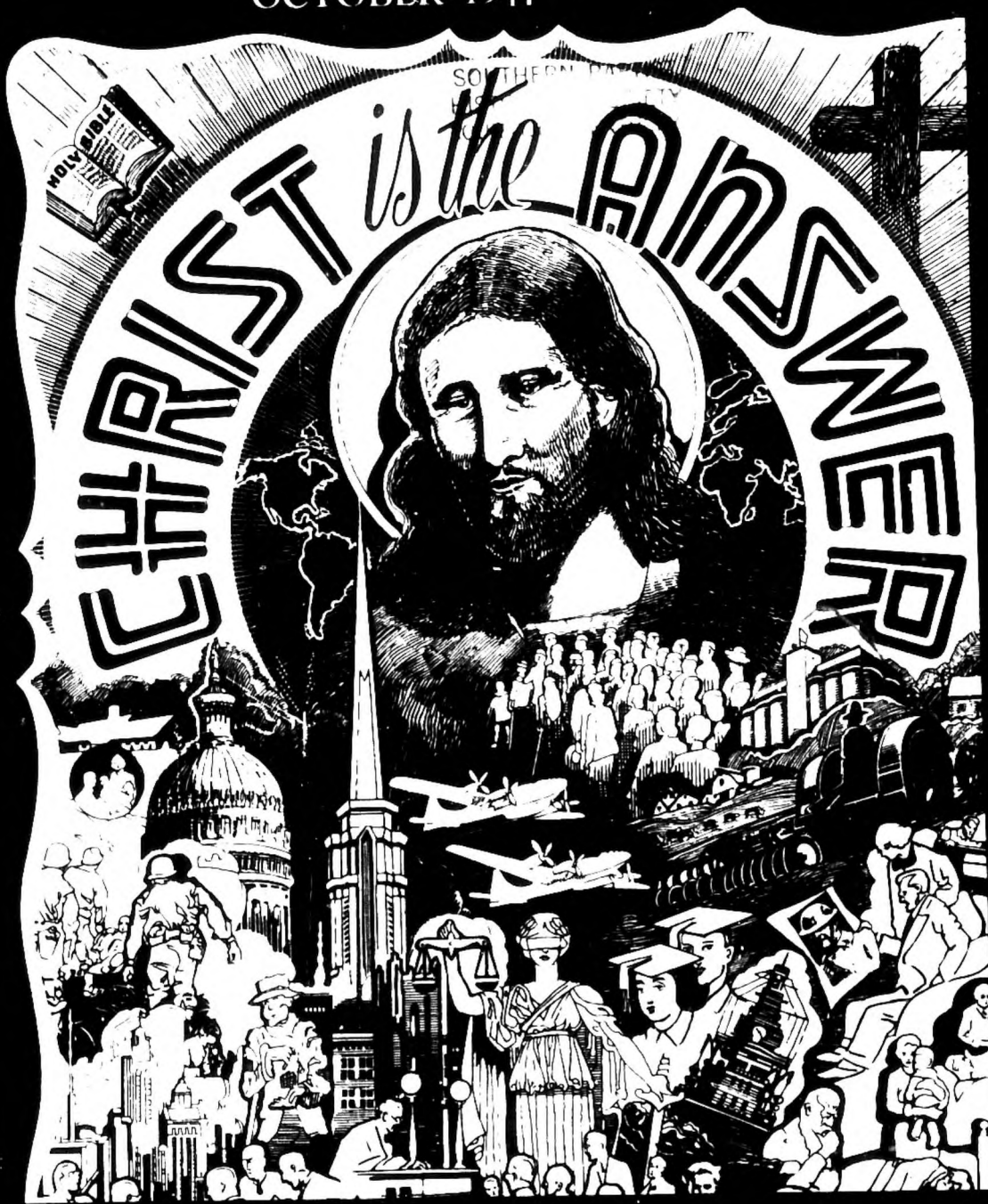


Southern Baptist HOME MISSIONS

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God Was There!

By NANCY COOPER
Field Representative

By bus, by car, by truck, by jeep, by trailer came 150 Indians and friends to Inlow Youth Camp for the third All-Indian Camp of New Mexico, June 5-12. The camp site is high in the Manzano Mountains. Twenty different tribes were represented, with the Navajo group outnumbering all others.

Each day's schedule was full of inspiration and information. The day was started at "Los Tres Pinos," a natural amphitheatre, where a worship service was led by one of the missionaries. After breakfast and a clean-up period, all assembled at the tabernacle for an informal missionary conference, graded Bible study, a missionary message, and an evangelistic service.

Directed recreation each afternoon took many groups exploring lofty peaks and green valleys. Baseball and other sports found hearty support from many "fans."

Immediately following the evening meal "Los Tres Pinos" was again the place of assembly for a testimonial service. Those were truly high hours when Christian experiences were shared.

The evening services were given to a study of foreign missions and to alcohol education. Then a great song service was led by Rev. George Wilson, after which came the climax to the day's activities in an evangelistic message and appeal by the camp pastor, Dr. J. B. Rounds.

During the days of the camp fifty-six people walked the aisle in response to the invitation. Some accepted Christ as Saviour; others dedicated their lives to



Dishwashings were shared by campers.

Christian service. Still others came soliciting the prayers of Christian friends. Before camp closed there were five missionary volunteers in the group.

Only eternity can reveal the spiritual victories won at the 1947 All-Indian Camp. The faith manifested by the missionaries who so untiringly executed plans made months before challenged those who shared their experiences.

There was no camp fee. There was no assurance from a human standpoint that there would be sufficient gifts to take care of the large expenses. But the missionaries moved on and out and up to give to the people to whom they have dedicated their lives a week on the mountaintop with God.

Missionary George Wilson, pastor of the Baptist Indian Center Church of Albuquerque, was general chairman of the camp; while Missionary C. W. Stumph was chairman of the program committee.

The work of preparing and serving the meals was shared by the missionaries, while everybody was an assistant and helped to make the camp a success. Heading the preaching-teaching per-

sonnel was Dr. J. B. Rounds, superintendent of Indian work for the Home Mission Board, who served as camp pastor. He preached twice each day. He also conducted the daily missionary conference; edited the "All-Indian Informant," daily newspaper; participated in all activities; and was an ever-ready personal adviser.

