

SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the

VOL. XV.

OCTOBER, 1944



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A council man of the Indian Pueblo at Taos who wants no Christianity in the pagan village. He avows his loyalty to the worship of the sun.



The Gospel on the Firing Line

FROM one of our chaplains we get this good news in a letter: "Our work is most glorious. I am preaching eight times a week and, occasionally, in advanced areas to our great men who are saving our nation from enslavement. In many of our services men are turned away for lack of being able to get near enough to hear. Many are being saved. Many are rededicating their lives. Jesus is real to us all here. Sunday we placed a plate at the exit of the chapel and asked for an offering for missions. The men responded in a fine way and gave three hundred dollars. So we now, in New Guinea, are sending you one hundred dollars for Home Missions. We are vitally concerned in the spiritual condition and program of America. America must return to God."

The Security of the Believer

WHITE preachers could get pointers from their colored brethren in the pulpit, particularly in their realistic way of setting forth certain great truths. Here is an example:

A Negro preacher, in speaking of the security of the saints, quoted Colossians 3:3, "For ye are dead, and your life is hid with Christ in God." He said, "Now, brethren, let me illustrate this text; suppose I has here a hog-head, a barrel, and a keg. The hog-head represents God, the barrel represents Christ, the keg represents the believer. I takes the keg and puts it in the barrel and heads it up; now the believer is in Christ. I takes the barrel and puts it in the hog-head and heads it up; now Christ is in God. Does you get the picture? The believer is in Christ and Christ is in God, and before the devil can get to the believer he has got to first chop down God and then chop down Christ, and the devil ain't got no axe big enough for any such chopping."

The Power of Propaganda

It has been said that we cannot make a nation religious by law. This is true only in part. We cannot make a nation Christian by law, but a nation can be given religion by law. There is a vast difference between religion and Christianity. We have in Ger-

many a classic illustration of making a nation religious by law. Dr. Stanley High tells us, "To the Germans, God is Germany. Hitler is Christ, and the Bible is 'Mein Kampf'." The whole party is behind the effort to uproot Christianity and substitute for it a heathen tribalism. Nazism in Germany is a religion and it is so deeply rooted in the youth of the land by propaganda, education, and training that we cannot be assured of peace as long as the present Nazi ideology maintains in the minds of the German youth. It will take a generation, at least, to rid Germany of its fanatical adherence to its pagan ideology. This strange religion—German style—has so poisoned the minds of German youth that though many of us will outlive Hitler, none of us will outlive his influence."

The Spiritual Answer To Hitlerism

THERE are two classes of thinkers today in planning for peace. One class is thinking of a reconstruction in material things—in economics, finance, land, streets, houses, and labor for daily bread. We are hearing a great deal along this line. We should not forget, however, that there is another side to the peace picture—the spiritual side. Each of the religious denominations has made deliverances on the kind of peace we should have after the war. Our Southern Baptist Convention adopted a worthy statement on this subject prepared by a committee of which Dr. J. M. Dawson is chairman. We are giving the principle items in this statement.

1. We believe that the command of Jesus, "Thou shalt love thy neighbor as thyself," is a condemnation of the policy of isolation on the part of any nation. No nation is justified in seeking to separate itself from the rest of the world—its needs, its problems or its life. We are inevitably members one of another.

2. Believing that God has created all men free and equal and has given to them certain inalienable rights which must ever be respected, we assert the right of all nations, both great and small, to self-government, and the obligation of the strong to protect the weak, whether small nations, racial minorities, or underprivileged peoples,

in the exercise of their God-given freedom.

3. In order to guarantee security for all nations against aggression, invasion, or attempted domination by any other nation, we believe an international organization should be set up which by economic sanctions, or if necessary by police power, shall restrain any such attempt.

4. Believing in the worth of every individual, we deplore race prejudices and hatreds as undermining the respect to which every individual is entitled, and as destroying the spirit of good will, which must be the foundation of enduring peace. This is true whether we consider racial tensions in our nation or in international relationships.

5. Many nations are retarded in their development because of poverty and lack of economic opportunity. The erection of tariff barriers for the protection and enrichment of stronger nations may be as serious a hurt to weaker nations as military invasion.

6. Every principle of Christianity demands the right of every individual to freedom of worship and the right to follow the dictates of his own conscience in respect to religion. The historic position of Baptists requires that we shall in all ways and at all times be apostles of absolute religious liberty for all mankind. This includes both the right to worship and also the right to evangelize and teach. Religious liberty is an inherent right and is not a privilege granted by governments. We must continue to insist that either toleration or restricted freedom of worship is a denial of this right. We earnestly contend that no peace terms will be adequate which either deny or obscure the principle of true religious liberty.

Character is more than circumstance; what you are is more than where you are. Circumstances are like barrel hoops, they hold the staves in place; character is like the sap in the tree; it gives life and form. A barrel holds what you put into it; a tree bears the fruit that is in the sap. Be a tree of the Lord bearing fruit, not a barrel held by circumstances only holding what is poured in.

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HOME MISSIONS

My God Shall Supply All Your Need According To His Riches In Glory By Christ Jesus.—Phil. 4:19.

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NO. 10.

O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2). Habakkuk's prayer should be the prayer of Southern Baptists. In one united voice from five and one-half million hearts there should go up to the throne of grace an earnest appeal for a revival of the

Kindling Revival Fires

Lord's work in our land and in the world.

In every pulpit where prayer is made, the Centennial Evangelistic Crusade which we are planning for 1945 should be remembered. In every prayer service of every church this Crusade should be a special object of prayer. In every meeting of every church group prayer should be made for this Crusade. The work is the Lord's, and to Him we must look for the wisdom and the spiritual power to make this Crusade a success.

We must do our part in kindling revival fires. Our pastors can so saturate their minds with the bigness and greatness and goodness of winning a million souls for Christ that their prayers, their conversations, and their sermons will sparkle with thoughts about the winning of the lost. Our Sunday school teachers can become so enamored with the idea that personal soul-winning will find a place in their teaching. The members of our churches can have this Crusade so vividly brought to their attention that it will become fixed in their minds as the imperative for 1945.

Such thinking, talking, praying, preaching, and acting will create in our churches revival fires the like of which has not been known since Pentecost. Let's begin now; let's start the kindling of these fires and keep them punched up from day to day until the light from each will touch the light of others and all, blazing together, will fill our Southern Zion with one great conflagration of evangelism.

No Money To Burn

IT has come to us from several sources that the Home Mission Board has more money than it knows what to do with; that we are just piling up a lot of money in a reserve fund for future use. We do not know how this idea got abroad. Evidently it grew out of the instruction of the Southern Baptist Convention to the various agencies to set up a reserve for emergencies after the war. But however it may have gotten abroad, there is no foundation in fact for the supposition that the

Home Mission Board has more money than it knows what to do with.

All the money we have is budgeted. Under the instructions of the Convention the Home Mission Board has set aside two hundred thousand dollars as a reserve fund for postwar emergencies. We have also funds given by the W. M. U. in the Annie Armstrong Offering designated for buildings on mission fields. This money cannot be used now on account of building restrictions. It is earmarked and invested in Government bonds which can readily be turned into cash as soon as building restrictions are relieved.

