon found the boy's mother. In talking with her she found a great spiritual need. There was no Bible in the home, and they never attended church services.

Before Frances left the community, she looked about at the homes and the children. Tin Town didn't have a church and there wasn't one nearby.

In a few days Frances went back to Tin Town. This time she took a Bible and some Baptist literature to the boy's mother. She spoke to the children on the street and made friends with them. It didn't take many trips until the children recognized her car and called her their friend. Whenever and wherever she parked they surrounded her.

Frances' health was improving rapidly. The medicine was wonderfully effective, and she was back at work in the office and her church.

After many visits to Tin Town and doing what she could for the people, their need for a Sunday school kept preying on her mind. Late one afternoon Frances drove down in the community and stopped her car. The children crowded around her. She blurted quickly the question that had been on her mind for a long time. "If I were to come down here on Sunday afternoons and have a Sunday school, would you come?"

"Yes M'am!" they answered eagerly. "Begin today. Tell us a story now."

Frances knew the first problem was a place to meet. She, with a group of the children, began to investigate but were unable to find a place.

Finally, one of the boys said, "Miss Frances, I believe my mother will let us meet at our house. Let's ask her."

There were four rooms in the house and seven children but the mother was glad for them to meet there. They planned their first meeting for October 29, 1939. The room was filled with women and children.

The next time they met the lady of the house took down a bed to give more room but they needed more chairs.

It was nearing Thanksgiving and a Sunday school class at the First Baptist Church was planning to give a basket to a needy family. Frances' young brother was in the class and he told them about her mission Sunday school needing chairs. So, instead of a basket they bought ten new chairs.

The people loved to sing, and they

bought an organ for five dollars. Some-

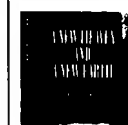
one gave them some used song books.

Interest increased and the crowds grew until they had to have a larger place to meet. They rented a two-room building that had been used as a store and dance hall. They closed in a back porch, making three rooms.

Now they needed more equipment.

They bought 25 chairs and a Sunday school class at the First Baptist Church gave them 50 that they were not going to use anymore. Someone else gave them fifteen little chairs.

They needed a stove and could get one for \$39 cash. They didn't have



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practice the great commission and will encourage greater participation by life, money, and prayer.

Nursery, Beginner, and Primary children will be received at the children's buildings before the regular morning program begins. Juniors and Intermediates will engage in departmental assembly worship in their quarters. Young People will join with Adults in the morning worship program.

Make Home Missions Weeks at Glorieta and Ridgcrest family affairs—maybe your family vacation.

IN TIN TOWN

that much in the treasury but it was Thanksgiving time again and somebody remembered and sent five dollars to be used as "you see fit." Other donations came and they bought the stove and had 50 cents left in the treasury. All this time they were giving through the Cooperative Program.

Frances learned that making progress was like running an obstacle race: to overcome one problem was to face a greater one. There were the drunks, men and women, deserted, hungry children, the sick, neglected, forgotten. Other people in the community were discouraged because they had had more than their share of bad luck. They were good, law-abiding citizens and needed a helping hand. For Frances this meant calls and trips to the Welfare Department, Red Cross, friends, anywhere to get help for her folks, as she had learned to think of them. Many times it meant going down into her own pocket and sharing to the limit.

Frances' friends became more and more interested in her little Sunday school. They offered their services as teachers and workers in the community. One is now a pastor; one is a missionary in the Philippines; another is a pastor's wife and another is a private secretary in an office of the Sunday School Board in Nashville. There are others who are homemakers and workers here and there. Some came to help awhile but have stayed to make it their church home.

They needed a pastor and T. E. Dill

came to help. He had no salary but Frances paid part of his car expense.

The mission continued to grow, and they needed larger quarters. There was a vacant lot across the street from where they were meeting that contained three or four acres. Frances thought this would be an ideal spot for a church but the price was too high for them. A street cut across the property leaving a triangle with three-tenths of an acre in it. The owner wanted \$350.00 for it.

Frances and her friends had \$170.00. One day the owner called and said he'd let them have it for \$300.00. Then the First Baptist Church gave them a check for \$130.00, and the property was theirs.

F. C. McConnell, pastor of the First Baptist Church, contacted interested people and raised \$5000.00. With this they built a nice chapel with a vestibule and one extra room. The building was ready for occupancy in June 1945, and in November of that year the group was organized into a duly constituted Baptist church.