As a representative of the Foreign Mission Board, Miss May Belle Taylor of Brazil extended the missionary vision of every camper as she brought messages concerning kingdom work in that great country.

Rev. C. M. Rodgers, New Mexico pastor, forcefully directed attention to alcohol education.



Charlie Apache and family, Navajos. Charlie is son of Horea Marie Apache, one of the first Indians won to Christ. He acted as interpreter for the Navajo group.

Numbered among the teachers were Miss Pauline Cammack, Miss Thelma Mardis, Mrs. Helen Hardman, Rev. Robert Seig, Rev. C. W. Stumph, missionaries in New Mexico; and Miss Nancy Cooper, field representative of the Home Mission Board.

One of the visitors, long-time a pastor and denominational leader in the Southern Baptist Convention, voiced at the last service the feeling in the hearts of many when he said, "I've been in lots of meetings, but I've never seen greater evidence of the presence of God in any group!"

Truly God was there! His spirit was manifest in conduct, in co-operation, in response to the calls made through His messengers. In the hearts of some of the Navajos who understood and spoke no English the call of the Holy Spirit also found a response. Yes, God was there!



Meals were served outside of kitchen and eaten on out-door tables.

WHAT SHOULD AMERICA GIVE TO THE WORLD?

SHOULD America give its culture to the world? The only basis for the culture of America is direct descent from Europe. But in the wilds of the New World, the rugged individualism necessarily developed and the changed conditions confronted in the social, political, and cultural life of the new republic broke the connection between American culture and European culture. American life ceased to conform to the cultural standards of Europe, and the American people began to develop a culture that was distinctly their own.

The new American culture lacked, however, the traditions of a past civilization. It was surrounded by a rugged pioneer social order. It could not avoid the influence of this order. But before the standards of this new culture could become fixed, the whole country was gripped by a passion for possession. A wave of money making swept over the land. Great fortunes were amassed; and with the amassing of these fortunes, the structure as well as the ideals of society was changed.

Money became the measure of social standing. Culture was materialized. Luxury took the place of learning, and coarseness was modified by a livery of finery. Our cultural progress was not only arrested, but it was diverted from the true ideal, as well, and was set back many decades.

We have not yet liberated ourselves from the viciousness of a materialistic conception of culture. It is no wonder that in the cultured centers of Europe the materialistic, gawdy, gold-plated, money-minded social order developed in America should be considered crude. Shall we offer this crude culture of ours to the world? To do so would only evoke a smile. Shall we offer it to Asia? The culture of Asia reaches back for centuries into the past and in its essential features is by no means inferior to American culture. We may give to Asia material facilities for changing the mode of living and by so doing make life easier for them, but ease and luxury and leisure are not synonymous with culture.

We cannot materially and fundamentally help the world by giving it our culture. Our culture will not save the world. It has not saved America from lawlessness, worldly-mindedness, selfishness, sordidness, injustice, immorality, wickedness, and crime. The culture of America has not built the kingdom of God in America.

Shall we give the world our material achievements?

Our material achievements center in labor-saving devices—machines that have changed living conditions in America. There is as much machine power in this one country as there is in all the rest of the world put together. The actual power of production in this land of 150,000,000 people is equal to the mechanical producing power of all the rest of the world with its 1,700,000,000 population outside of the United States.

Our prosperity is based on machinery, and WITHOUT our gigantic production capacity—our machines surpassing the rest of the world—we would go back to the primitive days of our early American ancestors, when a mechanic in the United States was able to earn only a dollar a day—when farmers cut the grain by hand with the scythe, threshed it by hand, with the flail on the floor; and women did their washing, ironing, and sweeping by hand.

But have material achievements saved us? By no means. In America where the standard of living is higher than any place else in the world and where material achievements have been developed far beyond that of any other nation, we have sordidness, sensuality, immorality, racial prejudice, drunkenness, and crime.

Shall we give our civilization to the world?

What is there in our civilization to redeem the world? Do we realize what is taking place here in the homeland? The forces at work are mighty and sinister. Communism, atheism, Sabbath desecration, lawlessness, the liquor traffic, race prejudice, and worldliness are tugging at the foundations of our civilizations. The only hope for the salvation of the homeland is the gospel of Christ.

We are developing here in America a pagan civilization. Paganism is a philosophy of life. In this pagan philosophy self is the center and self-interest the motive. Out of these basal principles grows a civilization contrary to the Christian ideal.

Our civilization will not save. Our education with all of our learning will not save. Our wealth will not save. Our culture will not save.

We have only one thing that we can give to the world, with any assurance whatever, and that is the gospel of Christ.

But we are shorn of much power in giving this gospel to the world because we have not applied it in the redemption of our own land. An unsaved America is a poor foreign mission agency.

The biggest task and the most important for the Christian forces of America is the evangelization of America that it may become the base for the evangelization of the world.

Missions and the March of Events

COMMUNITY CHURCH PROGRAM

The body known as the National Council of Community Churches will launch, so we are told, a program of organizing new and vacated parishes and supplying them with pastors. This organization was set up temporarily last year, but this temporary organization was made permanent in a meeting recently. The organization has adopted an interdenominational mission council and will promote a missionary program.

It would seem that we have denominations enough for everybody to find a church home that would suit his particular bent of mind and creed. What we need is to take the New Testament and follow its teaching. It is not union of diverse elements that we need, but loyalty to the Word of God by all elements.

BROADENING RELIGIOUS VIEWS

It is reported that delegates to the annual convention of the Episcopal diocese of Georgia recently voted to permit the seating of Negro clerical and lay delegates with full rights at future diocesan conventions. Before the War, Negro slaves were members of white churches all over the South. I was reading the other day the minutes of a church which dated back to 1845, and in these minutes there were constant references to Negroes joining the church.

We overlook the fact, however, that a church is not a social club. It must be religious. There is no church that could furnish a social program for all of its members. Hence, we must have churches for different groups, because different groups have different tastes. The gospel does not change, but conditions under which the gospel is preached change; and the manner in which it is preached which appeals to some groups would not appeal to others.