The budget for 1944 was made out on the basis of the cash receipts for the year. If we should receive more money in 1944 than we anticipated, then the surplus over the budget of 1944 will be included in the budget for 1945. This means that all of our money is actually budgeted, some of it set aside as a reserve, some of it earmarked for buildings which cannot be erected now, the rest of it set up in the current budget.

We do not want our people to think that we are hoarding the money that is given to Home Missions. We are not. Every dime of the money given to the Home Mission Board is being used and will be used for the purposes for which it was given. We do not believe in an endowed Board. We do not believe in an endowed church.

The best security that any denomination can have is the confidence and support of the people. We should never, in our institutional life, become independent of the current support of our people. We did not think it wise for the Southern Baptist Convention to lay up a reserve fund of five million dollars. Neither do we think it wise for any of our agencies to lay up a larger reserve than is necessary to meet post-war emergencies. We anchor our hope of the future for our Home Mission work in the confidence and support of our Baptist people.

The Power of Positiveness

If one would be a power for good he must be positively good. The elements in chemistry which effect changes are positive elements. One can't pickle cucumbers in buttermilk; it takes vinegar. You can't save meat with flour; it takes salt. You can't light a room with foxfire; it takes light. Neither can you build for righteousness with milk and cider men. Christ can't save the world with piece-meal Christians. Men who profess faith in Christ should live the Christ life. Program Christians will never evangelize the world.

The Power Of Prayer In Missions

By M. N. McCall

PRAYER and missions are inseparable. He who prays will come sooner or later to the words of Jesus: "Thy kingdom come," and if he prays sincerely and intelligently he will feel impelled to do something for the furtherance of the kingdom. He who labors in kingdom work will soon learn that of himself he can do nothing, and will call on God for help.

This vital relation is illustrated many times in the New Testament. When Peter and John were freed from prison they "went to their own company" and "when they had prayed, the place was shaken where they were assembled together; . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

It was while Peter was praying on the housetop that his sympathies were enlarged to take in all men, and the Spirit sent him down to the house of Cornelius. Writing to the Thessalonians, Paul said: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified."

Cuban Work Born of Prayer

Mission work in Cuba was born of prayer. An American pastor, whose heart had been turned to Cuba through contact with Cubans in Key West, prayed, and ordered that his gravestone be inscribed with the words: "Do not forget Cuba."

A little Cuban girl, whom circumstances had brought into contact with Sunday school work in the United States, prayed that in some way the gospel she learned in her classes might be given to other girls in Cuba. The day came when these prayers were answered and mission work was begun in Havana and other nearby places.

The evidences of God's leading through prayer have been manifest many times in the experience of those who have labored on the Cuban field. One of our pioneer preachers, Alfredo U. Cabrera, heard the gospel first through an agency that was not Baptist. As he read his Bible he became dissatisfied with his church relations; but he knew of no other church than that with which he was connected. He prayed that if he were not right

God might lead him into contacts which would make the way plain.

He was a carpenter and went to another town to live and work. One day he was called to work on a platform in a newly-rented house. As he was receiving instructions for the work he was told that the platform was for preaching services. This led to a conversation in which he learned that a new missionary had come to town and was a Baptist. In the conversations that followed and the explanation of what a Baptist is, he found the answer to his prayers. He was led into Christian service and became one of our most efficient pioneer Cuban missionaries. He was always a man of prayer.

God Leads Through Prayer

In the development of our work the day came when we wished to enter the city of Cardenas. We approached him to see if he would be interested in undertaking the work. At first he seemed reluctant to change to a new field, but consented to go on a visit of exploration. It has been more than thirty years but the writer remembers vividly our arrival in the city, our lodging in the hotel, and his long reverie on the balcony in the evening. Finally, before retiring, he came and said: "Come pray with me that if it is God's will that I begin work here, the way be made plain as we go about in the morning." We knelt between the high twin beds and prayed.

The following day we found it not only easy to find a suitable house in which to live and begin services, but several people who were interested that such services begin. He found the answer to his prayer and work was begun immediately. That church is today one of our strongest churches.

Near Havana there is a pretty town called Cotorro. Many times as we rode through the town enroute to places farther away, we were attracted by its long central street and neat houses. We prayed silently that the way might be opened for work. One day Brother Rene Alfonso said, "I am not busy today, what would you like for me to do?" My reply was "Suppose you go to Cotorro and see if there is any chance to hold a service in somebody's house." When he returned in the evening he said he had



Dr. and Mrs. M. N. McCall have served Southern Baptists forty years as superintendent of mission work in Cuba.

found a place and we were to go the following Tuesday night.

The place was the home of two elderly Catholic ladies, who were friendly because they had rented part of their house to an American engineer who had won their confidence by always paying his rent promptly and who led a quiet, orderly life.

Churches Flourish

The engineer would be another story if we knew it. He was evidently the son of an aristocratic family of Charleston, South Carolina, who had left home and hidden himself in the little Cuban town. He was completely deaf. He was a great lover of flow-ers and spent most of his time working among them, neither speaking nor spoken to.

We held the service in a parlor that was adorned by pictures of saints, a tiny altar, and burning candles on the wall. The house was full; and we were told we could come again if we wished for me to do."

We went several times more, and then we made public announcement that if any other family wished a service in the home, we would be glad to go. The home of Dr. Narciso

October, 1944

Calzada was offered and became the rent-free chapel until we felt the work justified the renting of a house.

Incidentally, Sr. Calzada, his wife, his mother-in-law, and sister-in-law, who constituted most of the family, were converted and baptized. The only other member of the family was a baby that had been born on the night of our first service in the town.

Some weeks ago Brother Calzada brought this young son, now a tall boy, and said: "I wish to show you how old the Cotorro mission is, for it is the same age as this boy." Calzada is now a deacon and the treasurer of the flourishing little church of Cotorro.

Help Through Prayer

At one point in our work it seemed that our young people's organization was going on the rocks. So few had seemed to understand its purpose that our Federation of Unions had degenerated into a wrangling, chaotic condition. In one of our annual meetings the young people's session had been placed first on the program. It so happened that the writer could not be present because of a funeral that he felt he should attend. He could only stay at home and pray that God would guide in such a way that what had been undertaken in good faith might not be destroyed. The prayer was answered. Difficulties and misunderstandings were ironed out and our young people were led into a way that has become a greater delight from year to year.

One of the most interesting answers to prayer, and its consequences, occurred in the life of a man who was not at the time a Christian. He told me the story last year. He is a man of intellectual ability, a lawyer, and a notary public. He said he had lived in the States, and he spoke English fluently. For justifiable reasons the name and place are withheld.

Being a great reader his mind had turned to athletic philosophies and he had read everything he could get his hands on. He delighted to argue about religion and was always on the opposite side. In his family there was an only daughter, just entering into her teens, who was the idol of his life. In a typhoid epidemic she fell sick and lay between life and death for many weeks.