The church grew. The lovely chapel was attracting people who had not come to the mission. Soon they needed more room, more equipment, and more money.

They raised \$4,000.00 and borrowed \$4,000.00 and built six additional classrooms. They now had an attendance of about 150.

The church kept growing, and the community was developing. There were many evidences of change for good since the mission began. The officers of the law said their calls decreased. Often Frances was on hand to counsel and settle difficulties.

After a few years the church building was too small again. There was no room to expand on the lot where they were but the large lot across the street was still vacant. Frances, contacted the owner and in 1953 they bought and paid \$5,100.00 for the property. In 1954 they built an educational plant with 38 class rooms and six assembly rooms, looking forward to the time when they could build an adequate auditorium. They paid \$10,000.00 on the building and borrowed \$27,000.00.

When they entered the new building they had 379 enrolled in Sunday school. They departmentalized the school, graded the Training Union and WMU. They also had a full-time pastor.

The first Vacation Bible school was conducted in the old store building in 1942 with 62 enrolled. In 1954, in their newest building, they enrolled 102.

The membership of the church is 500 now. There are 425 enrolled in Sunday school, 163 in Training Union and 44 in the Brotherhood. The WMU has four

girls and twelve boys and girls attended RA and GA Camp this year.

The church decided to buy a pastorage, for which they paid \$16,000.00, instead of building an auditorium. Rev. and Mrs. Sam Pittman and their two children are on the field, leading in a very constructive way toward greater growth for the church.

Frances became Mrs. Clyde Glenn along the busy way and lives nine miles out in the country. She has never veered from the task of the church and has stood by it through thick and thin. She is active in the church and associational work. She is a real friend to the people.

The people love her and respect Mrs. Glenn for what she has done. They proved it when the church was organized. It had to have a name and amid many that were suggested none seemed to suit like "Frances Memorial." Everybody agreed to the name except Mrs. Glenn who argued that memorials were for people who were dead. They didn't care about that and named the church, Frances Memorial. In the last few years it has been changed to Homeland Park, the name of the development there.

No Frances is not dead. She will never die as far as that community is concerned. She will always live in the hearts and lives with whom she has come in contact, a living example of what one can do who is dedicated to Christ's great cause. Her great desire is that the church, with its new facilities, will continue to grow and never forget there are still lost souls in Tin Town.

'Sense of Mission' Declining in Stress On Organization

The church must be primarily an expedition, not an institution, the moderator of the Church of the Brethren said in Ocean Grove, N. J.

Speaking to some 6,000 church members gathered for the denomination's annual conference, Nevil H. Zuck of Elizabethtown, Pa., warned against becoming "so concerned about the church as an institution that we lose our sense of mission."

He said, however, that some form of organization is necessary for the church.

Most criticism of the organizational life of the church seems to be based on the fundamentally false assumption that there is a happy alternative to organization," he said. "What is the alternative? Disorganization?"

Let us put it down firmly—we cannot conceive of our Lord's ministry

being continued without some form of organization," Zuck said.

In this connection, Zuck quoted a statement adopted by a group of Methodist missionaries which said that "persons are more important than procedures, message more urgent than media, mission more vital than institution or structure."

"The church," the statement said, "is called to be an expedition, ready to move rapidly and decisively into new territories of need in any part of society or the world."

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the immaculate conception of MARY

On December 8, 1854, Pope Pius IX defined that "the doctrine which declares that the most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved exempt from all stain of original sin, is a doctrine revealed by God, and therefore must be believed firmly and constantly by all the faithful." (*The Question Box*, pp. 358, 359).

The dogma is not related to the birth of Christ, nor to the virginity of Mary as many erroneously think, but to Mary's own birth. It does not define the sinlessness of Mary (free from actual sin), but declares infallibly that Mary was without original sin when conceived in the womb of her mother, the apocryphal St. Ann.

Pope Pius IX refers to Genesis 3:15 and Luke 1:28 as scriptural evidences of the truth of this dogma. The Question Box of the Paulist Fathers moderates this papal claim by admitting that "the Scriptures nowhere expressly teach this doctrine, but Pius IX cites two passages from which it may be inferred." (*The Question Box*, p. 359).

The first passage in the Catholic Douay Bible reads: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." (Genesis 3:15).

