

Southern Baptist
HOME MISSIONS

FEBRUARY, 1948

VOL.
XIX
No. 2

"No people can be bound to acknowledge and adore
the invisible hand which conducts the affairs of men,
more than the people of the United States."

First Inaugural Address
GEORGE WASHINGTON

SOUTHWIDE CITY MISSION CONFERENCE

February 24-27, 1948
LAKE LOUISE HOTEL

THE R. G. LETOURNEAU ASSEMBLY
Toccoa, Georgia

S. F. DOWIS, Director of Program



J. B. LAWRENCE, Secretary
Home Mission Board



LOUIE D. NEWTON, President
Southern Baptist Convention



J. HOWARD WILLIAMS,
Secretary
Texas Baptist Convention



HUGH BRIMM, Secretary
Social Service Commission

A CONFERENCE ON THE NEEDS OF OUR CITIES: FOR STATE SECRETARIES, PASTORS, CITY MISSION COMMITTEES, AND SUPERINTENDENTS

TUESDAY, FEBRUARY 24
2:00—Devotion
2:30—"The City Mission Program,"
S. F. Dowis
3:30—"Our City Mission Program,"
J. Perry Carter
4:30—Adjourn
7:00—"Meeting the Needs of the
Cities," J. Howard Williams
8:00—"Importance of Our Cities,"
LOUIE D. NEWTON

WEDNESDAY, FEBRUARY 25
8:30—Devotion
9:00—"Developing a City Mission
Program," C. C. Warren
10:00 - 10:15—Recess
10:15—"My Church Program,"
W. O. Vaught, Jr.
11:15—Address, Hugh Brimm

WEDNESDAY, FEBRUARY 25
2:30—"The City Mission Program,"
S. F. Dowis
3:30—"Our City Mission Program,"
A. L. Lowther
4:30—Adjourn
7:00—"Using of Cities,"
J. Howard Williams
8:00—"Evangelizing Our Cities,"
J. B. Lawrence

THURSDAY, FEBRUARY 26
8:30—Devotion
9:00—"Developing a City Mission
Program," C. C. Warren
10:00 - 10:15—Recess
10:15—"My Church Program,"
W. O. Vaught, Jr.
11:15—Address, Henley H. Barnett

THURSDAY, FEBRUARY 26
2:30—"A City Mission Program,"
S. F. Dowis
3:30—"Our City Mission Program,"
Leland Waters
7:00—"Using Our Other Cities and
Churches," J. Howard Williams
8:00—"How Large Should A Church
Be?" Monroe Swilley

FRIDAY, FEBRUARY 27
8:30—Devotion
9:00—"Our City Mission Program,"
C. C. Warren
10:00 - 10:15—Recess
10:15—"My Church Program,"
W. O. Vaught, Jr.
11:00—Address, S. F. Dowis



C. C. WARREN, Pastor
First Baptist Church
Charlotte, North Carolina



HENLEY H. BARNETT,
Professor of Sociology
Stetson University



MONROE SWILLEY, Pastor
Second-Ponce de Leon
Baptist Church
Atlanta, Georgia



W. O. VAUGHT, JR., Pastor
Immanuel Baptist Church
Little Rock, Arkansas

SOUTHERN BAPTIST

HOME MISSIONS

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

Vol. XIX

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Is It Communism or Romanism?

It would seem that the present world crisis is coming rapidly to be centered around two opposing forces—Communism and Christianity—centering between Stalin of Russia and the Pope of the Catholic Church.

The Pope is using every available means to make the world think that the Roman Catholic Church is the chief and also the only effective opposing force against atheistic Communism.

Between these two—the Roman Church and Russian Communism—is the vast multitude of Christians anxious to preserve the free religious and democratic way of life, but being shunted aside.

This is an anomalous situation which has been brought about by the continuous propaganda of the Roman hierarchy that the Catholic Church is the only efficient and effective agent against Communism. So insistent and emphatic has been this propaganda, and so shrewd have been the ones promoting the idea, until the man on the street is beginning to think either in terms of Communism or Roman Catholicism; and those opposed to Communism are beginning to look more and more to the Roman Catholic Church for deliverance from the Russian menace.

Now the multitude of Christians in between these two opposing forces—Catholicism and Communism—are vastly superior in the United States to both of these contending forces. Yet there is danger that the conflict will so shape itself under Roman Catholic propaganda as to make it appear that the Roman Catholic Church is the world's only hope for deliverance from atheism.

The Roman Church, self-styled sole church of God and champion of divine salvation, loudly proclaims that Romanism is the only religion that can last in this troubled world of ours and successfully meet the incoming tides of atheism and Communism. Russian Communism has accepted the challenge of the Roman Church, and is identifying all forms of Christian faith and all groups of Christians with the Church of Rome. Christianity is thus grouped by Russia with the totalitarianism of the Catholic Church and the capi-

talistic system of the United States. Russia, thus grouping all these forces together, is marshalling her powers to override all of them and set up instead in all the world her mono-democracy as the only antidote for ecclesiastical and capitalistic rule. The conflict is being joined, and the social, political, economic, and religious forces are being drawn into one or the other of the two opposing camps.

This is a tragic situation, or may become so, for Baptists; for not only is Roman Catholic priest rule threatening to become dominant in the West, but it has stirred up opposition in the East and is bringing into greater focus the opposing powers of the countries adjoining Russia with the result that there is a rising antagonism threatening to liquidate all religion. There seems to be developing a situation in which the godless Communism of Russia is arrayed against the crafty sacerdotalism of the Roman Catholic hierarchy masquerading under the guise of the kingdom of God, while, to a large extent, the Protestant forces of America are forced into a neutral attitude by the shrewd propaganda of the Catholic Church.

