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PRESERVING THE FAITH

By J. B. LAWRENCE

(ABSTRACT OF SERMON PREACHED BY DR. LAWRENCE AT RIDGECREST, AUGUST 4, 1946.)

JUDE, probably a brother of Christ, writing to "them that are sanctified by God the Father, and preserved in Jesus Christ," exhorts them to "earnestly contend for the faith which was once delivered unto the saints." The reason for this exhortation is, as Jude tells us, that "certain men [have] crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

We face today a situation similar to that which Jude describes. There are individuals who have slipped into the Christian fold unawares, who do not hold the faith once for all delivered to the saints. These spurious disciples of Christ would vitiate the message of the gospel by eliminating the supernatural element. The only way to meet this tide of unbelief is to contend earnestly for the faith once for all delivered to the saints.

I

Some things are fundamental: these things lost, all is lost. The most fundamental of all the elements of the faith is the New Testament teaching of the person and work of Christ. We must earnestly contend for the Christ of the New Testament.

The Scriptures present to us a Saviour which is Christ the Lord. The modern world accepts Jesus of Nazareth, but it does not accept the Christ of the New Testament. To the modern world, Jesus is only a great teacher. In the New Testament, Jesus is the Son of God. If Christ is only a great teacher, then He is not a divine Saviour.

There are some things which are absolutely essential to the preservation of the integrity of Christ's person and work.

1. *His Deity*. He is the Son of God, and not simply a son of God. He is also the son of man. He is the fulfillment of the promise made in Genesis that "the seed of the woman shall bruise the head of the serpent."

The Scriptures are very emphatic in their declaration that Jesus is the Son of God. Luke tells us that the angel said unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

The declaration here is very plain. Jesus of Nazareth is begotten of God. God, the Highest, is the Father of Christ. Mary is his mother. Only God and Mary are involved in his birth. This makes Jesus the actual Son of God by the Virgin Mary.

2. *The Atonement of Christ*. We must contend also for the sacrificial nature of the death of Christ. He was nailed to the cross not as a martyr, but as an offering for the sins of the world. He was not forced to die by the power of the Roman army; He gave Himself up to be crucified. God laid on him the iniquity of us all. With-

out the death of Christ there is no salvation, for without the shedding of blood there is no remission of sin.

3. *The Sufficiency of Christ's Atoning Work*. He is the way, the truth, and the life.

Christianity is a faith centered in a person. That person is Jesus Christ, the Son of God. In Him we have everything essential and necessary to salvation, and outside of Him there is no salvation, for "there is none other name under heaven given among men, whereby we must be saved."

(1) Christ fulfills all the divine requirements. He is prophet, priest, and king. As prophet, He has said enough. Nothing can be added to the message of the gospel. The revelation of Christ in the New Testament is full and complete. We can add nothing to, and we must take nothing away from the gospel.

(2) Christ is also a priest. He has done enough. There is nothing to be added to His sacrifice. His life and His death are a complete satisfaction for a lost world. Hence, as Paul says, We are saved by grace through faith, and that not of ourselves; it is the gift of God, not of works lest any man should boast, for we are His workmanship created in Christ Jesus unto good works.

(3) Christ is also king. He has all power. Standing on the mountain-top in Galilee with the host of His disciples around Him, he said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." This is the command of a king who has the power to make good His promise of salvation to all that believe.

As prophet, priest, and king, Christ is the way of going the truth of knowing, and the life for growing.

We must earnestly contend for all of this in Christ, because if we lose the Divine Saviour, and all that He is, we have lost the gospel. We have nothing to preach if Christ be not the only begotten Son of God.

II

We must also contend for the integrity of the Scriptures. The Bible is the Word of God and we are to contend for it as such. The Bible is the guide-book of the Christian, and if the guide-book be false, then those who follow it will go astray.

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1. *We must contend for the inspiration of the Scriptures*. We are told by Paul that all "Scripture is given by inspiration of God." There are those among us who would deny the inspiration of the Scriptures. They tell us that the Bible is a religious book only in that it presents spiritual truth from the experience of a religious people; that it is actually inspired only in spots and that certain individuals have been inspired to find the spots. The difficulty is that these individuals who claim to be inspired differ as to which are the inspired spots in the Bible. The Bible says that holy men of old were inspired of God to write as they were moved by the Holy Spirit (2 Peter 1: 20-21).