We doubt not that our Negro brethren, however willing we might be to worship with them, prefer their own churches and their own pastors and their own church worship.

WHAT DO YOU THINK?

It was reported in a recent news article that Rev. John Matthews, new rector of St. Philip Church in Atlanta, said, "I live for the day when the Episcopal Church will sponsor a bazaar in a Baptist church at which a Jewish auc-

tioner will sell goods for the benefit of a Roman Catholic orphanage."

I should hate to see the day when a Baptist church held a bazaar. There used to be such things—no, not bazaars but something like rummage sales and special dinners—in Baptist churches to secure money to support the church, but that day has passed. No Baptist church that I know of anywhere resorts to such means today to collect funds. May the time soon come when every member of every Baptist church will bring his whole tithe into the church treasury that the Lord's house may be well supplied with funds to carry on the Lord's work.

TOBACCO EDUCATION ASSOCIATION

There has been formed in Dallas, Texas, we are told, an association, which hopes to become national, which has as its purpose to educate our people on the harmful effects of smoking. Among the leading organizers of this organization are well-known Texas physicians. It seems that we have come to a time when something should be said about the harmful effects of the extravagant use of tobacco, especially among our women. We have noticed on trains and in cafes that the women present smoke more than the men. We suspect that this is true in the home. They have more leisure. And so, they while away the time by smoking.

I can remember when preachers preached against cigarette smoking. The time has about come when the pulpit should study the question of the harmful effect upon anyone of smoking in excess.

MAKE AMERICA CHRISTIAN

"The United States of America is the largest, most difficult, and most important missionary problem in the world. Dr. John R. Mott and many others of less renown have said this over and over again," says *The Christian Advocate*.

In this statement there is no thought of home missions against foreign missions. It is rather home mission in order to have foreign missions. If the United States were really, genuinely, Christian, the New Testament type of Christianity, evangelizing the rest of the world would not be difficult.

The method of the Home Mission Board, as expressed again and again in its literature and from the rostrum, is

to evangelize the homeland and mobilize the evangelized for world conquest for Christ.

THE IMPACT OF HOME MISSIONS

Dr. John R. Mott, an outstanding missionary leader, speaking of the impact of home missions upon our foreign mission enterprise, says: "The ultimate triumph of pure Christianity in non-Christian lands depends absolutely upon Christianizing the impact upon those lands. Only a Christianity powerful enough to dominate our social, national and international life and the relationship will finally commend itself to the peoples to whom we go."

A SERIOUS SITUATION

Mr. J. Edgar Hoover, of F.B.I., tells us that one out of every 37 persons in the United States is a criminal, and that 200,000 persons will commit murder before they die. The cost of crime in this country is \$15,000,000,000 annually. Major crimes are committed at the rate of one every 22 seconds. Crime is one of America's major problems. Only the gospel of Christ can cure this situation.

THE POWER OF CHRISTIANITY

The story is told of a farmer who was startled to find after a storm that the lightning had struck his cistern and emptied it of water, but a gurgling sound revealed the fact that the same stroke of lightning had split a rock and opened the way to a hidden flowing stream. He was glad to remove the debris of his cistern that he might get the supply from the never-ceasing fountain. That is the way Christianity turns the world upside down. It may destroy the poor, temporary cisterns of the world's pleasure, but it leaves in their place the fountain of living water which, if we drink, we shall thirst no more.

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Southern Baptists United in Evangelistic Effort

By C. E. MATTHEWS

So far as we know, the first evangelistic conference conducted on Southern Baptist territory was held at Seminary Hill, Texas, in June, 1937. We are happy to report that all of the twenty states, including the District of Columbia, are committed to a state-wide evangelistic conference in the year 1948.

The state-wide evangelistic conference affords the best opportunity to inspire, to teach, and to promote evangelism of any meeting conducted by Southern Baptists. We trust that out of these conferences will come a united and coordinated effort in evangelism that will awaken our Southland.



A spiritual awakening is coming to this world. We urge our Baptist constituency to pray earnestly every day for a worldwide revival.

Dates for the evangelistic conferences are as follows: Arizona, January 5-9; Texas, January 12-14; Kentucky, January 12-14; Illinois, January 12-14; Missouri, January 15-16; Arkansas, January 26-28; Washington, D. C.,

February 2-4; Oklahoma, February 2-4; North Carolina, February 9-11; Mississippi, February 24-27; Tennessee, March 1-4; South Carolina, March 1-3; Virginia, March 8-12; Georgia, March 29-April 2 (regional conferences); New Mexico, April 7-9; Florida, April 19-22; Alabama, Louisiana, California, and Kansas, date to be settled.

Getting Maximum Good From Evangelistic Conferences

1. Set the date far in advance.
2. The purpose is to get inspiration, teach methods, and set objectives.
3. A large attendance is important; so make the conference long enough; publicize it; provide reasonable entertainment; help with transportation; and recognize special groups, such as youth, song leaders, and others interested in evangelism.

Some Tithing Facts

1. Tithing is taught in the Bible (Lev. 27:30-34, Matt. 23:23).
2. The tithe is the tenth of one's increase or income (Deut. 14:22). Business expenses may be deducted before calculating the tithe, but not living expenses.
3. The tithe is the first tenth, not the second, or last, or what is left over.
4. The tithe is to be used for the Lord's work (Num. 18:21).
5. The tithe should be brought to the Lord's house (Mal. 3:10).
6. The tithe is a law in the Old Testament (Lev. 27:30).
7. Tithing was approved by Christ (Luke 11:42).
8. New Testament Christians gave more than a tithe (Acts 4:32-37).
9. God promised to bless the faithful tither (Mal. 3:10).
10. The tithe is a modest and reasonable requirement (Rom. 7:12).
11. Nothing less than a tithe is sufficient to express our gratitude to God and love for Christ (Ps. 116:12).
12. Tithing would solve our most difficult financial problems.
13. If all Southern Baptists would tithe through their churches we could double our local budgets, triple our missionary offerings and multiply the endowments of our institutions by four.
14. If a million Southern Baptists will tithe for even three months it will enable us to reach our financial goal this year, and help every cause we have—local, state, and worldwide.