Finally the day came when the doctor pulled the sheet up over her face and said: "There is nothing more we can do. She is entering her last moments. Let her die in peace." It seemed to the father the end of everything that was worthwhile, and he fell down by the bedside and for the first time

in his life prayed. After a while there came to him a quietness and peace that he had never known, and he felt that the child was not dying as the doctor had said.

The Power of Prayer

He noticed that she seemed to be breathing more easily but did not call anyone. Some hours later the doctor came by to give the death certificate, but when he saw the child and examined her, he said: "Something has happened here, what have you done?" "I have prayed," he said. The doctor's reply was that if she got better it would not be due to any human power.

The lawyer is a fluent talker and this is the story in barest outline. The child recovered and is well. The father is a Christian. When he had finished his story he said: "I wish you could see my mission; I do not call it a mission and it is not connected with any church. I felt led to go into the working men's section of the city. They were communists, atheists, and scoffers at everything spiritual."

I rented a room and invited the men to come and have a talk together. About fifteen came. I did not try to preach to them, but simply told my story—how I had been more athletic than any of them for years, how this experience had come into my life, and I had been convinced that I was on the wrong road. I had hardly finished when a big, rough fellow stood up and said he had had a similar experience, and with trembling voice admitted that perhaps he had been wrong, also. Others made confessions, and we had a good time together.

Prayer Changes Things

I go once a week and simply talk to them. They come without formality, in their rough working clothes; and I feel that I am leading them into the light. I do not call it a mission and I have not even told them I am a church member. If I did they might not come. I have not tried to have a large number, just enough to sit in the room and talk together."

Many other incidents could be told of how God has honored the prayers of those who have called on Him in Cuba. At every step in His work we believe He leads. The answers do not always come in the way we had expected them, but we believe they have come, in things small and great, and that He is leading on.

Repentance is the first step to take in getting your naturalization papers in the kingdom of heaven.

Great Is the Need!

By REV. GEORGE WILSON

Missionary to Indians in
New Mexico

THE Lord needs and wants the Indians of New Mexico, and surely the Indians of New Mexico need the Lord! This past month it has been brought to our attention how deep is this need.

One of the boys at a neighboring pueblo was faced with a call into the Army, and he was afraid to go. He is a Catholic; so he promised his saint that if he did not have to go, he would do penance by walking the distance of nearly one hundred miles from his home to the shrine of this saint.

When he failed to pass his physical, he felt his prayer had been answered; and, true to his vow, he filled his canteen with water and set out on the long hike. Three times his mother heard from him through passing friends, and each time word came that he was getting weaker.

On the third day a message came to her that he was in the lobby of a local hotel, seriously ill. When the mother reached him, he told how he had gone on for those days with his strength getting less, and finally he found himself in a desolate mountain section with his water supply gone.

He crawled down the face of a steep canyon to fill his canteen; and just as he was reaching down to the stream, he heard a rustling nearby. He turned his head to see a coiled rattlesnake by his side. In his fright he lost his hold on the side of the cliff and fell the remaining distance to the floor of the canyon.

When he regained consciousness, he had somehow pulled himself up the side of the cliff and was being picked up by a passing motorist who brought him to the hotel. His left side was painfully injured, but after a trip to the medicine man of his tribe, he returned to his home and would allow no other treatment, even though his foot and leg were terribly swollen and beginning to turn dark.

After all this harrowing experience, he has not made good his vow; and his soul is deeply troubled and his family grieves with him.

If he could only know of the love of God, and that Jesus made all the sacrifice necessary for his salvation!

Pray for us in our work among these people that we may be used of God to bring this knowledge.

Did Samuel Gorman Fail?

By J. B. ROUNDS

Superintendent of Indian Work

SAMUEL GORMAN became a missionary to the Laguna Indians at what is now known as Old Laguna in 1852. On his wife's tomb in the Santa Fe, New Mexico, cemetery is the following inscription:

"Catharine E., wife of Rev. S. Gorman, born in Westfield, Massachusetts, June 14, 1815, died in Santa Fe, February 19, 1852."

On the back of the same tombstone is the following:

"Missionaries of the American Baptist Home Mission Society, in Laguna seven years, in Santa Fe three years."

This authentic record limits their missionary activities in Laguna to the years 1852 to 1859. From a letter written to Rev. J. Menaul, Laguna, New Mexico, Presbyterian missionary, on September 5, 1876, by Rev. Samuel Gorman, who then lived at Columbus, Wisconsin, we learn the Gormans arrived in Laguna, October 5, 1852, and left there February 24, 1859. In 1853 Gorman was adopted into the Laguna tribe, and he says, "We were members of the community on an equality with the natives."

Some Fruits of Labor

Four Lagunas joined the church during those seven years. They were Jose Senon, Jose Conejo, Jose Maria Maquache, and Mrs. Conejo.

He says about a school among them, "We tried for six years, but failed." When they eventually decided to go to

Santa Fe, he made this touching statement, "After we had made our arrangements, if we could have altered them and stayed, I think we would."

The following story relates only to results still alive in 1944, eighty-five years after their missionary ministry closed. When Dr. Hope Owen was pastor at Santa Fe, Edna Palano, a Laguna, was converted and joined the Baptist church there. Rev. C. W. Stumph baptized her. In questioning her, she told Brother Stumph she had wanted to be a Baptist ever since becoming a Christian. She married a white man and now lives in Texas.

Grace Palano also became a Baptist and with her husband is employed at the Government Indian School in Phoenix, Arizona.

Spiritual Hunger

The original Baptist church in Santa Fe, however, was disbanded and the present organization is not that original one. The old property was lost to us and at the present time the Presbyterians have a church on the site of the old original Baptist church in that historic city.

The account of the transfer of this Baptist property to the Presbyterians was examined by Rev. C. W. Stumph in the records found in the Santa Fe courthouse. The Baptist Home Mission Society made this transfer in 1876.

With Rev. C. W. Stumph, I visited the Laguna reservation in April of this year. There we saw the old adobe house Samuel Gorman built and lived

in, and the present council house of the tribe that was then used for school, preaching, and the other general gatherings. Gorman built a church building while there.

We did not find any Baptists living in Old Laguna; but at Seama we found Mrs. Eleanor Sawtram Romero, a Laguna woman who had attended the Baptist Bible Institute in New Orleans and was doing some personal work with the old Indians there. She took us to see an old couple over seventy years of age, almost blind and almost deaf. They told us they had been Baptists for over fifty years and that no preacher had been in their home for ten years. They were hungry for spiritual food and we had come in answer to their prayers.

Courage Rewarded

We went from Seama to Casa Blanca and there found old Brother Romero, the father-in-law of the young woman mentioned above. He put his arms around us and rejoiced in the coming of Baptist preachers to his home. He, too, had been a Baptist for fifty years.

I told this story at Gallup, New Mexico, at an evening preaching service and a Baptist lady called me on Monday morning to add this interesting story to the above.

