

Southern Baptist
HOME MISSIONS
JANUARY, 1948

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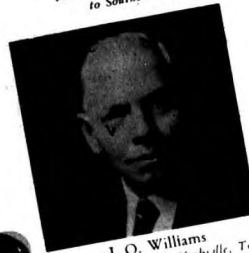
Louie D. Newton
President, Southern Baptist Convention
"The Contribution of the Rural Church
to Southern Baptist Life"



C. W. Pope
Executive Secretary, Tennessee
"The Associational Mission Program"



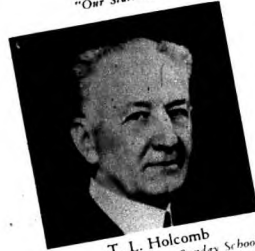
W. C. Boone
Executive Secretary, Kentucky
"The Statewide Rural Mission Program"



J. O. Williams
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"Supplying the Needs of Our Rural
Pastors"



Sam Scantlan
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"The Place of Prayer in Evangelism"
"Youth Evangelism"



Perry F. Webb
First Baptist Church, San Antonio
"Church-Centered Evangelism"
"Pulpit Evangelism"



Ellis A. Fuller
President, Southern Baptist Theological
Seminary
"The New Birth"

Ridgecrest Conference on Evangelism and Rural Life June 1-8, 1948

In addition to the Home Mission Board staff, the speakers whose pictures appear on this page are featured on the Ridgecrest program for home missions this year.

Note the change in dates to the first week in June.

It is hoped that pastors from cities and rural areas, together with other church leaders who are interested in evangelism, will take advantage of the early June meeting to receive inspiration designed to help them in preparation for summer revivals as well as for an evangelistic program covering the whole Convention territory.

Later issues of the magazine will show other features in the June home mission week at Ridgecrest.



O. T. Binkley
Professor, Southern Baptist Theological
Seminary
"The Rural Life of the South"



R. B. Hooks
Superintendent of Rural Work, Kentucky
"A State Survey for a Rural Program"



R. G. Lee
Bellevue Baptist Church, Memphis
"The Might of Mass Evangelism"
"A Plea for Personal Pleading"
"A Campaign for Compassionate
Concern"

HOME MISSIONS

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

Vol. XIX

JANUARY, 1948

No. 1

SOME FUNDAMENTALS IN CO-OPERATION

By J. B. LAWRENCE

We are laborers together with God. Baptists in their denominational work should not forget this. The churches, the institutions, the agencies—state and southwide—are tied up together in one great kingdom undertaking. They are laborers together with God.

It is this unity of interest and purpose that makes possible and necessary the Co-operative Program. Because of this unity in the kingdom work, each denominational institution and agency should stand with and for every other agency. "One for all and all for one," should be the denominational slogan.

There is no other base upon which we can proceed with assurance of success. We must also remember that to work together we must work for and with each other.

In this work there are certain fundamental principles which should be kept in mind, principles by which we should be governed in our work.

1. *The primary unit in the kingdom of God is the individual Christian.* He is the ultimate source of kingdom activity; in fact, the kingdom roots in him. Christ sets up His kingdom in the heart and life of the individual believer. All kingdom work stems from the activity, faith, love, devotion, and service of the individual believer.

2. *The primary unit of co-operation is the local church.* When we come into the field of operation where co-operation is necessary the primary organization is the local church and all co-operation in kingdom work begins with the local church.

3. *Co-operation is a kingdom necessity.* If the churches of Jesus Christ to which the Great Commission is given carry out the Commission, it is necessary for them to work together. The world implications of the Great Commission demand co-operation.

4. *Agencies for co-operation are a denominational necessity.* If churches are to work together there must be agencies through which they can co-operate. These agencies, however, are the servants of the churches; they are of the churches, by the churches and for the churches in kingdom work.

5. *The primary work of the denomination is to grow virile, vital, vigorous, functioning New*

Testament churches. We cannot evangelize the world without churches. Christ's plan for the evangelization of the world is to sow it down in churches. Healthy, indoctrinated, informed, New Testament churches will produce the means for the ongoing of the kingdom of God throughout the world as the product of their Christian life.

6. *Denominational programs must root in the churches to be effective.* The churches are the chief assets of Southern Baptists. Destroy every institution except the churches and the churches will rebuild the institutions; but destroy the churches and the institutions will die for want of support. If the churches do not co-operate—work together with Christ—the denomination is helpless.

7. *The pastor of a New Testament church is the divinely appointed kingdom leader in the church.* He mediates between the church and the worldwide task of the church. He stands between the co-operating church and the agencies through which it operates in kingdom service. He, in a large measure, holds the purse-strings of the denomination. By wise leadership, careful teaching, and earnest and enthusiastic co-operation in denominational affairs, the pastor can ultimately lead his church to co-operate with the other churches in world evangelization.

8. *We can meet our opportunities as a denomination only when all the churches, agencies, and institutions work together for the ongoing of the kingdom.* We must mobilize all our forces, unify all our efforts, if we would evangelize the homeland and the world.

Baptists are one great, big brotherhood. Their interests are one. They have one Lord, one faith, one baptism and one Great Commission. The Holy Spirit empowers them, and if there ever was a time in world history when they needed to move in unity in the solution of the problems which this materialistic age is thrusting upon them, it is now. In the name of our Lord, let us go forth together for Christ.

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J. B. LAWRENCE

Editor

JOHN CAYLOR

Managing Editor

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Home Missions by Radio

By JOHN CAYLOR

The gospel by radio extends home missions into areas which cannot otherwise be served by home missionaries. The miracle of radio has been turned into a nuisance as cheap commodities are extensively advertised. However, like viewing a beautiful landscape behind glaring billboards on the highway, there is to be found in radio that beautiful background of service which reaches the highest and best.

In Cuba, the radio is used to broadcast the gospel and reach the multitudes who will not go to church. There is a French radio ministry in Louisiana. A network of stations in the Southwest present the Baptist message in Spanish. Various missionaries have access to radios and broadcast the gospel as they have opportunity.

The radio message goes beyond the barriers of prejudice to reach those whose inhibitions prevent them from attending Baptist churches. The pure gospel wins wherever it goes.

Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board, preaches over the radio through seventy outlets. The programs, music, and sermons are recorded in co-operation with the Southern Baptist Radio Commission, and the weekly messages reach an audience estimated at two million.



Dr. J. B. Lawrence is the preacher on the Good News Hour.

Letters and cards coming into the home mission offices in considerable volume report conversions, request prayer, and reveal the wide extent of Dr. Lawrence's radio ministry.

In addition to the Home Mission Board's wide service in broadcasting the gospel, Southern Baptist pastors with their weekly radio devotionals and the broadcast of their regular Sunday services render an immeasurable service in dispensing the gospel.



"A new feature of our work is the gospel message through Station KORA, Bryan, Texas, every Saturday at 8:15 A.M. It is broadcast in Spanish.

"There are 250,000 potential listeners for the 15-minute program," said Gilbert C. Rodriguez, missionary to Spanish-speaking in Texas.

"Our radio program is being well received by the Mexicans as well as the Anglo people, and we are praying that many may be pointed to Christ by it."

Vernon Meeks, missionary to Spanish-speaking in New Mexico.

"It was my privilege during September to be the preacher over the Baptist French program. The program is now going out on five different radio stations in south Louisiana. Many requests for Bibles are coming in, and many are becoming interested in salvation who had never heard the gospel before.

"The French radio program is reaching thousands with the gospel who would never be reached otherwise."—Lawrence Thibodeaux, missionary to French in Louisiana.

Recently I have been bringing messages by radio. Last week I preached every day at 7:30 A.M. on Station

KGFL. Every Tuesday I preach at 2:30 P.M. on KSWB.

"These messages have been heard by many Catholic families, and some of them have told me that they enjoy them very much."—J. G. Sanchez, missionary to Spanish-speaking in New Mexico.

BOOK REVIEWS

Crossword Puzzles on the Parables. By Opal Rose Meyers. Van Kampen Press. 50 cents.

Good entertainment for all age groups of Bible students may be had in this charming little book.

Practical Sermon Outlines. By H. A. Downie. Zondervan Publishing House. \$1.50.

Those who look for sermon outlines will find suggestive material in this volume. The outlines are more than a mere skeleton. There is suggestive material to go with the outlines.

The Message of Romans. By Robert C. McQuilkin. Zondervan Publishing House. \$2.00.

"Paul's letter to the Romans has had more influence in the world than any other letter that was ever written," says Dr. McQuilkin, the author. A look at the author's outline of the message of Romans makes one want to study the book. The chapter headings are: "Sin Abounding in Jew and Gentile," "Grace Abounding for the Lost Sinner," "Grace Abounding for the Saint," "Grace Abounding for the World."

The Confessions of St. Augustine. By David Otis Fuller. Zondervan Publishing House. \$1.50.

Here is a marvelous story condensed by a great writer. The digest is well done.



The Baptist radio choir of Atlanta

January, 1948

Basis of Co-operation

By S. F. DOWIS

Superintendent of Co-operative Missions

The co-operative mission program of the Home Mission Board now includes the city mission program, the rural church program, the western program in Arizona, California, and New Mexico, and the mountain mission program. The basis of co-operation in all of these programs is as follows:

1. The workers in these departments are employed by the state mission boards and under their direction. They are considered state mission employees.

2. The Home Mission Board makes an allocation for the support of the work in each state upon the basis: (a) of the need for the particular type of work in the state; (b) of the ability of the individual state to pay for the program itself; and (c) the funds available to the Home Mission Board for the promotion of this work.

3. The Home Board will co-operate with the state mission board in the rural church department in employing special or demonstration missionaries who will be assigned to needy fields not being reached by the mission program of the state.

Water in the Everglades

High water has caused many of the Indian Christians in the Big Cypress Swamp of Florida to leave their thatched huts and seek higher ground, according to Missionary Stanley Smith.

Twenty-five families moved to the mission grounds at Dania to wait for the water to subside.

Accompanying picture shows high water at the Dania Church of the Seminole Indians.



Among the Missionaries

Church Sends Out Preachers

"Our church feels very proud of our three preacher boys who have come from our ranks. While the membership of Good Will Mexican Church has practically doubled in recent months, the total membership is thirty. For a church to send out a preacher for every ten members within a 2-year period is truly something to praise God for.

"One other boy in the church membership has surrendered to the ministry but at present is in the Navy."—N. H. Fudaly, missionary to Spanish-speaking in Fort Worth.

Chinese Girl Converts

"Again the Lord has blessed us with the salvation of one of our seventeen-year-old girls for whom we have been praying for a long time. How it rejoices our hearts to see the working of the Spirit in the hearts of people."—G. Lawrence Stanley, missionary to Chinese in San Antonio.

Children Love the Bible

"One day in kindergarten I was reading to the children from the Bible. As I read the story of the feeding of the five thousand the children were unusually interested. One little girl said, 'Mrs. Leach, I wish I had a book like that at my house.'

"Of course, I gave her a book like that" to take home with her."—Mrs. Milton S. Leach, missionary to Spanish-speaking in Texas.

Pioneering for Christ

"I went to Dulce, New Mexico, to help in a Vacation Bible school with the Apache Indians. This was the first work that Baptists had done with these Indians.

"Rev. Z. O. Young, district missionary, preached each evening. Three made professions of faith.

"The Indians want us to come back next year."—Thelma Mardis, missionary to Indians in New Mexico.

Home Mission Board Offers New Service

The Home Mission Board now offers to any city or community within the Southern Baptist Convention a specially trained and equipped man to discuss the needs in the field of juvenile delinquency and broken homes. This man will also offer to you suggested programs which you may follow in approaching a solution to this dual problem in our Southland.

Those who are interested in a conference with such a man will write to S. F. Dowis, Baptist Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia.

On the River Front

"I am thankful that I have been placed on the river front to work. At Bowen Center I have an average of thirty-two children each day in the nursery kindergarten. I feel it is a privilege to clean up dirty bodies of neglected little children and to try to train them.

"From the parents, when I visit in the homes, I hear of the prayers of thanks, songs, nursery rhymes, and stories that the children have learned."—Mrs. Amelia Rappold, missionary in New Orleans.