—Will You Be One?—

Youth in Home Missions

By JOHN CAYLOR

In June, 285 college and seminary students left their campuses for a summer of mission service for the Home Mission Board. They worked in every state in the Southern Baptist Convention territory. Now that they have finished their summer program, it would be well to let them tell the story of their experiences.

Faye Haire worked in southeast Missouri. Here is the way she described it:

"This summer I was one of 285 college and seminary students who worked for the Home Mission Board. It was an experience I shall never forget because it changed life's meaning for me.

"On my application blank I wrote 'yes' in answer to the question, 'will you go anywhere the Home Mission Board decides to send you?' with visions of high hills and cool mountain breezes running through my head. In a few weeks I found that, instead of climbing hills, I would spend my summer months walking through sandy soil or black gumbo, and instead of the cool mountain breezes, I was to breathe the humid air of the Missouri cotton country.

"The Baptists in Missouri have always said that it is impossible to have Bible schools in southeast Missouri. There were times this summer when I was inclined to agree with them, but with the determined help of Rev. and Mrs. J. E. Brown, the associational missionaries, we had more Bible schools in New Madrid Association than ever before.

"Most of the boys and girls I worked with had never heard of Bible schools until this summer. They really enjoyed the schools and were sorry when they were over. It was the indifference and unconcern of the adults that made the work difficult. Many of them knew nothing about Bible school work and had no desire to learn. Often, teachers were few and far between.

"At one school it was necessary for me to act as principal, play the piano, and teach both the Juniors and Intermediates. However, conditions such as this did not exist everywhere. There were some splendid teachers whose untiring efforts were an inspiration to me as well as a great help in carrying on the Bible schools.

"The work was hard, and disappointments came often. But when I remember the lighted faces of those children who found Christ, and of those who learned to know Him better, any hardship I may have had is certainly repaid.

"Yes, this summer has changed life's meaning for me. One cannot feel the need of a people and learn to love them as I have these this summer and return home the same person!"

The following letter was written to a friend in answer to her question relative to home mission work for student volunteers. She asked Eva Marie Kennard, "Do they pay for it?" Here is the answer:

Dear Marion,

You say you may want to work with the Home Mission Board next summer. That would be wonderful, Marion, dear! I believe you asked, "Do they pay anything for it?" Yes, Marion, it pays!

It pays in glowing smiles from the faces of little children as you tell them the story of Jesus, in loving handclaps from older soldiers of the cross as they praise your Saviour and send you on your way with faith re-strengthened, hopes renewed, and your love for a lost world rekindled. "It pays in flowing tears from the eyes and from the heart of thine own being as God empties thee of self and vainglory and littleness, and fills thy soul with all the fulness of His love.

Oh, yes, it pays—when your Junior boys commit to heart the glorious truths of God's Holy Word; when young people with whom you've worked, visited, played, and prayed march down the aisles laying their all on the altar and weeping for joy because they've found the happiness of full surrender to His will.

It pays ten-thousand-fold when mothers and fathers, sisters and brothers are united at the foot of the cross, when young men like J. B. and Pete and Gene kneel in prayer and ask God to save them and arise, their faces showered with tears, glowing with the radiance of a new birth.

And of course, Marion, dear, it will pay when the Father shall call us home and we can hear Him say, "Enter thou into the joys of thy Lord."

"It pays to serve Jesus,
It pays everyday,
It pays every step of the way.
Though the pathway to glory may some-
time be drear,
You'll be happy each step of the way."

I meant to tell you, too, that I've received many gracious love offerings and a salary of \$80.00 a month from the Home Mission Board; also all my expenses have been taken care of in the various churches in which I've tried to serve.

Marion, dear, I long to see you and tell you more about my joys this summer.

Love and Prayers,

Ephesians 2:8

EVA MARIE.

Missionary Murray Encouraged

Rev. A. N. Murray of Louisiana reports that his appeal for books to be used in Negro institutes and for the promotion of libraries for Negroes in his territory has exceeded all expectations.

He says every mail brings more books.

A new library with a hundred books is being established at Ferriday, Louisiana, he reports.

Jacob Gartenhaus at Copenhagen

Dr. Jacob Gartenhaus, Jewish evangelist for the Home Mission Board, conducted one of the group conferences at the Seventh World Congress of Baptists in Copenhagen on July 30.

Having just visited Palestine, he also gave a number of interviews to Copenhagen papers on the situation there.

In a regular session of the Congress, Dr. Gartenhaus presented a resolution which was commended by Secretary Lewis and Honorable Ernest Brown, outstanding British Baptist layman. The resolution follows:

The Baptist World Alliance, in session at Copenhagen, July, 1947, resolves in the following declaration:

Aware of the unprecedented suffering through which the people of Israel have passed during recent years, six million of them being exterminated by the most inhuman means; aware also that these sufferings are not yet at an end, but that hundreds of thousands are still in concentration camps or wandering homeless from land to land, aware, further, that the poisonous

propaganda and destructive designs of anti-Semitism are still at work against Jews in many lands.

Thus Congress puts on record its sense of sorrow and shame that such conditions prevail.

It calls, first, upon Baptists throughout the world to manifest the spirit of Jesus Christ, himself a child of Israel, and to do everything in their power to alleviate the sufferings of the Jews.

It calls, secondly, upon the nations of the world to open their doors to the homeless and oppressed refugees, since there can be no abiding peace while this problem remains unsolved.

It calls, thirdly, upon Jewry everywhere to refrain from provocative acts and to restrain those among them who would resort to violence.

Further, this Congress would not be true to its convictions if it did not state its belief that the command of Jesus Christ to evangelize the world was intended to include the people of Israel.

The Congress, therefore, calls upon all Baptists to do their part in supporting missionary work among the Jews. We believe that only when Christ is accepted as Lord will the Jews or any other people find salvation, peace, and freedom.