Southern Baptists should not allow themselves to be sucked into an untenable position in this conflict between Communism and Christianity. They should not stand idly by while the Roman Church and the Communistic forces battle for supremacy. They should boldly and clearly define their position. It is not Communism or Roman Catholicism. It is neither the one nor the other, for both are a menace to freedom. Either one will rob us of our liberties. Either one will rob us of the pure, unadulterated faith once for all delivered to the saints. Both are foreign to the pure gospel of the Lord Jesus Christ.

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J. B. LAWRENCE
Editor

JOHN CAYLOR
Managing Editor

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Missions and the March of Events

The Pope and the President

You may have forgotten it, or possibly you did not see it, but there was recently a very interesting correspondence between President Truman and Pope Pious XII. The President said, I quote, "I desire to do everything in my power to support and to contribute to a concert of all the forces striving for a moral world." The Pope replied, "Your excellency and all defenders of the rights of the human person will find whole-hearted cooperation from God's church, faithful custodian of eternal truth and loving mother of all. From her foundation, almost 2,000 years ago, she has championed the individual against despotic rule, the laboring man against oppression, religion against persecution."

The Pope's claim that the Catholic Church is the church of God is unsupported by the New Testament Scriptures. His claim that his church has "championed the individual against despotic rule" is contrary to the facts of history, and his claim that the Roman hierarchy has maintained "religion against persecution" looks strange in the light of the fires of persecution that burned in the Middle Ages.

According to Roman Catholic sources, thousands of copies of the letters between the President and the Pope will be distributed throughout Europe. This is to bolster up the Roman Catholic Church's sagging prestige in Old World countries. The President might have found better business than that of boosting the Catholic Church in the countries where it has had absolute sway for centuries, and has failed.

World Missions Always Important

In a poll held recently by the *Dixie Register*, it is reported that 62 per cent of those answering the questions said that they thought foreign mission work more important than before the war. It is interesting to note that the larger part of those expressing the need of world missions today was in the twenty-one to thirty age group.

World missions is important today. But it is no more important today than it was in the time of the Apostle Paul or at any other time in the history of Christianity. It has always been important. It will always be important. But let us remember that world missions does not begin in China, or Africa, or Europe, but world missions begin

with the individual Christian, the individual church, the individual denomination—the homeland of the ones who have the gospel—and extends from there on out to the uttermost parts of the earth.

How to Make Our Mission Effective

In order to make the gospel most effective in lands afar we must demonstrate the power of the gospel to redeem and save the land from whence it is sent.

Why is the world not evangelized today? It has been nearly two thousand years since Jesus gave His commission to His disciples, and yet we are today further away from the evangelization of the world than when the epistle to the Hebrews was written.

I think I can give you one reason why the world is not evangelized today. It is because New Testament Christianity has continuously and successively lost every country it has ever entered down to the last century. The churches overlooked the fact that each rising generation had to be evangelized, and failing to put on an effective, vital, evangelistic program in which the gospel was preached, the religion of the New Testament was lost in the land. May this not happen to us!

Baptists and Catholics

The *Christian Herald* each year gives a statistical report of the religious bodies in the United States, and recently it reported that there are 14,444,928 Baptists in the United States, including Negroes and whites. There are 6,468,779 Negro Baptists and 8,376,149 white Baptists.

Baptists count only those who make a public profession of faith. Their church rolls are also corrected from time to time, and the members who have moved away are dropped from the roll of the church. In every survey made many Baptists are found who at one time belonged to the church, and are still Baptist, but not identified with any church. This indicates that if all the Baptists who are members of churches, who have been members of churches, and who belong to families that are Baptist were counted, Southern Baptists alone would have as many or more adult members than Roman Catholics. Catholics consistently claim more, de-

mand more, and, as a result, get more than Baptists. The time has come when Christians should stand boldly for their faith against every opposing error. Oh, how we do need a nation-wide revitalization of the New Testament principles of faith and practice!

The Protestant Faith

Bishop Dun of the Episcopal diocese of Washington, D. C., in an address in the municipal auditorium in St. Louis, recently, defined the Protestant faith as follows: "We believe that God and the Christ, who is his very word to us, his word made flesh, and the gospel which declares his word, stand forever above his church. We affirm together that God has given to his church in the Bible a sure record of his speaking to his people, not an inerrant encyclopedia of history or of science, but the disclosure of his meaning for us. We believe that the Christian does not stand in intellectual or moral bondage to any man, to any hierarchy or any priesthood. We sons of the Reformation believe that to receive the blessings God offers to us in Christ there must be a real, spiritual answer in the heart of the believer."

A very good statement. If all Christian groups not only believed that God has given to his church in the Bible a sure record of his speaking to his people, but also practiced what the Bible teaches, we would have fewer groups and greater power. It is acknowledged by scholars of note that the New Testament Church practiced only immersion, that there was no ecclesiastical organization, that each local church was autonomous, free and independent, and that the New Testament church ordinances were not sacraments.

Southern Baptist Expansion

A report comes from the Statistical Secretary in Nashville, Tennessee, that Southern Baptists will report 271,000 baptisms in 1947. This is an all time record. This does not include those received into the church by letter, restoration, and statement. When all the facts are gathered it will show that Southern Baptists have had nearly one million additions to their churches in 1947.

And we are just beginning to go and grow. The evangelistic program being launched by the Home Mission Board

Continued on Page 14

Call for Chaplains

By ALFRED CARPENTER

The accompanying pictures show the likeness of a number of Southern Baptists who have been commissioned recently as chaplains in the regular army.

The army is requesting approximately 110 additional reserve chaplains from Southern Baptists. Former chaplains should apply directly to the Chief of Chaplains in Washington and if accepted then apply to the Chaplains Commission for denominational endorsement.

New applicants to the reserve chaplains corps must be between the ages of 24 and 34, college and seminary degrees required.

The navy is requesting 35 additional chaplains from Southern Baptists. Former chaplains may apply for the regular navy. The age limit is 35 years, college and seminary degrees required.