The Bible is written in words. It had to be. It is true that each writer put the stamp of his own style upon what he wrote. It was not necessary to change the style of the writer or give to him words which he did not have, God had only to select out of each writer's vocabulary the words that would express accurately the message God wanted to deliver to the world. We must therefore contend for an inspiration that gives to us an accurate statement of what God wanted to say to men.

2. *We must contend for the Scriptures as being authoritative, final, and complete*. The New Testament is the law of Christianity. It is all the law of Christianity. It will always be all the law of Christianity. When we go forth into the world to preach the gospel of redeeming grace, unless we are sure that the Book we have is a correct guide, authoritative, final, and complete, we cannot preach with assurance.

III

We must contend also for the integrity of the church. Jesus Christ said, "I will build my church" (Matt. 16: 18). Christ gave the church to the world. It is the lengthened shadow of His life. It is the agency through which the gospel is preached to the world. But in order for it to do its task and fulfill its mission, its integrity must be maintained as a New Testament institution. We must therefore contend earnestly for the New Testament teaching concerning the church.

Where is a New Testament church? Christ tells us that the gates of Hades—the gates of oblivion—shall not prevail against his church. That church—the New Testament type of organization which Jesus sets up—is in existence today. It is our business to find it and, when we find it, to unite with it and by our efforts maintain its New Testament integrity. There are certain characteristics by which it may be identified. Let us look for a church with the New Testament characteristics.

(1) *The New Testament church was a pure democracy*, handling its own affairs without interference from any ecclesiastical order. It was a local, autonomous organization. It is, as Dr. Gambrell used to say, a complete package within itself, with the ends folded over and tucked under so that you cannot tie it onto anything, or tie anything onto it. Therefore, in our search for the New Testament church, let us look for an autonomous, democratic, local body.

(2) *Another sign by which we can know the New Testament church is its ordinances*. There are two or-

dinances of the New Testament church—the Lord's Supper and baptism.

In the New Testament church, the Lord's Supper was not a sacrament, it was a memorial supper. Hence, in looking for the church of the New Testament, we must look for an organization which has preserved the New Testament idea of the Lord's Supper and observes this Supper in remembrance of Christ until He shall come again. The Lord's Supper is a memorial of the death of Christ and of His return, and has absolutely no saving value.

The other ordinance in the New Testament church is baptism. Paul tells us that this ordinance symbolizes the death, burial, and resurrection of Jesus. It also symbolizes the death of the believer to the old life of sin and his resurrection to a new life in Christ.

Immersion was the only mode of baptism known to the New Testament churches. The candidate for baptism, in the New Testament, was always one who had made a personal profession of faith in Christ. Hence, in our search for the New Testament church today, we must find an organization which practices believer's baptism, and holds that baptism is the immersion of a believer as a symbolic rite setting forth the great fundamental fact of redemption from sin in the sacrificial service of Christ.

(3) *We can know the New Testament church by its faith*. Therefore, we must search for a church which holds the New Testament doctrines of grace. I cannot write a faith for the Baptists of the South, for each one must write his own faith, but I can write a faith for myself which statement I believe corresponds to the New Testament teaching.

I believe and stand for the Bible as the inspired Word of God, authoritative, final, and complete; in the Holy Trinity—God the Father, God the Son, God the Holy Spirit—one in essence, but distinct in persons; in the Genesis story of creation, that man was created by God immediately and not by a long drawn out process; in the fall of man by which he lost his original purity and became a sinful creature with no hope of salvation apart from God's provision in Christ; in the essential, true, and absolute deity of Christ; in the vicarious nature of Christ's death as an atoning sacrifice, absolutely necessary for man's redemption; in salvation by grace through faith in a crucified Saviour; in the bodily resurrection of Christ and in the bodily resurrection of all men; in the final and eternal separation of believers from unbelievers, the one to spend eternity in heaven, the other to spend an eternity of punishment in hell; in the personal return of Christ to the earth; in the autonomy of the local church; in the complete separation of church and state; in the competency of the individual soul under God; in the binding nature of the missionary command; in the worldwide mission of the church of Christ under the imperial orders of their Lord; in the underpinning of all things with the unchangeable and eternal purpose of a holy God; and in a final consummation of all things in Christ Jesus consistent with infinite love. And, believing these things, I have a definite message from the Lord to a lost world.