She said while Samuel Gorman was at Laguna, a Navajo Indian came there to live. He was converted and after Gorman left he went back to the Navajo reservation. This Navajo took the name Gorman, and his offspring, which are quite a number, still go by that name.

One of them named Ben Gorman became of outstanding influence for Christianity. He never learned to read, but he constantly carried a Bible. The missionary helped him to memorize much Scripture and he would quote that. His influence became so great that eight medicine men held a council and decided to go to his home some day when he was alone and kill him. At what they considered the proper time, they went, dismounted from their ponies, and started toward his house. He saw them coming, grabbed his Bible, and went out to meet them, waving the Book and quoting Scripture at them. This very unusual procedure scared them, they mounted their ponies and rode off.

Work Begun

Some of Ben Gorman's friends, learning of what was planned, were coming to his relief; but they were too late. When they arrived all they saw was the retreating medicine men, who

(continued on page 11)



Dr. J. B. Rounds and Missionaries Robert Sieg and Lewis Grant are shown with the congregation at the first Sunday service at Old Laguna.

The Power of Prayer in the Farmer's World

By JOE W. BURTON

GOD'S power in answer to prayer has been demonstrated many times in the work of Rev. Percy Ray, Home Board missionary in rural areas.

Under a mill shed at Hornsby, Tennessee, the missionary-evangelist was conducting a meeting which had been in progress several days.

"The people were very cold," Brother Ray relates. "I asked forty-eight Christians to pray one hour each day for six days for the power of God to fall upon the people."

For six days and nights there was not a minute that someone was not praying, and on the seventh day the forty-eight Christians prayed together for seven hours, according to Brother Ray.

"The Holy Spirit fell upon the people," he continues. "Sinners at home in their beds got up at four in the morning and came to the mill shed to ask what they could do to be saved. The service continued for fifty-six hours without ceasing, during which time one hundred and sixty-seven people were saved."

"On Monday the power of the Holy Spirit was so strong that business men closed their places of business, and people were walking the streets and highways shouting and praising the Lord. They were not ashamed of the Lord."

Preaches in Dance Hall

"An owner of a big dance hall and beer joint, who was converted, asked me to come to his place and preach, which I did. There were forty conversions in his dance hall. Now the dance hall has been torn away and a Baptist preacher is living where it once stood."

"A leading merchant of the town, who threatened to have me run out, was gloriously saved. He is now a Baptist preacher. A leading whiskey still runner was converted and has become a very influential man for the Lord."

"People came for many miles to this meeting. It will never be forgotten by those who attended."

At Mayfield, Kentucky, Brother Ray reports that he organized a similar chain of prayers for six days and nights. A man who had not been to church in twenty-one years, and another who had not attended in sixteen years, came to the tent and were saved. The second, according to Brother Ray, has become an influential worker and deacon.

"There was a need for a church building," Brother Ray adds, "and we prayed that God would see to it. So there is now a church building on this spot free of debt."

In another community where the rural evangelist was preaching, a man of questionable character was reported by his wife to be planning to leave town by river boat loaded with immoral women and liquor.

"We prayed and God troubled the waters by sending a wind upon the river and wrecking the boat," the missionary relates. "He had been cursing me and the meeting. He barely escaped drowning. This convinced him of the power of God, and he yielded his life to the Lord."

Liquor Crowd Fails

Another instance of God's power Brother Ray relates as follows:

"In a town in Kentucky that was controlled by the liquor crowd, I stretched my tent at the invitation of the Baptist preacher. The liquor crowd made up money to have me run out of town and my tent burned down. Friends insisted that I leave, but I made up my mind to stay if I died in their hands."

"The night that they endeavored to attack me the Lord sent a cloud over their place and twisted the top out of a big elm tree, dropping it upon their liquor joint and crushing it in. The wrath of God was revealed very vividly against them where everybody could see it."

"As a result many people were converted and there were over four thousand people that gathered on the river



FBA Photo

bank to see the score of converts baptized."

In ten years in evangelistic work in the country Brother Ray has baptized more than 7,000 converts. His diligent efforts to revitalize country churches has resulted in the erection of twenty-seven houses of worship in rural communities, all dedicated free of debt. These buildings are modern structures, most of them brick veneer, built to accommodate a well-organized church in all of its organizational life.

Brother Ray has also assisted these churches in inaugurating budgets for the support of the world work of the Saviour and in finding good pastoral leadership.

Somewhere in France . . .

The other day I was able to get the organ out and our organist played us some music. The fellows were hungry for it.

After a bit the organist began to play hymns, and we all joined in singing. It made us all feel great and thankful. It made us think of home and our different churches.

We are not always able to use the organ up close to the front for fear the Germans will pick up the sound of the playing and singing.

—Chaplain Morris S. Roe.

In the Southwest Pacific . . .

Even before the island was secured we had started construction on a chapel. Ours was the first completely constructed house of worship on the island and is the closest one to Japan.

—Chaplain Thomas E. Belcher.

The Challenge of Taos

By UNA ROBERTS LAWRENCE

WE had our first Vacation Bible School for Taos Indians," wrote Miss Pauline Cammack in July, "enrolling sixteen with an average attendance of fifteen. At the commencement program, a Christian girl of intermediate age interpreted a Bible story and a missionary story. This was her first experience in interpretation."

Thus quietly does a missionary announce the making of history. For the Taos Indian Pueblo, perhaps the oldest continuously inhabited town on the North American continent, has never been friendly to evangelical Christianity or its messengers. Nor has it ever given up its pagan Indian faith for Catholicism, though the Catholic Mission has been in the heart of its community for over three hundred years.

Spaniards Arrived in 1541

Built along a clear, rippling stream that flows down from the Sangre de Cristo mountains rising around it like a huge bowl, this Indian town was centuries old when the Spaniards first came to the entrancingly beautiful Taos valley in 1541. About three miles from the Indian pueblo, they settled in the town now known as Taos, or Taos village, today one of the world's

Top: The snow-crowned heights of the Sangre de Cristo mountains tower above Taos.

Above: Winnowing grain at harvest time at Taos.

Above: Albert Luhan, a Taos Indian, and one of the nationally known artists of the famous Taos Art Colony.

Right: A limpid mountain stream flows between the two great "apartment houses" that constitute Taos Pueblo.

October, 1944

Twenty Thousand People Of Three Races Live In Harmony In Scenic Taos

best known art centers with artists, sculptors and writers of national and international reputation. Some four miles from this Spanish and Anglo-American town is Rancho de Taos, a settlement chiefly of Spanish-Americans. The three communities—Indian, Spanish, and Anglo-Americans—have a population of some 7,000 who live together in a harmony and common sharing of community life that is an outstanding example of the blending of racial and national streams into what we call the "American way of life."

