

Southern Baptist
HOME MISSIONS

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Mexican Baptists Given Challenge to Service

By MIGUEL A. LOPEZ

Messengers attending the twenty-sixth annual meeting of the Spanish Baptist Convention of New Mexico were sent away with the challenge to increase their gifts by 25 per cent and their church membership 100 per cent. Each church was asked to win to Christ during the coming year as many people as it has resident church members.

This Silver Anniversary celebration of the organization of the convention was held at Belen, New Mexico, June 15-18.

Among the highlights of the meeting was a speech by Dr. Harry Stagg, executive secretary of the Anglo Baptist convention of the state. Brother Stagg brought an inspiring message, giving something of the history and aims of the English-speaking convention. He also told of the hopes concerning the Ridgecrest of the West.

As an expression of its interest in the Western assembly, the convention voted to give \$200.00 to be applied on this assembly.

Other visitors at the convention included: Dr. Alfred Carpenter, superintendent of direct missions for the Home Mission Board; Rev. Loyd Corder, superintendent of Spanish work under the Home Mission Board; and Rev. and Mrs. James W. McGavock and their daughter, Margaret. Brother McGavock was for a long time missionary in Mexico, and now is with the publishing house at El Paso, Texas.

One of the outstanding messages was



Dr. Harry Stagg preaching and Rudy Vidaurri interpreting.

brought by Rev. Rudy Vidaurri, young missionary pastor at Dexter and Melrose, New Mexico. He also served in a splendid way as interpreter.

On Thursday night, Mrs. Margaret Jaramillo, Brother J. G. Sanchez, and Brother Oscar Hill, who were messen-



At opening of Mexican Baptist Convention, Belen, New Mexico.



Rev. Miguel Lopez, president Mexican Baptist Convention, presents \$200 check for Western assembly to Dr. Harry Stagg.

gers at the convention when it was first organized, brought sketches of interest about the past history of the convention.

Brother Hill told how it took two days for him to go from Alamogordo to the convention in Las Vegas, and also told something of the work of Brother J. G. Sanchez, who served as president of the convention for sixteen years.

Mrs. Jaramillo told of the organization of the Mexican church at Las Vegas, which was organized the same year as the convention. She also told how the convention at one time had to ask its missionary to resign because it was unable to get enough money to pay his salary of fifteen dollars a month.

Brother Sanchez gave a short historical sketch of the trials and sufferings of the early Baptists in the state.

The twelve churches reporting to the convention made the following record during the past year: 77 baptisms with a total of 92 additions, and a total membership of 400.

Newly-elected officers of the convention include: Miguel A. Lopez, president; Celso M. Villarreal, vice-president; Oscar Hill, treasurer; Daniel Gomez, secretary; J. G. Sanchez, historian; Mrs. Gregoria Lopez, chorister; Mrs. Andres Viera, pianist; and Rev. Rudy Vidaurri, reporter.

The W. M. U., auxiliary to the convention, for the first time in its history, has appointed a secretary to do promotional work for the auxiliaries.

SOUTHERN BAPTIST HOME MISSIONS

SOUTHERN BAPTIST

HOME MISSIONS

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

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Saving the World by Saving the Homeland

By J. B. LAWRENCE

When the Lord gave to American Baptists Adoniram Judson and Luther Rice, He gave both a foreign and a home mission movement. Judson remained in Burma as a challenge to American Baptists to do foreign mission work. Rice came back to America and organized the various Baptist groups into a denomination so that they could do foreign mission work. Rice was a home missionary and by his home mission work he made American Baptists foreign missionary minded.

In this same spirit, through all the years, our mission work has gone on, home missions supplementing foreign missions and foreign missions rekindling the interests of our people in world missions. Thus our two great mission boards have been complementary and supplementary to each other. This is as it should be. We should serve, and we do serve, the world in our efforts to evangelize and Christianize America.

No work that we can do as a denomination will mean so much to the rehabilitation of the world as the evangelization of America. Ultimately and fundamentally the world's peace, progress, and prosperity stem from the character of the people who live in the world; and the right sort of character is that produced by the Christian religion. These spiritual things, the things that Christianity alone can produce, are the things the world needs now most of all. No greater service can Baptists render to the world right now than to evangelize the homeland. Let America become a leader in righteousness and she will do more towards the restoration of peace, happiness, and prosperity than she can ever do in the economic and industrial fields alone. We do not need to internationalize the American dollar half so much as we need to give moral and spiritual tone to American life.

Not only so, but a triumphant missionary program in America is necessary if we would push

our conquest for Christ in lands afar. A Christian constituency must stand behind a Christian movement. Money for the sending of the gospel abroad can be gotten only from the saved at home. If we would project the gospel of Jesus Christ into all the world and into all the life of the world, then our own lives must root in that gospel and be an expression of it. The gospel we send abroad should root in the civilization and life of our land and find its demonstration in our social order.

Our great missionary leaders have recognized this fact. Dr. Austin Phelps said, "If I were a missionary to China, my first and most important prayer would be for missions in America for the sake of China." Dr. John R. Mott, speaking of the impact of home missions upon foreign missions, says, "The ultimate triumph of pure Christianity in non-Christian lands depends absolutely upon Christianizing this impact." That is to say, the Christianity which does not conquer at home will not be able to conquer abroad.

This generation will see the day when in every thought center of the heathen world there will be men inquiring intelligently as to what Christianity has done for the people who have accepted it. They will scan the whole world for an adequate expression of the Christian religion in national life. Southern Baptists should offer to our Lord and Master and to the world their homeland as a laboratory where the gospel has worked itself out in a demonstration that will convince the whole world of its saving and redeeming power.

Continued on Page 19

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J. B. LAWRENCE
Editor

JOHN CAYLOR
Managing Editor

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Missions and the March of Events

What About the Liquor Menace?

The Internal Revenue Bureau at Washington reports that the breweries used 773,677,586 pounds of various grains last July and August. This grain, which God's good earth produced to feed men, was turned into liquor to damn men.

The strangest thing in this world is the thinking of some people. We are told now by scientists, doctors, and others, that alcoholism is a disease and all are appealing to us to treat it as a disease. The strange thing is that men should contend that alcoholism is a disease and then license the agencies which create the disease.