The Chaplains Commission for the Southern Baptist Convention desires to maintain its full quota of well-qualified chaplains in order to render a spiritual ministry to those in the armed forces. Applications for denominational endorsement should be made to the Chaplains Commission, Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia.



NEWELL E. TAYLOR
Home state: Texas



ROBERT B. HERNDON
Home state: Georgia



WILSON COLBY HAMMON
Home state: Missouri



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The Home Mission Board

BY COURTS REDFORD

I. Ever-enlarging tasks and opportunities demand an increased emphasis on home missions.

1. The evangelistic and missionary task of Southern Baptists in the homeland is ever-increasing as is evident from the following comparisons:

		Increase Over 1845	Increase Over 1925
Larger Area	1845— 852,441 Sq. Mi.		
	1925—1,099,242 Sq. Mi.	29%	
	1946—1,369,625 Sq. Mi.	60%	24%
Area of California and Arizona which has been added in recent years is more than one-half that of all Southern Baptist Convention states east of the Mississippi River.			
Larger Population	1845— 8,500,000		
	1925—39,012,687	358%	
	1946—65,470,114	670%	68%
Net gain of this area from 1940 to 1945 was 2,650,442.			
Larger Negro Population	1845— 2,701,891		
	1925— 8,000,000	196%	
	1946—11,000,000	307%	37%
More than one-half of Negroes are unchurched—65% of Negro church members are Baptists.			
Larger Number of Unchurched	1845— 6,000,000 (estimate)		
	1925—22,623,622	277%	
	1946—31,098,306	418%	38%
Unchurched now equal nearly three times population of Southern Baptist Convention territory in 1845.			
More in Foreign-Speaking Groups	1925—4,250,000		
	1946— 8,500,000	100%	
Only 5% of these are evangelical Christians. Fewer than 1% are Baptists.			
More Indians in S. B. C. Territory	1925—161,941		
	1946—250,000	54%	
100,000 of these have never heard the gospel message.			
More Jews in S. B. C. Territory	1925— 500,000		
	1946—1,000,000	100%	
About one-half of the Jews of the world are in the United States.			

2. It is significant that there are large population groups which are not within easy reach of a Baptist church. There are more such groups than ever before.

Present Population Not Within Easy Reach of a Baptist Church

Rural and Mountain	4,000,000
Migrant	500,000
500 Urban Communities	3,000,000
Indians	100,000
Language Groups	5,000,000
Underprivileged	2,000,000
New Mexico, Arizona, California	6,000,000
TOTAL	20,600,000

Likely Duplications in Above 2,500,000

Net Population Unserved 18,100,000
Population in Cuba, Panama, Canal Zone, and Costa Rica Unreached 1,700,000

TOTAL within Home Mission territory not within reach of a Baptist church 21,800,000

3. Disparities and inequalities within the Convention territory constitute a missionary challenge. Missions is an effort to equalize spiritual opportunities and advantages. Only a Southwide agency can serve the entire Southland in this capacity.

Examples of inequalities which present a challenge to the Home Mission Board are suggested below. Many others, such as the unequal distribution of migrants, Indians, Jews, mountain people, and underprivileged, could be listed.

Density Baptist Membership		Ala.	Calif.	N.M.	Ariz.
Acres per Southern Baptist		40	868	1,215	4,760
Ratio of Baptists to Total Population		Ala.	Calif.	N.M.	Ariz.
(Counting all Baptists)		3	25	67	5
Per Capita Income		Ala.	Calif.	Mus.	D.C.
1946 Average		\$700	\$1,480	\$556	\$1,181
Per Cent of Negro Population		Mus.	Ky.	N.M.	Cal.
Per Cent of Total		50%	8%	1%	35%
Rural Population		S.C.	Fla.	Calif.	Ariz.
(1940 Census)		76%	45%	29%	71%
Language Groups		Calif.	Ark.	La.	S.C.
(Present estimate)		39%	5%	10%	2%
Unchurched		Calif.	Ky.	Ga.	La.
(1936 Census)		72%	68%	60%	52%

II. The expansion and extension of the Southern Baptist mission program has increased the tasks which the Home Mission Board is best able to perform.

Among these tasks are the following:

1. Promote a Southwide evangelistic program. The Home Mission Board can serve as a nexus, uniting the state boards, the associations, and the churches in a great soul-winning crusade. It can furnish leadership, literature, and general specialized training needed for the successful fruition of evangelistic efforts.
2. Survey mission fields and reveal relative needs. Only a Southwide agency can discover and reveal the relative needs of various phases of mission activity in different sections of our territory.
3. Co-ordinate and correlate co-operative mission activities. Churches and associations can attain phenomenal success

Meeting Today's Challenge

in certain phases of mission activity, but only a general mission agency can grow a great mission movement that will co-ordinate and correlate the efforts of all interested groups in a well understood and generally accepted plan of work such as the city mission program or the rural mission program. The success of these programs attests the effectiveness of home mission participation.

4. Promote missionary education and help create mission interest. The Home Mission Board renders a valuable service to all Baptist missionary, educational, and eleemosynary institutions and agencies by arousing missionary interest through schools of missions, general field work, visual education, and the production and dissemination of missionary literature. Only a Southwide agency can blanket the Convention territory with such information.

5. Enlist, inspire, and help train missionaries. The Home Mission Board renders a distinct service to all mission agencies through the frequent visits of its workers to schools and colleges, through institutes and training centers, by scholarships given to promising volunteers of other races, and through the student summer mission program which has proved so helpful in finding and training missionary personnel.

6. Accept special Southwide responsibilities, such as assistance in construction of church buildings, ministry to the migrants, chaplains procurement and a special ministry to the armed forces, and work in behalf of juvenile delinquents.

7. Serve certain peoples outside the continental United States. The territories now being served are: Cuba, Panama, Canal Zone, and Costa Rica.