Even if the Catholic rendering of "she shall crush thy head" were correct, and if "she" prefigured the second Eve (Mary), the text still would not imply her exemption from original sin. But the Catholic translation of "she" is an admitted forgery. The original Hebrew text reads "He" or "It" (Heb. *Hu*), not "she" (Heb. *Hi*). The Greek text of the Septuagint reads "He" (Gr. *Autos*; "Auto" is "she"). St. Irenaeus taught that by the seed is meant Christ. So did St. Jerome who compiled the Vulgate, the official Latin Bible of the

Roman Catholic church. Jerome used "He" (Latin *Ipsa*), but the present text of the Vulgate reads "she" (Latin *Ipsa*). (*Romanism*, p. 246).

Catholic scholars today admit the fraudulent translation of "she". The Dominican scholar, Prof. Zapletal, states that the rendering of *Ipsa* cannot be found in the Fathers before Ambrose and Augustine. (Atiches, 19.). The Catholic Encyclopedia confesses the fraud as follows: "The translation 'she' of the Vulgate is interpretive; it originated after the fourth century . . . and cannot be defended critically . . . The conqueror from the seed of woman who should crush the serpent's head, is Christ. . . No direct or categorical and stringent proof of the dogma can be brought forward from scripture." (*Catholic Encyclopedia*, Vol. 7, p. 675).

Here then we have official Catholic admission that Rome does not hesitate to alter the word of God to make it conform to its expedient interpretation. Instead of correcting the falsified text—as Luther did more than 300 years before the dogma—Pope Pius IX uses the falsification to prove infallibly Mary's immaculate conception from the scriptures.

The crowning confusion is in the new Catholic translation of Genesis 3:15 in the Book of Genesis (Confraternity Edition) published a few years ago. This correctly translates "He" (Christ) in place of "she" (Mary). Yet, the old Vulgate (Douay) version remains the only official text for Roman Catholic use, as irrevocably decreed by the Council of Trent, so that Mary (not Christ) can still be pictured and taught as crushing the serpent's head.

The second passage cited by the Pope in support of the dogma is taken from the New Testament, Luke 1:28, which reads in the Catholic translation: "Hail, full of grace. . . (The salutation of the angel Gabriel). 'Full of grace' is a false translation of the Greek word *kecharitomene*, which means 'gracious,'

by William E. Burke
Atlanta, Georgia

a former Roman Catholic priest

"favored," "acceptable," from the Greek verb *charito*, "to grace." (See Eph. 1:6), derived from the Greek noun *charis* (grace).

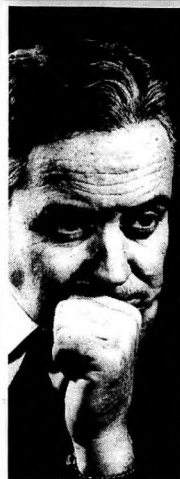
After "Hail" usually follows a title, a noun: "Hail gracious one." Translating it as an adjective, Catholics insert the name "Mary" in their often repeated prayer: "Hail, (Mary) full of grace." The adjective "full" is not found in the original Greek text. "Full of grace" in the Greek language is *pheros charitos*. (See John 1:14). (*Romanism*, p. 247).

Even if the translation "full of grace" were correct, it would not imply that Mary was immaculately conceived in the womb of her mother. The salutation took place when Mary was full grown, and does not state when she became "full of grace." The apocryphal gospel of the birth of Mary, from which the dogma gradually developed, reads: "She shall be full of grace of the Lord immediately upon her birth" (3:3). Mary's birth is celebrated on September 8, exactly 9 solar months after the alleged immaculate conception. As the salutation does not specify the time at which Mary became "gracious" it could not imply that Mary, contrary to scriptures, was conceived without original sin." (*Romanism*, p. 247).

The Catholic Encyclopedia excuses the papal assertion by stating: "But the term (*kecharitomene*) 'full of grace' serves only as an illustration, not as proof of the dogma." (*Cath. Enc.*, Vol. 7, p. 675).

We have seen therefore that by their own admission Catholic apologists can find no scriptural proof for the immaculate conception of Mary, while there are many scriptural texts contradicting the Roman doctrine.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8). "For as in Adam all lie, even so in Christ shall all be made alive." (1 Corinthians 15:22).



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HOME MISSIONS

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Cricamola adventure

L. D. Wood, Chaplain J. Moses, (and I) were draped around over benches aboard the launch *Crepúsculo*, anchored inside at the mouth of the Cricamola River in Guaymí country, waiting for the winds to subside so we could try to get across the sandbar with our 25 foot craft. The night before we thought we would be beaten apart on the bar as we tried to get in and had had to return to Chiriquí Grande, farther west, to spend the night and wait for dawn.