If alcoholism is a disease, why not stop the making and selling of the stuff that makes people sick?

Suppose, for instance, there were in some city—yes, in all of our large cities—a cesspool of festering vermin which was causing typhoid fever in hundreds of homes. Would the people in those cities say that typhoid is a disease, let us treat it and leave the source of the disease to infect other people? Certainly not. They would clean out the cesspool that created the disease.

Why do we not do this with the liquor interests? Is it because too many of our supposedly Christian people are drinking, and that they had rather hundreds of thousands of men and women would be diseased with alcohol and thousands and thousands of homes blighted, and millions of souls lost in an eternal hell, than give up their drink?

"It is appointed unto men once to die, but after this the judgment."

Changing Conditions In The Country

There was a time when the typical farm family had mice in the kitchen and rats around the barn, when they lived in an old house, either in serious need of repair or perhaps unrepairable. They were without running water, telephones, central heating, or bathtubs. But that time is passing.

There is a movement in farm life today for better living conditions. Electricity is being taken into all sections of our country. Modern houses are being built. Consolidated high schools are es-

tablished. Buses go out into every section and pick up the children and bring them to modern school buildings with well-trained teachers. All of these things are taking place in the country. We must not overlook the country church.

The Home Mission Board, in co-operation with the state mission boards, has a great rural program. Last year the rural missionaries revitalized many dead country churches. They also put many churches back on the contributing basis, and reduced the number without baptisms from six thousand to about three thousand. Baptists are a country people. We must save the country church.

Can It Be Done?

It has been suggested that the state mission boards could take over a great deal of the work now being done by the Home Mission Board and, for that reason, the Home Mission Board can afford a cut in the percentage received from the Co-operative Program funds.

I was a state secretary for twelve years and learned much about the state mission work during that time. There has been little change in the state mission program since I became secretary of the Home Mission Board. And one of the things which must ever remain static is that the work cannot be done without money.

In our conference at Ridgecrest the first of June, the question was raised in the co-operative missions program conference about the Home Mission Board's reducing its allocation for the states in the co-operative mission work.

Immediately one of the state workers said, "Yes, but remember if you do we will have to decrease our allocation to Southwide causes. Whatever amount the Home Mission Board is giving, if taken away, will have to be made up out of the Co-operative Program funds."

Now, there you are! Let us not overlook the fact that the work being done by the Home Mission Board cannot be done by any other agency without money, and let us not overlook the fact, either, that in many cases it will cost more because each state will have to employ a superintendent of the work in order to make it effective, whereas the Home Mission Board has general superintendents working with the various state secretaries. Since the Home Mission Board provides the program and

sees that it is carried out, the state organizations are relieved of the responsibility of putting superintendents in the field.

I verily believe that the Holy Spirit has led Southern Baptists in their development in denominational organization. We have today the most effective and the most efficient method of promoting work that can be found. We have an agency for every interest. Let us make those agencies effective. Let us give them adequate support and let them work together as brothers in the field of missionary activity, and we will not only keep the South Baptist, but we will do much to evangelize the world.



Our Cover Page



Our work among the Negroes is in the field of education and training. After five years of study it was decided the best service the Home Mission Board could render our Negro brethren was in helping to train their ministers.

SOUTHERN BAPTIST HOME MISSIONS

Toward a Cuban Ridgecrest

By MARJORIE JACOB CAUDILL

Among the hills that overlook the famous Yumuri valley, a valley that is the delight of tourists and the inspiration of all who look upon its waving palms, its many shades of green, and its flickering shadows cast by the surrounding hills, a dream is about to come true.

Every Cuban Baptist who has ever attended Ridgecrest has come back home longing for a Cuban Ridgecrest, a place beside the sea or a nook in the hills, where we, too, could gather during the long tropical summer days for physical refreshing and spiritual uplifting; a place where young people from our crowded cities, without a yard or even a single tree to rest the eyes, might enjoy a season of wholesome recreation, study, and inspiration; where pastors, leaders, and teachers might meet together to exchange ideas and make plans for more efficient kingdom work.

God put into the heart of a Christian woman, a Cuban Ida W. Bottoms, to donate sixty-six acres of hills and valleys sweeping across the lovely Yumuri section, and watered by the Yumuri river, for an encampment for Cuban Baptists.

At the recent meeting of the Baptist convention of Western Cuba, Dr. Martha Cabarrocas, cultured Baptist woman and owner of a large estate about six miles from the city of Matanzas, made public her desire to give this land.

When Dr. J. M. Sanchez, director of religious education for the convention, made the announcement, the news was received with profound gratitude and unrestrained rejoicing.

The enthusiasm grew when Dr. J. B.

Lawrence, in attendance upon the convention, promised the Home Mission Board would give \$5,000 for the first unit. Ardent R. A. counselors who have taken the greater part of the initiative in pushing plans for a Baptist camp, notably Reinaldo Medina, Luciano Marquez, and Luis Agüero, immediately began to solicit funds and pledges from the convention delegates for an R. A. cabin. They now have in cash and pledges several hundred dollars.

One of the happiest pastors is Rev. Francisco Rodriguez, better known as



Pastor Francisco Rodriguez and family.



Dr. Martha Cabarrocas

"Pancho," who visited Ridgecrest several years ago with the Cuban Baptist seminary quartet under the direction of Mrs. H. R. Moseley. "Pancho" is pastor of the Yumuri mission, a completely rural work that is reaching the "forgotten man" in a fine way. "Miss Martha" is his wife's aunt, and not only has given the land for the picturesque little thatched chapel on her estate, but is teacher, pianist, counselor, and inspiration of this mission and the four branch missions of which Pancho is pastor. The Baptist encampment and the Yumuri mission, which probably will be organized soon into a church, will be mutually helpful.

Southern Baptists who have been blessed by Ridgecrest and the various state encampments will rejoice with their Cuban brethren as we gradually see this dream come true. They will thank God for Dr. Martha Cabarrocas and others who are co-operating. They will pray that this new project may make its contribution toward a greater, more spiritual denomination in Cuba.



View from highest point of new Cuban Ridgecrest site.



Repairing roof of Yumuri mission church near camp site.

September, 1948

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Roman Catholic or Southern Baptist?