8. Help in unifying the forces of righteousness in the homeland. The Home Mission Board through its many contacts encourages every cause of righteousness making for a Christian homeland. It thus builds a strong home base from which Baptists can render an ever larger assistance in world evangelization.

III. Unusual mission opportunities constitute a great challenge and present very pressing needs.

1. Need to enter more fields: Additional Negro mission centers and Negro youth centers. Work among foreign groups on the West Coast. Additional mission rescue homes for transients. Unreached areas among the language groups. Areas and camps frequented by migrants. Unchurched rural and urban areas. Our great mountain areas. Large unevangelized sections of Cuba, Panama, and Costa Rica.

2. Need for additional missionaries. To meet the larger opportunities the Board has fewer missionaries.
Number reported to 1946 Board meeting 724
Number reported to 1947 Board meeting 709
A missionary unit is composed of all missionary workers serving in one local field, such as a man and wife and a

kindergarten worker. Most fields have only a man, and his wife.

Among the language groups (Mexican, Italian, French, Chinese, Japanese, etc.) the Home Mission Board has 141 missionary units or one unit for 60,000 of the population. In Cuba there are 72 missionary units, or one for 41,666 people.

In Panama, the Canal Zone, and Costa Rica there are 11 missionary units, or one for 136,363 people. One hundred additional missionaries are needed now.

3. Need for more adequate support of the missionaries. The average salary for missionaries in the direct missions department is as follows:
Single worker \$121.90 per month
Married with Family \$171.05 per month

4. Need for more mission buildings. A recent survey indicates that \$3,996,615 is needed for buildings and improvements on home mission fields. This does not include funds desperately needed for buildings in some rural and mountain areas and in new fields in the western states.

5. Need for more money. Baptist people and Baptist churches have a responsibility. The average 1946 per capita semi-monthly income \$31.27
The average Baptist gives of this to his church .73
Thus he keeps \$2.40 or 76% of his tithe
Of that which he gives, his church retains .56
Thus his church keeps 76% of his gift
Of the 17c for missions, his state objects get .10
And world relief receives .023
Leaving for all Southwide causes .047
And the Home Mission Board receives of the \$31.27 only .01

The Denomination has a responsibility. Percentage of distributable co-operative funds received by the Home Mission Board by years:
1921-24 32%
1925 20%
1926-30 22 1/2%
1931-46 23 1/3%
1947-48 18%

If the Southern Baptist Convention adopts a suggested recommendation that the percentage of distributable funds for home missions be reduced from 18% to 16 1/2% in 1949 and that the distributable budget for operations of all Southwide agencies be fixed at \$4,000,000, the Home Mission Board will receive for operations, after the deductions for preferred items, only \$644,000 which is \$247,000 less than was received in 1947.

The Home Mission Board will receive a portion of all the co-operative funds above the \$4,000,000 for capital needs (buildings), and it will be recommended that the Board be given permission to use a portion of such funds for current operations if necessary, but to do so will deprive mission fields of needed buildings. A worthy Annie Armstrong offering will help greatly in maintaining the missionary program.

6. The sympathetic concern and prayerful interest on the part of Baptist people is the greatest need of the Home Mission Board.

Shall Baptists Retain The Rural South?

By JOHN D. FREEMAN
Rural Field Worker

One alarming thing comes before me repeatedly. It arises when reports of various groups working in the rural fields of the land are read. It is made all the more commanding because of the years in general work which have taken some of us into every kind of rural community and brought contacts with every area of rural life, including every type of rural Baptist church. It now seems necessary for one who is vitally interested to declare: "Either Southern Baptists must enlarge their rural church ministry and give quickened tempo to it, or ten more years will see them defi-

nitely on the decline as the great church people of the rural South."

Why This Pessimism?

Three facts, when seen in their true light, bring this conclusion to one who studies the situation. (1) Many hundreds of rural Baptist churches are steadily declining in membership, attendance, contributions, and other things which constitute the tests of a good church. (2) The encroachment of modern sects into what has heretofore been considered the "solid Baptist sections." (3) The Roman Catholics are entering rural fields throughout the nation with a gigantic missionary program which is being financed, at least in part, by moneys secured from pockets of non-Catholics through various forms of gambling, bingo being chief of these. While, because of lack of proper leadership, hundreds of our churches are growing weaker, vigorous efforts by the sects and by Romanists are bearing fruitage.



Rural workers institute, Oklahoma Baptist University, Shawnee, June 18-27, 1947.

The Picture Brightens

There are rural communities in the South in which conditions are being improved. Churches have become aware of their importance in the kingdom scheme and have begun to claim their rights. These have provided themselves with pastor's home, made possible resident leadership, and will not call one who refuses to live on the field. Wherever this has been done, either by a large rural church alone, or by two or three small churches which co-operate through a "joint pastorate," conditions are improving at a rapid and pleasing rate. In a community where this has been done, the sects and Romanists have little chance of getting established.

Furthermore, the program of the Home Mission Board, in connection with the increasing work being done by the state boards, is bringing to rural Baptists everywhere information and help. More missionaries are in the rural



Panther Creek Baptist Church near Owensboro, Kentucky, and four members who helped in a survey, July, 1947.

field than ever before in our history. College students are hearing the message of missions at home and are responding in a fine way to the call for their services on country fields. More ministerial students are preparing this season for rural work than ever before. Wherever I have gone to chapel services or classrooms in secular schools, I have found a hearty response of students to the challenge for county agents, health workers, demonstration agents, and recreational directors. Rural churches are beginning to get a chance at their sons who have been trained for service.