Southern Baptists have stood true all the years for these great gospel verities and, standing for them, have grown in one century from a struggling band to a mighty host. Shall we not renew again our vows to the altars of our faith and, marshalling our forces, go forth with a conviction as deep as our souls that all men are lost without Christ and, holding this faith, purpose in our hearts to preach Christ, the only begotten Son of God, as the only Saviour from sin, to the whole world.

A Visit With Miss Mary Kelly

By W. D. BERRY

(Funeral message delivered by the pastor of Home Board's oldest missionary)

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

One afternoon several years ago I had a most enjoyable visit with Miss Mary Kelly. She told me about her conversion and about the death of her mother.

"Mary, you have been a good girl," were among the last words of her mother who had been ill for a long time, and Miss Kelly with patience had cared for her.

Miss Kelly told me about her experience of teaching a Sunday school class of the First Baptist Church of DuQuoin, Illinois, her home church, and about the urge to do special missionary work. She had hesitated, thinking of her lack in educational advantages, but at last, making a whole-hearted surrender, and with a little money she had saved, she entered the Training School of the Northern Baptists in Chicago (this was before we had our Training School at Louisville).

After finishing school she did work for two years among the Indians in Oklahoma, then returned to Illinois to interest Baptist people in Indian mission work. After about two years she again returned to the Indian mission field, this time in Arizona. Once more the Lord led her back to her native state.

Here she told me about the influence of Dr. W. P. Throgmorton upon her life, insisting that she do work at home among the needy people, the foreigners. She worked at Herrin, Illinois, for six years. In the year of 1916 she moved to Christopher, where for thirty years she has loved and worked among the foreigner-speaking peoples of this community, endearing herself to all.

In response to my question, "What is it that has helped you so much to keep on keeping on?" Miss Kelly handed me her Bible and asked that I turn to the Psalms; and one Psalm after another she quoted word by word, especially the nineteenth and ninety-first, to which she gave emphasis.

Then she told me of three words that had meant so much to her. She called them "three P's in a Pod," pleasantness, patience, prayer. And none of us could doubt that these three words helped to make her work among the foreigners in our midst the success it was.



Had Deep Convictions

Miss Kelly had deep and abiding convictions regarding her church as a divine institution. She had no time for other religious faiths. She held deep convictions concerning her great denomination. To the very end of her active life she believed in, and taught, that Christian people ought to take an active part in politics, never failing to vote.

Lived for the Foreigner

She loved the foreigner. It was the foreigner's child that came to her sewing class. It was the foreigner who pruned her grape vines. It was the foreigner who repaired her fence, who painted her house, who hauled her coal. In the passing of Miss Mary Kelly, our Home Board's oldest missionary, the foreigner has lost a friend.

They say of her that "she was a saint"; they further said, "Miss Kelly has done more for the Lord in Christopher than all the preachers."

She Told Me to Tell You

Before my visit was over with Miss Kelly, taking her Bible she turned to Matthew 24:42 and asked me to read it to her people and friends who might be attending her funeral service, if I were the one charged with such responsibility. This Scripture was another choice passage of Miss Kelly's: "Watch therefore;

for ye know not what hour your Lord doth come."

A Personal Tribute

As I viewed for my first time Miss Kelly, after her passing, I said to myself, "I would have it no other way."

For many, many years she has labored. It was on March 17th that she was ninety-four years old. For the last few years the greatest pain of her heart was that she was unable to do what she wanted to do for her Lord. But how many, many times she has said, "If I can't get out and do something I will remember to pray."

Another labourer has entered into rest. While it is to the loss of those she loved most, and to all of us who shared her fellowship and love, it is certainly to her eternal gain.

(Miss Kelly passed away in March at her home in Christopher, Illinois. For more than a generation she was a missionary of the Home Mission Board.)

Miss Hutchison Joins Mission Board

Miss Margaret Hutchison, for seventeen years young people's secretary of the W. M. U. of Arkansas, has accepted a position with the Home Mission Board in Atlanta as associate in the department of schools of missions. Bringing to the department rich experience and unusual ability, Miss Hutchison will be of invaluable assistance to Rev. Lewis W. Martin, who heads the schools of missions department. Her wide knowledge of missionary personnel and her understanding of Home Missions, will make her writings and program planning of great help to Southern Baptists.