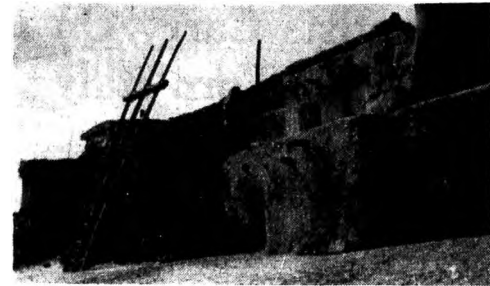
But there is more to this story. Two of the summer workers under the Home Mission and State Mission Boards, Miss Kathleen Sanderson and Trustil Black, with George Park as superintendent, held a Vacation Bible School in the small Baptist church at Taos village with 93 enrolled and an average attendance of 69, from whom an offering of \$17.51 went to China Relief.

Not content with two such centers of Baptist work for children, Miss Martha Thomas Ellis, missionary of the Home Mission Board to the Spanish-Americans of New Mexico, reported unusual success in a Vacation Bible School at a mission of this church in a section largely Spanish-speaking, with 78 enrolled and 45 in average attendance. So during these past summer months Baptists invested an effective interest in this unusual community with its far-reaching influences.

Taos is the center of a county with some 20,000 people of these three blended racial backgrounds, in which until 1934 the Presbyterians, with a small Spanish-speaking mission at Rancho de Taos, were the only evangelical representatives. The little Baptist church, now about ten years old, has been struggling along in a poorly located, wholly inadequate building in Taos village, often pastorless, but courageously holding on.

House of Worship Purchased

In the summer of 1943 with the encouragement of the Home Mission Board, they bought an attractive house located on the plaza of the village, an ideal center for their work. After nearly a year of working out the intricacies of Spanish land titles, the Home Mission Board, on August 31, 1944. (Turn to Page 12)



Above: Pueblo Indian "Apartment House" (Accoma), typical of the dwellings of all Pueblo Indians.



Above: Looking into Laguna Pueblo. Somewhere near this section was the Gorman home and chapel.

Below: Laguna Catholic Church is a survival of the first missions built in New Mexico in the early Seventeenth Century. Painting by Carlos Viera, Art Gallery, Santa Fe.



Above: Esther Sawtrom, great-granddaughter of one of the Christians converted under Gorman.

Baptists Carry On In War-Torn Italy

By ALFRED CARPENTER

DURING recent years it has been necessary for Southern Baptists to curtail foreign mission activities on several mission fields because of Axis occupation. But the work has continued by the determination of the native missionaries and pastors.

In many cases they have not left their positions of duty but have been allowed to stay through the siege of war. Their loyalty to their tasks and personal sacrifices are a challenging spot in the history of Baptist missions.

We find that in this present war our chaplains are on hand as many countries are being liberated. From their reports we can glean information of interest to the reconstruction program of our foreign mission work in these occupied countries.

Our chaplains are probably the best listening-posts available for the denomination at this time.

Chaplains Make Surveys

Chaplain Chester L. Bishop writes of a recent survey he made of Baptist property and pastors in Rome. Said he: "This is the brightest time in history for Baptists in Italy." Of his visits to three pastors he says:

"The church at Via Lungaretta is still open and services are conducted by the pastor each Sunday. His salary is approximately \$10 per month and is paid by the church.

"The pastor has no dependent children and lives in quarters furnished by the Mission Board.

"Pastor Manfredi Ronchi continues his work in the church building at Via Teatro Valle. His salary, a little more than ten dollars a month, is supplemented meagerly by a few private pupils in various classical languages.

"Pastor Ronchi is separated from his wife, due to the fact she is yet in German-occupied territory with her aged father. Two children and a sister, likewise separated from her husband due to the war, are dependent on him for support.

"Through these months he has continued the publication of a Baptist news magazine, *The Witness*.

"He, being able to speak English, impressed me greatly with his sincerity, his sacrificial life, his high devo-

tion to duty, and his superior educational qualifications.

"Brother Ronchi is acting president (the president is in German-occupied territory) of the Italian Baptist Union.

"I feel that he is a man of vision and integrity. He is looking hopefully to the future."

Organized Work Continues

"Rev. Vincenzo Veneziano is pastor of the church at 154 Via Urbana. About thirty were present for mid-week services.

"The pastor speaks English sufficiently for slow conversations. I was impressed by his friendliness and hearty welcome.

"The building is very nice and makes a good house of worship.

"Pastor Veneziano invited me to his residence, which I found to be in the property at Piazza in Lucina. This is an admirable structure with a chapel, some shops, office space, and a number of apartments.

"Situated as it is in downtown Rome the building is very valuable, especially in planning work for future years.

"The chapel is used only for general gatherings. No stated worship services are held here.

"The Baptist office is open daily, and our efficient secretary is faithfully on the job. Baptists come and go from time to time, and business for the Lord has been carried on as usual.

"So far as I know the Veneziano family of nine has existed on a salary of about \$15 a month during the time money was cut off from the States.

"The children are clean and wear simple clothing, mostly home-made, including wooden shoe soles with leather straps made by the father. They have no milk, meat, sugar, salt, potatoes, nor many of the things we think vital. A few fruits, a small piece of bread daily, maybe a little olive oil occasionally, make up their diet.

Spiritual Riches Abundant

"The adults look positively gaunt and prematurely old. Indeed, this consecrated family has suffered for Christ during these trying days. But the glorious thing about it is that the family is happy and triumphant in Christ. Though they are poor in this

world's goods, I truly believe they have riches far greater than we all.

"Pastor Veneziano takes care of his own church with a number of services each day, bears the burden of administration and correspondence for the Baptist Union, and gives what support he can to the work of the orphanage.

"The Baptist orphanage, located at 12 Via Camilluccia, Monte Mario, has the one matron now and only a few boys. I was told that almost no money is available for food. The people living there exist almost wholly on the vegetables a lone woman and small boys are able to raise in the courtyard and the fruit from the trees.

"This property was slightly damaged by a bomb which fell in the yard, but only in minor ways. It will need repairing, as any building that has been neglected, but it is durable, well-located, large, and able to meet the needs of Italian Baptists in the days of expansion ahead, we believe."

Interest Manifested

Chaplain Cecil P. Sansom was asked to conduct a mid-week service in the church of which Brother Veneziano is pastor. He writes of the worshipful atmosphere in the church that is so simple in architectural design in comparison to the large number of world-famous church buildings in Rome.

"The congregation, about forty in number, was made up largely of young people. They were interested and full of enthusiasm.

"A fellow Baptist pastor, Manfredi Ronchi, acted as interpreter.

"After a short devotional they were given an opportunity to ask any question they desired concerning our American Baptist work.

"It was interesting," Chaplain Sansom writes further, "to notice the questions they asked, such as: How are our churches governed? What organizations do we have in the local church? How is our state and south-wide work carried on? How many Baptists are there in Texas, the South, and the United States?"

"The attitude they have toward their brethren in the Southern Baptist Convention may be summed up in those three words—cordial, grateful, hopeful. Cordial! Everyone came up to have a friendly handshake. Other chaplains visited their little church and each received the same heartfelt welcome. Grateful! They wanted to thank Southern Baptists for what they have done for them in the past. Hopeful! The last request they made was, 'When the war is over will the Americans please send back to us Dr. and Mrs. Moore?'"