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By ALFRED CARPENTER

... Where the land is divided, that the world may be united commercially;
 ... The handclasp between the Americas for the Good Neighbor Policy;
 ... Where the two oceans kiss and the races of man are in a melting pot;
 ... The bridge of the universe for air routes of the world;
 ... The crossroads of the world, for a daily parade of the nations,
 Is the Isthmus of Panama, the one most important spot for the people called Baptists in a far-visioned world mission program.

Recently I returned from an itinerary visiting the field in general but particularly the work of the Home Mission Board on the Canal Zone, in Panama, and in Costa Rica. When pastor of Balboa Heights Baptist Church on the Zone and Home Board superintendent of missions to the West Indians, 1928-1932, deep convictions gripped my soul regarding the opportunity and responsibility of Southern Baptists in the area. Today such convictions are a vivid reality.

First, consider a fact that is as old as geopolitics but current among leaders in every phase of life today. Reviewing history and geography in the year A.D. 1000 we find the center of civilization around the Mediterranean Sea. Across this sea flowed the world's commerce. Roman highways belted the area. Egyptian production, Greek culture, Roman power, and all else of note in world civilization centered there. The religion that predominated was of the ecclesiastical type. It held a firm grip upon the people. The Dark Ages were ushered in, a period which historians have found difficult to interpret. Was not the pagan religion of this area responsible for the period of the Dark Ages?

Second, it is predicted that by the year A.D. 2000 (fifty-two years hence) the center of civilization will have shifted from the Mediterranean of the old world to the Gulf of Mexico and the Caribbean Sea of the Western Hemisphere. The religion that predominates in this area will largely determine whether or not our present Christian civilization will continue or perish, whether or not the race will experience something far more devastating than the Dark Ages.

Third, Baptists' position in this area carries heavy responsibility. Around the Gulf in the United States and Mexico, in northern Brazil and Colombia, and in Central America Baptists must take a militant stand. What Baptists do in the next fifty-two years may determine the destiny of civilization. Only the pure gospel as Baptists know it and teach it will meet the need.

The Foreign Mission Board is starting work in Guatemala and Honduras. The Home Mission Board is beginning work with the Spanish in Costa Rica and Panama. Other denominations, and in recent years interdenominational movements, have promoted work, but little progress has been made by evangelical groups in reaching the multitudes of these long-neglected countries with a New Testament evangelistic message. They must be reached by Southern Baptists. This gap in our work around the Gulf and the Caribbean Sea must be filled. We cannot wait fifty-two years to do it.

In December, 1941, under appointment of the Home Mission Board, Rev. and Mrs. Paul C. Bell went to this area to superintend mission work. At that time Southern Baptists had no work among the Spanish-speaking people in Central America. This well-prepared, experienced and consecrated couple pioneered throughout these countries proclaiming the gospel, finding believers, and organizing churches. This was during the difficult war years when transportation was difficult. Highways were traversed, jungle trails were cut, hamlets visited, and capital cities entered. This movement, led by Paul C. Bell, is probably the outstanding piece of pioneer mission work ever accomplished for Southern Baptists among the Spanish-speaking people.

The work grew until there was a sufficient number of churches to organize a Baptist association in Guatemala, in Honduras, and in Costa Rica. The Foreign

Mission Board has assumed responsibility for the work in Guatemala, Honduras, and Nicaragua, the Home Mission Board retaining the work in Costa Rica and in Panama. Though the work in the latter two republics will consume the remainder of this article, a like opportunity for service, responsibility of leadership, spirit of the missionaries, and results for dollars invested, is true of the other republics.

Fourth, in Costa Rica we have five organized churches, eight missionaries, and eleven preaching stations. These are led by four pastors, two lay preachers, and a group of consecrated church members. All churches and missions are meeting in rented property. Though located in the best available place, they are usually undesirable to the best interest of our work. The churches are organized into an association and publish a monthly 16-page periodical.

On my recent trip I was impressed with the fact that the churches were not majoring on purchase of church sites or in building programs, but rather their chief concern was to reach more of their people with the gospel and do it now. Their sacrificial service, earnestness in worship, power in prayer, and buoyancy of spirit moved me deeply.

The immediate needs in that area are a home in San Jose for our general missionary, a chapel for each of our churches, and a pastor's home for each pastor. Our native pastors are in dire need of training. Six additional native missionary couples are needed now. The following cities have asked for mission-

BAPTISTS AT THE CROSSROADS

aries: Turrialba, San Isidro, Golfito, Quepos, San Carlos, Puntarenas, and Guanacaste.

Fifth, in the Republic of Panama we have three organized churches, four missions, and five preaching stations with the Spanish-speaking people. These are led by three missionary couples and one lay preacher, together with Rev. and Mrs. Paul C. Bell, who, beginning January 1, 1948, are giving all their time to Spanish work in Panama as general missionaries.

All these churches meet in rented property. They have the same spirit toward their work as the brethren in Costa Rica.

In this field we need a home for the Bells in Panama City, a chapel for each church, and a home for each missionary couple. Six additional couples are needed now. Brother Bell has done, and continues, an aggressive training program for pastors and leaders.

New fields calling for missionaries are Aguadulce, David, Santiago, and Chitre.

The gap in our Baptist work in Central America must be filled. We cannot wait fifty-two years to do it if the Christian religion is to predominate around the Gulf of Mexico and the Caribbean Sea, thereby preserving our present civilization.

One imperative reason for giving these people the gospel is because of the influence of the States. We have given them the gospel—the dollar value, roads, air lanes, communications, medicine, education, movies, radio, and every modern gadget. Why not the gospel?

Again, we must give them the gospel because of continuous political unrest resulting in unstable governments. They will never have a progressive, dependable government until democracy predominates. Democracy cannot be born, much less endure, until true Christianity is in the hearts of a sufficient number of people to produce it.

Still another reason we must give them the gospel is that, in my opinion, the missionary dollar goes farther and faster in this area than on any other field of missionary endeavor.

These are a worthy, appreciative people, capable of promoting and supporting their own work as soon as a sufficient number are won and leaders are trained.