I developed a new appreciation for "Let the Lower Lights Be Burning" as we searched in vain for the mouth of the river that night before: not a light even from an Indian's cook fire, not a bell, nothing to indicate where the entrance might be. And if you saw the moon that night, it was just waxing into its first quarter. Clouds and rain hid the stars, and the wind was frightening. But there we slept and were slapped about on the choppy lagoon.

We were going inland about 15 miles to purchase the 120-acres for our mission compound now that our new seminary graduate, Alberto Stonestreet, Guaymí, had preceded us to his field by two days. We had left Almirante at two in the afternoon and thought we could reach the river before dark; but a 25-horse-power motor and rough winds frustrated our plans.

Yet with the dawn we came back and made a successful entrance into the jungle-bordered Cricamola. There were just enough clouds to cut the glare of the sun, and every foot for miles up

the river was a continuous mirror, reflecting in perfect, undistorted beauty the wonders of that primitive paradise.

After some time we began to see again the picturesque homes of the Guaymí—thatched roofs sheltering wall-less platforms. The women were preparing breakfast over the fires built on earthen hearths at one corner of the "room," a strange sight from a distance, for they seemed to have built the fire right on the bamboo floor. These handsome people live simply, and I am taken with envy as I see how uncomplicated life can be in such a culture.

In this polygamous society, the women wear bright dresses—with a bag rather than a sack effect—and seem to know nothing of the sewing skills of the San Blas women. The men wear trousers, occasionally a shirt. The entire culture is closer to the jungle than that of San Blas folk and lacks not only the color but the gaiety of the latter. Contrariwise, however, the Guaymí are generally more handsome, and to add to their natural good looks they both use lipstick, but in lines across the cheeks and jaws rather than on the lips.

We landed at Number Two (I am sure you know exactly where that is) two hours inland, left the launch, and started on the seven-mile hike to the estate of Carlos Lange, a sort of benighted German who has lost himself in that paradise. Our Indian guide, apparently, was bent on showing up three gringos, but we kept up with him just for spite through a trail that seemed much mud-

HOME MISSIONS



dier than last October when we had made the trip the first time, and was certainly more thickly infested with mosquitoes—yet not so badly as New Orleans. But part of the hike was along the shaded and machete-cleared banks of the great Cricamola, whose innate beauty make the two-hour hike something we actually enjoyed.

Seeing for the first time the land we wished to buy, we made tentative agreements at about five dollars an acre and came back down the river in a cayuco piloted by two Indian boys with 12 foot poles; no paddles needed. We had to sit in the bottom of the cayuco (dug-out) and observed immediately that the boat shipped a waterfall quietly through a long crack in one side every time we leaned in that direction. All the way down we sat in water up to—well—but at least it wasn't raining as it had been the other time, and we couldn't complain. We had to get out and walk in the shallowest parts, but our combat boots took this all right.

So we came back down the river, and that's what I started to say at the beginning. There we waited for the wind to die down. We died down, too, but Dr. Wood was resurrected at midnight, discovering—at least to his satisfaction—the wind was less strong. But the truth was that he knew if he and Chaplain Moses made their plane back to Balboa Saturday morning the wind just had to be down. The engineer said we'd try to cross the bar. We found the tide very low and got stuck on the sandbar, in thick darkness; but quite a way from the shore. So we got out and pushed. That's what we did.

August, 1962

We just got out and pushed that launch right out into the sea. Not that it was that easy. Sometimes it gave six inches, sometimes a foot; but with the help of the little motor, Chaplain Moses and the engineer's 12-year-old son with their twelve-foot paddles, and Dr. Wood, the engineer, and I in the sea pushing and pulling, we finally, after an hour of it, felt the sweet little launch move under its own power. Clambering aboard, I don't know what the others did, but I just pulled my blanket over me, salt water and all, and went to sleep.

I had spent the afternoon dressed in a hat towel sarong trying vainly to dry my clothes. Now I just gave up. They're still wet, but I've had a hot bath in the meantime, a hot bowl of soup, a nap, and have seen the other two adventurers off to Bocas City for their plane (they held it for them), and now must give a little more positive thinking to tomorrow's sermons.

But there is satisfaction in the knowledge that soon our missionary can have his church, his home, and his sleeping quarters for those who will be coming out of those hills to hear the word of God in their own language. Stonestreet grew up there, was a leader among his people before he was a Christian, and still maintains their respect and admiration. We are confident that your prayers will help him see a fruitful ministry there.