In Memoriam

Brantly Mercer Callaway

January 30, 1879
August 22, 1947

For a generation Brantly Mercer Callaway served the Home Mission Board as a faithful member. He gave special attention to the Church Building Loan Fund. He was keenly alert to all that transpired in the meetings of the Board for the period of his service.

On August 22, 1947, Brother Callaway met his death by accident on the highway near Washington, Georgia. A fitting tribute by his good friend, former Managing Editor Joe W. Burton of *Southern Baptist Home Missions*, is submitted.

BRANTLY MERCEY CALLAWAY was a man proud of his heritage. He liked to claim, a twinkle in his eye, that he had lived on the Callaway estate near Washington, Georgia, for 170 years.

Some years ago I spent an afternoon and a night with him at this old Callaway home. He drove me over the acres which his grandfather had settled shortly after the Revolutionary War and which remain in the family to this day.

I went with him to the family cemetery where five generations of Callaways lie buried. Here he set out shrubs in the red Georgia soil.

"I think I can rest peacefully here," he said. Then he showed me the spot selected for his own occupancy.

That six-foot plot was occupied Sunday, August 24, as the body of B. M. Callaway was laid to rest with his forebears in his beloved soil.

Brantly Mercer Callaway was also proud of his Baptist heritage. Never did the two great Baptists of another day for whom he was named—W. T. Brantly and Jesse Mercer—have their names carried more proudly.

Nor could their spirit have projected itself more happily than it did in the genial, intelligent Christian soul of Brantly Mercer Callaway.

His interest in all Baptist activities was never abated. That interest was directed by a discerning intellect into constructive channels. Always his interest and his activities were helpful to Baptist work.

He served Baptists of Georgia on boards and committees. He served Baptists in his own church. He served Bap-

tists of the South through many years as a member of the Home Mission Board.

I knew him best through a decade of intimate association in Home Mission work. Seldom a day passed that he was not busy in some Home Mission interest. Always it was service happily given without ever any monetary reward. Yet it was marked by a sense of loyalty and by the expense of time which would do credit to an employed official.

Brantly Mercer Callaway was a denominational servant—in the real meaning of the phrase. I have never known another to approach him either in amount of free service given or in quality of usefulness. He had gifts for such work and he was in a position to render it.

My own feeling is that Baptists—of Atlanta, of Georgia, of the South—have suffered an irreparable loss in his going.

But more, my own spirit is impoverished, for nowhere did I have a friend on whose strong counsel I leaned so heavily, nor whose judgment I valued so highly as I did that of this good friend.

Happy was he to return to his beloved red soil of Georgia. Happy for us who knew and loved him the prospect of renewed fellowship with his choice spirit in a better world.

Welcome Home, Esperanza

By HAROLD E. DYE

(From the author's book, *Shining Like the Stars*)

Esperanza, whose name in English is "Hope," is a Spanish-American girl fourteen years old. She is deaf and dumb. Her home is in Santa Fe, New Mexico. The only language she knows is English, having learned it in a Government school. She can read the lips of one who is speaking English provided that individual speaks clearly and slowly.

Esperanza's mother, a wrinkled little lady with skin like parchment and eyes that have been washed almost out by the hot sun, speaks only Spanish. Therefore the child cannot converse even by means of the written word with the one she loves the most. Her tiny brothers and sisters, who are equally at home in Spanish or English, act as interpreters while Esperanza reads their lips.

One day this afflicted girl came to the Vacation Bible school being conducted by Home Mission Board missionaries at Belen, New Mexico. During the open meetings, she sat on the front seat where she could read the lips of the speakers. Her dark, curly hair was flung over her shoulder and she leaned forward slightly, endeavoring to know every word spoken. Her liquid, brown eyes lighted up when she caught a phrase. If the speaker did not talk too rapidly, Esperanza could hear—in her heart.

At the close of the school, Miss Martha Thomas Ellis, who was superintendent, asked the pupils to write down on a piece of paper their impressions of the school under the heading: "What Vacation Bible School Has Meant to Me."

Esperanza took the pad. In English she wrote, "In Bible School I find Jesus. I want to be baptized."

A revival was being held in connection with the Vacation Bible school. Esperanza had leaned forward each night, intently watching the lips of the speaker, Rev. B. I. Carpenter. She seemed trying to make up her mind to go forward, yet did not move. Something seemed to be puzzling her.

Miss Ellis, who did not doubt the Spanish girl's conversion, urged her, by writing on the pad, to come forward that night and unite with the church, but the girl wrote, "I do not know when the preacher says to come, he talks so fast."

By much writing on the pad, the missionary and Esperanza decided upon

her great, luminous eyes and her lips were parted as though she would speak, but she could not. Finally she asked for the pad and pencil. This is what she wrote:

"I know they are telling me they are glad I have come. I cannot hear them now, but one day I can hear. And I will hear Jesus say to me, 'Welcome home, Esperanza.'"

From the missionary's report:

July 23, 1947

"In Belen, Esperanza (of Harold Dye's *Shining Like the Stars*) was home for the summer from the school for the deaf. She surprised me by saying 'Hello' in a sweetly hesitant voice. Esperanza is learning Spanish and now can understand much her mother tells her. She is beginning to talk!"

Martha Thomas Ellis
Missionary in New Mexico

An Indian Chief Goes To Church

When an Indian missionary writes that the "chief" of the tribe is attending religious services, it is news. The same is true when the medicine man of the tribe becomes interested in the gospel.

The missionary knows that when the chief or medicine man is "friendly" toward the gospel, it is an entering wedge with the gospel into the whole tribe. When both are converted, the missionary is usually unhampered in full propagation of the gospel throughout the tribe.

So it is with deep feeling that Missionary Ward Coachman reports that "the chief of the Shawnees has, of his own accord, been in attendance regularly at our services." Following the leadership of their chief, the Indians are showing keen interest in religious services conducted by the missionary.

The missionary adds, "The tribe custom religion no longer seems able to hold the tribe together. Our hope and prayer is that they will turn to Christ."

A Remarkable Group of G.I.s

By CHAPLAIN PETER E. CULLOM

The Ashiya Army Air Base Service Men's Christian League in Japan claims a record for attendance and accomplishments.