Three Things Needed

The trend in the direction of better served rural churches is entirely too slow for us to hope to save the more unfortunate of them, unless drastic and immediate steps are taken throughout the land. Some of the most important of these are:

1. *Inducement-help toward better equipment.* There are several thousand rural churches that are not financially able to construct the kind of buildings they need unless they have some encouragement and guidance. Often an offer of a few hundred dollars serves as an inducement for a real effort toward raising needed funds. More often it is the means whereby a wise pastor or a good missionary can prevent the tragedy of "tacking on" a few rooms to an

Continued on Page 16



The Yeiser family of Panther Creek Church. Such families as this are helping remake rural churches.

SPANISH



REV. LOYD CORDER,
116 Bedell Bldg., San Antonio 5, Texas
Brother Corder is superintendent of mission work among Spanish-speaking people in the South for the Home Mission Board. He is a native Texan and unusually fitted by training and experience for this large task, having served as pastor of the First Mexican Church of Uvalde, Texas, then as superintendent of city missions in Houston.



MRS. LOYD CORDER,
116 Bedell Bldg., San Antonio 5, Texas
Mrs. Corder is a native of Ft. Worth, Texas. She married Brother Corder in 1940, going with him to his first pastorate, the Mexican Church at Uvalde, Texas. She attended Southwestern Seminary with him later. She now serves effectively as his helpmeet in the Spanish work.



REV. E. L. KELLEY,
Box 196, Alice, Texas
Brother Kelly has served the Mexican field for a long time in various capacities. From a missionary he was called to supervise church building activities on the Mexican field. He now serves as a general missionary and in schools of missions.

MEET YOUR HOME MISSIONARIES



REV. FELIX BECERRA,
111 North Texas Avenue, Weslaco, Tex.
Brother Becerra was born in Old Mexico, attending school through the sixth grade there. He did some special study in the Bible and doctrinal subjects under several of our fine Mexican pastors. In 1938 Brother Becerra became a missionary to his own people under our Home Mission Board. He feels that evangelism is his special call and ministry.



REV. PEDRO HERNANDEZ,
1508 Center Street, Houston 10, Texas
Brother Hernandez, a native of Texas, has his B.A. degree and his Th.B. degree. For many years he has served under the Home Board as pastor and missionary in Houston to the Mexicans.



REV. CARLOS PAREDES,
101 East Avenue, Austin 22, Texas
Brother Paredes was born in El Paso, Texas, in a Baptist home. He found the Lord at the age of thirteen. Upon request he sang before the Baptist state convention, resulting in a scholarship being given him in music at Baylor University. Through his years of study he was active in the Mexican Church at Waco. Since 1942 he has served the Home Mission Board in Austin.

SPANISH



REV. L. L. LOWRY,
701 Palm Street, Beaumont, Texas
Brother Lowry is a native of Beaumont, Texas. He is a graduate of Cumberland College, Lebanon, Tennessee. In 1918 he became connected with the Mexican mission of the First Baptist Church of Beaumont, and in 1940 became its pastor on a part-time basis. In 1941 he was appointed full-time missionary under the Home Mission Board in Mexican in Beaumont.



REV. GEORGE TODD LEWIS,
2726 Bering Street, Houston 1, Texas
Brother Lewis attended the College of Marshall, the University of Texas, and Southwestern Seminary. He is working among the Mexicans in Houston under the Home Board and serves as pastor of the Mexican Baptist Church there.



REV. A. LOPEZ,
Box 191, Gonzalez, Texas
Brother Lopez was born in Old Mexico and was converted at 18 years of age. He has been in the gospel ministry for more than thirty years. Brother Lopez serves as pastor of the Mexican Baptist Church at Gonzalez and has four missions. His daughters help him in all this work.

RUSSIAN



REV. H. J. MISCHUK,
414 North 11th Street, East St. Louis, Illinois
Brother Mischuk was born in Russia and was converted in Connecticut. He received his education in William Jewell College and Southwestern Seminary. His work among Slavic people in Illinois and Kansas. Much of his time is spent in work of missions.



REV. FRANK DIMAGGIO,
129 North Walnut Street, DuQuoin, Illinois
Brother DiMaggio was born on the island of Sicily off the coast of Italy and came to America when he was seventeen. When he found his Saviour in DuQuoin, Illinois, he felt the call to preach to his own people. After studying in the Baptist Bible Institute he worked among the Italians of Louisiana. His work now is with foreign speaking people in southern Illinois.

ITALIAN



REV. ALEX PASETTI,
1901 Alhara Street, West Tampa, Florida
Brother Pasetti was born in Tampa, Florida, of Italian parentage. Won to Christ in his home community, he desired to serve his own people. Upon finishing work at the Baptist Bible Institute, Brother Pasetti returned to Tampa, working first with Dr. J. F. Plainfield in several small missions. In 1941 he began work among Italians and Spanish people in West Tampa.



REV. A. PUCCIARELLI,
716 18th Street, Ensley, Birmingham 8, Alabama
Brother Pucciarelli was born in the province of Salerno, Italy, and attended school in Italy until thirteen years old. At that time his family moved to Pennsylvania. At 25 years of age he was converted and soon volunteered to preach the gospel. He attended Howard College and the Baptist Bible Institute, and in 1926 became a missionary to Italians under the Home Mission Board.

MEET YOUR HOME MISSIONARIES

There are some who are working in Schools of Missions
in January and February. Arranged by Margaret Hutchison

CUBAN IN U. S.



REV. A. J. SILVA,
1909 11th Street, Tampa, Florida
Brother Silva was born in Austin, Texas, while his parents who are Cubans were missionaries among Mexicans. Young Silva received his education in the Cuban Institute and Havana University. He took further work at Baylor University and Southern Seminary. In 1918 he became a missionary under the Home Board to Cubans in Tampa.



MRS. A. J. SILVA,
1909 11th Street, Tampa, Florida
Mrs. Silva is a native of Cuba and has been in the United States only a short while since marrying Brother Silva. She is learning our language so that she, too, can witness along with her husband in schools of missions besides serving on the mission field among Cubans of Tampa. Mrs. Silva has a sweet voice that she uses to the Lord's glory.