All the church memberships are small, but each one supports one or more missions and promotes several preaching stations. One young church of twenty-

two members with a Sunday school enrollment of sixty-five in a city of 65,000 operates two missions and four preaching stations. There are no part-time churches.

The most pressing reason for giving these people the gospel is the one closest to the Master's heart, namely, they are living Christless lives and going down to hopeless graves.

Sixth, on the Canal Zone we have an established work with the West Indians (Jamaican Negroes). Here we have six churches led by three native pastors and several consecrated lay preachers. Four of these churches have their own houses of worship.

We are in dire need of one church building and two pastors' homes on the Pacific side and one church building on the Atlantic side. Two church buildings need enlarging for Sunday school purposes. A program of training for the native workers has been inaugurated. Rev. and Mrs. Fred L. Jones took full charge of this work January 1, 1948.

With the Anglos on the Canal Zone our work has long been promoted by the Balboa Heights Baptist Church on the Pacific side. This church ministers to our U. S. citizens employed by the Government in operating the Canal. Since 1928 it has been self-supporting and mission-minded. Under the leadership of the present pastor, Rev. W. H. Beeby, this church has an enlarged mission program. It gives to the Co-operative Program and supports a missionary couple in addition to answering many and varied missionary calls that come daily.

During the war, in order to minister to the increased population on the Zone, a church was organized at Cocoli, about six miles up the Canal from Balboa Heights. Under the leadership of Paul C. Bell this church has an aggressive evangelistic program, supporting a missionary and promoting pioneer missions among the Spanish people in that area. This church needs a chapel for worship and a pastor's home.

There is an urgent need for an Anglo church on the Atlantic side. Several large communities are without the gospel or a Baptist message.

Much that has been accomplished on the Canal Zone is due to the fine cooperation of our Baptist chaplains with the churches and mission programs in that area.

The Canal Zone is the hub. The gap in our Baptist work in Central America must be filled now; A.D. 2000 will be too late.

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MISSIONARIES IN COSTA RICA

Left to right (standing): Rafael Mendoza, Jeronimo Campos, and Aurelio Gutierrez; (sitting): Emmanuel Rojas, Paul C. Bell, and Oscar Gomez.

Helps in Growing a Church

By JOHN R. KELLY

First Baptist Church, Anadarko, Okla.
"In whom all the building is framed together growth unto a holy temple in the Lord" (Eph. 2:21).

You can build a beautiful building in which to worship, but you have to grow a church. The business of growing a church is no little task. It is a big job, too big for any one person. That is why I suggested to our church that we put into the budget enough money to take care of the Baptist Messenger, The Commission, and Southern Baptist Home Missions.

The secret of a New Testament church is a vital transforming Christianity in the lives of the membership with the spirit of the Great Commission dominating.

The spirit of missions ought to be kept at a high pitch at all times in our churches. This should be an easy task

Oklahoma. Last year our church gave the highest percentage to missions of any church in our state. The home mission magazine in the budget helped us to do it. The information that it carries about the home mission work and the inspiration it contains is needed in all of our homes.

The magazine proves a blessing to a church.

Harvest Fields

By L. A. BROWN
Missionary in California

It is peach-picking time in California! Already the fruit from a thousand orchards is on its way by trucks and trains to American cities from the Atlantic to the Pacific.

Punches of luscious grapes, now hanging in the golden sunshine, will soon be plucked by workers and left to dry in long rows or hauled away in large trucks to brightly colored fruit sheds. And so each fruit will be harvested in its own season—the olive, the orange, the apricot, and melon—each vying with the other for coveted prizes at the county fairs.

Workers from a score of different nationalities will benefit from the bumper crops. The Jew and the Arab work side by side with the Portuguese and the Filipino, all saving of their high wages and sending a part back home to some poorer relative or friend who hopes to come to America. But the assistance of a hundred thousand additional workers will be needed to augment the thousands of workers already in the orchards. The answer to this problem is the migrant worker.

It is estimated that over one hundred thousand workers are imported each year from Mexico alone to work in California during the fruit season. They follow the seasonal harvests in antiquated automobiles and heavily loaded trucks. Still

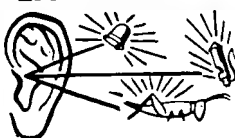
other thousands arrive by train and bus.

Trailers and "cucarachas," as many Mexicans fondly call their old cars, form little cities and communities overnight, quickly moving away on wheels every few weeks to new harvest fields. Beginning near Bakersfield to the south and gradually working north to Mt. Shasta through the fertile San Joaquin Valley, a distance of over five hundred miles, the harvest ends and the migrant workers, with more money in their pockets than most of them ever had, return to Mexico and cities on the West Coast. Some will leave with Christ in their hearts.

This challenging missionary opportunity must not be overlooked by Southern Baptists. Pastors and people must bestir themselves and, in tent meetings, by personal work, and through the Vacation Bible school, win this host to Christ. Each Mexican worker won to Christ becomes a potential missionary witness to the people south of the Border.

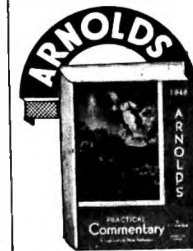
The laborers are too few for such a host of migrant people. The harvest is truly great.

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January, 1948

Unique Revival in New Orleans

By JOSHUA GRIJALVA
Missionary to Spanish-speaking in San Antonio

Recently it was my privilege to participate in a revival in the Spanish-American Baptist Church of New Orleans, Louisiana. Next to New York, this is perhaps the greatest Latin-American center in the country, not numerically but nationally speaking.

The Spanish-American Church is composed of only fifty-five members.

New Orleans is the gateway to the Latin Americas. Because of this unique situation, the three thousand or more Latin-Americans in the city are scattered widely. In addition to Latin-Americans, there are many of Spanish descent, who in a new land and under new conditions have forgotten their glorious heritage.

I met with a man with a Spanish name, prominent in the activities of the city, vice-president of a bank. I talked with a drunkard, son of a prominent Nicaraguan general, who asked that we pray for him. He would not venture to enter God's house.

The pastor, Brother Juan A. Garay, himself from Nicaragua, and I visited with the prominent, the humble, the rich and the poor, all sinners who needed to be saved.