October, 1944

Chaplain James B. Dalley writes: "I visited the Baptist church in the city that Paul passed through on his way to Rome. (See Acts 28:13b.) It warms one's heart to see those places as found in verses 12, 13, and 14. They seem sacred to me.

Building Fund Grows

"The pastor, Rev. Pasquale Russo, is doing a noble work for the community and also for the stranded Italian pastors who have lost everything personal. He has an English service Sunday evening for the American troops close by. The offering of the Sunday evening services has reached about \$1,200 for a building fund.

"Brother Russo has a week-day school with an enrollment of about seventy-five natives.

"He is hopeful that Southern Baptists will soon reopen their work in Italy. He feels that the seminary property in Rome can be bought back. The seminary is beautifully located, overlooking a greater part of the city of Rome.

"The pastors in Italy have felt the ravages of war and are torn from their flocks. I could name several Baptist churches that have been completely demolished. However, they are returning to gather up the fragments and start a task of reconstruction.

"They have asked our prayers as they, with their faith in God, press to a brighter day for Baptist faith in Italy."

DID SAMUEL GORMAN FAIL?

(continued from page 6)

had been vanquished by the old hero who, alone with God and his Bible, had put them all to flight. From that day forward, they never again tried to stop this firebrand of religious and Christian fervor. So not only the Lagunas, but the Navajos were blessed by this missionary family.

On June 18, 1944, we held another Baptist service at Old Laguna where Rev. Robert Sieg and Rev. Lewis Grant, two young college and seminary graduates were stationed for June, July, and August. Rev. C. W. Stumph, who has been deeply interested in this Laguna field, and Rev. J. B. Rounda, superintendent of the Home Board's Indian work, participated in this great day's services.

Laguna Field Reopened

There were nineteen present at this first service intended as the reopening of the Laguna work at the very village where the Gormans lived.

MEMORIAL TRUST FUNDS

THE HOME MISSION BOARD of the Southern Baptist Convention is setting up a trust department to handle all funds received under wills, bequests, trusts, and undesignated gifts for permanent investments. The principal of these funds is to be preserved as a memorial to the donor or anyone named by the donor. Only the income from the funds will be used by the Board in its mission work.

Trusts and Bequests may be made in Cash, Bonds, Insurance Policies, Properties. Wills may be written so that all or any part of one's estate may be left to the Trust Department of the Home Mission Board. The Board is in a position to furnish advice and counsel to those desiring assistance in preparing wills.

Annuities—Gifts with an income—Would you like to know how (1) To give to Home Missions? (2) To receive a yearly income for life from your gifts? (3) To leave your estate so that it will go on serving forever? (4) To save and preserve all of your assets for Kingdom work? Our annuity plan provides the answers, and you face old age without fear when you are protected by an annuity agreement of the Home Mission Board.

A Worthy Memorial—The Home Mission Board needs a permanent HOME. It is the only Great Institution of Southern Baptists without a permanent Headquarters Building. Will not someone make a gift as a Memorial to some "Devoted Friend of Home Missions" for the purpose of providing a Home For Home Missions?

A Representative of this Department—is available to supply pulpits, to speak at associations, conventions, assemblies, and conferences, to conduct revival meetings and to interview interested persons with respect to the whole program of the Home Mission Board and the present plans by which gifts to the mission work of Southern Baptists may become permanent. Noble Y. Beall, Field Secretary. J. B. Lawrence, Executive Secretary-Treasurer.

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Samuel Gorman still lives here and among a tribe that came to him, so that he, being dead, still speaks to Laguna and Navajo. He did not fail.

Rev. Robert Sieg may become the new missionary there, stationed at the pueblo in Old Laguna where Samuel Gorman first began his work many years ago. After many long years of waiting the Baptist work with the Laguna Indians will be renewed.

May God bless the worker and the people as together they begin anew in this field.



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True Witnessing Rewarded

By JACOB GARTENHAUS

EARNEST prayer, a steadfast faith, and enduring patience are not without their reward. Many of us have friends and loved ones for whose salvation we yearn; perhaps we offer them some literature, visit them. But as soon as some unpleasantness springs up as a result we get "cold feet", so to speak, throw up our hands saying, "This is an impossible task," and let the matter rest there.

But such was not the case with Mrs. K., a Jewish Christian who was on fire with a zeal to accomplish something worthwhile for her Master. She had so much for which to be thankful.

Had He not lifted the veil of prejudice and unbelief from her eyes until she could see clearly the one true Messiah of her people? So complete was her joy that the longing of her heart was to bring the same joy to others of her people who are still groping in darkness.

One young Jewess was especially on her heart; but it seemed that every effort she made to win her was repulsed by her parents. She was refused admittance to the home; letters she sent to the girl never reached her. She would not give up hope. One day her faith was rewarded when she had the joy of leading the friend to the feet of the Messiah.

When the parents learned of this they did all in their power to make the girl recant telling her what sorrow, shame, and disgrace she would bring upon the family if she persisted in believing in Jesus. But the girl, instead, would tell them of the unspeakable joy that had come into her life since accepting the Messiah.

The girl insisted that she had found the true Messiah of their people according to prophecy, giving one scriptural proof after another which they could not deny.

Efforts Seem in Vain

As a result of her testimony, the parents made things unpleasant for her. "If you ever prayed," she wrote to her Jewish Christian friend, "by all means do it now. I am treated like a leper at home. You cannot imagine what I am going through. My parents burn up every piece of Christian literature they find in my possession, but thank God they cannot take the Saviour out of my life." Realizing that they could do nothing with their daughter, the parents wrote a letter to

the Christian Jewess asking her to keep away from their daughter.

To give Christian friends an idea as to the blindness which still rests upon Israel, let me quote from that letter:

"Dear Miss J.:

"You have broken up our home. We warn you not to come anywhere near our daughter. We have also notified the office where she works not to permit you to come there, and any mail addressed to her there will be turned over to us. If we find out that you still persist in contacting her we shall take further steps. This matter is now in the hands of our attorney. We've never had any difficulty with our daughter until you came into her life. Should our daughter still persist in her belief, we shall see that she loses her job and home, also. She will then have to turn to her Christian friends. We therefore beg of you not to bring more sorrow to us."

Efforts Rewarded

The bitter persecution this Jewess had to endure, instead of discouraging her, made the Saviour more precious to her. She sought to learn more and more through God's Word and other Christian literature, praying unceasingly for those who were "despitefully using" her.

Great, indeed, are the trials which the average Jewish believer must endure.

Coming home from work one day the mother once again appealed to her daughter to give up her faith or leave home. "You might as well ask me to give up my life," was her reply.

As she was packing her belongings she paused long enough to pray for her parents. Her mother overheard the prayer and was so touched by the forgiving spirit expressed in the prayer that she walked into the room and said, "If you are really convinced in your heart that what you believe is right, you may remain at home." She gave back all the literature she had taken from her.

Here we have a typical experience of the average Jewish believer, of the trials and triumphs which are theirs when they come to Christ. It should convince any Christian that the gospel of Christ is still the "power of God unto salvation to every one that believeth; to the Jew first" and is able to transform the lives of the most bitter enemies of the cross.