MISS SARA FRANCES DIAZ,
1007 Westly Avenue, Tampa 6, Florida
Miss Diaz, brought up in a Cuban home, serves as a missionary to Cubans through visitation in their homes in Tampa, Florida. Miss Diaz does an effective mission work, and also serves well in telling of this great mission field in schools of missions.

MOUNTAIN MISSIONS



MISS MINNIE PERRY,
Scottsboro, Alabama
Miss Perry works effectively as a missionary nearly every day in a Sunday school of the people. There grew under her ministry a church of around one hundred members. She serves now in the mountains of northern Alabama and also serves as a field representative for the Home Board, especially in schools of missions.

CHINESE



REV. G. LAWRENCE STANLEY,
1807 Morales Street, San Antonio 7, Texas
Brother Stanley was converted in his home in Texas following the family devotional one night. His father was a Baptist preacher. Following his graduation from Howard-Payne College, he began work in a Mexican mission in San Antonio. From this service he was called to be pastor of the Chinese Baptist Church of that city.

INDIAN



REV. THOMAS WADE,
Farris, Oklahoma
Brother Wade is a Choctaw Indian who works among his own people in Oklahoma. He helps to serve churches, leads in rebuilding their houses of worship, and starts work on new fields.



REV. D. D. COOPER,
Route No. 1, Shawnee, Oklahoma
Brother Cooper is a full-blood Choctaw, not finding the Lord until after he was married. Feeling the call to preach, he and his wife attended Oklahoma Baptist University. While attending school they worked among the Kickapoo Indians. For eight years they were volunteer workers, but in 1929 the Home Mission Board took over this work, appointing them as missionaries.

FRENCH



REV. BERKMAN DEVILLE,
2213 General Pershing, New Orleans,
Louisiana
Brother Deville, himself French,
serves the Home Mission Board as a
missionary to the French at Bastaria,
south of New Orleans. For years he
did a fine piece of work with French-
speaking Indians at Point au Chien,
Louisiana, directing a combined church
and school program. He received his
training at the Acadia Baptist Academy
in Louisiana and the Baptist Bible
Institute.



MRS. BERKMAN DEVILLE,
2213 General Pershing, New Orleans,
Louisiana
Mrs. Deville serves with her husband
in work with the French in South
Louisiana, at Bastaria. She, herself,
comes from the South Louisiana area
and with her husband served as a
home missionary among the French-
speaking Indians south of Houma,
Louisiana, a much neglected people,
without schools or churches until our
missionaries went there.



REV. LAWRENCE THIBODEAUX,
Thibodeaux, Louisiana
Brother Thibodeaux is the son of a
pioneer French Baptist missionary in
South Louisiana and studied at South
western Louisiana Institute, Louisiana
State University, and the Baptist Bible
Institute. He is pastor of the church
at Thibodeaux and missionary to the
French there. He does a very fine work
in preaching in French over the radio.

MEET YOUR HOME MISSIONARIES



REV. C. B. MELANCON,
Route No. 2, Beaumont, Texas
Brother Melancon is one of the early
converts in South Louisiana when the
gospel was taken to the French there.
He has served as a missionary in Louis-
iana many years under the Home Mis-
sion Board and now serves the French
in the Beaumont area of Southwest
Texas.



MISS VENA AGUIARD,
Eunice, Louisiana
Miss Aguiard, a native of South
Louisiana, was an adult before she ever
heard the gospel message. She and her
family became believers. She has been
working with the French since she
graduated from the Baptist Bible In-
stitute. She now serves the Home Mis-
sion Board as field representative, speak-
ing mostly in schools of missions.



REV. G. O. FOULON,
829 East Vine Street, Greenville, Illinois
Brother Foulon was born of French
parents in Illinois. When converted he
became a lay worker, later studying for
the ministry and being ordained. As a
pastor he did mission work in rural
and mining areas. In 1933 he was ap-
pointed under the Home Mission Board
to serve the French and other national-
ities of that part of Illinois.

February, 1948

Give Them Wings

By MRS. ALICE G. DUFFILL
Lakeland, Florida

Josie Billie climbed into the Piper Cub
plane that a friend had lent him, the
pilot took off, and Josie was on his way
for a weekend preaching trip to his old
home in the Big Cypress Swamp in the
Everglades of Florida.

In about an hour and forty minutes—
it would have taken ten hours by bus—
he landed at a clearing near the Indian
village. All day long he preached to
groups of the Seminoles who are Chris-
tians, then returned in the borrowed
plane to the Florida Baptist Institute he
attends on the shores of Lake Okechobee.

Josie Billie, a sixty-four-year-old
medicine man of his tribe, has been a
Christian only two years. Although he
has attended school less than five months,
he is already in the second reader. When
he completes his schooling and returns
to his home, he will continue to make
medicine, but his greatest work will be
that of missionary to his people. Mean-
while, he is enthusiastic over the op-
portunity of flying home for the week-
end. "Pretty good stuff!" he says.

Josie Billie is only one of many Chris-
tian workers who are taking to the air.
Here at home and in distant lands, as
well, we must speed the gospel. To do
this, the airplane is being used more
and more.

Since the war the cry from both
home and foreign fields has been, "Send
us help!" We may answer that cry not
only by sending out more missionaries,
but also by increasing the efficiency of
those already on the field and of those
preparing to go. By use of the airplane
the missionary and other Christian work-
ers can serve a much larger field and
accomplish more work, for they will
save many precious hours previously
spent in slower transportation.

Here at home many traveling evan-
gelists and home missionaries, besides
Josie Billie, realize the value of the plane
in reaching distant appointments and
outlying charges, speedily. A Christian
worker may speak at a meeting in the
last one night, and at a meeting in the
West the next night, reaching his ap-
pointment by using the established com-
mercial air lines. Flying his own plane,
a home missionary in a mountainous dis-
trict may visit weekly the different
charges on his circuit that he was able
formerly to reach only once a month.