By C. K. RAND, Assistant Superintendent
BAPTIST RESCUE MISSION
NEW ORLEANS, LOUISIANA

Upon entering the Jesuit rectory I was greeted by an attendant to whom I gave my name. In a few minutes Father N. came down the stairs, greeted me, and took me into a small room. He seemed interested in the fact that I was gathering material for a book on the Roman Church, and gave me two booklets on the teachings of the Church. We had a cordial discussion lasting more than two hours. We were interrupted only once when a woman came into the room and requested that the priest bless a pair of rosary beads for her. This he did by passing his hand over them in the sign of the cross.

Here is a brief summary of our discussion as I recorded it when I returned home.

THE PUBLIC SCHOOL

During our discussion of the public school question, the priest remarked, "We Catholics have taken a tremendous burden off the backs of the public with our schools. We feel that the State should help us as we cannot care for all of our children. We pay taxes and yet

very few of our Catholic children attend public school."

"You are free to send your children to the public schools; that is what they are for. However, you should not teach Catholic doctrine to them in our tax-supported schools," I replied.

THE ROMAN CATHOLIC CHURCH
As we talked of the Catholic Church Father N. said, "We are members of the true Church founded upon Peter." Immediately I said, "Let us look at the Scriptures and see if they teach that Christ founded a church upon Peter."

He took a Catholic Bible off the shelf, the Douay version. We then turned to the sixteenth chapter of Matthew and read the entire chapter together.

"Peter was the first bishop of Rome," There, it proves that Christ founded the Church upon Peter, the prince of the apostles."

I explained, "Christ founded His church upon Peter's confession that Christ was the Son of God. It was upon this fact, the divine nature of Jesus, that the church was founded." I also pointed out to him that Jesus called



Cathedral doorway.

Peter Satan in the very same context (vv. 22-23), and reminded him how that Peter went out and denied Christ.

"Christ gave Peter the power to bind and loose, therefore we Catholics claim the power to legislate and punish all who disagree with our Church laws. Hence our attitude on heresy," he answered.

My reply was, "Jesus said that his kingdom was not of this world. How then do you reconcile that with the pope's claim to temporal allegiance from all the world?"

"Peter was the first bishop of Rome," he said, "and all the popes have the power to rule the world in Christ's stead."

THE INFALLIBLE POPE

Father N. continued, "We base all our authority upon the power given to Peter by Christ, namely, the 'keys of the kingdom.'"

"But," I replied, "you will find in Revelation, the first chapter and the eighteenth verse, where Christ claims that he has the keys of 'death and hell.' What he said to Peter in Matthew 16:19 was that the testimony of his messiahship was the key to eternal life for all who would believe in Peter's statement. This was forcibly brought out on the day of Pentecost when Peter used the keys to preach salvation to all (Acts 2:31-32)."

The Jesuit answered, "We still claim that the pope is infallible and that Peter was the bishop of Rome, therefore, the first pope."

"If Peter were the head of the Church as you claim," I insisted, "what about Paul? How could Paul have withstood him to his face and gotten away with it (Gal. 2:11)? Paul was not called to preach by Peter (Acts 9:15), but by Jesus. Peter did not baptize Paul (Acts 9:17-18). Did Paul go to the infallible

Peter for advice? No! He said he did not (Gal. 1:11-12). He did not ask Peter for permission to preach (Gal. 1:17). What is your answer to that?" He simply insisted "Peter was the head of the Church."

PURGATORY

I asked the priest this question. "You have devoted more than thirty years of your life to the Church, and if you should drop dead right here and now where would your soul go?"

Very earnestly he said, "I would be lucky if I went to purgatory. I hope that my mother and father are in purgatory now."

"Your Church does not claim to know how long a soul will stay in the fires of purgatory, is that right?" I asked.

"Yes, only God knows," he replied. Confidently I said, "I know that if I died right now I would go to be with the Lord because I have been born again and trust Christ for my salvation." He smiled tolerantly.

THE ATONEMENT

"As we both agree that Christ made a complete atonement, why is it that a person cannot be saved by faith in that great work performed by Christ?" I said.

"There are none good enough to enter heaven; we must do good works here and suffer for our sins either here or in purgatory," he replied.

Then I asked him, "What then did Paul mean when he said, '... being justified by faith, we have peace with God through our Lord Jesus Christ' (Rom. 5:1), also when he said, 'There is therefore now no condemnation to them which are in Christ Jesus' (Rom. 8:1)?" He laughed and said, "You Protestants jump all over the Bible to prove your point."

TOLERANCE

"Will all non-Catholics go to hell?" I asked him.

"Of course not!" he protested. "If they do not know that the Catholic Church is the true church they will go to purgatory."

"Then what is the use of joining the Catholic Church," I smiled and answered, "if we will go to the same place as you, anyway?"

He smiled and made no reply. However, his jaw muscles twitched and I felt that he was beginning to lose his patience.

EX-PRIESTS WHO HAVE LEFT THE CHURCH

"Are you familiar with the *Converted Catholic Magazine* written by ex-Catholic priests?" I asked him.

His face darkened as he said, "Yes, I think it's a filthy sheet."

Continued on Page 18

Italian War Bride Accepts Christ

By A. PUCCIARELLI
Missionary to the Italians

Two Italian war brides have recently been won to Christ as the result of the interest of a woman of Sycamore, Alabama, who wrote me asking for a Bible and other religious literature in the Italian language.

The literature was for Mrs. Thomas Lanthrip, a young Italian girl who had married an American soldier while he was serving in Italy during the last war.

This young woman, who had been reared in the Catholic Church, did not speak English, and therefore Mrs. Luker and her friends in Sycamore were at a disadvantage and did not know how to approach her on the subject of religion. Her husband was not a member of any church, but the couple did attend the Baptist church at times.

I sent the requested materials and asked for her name and address so that I could write to her in the Italian language and explain to her what to do with the New Testament and tracts I had sent.

The young woman answered my letter and expressed appreciation for the literature I had sent to her. She stated she was dissatisfied because she did not attend church regularly as she was accustomed to do in Italy where she lived only a block from the church. Here she lived too far to attend the Catholic Church. She was also worried because her young baby had not been baptized.

When I read her letter, I thought the best thing was for me to conduct the prayer meeting at the Sycamore Baptist Church and invite the young woman and her husband to the service so that I could preach to them.