The pastor told me that because of the hardness of men's hearts they had been meetings without the salvation of even one soul. However, during my stay two young men in the prime of their youth were saved, one from Puerto Rico and the other from Guatemala. One of these young men had been in a Baptist hospital where the pastor had visited him and invited him to church. He had never heard the Word of God.

As I preached, I could see the young men literally snatch the words of God from my mouth and put them into his own hearts. That night he was saved.

The seed was sown and it is hoped that these results will come forth as God's

Spirit works in the hearts of those who listened.

The Spanish-American Baptist Church meets in the building of the Coliseum Baptist Church (Anglo). This self-supporting Latin-American group needs a church building. It has bought property and hopes to build at least a tabernacle of its own in the near future.

Southern Baptists will pray for this courageous group of Christians as they send out their influence to Latin-American countries.

A Call for a Leader

By J. W. MARSHALL
President, Wayland College

It is a small church and, like many small, new churches, it meets in a school building. Every week the fifty or so faithful ones gather for Sunday school, and every first and third Sunday for preaching. There are no evening services. And their most crying need is for a pastor.

Typical of many Texas churches, you say. But this church is not in our state, nor even in our nation. Turn to a map of Venezuela and note the great number of oil camps dotting that South American republic. In the bustling clamor of one of the largest and best of these oil camps is the little church, the church with no pastor.

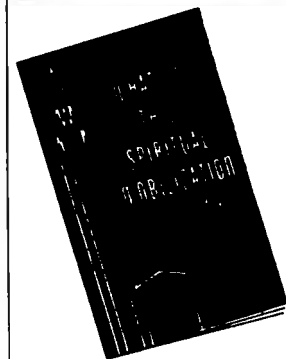
One Sunday afternoon in September the hospital administrator for the camp slipped from his typewriter three closely-worded pages telling of the needs of this little non-denominational church and sent them to me. He realized, he said, that the pastor who took this church would have no ready-made situation. It would be necessary that he take regular employment with the company (not over 42 or 46 hours per week), insuring himself of a house, a salary in keeping with whatever job he takes, and a living allowance. The church will pay him in addition to his salary from the company. The administrator, a Texas Baptist and general chairman of the church council

of the camp, believes that there will be no company interference with the religious program which a new pastor might set up.

Though Venezuela is a Catholic state, the writer of my letter points out that "we, of course, worship according to the dictates of our own consciences." He regrets that there seems no possibility of building a church, but rejoices that they have had to move into a larger room in the school because of recent growth.

Here is a world-shaking opportunity—not in scope, but in implication. The right man, in God's hands, could "light such a candle, by God's grace, in South America, as . . . shall never be put out." Surely among a million Southern Baptists there is one man whom God is beckoning out to be a candle in a South American oil camp.

My writer states also that nurses, accountants, stenographers, and oil workers of all kinds (warehousemen, engineers, stewards) are needed. Here is a real opportunity for humble Christian service among a people who need our technical skills and our Christ. If you feel a responding glow as you read, write me in care of Wayland College, Plainview, Texas, for further information.



Spiritual Mobilization is a Crusade being expanded by 10,000 Ministers of Churches who believe Freedom is in peril in the world—in America—and who feel it the bounden duty of followers of Jesus to champion it against communism, fascism, or any stateism. If you would like to receive the above booklet, our monthly bulletins, tracts, and pamphlets, let us hear from you.

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Spanish-American Baptist Church, New Orleans

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Louie D. Newton

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Two storytellers team up to give Juniors exciting stories of seven missionaries who dared to do what no one else had done on five fields of home missions. Here is adventure, courage, and daring!



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Rachel C. Sims at Clay Square
Federico Rodriguez to the boys of Havana



Una Roberts Lawrence

For Primaries

STRAWBERRY ROAD, by Margaret Hutchison
50 cents

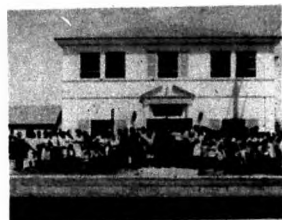
In picture and story we follow the highways to pick strawberries with the Miller family. What happens when they get to Bald Knob, and how Jean and her family finally get the "trailer home" will interest every Sunbeam in the land.



Margaret Hutchison

"I was glad when they said unto me, Let us In New Mexico, Arizona and California some can be GLAD, as pictured below.

By FRED A. McCULLERY
General Field Worker, Western States



First Southern Baptist Church,
Long Beach, California

A loan from the Home Mission Board's Revolving Loan Fund enabled the First Southern Baptist Church of Long Beach, California, under the pastoral leadership of R. C. Brister, to move from her birthplace, a little, dilapidated, unattractive store building on Long Beach Boulevard, to this commodious, well-appointed, beautiful educational unit of her new home on Orange Boulevard.



Fifth Avenue Baptist Church,
Ontario, California

What were you doing on the first Sunday afternoon in October, 1946? And has it mattered any since? Rev. Ed F. Harness and some of his mission-minded members of the First Baptist Church of Ontario, California, opened a mission in a neighboring city of Pomona on that day. They met in the V. F. W. Hall; then in the home of J. C. Brown. The next home of this young mission was a rented hall from the Seventh Day Adventists, until August 1, 1947, when a meeting was called by Pastor Harness and General Missionary John O. Scott in the Church of the Brethren auditorium, corner of Fifth and Thomas, for the purpose of organizing the Fifth Avenue Baptist

Church. This spacious building has now been purchased, and for the two months since October 12, the courageous young church of sixty-five members has been worshipping in its new home.



Pastor Arthur New (left) and Missionary Cunningham breaking ground

General Missionary Milton E. Cunningham in July, 1946, following a revival meeting, led in the organization of the Westcroft Baptist Church of Phoenix, Arizona. For some time the morning services were held in the shade of the trees and the evening services under the canopy of heaven. As fall weather set in they moved into a tent on a well-located lot they had purchased. In the spring of 1947, under the pastoral leadership of Arthur New, the church group and visiting friends were called together to break ground for their new home. Here is Pastor New (left) and Organizer Cunningham (right) sharing honors in the ground-breaking ceremony, the first step in preparation for entering the educational unit of their new home, August 3, 1947.