Instances of flying missionaries in
Alaska, Mexico, Central America,
Africa, and South America have been
reported. In South America a mis-
sionary who returned to his field with a

plane does more work than seven mis-
sionaries could formerly have done. A
missionary supervisor there uses the es-
tablished airlines in order to serve more
effectively an area equal in size to all of
our states east of the Mississippi.

Our Lord's last command was: "Go
ye into all the world, and preach the
gospel to every creature." In the non-
Christian world more people are being
born each day than are being won to
Christ. At the present rate we shall
never be able to carry out our Lord's
command.

Some may say the use of the airplane
in mission work is impractical and dan-
gerous. Facts, however, have proved
otherwise. In most fields it is needed; in
outlying districts it is indispensable.
Statistics, moreover, show there are no
more casualties per mile in flying than
in any other modern means of trans-
portation.

We must speed the gospel! Give our
missionaries wings!

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Indian Church Organized



Meeting place of the Santan Indian Baptist Church, Arizona. C. F. Frazier (standing) is the missionary-pastor.

Under the outstretched limbs of cottonwood trees on the bank of an irrigation ditch was the scene of the organization of the Santan Baptist Church, Sunday, September 14, 1947.

Missionary C. F. Frazier led in the organization. At the morning service there were six professions of faith. Many rededicated their lives to Christ.

In the afternoon pastors and messengers from churches in Gila Valley Association came and formed a council and constituted the church. Thirteen adult Indians were charter members.

Dr. Willis J. Ray, state secretary of Arizona, presented the proposed Baptist college to the Indian churches represented. All the churches pledged \$525, the new church pledging \$225 of the total.

The missionary met with the church the following Wednesday night to complete organization of church and Sunday school.

The Home Mission Board has four missionaries with their wives working with the 75,000 Indians in Arizona.

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Missions and the March of Events

Continued from Page 4

through its superintendent, Dr. C. E. Matthews, is gathering momentum and is destined to sweep across our Southern Baptist Zion like a prairie fire. Dr. Matthews, who has been superintendent in Texas for the past year, says that the report from Texas will undoubtedly show a total membership of 1,000,000 in the 3,000 Baptist churches in that state alone.

Southern Baptists are headed out, and under the leadership of the Holy Spirit, we hope to be able to evangelize the homeland and to mobilize the evangelized in the homeland for world conquest for Christ.



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SPENCER

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Democracy must be made to function effectively in order to survive. Individual citizens must regain a sense of personal responsibility which manifests itself at the ballot box.

Spiritual Mobilization, a crusade for saving basic Freedom in America, is sponsoring a campaign for 5,000,000 new voters in 1948 to be registered through the churches of all denominations nation-wide.

We can save Freedom if we make it work. And it is positively thrilling to feel the response of pastors everywhere to this campaign. Some pastors have set up committees that are calling on every family in the parish. Some have tables in their vestibule each Sunday morning with Registrars present.

A pastor in Illinois, commenting on this new Campaign said, "If Spiritual Mobilization accomplishes this goal it will have justified its 13 years existence—apart from other good it has done."

If you want helpful tracts, write our office in Los Angeles. If your Ministerial Association would welcome a presentation of this Campaign by one of our Area Representatives, notify us.

If YOU are not already part of our Crusade, if you have not signed the simple Representative's covenant, do so now. Tear off the blank below and mail today. We need and will welcome your cooperation.

James W. Pilefield, Jr., D.D.

Director

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Twentieth Century Heroes

By MURRAY McCULLOUGH
Summer Student Missionary

It's only five minutes from town—about three blocks off one of the main arteries in the heart of one of the largest cities in the South—this tiny frame house, the flaming example of Christianity applied to real life situations.

Many of the city's population had no idea any good thing could come out of Nazareth. The city had not bothered to investigate conditions in this neighborhood where three families live in the same shack without any modern conveniences, where the bayou sprays the streets with its foul odors and the dust from the unpaved street pours in to choke our friends. It doesn't matter—they're Mexican! "They're in their place."

The Rios family lives joyfully here in Houston—with a guest reigning in their home. Jesus Christ has been invited to stay.

They wouldn't see anything very different or good about themselves, but I would call them twentieth century heroes. Johnny and Mario will always stay after Bible school at the First Mexican Baptist Church to sweep the floor and clean up all the tables. Sara loves to help the pastor's wife by dusting the benches in the small auditorium.

You can count on Marguerite to wash the dishes after supper so that all will be ready for the party. She'll be here to wash them again when it's over.

Armando is an excellent artist, and he will help with the church bulletin, or paint a poster, or run an errand on his bicycle. He helped paint a large sign for the front of his church to tell people what this house of God is.

The best two classes in our mission Bible schools during the summer were those in which Armando and Marguerite helped. They were ready to do any task to help share their Jesus with other boys and girls who knew him only as the dead Christ.

You would think that the fact that Mrs. Rios' youngest child was blind and not developing physically very rapidly would not give her time for the other children, and that she would be blue and discouraged. Yet, you will always find her at the woman's missionary meetings, particularly if they need her for something special.

Persecution of Christians in biblical days is very real to the Rios family as the experience constant torment and stinging jibes from their Catholic neighbors.

When the music starts at the little Baptist church, you can count on seeing at least five pairs of shining black eyes eagerly waiting for the activities to begin. That's the quality of their Christianity—these Mexicans!!



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"Moody Annuities Mean More"

Shall Baptists Retain Rural South?

Continued from Page 8

old one-room house. Leadership, however, is the help more often needed than money. Every rural association in the South should have a capable mission worker who can provide such leadership for pastorless churches and for churches whose pastors are willing to accept it.