Mrs. Luker and the pastor of the Sycamore Baptist Church, Rev. J. B. Owens, made the suggested arrangements.

The pastor met me at the bus station and took me to the home of Mr. and Mrs. Lanthrip. When informed of my coming, Mr. and Mrs. Lanthrip had invited another couple who lived about six miles from them to come and meet me, too. The other bride, also Italian, had been in the United States only six months.

I talked with both women during the afternoon, and that evening the two couples went with me to prayer meeting.

I spoke that night in both the English and Italian languages. I sang parts of two hymns in Italian. Every time I said something in Italian, the faces of the two brides would glow.

Before I left for home, I invited the two couples to visit in my home in Ensley, Alabama, some Sunday and attend our church, where the Italian language is spoken.



Italian War Bride Baptized

They did attend on Easter Sunday. They spent all day with us. This was the beginning which won these two young women to Christ. The task was completed through letters and another visit by my wife and me.

When I received the accompanying picture which shows Mrs. Lanthrip about to be baptized, my heart leaped for great joy. Her husband also had accepted Christ and become a member of the church.

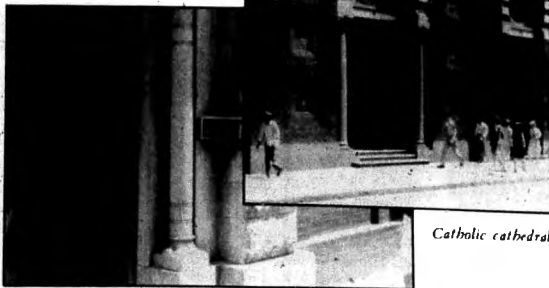
Let us thank God for the power of the gospel unto salvation to everyone that believeth.

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Catholic cathedral.

New Southwide Leaders for Woman's Missionary Union

By JULIETTE MATHER

When Miss Kathleen Mallory, peerless leader of Woman's Missionary Union, made known her decision to retire, there was consternation. Who



Miss Alma Hunt

could, who would undertake to succeed her?

Prayerfully and earnestly the nominating committee met, and in the Lord's own sure way His finger pointed to one outstanding young Christian woman.

Miss Alma Hunt has served for four years as dean of women at William Jewell College, Liberty, Missouri. Prior to that, she was school teacher in her home town of Roanoke, Virginia. She is known to many throughout the South because of her work as recreation director for Y.W.A. camp at Ridgecrest and at B.W.C. conferences.

Miss Hunt has a master's degree from Columbia University. She did her college work at State Teachers College in Farmville, Virginia.

The work of the Baptist church is known to her from many angles. She has been Sunday school teacher for years. She has been Training Union director. She has sung in the choir. She has belonged to Woman's Missionary Union from Sunbeam Band through Girls' Auxiliary to Young Woman's Auxiliary; she has been Y.W.A. counselor, and she helped organize the Business Woman's Circle Federation in Roanoke, Vir-

ginia. She has directed associational camps single-handed. She knows many outstanding missionaries personally and has loved and studied missions through the years.

A new personality with new approach will enrich old plans that need to be treasured and will introduce new ones marking progress in the kingdom.

Miss Hunt is friendly, gracious, thoughtful, and understanding. She knows how to confer and discuss, to discover all the facts of a situation before deciding what her attitude regarding it should be. Her voice is pleasant and clear, so she will be heard in large gatherings even without a public speaking system. She is accustomed to administrative and executive responsibilities so that the duties of the Birmingham office with its some 27 regular employees, swelling to sixty at frequent intervals, will not seem too arduous.

Practical in approach and plans, she has the spiritual fervor which a missionary executive needs. Her school experience will be a great asset in her affiliations with the W.M.U. Training School and in the general educational program of Woman's Missionary Union.

The Lord has been good to bring Miss Hunt to this important position "for such a time as this."

Young People's Leader

From the Volunteer State, Tennessee, Miss Margaret Bruce comes to be Southwide young people's secretary for Woman's Missionary Union. She has served fourteen years as W.M.U. young people's leader in Tennessee, and is loved and admired from one end of that state to the other by young and old alike.

"I could not leave the work I have loved were it not that I feel it the Lord's will," Miss Bruce says.

For Miss Bruce, the Lord's will is pre-eminent and personal wishes fade before her desire to follow His plan. That is as it should be for a leader of young people. How else will they learn to "seek first the kingdom of God?"

Miss Bruce is a graduate of Georgetown College, Georgetown, Kentucky, where she served as student secretary for



Miss Margaret Bruce

a year, and of Woman's Missionary Union Training School at Louisville, Kentucky.

Small in physical stature, her heart and mind are world encompassing. Dainty, youthful, she has strong convictions when she feels sure of the Lord's guidance. Whether with a crowd or the minority, she knows that "God and I make a majority." She knows the heartbeat of young people and the interest of Southern Baptists and will be able to bring the two together in ways that will mean development for both.

Young people's camps are a joy to her with their happy personal conferences and hours of high inspiration. She will know how to enlarge the summer camping program of Woman's Missionary Union.

She has planned pageants and programs. She has presided over young people's sessions. She has led methodical conferences. She speaks with telling effectiveness. There is promise of real progress in the coming of Miss Margaret Bruce to this focal point of leadership in Woman's Missionary Union.

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Prominent Baptist Named Editor of The Commission

Dr. Josef Nordenhaug of Oslo, Norway, and Lynchburg, Virginia, will assume his duties as editor of *The Commission*, monthly magazine of the Southern Baptist Foreign Mission Board, on September 1. He was elected to the position made vacant by the retirement of Dr. E. C. Routh, May 15.

At the time he was called to this position Dr. Nordenhaug was pastor of the Rivermont Avenue Baptist Church,



Dr. Josef Nordenhaug

Lynchburg, Virginia, where he has served since 1941.

An American citizen since 1937, Dr. Nordenhaug was born in Norway's capital. He was graduated from the St. Hanshaugens Gymnasium in 1921, and did postgraduate work in chemistry, astronomy, and geophysics at the University of Oslo from 1921 to 1927, earning his master of science degree. For four of these years he taught at the Baptist Theological College in Oslo.

He spent much time in literary pursuits, especially in translating from Swedish, German, and English into Norwegian.