The schools of missions department promoted 153 simultaneous city-wide or associational-wide schools during the past twelve-months' period, and many other schools which were not simultaneous, furnishing 174 Home missionaries in the school program. In various camps and other activities, a total of 183 Home missionaries were used under the direction of the department, with 572 missionary weeks provided. These Home Mission speakers visited 2,291 churches in the annual period, and were heard in 18 states by 525,527 persons. As a result many missionary recruits have entered school to prepare for missionary work at home and abroad.

Royal Family of Japan Interested in Christianity

By Chaplain J. GRIFFIN CHAPMAN (Captain)

I have had several private visits with members of the Japanese royal family recently. Today I sat for two hours with Prince and Princess Takamatsu in the palace and discussed various problems connected with building a new Japan.

They were keenly interested in Christianity and the future of missionary work in Japan. The following is a report of the discussion on that subject with Prince Takamatsu, brother of Emperor Hirohito, and the man who will be Regent in case the Emperor abdicates.

Prince: "What changes in the Japanese people impressed you most when you returned to Japan?"

Chaplain: "The people seemed stunned by defeat. They seem bewildered and do not know what to think or where to go. They are co-operative, and I think in time a new and peaceful Japan will be built but it will take a long time to change the teachings of centuries."

Prince: "We need Christian missionaries in Japan. I respect your army of occupation but I believe that a great number of missionaries could do more toward changing our peoples' thoughts and build a new nation than all of your army."

"Buddhism has lost its power, if it ever had any, and certainly is incapable of giving us the strength we need in these difficult days and in the critical years ahead. As you well know, Buddhism is powerless and dead."

Chaplain: "Your Highness speaks the truth. American missionaries are anxious and ready to return to Japan, but because of the difficult living conditions, lack of food and housing, it is impossible for them to return at present."

Prince: "There must not be more than 500 missionaries who could return at present. Certainly your American army could supply the needs of that many men and women who could do a work which must be done."

Chaplain: "But religion and government are two separate things in America and under our form of government the army could not support and propagate religion. The army is not a missionary organization."

Prince: "Then why could they not be supported by the missionary boards?"

Chaplain: "They will be thus supported when they come. But at this particular time there is insufficient food and housing for the Japanese themselves. Japan is still under war-time rules and regulations; all forms of foreign enter-

prises are impossible at present. It would be impossible for an American family to live in Japan now. The only reason that I could return and live here is that I am in the Army and the Army feeds and shelters me."

Prince: "Tell me about your American Sunday Schools."

Chaplain: I described our American Sunday Schools. How they were organized in departments and classes for all ages.

Prince: "You mean adults go to Sunday School?"

Chaplain: "Yes they do."

Prince: "What is the attraction there?"

Chaplain: "They go to Sunday School to study the Bible, the Word of God, and learn how to live. In the worship service they feed their souls. Christian people get joy and comfort when they come to God's house on God's day."

Prince: "That is what we Japanese need. How do you care for so many people?"

Chaplain: "We build church buildings to house them. Some hold two or three hundred people, some hold several thousand people."

Prince: "The people attend in numbers like that?"

Chaplain: "Yes, Your Highness, many churches in my city have from 500 to

1200 people nearly every Sunday and there are about 26,000 who attend churches of one denomination alone each Sunday."

Prince: "Oh, we can't wait for buildings like that in Japan. But we must have churches and Sunday Schools. Please work out some plan by which we can get them started. Surely you have some plan to work with a few people."

Chaplain: "Yes, Your Highness, in some places we use tents or what we call brush arbors. We try to adapt our plans to fit the needs."

Prince: "Japan has the needs in abundance but your American Christians must make the plans and match those needs."

Chaplain: "I will give your message to the American people."

Prince: "Please do. I hope you stay in Japan. The Army needs you and we Japanese need men who understand us as you do. I know you are one of General McArthur's most invaluable advisors. I have seen your picture in the news reels and I have heard it was you who won Madame Miura, our great singer, to become a Christian."

Chaplain: "I have given most of my life to the Japanese people and I am here now to help you build a Christian Japan."

Prince: "Tell the American people we Japanese launched and fought the war without a knowledge of Christian faith. Now we have been defeated. Most of the nations of the world have the Christian faith. It is vital now that Japan shall become a Christian nation, otherwise hatred and revenge will be inevitable and a peaceful world will be impossible."