2. *Resident pastoral leadership.* Time has proved the folly of any plan for growing churches and expanding the kingdom through men who do not live among the people to be served. With the spread of the railways before and immediately after the beginning of this century, rural pastors turned from the country churches to towns and cities. The trend continued, until today there are few half-time and very few, indeed, quarter-time churches that are served by resident men.

Unfortunately, the idea is abroad in some sections that a man is a failure who serves a part-time church; hence efforts are made by some ministers to induce small churches to have preaching every Sunday, when they should be leading them to set up a full-time program with preaching as often as a joint pastor can be present to preach. Until we have at least six thousand more trained rural pastors than we now have, we cannot have one preacher serving one church without leaving a host of small churches unserved. And until we have resident pastors, we leave rural fields open to the sects and Romanists.

3. *Recognition of rural pastor's worth.* The denomination must recognize the rural pastor. A study of the record of the Southern Baptist Convention for 1947, as presented during the Ridgecrest home mission week of this year, showed that of the entire group of pastors appointed to membership on its boards, committees, and commissions there was one rural pastor and only eleven from rural church fields. The present Executive Committee of the Southern Baptist Convention has on it no one remotely connected with a rural church. This ignoring of country pastors and laymen by the denomination is inexcusable, since there are on rural fields many college and seminary trained men who have made their marks as successful workers.

I am not a cynic; I would not indulge in "wailing jeremiads" when seeking to arouse our people to consider vital facts. Time, however, will not tarry, nor will the tides of social and religious seas wait for us to "grow up" in rural fields. Immediately, and with might and main, we must enlarge the training program so that rural leaders may receive what is sorely needed in this day of rapid advances.

Some way must be devised to give rural churches supplementary leadership; the associational missionary seems to be the best means to this end. Boys and girls from the farms, now the leading men and women in city and town churches, must go back to their old home community, or send a representative, and help the neighbors of other days provide for themselves the equipment and leadership without which any church in this modern, complicated, specialized world is doomed.

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February, 1948

Dossey Elected Assistant Superintendent of Evangelism



C. Y. Dossey

At the annual meeting of the Home Mission Board Rev. C. Y. Dossey of Texas was elected assistant superintendent of evangelism to work with Dr. C. E. Matthews, head of the department.

Brother Dossey is a native of Texas, born at Hillsboro, graduate of Baylor University and Southwestern Seminary. He has served as pastor of North McKinney Baptist Church of McKinney, Texas; First Baptist Church, Salem, Illinois; and Proctor Street Baptist Church of Port Arthur, Texas. For the past two years he has been associate superintendent of evangelism in Texas and has led in fifteen associational simultaneous campaigns in which there were 3,151 additions to the churches.

Evangelist Dossey married Miss Katie Lee Davis of Hillsboro, Texas, in 1923. Mrs. Dossey graduated from Southwestern Seminary with her husband.

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DEUTERONOMY 32:40-41

For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

I raise my hand to heaven and swear that (by my life eternal!) I will whet my flashing blade, gripping justice by the hilt, wreaking vengeance on my foes, punishing my enemies;

EPHESIANS 4:20-22

But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

That is not how you have understood the meaning of Christ (for it is Christ whom you have been taught, it is Christ that you have been instructed—the real Christ who is in Jesus); you must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the passions of moral deceit.

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Home Mission Board Annual Session

The Home Mission Board of the Southern Baptist Convention in its annual session met in Atlanta December 2-3 and transacted important business for its program of activities in 1948.

A budget of \$1,365,000 was adopted, the source of income being \$900,000 from the Co-operative Program of Southern Baptists, \$340,000 anticipated from the Annie W. Armstrong Offering of Woman's Missionary Union, and \$125,000 of anticipated designated gifts. In the organization of the Board G.

Frank Garrison of Atlanta was re-elected as president and Frank Graham as secretary. James P. Westberry was elected by the body to serve as vice-president.

Executive officers of the Board were re-elected as follows: J. B. Lawrence, executive secretary-treasurer for the past nineteen years; Courts Redford, who has served for six years as assistant executive secretary, was re-elected; and J. W. Wing and B. M. Crain were elected as office secretaries.

The 709 missionaries and staff members were re-elected for service in the 21 fields of mission activity of the Home Mission Board.

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Rev. J. W. O'Hara, 74, retired home missionary, died in Asheville, North Carolina, November 19, from injuries sustained in an automobile accident.

From 1923 until the time when it was necessary to close the mountain schools of the Home Mission Board, Dr. O'Hara was superintendent of that field of work.

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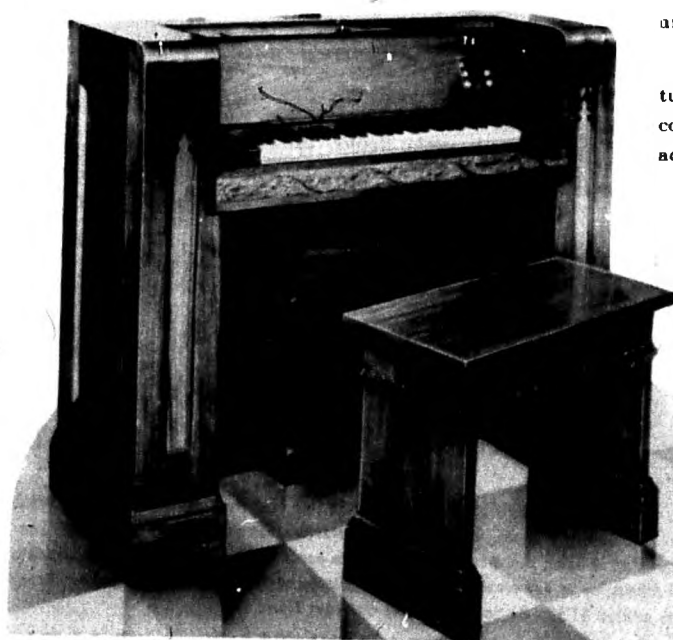
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