In 1928 he came to the United States and entered the Southern Baptist Theological Seminary, Louisville, Kentucky, receiving his master's degree in theology in 1930 and his doctorate in 1932.

Dr. Nordenhaug has been active in the affairs of the Baptist denomination. He is a member of the Radio Commission of the Southern Baptist Convention, chairman of the Virginia Baptist Radio Committee, trustee of Bluefield College in Virginia, and vice-president of the board of trustees of the Virginia Baptist Orphanage at Salem. He has also been serving as a writer for the *Adult Sunday School Quarterly*.

A Great Enterprise and Its Support

By W. R. WHITE, President

Baylor University, Waco, Texas

The home mission enterprise faces its greatest test. America is in the top place of influence in the life of the world. The South is in the limelight as never before. All of this increases the challenge of the Home Mission Board.

Restless minorities are in our midst. The whole world knows this. Can we establish the right relations between the minority and majority groups in the South? If so, it will be a demonstration that will shake and shape the world.

The Home Mission Board must extend and intensify its program as never before. Further delay at any vital point will mean disaster not only to our domestic life but to our world witness.

The Board must have huge funds to meet this situation. Neither the Home Mission Board nor the Foreign Mission Board can be equal to its day without a much larger continuing support. The only way to undergird this is through the increase of the number of sincere tithers, who constitute the backbone of every generous church.

Some churches may give large sums in special campaigns, but any substantial increase of systematic regular giving will come from the enlistment of more tithers. We might as well face this and act accordingly.

Tithing is the minimum amount of a definite nature mentioned in the Scriptures. The Jews never fell below this if they were faithful. They often made offerings above it. Certainly Christians would not think of falling below the Jewish minimum. They should be willing to do more for love than the Hebrews did for law.

The Scriptures searched by early Christians to verify the preaching of the apostles were the books of the Old Testament. This was true of Gentiles as well as of Jews. Tithing is well accepted and frequently mentioned in the Old Testament.

The New Testament did not need to emphasize the subject unless there should be some change or revision or outright repeal. Naturally the early Christians would accept tithing unless the new writings should correct them. The record shows none. If the whole Bible is accepted as authoritative, then the question is forever settled.

In any case, tithing is the best working basis for giving yet devised. No

other plan has produced comparable results. No other method has been as satisfactory to the giver. Whether one considers it a New Testament principle or not, he will find it superior as a practical working basis.

If conditions level off within the next few years, the easy money of these prosperous years will disappear. Only people with deep convictions will continue to give according to their ability. Most of these will be tithers. Now is the time to teach the great doctrine of stewardship as never before.

Tithing is only a part of stewardship, but it is a part. I said in *Broadman Comments*, 1945, that tithing is a minimum recognition of a maximum obligation. To glibly acknowledge that all belongs to God and then do nothing definite about it is to make a farce of the idea. I know a few people who are good stewards who do not adhere to tithing, but they always do as much or more than the tithe. They never fall below.

Adequate support for great causes in a crisis of opportunity is the call of the hour.—Reprinted from March, 1946, issue of *Southern Baptist Home Missions*.





Rev. George M. Fujita and Miss Helen Ige, recently appointed to start work among the Japanese in California.

Work With Japanese Begins

Under the Home Mission Board, Southern Baptists are now opening up organized work among the Japanese in California. The work was begun with the recent appointment of Rev. and Mrs. George Fujita and Miss Helen T. Ige as missionaries.

Brother and Mrs. Fujita were appointed general workers among the Japanese in the state, and Miss Ige is to work on the field at Sawtell, Los Angeles.

Brother Fujita, who was born in Hawaii, wrote recently of his first service.

"We started our work with prayers and house to house visitations. We found there are many atheists and few who are interested in Christianity. Also there are many who believe in Buddha."

"We held our first Japanese-speaking worship service by faith the first Sunday of June. Nine people attended, but most of them were Holiness church members."

"Nevertheless, we have confidence in God that all things will work out if we seek first his Kingdom and his righteousness. Please pray for us."



Those attending first Japanese-speaking worship service held in California under direction of new missionary, Rev. George Fujita.

Chinese Work Grows

God is continuing to bless us in allowing us to see visible results here on our field. Two more men accepted Christ. One of these, Chuck Wong, is president of the Chinese colony. He has been attending services for a number of months. The other, Joe Chew, is a groceryman and father of eight children. All of his family are Christians except two small children.

It is good to see these two influential men accept Christ and see them use their influence for Christ among their own people.

Both Mr. Wong and Mr. Chew were won through two other Chinese men in the mission, so we feel when our people are witnessing to each other we are on the way to win the lost Chinese in our city.

There are many opportunities all around us.

About dusk one evening a Chinese girl rang the doorbell at the mission and said, "I am from Peking, China, and my husband (an American soldier) is stationed here at Fort Bliss."

He is a Baptist, but I am not anything. We have two children. Could we come to the Chinese Mission?"

Pray with us that this young lady who says "she is nothing" may be led to know Christ as her personal Saviour.

Through the funeral of a young Chinese boy we were privileged to take the message of Christ to many Chinese men who had never

been in a Christian service.—Lois Jordan and Mary Etheridge, Missionaries to Chinese, El Paso, Texas.

The Children Bring Them

Our Vacation Bible School opened with only 43 present. The teachers had done their part, so two small girls decided they would try to enlist others. Orpha Ruth Hernandez, daughter of the pastor, and Noemi Valerio, daughter of one of the deacons, started to visit and bring the names of the children who would be allowed by their parents to come to the school.

As these little girls, one six years old and the other nine, left the house, the pastor knew the difficulties and felt that all he could do was to pray.

After three hours the girls returned with the names of 51 boys and girls their age and older. The teachers waited anxiously for the next day to see what the results might be. Forty-nine of the 51 children visited by the girls the day be-

Among Missionaries

fore were present! From then the school grew until a total of 141 were registered, with an average attendance of 86 and 18 professions of faith.

On the last night of the school the parents of most of the children were present for the commencement exercises.—Pedro A. Hernandez, Missionary to Spanish-speaking, Houston, Texas.

Progress Among Cherokees

We are so happy in our work here with the Cherokee Indians. They have responded to every suggestion, and the work in the village as well as the other churches on the reservation is growing.