Japan. Shown after presenting gift Bibles of the New Testament to students and teachers of Nippon University are, left to right: Mr. H. Tsumuraya, professor of science; Dr. Takethi Naruki, teacher of American studies; Southern Baptist Chaplain Ivan L. Bennett, chief chaplain for Pacific area; Mrs. Tagawa, preacher, and Mr. Russell L. Durgin, of the American Bible Association.

Arizona and Home Missions

By WILLIS J. RAY,

Executive Secretary, Baptist General Convention of Arizona

Prayers are being answered in the pioneer West after years of waiting. The Great Commission is supplanting the comity agreement which has hindered the spread of the gospel. The Home Mission Board is having a large part in answering these prayers.

A recent visit to neighboring churches in Utah and Colorado revealed New Testament faith on the part of present-day Christians. It also revealed that interdenominational courtesy has hindered the progress of New Testament churches. Harold Dillman, a mortician of Roosevelt, Utah, became a Mormon against his will at the age of eight years by being baptized into the Mormon church. Providence took him to Hamlin, Texas, when he was 20 years old. There he was converted, baptized, and married to a consecrated Baptist young lady.

Five years ago he returned to his native Utah home from Carrizo Springs, Texas. His desire in going back to Utah was to carry the gospel by establishing a Sunday school and Baptist church. He and his wife and two small daughters prayed and worked for three years before a Baptist preacher came along to assist. A revival meeting conducted by W. C. Bennett resulted in the organization of a Baptist church with eight charter members. The Episcopal church had a building and in order to hold the territory two services were held annually.

When the new Baptist church was organized an appeal was made to Baptist headquarters in Salt Lake City for ministerial and financial aid. Because of the comity agreement, aid could not be given. An appeal was then made to the nearest Southern Baptist headquarters and the result was that this church joined the Central Association of the Baptist General Convention of Arizona. The membership has doubled in two years, and \$2,500 has been raised in cash. The church is now erecting a house of worship costing \$5,000. The Home Mission Board through the W. M. U. of Texas has given this church encouragement and help. It will soon have a pastor on the field and a house of worship.

This reveals the background of Arizona Baptists which brought Southern Baptists into this state.

Cities and towns were destitute of the gospel as far as Baptist churches were concerned. The Home Mission Board could not enter until Baptist preachers called of God established work. Pioneer preachers paid dearly as did their families to preach the gospel according to New Testament teachings.

The Home Mission Board now has six field workers in the state of Arizona. A direct result of their labors is the organization of 22 churches in the last 22 months.

Few trained preachers came West until the Texas W. M. U., through the Annie W. Armstrong offering, gave \$7,500 to be administered by the Home Mission Board in getting pastors on these new fields and in supplementing salaries.

The fruits of this mission work are evident in the First Baptist Church of Kingman. This wicked city of 5,000 had no Baptist church. Today it has a membership of near 75 and owns property valued at \$12,000. The state Mission Board supplemented the pastor's salary for six months until it became self-supporting. The Home Board made possible the purchase of a church home.

The church at Prescott, a city of 12,000, was organized last January and is now self-supporting and averaging 75 in Sunday school. The church owns its building which it has outgrown. The pastor, Lester O. Probst, graduate of Southwestern Seminary, averages more than 200 visits per month. This explains in some degree the rapid growth of the church. This church will build up in the city as soon as a location is available.

North Tucson Baptist Church has been compelled to change pastors twice within 15 months, but the membership has grown to around 80. The church is now in a building program made possible by a loan from the Revolving Loan Fund of the Home Mission Board. This church ministers to a community of 5,000.

One of the newest accomplishments of the Home Mission Board and the Baptist General Convention of Arizona is the sending of a field worker, William Barclay, to minister in two Mormon counties. The Mormons were anxious for another church to be established. While knocking on doors, Brother Barclay called at the home of Mr. and Mrs. Joe T. Place, a Methodist family. When he introduced himself as a Baptist preacher the wife immediately exclaimed, "Our prayer is answered." They had prayed for four and one-half years that God would send a gospel preacher to the Lakeside community. This county of 10,000 people had only one community church and the only other opportunity for worship was the Mormon church. A new church has been organized with 20 members. The Methodist family was the first to be baptized into the new church.

Field workers A. B. Barnes and J. N. Phillips have recently surveyed the min-

ing city of Warren, population of 4,000, now without a Baptist church and with only a Grace Lutheran church. The Lutheran building was secured for a Vacation Bible school which enrolled 68 boys and girls and in which 28 were led to Christ. Two of the 19 summer workers sent to the state by the Home Mission Board assisted in the school.