In the five months since its organization there have not been six days that the League has not had a week-day meeting. Besides this, practically all the members come to the Sunday evening service. This means that the group has been coming together every day except for a few days for five months. Where will you find another record like this?

The main reason for this remarkable attendance record is the sheer joy of Christian fellowship. When work is over, some of the members come to the chapel until chow time. As soon as the evening meal is finished, some rush back to box, play ball, or just shoot the breeze until 1815, the time for the daily meeting. The meeting always starts on time and stops on time.

By having it early in the evening, it gives members a chance to attend other meetings. For some reason, few of the members go to a movie. They seem to prefer staying for a committee meeting or hanging around wise-cracking and kidding one another.

This fellowship has been something fine to behold. When a member has a birthday, the group sings "Happy Birthday" to him, and he is always given an inexpensive gift. When a man goes off or returns from DS or is transferred, or goes home, some sort of recognition is given him. Their Saturday party or picnic has become an affair to which all look forward.

There is a sincere affection among the members of the League as they play and work together.

Some of the work they do is counting for the kingdom of God. When the chaplain has to be away, the boys take charge of his services. Almost every Sunday they furnish special music for both the morning and the evening services.

Every day members give out tracts to Americans and Japanese, and invite men to come to the League meetings, Sunday school, and chapel services.

Their best work is in their evening meetings. To the three Bible classes and two business meetings every week, the G.I.s bring visitors who catch the spirit of the others and decide to join the League. At least half of the present members have become Christians through effort of the League members.

Very often members give testimonies at services or at the Youth for Christ meetings, and invariably, part of their testimony is how much the League has helped them.



Chaplain Peter E. Cullom

This is truly a band of young Christians who have found the joy of Christian fellowship and the pleasure of trying to advance the kingdom. These League members prove that not only can a soldier live a Christian life, but Christian soldiers working together get a real pleasure out of serving the Lord.

FROM GREENLAND'S ICY MOUNTAINS

By CHAPLAIN WILSON C. HAMMON
It gives one a strange feeling to stand on a hillside overlooking the blue fiord filled with sparkling icebergs and know that he might be the first man ever to have stood in that very spot.

It makes one become fully aware of the handwork of God when he can pick lovely wild flowers from the green moss-covered mountainside only a few feet away from a great glacier. This is Greenland, the most beautiful place I have ever seen and yet the most dangerous place I have ever lived.

I believe it does one good spiritually

to be able to breathe air that has not been contaminated with smoke or to drink pure water that comes straight from a glacier. It draws one closer to God to be able to look at His creation without having to see flashing signs suggesting that one eat at Joe's Place or drink a certain make of beer. If my few months here with the 817th Aviation Engineer Battalion does nothing more for me and my men, I would say that it has made us all realize that God's world is beautiful.

But Greenland is dangerous as well as beautiful. Recently, I was flying back from an airbase just north of the Arctic Circle where I had been visiting some of our men who are stationed there. Suddenly a dreadful thought passed through my mind. What could be done if the plane should go down? I had three choices if I should try to jump to safety: I could land in the water and freeze to death in a few minutes; I could land on a rocky mountainside and be dashed against the sharp rocks; or I could land on the Ice Cap and be lost forever. Then I thought, how does the man feel about this danger who has never dedicated himself to God or accepted God's way of salvation? My trust was in the Lord and not in the two engines that were making our plane fly.

The beauty and the danger combined here in Greenland are drawing many of our men back to God. Those who have drifted away are attending worship services again for the first time in many years. Those who have cursed God or said to themselves there is no God are now seeking after Him.

Committees Named

Northern Baptists have named a committee of seven to confer with a similar committee of the Southern Baptist Convention on "common problems" confronting the two groups. The committees were authorized by the two conventions at their respective meetings last May.

The members are:
Northern Baptist—W. C. Coleman, Wichita, Kan., chairman; B. C. Barrett, Joseph C. Hazen, C. O. Johnson, J. L. Kraft, H. D. Pickett, E. B. Willingham.
Southern Baptist—W. R. White, Austin, Tex., chairman; B. O. Herring, C. Roy Angell, George Ragland, I. E. Lee, R. C. Campbell, B. A. Pugh, Ryland Knight.



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October, November, December
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Student Testimonials

(A compilation of student reports)

In the summer of 1947 the thrilling experiences of nearly three hundred student home missionaries are recorded in the reports sent to the Atlanta office. Even before the visible results of the student summer program can be recorded and tabulated, SOUTHERN BAPTIST HOME MISSIONS is giving to its readers a glimpse of the work through firsthand experiences of the student missionaries.

THE NEED OF PERSONAL CONTACT

By MARY NEAL MORGAN

One day before visiting the homes, we stopped by to see if a girl would go with us. She had been saved the day before. Upon our return, from the contacts of the day, we thanked her for going along. She smiled through her tears as she said, "I did it because I love the Lord."

At another place we were spending the night in the home of a 15-year-old girl. Before going to bed we all knelt in prayer. When it was time for our hostess to lead in prayer, she started crying. She said that even though she was saved she had not been living for God. Then through tears she said, "Why don't more missionaries come up here to teach us about the Bible?"

I heard a boy who had been converted less than a week trying to win a friend to Christ. He had a real testimony.

I know people who have been Christians for years that do not have the courage to stand up for Christ that these young people have a few days after they are saved.



Houseboats along the Atchafalaya River in Louisiana.

HOUSEBOATS ALONG THE ATCHAFALAYA

By ANNA COPELAND

The student summer mission program is reaching into otherwise untouched fields. In the South Louisiana field, especially, it is challenging that many eagerly hear for the first time of the story of Jesus and of God's plan of salvation in their own lives.

When members of an adult Sunday school class were asked to repeat John 3:16, one member replied, "John 3:16."

Many church members are still in darkness to the light of the gospel. It is said that in South Louisiana there is only one Baptist missionary to ten thousand people.

Southern Louisiana is like no other part of the United States. The calendar usually moves from warm to cold in a timely way, and a person knows what he'll be doing in a carefully planned schedule; it is not so with the shrimpers and other fishermen. During the season, the hours are unending, yet the average fisherman retains his good temper.