In the three months period from April when we first arrived here on this mission field, until June, there have been 49 professions of faith, 38 of these having already been baptized.

The Indians are beginning to tithe, and what a joy they are having in this new experience. We have conducted one stewardship revival at Rock Spring Church and their offerings have more than doubled. In the church here in the village, the Indians have given more than one thousand dollars to all causes in

the past three months. One Indian girl bought a truck and gave to the church to use during the building program which we are beginning.

Work has already started on the new missionaries' home. The Indians have given their time in getting rock for the building, and a big pile is ready. The Indian women bend food for the men who are working without pay in the construction of the building.

We have three W.M.S. organizations on the reservation, and will soon have all the auxiliary organizations for young people. There are 76 young people already active in this work.

At present we are in the midst of Vacation Bible School, two have closed and two others are in progress. The enrollment of these four schools is 312, and there have been 29 professions of faith. We are praying that we may be able to have schools in all 14 churches on the reservation.

Large crowds attend every service, and we hope before winter snows and rains begin that we will have a new

church building and home for the missionaries. Our people are willing to undertake; they have a mind to work. We urge you to pray for us as we serve the people of our hearts, the Cherokee Indians.—Rev. and Mrs. Ewell Payne, Cherokee, North Carolina.

Conversions at Indian Camp

"The All-Indian Camp," held recently in New Mexico, "is now a glorious memory," writes one missionary as he told of the great good done there.

"There were 10 conversions among the 147 Indians enrolled in the camp," writes Dr. J. B. Rounds, superintendent of the Indian work for the Home Mission Board. "Twenty tribes were represented."

Aside from the salvation of the lost, the camp sought to train and inform the Indians and lead them to accept God's call to service.

Rev. Lewis W. Martin of the Home Mission Board, who served as camp pas-

Rev. Emmanuel Rojas, who will serve under Home Mission Board as missionary pastor, Limon, Costa Rica.

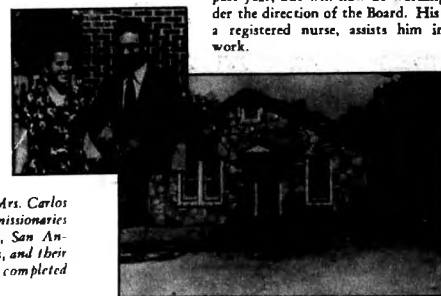


Onward in Costa Rica

Work is moving forward in Costa Rica, according to Rev. Van Earl Hughes, general missionary. He writes:

"This month the five Baptist pastors of Costa Rica and I met in the First Baptist Church of Naranjo to have a School of Prophets (or pastors' conference). We studied intensely the book of Ephesians, ecclesiology, and spent some time in round-table discussion of how to improve our Baptist churches. In the mornings we studied, in the afternoons we visited, and at night we preached. During this week there were ten professions of faith, which will be a great addition to a church that has only twenty members and is only a little over one year old."

New appointments recently made by the Home Mission Board for the Costa Rican area assign Rev. and Mrs. Emmanuel Rojas to the Baptist church at Limon, Costa Rica. Brother Rojas has been serving as pastor of this church for the past year, but will now be working under the direction of the Board. His wife, a registered nurse, assists him in the work.



Rev. and Mrs. Carlos Ramirez, missionaries to Spanish, San Angelo, Texas, and their recently completed home.

Stewardship and Home Missions

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

By JOHN L. WALDROP
West End Baptist Church, Atlanta, Georgia

The apostle here was calling the minds of his fellow disciples back to a very beautiful and memorable scene. On some occasion not recorded Jesus had said this, and the apostle was not asking them to remember the words but "how he said," how he looked when He said it, the light on His face, the tone of His voice, the thrill that ran through us as we listened: "Don't you well remember how he said: 'It is more blessed to give than to receive?'"

Every duty God asks us to do, every gift He asks us to give, every sacrifice He asks us to make, is first of all for the deepening and sweetening and enriching of our own souls. This is what Jesus meant when he said, "It is more blessed to give than to receive," because in giving the heart is exercised, the sympathies are deepened, the soul is broadened, the character is enriched in a way that is not possible in receiving.

Jesus received every gift that was offered to Him with gladness and gratitude; and He did not say "it is better to give," but rather, "it is more blessed to give than to receive." It is more divine, more Godlike; it is the beatitude of a Christlike character. Again and again Christ tells us how the niggardly spirit spoils a life, shuts up a heart, and locks all heaven out of a soul. It results in a sordid type of character, a dwarfed and stunted manhood.

One reason our attitude toward money was so vital in Christ's eyes is because the money we earn represents ourselves. It is our very life, our daily work, our time and strength and skill, our very life blood minted into coin. When we hold our money in our hands we are holding so many minutes and hours and days of our life. We may direct this releasing of life in any direction we please!

When, therefore, we bring our money to God we are giving not a mere material thing but we are giving ourselves to Him. It is something human, something personal; it is instinct with life—your life; it is endowed with power—your power; it is expressive of value—your value; it is an incarnation of worth

—your worth. And when you give any part of it to God you are giving just that much of yourself, your time, your strength, your talent, your labor, and your personality.

Now with this exalted and dignified conception of money, let us look with keen interest at our subject, "Stewardship and Home Missions."

Our great denomination at its convention in Memphis set as its goal, "Fifty-fifty by 1950." This caption flashed in the eyes of all and burned in the souls of many who attended the convention.

It simply means that all our churches should be giving one-half of all their receipts to the Co-operative Program by 1950. It contemplates giving as much to our co-operative work as we spend at home. This great and wonderful objective should burn in the soul of every Southern Baptist and blaze in all our churches. It is not a fanciful illusion, but a reasonable goal and a worthy challenge.

Let your imagination go afield a moment and think what could be done in every phase of our work if we could but realize this tremendous goal. Surely God would have it so; Christ would be lifted up as never before, and the Holy Spirit could work unhampered and unfettered in His glorious work of redemption.

The individual Baptist is the key person in the realization of our dreams for home missions, and home missions is the hope of the world. Without a strong base for the propagation of the gospel,

the life lines will not reach the multitudes of earth. Jesus commissioned His disciples to begin this world conquest at Jerusalem. The first church of Jerusalem defaulted in this great task, and the base of operation was moved to Antioch, which became a world missionary center. From this great missionary stronghold the disciples went into all the world with the conquering, saving message of their Christ.