Southern Temple Baptist Church,
Phoenix

During the past eighteen months, nine new Southern Baptist churches have been organized in Phoenix, Arizona, the rapidly growing metropolis of this new "land of enterprise." General Missionary H. R. Spraker sends us this picture of the Southern Temple Baptist Church of Phoenix, taken the day this newly-organized church could humbly say concerning their new home: "I was glad when they said unto me, Let us go into the house of the Lord."



Pacific Beach Baptist Church,
San Diego

The Pacific Beach Baptist Church of San Diego, California, led by Pastor C. J. Merriman, found itself in the midst of a multitude numbered by the tens of thousands, with no meeting place. This new church, by means of a loan from the Revolving Fund of the Home Mission Board, was able to joyfully acclaim, "I was glad when they said unto me, Let us go into the house of the Lord," as they entered this modest building. However, before the first year had closed, the most serious problem confronting the church was how to care for the crowds in Sunday school, Training Union, and preaching services.

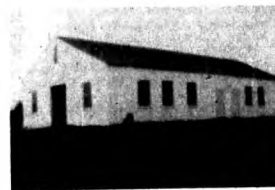


American Legion building

What can Southern Baptists do to "Make Glad" the other 60 per cent which

go into the house of the Lord"

— Psalm 122:1



"The house of the Lord"

The First Southern Baptist Church of Compton, California, under the able pastoral leadership of Wade R. Campbell, had as its first home the American Legion building, which it shared with a dancing school. Brother Campbell, a building contractor in his pre-ministry life, worked and directed volunteer labor in the construction of this splendid first unit of a three-unit church plant, made possible by a \$7,500.00 loan from the Home Mission Board. In July of this year they forsook the Legion building for this "house of the Lord."



Arlington Baptists worshipped in a tent



An army building converted into a church house

have no Church House?

of a church which had as its meeting-place an upstairs hall over a drug store and tavern. Besides being financially costly, the place was not at all satisfactory, so the church began "tenting out" for the summer. Now they have moved in on their lot this army building for a church, and purchased the house adjoining as a parsonage.



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On the Navajo Frontier

By HAROLD E. BAER

Missionary to Indians in Arizona

At present we are renting a cabin from a trader at Navajo Mountain. This section is said to be the most unreached part of the entire Navajo reservation.

There has never been an established work here. Indeed, very few have ever heard of Jesus Christ. Sunday never comes here except in our cabin.

We live 160 miles from the nearest town, Flagstaff, Arizona. One hundred miles of this is dirt road. Our post office is 60 miles away, and no R.F.D.

We are slowly making friends among the Navajos. I am helping them in every way I can. I am studying their language and their religion and am coming to understand something of their way of life.

So few of them speak English that personal evangelism is difficult, but I ride to their hogans, talk with those who can understand a little English, help any who may need aid, and generally have a piece of candy for the children.

The Navajos are becoming more and more friendly, to the extent that perhaps by the time the tribal council meets in July, 1948, they may let me stay as a missionary.

We were told at the Indian agency that we could not do mission work, but God has opened ways to show the spirit of Christ though not by preaching. He has given us one soul, a girl of sixteen.

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The Navajo is a nomadic people, moving from place to place within the reservation in order to find grass for their sheep. They live in hogans located miles apart and no roads between except horse trails. I travel horseback, as there is no other way to visit hogans except walk, and desert miles are long.

These people need Christ. It is a crime against them and a shame before God that we as Southern Baptists have so long neglected these lost ones. It is a foreign field within the bounds of America.

Pray for us as we serve the Christ as Baptists here in this place where the name of Christ is never heard and where pagan chants are raised to pagan gods.

62,000 AMERICANS NEED HELP

According to official estimates, there are 62,000 Navajos living on the 14 and a half million acres of the Navajo reservation, most of which is in Arizona and New Mexico.

For the most part, these citizens of the United States are extremely poor. They are uneducated, undernourished, poorly clothed, and, from nearly every imaginable point of view, underprivileged. Whose problem is it? Who should do what about it?

Should we leave these 62,000 American citizens to starve while we hurry to feed the rest of the world? Should we leave them to continue on their path toward becoming a veritable cesspool of disease, uneducated, undernourished victims of a system which they did not seek to become a part of, and which was to a certain extent built on the ruins of their own native way of life?

It is almost unbelievable that the greatest nation in the history of the world would ship foodstuffs all over the globe and allow 62,000 of its own citizens to starve.

It is the duty of the Congress to make sure that these American citizens are, first of all, adequately fed and clothed, then arrangements must be made to provide them with the same educational rights we take as a matter of course for the rest of the people of our country, and a feasible plan of providing them with gainful employment must be worked out, at whatever the cost.

The only logical first step must be a special appropriation by Congress to take care of their immediate needs.—Editorial, *The Coconino Sun* (Arizona)

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SPIRITUAL MOBILIZATION QUIZ

Q: How many representatives does Spiritual Mobilization have? A: 12,742.

Q: How many Sermons preached on your Columbus Day Crusade? A: 25,066.

Q: Who won the National Sermon Contest? A: More than a thousand manuscripts were submitted and are being judged now. Winners will be announced within 30 days.

Q: Can we read the winning sermons? A: Yes, all thirteen prize winning manuscripts will be shortly published in a volume. First prize winning sermon can also be had in pamphlet form for free distribution in your parish.

Q: What is your present special project? A: To get 5,000,000 more citizens registered and voted to help make democracy work and perpetuate Freedom.

Q: Does Spiritual Mobilization agree with President Truman's statement that price controls, etc., belong to police states? A: Yes!

Q: Are you opposed to federal subsidy of education? A: Yes. Such would almost inevitably result in loss of academic freedom, without which basic capital "F" Freedom could not endure.

Q: Do bureaucratic controls and governmental paternalism continue to threaten Freedom since government payrolls are reduced to post-war levels? A: Government payrolls have NOT been reduced and are probably still expanding, proving that as Paul Hutchinson said, "The State is the New Leviathan." Help make 1948 a banner year for Spiritual Mobilization. More recruits are needed! Send along the coupon below for more complete information.