The fourth Southern Baptist church has been organized in Tucson recently with field worker E. M. Skinner leading. A destitute section of the city was so hungry for the gospel that a family living in a trailer house invited the missionary to conduct a revival in their five-room, unfinished house. A two-week meeting was held and a church organized with 20 members. An acre of land was given. A temporary house of worship was being constructed when a windstorm destroyed it. The church is now seeking a loan from the Revolving Fund of the Home Mission Board.

A new addition of 5,000 people was recently added to the city of Yuma, making it the third largest city in Arizona. A new church there is now erecting a house of worship, made possible by the Trust Memorial fund of the state Convention and the Revolving Fund of the Home Board. Field worker H. R. Spraker with one of the summer workers assisted the pastor in a Vacation Bible school which resulted in 21 professions of faith. This church had to meet for a while in the Seventh Day Adventist building.

Mission Drive Church, ten miles from the heart of Phoenix, has made a most remarkable growth. The church was started as a mission of Central and First Southern Baptist Churches with the cooperation of field workers Milton E. Cunningham and J. N. Phillips. The church was organized with 15 members. Services have been conducted for four months under the shade of trees and in a tent. Fifty-eight were present the first Sunday that the Sunday school met. The membership is now near 40. The church expects to enter their new building soon.

The work of Arizona Southern Baptists is progressing in the West with the aid of field workers sent out to help new churches, and with the financial aid supplied by the Home Mission Board and the supplemental salaries provided by the W. M. U. of Texas in the Annie W. Armstrong offerings.

Parkview Church in southern Phoenix enrolled 200 in Vacation Bible school and 70 accepted Christ as Saviour in a decision service led by Pastor Marvin Lerch. There are now 46 churches co-operating with the Baptist General Convention of Arizona.

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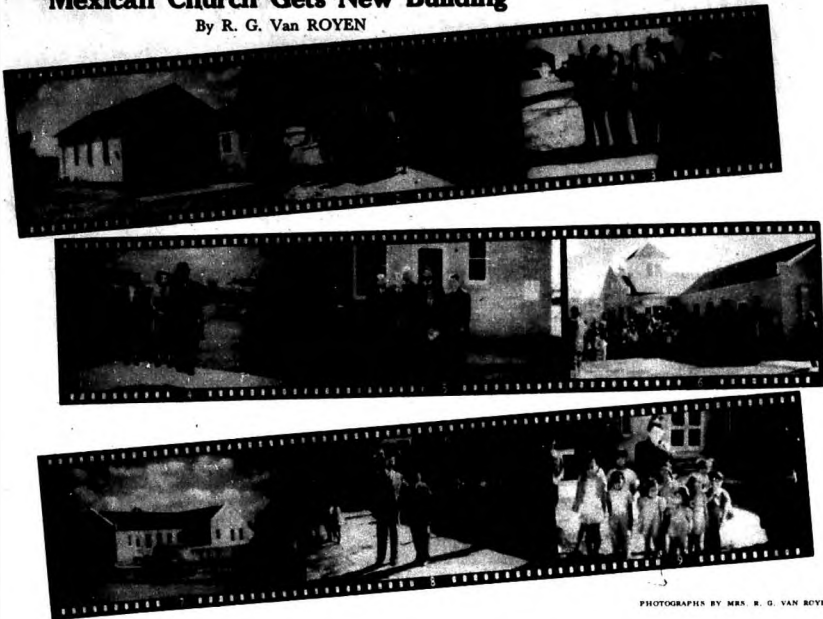
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Mexican Church Gets New Building

By R. G. Van ROYEN



PHOTOGRAPHS BY MRS. R. G. VAN ROYEN

ONE of the real problems of Mexican mission work in Texas is proper housing for the churches. Many congregations are worshipping in buildings that do not in any way meet their needs.

The Mexican people have small incomes; therefore the incomes of the churches have not been sufficient to build proper church buildings. The Catholics have constructed many fine meetinghouses which are an attraction to the Mexican people, especially the better-trained group. Baptists have been unable to enlist this group in any appreciable number because of unattractive meeting places.

The Home Mission Board is unable to supply all the funds for such needed buildings. The accompanying pictures tell the story of progress that is being made by the cooperation of the Mexican Church, the local Anglo church, and the Home Mission Board.