If we as individual Southern Baptists allow our home base to deteriorate and become weak, then we will have no message for a dying world. If we permit sin to eat out the heart of Christianity at home, then our house will fall and we will become pagan.

We must cultivate the roots here if we are to supply the fruits elsewhere. We must constantly seek to develop a greater missionary spirit at home. We must see the homeland as God sees it, and love it as He loved it.

Jerusalem must produce missionaries or we will not hear and answer the Macedonian call.

Home missions is the greatest conception that can possess us, the most weighty responsibility that confronts us, and the most obligatory task facing us. If you want to know how seriously Christ regarded this stewardship, behold Him dying on Calvary.

This question of doing more, vastly more, for home missions is not an optional matter. It demands attention, primary attention; emphasis, positive emphasis; action, alert action. This is a truth sobering enough to shake every Christian out of complacency.

In order to support home missions more adequately, we need larger giving on the part of individuals. This individual giving should enable local churches to make a more equitable dis-

Continued on Page 13



Rev. John L. Waldrop

Student Missionary Killed in Accident

News of the death of Miss Margaret Turnage, 22-year-old Florida State University graduate who was serving as summer student missionary under the Home Mission Board, came as a shock to her relatives and friends. Miss Turnage was killed Saturday evening, July 31, in an automobile accident on the highway near Marietta, Oklahoma. She was returning with a friend from a one-day trip to north Texas. For the past two months she had been working as missionary to the Indians in Oklahoma.

Noted for her Christian leadership, she will be missed in her home town, Chattahoochee, Florida; in Tallahassee, where she served the Lakeview Baptist Church as part-time secretary and educational worker, and also on the campus of the Florida State University, where she graduated in June with a B.S. degree in Social Work.

It was at a state B.S.U. convention in Gainesville, Florida, that Miss Turnage first dedicated her life for full-time Christian service.

"I feel that God has called me as a missionary to China, and I am willing to go unless He has other plans for my life," she wrote in her application to the Home Mission Board for summer employment.

"Unless He has other plans for my life."

Evidently God did have other plans for her life, and although family and friends may not understand, yet all

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Miss Margaret Turnage

Tallahassee on Sunday night following her death, two fine young people went forward dedicating their lives to Christian service, purposing in their hearts to try to do some of the things Margaret had planned and longed to do.

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Mission Church Dedicates New Building

The First Baptist Church of Basile, Louisiana, a product of Southern Baptist Mission work among the French-speaking people of that section, recently dedicated its new church building at an all-day service.

Members of the church, as well as former pastors and friends, gathered for the services which included sermons by two of the former pastors, Rev. John Vidrine, first pastor of the church, and Rev. Maurice Aguilard. The writer also spoke at the morning and evening services.



Three pastors of church. Left to right: Rev. Maurice Aguilard, Rev. Rankin Bridges, and Rev. John Vidrine.



Interior of church.
New First Baptist Church
Basile, Louisiana.

By R. G. VAN ROYEN

The new building is located at the end of one of the main streets of the city. The old church building in which they had been worshipping was moved to the back of the lot and the new brick auditorium built at the front. The old building will be used as an educational plant. The newly-constructed auditorium, which is well arranged, will seat about 350 people. New oak pews increase the beauty of the inside of the auditorium.

The Home Mission Board assisted the church in the construction of the building which was dedicated free of debt. Members of the congregation helped in the construction of the auditorium which was erected and furnished at a cost of \$22,000. Without the members' help it would have cost approximately \$40,000.

The majority of the members are French, and several do not understand English. The church is missionary-minded, as is evidenced by the fact that while they were growing and developing their own church they have also been operating a mission in a near-by territory. The church is planning to open other missions in strategic spots in surrounding fields.

Rev. Rankin Bridges has served the church as pastor for the past five years, leading them in a constructive manner. Former pastors include: Rev. John Vidrine, Dr. Alfred Schwab, and Rev. Maurice Aguilard, who was pastor just before Brother Bridges. All except Dr. Schwab were present for the dedicatory services, which included a morning, afternoon, and evening service and dinner on the grounds at noon.

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Stewardship and Missions

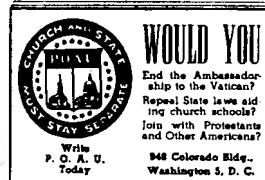
Continued from Page 12

tribution of funds as between local and mission causes. Such increased giving and equitable distribution ought to enable state Co-operative Program percentages to be increased. A more equitable distribution of state funds with Southwide institutions and agencies would enable all the agencies to maintain their work and more adequately meet the needs and demands of the new day.

We are betraying a lost homeland. We are making gestures, but they are weak. Southern Baptists are great enough in numbers, rich enough in resources, and capable enough to conquer the homeland and so to conquer the world.

May God help us as individuals, as pastors and churches, to support this God-given, God-commissioned task with the complete stewardship and dedication of ourselves and all we possess.

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In Memoriam



Dr. J. W. Newbrough

Dr. J. W. Newbrough, noted Baptist missionary of Harlingen, Texas, died recently at the age of 89 years.

Dr. Newbrough served fifteen years as a foreign missionary in Mexico, and upon his return to the States began serving the Home Mission Board as missionary to the Spanish-speaking people.

Best known as founder of the Baptist Rescue Mission in New Orleans, Dr. Newbrough made a real contribution to home missions in that city. From 1927, the time of the founding of the Rescue Mission, until his retirement from active service at the end of 1939, Dr. Newbrough led in the mission program of New Orleans.

Since his retirement from active service with the Home Mission Board, he had been active as a Sunday school teacher and, until a few months before his death, drove his own automobile.

School teacher, preacher, foreign missionary, home missionary, and retired missionary, Dr. Newbrough gave himself to the service of the Lord.



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"Singing" a hymn in Silent Workers Union. Left to right, Miss Lucile Gentry, Miss Irene Boone, and Miss Fairgene Oldham.

The Deaf Hear

By Mrs. Laura J. Formwalt
Boyd's Creek, Tennessee

"In that day shall the deaf hear the words of the book."