Generally, the pay is good, often at the sacrifice of human life. Above all, their graciousness is an outstanding trait.

There is an attitude among these French Americans that holds social relationships first among life's demands. Fishermen will not admit social inferiority to any other man, even in the American world where, unfortunately, money and education define a man's worth. By the fishermen, the true values of character are sought. They have confidence in their individual dignity.

Such a fisherman as was just described was seeking God's way in his life. He is of French ancestry.

"I want you to answer a question, Miss Copeland," he said one day. "Would you bow down to a man and ask him to forgive your sins? I wouldn't believe you, a priest, or the mission preacher could forgive me. I believe it is God alone who can forgive sins."

"In Matthew 23:9-10," I answered, "we find: 'And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.' That is what our Bible says about our personal relation with God."

"But how can a man be saved and really know it?" the man asked.

I explained as simply as I could the plan of salvation.

"You say you want to pray alone to God?" I asked. "He can save you now, on your boat, or anywhere, when you go to Him in faith."

For weeks that man asked questions about the Bible, especially of differences in the Catholic and Baptist concepts. One day while fishing, all alone with God, he did accept Christ as his Saviour. Later he joined the church and was baptized with his wife, who also made a profession of faith.

Since his conversion, prayers that God would be a partner in his fishing have been answered. He has helped lead others to Christ. His witness in the community seems to be far-reaching. And he is a plain, earnest fisherman who can neither read nor write.

At Klingsville Mission in Morgan City, Louisiana, where I've worked this summer, the field is more open than ever. Within the last three years of its life, the mission has grown to a membership of fifty-five.

THE BATTLEGROUND OF RELIGION

By CHARLENE CARTER

How thankful I am that I was privileged to work in New Mexico this summer! For if there is a need, New Mexico is number one.

The country is infested with every known belief and a few unheard of ones. It could well be called the "battleground of religion."

One little boy shocked us one day by declaring that God is Jesus' lost name. What an indictment! We need to make Jesus real to those who do not know Him.



Student missionary Joan Freeman and Bible school children on a picnic in the mountains of New Mexico.

THE ANSWER

By KATYJANE KELLEY

For the Mexican encampment at Alto Frio, Texas, I was asked to teach *Everywhere Preaching the Word*. It was announced in assembly that my class would meet under "shed number four."

After the children had run to their

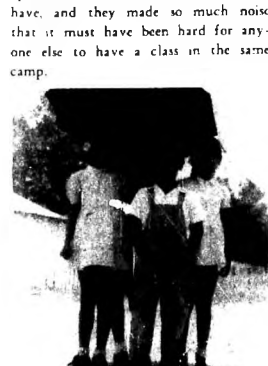
One of my boys was an Anglo (as the Mexicans call us) and said he didn't understand Spanish. Now I had taught everything else in Spanish all summer and didn't want to break my record; also I did not want to let them think I was defeated. But what should I do about my little Anglo boy? The class just could not go like that again



A group of Mexican children who attended the Bible school in San Antonio.

named places, I found my class to be composed of thirty very lively little Junior boys. I tried to get the roll by passing a notebook through the class, but the first boy almost never finished writing his name, and the others took advantage of that time to talk.

I tried then to ask them their names but soon found that that would not work either. They made fun of my Spanish when I tried to make them behave, and they made so much noise that it must have been hard for anyone else to have a class in the same camp.



This is the way these little cousins went to Bible school in San Antonio.



Two little Mexican boys who attended Bible school conducted by Miss Kelley in San Antonio.

ferent place. That morning they listened to everything I said; and they were quiet—all thirty of them!

My Spanish must not have been too bad, either, for they corrected me only a few times, and they do correct mistakes.

When the class was over, my little orphan came up to me and said, "God answered our prayer, didn't He?"

"Yes," I agreed. "God certainly did answer our prayers."

Later the little Anglo came to me and said, "I understood almost everything you said today!"

From then on the class was next to perfection, and once or twice when dismissal bell rang the boys remained seated and asked me if that were all, even though I had said "Es todo" (that is all). Then they would finally leave, one by one.

COUNTRY CHURCHES NEED PASTORS

By GERALDINE DUGGER

The need of our country churches truly is great: I wish I could spend at least a year of my life in each church I visited this summer in order that I might help them more.



Student Missionary Geraldine Dugger and her Juniors at Vacation Bible school in Quin, Missouri.

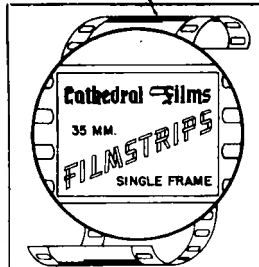
Many of the churches where I conducted Bible schools did not have pastors. Some of them had services only once a week—Sunday school on Sunday morning.

It was truly heart-rending to see how ignorant of the Bible many of our people are. Some of my pupils did not even know that the Bible was divided into two parts. "It made my heart rejoice to see how eagerly the children grasped the truths from the Bible and how their faces shone as they studied God's Word."

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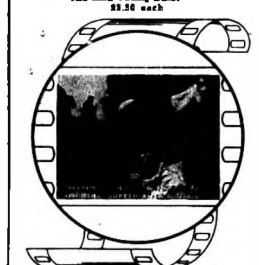
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Alaskan Official Invites Baptists to Increase Activities

The Commissioner of Labor of Alaska has written Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, asking that Baptist "activities in the Territory be increased."

The commissioner, Henry A. Benson, states in his letter that hundreds of peo-

ple from the South who came to Alaska during the war have remained and still others are coming in answer to the lure of high wages.

"Many of the people who come here are members of Baptist churches in the States, but they have been unable to attend a Baptist church here because none are available in their communities," Mr. Benson wrote. "We believe such people are entitled to services by the church of their choice and would like to recommend that your activities in the Territory be increased."

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IS THAT PETE CERVANTES?

By ISAAC V. PEREZ
Missionary to Mexicans in Texas

Pete Cervantes was born in Leon, Guanajuato, Mexico. At the age of thirteen he was working in his uncle's shoe shop. His uncle, being a drunkard, taught Pete to drink.