The Mexican Church at Beeville, Texas, under the leadership of Rev. Sostenes Martinez has outgrown the small frame structure in which they worshiped. Rev. Aubrie Sanders and the good people of the First Baptist Church became interested and decided to help the Home Mission Board to erect a proper meetinghouse for their

1. Old frame structure of Mexican Baptist Church, Beeville, Texas. Pastor Aubrie Sanders and building committee of First Baptist Church, Beeville (2) who helped Pastor Sostenes Martinez and building committee of Mexican Baptist Church (3). Rev. Loyd Corder (superintendent of Mexican work) attends the dedication service with his wife and Mrs. J. L. Mays (4). The two pastors (8) and the people (6) attend the services. 5-back row: Rev. Milton Leach, Rev. E. L. Kelley, Rev. Aubrie Sanders, Dr. Courts Redford; front row: Rev. Loyd Corder and Rev. Sostenes Martinez following the services. Mrs. Milton Leach (9) and her kindergarten children. The new church building (7).

Mexican brethren. The pictures tell how well they have succeeded. A total of more than \$12,000 is invested in the beautiful building, which the Mexican congregation looks upon with great pride. The building committee and pastor of the First Baptist Church along with Rev. E. L. Kelley, missionary of the Home Mission Board in charge of buildings, spent considerable time and labor in this endeavor. Splendid fellowship exists between the two churches. The Home Mission Board, with the assistance of these churches, helped make this building possible.

Other Anglo congregations are helping to erect buildings for the Mexican churches in their cities.

The 16 mm motion picture, "The New Day," soon to be released, will give the story of this work.

A Chinese Wedding

by MARY ETHERIDGE

The first Chinese wedding ever to be held in El Paso took place Tuesday evening, June 25, in the Chinese Mission. The young couple came to us and asked us to help, and we were delighted to do all we could. Miss Esther Chew, daughter of a prominent Chinese citizen of El Paso, twice president of the Chinese colony, married Mr. Sinn Ti Lew of Los Angeles, now of El Paso. They plan to make their home in El Paso.

Neither of these young people is a Christian, and only two of the bridal party are Christians; so every contact with the couple, and all of those in the wedding, parents, and relatives included, gave us a wonderful opportunity to witness for Christ. With the help of the Holy Spirit we made use of every opportunity afforded us, and we are confident that in His own good time He will bring these young people to Himself. Please join with us in praying to this end.

Over and over as we helped them with all of their plans we assured Esther and Sinn that all we were doing—much or little—was because of our genuine interest

in them and love for them for Jesus' sake. They have both joined our Sunday school, and we believe will be regular in attendance when they return from their honeymoon.

Esther's father, mother, and grandmother, and her two brothers with their wives were present at the wedding, conducted by a local Baptist minister, and with the exception of the mother and one sister-in-law it was the first time that any of them had been inside the Mission for any kind of Christian service. That in itself is a victory, and we are praying that it will be the means of winning these older Chinese, too, to Christ.

The wedding was well attended, and we dare say that fully seventy-five per cent of the adult Chinese present are not professing Christians. It was a glorious opportunity, and we are grateful to God that we could have a Christian wedding here in our Mission.

An incident which occurred the night before the wedding we feel is worthy to relate. We were invited to attend a dinner given by the groom's mother in one of the larger hotels. The groom works in a store two doors east of the Mission, and

about an hour before the dinner we saw some Chinese men taking in several quarts of liquor to be used in drinking a toast to the bridal pair. This upset us considerably, because immediately after the dinner the rehearsal was to be at the Mission; then, too, we did not want to see any of them drinking or be present where drinking was going on. We called the bride and told her what we had seen and just exactly how we stood on the matter. She called the groom, who in turn called us and assured us that there would be no drinking, and there wasn't.

After the rehearsal, one of the bridesmaids, a young lady from our Baptist church in San Antonio, got the best man off in our living room, handed him a Bible, took one herself, and then called us in to help her to show him why it is wrong to drink! Everyone but the bride and groom elect, the couple, and the pianist had gone. It was thrilling to sit down and show those young people what God's Word had to say, and lead them to accept the truth.

Such experiences as this and many others in the past month, make us feel that God has been able to use us in a special way. Join us in praying that everything said and done may have been and may continue to be for the glory of God and the salvation of these young people.