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Land of Enchantment

By L. M. ROEBUCK

Missionary to Indians in New Mexico

Our jeep license plate now reads, "New Mexico, Land of Enchantment." The grand mountains, the picturesque mesas and rock formations, the beautiful trees, the lovely wild flowers, the old pueblos with their quaint adobe houses and the Indians with their odd dress and hair style, their ancient customs and rhythmic dances—all proclaim this part of the state to be outwardly a land of enchantment.

But there is another enchantment—an inward, enslaving, wicked spell of enchantment—which has been cast over the peoples to whom we have been sent. Our Indian friends are enslaved by two forces: Catholicism, which to many of them is only a name, but a name which keeps their hearts fearful and their purses slim; and paganism, the ancient religion of their fathers which holds their spirits in its mighty grip.

The Home Mission Board of the Southern Baptist Convention has sent us with the message of freedom in Christ Jesus to the following seven pueblos: Coxhuts (pop. 478), Jemez (828), Sandia (136), San Felipe (757), Santa Ana (287), Santo Domingo (1009), and Zia (254). Each of these pueblos is like a little foreign country within our borders, because the U. S. Government allows each pueblo to govern itself. Each is governed by a governor, lieutenant governor, and council which, we understand, are in turn dominated by the Catholic priest and the pagan chief. Each pueblo has a law prohibiting the formation of a Baptist church, and prohibiting Baptist missionaries' living in the pueblo.

The Lord has given us a home on the main street of Bernalillo, near the bus stop where many Indians get off and on as they come to town to do their trading.

The front part of the house has been dedicated as an Indian center, and we trust it will become a haven to the Indians. Several have already come in, some out of curiosity, some to hear the music of the little folding organ donated by a former missionary. We believe many more would come if it were not for strong Catholic opposition.

We realize that only by prevailing prayer and consecrated hard work in the power and love of the Spirit can these Indians be turned from darkness to light. We are counting much on the prayers of our Christian friends.

Chaplains Needed

By ALFRED CARPENTER

Southern Baptist chaplains continue to be in demand! The Army requests approximately 130 additional Reserve chaplains from our group, and the Navy desires 35 additional chaplains for immediate service.

For the Army, new applicants must be between the ages of 24 and 34, with

both college and seminary degrees. The age limit for the Regular Navy is 35, and both degrees are required.

The Chaplains Commission of the Southern Baptist Convention, 161 Spring Street, N.W., Atlanta 3, Georgia, desires not only to keep our quota well-filled but, above all, that Southern Baptists do their part in rendering the much needed spiritual ministry within the Armed Forces.

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Been Listening
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Garden
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earlier request for books for Negro
preachers. The missionary now needs
books of a missionary nature for Negro
women.

"We now have eight well-organized
Negro missionary societies in and around
St. Joseph," the missionary reports.
"With you could send me more books
which I could give out to the women."

The missionary adds: "When I give
the preachers books the women beg for
some, too!"

In connection with his work on the
field in Louisiana, Brother Murray has
started a Negro youth center. Equip-
ment is needed for that. Books for chil-
dren would be especially desirable.

All ask for Bibles," the missionary
states, "and I have been able to give
them some."

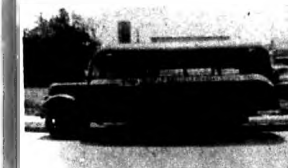
Progress is being made in mission work
among the Negroes under Missionary
Murray's leadership.

Mexicans Buy Church Bus

Mexican Baptists are in the business of
sending their children to Sunday school.
The Templo Beautista Mexicano of
Brownsville, Texas, has purchased a
school bus to transport the boys and
girls to church services.

As a result, the Sunday school attend-
ance has increased 35 per cent.

No contributions have been given to
the payment of the indebtedness outside
the local congregation.



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"Moody
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City Mission in El Paso

By J. B. PARKER

"I am not afraid to die now, because you have told me about Jesus." These words were spoken by a Mexican Junior boy to one of our workers on the last day of a Vacation Bible school. He was one of the thirty boys and girls who made a profession of faith in that school.

That night at the commencement exercises eight of the parents came forward saying that they were trusting Jesus as Saviour.

This was just one of the nine mission Vacation Bible schools that were conducted on our field in the summer of 1947. All of them were very successful. We had associated with us in this work four summer workers who were sent to us by the Home Mission Board, two Mexican workers from Juarez, and many volunteer workers from the churches. Work was done with four races—Anglo-Saxons, Negroes, Mexicans, and Chinese.

The J. Fred Cole Memorial Mission was started with a Vacation Bible school. It is already an organized, thriving mis-



Mr. and Mrs. Ralph Chew, Chinese Christians, El Paso.

sion station sponsored by the Grandview Baptist Church and is in the beginning of a building program to erect a house of worship.

It is located in a section of the city where there are about three thousand people without a church of any denomination.



Mexican Vacation Bible school, El Paso.

Ralph Chew, a Chinese grocer, said to the writer recently, "Be sure and come to church tomorrow; I am going to walk the aisle with Jesus and want you to be there." We had been doing personal work with him for many months. He and his wife are now faithful members of the First Baptist Church. Ralph is one of the ushers.



Negro children attended Bible school in El Paso.



Flag bearers at Vacation school in El Paso.

Mission work is being done by our American churches, the two Mexican churches, the three Negro churches, and the mission stations. Jail and street services are conducted. But all of this is so little as compared with what needs to be done.

We are beginning this associational year with a program and a budget much larger than we have had before, but we know that the Lord will help us and that you will want to pray for us.

Missionary Serves As Nurse



Miss Evelyn Stanford is seen putting medicine and sterile bandage on an infected foot after having removed a plaster of mashed cockroaches.

Miss Stanford is a missionary on the Point au Chien field in French Louisiana.

Know Your Home Missionaries

By MARGARET HUTCHISON
Associate, Schools of Missions Department

Serving in schools of missions last year were 223 missionaries of our Home Mission Board. While many people came to know these missionaries, the great host of Southern Baptists have never met them. It is our hope this year through the magazine to present to our readers the pictures with brief life sketches of some missionaries of the Home Mission Board, as they will serve in schools of missions in 1948. Since it is not possible for all of our home missionaries to leave their fields, and since all have not

sent a picture to our Board, our presentation will include only a few of the 719 missionaries serving throughout the Southern Baptist territory. However, we will present as many as space will allow from month to month.