Now Is The Time—

IMMEDIATE preparation for simultaneous evangelistic crusades to be conducted in cities next March and April, is urged by Dr. M. E. Dodd, director of the Southern Baptist Evangelistic Centennial Crusade.

"Pastors' conferences and city missionaries are urged to complete plans now for these campaigns next spring," Dr. Dodd pleads. "Simultaneous meetings by all of the churches in a city is the best plan yet devised for a Baptist attack on sin in the city."

The goal of 100 cities throughout the South engaging in simultaneous evangelistic crusades in March and April would involve 2500 churches, Dr. Dodd points out. These churches should baptize 250,000 converts in the centennial crusade, he believes.

Dr. Dodd asks that plans made for such simultaneous campaigns be reported to him. His address is First Baptist Church, Shreveport, La., or he can be reached through the Home Mission Board office in Atlanta.

THE CHALLENGE OF TAOS

(continued from page 9)

sent to this church a check for the purchase of this property, which now the church will undertake to equip and remodel for effective use.

So, belatedly, Baptists are really beginning at Taos, among a most unusual people, living in a region of surpassing beauty. Here the Home Mission Board has in the past summer made a three-fold investment of leadership, missionary direction, and money against a future of souls won to a knowledge of the Christ unknown alike to Indian, Spaniard, and Anglo, except He be preached to them.

Surely Paul's words, "How shall they hear without a preacher? And how shall they preach, except they be sent?" has too long been unheeded for Taos. Let us pray for that heroic little church, its pastor, and the missionaries working with them.

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October, 1944

Wounded Mexican Soldier Is Saved By Buddy Who Pleads, "He Is A Christian"



Manuel Gonzalez

WHEN I came to Zarzamora Baptist Church as pastor three years ago, I heard much of Manuel Gonzalez and of the wonderful and miraculous way in which the Lord had saved him. At that time he was working in another town.

On June 2, 1942, Manuel was inducted into the United States Army. Soon he was across and participating in major battles in Africa.

We prayed for Manuel. We felt that the same God who had saved him in our church could also save him on the battlefield.

No Message Received

Almost two years passed and we did not hear from Manuel, for he can neither read nor write. But Pvt. Manuel Gonzalez of the Thirty-ninth Engineers, Combat Regiment, was very busy as a machine gunner. He had gone from Africa to Sicily and on into Italy.

He never lost an opportunity to tell his buddies about his wonderful Saviour, Jesus Christ.

Then in the historic battle of Cassino, while he and four buddies were destroying an enemy gun nest, Manuel was severely wounded. A shell tore into his body from the hip to the shoulder, injuring his left jaw. A fragment of the shell demolished his helmet and imbedded itself in his head. It was dark when Manuel regained consciousness. Above the din of battle he began to gather his senses and to look for his buddies. As he felt around, he found only portions of bodies that had once been his friends. He knew that God had saved him.

Later, as the wounded were being taken from the battlefield, he heard an officer say not to bother with him.

By JOSHUA GRIJALVA
Missionary to the Mexicans

that he was far beyond repair. Manuel could neither speak nor move, but he heard it all!

Brotherly Love

Then, to his surprise, another buddy spoke for him, pleading with the officer to give Manuel a chance to live. He said, "If for nothing else, give this boy a chance to live because he is a Christian."

These words impressed the officer so that he consented. Manuel's prayer had been answered. He was cared for, and is now recovering rapidly at the Fort Sam Houston Hospital in San Antonio.

Manuel's life ambition is to serve the Lord only. As soon as he is discharged, he plans to buy a vehicle and bring his many friends to church. With the money he shall receive from the Government he plans to do big things for Christ and his church.

Manuel received a medal for valor and also the Purple Heart.

Another Translation Of Popular Book

TRANSlation in Spanish of *The King's Own* by Una Roberts Lawrence has been completed and the Spanish translation will be printed soon in Buenos Aires, according to word received from Argentina.

First written by Mrs. Lawrence for personal use in Sunbeam work in Arkansas, the little volume was printed by the Sunday School Board some twenty years ago.

This Spanish translation is the second in another language, according to Mrs. Lawrence, parts of the book having been translated in Chinese some years ago.

The Spanish translator was Rev. A. Perelra Alves, Home Board missionary in Cuba. The Spanish edition is being printed by Junta Bautista de Publicaciones of Buenos Aires, Argentina.

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Repentance Must Ring From Every Pulpit

By J. B. LAWRENCE

AT our recent Home Mission Conference at Ridgecrest nearly every one of the speakers emphasized the necessity of repentance. I do not know when I have heard a greater series of addresses than was delivered at this conference, and I have not in a long time heard such emphasis placed upon repentance as was given in these addresses. It is a good indication; for we are told in the Scriptures that if the people will repent of their sins and acknowledge their faults before God and turn away from their wicked ways and serve the Living God, that He will come to their rescue, protect them from their enemies, preserve them in their rights and liberties, and be to them a God and they shall be to Him a people.

May every pulpit in our land ring clear on the question of repentance, for judgment must begin at the house of the Lord.



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American Deacon Sees Fruits of Ministry to Mexicans



Deacon and Mrs. Ivey (center, front row) rejoice in the growth of Mexican church he helped organize.

At the close of his ninth year as pastor of the First Mexican Baptist Church, San Marcos, Texas, Rev. Jose S. Flores and his congregation were honored by the presence of the man who founded the church, Deacon Clyde Ivey of First American Baptist Church of that city. With about ten Mexicans present Deacon Ivey organized a Sunday school class in 1910 that later grew into the church of which Brother Flores is pastor.

Through the years many souls have been won to the Lord under the ministry of this great church. Nine

preachers have gone out to bless the world, one of whom is now president of the Mexican Convention, Rev. Ignacio Gonzales.

Brother Ivey brought personal greetings to the pastor and his people. "I am very happy," he said, "to be here tonight. I thank God for letting me organize this work in 1910; I hope God blesses you and your church richly."

"God permit," pleads Brother Flores, "that many deacons like Brother Ivey will be interested more and more in the salvation of the souls among the Mexican people."



Right: Congregation honors pastor in special service on his ninth anniversary.

Left: Rev. Jose S. Flores, pastor, First Mexican Baptist Church, San Marcos, Texas.

Youth Week Emphasized At Rescue Mission

By ALMA BARNETT

THE Mission yard is crowded with people—adults, young people, and children. The microphone to the loud speaker has been set up, and the song service which was just concluding was heard for several blocks around.

The Mission quartet begins to sing "I'd Rather Have Jesus" and you can tell by the way they are singing that they mean every word of it.

A young man of eighteen gets to his feet and announces the subject for the evening and then introduces the speakers.

It is one of the nights during Youth Emphasis Week at Rachel Sims Mission in New Orleans.

The first speaker is a man in his thirties. He tells how he formerly was an atheist and cursed God, and how God used some of the Mission workers to show him the light of His love.

Then a girl of nineteen comes forward and begins to speak. "I was born the daughter of a criminal," she says.