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Among the Missionaries

Missionary N. H. Eudaly has the following paragraph tucked away in a monthly report: "In 92 days we have had a total of 38 separate services with accumulative total attendance of 2,170 people. This field is so large that it could easily keep three workers busy for the glory of our Lord."

G. L. Stanley of San Antonio reports an interesting service: "On one Sunday night of each month we are having a special youth service called 'Chinese Youth for Christ.' The two meetings we have had have been wonderfully blessed of the Lord with several professions of faith which we are trusting will result in baptisms."

In his visits to the tubercular sanatorium in San Angelo, Texas, Gilbert C. Rodriguez reports: "Had 37 professions of faith in sanatorium."

Milton S. Leach of Beeville, Texas, reports a busy summer. "With the help of 7 student workers of the Home Mission Board, we have conducted 21 Vacation Bible schools. All but 3 were among our Spanish-speaking people. These schools resulted in 61 professions of faith, 2 new missions opened, 1 Sunday school organized, and 1 revived."

David Trevizo of Brownwood, Texas, gives an interesting sidelight on the Mexican Baptist encampment in San Angelo: "I was the president of the encampment in which we had seven days of classes of theology, history of Baptists, Sunday school, Training Union, and all departments of church work. Every night we had revival services, and 17 young men and women decided to prepare for service as ministers, missionaries, etc."

Missionary Marvin Brown of Morgan City, Louisiana, reports that August was the best month since he had begun his work on the field. A revival vacation Bible school resulted in 21 professions of faith. "Not very long ago I had the privilege of baptizing two men who before their conversion were drunkards; but the Lord worked a great change in their lives and because of their faithful testimony since being Christians they have influenced another man who has also been a hard drinker. On the 18th day of this month I had the privilege of baptizing not only him but his wife, mother-in-law, and little daughter. This is the first time in my ministry that I baptized three generations of one family at one time, grandmother, daughter, and granddaughter." These are

sentences in the report of Charles C. Pierson of Freer, Texas.

Miss Nina Belle Holaday of Lafitte, Louisiana, declares that August was a month of organization. She states that she has organized five groups which meet for Bible study, singing, handwork, and so forth. She organized a Sunbeam Band, a Royal Ambassador chapter, Girls' Auxiliary, Intermediate Training Union, and has one other organization just ready.

D. D. Cooper of Shawnee, Oklahoma, writes: "They that sow in tears shall reap in joy. There is no greater joy that can come to a worker than to have young people hear God's call and answering say, 'Here am I; send me.' In addition to the one I reported last month, two more of our young people surrendered for missionary service."

Missionary C. F. Frazier of Coolidge, Arizona, says: "August has been a glorious month for Indian mission work in Arizona. God has given us 26 conversions."

Doris Christensen and Junice Reed started a Vacation Bible school for Indian children in Santa Fe, New Mexico. "On the first day we asked them if they knew someone else they could bring to school," says the report. "They asked if they had to be Indians and were told that they could bring their friends. The school had in it Indians, Spanish, Anglo, Japanese, and Jew."

Leslie H. Guinn, missionary to the deaf, reports from Oklahoma City: "We have some 500 deaf people in Oklahoma City at present. We have Sunday school, Training Union, and preaching service at First Baptist Church. Two other services are under way, one for deaf Negroes and one for whites in the southern section of the city. I have been in this work at Corpus Christi, Houston, and Oklahoma city for three years. During this time there have been 15 conversions. Some of these people tithe, and nearly all give regularly."

Missionary A. W. Hancock, of McAlester, Oklahoma, puts his finger on a weak spot, not only among returned service men who are Indians, but it is to be feared that this condition is too prevalent. (Continued on page 12)

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(picture on cover page)

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He had the missionary heart, intending to go to Mexico as a foreign missionary, but became associate to Dr. Broadus and taught in the Seminary 58 years.

Dr. Sampey served the denomination well. He was chairman of the Uniform Lessons Committee for forty years, president of the Southern Baptist Convention for three years, and president of Southern Baptist Theological Seminary for twelve years.

He was a popular and effective teacher. Some 7,000 students sat under his instruction. He loved the men of the Seminary, and therefore the ministers of the South.

A devotee to the memory of Robert E. Lee, Dr. Sampey was honored with the

doctor of divinity degree from Washington and Lee University. He had the bearing of a soldier and the sympathy of a shepherd. He instilled into the young men who sat under his instruction a militant discipleship.

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