For leaders in missionary education we suggest that these pictures be saved for future use, either intact in the magazine or cut out and mounted on heavy paper, identified by name and field. They could be filed in envelopes and labeled according to fields. The first envelope would be labeled INDIAN. Month by month other fields will be presented.

Meet eight of our Indian missionaries who will serve schools of missions in January.



Dr. J. B. Rounds, superintendent of Indian work, himself a veteran missionary to Indians. Read *The Ice Cutter* for his life story. Address: 1412 N. W. Tenth St., Oklahoma City 6, Oklahoma.



Rev. C. F. Frazier, Coolidge, Arizona, with Mrs. Frazier, has served the Home Board since 1927, starting with the Pima Indians. Today there are three churches on that reservation. He works also with the Papago and Maricopa Indians.



Mrs. C. F. Frazier, Coolidge, Arizona, serves among the Papago, Maricopa, and Pima Indians, especially with the women in their missionary union work. She is a graduate in music as well as regular university and seminary work.



Rev. Stanley Smith, Creek Indian from Oklahoma, serves the Seminole Indians at Dania, Florida, as pastor. He is a great evangelist, baptizing 93 Seminoles in the centennial year.



Rev. Aaron W. Hancock, Choctaw Indian, has served as a missionary for the Home Board since 1927. He serves the Choctaws, Sac, and Fox, and other tribes. He is a great evangelist and Indian leader.

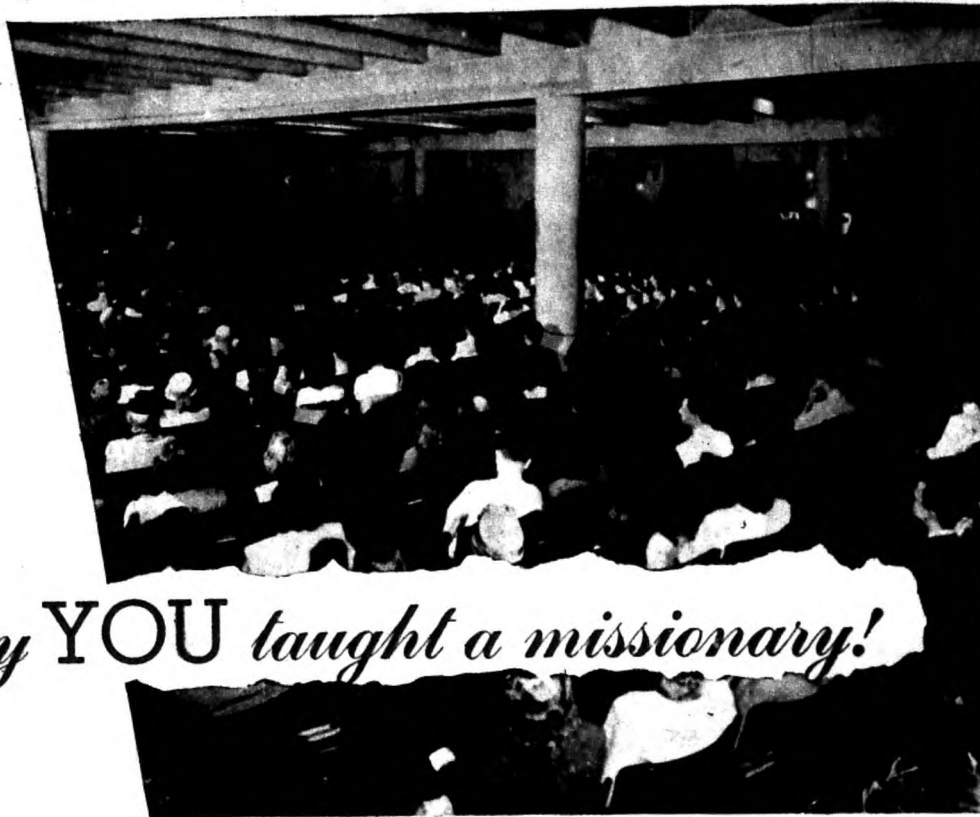


Mrs. Stanley Smith, Dania, Florida, an Indian from Oklahoma who serves with her husband as a missionary to the Seminoles. She witnesses with her husband in other Seminole churches in the Big Cypress Swamp.



Mrs. Aaron W. Hancock, a Creek Indian, serves with her husband as a missionary to several Indian tribes. She has a beautiful voice which she uses for the Lord.

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NOT yet a missionary in the field, but one in the making. Next year, or the year after, he'll be ready to spread the "good news" in our own land, or to carry the gospel of salvation to the heathen who are yet in spiritual darkness in the "regions beyond."

Now, along with other young people from nearly every state and many foreign countries, he is receiving free instruction made possible by your, and other Christians', gifts. Teachers, called of God, qualified both by training and experience, are giving that thorough knowledge of the Bible that is the fundamental requirement for effective Christian service. Instruction is also given in Bible-related subjects, as well as in the various skills he may need in the home or foreign field. Whether it's minor surgery, elementary medicine, dentistry, sewing, cooking, or training in missionary aviation, capable teachers are ready to instruct him.

But even more important than this kind of training, he is getting immediate practical experience in soul-winning, as he fills assignments in jails and hospitals, in churches and shop meet-

ings. Together, he and his fellow Moody students present the gospel message to hundreds of thousands of persons each year in the Chicago area. Of these, many thousands make decisions for Christ.

An army of many thousands of Moody-trained men and women has gone out from the Institute to be used by God as pastors, evangelists, mission workers, teachers, presidents of Bible schools and colleges, children's workers, gospel singers, church organists. Another army of almost 3,000 has been led of God to serve in the foreign field as missionaries under many denominational and independent mission boards.

This is a work in which many may share. The entire ministry of the Institute is possible only because Christians faithfully support its growing program and needs. Moody Bible Institute is not rich; nearly three-fourths of its requirements are met from day to day by the sacrificial gifts of consecrated Christians who want God to use their means to the utmost. The need of funds for daily operation is urgent. May we continue to depend upon your support by prayer and gifts?

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