He belonged to a Catholic home and was taught to attend church. He became in his youth an acolyte. He was a good singer and when older was made a member of the choir. He sang solo parts on special occasions. Most of his singing was done in Latin.

As the years went by Pete became a good shoemaker. A business man from Austin, on a visit to Mexico, made him an offer, paid his immigration fee, and brought him to work in his shop in Austin. As time went by Pete increased his drinking. He had married and now had a family. Staying away from work days and weeks at a time, he finally lost his job. His wife passed away. Pete was left with four children, and without a job.

He came to Bastrop where he got a job. Later he met a young lady from our church and married her. He continued drinking, and lost about six jobs in succession. Going into business for himself, he failed at that.

For four years we worked and prayed with Pete. His oldest daughter at fourteen said, "My father will not give up drinking until he dies." We continued to pray for him.

In the summer of 1946 he surrendered

his heart to the Lord. In beginning a Christian life he gave up drinking.

In January of this year he was named our Sunday school superintendent. In accepting the new responsibility he said to the church, "All you brethren know that I am new in the church, but with God's help I am willing to do my part." He has, and is doing it, in the Sunday school, in Training Union, and in the Brotherhood.

Our Brotherhood went to Austin twice this year. In both programs he took part by singing in a quartet. It was there in Austin that a man approached me.

"Is that man who sang Pete Cervantes, the shoemaker?"

"Yes," I replied.

The stranger could hardly believe it.

Later the man asked to speak, and to the thirty-seven men present he gave this testimony.

"In Heaven we are going to meet some whom we did not expect to see there. This man Pete is the last I ever thought would go to heaven. But now I see that I have been mistaken."

Yes, Pete Cervantes was a drunkard! But now he is a true Christian who believes in and loves his Saviour.

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In Dan. 11:35 we find that "Neither shall he regard the God of his fathers," and we remember the report that Mr. Stalin was educated for the ministry (priest-hood).

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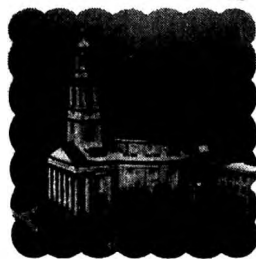
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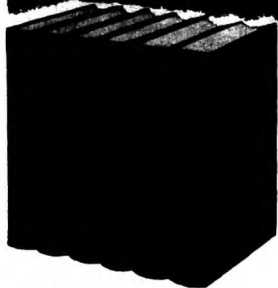
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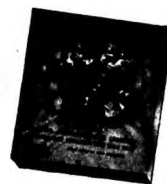
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The Copenhagen Congress

By JOHN CAYLOR

(See on opposite page a picture of the Congress in session.)

Impressions of Copenhagen have been expressed by hundreds of people in pulpits, in editorials, in personal reports, and in human interest stories.

I am glad I went to Copenhagen, but cannot say that I enjoyed it.

The Trip

I do not like to travel; however, I suppose that I have traveled farther to go nowhere than anybody I know. This was my first trip to Europe. There was nothing about it to make me say "I had a good time."

Traveling on the "Queen Elizabeth" is smooth sailing in a luxury liner. The "Queen" is a floating hotel with shops, post office, bank, radio-telephone, and telegraph, swimming pool, dining rooms, gymnasium, outdoor sports, theaters, church services, and almost anything else you would find in a city.

I found London bruised, broke, but alive.

In England, Holland, and Germany as I passed through I saw the most beautiful farms and farm houses I have ever seen. In the cities precision bombing had destroyed almost everything of value near the railroad tracks.

Crowds of people in Germany were lined up at railroad stations seeking to go somewhere. They had suitcases, old and battered, bags, sacks, bed rolls,

everything and almost nothing. The people looked woe-begone, without purpose, hopeless. I wondered as I looked out the train windows and they looked in if they thought we Americans were riding through their cities gloating over the debris we saw and the hopelessness they exemplified. My heart sank. Tears would not be fitting; sympathy would not be appreciated; pity would not help. The people need food and clothing from us, yes, food and clothing. But more than that, they need purpose and hope. I believe that only in Jesus Christ our Lord can they find hope. With every package we send and every dollar we give, there ought to be personal interest and a yearning for their salvation which will make us do something about it.

Copenhagen is a beautiful city. The Danes are a sturdy, strong, brave, purposeful people. The five years of occupation by Germany depleted them of their wealth, but underneath their present poverty is the wealth of a great people of noble purpose.

The Program

The great crowds and the stirring messages which moved the people in Atlanta were absent at Copenhagen. The roll call was abused by long speeches and a dragging program.

There were three strong sessions. One was the report on evangelism and the recommendations made by the committee that we increase our evangelistic efforts; that we set up a five-year program co-ordinating convention plans of the various nations; that cross fertilization by personal visitation be promoted.

in preaching missions with the strongest preachers of the various nations visiting other groups; and that by the exchange of literature and plans various bodies may keep informed about what others are doing.

The sermon was good as sermons go. It had meat in it and it was well organized. It was delivered with force even though it was broken up in small doses by the preacher and the interpreter. It was statesmanlike and sound as to principle. It did not have the dynamic necessary to make one want to get up from the meeting and go out to evangelize the world.

The program on another occasion almost reached a high point of climax. Mr. C. E. Brown of England spoke on "Free Democracies Versus Coerced Democracies." It was the pronouncement of a man of God in a place of lay leadership which marks Mr. Brown as perhaps the leading Baptist of Great Britain. His message was timely and Christian.

Contributions

The meeting of five thousand Baptists at Copenhagen made an impression upon the city.

Religious liberty and the separation of church and state are matters not well understood in Denmark. The meeting of the Baptist World Alliance may bring to a head the discussion of religious liberty.

The small group of 1,350 Baptists who entertained the world congress must have been blessed by their noble efforts. Surely the people of Copenhagen will think well of that little body.

Fellowship of Baptists around the world is an important thing. Copenhagen meant the renewal of that world fellowship.

It was good to be in Copenhagen.

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