She tells how the jeers of her school-mates had made her bitter toward life, while she was small, and how she had come to think that God was unfair, thus developing an attitude of cynicism toward God and His Book.

She also tells how she started coming to the Mission and that finally she met God face to face, let Him come into her heart, and gave her life to Him in whatever work He wants her to do.

When she has finished speaking, Miss Gladys Keith, Home Board missionary, then speaks briefly and gives the invitation. Several young people come forward to make professions of faith and some to dedicate their lives to God's service. One man comes saying that God is calling him to preach and he is accepting the call.

Youth Emphasis Week had started at Third Street Church in New Orleans on Sunday with the young people taking charge of the services and Miss Keith bringing the message.

From Monday through Friday nights services were held at the Mission. The young people had charge of the music, the publicity, and the ushering.

At least ten young people during the week testified to the power of God in their lives.

Never before had the power of God been manifested in a more glorious way than during that week when the young people "did the preaching."

Mexicans Witness Baptismal Service For The First Time

FARM laborers at Camp No. 90 in the valley below El Paso, Texas, witnessed recently their first scriptural baptismal scene. Although there had been nine professions of faith in the Vacation Bible School that was held there, only three were baptized because the farm was being irrigated on the afternoon of the baptizing and most of the men were at work.

Mrs. Mae E. Abbott, missionary of the state mission board of Texas and the city missions committee of El Paso, was assisted in the Vacation Bible School by her niece, Miss Rosalie Messenger; Rev. Nieves Mendez, pastor of the Mexican work at Fabens and also employed by the missions committee; and Rev. C. G. Carter, superintendent of city missions at El Paso.

Mrs. Abbott has been working in Camp No. 90 for more than a year and she has the full confidence of the Mexican people.

During the Bible School, services were held for the farm laborers at night. Many were brought in a trailer from surrounding camps. Transient laborers who had come from



Above are Mrs. Abbott and Miss Messenger who brought many to services. At the left is Rev. C. G. Carter and three Mexican converts.

PRAYER IS SERVICE

MODERN church-life, like modern life in general, has become exceedingly complex. In every congregation there are staffs and leaders, committees and organizations for this, that and the other thing. In church bodies we have the same situation on a larger scale. The machinery is cumbersome and complicated and for its efficient functioning much man-power is required.

Every church-worker, however, must constantly be on the alert against some grave dangers. It is so easy to become mechanical and to regard the service of Christ as mere routine. And it is so easy to magnify the importance of the machine and to slight the spiritual values which alone can justify the existence of machinery.

Against both dangers the church-worker will guard himself by the cultivation of a deep and ever-deepening devotional life. No matter how busy he is, he will not neglect prayer and the study of the Scriptures. So he maintains contact with his Lord and the divine life in him will not perish. He will not become a castaway while preaching to others or serving others.

In his prayers he will, of course, think of the church and its many undertakings. If he is sufficiently interested in the cause of Jesus Christ to give to it his time and strength and talents, he will not and he cannot fail to carry its needs and problems and difficulties to the throne of grace in his prayers.

He will pray for others who, like himself, are working in the church, whatever their tasks may be, that God may give them wisdom and courage and patience. He will pray for his pastor. He will pray for missionaries at home and in foreign lands. He will pray that the Spirit of God will give power and blessing to the preaching of the Gospel everywhere. He will pray for various institutions of mercy that minister to those in need. He will pray for his fellow-Christians in all lands and especially in countries where the Church is sorely tried.

Such prayer is by no means the least service that a man can render the cause of Christ. "The effectual fervent prayer of a righteous man availseth much."

Yes, and they also serve who can do no more than pray.

—The American Lutheran.

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Among those who were instrumental in the erection of the house of worship at the Pine Bluff Arsenal are Missionary Marvin Jaggars, extreme left; back row, left to right, Rev. Gayle Dunn, assistant pastor of the First Baptist Church in Pine Bluff; William L. Matthews, treasurer of Harmony Association; Chaplain James A. Hudson of the Post. At the extreme right is Dr. B. L. Bridges, general secretary of the Arkansas State Convention. Dr. Bridges is supervising the erection of the building.

They Took a Church To The Multitudes

Pine Bluff Arsenal, and some Pine Bluff pastors came together at the Baptist Headquarters in Little Rock to see if something could be done about church facilities for the Arsenal.

People all over the state had already been discussing the necessity of taking care of the religious needs in war production centers that had sprung up on account of the war, and their state mission offerings had been greatly increased on account of these projects.

After succeeding in getting priorities for the building, materials were restricted to such an extent that it took a long time to get started on the building.

In June, however, some materials were delivered and the foundation was laid. It was the middle of July before actual work was begun, but the building is nearing completion now.

The church consists of an auditorium and five Sunday school rooms. Another unit for educational purposes will

SEVERAL months ago Chaplain James A. Hudson, who is stationed at

be added as soon as restrictions are removed. The entire expense of the building is paid by the State Mission Board of Arkansas.

There are 3,500 people in the Arsenal. Fifty per cent of them are Baptists, twenty-five per cent are Methodists, and the remaining twenty-five per cent are other denominations or no belief at all.

The church building is being erected near the Plainview Gate of the Arsenal and is in walking distance of the residential district. It will give all the people an opportunity to attend the church.

Chaplain Hudson is an excellent preacher and is of the Baptist faith. He is well-poised, well-educated, and is a man of outstanding ability. He has been a great light to the people in the Arsenal and a splendid contact man between the people inside the Arsenal and those on the outside.

Although he is, first of all, a general in the U. S. Army, General A. M. Prentiss is interested in the welfare of his constituency. He has been most generous and cordial in assisting wherever possible in the Baptist work in the Arsenal. The chaplain and the civilians appreciate the general's helpful and sympathetic attitude.

NEW MISSIONARIES

Miss Irene Anderson of San Antonio, Texas, has been appointed missionary and kindergarten worker among the Mexicans in Texas.

Mrs. I. E. Gonzalez of Corpus Christi, Texas, was recently appointed by the Home Mission Board for kindergarten work in that city.

Miss Veda Franklin, of Pineville, Louisiana, who did summer work among the French at Morgan City, has been elected as a permanent worker in that field.

Rev. E. L. Brock, of Springfield, Missouri, is the newly-elected superintendent of city missions in that city. The Home Mission Board is co-operating with the Missouri Baptist General Association in this city mission program.

By Joe W. Burton

Rev. William Tabscott, pastor of the Catonsville Baptist Church of Baltimore, Maryland, was appointed a worker at the Negro center in Baltimore. His work will be under the direction of the city mission committee of Baltimore.

Mrs. C. A. Todd, of Baltimore, is succeeding Mrs. George B. L. Johnson as superintendent of the Gough Street Mission of Baltimore.

Rev. E. Raymond Dykes has been elected by the Home Mission Board as rural worker in the Walker County Association, Alabama. This work is in co-operation with the State Mission Board.

Rev. and Mrs. Jose Gomez Diaz of Costa Rica have been appointed missionaries of the Home Mission Board in Panama.

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