Dr. Roddy and his family will be on furlough in Atlanta through the middle of August.



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AMONG THE MISSIONARIES

report from Cuba

I have just returned from a trip of more than 750 miles taking me over a good part of the four provinces in which we work. The principal purpose of the trip was to hold five rallies in promotion of Sunday school work.

During the week of May 7-11 five Sunday school rallies were held in Sancti Spiritus and Santo Domingo, Las Villas Province; Union de Reyes, Matanzas Province; Bethel, Calle 112, Marianao, Havana Province; and Cabanas, Pinar del Rio Province. Sixty-seven of our 87 churches were represented in these meetings. We reached more than 300 teachers, 45 pastors, and many other workers in our Sunday schools with a total attendance of more than 600 in the meetings. J. M. Sanchez, secretary of religious education, Fausto Morales, president of our Sunday school convention, and I made the trip. There is a very fine spirit on the part of our Sunday school workers to go forward in this important phase of our work. We hope that a number of new Sunday schools may be started as a result of these rallies.

Twenty-three pastors met in the Baptist Temple in Havana, Cuba on April 30 for the purpose of examining four young men who had finished their studies in our seminary on April 2. The four men first gave their experience of conversion and call to the ministry to the entire group of pastors. Later four examining groups were formed after which the entire group met again to report, accept the candidates as apt for ordination, and indicate the time and place for ordination.

Natanael Molina, son of Bibiano Molina who has served as pastor of churches in Western Cuba for the past 35 years, was ordained at Melena del Sur on May 17. Natanael Molina has been serving as pastor of the church at

Melena del Sur for several months. He is married and has two children.

Aguedo Sanchez was ordained at San y Martinez on May 18. He has been serving his church as pastor for about two months. He was married May 5.

Carolos Hernandez was ordained at the Yumuri church on May 25. He has been serving as pastor of the church at Candelaria and will continue work there. He was married on April 7.

Reinaldo Sanchez was ordained at Caibarien on Monday, June 4. He has been serving as pastor at Camajuaní for several months. He was married on May 26.

The fifth member of this group which finished their studies in the Seminary on April 3, Dr. Leonor Martinez, is serving as missionary at San Felipe. She also teaches Spanish in the Seminary.

We are now drawing near the close of the third short course of eight weeks which we have given this year at Camp Yumuri. These short courses were formerly given at the seminary and are still under the direction of the faculty of the Seminary. We have had a total of 48 young people in the three groups. Our summer assembly activities began June 11. That week we dedicated to the Seminary students and faculty, and to those who hope to come to the Seminary. That was followed by our pastors' institute and the other assembly activities of the summer.

June was also the month of provincial conventions. The first to be held was in Los Palacios, Pinar del Rio on June 2. The Havana convention met in Batabano on June 9. The Matanzas churches met at Lagunillas on June 16. The Las Villas convention met Palmira on June 30. Each province has two regular meetings each year, the other meetings to be held in November and December.

We have a great need for more workers, but our work continues. We are constantly praying the Lord of the harvest that he may send workers into his harvest.

Herbert Cardill
Havana, Cuba

new APPOINTEES to the work



Edward R. Davie appointed National Baptist field worker for Georgia in Atlanta, Georgia. Native of Rome, Georgia. Holds A.B. degree from Morehouse College and B.D. degree from Interdenominational Theological Center. B. 4-9.



Richard Samuel Hubble appointed associational missionary in Dahlgren, Illinois. Native of Wheeling, Missouri. Holds A.B. degree from University of Missouri and B.D. degree from Southwestern Baptist Theological Seminary. Married and has three children. B. 12-5.



Marvin Palmer appointed area missionary in Akron, Ohio. Native of Hamilton, Alabama. Holds B.S. degree from Florence State College and B.D. degree from Southwestern Baptist Theological Seminary. Married and has two children. B. 5-11.

Mission Board Names Bennett for City Work

Harold C. Bennett of Nashville has been asked to direct Southern Baptists' national mission efforts in metropolitan areas as an employee of the denomination's Home Mission Board.

Bennett has served for the past two years as the director of new work for the Baptist Sunday School Board, with offices in Nashville. The mission board elected him secretary of its city missions department.

In city missions Bennett will be responsible for formulating and projecting a mission program to establish new churches and missions and to minister to people in spiritual and physical need. His department includes such work as juvenile rehabilitation, mission centers, rescue missions, goodwill centers, and evangelism with Jews and Catholics.