This glorious message comes ringing down the centuries from the prophet Isaiah, and from the lips of our Lord and Saviour we hear the glad tidings again, "Go . . . tell John . . . the deaf hear."

Do the deaf really hear? Are they listening? Are they alert? Are they interested? Do they understand? How do they hear? These are some of the questions which come from those who are interested but have not had the opportunity of being closely associated with the deaf.

If you could pause at the door of the Silent Workers Training Union at the First Baptist Church, Knoxville, Tennessee, on Sunday evening, you would find the answer to most of these and other questions which arise. You would see hymns, Scripture reading, a Bible quiz, and a full program given and discussed in the sign language.

All eyes are on the speaker because they hear with their eyes. This is not strange since we are told that more than 80 per cent of our learning comes through the eyes. You would find this group giving the same program which is given in hundreds of churches over the Southland, the only difference being in the approach.

This group is composed of all ages because of the lack of trained leaders for the different age groups and the lack of adequate space.

Wherever the gospel of Jesus Christ is presented to the deaf there are those who are listening. The work which was begun about twenty-seven years ago has grown steadily. There have been hundreds of conversions, additions to the churches, and reconsecrated lives during these years. Many family altars have been established. Among the group there are numbers of tithers and some who have given freely over and above the tithe and can give testimony of the great blessings which they have received.

Social activities are not neglected. There are banquets, picnics, and frequent socials.

There are many daily Bible readers among the group who can intelligently discuss the Bible topics. The Bible quiz



Members of the Silent Bible Class, Silent Workers Union, and Silent Circle of the W.M.S. of the First Baptist Church, Knoxville, Tennessee, at their annual banquet.



The Silent Workers Union "singing" "Jesus Is Calling."

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The week of study is always a season of great joy and fellowship. Lives are enriched and Christian experience is deepened by this studying together.

This and similar groups have been an inspiration to hundreds of people who have normal hearing, because of their faithfulness and loyalty to the cause of Christ and His kingdom work.

"I am come that they might have life, and that they might have it more abundantly."

The deaf are hearing the words of the Book.

Book Reviews

Zondervan Publishing House:
Ken of the Navajo Trail. By Basil Miller. Cloth, 75 cents.

Hungry People. By Ken Anderson. Cloth, \$2.00. This is the story of a bewildered young German in post-war Berlin who returns to ruins but finds peace in Christ.

The Disciplines of Life. By V. Raymond Edman, Van Kampen Press, \$1.50.

This compact little book of some two hundred and fifty pages contains a study of thirty-one disciplines, arranged alphabetically for the reader's convenience. Continued on Page 19

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Roman Catholic or Southern Baptist

Continued from Page 7

"If what they say is untrue why don't you people refute their charges?" I answered.

His reply was: "We are too busy to bother refuting all the heretics who attack the Church."

I persisted, "Would you say then that all who leave the Church are not sinners?"

Grimly he replied, "No one leaves the true church for a religious principle, but for financial gain or to marry."

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Then it was that I joyfully said, "Well, you are looking at one who has left the Roman Catholic Church and did not do so for any personal gain. In fact, I lost all of my relatives and friends and position, but found Christ."

His face could not conceal his surprise.

He looked me squarely in the eye and said, "Explain, if you will, why you left the true church."

Then it was that I told him of my soul's unrest in the Catholic Church, and of my joy in finding Christ and the experience of the New Birth.

When I had finished he said, "You were an ignorant Catholic and were easily led astray."

My reply was, "All Catholics are ignorant of the love of Christ, and even the priests are blinded to the great joy that can be theirs in Christ Jesus."

Many people were waiting for him to hear their confessions. He was reluctant to let me go, and asked me to mail him a book on Baptist doctrine, which I did that same day.

My hope and prayer is that this Jesuit Father may see the truth as it is in Christ Jesus and be saved.

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BOOK REVIEWS

Continued from Page 11

—from "The Discipline of Discipleship" to "The Discipline of Duty."

The writer is president of Wheaton College, Illinois, and his chapel and conference talks, growing out of love for young people which has made him famous, are marked by originality, spirituality, and sincerity.

This handy little volume has much inspirational, devotional and expository value. —Paul S. James

The Christian Outlook. By Kenneth Scott Latourette. Harper & Bros. \$2.50.

Dr. Latourette analyzes Christianity in its present surrounding. He advocates types and forms and suggests what may persist and prophesies optimistically concerning the future of Christianity.

In brief, he outlines the past history of Christianity as a background for his study of the future. He evaluates the Eastern churches, the Roman Catholic Church, and Christianity in the West.

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Saving the World by Saving the Homeland

Continued from Page 3

III

Some obligations are primary, others are secondary. The difference is determined by relation. The ship that is closest to a sinking ship when it picks up the S-O-S call is, by reason of its nearness, under obligation to go immediately to the distressed vessel. The proximity to the distressed ship makes the obligation to respond to its call for help imperative.

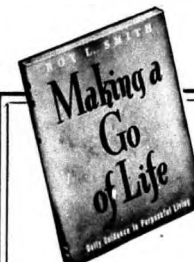
In the field of human life there are relations that determine one's obligations to his fellows. The city in which one lives, the nation to which one belongs, the racial group of which one is a member, the neighborhood closest to one's home, the man in distress at one's door, all give birth to profound civic, social,

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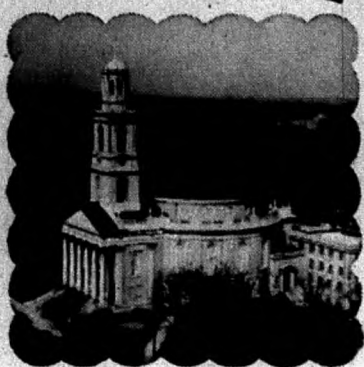
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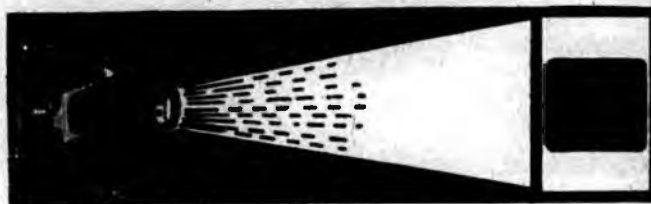
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