Bennett succeeds Fred B. Moseley of Portland, now executive secretary of the Baptist General Convention of Oregon-Washington.



Harold C. Bennett
... city missions ...

In announcing his appointment, Courts Redford of Atlanta, executive secretary of the Home Mission Board, said, "Harold Bennett's education, experience as a pastor and chaplain, and his service with the Sunday School Board qualify him in a unique way for leadership in this important mission field. America has become an urban nation, and our denomination will fail unless we minister adequately to the metropolitan centers. We feel he can make a distinct contribution to our city mission program at this time."

The new city missions secretary is a native of Asheville, N. C., educated at Wake Forest College, Wake Forest, N. C.; Duke Divinity School, Durham, N. C. and Southern Baptist Theological Seminary, Louisville.

He held pastorates in Wake Forest; West Port, Ky.; Shreveport, La., and Texarkana, Ark. He was a chaplain at

the Kentucky State Reformatory in LaGrange, Ky.

He and his wife, the former Phyllis Jean Metz of Joliet, Ill., have three children: Jeffery, 13, John, 7, and Cynthia, 6. They will move to Atlanta in August.



by Courts
Redford
executive
secretary
HMB

ON THE MAIN ROAD

Years ago, in the good old horse and buggy days, several couples of us had crossed the North Fork of Red River to enjoy a day of picnicking.

After a delightful day we were returning home in single file along the narrow country road when we came to the river. There was no bridge and we had to ford the stream, but it was a placid slow-moving stream winding its way along a river bed that seemed two or three sizes too large for the limited amount of water that flowed lazily along its bosom.

The stream was no more than a foot or two deep and was about 50 feet across at the place where we forded it.

The horses were quite thirsty, so the boy in front stopped near the far edge of the stream to allow his horse to drink. The two who followed did the same. The fourth in line became a little impatient; and since there was no room for another horse and buggy on the main road across the stream, he pulled off to one side and stopped to allow his horse to drink.

I was next in line but was in no hurry and remained back on the bank waiting for the lead couples to move on.

Soon I noticed the horse and buggy that had pulled to one side seemed to be sinking in the water. It took only a moment to realize they were sinking in the quicksand of that treacherous river. I had heard of the river swallowing up live stock and people, too, so I realized there was no time to lose.

I yelled at the top of my voice as I handed the lines of my horse to the lady by my side, "You are sinking in the quicksand!"

I jumped from my buggy to help extricate the couple from their perilous situation. It took a moment for the others to grasp the situation. The boy tried to drive from the bed of the river, but the horse was unable to free itself and pull the buggy from the sand.

The boy quickly carried the girl to safety. Others freed the horse from the buggy and helped it out of the water. We then succeeded in pulling the buggy out of the sand, and soon all were safe and on the road again.

Those who stayed on the main road where the sand had been packed did not sink. Only the

fellow who got off of the main track and stopped out there suffered the ill consequences and had to have help.

Let us as Southern Baptists keep on the main track; and if some of us by chance get off the main road, let us be sure we do not stop there. There is quicksand in those spots, and the more you move around in quicksand the faster you sink.

We all know the main road. Southern Baptists have traveled with confidence and success the path marked by evangelism, mission ministries, and effective personal witnessing. "More converts, more churches, and more effective witnessing" has been our slogan.

Five characteristics have contributed to our success.

1. *Loyalty to God's Word.* Southern Baptists have been known as a people of the Book.

2. *Evangelistic zeal.* Through personal evangelism, revival services, camp meetings, and personal evangelistic programs they have been telling the gospel story and winning the lost to Christ.

3. *Mission fervor.* They have gone everywhere preaching the Word, starting new missions, constituting new churches, and reaching out to new fields at home and abroad.

4. *A sound teaching and training program.* The Sunday School Board, by maintaining doctrinal integrity, and by producing and distributing an abundance of constructive and helpful literature, has contributed much to Baptist growth. So have Woman's Missionary Union and the Brotherhood. So have our colleges and our seminaries from which have flowed a constant stream of preachers, missionaries, and dedicated lay-workers thus providing a force of workers such as no other denominational group has.

5. *A growing sense of stewardship*—not only a stewardship of wealth, but of talent, time and personality; thus placing on the altar of Christian service the personnel and resources required for kingdom advance.

We have not done our best. We could have done more and we could have gone farther but we have been traveling the right road. God has wonderfully blessed us as a people.

Let us stay on the main road and move forward.